

The DAWN

"I was not
disobedient
unto the
heavenly
vision..."

acts 26:19



A HERALD OF CHRIST'S PRESENCE

NOVEMBER 1950

"Songs in the Night"

IN BOOK FORM FOR 1951

SINCE we began in 1948 to publish the daily texts and comments in *The Dawn* known as "Songs in the Night," we have received many requests that they be compiled in convenient book form. We have decided to do this for 1951 rather than to continue using them in the monthly issues of *The Dawn*. As the title implies, these texts and comments are intended as evening meditations, therefore, should not be construed as a substitute for the "Daily Heavenly Manna" book which has graced the breakfast table of the Lord's people for so many years.

Unlike the "Manna," the "Songs in the Night" book will not contain blank pages for birthday records. It will be durably bound in cloth and priced sufficiently low to bring it within reach of all. Orders may be sent now, and the books will be ready for shipment by December 1—in ample time for use beginning with the first of the new year.

The price is 50 cents each. There will be no quantity discounts, but classes ordering in quantity will receive the usual class discount.

THE DAWN

East Rutherford

NEW JERSEY



A HERALD OF CHRIST'S PRESENCE

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A Small Price Increase

Due to rising costs of producing a book it is necessary to make a slight increase in the price of the paper bound "Divine Plan of the Ages." Instead of being 25 cents each, and ten copies or more for 18 cents each, the new price will be 30 cents each; in lots of ten or more, 23 cents each. Please note this change when ordering. Class discounts will apply as before. Price of other books and booklets, including the cloth bound "Studies in the Scriptures," will remain the same.

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The 1951 General Convention

We have been requested to announce that the date for the 1951 General Convention will be August 18-25, and that it will again be held at the Bowling Green State University, Bowling Green, Ohio.

The Better Way

A G. I. who was facing death in Korea said to a reporter: "Tell the people in America that there must be a better way to settle an argument than this, and if they care anything for their children they will find it." Since this statement was made, Mr. Hershey, director of selective service, has said that it will require a whole generation to build up an adequate defensive army in America. If this is true, it means that every boy who is born faces the probability of being taken into the army when he is eighteen years of age. Will the people of America and of the world find that "better way" to settle their national and international arguments, as urged by the G. I. in Korea, or is the entire world destined to remain an armed camp for generations to come?

But what can be done about it? *The Christian Century* says that "since Christian people are always found on both sides of every struggle and the present conflict is no exception, the church is called to voice the agonized plea of an exploited and distracted humanity for an end of slaughter and the dawn of peace." These are noble sentiments, and doubtless every professing Christian in the world wishes that the plea of the church might indeed put a stop to war, but there are probably very few who actually believe that the G. I.'s plea for a better way of settling arguments will be found by such a procedure.

On the first Sunday of October many thousands of churches in this and other countries observed "World Communion Sunday." Millions of church members in many lands joined in prayer that day, a prayer for peace. Before that day of prayer arrived it looked hopeful that the Korean war would soon be brought to an end by the defeat of the North Korean army. But the millions who prayed were conscious of the fact that lasting peace could not be built upon a military victory of the United Nations army in Korea. They knew that festering sores of dissatisfaction existed in many places throughout the earth, and that any one or more of these were liable to erupt into war at any time.

HIGHLIGHTS OF DAWN

They knew that the world is divided into two armed camps, the East and the West—the world back of the Iron Curtain, and the world this side of the Iron Curtain—and that there was no assurance that these two opposing sides, in what might one day become the third world conflict, would find a “better way” to settle their argument than to fight it out with all the modern weapons of war, including atomic bombs. Because of these conditions, all who prayed for peace that day felt the urgency of the situation, and earnestly hoped their prayers would be effective in helping to bring action on the part of the Creator, the God of heaven and earth.

Commenting on this day of prayer for peace, *The Christian Century* observed: “The possibilities are limitless providing only a spiritual rebirth, which the world cannot achieve of itself but which it can receive as a gift, occurs. For this gift we must pray.” This is an honest confession of inability to accomplish anything unless the Lord grants the gift of a “rebirth” to the world. The hope is that the God of the universe will grant such a gift if enough of his people request him to do so. But actually, would the “rebirth” *The Christian Century* has in mind help matters very much? A rebirth to what?

The Christian Century is apparently assuming that before Russia became communist the world was Christian—that all the nations were Christian, and as such had never gone to war against one another. If this were not the case, just what is meant by a “rebirth”? Has there ever been a time since the birth of Christianity when the spiritual condition of the nations was on such a high level that wars were out of the question?

Let us for a moment glance back through history and remind ourselves of some important facts. When Christianity was first established, the so-called civilized world was ruled by Pagan Rome, and Pagan Rome never had any notion of adhering to the principles of the Sermon on the Mount in her dealings with other countries. Pagan Rome settled arguments with nations by military might. If the church today had a rebirth of spiritual energy and became like the Early Church, she would still go unnoticed by the nations in their relationship to one another. Indeed, the Early Church did not enter into the civil affairs of the times at all.

When the church grew in numbers it began to attract the attention of Pagan rulers, and finally Emperor Constantine adopted what was by then a very diluted and distorted version of Christianity as the official religion of the state. Following that, Pagan Rome became Papal Rome. But did Papal Rome keep peace among the nations? Far from it! Some of the bloodiest wars of history were fought at the instigation of Papacy, and the warring armies fighting on the side of this church-state combine were blessed by the religious authorities in the government. A rebirth to that stage of the church's history would not, then, bring peace.

But the solidarity of Rome did not continue. The Protestant movement was launched, and Europe was divided, although most countries still maintained their church-state forms of government. It then became a struggle between Catholic countries and Protestant countries, and also between antagonistic Protestant governments. Did peace flourish during that era? Were the teachings of the Prince of Peace acknowledged and obeyed by the various nations? Far from it. These church-state governments went to war against one another, and the clergy gave their blessings upon the wars then fought. Certainly a rebirth to that state of things would not assure peace.

When the colonial people of America were oppressed by the British Government, the use of military force seemed the only way to secure their much desired freedom, and again there was the spilling of blood. The people of that day who fought on both sides of the struggle were far more devoted in their religious life than most people are today. Then a much larger percentage of soldiers and civilians were men of prayer than is true today. Yet no better way was found to settle their arguments than to go to war. Would a rebirth to the status quo of that day assure peace? Seemingly not.

While wars continued intermittently in other parts of the world, here in America we had our own war between the North and the South. This war was fought for a righteous cause—the abolition of slavery. It was during a period of deep religious convictions on the part of the majority of Americans, but even then, and under the masterful and humane leadership of Abraham Lincoln, no better way was found to settle the argument than the spilling of blood. Would a rebirth to the religious fervor of the revolutionary or Civil War days bring peace to the world today? We doubt it.

HIGHLIGHTS OF DAWN

There was failure to find a better way than war to settle this country's dispute with Spain.

World statesmen were also unable to find a "better way" to resolve the controversies which led to the first World War. At that time there were fervent and united prayers for peace. But as far as results were concerned it was like the time when the priests of Baal asked their God to send fire to consume the sacrifice they offered to him. There was no response. Finally, when this country entered that war, the vast majority of our clergy became active recruiting agents for the army, many of them telling the boys that if they died on the battlefield they would be sure to go directly to heaven. The German and Austrian boys were told the same thing. Did the religious fervor of that day bring peace? The "better way" of settling differences still was not found. A rebirth to the viewpoint and spirit of that time, therefore, would not now avail to establish peace.

After the close of the first World War, tremendous efforts were made to evangelize the world. Millions of dollars were spent to this end. It may be difficult to appraise accurately just what was accomplished by these united efforts of the churches, but of one thing we can be sure, it did not produce a religious atmosphere of the type needed to find a better way to settle differences than by war; for when the crucial test came war seemed the only way out, and the world was plunged into the second global struggle. Would a rebirth of the religious state of the churches between the two wars assure us of peace now? There is no evidence on which to build such a hope.

Frankly, then, we are wondering just what *The Christian Century* refers to as a "rebirth." How could the church, or the churches, be reborn to a condition that never existed? If the professed followers of Jesus from Pentecost until this day have never prevented war, but many times encouraged it, upon what basis can we hope for peace through the rebirth of a condition which previously existed? Apparently this idea, although beautifully, and doubtless sincerely expressed, offers no hope at all for the fear-filled world of today.

The assertion is correct, however, that unless God does something about it, there is nothing the churches or the nations can do. If the writer had gone just a step further and said that God actually intended to do something about it, then he would have stated the

real truth of the matter as set forth in the Bible. God will grant a "rebirth," but it will be the rebirth of a condition that dates much further back than the first advent of Christ. It will be a rebirth of that perfection that existed in the Garden of Eden before sin entered and selfishness became the motivating power of nearly all human activity.

In that original perfection, man was in the image of God, and had he remained thus, love—divine love, reflected through the human creation—would have been the ruling power among men. But that original perfection was lost when man rebelled against his Creator and flouted his law. However, the Creator did not cease to love his human creatures. Indeed, his love was manifested even more in their weakness, for he provided a Redeemer in order that through him all who desired might be rescued from the fall and its results. It was for this cause that Jesus came, and he will yet be the Savior of the world.

When Jesus was on earth to die for the sinful race he indicated how the divine plan would operate to accomplish the restoration of the redeemed world, that it would be through the administration of a divine rulership over men, called a kingdom—God's kingdom. Thus he taught his followers to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." God's will was done in earth before man transgressed his law, and the Lord's prayer indicates that the rebellion which then occurred, is to be put down, and that the divine will is again to be done in earth. Other prophecies reveal that this means the rewriting of God's law of love in the hearts of the people. Then love will rule among the nations instead of selfishness. The Prophet Joel, speaks of it as an outpouring of God's Holy Spirit upon all flesh.—Joel 2:28, 29

This will be a rebirth, in its fulness, of the image of God in the hearts of the people. Then they will be quick to find the "better way" to settle their disputes. It will be the way of love. As a result of this, nations will beat their swords into plowshares, and their spears into pruninghooks. Then nations will not lift up sword against nation, neither shall they learn war any more.—Isa. 2:4

This, then, is the real way to pray for peace, for when we pray for that which God has promised, we know that our prayers will be answered.

When Conscience Speaks

IT IS a matter of deep concern to millions of patriotic and peace-loving Americans to realize that world diplomacy has deteriorated to the point where it seemingly has become necessary for the United States to maintain a standing army sufficiently large so that more than voluntary enlistment is needed to meet the military requirements. As all know, militarism has been a blight upon this old world for centuries. Countless numbers came to America from overseas in order to be free from a system of military control that claimed boys for the army as soon as they reached military age.

When, in the first World War, and again in the second, the actual needs of the war made it imperative that men be drafted, the wisdom of this world could find no serious objection. Nor is there any widespread and open opposition to conscription now, but there is a sad sense of disappointment that one of the things which made Europe so different from America is now fastening itself upon this nation, and apparently is here to stay for a long time. There is general agreement that the draft law should not be opposed. On the other hand, it is accepted, even by the lawmakers themselves, as the lesser of two evils, and as an inevitable plague resulting from a world sickness for which human wisdom is unable to find a cure.

But even so, America still stands far out in front of most European nations, even with its conscription law; for the United States government recognizes the right of individuals to have conscientious scruples against participating in war. In Greece today, for example, it is not uncommon for those who have religious scruples against war, and because of this to decline military service, to be shot. This was true in Germany before the collapse of the Hitler regime. Russia for a time made provision for conscientious objectors, but claimed that over a period of years no one took advantage of it; so this clause in the law was stricken out.

Actually, of course, the totalitarianism of the Kremlin could not allow for religious scruples against its laws; for under the ideology of communism, the state is supreme. No higher authority than the state is recognized. But this is not true in the United States. Here, while the government does not claim to be religious and the

constitution provides for maintaining the separation of church and state, it recognizes the supremacy of God, and that, as a government, it has no right to demand subjection of the will to its laws, when, in the opinion of the individual, the laws of the state are contrary to the laws of God. This is a priceless heritage of freedom in the matter of religious conviction which should be truly appreciated by everyone who lives under the protection of the stars and stripes.

In what countries in the world today, for example, are the consciences of the people given such full recognition as they are in the United States—except, of course, other English speaking countries, where the situation in this respect is quite similar? There is no better example of this than the conscription law which is currently on the statute books, for this law provides for the complete exemption from military duty of those who are conscientiously opposed to war.

Because dishonesty and unrighteousness are so prevalent in the world, the just administration of the provision in the conscription law for conscientious objectors, is a difficult task. This law, like many others, is often brought into disrepute by those who would take unfair advantage of it. This, in turn, often works a hardship to those who are sincerely opposed to military duty.

However, the law makes every possible provision for those who are sincere to prove their position. Provision is made for appeals from adverse decisions of the local draft boards, and these appeals can be carried all the way to the President, under certain circumstances. Besides, the government looks with favor upon organized efforts to give legal and other advice to conscientious objectors. Propaganda designed to convince young men that they should be conscientious objectors, would of course—and quite properly so—be construed as opposing the draft and would not be tolerated. But those who truly are conscientious in their objection to military service are entitled to all the advice and help they can obtain as to the provisions of the law and how to take full advantage of them. What could be more fair!

In Washington, for example, an organization is functioning which will render assistance to any conscientious objector who, because of his religious convictions, believes it is wrong to participate in war. It is known as the "National Service Board for Religious Objectors," and is located at 1000 Eleventh Street, N. W.,

Washington 1, D. C. It publishes a paper known as "The Reporter," in which the reader is kept informed with respect to all important developments in connection with the functioning of the draft law, and what its various provisions really mean in practice.

This national service board, while it works in co-operation with a large number of religious groups, does not attempt to give religious advice, but will refer any inquirer to the individual, or committee, of his particular group where such information can be obtained. There are a number of what are known as Historic Peace Churches, such as the Quakers, and others. All the members of these groups are conscientiously opposed to war. Similar views concerning war are held by many smaller groups. And besides, even among denominational groups which as a whole are not opposed to war, many individuals are taking this stand. For this reason in many of the larger denominations, such as the Lutherans, Methodists, and even the Catholics, are to be found conscientious objectors. Because of this, many of these larger churches have committees and advisers to help their members along this line who seek instructions.

Today the conscientious objector is not a "lone wolf," for his rights are officially recognized by the government, and he can be a law abiding citizen, yet not engage in the taking of human life if he sincerely feels that this would be displeasing to his God. Not only is he recognized by the government, but as well by the churches. Knowing that practically all the churches are alert to the needs of the C. O.'s in their midst, *The Christian Century*, one of the outstanding Protestant periodicals of America, offers a brief explanation of the law pertaining to them, together with some advice to the churches with regard to their responsibility. We quote:

"If the United States is to have an armed force of three million, as the President announced in his radio address on September 1, then the question of conscientious objection to military service becomes much more acute and must be faced anew. The Selective Service Extension act of 1950 grants deferment to all men who are accepted by their local or appeal boards as conscientious objectors. They are placed in class IV-E and presumably are free to continue their normal pursuits as long as that classification stands. But the doubling of the military establishment is likely to bring demands that this be changed. If and when a change occurs, it will be made by additional legislation which may prescribe forms of civilian or alternative service. It is high time therefore that citizens who are

also churchmen made up their minds concerning these forms of service and the relation of the churches to the men who for reasons of conscience feel compelled to refuse to enter military life. In the last war many men were assigned to "work of national importance" in Civilian Public Service camps. This work often turned out to be trivial or not suited to the capacities of the men required to engage in it. In spite of efforts to rationalize its nature, the work carried an element of compulsion which many men found themselves unable to endure. More successful were the detached service projects in mental hospitals, university experiment stations and the like. In many cases, assignments of individuals to food production, relief work or other constructive tasks were carried out successfully. New legislation should reflect the lessons learned with reference to forms of service prescribed. Meanwhile the churches should decide what their relationship is going to be to the type of civilian service their c. o. members may find themselves rendering. Church sponsorship of C. P. S. camps in World War II turned into a dubious and expensive headache. The element of compulsion which was inextricably involved often defeated the best efforts of church leaders to develop work for social and civic betterment. To a lesser degree, this was also true of other "voluntary" alternative service projects. So the task which the churches now face will not be an easy one. But that is greater reason for getting on with it.

The Scriptures reveal that genuine and lasting peace will come to the nations only through the administration of Christ's kingdom. The Scriptures also reveal, through its time prophecies and its descriptions of present world events, that Christ's kingdom is near. May it not be, then, that the growing conviction in the minds of so many that the world's problems cannot be settled by war, is in keeping with what should be expected during this transition period, when a social order characterized by strife is giving place to the kingdom of peace?

In any event, it's a far cry from the clergy serving as recruiting agents in the first World War to their taking an interest in the proper care of their C. O. members, now that the world is threatened with a third global struggle. And regardless of how any of us may feel individually, we can all look forward with rejoicing to the kingdom of the Lord, and continue to pray earnestly that it may come, and that his will may be done, thus assuring peace and happiness to all nations not only for an interval between hostilities, but forever.

OVERCOMING TEMPTATION

Lesson for Sunday, November 5

MATTHEW 4:8-11

JESUS was born to be a king—the “King of kings, and Lord of lords.” (Rev. 19:16) One of Jehovah’s promises to him was, “Ask of me, and I will give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession.” (Psa. 2:8) On the Isle of Patmos the Revelator was given a vision of the fulfilment of this prophecy and in describing it he wrote, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”—Rev. 11:15

The Master knew that this was the divine purpose for him, but he was unwilling to become the ruler of the world on the devil’s terms, those terms being the recognition of Satan as his overlord—“All these things will I give thee, if thou wilt fall down and worship me.” This was a bold attempt to thwart the plan of God, and one less determined than Jesus to do the will of God might well have yielded to the proposal, particularly since it seemingly offered a way to world dominion which would not entail delay and suffering.

The way to glory outlined for Jesus in the plan of God was one of suffering and death. Before he became the ruler of the world he was to die for the world—die as the Redeemer of the people in order that when they became his subjects he could offer them the blessing of everlasting life. Attaining kingship by this route was admittedly the “hard way,” but it was God’s way, and Jesus, who later said, “I and my Father are one,” was resolute in his determination to carry out his Heavenly Father’s will in every detail. Even when presented with the final test of obedience, when he wondered if it might not be possible to be spared such a cup of suffering, he said, “Nevertheless, not as I will, but as thou wilt.”—Matt. 26:39

The universal testimony of the prophecies reveals that the Lord’s plan for establishing his control over the affairs of men is one which first of all calls for suffering on the part of those who later are to rule. This thought is summed up by the Apostle Peter in the expression, “the sufferings of Christ, and the glory that should follow.” (I Pet. 1:11) The church of Christ, made up of his true followers, par-

ticipates in these foretold sufferings, and those who are faithful even unto death are promised that they will reign with Christ.

Not all the professed followers of Jesus, however, were victorious in resisting the temptation of immediate rulership when it was presented to them by the devil. History indicates, rather, that many succumbed to it. This is what led to the establishment of a counterfeit kingdom of Christ in Europe as represented in the church-state systems of the old Roman world. The true disciples of Christ knew that they were not to reign with him until after he returned, and that then they would be brought forth from death in the "first resurrection" for the very purpose of sharing the glory of his rulership over the nations—a rulership that was destined in the divine plan to establish peace on earth and to give everlasting life to all the willing and obedient.

But those who became lukewarm, and lost the true vision of the coming glorious kingdom of Christ, were willing to compromise by accepting the favor of the world and of civil governments. Eventually, union with these governments was consummated—the devil, having been rejected by Jesus, had now seduced his professed followers to abandon their loyalty to the divine plan and in return to accept the fleeting and tinsled glory of the world. "Christendom" was born.

But God's plan did not fail. There have been a few true followers of the Master throughout

the entire age. These have kept themselves unspotted from the world. Gladly they have suffered and died with the Master, and in keeping with God's promises, these will live and reign with him in the true messianic kingdom. In the divine promise that the kingdoms of this world would become the possession of Christ, it is stated that he would dash them to pieces "like a potter's vessel." (Psa. 2: 9) We are also told that when the kingdoms of this world become the kingdoms of God and of his Christ that the nations would become angry. We are already witnessing the fulfilment of these prophecies. The nations are now angry, and in the divine economy their anger is being used to destroy one another. Thus they are being dashed to pieces like a potter's vessel. This means that our hope of living and reigning with Christ is soon to be translated into reality.

JOHN 6:15

JESUS was loyal to the divine plan in every respect, including its time features. In this passage we note a desire of the people—at least those to whom he had ministered along material lines—to make him a king. It was a large group which decided to do this, and Jesus evidently realized that it would be useless simply to decline the offer, so he hurriedly withdrew to a secluded place on a nearby mountain. He knew that this was not the method by which he was to be made king of the world; and he knew also that this was not the time for his kingdom to be established.

BIBLE STUDY

It is interesting to compare this incident with the Master's later triumphal march into Jerusalem, which occurred just a few days before he was crucified. On this latter occasion, he did permit his friends to make a move which, as they thought, was calculated to result in their Master being accepted as the king of the Jews. But Jesus knew that he would be rejected, and that the effort would but help to stir up greater animosity toward him on the part of the religious rulers, and would be one of the contributing causes of his death.

This might well have been true on the former occasion when the people wanted to exalt Jesus as king, but now he permitted his friends to make the effort; for he knew that God's due time had arrived for him to die. He knew also from the prophecy of Zechariah that he was thus to be presented to his people as king, "riding upon a colt the foal of an ass." Now his obedience to what had been written led him to assent to something which previously he refused. (Zech. 9:9) From this we see that the time features of the divine plan are most important as guides to those who are co-laborers with him.

ROMANS 13:12-14

TODAY'S lesson is designed to promote temperance, and this passage does speak of "drunkenness." It is obvious, however, that Paul had something quite different in mind when writing this epistle than an effort to change the habits of the world with respect to the use of alcoholic beverages. And

certainly the temptations Satan presented to Jesus, as considered in the previous section of the lesson, were not along this line.

Every true Christian endeavors to practice self-control and moderation in all things. But those who are following in the footsteps of Jesus do not need to be exhorted against the evils of strong drink. Their "temperance" is practiced on a higher level, and while they endeavor to abstain from every form of evil, their righteousness is not merely negative; for they are glad to lay down their lives doing good to all men, especially unto the household of faith.

"The night is far spent, the day is at hand," wrote the Apostle Paul. The "night" he refers to is that long dark period of human experience during which sin and death have been reigning. It has been a night filled with weeping, but the Psalmist assures us that "joy cometh in the morning." (Psa. 30:5) Satan has been the ruler of the world during this nighttime of sin, and his subjects have often been wanton in their practice of the works of darkness.

However, the Lord's people have been called out of the world, out of the darkness of sin, and into the glorious light of the Gospel as it shines in the face of Jesus Christ. They are no longer "of the night." (I Thess. 5:5) Their affections are set upon things above, and their hope is centered in the new day, the day of Christ's kingdom, when Satan will be bound and when the knowledge of God's glory will fill the earth as the

waters cover the sea.—Col. 3:2; Rev. 20:2; Hab. 2:14

If Paul could say in his day that the "night is far spent," how much truer it is now! Indeed, we are living in the prophetic time of the morning, yea, in the very dawn of that morning. We are even now experiencing that darkest hour just before the full blaze of morning bursts upon the sin-sick and dying world. So we look up and lift up our heads, knowing that the time of deliverance for both the church and the world is near.—Luke 21:28, 31

The apostle's argument is that since the day is at hand we should "cast off the works of darkness," put on the "armor of light." The "light" is the truth, the truth of God's plan, that plan in which Jesus Christ, the Redeemer and Savior of the world, is the center. If we put on this armor of light, it means that we also put on "the Lord Jesus Christ."

In Ephesians 6:11-17, Paul details each piece of the Christian's armor—the "helmet of salvation"; the "breastplate of righteousness"; the "shield of faith"; the "girdle of truth"; the "sword of the Spirit, which is the Word of God"; and the sandals, or, as he states it, having our "feet shod with the preparation of the gospel of peace." Walking in Christ and wearing such an "armor of light," the followers of Jesus will surely be separate from the world. They will not make provision for the flesh, but instead, will be using their flesh sacrificially in the service of the Lord, letting their light shine that others may know that "the day is at hand."

I CORINTHIANS 10:12, 13

HERE also the Sunday School Lesson Committee has taken a passage completely out of its setting in their attempt to apply it to resisting temptation to strong drink—as much as it is praiseworthy for any and all to resist temptation. "Let him that thinketh he standeth take heed lest he fall," writes Paul. In principle, this is very good advice indeed to those who are endeavoring to overcome the habit of strong drink, but it is not what the apostle was writing about.

In the context, Paul is comparing the position of the Christian in the world with that of the nation of Israel in the wilderness of sin. Theirs were the sins of idolatry, fornication, murmuring, etc. Friendship with the world is spiritual fornication for the Christian. Setting one's affections on things of the flesh, such as home, family, money, etc., to the exclusion of God and contrary to our vows of consecration, is spiritual idolatry. And how easy it is to be more or less dissatisfied with the experiences of life which the Lord in his wisdom permits, and therefore crave a larger share of the good things of the world.

We may think that we are safe from falling into any of these errors of conduct, but we should always be watchful, taking heed lest unwittingly we are overtaken by the wiles of the devil and tempted in one way or another to break our vows of consecration. Paul says that no temptations come to us but those which are "common to man." The marginal translation reads,

"moderate" to man. As we have seen, Christians are not tempted to practice the gross sins indulged in by the degenerate of the world; but rather those things which to the world seem moderate, and usually quite proper.

The Greek word here translated "temptation" does not exclusively mean enticement to do wrong. Its larger meaning includes the thought of a testing, or a trial. Within this larger meaning would be included all our trials and disciplines. And how sweet the promise that "God is faithful," and because of this will not permit us to be tried above that which we are

able to bear, that when our experiences reach the point where they might crush us as new creatures, he will provide a way of escape.

QUESTIONS:

Why did Satan's offer to give Jesus the kingdoms of this world constitute a temptation?

Why did Jesus permit his friends to hail him as king at the close of his ministry, but would not do so previously?

What did Paul mean by the "night" which is "far spent," and how do Christians put off the works of darkness and put on the armor of light?

What is the nature of temptations which come to Christians, and how do we know that we need not be overwhelmed by them?

FELLOWSHIP WITH OTHER CHRISTIANS

Lesson for Sunday, November 12

ACTS 11:11-18

THERE is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28) These words of the Apostle Paul emphasize that in the true church, the body of Christ, all are looked upon by God as being in the same category, all are one, and are recognized, not as Jews or Gentiles, men or women, rulers or slaves, but as members of the anointed body of Christ.

The title officially assigned to this our lesson, suggesting fellowship with "other" Christians, is somewhat misleading, for, based

upon the Scripture assignment it is intended to convey the thought that Peter and his associates as Jewish Christians, when visiting Cornelius, found Gentile Christians with whom they could find a basis of fellowship. The fact is that Cornelius and his household were not Christians at all until Peter visited them, explained the Gospel, and they accepted it. Then the Holy Spirit came upon them denoting God's acceptance of their consecration, and they became members of the one body of Christ. They did not become "other" Christians, but merely additional members of the one Christ company.

Cornelius and his household were the first Gentiles to become followers of Christ, because God's due time had not yet arrived for the Gentiles to be accepted into membership in the anointed body of Jesus. At Sinai God entered into an exclusive covenant with the nation of Israel. Based upon their obedience to his Law they were to be his peculiar or special people, a royal priesthood, a holy nation. (Exod. 19:5, 6) From the standpoint of being his special representatives in the earth, God said to the nation of Israel, "You only have I known of all the families of the earth."—Amos 3:2

This was so literally true that when Jesus came at his first advent he limited his ministry to that one nation, Israel, and in sending out his disciples into the ministry he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) After his resurrection he removed this restriction, commissioning his disciples to go to all nations. But even then he stipulated, "beginning at Jerusalem."—Matt. 28:19, 20; Acts 1:7, 8; Luke 24:47

God's covenant with the nation of Israel called for obedience, but they did not obey. In his foreknowledge he knew that ultimately he would need to withdraw his exclusive favor from them. More than six centuries before Christ, their disobedience led to the overthrow of the nation and to the captivity of the people in Babylon. While in Babylonian captivity God

used the Prophet Daniel to set a time limit beyond which the special provisions of the covenant, whereby they were to be his peculiar and special people, would not be extended.

This is found in a time prophecy of the first advent which states that Messiah the Prince would come at the termination of sixty-nine symbolic weeks from the issuing of a decree authorizing the rebuilding of Jerusalem and her walls. (Dan. 9:25-27) Each day in these weeks represented a year, so sixty-nine weeks would be a total of 483 years. This measuring line terminated, not with the birth of Jesus, but at his baptism, when he was anointed with the Holy Spirit. It was there that he became the Messiah, or Anointed. But the Prophet Daniel mentions an additional week beyond this, the seventieth, explaining that in the midst of this seventieth week the Messiah would be "cut off, but not for himself." This is a prophecy of the death of Jesus as the Redeemer of the world.

This prophecy of Daniel also explains that God's covenant with his people would be confirmed, or continued, throughout the duration of this seventieth week. Jesus' ministry lasted for three and one-half years, or half of the seventieth prophetic and symbolic week. The full end of this final week of special covenant favor to the Jews, however, was not reached until the completion of the week, or three and one-half years after the death and resurrection of Jesus. It was not until then that divine provi-

BIBLE STUDY

dence directed Peter to visit Cornelius and his household. And not before then could they, as Gentiles, have been accepted into the body of Christ.

There is, of course, a very practical and wholesome lesson in this narrative which should help all of us to guard against any tendency toward exclusiveness which, by nature or training, we might otherwise possess. Peter, as a Jew, found it difficult to overcome the influence of the traditional Jewish viewpoint pertaining to Gentiles, yet when the Lord clearly indicated his will in the matter he was glad to co-operate, and later expressed his conviction that God had visited the Gentiles. (Acts 15:14) We too should be glad to follow the Lord's leadings in every affair of life, regardless of our previous viewpoints.

PHILIPPIANS 2:1-5

IN THIS outline of Christian fellowship we are reminded of the words of the poet which state that it is "like to that above." True Christian fellowship is, as the apostle suggests, "consolation in Christ." It is also the "comfort of love." It is a "fellowship of the Spirit." It is also a sympathetic attitude toward our brethren, described by the apostle as "bowels and mercies." It was this sort of fellowship which the Apostle Paul sought to inculcate among the brethren to whom he ministered.

When he found such a fellowship existing he was filled with joy, for he thus knew that the brethren were endeavoring to imbibe the same spirit of love toward one an-

other as he possessed toward them, that they were "like minded" with himself, "having the same love, being of one accord, of one mind." There cannot be true Christian fellowship except the brethren be in accord, and are guided by singleness of purpose, and are of "one mind."

This "one mind" which is the basis of a sweet fellowship in the Lord is one of humbleness, or "lowliness," an attitude of humility in which each one esteems others better than himself. Where such humility exists the Lord's will finds free expression and the brethren will have no difficulty in blending their viewpoints and working together for the common good of all.

The opposite of this attitude of humility exists when each one seeks, first of all, that which is best for his own interests, regardless of how it might affect others in the ecclesia. Paul warns against this, saying, "Look not every man on his own things, but every man also on the things of others." Twice the apostle uses the expression, "every man," as though to emphasize that in order for the brethren to enjoy to the full the rich blessings of loving Christian fellowship, each and every one in an ecclesia, or in any co-operative effort, must do his part. Even if only one brother in a group of a hundred should selfishly seek his own interests, or to have his own way, or to teach his own views, the peace and happiness of the group would be measurably destroyed.

Coming back to the point of the

mind and what constitutes the proper attitude of mind, the apostle writes, "Let this mind be in you which was also in Christ Jesus." Paul describes the mind of Christ—the viewpoint which actuated him in his work of redeeming and restoring the world—saying that he "made himself of no reputation," that he "humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:6-8

How apparent it is that these qualities of a humble mind would inevitably make for good fellowship among the brethren of Christ. A fruitful cause of a disrupted fellowship is a brother's fear that he might lose his reputation if his way is not followed. If "every man" in an ecclesia were willing to humble himself to the extent that Jesus did, and obey the will of God even to the point of dying the cruel death of the cross, what wonderful fellowship there would be in the church!

The Psalmist wrote, "How good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133) He then likens this blessed unity of the brethren to the effect of the holy anointing oil which was poured upon the head of the typical high priest. This oil prefigured the pouring out of the Holy Spirit upon Jesus, and the fact that it would flow on down to the members of his body. Symbolically, then, the Psalmist is telling us that true unity and sweet fellowship among the brethren is the result of the operation of the Holy Spirit in their midst. The Holy Spirit is a

comforter; it is the spirit of love—divine love; it is the spirit of compassion and mercy; and its influence in our lives induces humility before the Lord and the brethren, as well as obedience to the divine will.

Jesus received the Holy Spirit without measure. His mind reflected the mind of his Heavenly Father. While we may not be able to attain to the same degree of godlikeness, and manifest at all times the same perfection of devotion, we can strive to this end. To the extent that we are victorious our influence among the brethren will be for peace and good will, because we will be seeking their blessing ahead of our own. We will be laying down our lives for them, thus exemplifying the love of God and demonstrating that we are endeavoring to be emptied of self and filled with the Spirit, the mind of Christ.

QUESTIONS:

Is it proper to speak of Jewish Christians as though they are of a different class than Gentile Christians?

Who was the first Gentile convert, and why was it not possible for Gentiles to become Christians before that?

Can there be true Christian fellowship among those who are not in agreement?

What characteristics of mind are essential among brethren in order for them to enjoy the "fellowship of kindred minds" which "is like to that above"?

What is symbolized by the oil which the Psalmist explains was poured upon Aaron's head and ran down to the skirts of his garments? What relationship does this have toward Christian fellowship?

CHRISTIAN WORSHIP

Lesson for Sunday, November 19

ISAIAH 1:11-17

THROUGH Moses, God gave instructions with respect to building the tabernacle, and the nature of the various sacrificial services for which it was to be used. These services included the offerings of various kinds of animals, as well as the use of incense and oil. The Lord was very particular that every detail of these ceremonies be carried out properly. To Moses he said, "See . . . that thou make all things according to the pattern showed thee in the mount."—Exod. 25:40; Heb. 8:5; 9:23

In the New Testament the Apostle Paul explains that the tabernacle and its services were designed as a "shadow of good things to come," that they were not the "substance" of the divine plan but merely the pictures, or illustrations. Nevertheless, it was important that these "shadows" be properly executed—so important that the penalty of death was attached to any infraction of detail in connection therewith.

In view of these specific instructions which the Lord gave involving the sacrifice of animals, the sprinkling of blood, the offering of incense, etc., we might wonder why, as shown in our lesson, the Lord asked his people: "Who hath required this at your hand?" It is not strange, however, when we

examine the circumstances. God's instructions relating to the offering of sacrifice placed this service in the hands of the priests to be performed by them as instructed with regard to time and circumstances.

Our lesson indicates that the people had to some extent taken these matters into their own hands and were offering animal sacrifices to the Lord in a promiscuous manner not authorized by him. We have an example of this in the case of King Saul. Saul was not a priest of Israel, but in disobedience to the Lord through failure to destroy Israel's enemies, together with their possessions, he reserved some of the best of the cattle to offer to the Lord as a sacrifice. The Prophet Samuel rebuked Saul for this, and said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Sam. 15:22

In Micah 6:6, 7, we have another indication of the unauthorized offering of sacrifice. Here are mentioned "thousands of rams," and "ten thousands of rivers of oil." The prophet asked the people if they thought, apart from other considerations, these sacrifices were what the Lord required.

More important than the possibility that in these passages the Lord is condemning the unauthorized offering of sacrifice, is the fact that in presenting them to him,

the people were doing so with the thought that it fully discharged their responsibilities toward God and toward one another, and satisfied the righteous requirements of the Law. The Prophet Micah wrote: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

In our lesson the Lord presents a similar thought, saying, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." James may well have been thinking of this passage when he wrote to the Early Church, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27

In condemning the scribes and Pharisees, Jesus expressed a similar thought. "Woe unto you, scribes and Pharisees," he said, "for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23) "These ought ye to have done": whatever the Lord has asked in the way of ceremonial service should be done. But this is of no value unless the spirit of the offerings, "the weightier matters," are recognized and observed.

This is true of the Lord's people today. God has favored us with an understanding of his plan. The

doctrines of the truth are of vital importance, for they reveal God's will to his people. Learning those doctrines and being loyal to them is of value only if we apply their principles in our lives and by them are inspired to faithfulness in laying down our lives in the divine service in keeping with the divine will which they reveal to us.

JOHN 4:19-24

JESUS' first advent occurred at the end of the Jewish age—the age of types and shadows. The ceremonies of that typical age which constituted the divinely arranged illustrations had been pleasing to God when practiced in harmony with his instruction, and in the proper spirit. But now the time had come for his plan to move forward from type to substance, hence forms and ceremonies would no longer be a necessary part of divine worship and service.

"God is a Spirit," Jesus told the Samaritan woman at the well of Jacob; that is, he is invisible to human eyes, and does not dwell in tabernacles or temples or church buildings made with human hands. The only true way to worship such a God is "in spirit and in truth," that is, in our minds and hearts, appreciating the great attributes of his character—his wisdom, justice, love, and power—not by means of material illustrations, but through the truth of his loving plans and purposes for the redemption and restoration of the lost race.

When we get this proper thought in mind we will recognize that divine worship does not call for

elaborate church edifices, or for pageantry of color and lights and robes. The Early Church as instituted by Jesus and the apostles had none of this. They held their meetings mostly in the homes of the brethren, and without fanfare and pomp. They worshiped God "in spirit and in truth," in homes, sometimes in prisons, in "upper rooms," or wherever opportunity permitted, and the Lord hearkened and blessed them according to the abundance of his grace.

COLOSSIANS 3:16

"LET the word of Christ dwell in you richly in all wisdom": Christ is the center of the divine plan of salvation, and we cannot worship and serve God acceptably unless we recognize this, and accept the provision of divine grace represented in his atoning work. We meet together in his name. We pray in his name. All of our teaching and admonishing should call attention to his place in the divine arrangement and to the provision of God's love whereby we are made members of his body

and given the privilege of suffering with him, and if faithful, of reigning with him.

Paul writes that we should admonish one another with "psalms and hymns and spiritual songs," and that we should sing "with grace in our hearts to the Lord." This suggests that the study of the truth and our fellowship with one another is not to be on a cold, formal basis, that a certain degree of emotional fervor is desirable. Our singing, however, is not to be to one another in the sense of entertaining the brethren, but with grace in our hearts "to the Lord."

QUESTIONS:

Why did the Lord condemn the offering of sacrifices by his typical people Israel?

How do we worship God in "spirit and in truth"?

Where, and under what circumstances, did the brethren of the Early Church hold their meetings?

What position should Christ occupy in relation to our worship and service of God?

Is emotionalism desirable in the meetings of the Lord's people?

THE STEWARDSHIP OF MONEY

Lesson for Sunday, November 26

II CORINTHIANS 9:6-8

TO ISRAEL God said, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." (Psa. 50:12) From this it is clear that Paul's statement, "God loveth a cheerful giver," is

not intended to imply that our Heavenly Father needs anything that we can give him. The context of our lesson indicates that the apostle's remarks on the subject of giving were related to the needs of the brethren in Jerusalem and vicinity, that he was collecting

money for them. Their need had arisen from circumstances over which they had no control, and it was the privilege of the brethren at Corinth and other places to render assistance.

Just as God would not need to tell his people if he were hungry, he could just as easily provide for them without the necessity of their doing anything about it. He is the great Provider, and all the material wealth any of us possesses came to us because of his love. God's arrangement for his people to give of their substance for the benefit of others is in order that they may learn to be like him, filled with his spirit of love, a love which gives that others might be blessed.

A true consecration of one's life to God is the presenting of our all to him, including whatever material possessions we may have of land, or goods, or money. God, in turn, makes us stewards of what we have given to him, and looks to us to use it in his service and on behalf of his people—not recklessly, but wisely, and as his providences indicate opportunities and needs.

This arrangement places a severe test upon the sincerity of our consecration vows, for the Lord leaves it entirely up to us as to just how fast we will spend our substance, and how and where. The human heart, which is deceitful above all things, and desperately wicked, might well induce us to believe that we have but few, or perhaps no opportunities to use our means in the Lord's service. In this event we would be tempted to

"withhold more than is meet," and discover later—perhaps too late—that such a course led to spiritual poverty.—Prov. 11:24

Under the Jewish Law, the Israelites were required to give a tenth of their gross income, of whatever nature it might be; but Christians have the opportunity of giving all. Indeed, a consecration to the Lord which comes short of presenting our all to him would not be accepted. But it is in the managing of our stewardship that we need to remember the spirit of our consecration. Because we are under no strict law which demands that we actually give a certain portion to the Lord's service each week, our own needs—real or fancied—might become over-emphasized in our minds, with the result that little or nothing which we originally gave to the Lord would actually be used for him.

God told Israel that if they faithfully brought all their tithes into the storehouse he would pour them out a blessing so great that they would not be able to contain it. (Mal. 3:10) He does the same for spiritual Israel. The apostle explains that "God is able to make all grace abound" toward us, in order that we may have "all sufficiency in all things," and thus be able to abound "in every good work." God does not promise to return dollar for dollar that which we spend for him; but our spiritual lives will be enriched in proportion to our faithfulness in carrying out the terms of our covenant of sacrifice which we have made with him.—Psa. 50:5

BIBLE STUDY

PHILIPPIANS 4:10-18

Paul who so faithfully admonished the brethren to faithfulness in providing for the needy in Jerusalem, later found himself in a position to appreciate the generosity of the brethren toward him. The Philippian church sent him a package of supplies while he was in a Roman prison. Writing to thank them for the gift, he said, "I have received [margin] all, and abound," and then explains that their sacrifice was "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

In using that over which the Lord has made us stewards, the spiritual needs of the brethren should be our first consideration, and this includes the general ministry of the truth. But we should also be glad to help along material

lines where a genuine need exists. It was in keeping with this that the brethren of America responded so liberally to help the needy friends of Europe. Today, the Spirit of the Lord is actuating the hearts and lives of the consecrated even as it did in the Early Church. In this we should all rejoice, and continue our mutual sacrifices in order that the truth may be proclaimed, the brethren served spiritually and where needed, materially also.

QUESTIONS:

Does God need anything we give to him?

Explain the setting of today's lesson, and how it applies to us?

What is the difference in the matter of giving between God's arrangements for natural Israel and spiritual Israel?

In the matter of spiritual or material service, which should come first?

Holiday Gift Suggestions

THE gift-giving season of the year is approaching, and there is no more appropriate gift to friend or relative than that which conveys a message of truth concerning God's great plan. It is a reminder of his love in sending his Son as a gift for the redemption of the world. Here are a few suggestions:

GOD'S PROMISES COME TRUE—Specially for the children, but enjoyed by all. Nearly 400 pages, cloth bound, gold stamped, and illustrated, \$2.00.

DAILY HEAVENLY MANNA—A new edition with elegant paper and bound in beautiful washable cloth, \$1.00.

HYMNS OF DAWN—The message in song, and very appropriate as a gift. Bound in cloth, gold stamped, \$1.00.

HOME RECORDINGS: The Kingdom Series—six double-faced, twelve inch records consisting of dialogs and hymns, \$6.00. **Know Your Bible Series**—seven double-faced twelve-inch records, consisting of fourteen Bible lectures presented in sequence, \$7.00. **Hope of Life Series**—three double-faced twelve-inch records consisting of six dialogs, \$3.00. Albums for each series fifty cents additional. Add twenty-five per cent to these prices if you live in Canada.

The Heavenly Vision

"I was not disobedient unto the heavenly vision."—Acts 26:19

DURING the time when the Bible was in course of preparation, much of God's instructions and warnings to his people, as well as the revelation of his plans and purposes were imparted by means of "visions." These were frequently, if not always, of a miraculous nature, and so impressive that they left no doubt in the minds of those to whom they were given that the Lord had spoken to them. Visions were not given to satisfy curiosity, but in order that those receiving them might be equipped to co-operate with the Lord in the outworking of his plans, either for themselves or for others, or both.

In many instances visions are referred to in the Scriptures as the "voice" of the Lord speaking to his people, and a glance through a concordance is sufficient to impress one with the importance the Lord placed upon obedience to his voice, and the dire consequences that should result from disobedience. God spoke to Noah, not merely that he might know of the coming flood, but in order that he might warn the people and make preparation for the salvation of himself and his family.

God also spoke to Abram of Ur, told him of his purpose to bless all the families of the earth, and gave him instructions to leave his own people and his father's house and go to a land which he would show him. The blessings to be derived from this contact with the Lord depended upon Abram's obedience to these instructions.

God revealed himself to Moses at the burning bush and commissioned him to be the great deliverer of his people. Even the ground where Moses was standing when this vision was given to him, became holy, or sanctified, for God was using it at the time as the place where he was imparting information to his servant as to what he wanted him to do. If Moses from then on was to enjoy the continued favor of the Lord he had no alternative; he must obey the vision.

When Joshua entered the Promised Land and was confronted with the task of dispersing the Canaanites, an angel appeared to him as "the captain of the Lord's host." (Joshua 5:14) It was from this angelic army captain that Joshua received instructions as to how he should proceed to capture Jericho. Had he gone contrary to these instructions the city would not have been captured.

The Prophet Isaiah was given a vision in which he saw the Lord "high and lifted up." (Isa. 6:1) In this vision the prophet heard the Lord asking, "Whom shall I send, and who will go for us?" and he responded, "Here am I; send me." This, in reality, was the meaning of most of the visions with which the Lord favored his people in ancient times, although not always so plainly stated in words.

In every age of the divine plan there are certain things which the Lord desires accomplished which can be done—with his help—by human hands; messages which can be given by human tongues; errands that can be run by human feet, and happy are those to whom he gives these opportunities and who are faithful to the responsibilities he entrusts to them—who, when God reveals his will to them, are like Isaiah and respond, "Here am I; send me."

New Testament Visions

The most notable vision mentioned in the New Testament was the one given to Jesus at the time of his baptism, when the heavens were opened to him. Here, at the age of thirty, Jesus was beginning his earthly ministry. He had come to perform the will of his Heavenly Father—all that had been written in the volume of the book—the Old Testament. (Psa. 40:6-8; Heb. 10:5-9) All the instructions recorded in the Old Testament for the guidance of the Master were given under the direct inspiration of the Holy Spirit. There had been no one to interpret their meaning, and even for the perfect mind of Jesus to comprehend their import, it was necessary that he be given a special revelation, a vision, and it was this with which he was blessed when the heavens were opened to him.

Jesus had come to "do" the things which had been written concerning him, and when their meaning was revealed, he unhesitatingly entered upon the task of performing it. And at what great cost did Jesus obey the heavenly vision! The period of his ministry was short, but every day was a tiring one. He was rebuffed by his enemies, misunderstood by his friends, and the great "contradiction

of sinners" finally resulted in his arrest, mock trial, and cruel crucifixion. (Heb. 12:3) But this was the meaning of the vision. He was to be led as a lamb to the slaughter. He was to give his flesh for the life of the world. He was to be a man of sorrows and acquainted with grief, and he was obedient. Yes, he learned the cost of obedience through suffering.—Heb. 2:10; 5:8

But to offset the cost of obedience, the Master experienced also a rich reward even while he was laying down his life. His heritage of peace and joy more than compensated for the sacrifice he was making. Indeed, it was this that enabled him to obey—"for the joy that was set before him," he "endured the cross, despising the shame." (Heb. 12:2) True, this was a future joy, but the anticipation of it, and his complete confidence that it would be his, gave him a present peace and joy which the world could neither give nor take away. So while he was a "man of sorrows," he was undoubtedly also the happiest man on earth; and the joy of the Lord was his strength.

Paul's Vision

Saul of Tarsus had always been a zealous servant of God, although he had been wrong in his understanding of what the Lord wanted him to do. It was on an errand of misdirected service that he was favored with that revealing vision mentioned in our text, and concerning which he later testified he had not been disobedient. It was this vision which halted Saul in the wrong course he was taking and revealed to him the position he was to occupy as a fellow-sufferer with Christ, and the task he was to perform as the apostle to the Gentiles.

So far as Paul's earthly service of Christ was concerned, perhaps the briefest summary we are given of what it was to mean to him by way of experience is in the statement made to Ananias when the Lord commissioned him to tell Saul what great things he was to suffer for his name's sake. Yes, obedience to the heavenly vision did mean much suffering for Paul, and in this he rejoiced; for the vision had revealed that he had the privilege of filling up that which was behind of the afflictions of Christ.—Col. 1:24

And these sufferings were to come, and did come, as a result of his obedience to the vision—obedience, that is, in making known to others what the Lord had miraculously revealed to him. After declaring to Agrippa that he had not been disobedient to the vision,

he added, "But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." (Acts 26:20) It was for "these causes," Paul explained to the king, that he was accused by his fellow Jews, and it was for "these causes" that he continued to be persecuted by both Jews and Gentiles until finally he finished his course with joy, being executed at Rome.

Because he had implicit confidence in the Lord and knew that nothing would be permitted to come into his life that was not for his highest spiritual welfare, Paul enjoyed rest of heart and mind; but he had no rest from the impelling urgency of laying down his life in obedience to the heavenly vision. Whether in Jewish synagogues, in heathen temples, on shipboard, or in prison, the one consuming passion of his life was to impart to others the meaning of that heavenly vision—that Jesus was the Christ and that the hope of both the church and the world centered in him as the Redeemer, and the One who was to reign until all enemies were put under his feet, even the great enemy death.

Paul's faithfulness to the heavenly vision involved a great deal more than bearing witness to the Gospel of Christ. On one occasion he said that he had not shunned to declare "all the counsel of God." (Acts 20:27) In doing this he encouraged, comforted, warned, and corrected the brethren, thus helping to build them up in the most holy faith, and to grow up to the full stature of manhood in Christ Jesus.

A Falling Away

Paul also prophesied that there would come a great falling away from the faith, that "grievous wolves" would enter in among the sheep, not sparing the flock, that a great antichrist system would develop and flourish through much of the age, continuing until destroyed by the brightshining of the Master's second presence at the end of the age. (II Thess. 2:3-8; Acts 20:29) He foretold also that in the day of the Lord at the end of the age, sudden and unexpected destruction would come upon "them," while "ye brethren" would not be in darkness "that that day should overtake you as a thief."—I Thess. 5:1-4

The Apostle Peter also prophesied that at the end of the age—the "last days"—only those who scoffed saying, "Where is the

promise of his coming [Greek, *parousia*—presence]?" would fail to understand the significance of the time in which they were living, being "willingly ignorant."—II Pet. 3:3-5

The Book of Revelation reveals unmistakably, and in greater detail, the facts of the great falling away, the apostasy which developed in the church subsequent to the death of the apostles. This prophetic vision which was given to John on Patmos also makes it clear that at the end of the age the Lord's own people, his faithful followers—the ones who would be taking heed to the "sure Word of prophecy"—would be blessed with increased light on the Word appropriate and needful for the time. (II Pet. 1:19) Indeed, we are assured that it would be at this time that the "mystery of God" would be "finished."—Rev. 1:1; 10:7

These prophecies by Paul, Peter, and John, all assure us that the Lord's people at the end of the age were to be blessed with an effulgence of light with respect to the plans and purposes of God. The Master's own testimony is to the same effect. In describing the manner of his return and second presence he said that it was to be as a brightshining coming out of the east and shining even unto the west. While this is an assurance that ultimately, and as a result of his presence, the knowledge of the glory of God shall fill the whole earth as the waters cover the sea, the Master's own disciples are the first to be illuminated by the light of his presence.—Luke 21:31

Using a different illustration of the truth that would be given to the household of faith at the end of the age, Jesus explained that when he returned he would sit down with his people and would serve them "meat in due season." (Matt. 24:45-47; Luke 12:37) Explaining the manner in which this would be done, he said that he would appoint a steward, a servant, whom he would use to dispense the "meat," the spiritual food, the truth, which would be given to the "household" at the time of his return.

The combined testimony of Jesus and the apostle, with many confirmations in the Old Testament, leave no doubt that the Lord's people at this time should expect to be blessed with another outstanding "vision" of truth. There is nothing in the Scriptures to indicate, however, that this latter day vision would be given by God in a miraculous manner such as in the past, when he illuminated the minds of his holy prophets and apostles and our Lord Jesus. Further visions of this character are not now necessary, for all the

plans and purposes of God were then revealed and recorded in his Word.

Do we, then, have reason to believe that a special understanding of the Word of God has been given to his people in this end of the age, and in the manner indicated by the prophecies, particularly by the prophecy of Jesus concerning the "meat in due season," and the method which would be used to serve this food to the household of faith? We believe so. It will not do, however, arbitrarily to say that the Lord has particularly blessed some one individual outlined in the prophecies as "that servant," and that the message received through him is therefore God's vision of truth for this end of the age. What we must discover is whether or not that which we call the truth—"present truth"—is in fact the plan of God which had been lost sight of during the hundreds of years of apostasy, and that it is in harmony with and is the sum total of the promises and prophecies of the Word of God. If this is so, then there will be no alternative but to recognize, not only the fact of our Lord's second presence, but also the instrumentality he used to impart to us the meaning of the "vision," the brightshining of the Master's presence. Do we then, have the truth?

God's Plan—Man's Failure

When it comes to the understanding of the entire plan of God for human redemption and salvation, we cannot properly judge truth from error simply by examining one, or even several, individual points of doctrine. What we must, first of all, identify is the central theme of the divine plan and the great objective to which every detail of the plan is leading. And what is it that comes to light as we look into the promises and prophecies of the Word of God? It is the fact that God purposes to establish a kingdom here on earth which will quell the rebellion of fallen man against his sovereign will, and that man, by accepting God's provision of life through Christ, may be restored to perfection and live forever.

Jesus summed up this great theme when he taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) The Prophet Isaiah reveals that the accomplishment of this divine purpose is not dependent upon the frail arm of flesh, that "the government shall be upon his shoulder," and that the "zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

Translating into our own language this great theme which per-

meates the Word of God, it simply means that the divine plan is the outline of what God will do for man, and not what man tries to do for God. It was from this fundamental truth of the Bible that the apostate church fell away. Instead of praying and waiting for the kingdom of Christ to rule and bless the world, there was gradually set up a counterfeit kingdom by uniting church and state. This was called Christendom, and while the failure and corruption of that apostate system is now generally recognized, the underlying principle upon which it was based still governs the thinking and actions of all who are not enlightened by present truth. That principle is that unless we do God's work for him, it will not be done. The result of this is that the professed Christian world today is as blind to the fact that God has a plan for the blessing of the nations, and will carry out that plan regardless of human help, as was the papacy in the darkest days of the Dark Ages.

Because of this blindness to the truth, the churches today are bewildered and confused, having no anchor of assurance to which they can tie their organizations in this day when the angry nations of earth are destroying one another and dragging down the nominal churches with them. Frantic efforts are being made to unite for strength. Eloquent sermons are preached in an effort to rally their confused and fear-filled membership, and attempts are made to influence governments toward a more righteous course. But in all the confusion of voices and claims, in all the warnings and urgings, never is there a hint of the possibility that God has the situation in hand, and that the downfall of Christendom means the near establishment of the real kingdom of Christ, which will bring peace and joy and life to all mankind. In other words, they have not seen the "vision" of present truth, hence grope on in darkness, staggering like drunken men, being under the influence of the "wine of the wrath of her fornication."—Isa. 24: 20; Rev. 18: 3

As the apostasy from truth developed in the early centuries after the apostles died, and the professed people of God began to lose sight of the "blessed hope" that the Lord would return, establish the long promised kingdom, and consummate the divine plan to bless all nations, other false and misleading conceptions of truth developed. Catering to the heathen conception of a multiplicity of gods, the false church adopted the theory of a triune god, thus compromising with those who still held to the Scriptures that there

is "one God" by claiming that the three gods of the "Trinity" were in reality one.

They also adopted the pagan idea of the "soul," that it is an entity separate from the body, and cannot die. To make more effective their unscriptural effort to bring everybody into the church, and thus, as they thought, do God's work for him, they announced that these "immortal souls" would be tortured forever if they did not join the church.

Thus one false doctrine led to another, until, in addition to losing sight of the main objective of the plan of God as centered in Christ, the Redeemer, nearly every precious teaching of the Bible was supplanted by heathen philosophies which were made to appear Christian by attaching to them the name of Christ and the language of the Bible. This blindness continued, with only a faint glimmer of light breaking through in connection with the various Protestant movements, until the end of the age was reached.

The Vision of Present Truth

Then came the vision! This occurred more than seventy years ago. Students of the prophecies previously had discovered by the signs of the times, and by certain prophetic measurements, that the end of the age and the return of the Master were imminent. They had been disappointed because of a failure to understand the manner of his return, supposing that he would come as a human being with nail prints in his hands and feet. They overlooked the fact that he had given his flesh for the life of the world and had been raised from the dead a glorious divine being, invisible to human eyes, hence that when he returned he would be present as a "thief in the night," unrecognized by all except those who discovered him by noting the fulfilment of the prophecies.

A group of earnest students of the Word had, over a considerable period, studied the prophecies. One of the great truths which became clear as a result of that study was the object of the Lord's return, that he came to restore mankind to life, not to destroy the earth; that the prophetic end of the world was not the destruction of the earth but the end of the present evil social order.

In Acts 3:19-23, the Apostle Peter tells us about the second coming of Christ, and the plan of God which was to be accomplished through and by him at that time. He describes it as "times of restitution of all things," and adds that it was this which God had testi-

fied by the mouth of all his holy prophets since the world began. Yes, this is the voice of God as heard and relayed to us by the prophets.

This, perhaps, as much as any other feature of present truth was the "meat in due season" which Jesus promised to serve to the household of faith when he returned. It was "due season" for this truth to be made known, because the return of the Lord marked the beginning of the age when the "restitution of all things" was to be accomplished. It is true that individuals throughout the age knew about restitution, but at the end of the age it was due time for the household of faith in general to have it restored as one of the precious doctrines of our most holy faith.

And, just as foretold by Jesus, this vision of truth, together with all the related phases of the divine plan, was not impressed upon the minds of all his true followers at once, but first of all given in particular to a very small company. And it was from this company that one was selected by Christ to serve the household, to make known this glorious Gospel of the kingdom far and wide, so that eventually it should become known in every land by those who have ears to hear and hearts to appreciate it.

The Vision Complete

This vision of truth which has reached us in God's appointed way, and in which so many of us today are rejoicing, is complete and all-comprehensive. It embraces the meaning of all the great visions God gave to his people in ancient times. It was a blessed thing for Noah to be informed about the coming flood and the privilege of service which was to be his in connection with it; but Noah did not know, as we understand today, that his experiences and the ending of that world prefigured the "days of the Son of Man" in which we are now living, and the end of "this present evil world."

How Abraham must have rejoiced when God informed him of his purpose to bless all the families of the earth through his seed, but he did not know that the real "seed" of promise was to be a faith seed made up of Jesus and his body members who suffer and die with him that they might live and reign with him.

Moses was awe inspired when he saw the burning bush and heard the voice of God instructing him to take off his shoes, for the place on which he stood was holy ground. He learned that he was to be the deliverer of his people from Egypt, and to be their

lawgiver; but he was given little conception of the greater deliverance that was to come to all mankind, and of the reconciliation of Jew and Gentile to God under the terms of the "New Covenant." True, he prophesied that One greater than he was to come, but like the other prophets of the Old Testament, it is doubtful if he understood very clearly the implication of this and others of his prophecies.

Isaiah saw the Lord "high and lifted up" and he was inspired with the sight to do the bidding of such an exalted and holy One, but his vision of God did not reveal the glories of the divine character as we see them today. He did not understand, as we are privileged to do, the marvelous harmony of Jehovah's attributes—his wisdom, justice, love, and power.

When the heavens were opened to Jesus he had revealed to him the meaning of the Old Testament instructions concerning the purpose of his earthly ministry, that he was to suffer and to die for the world. It was not possible then to impart that knowledge to his disciples, for they were not able to "bear it." When later he did open up the Scriptures to them concerning the meaning of his death, their hearts burned within them. (Luke 24:32) But even so, it was not until after Pentecost, when the meaning of the vision was enlarged to include the church, that they learned of their privilege to suffer and die with the Master, thus to share in the "better sacrifices" of this age—the sin-offering feature of the divine plan. (Heb. 9:23) This precious truth was also lost sight of as the apostasy developed, but is a part of the "vision" with which we have been blessed.

The vision to which Paul was not disobedient was glorious in all its implications. In it he saw that the plan of God had progressed to include the Gentiles, and the offering to them of the opportunity to become fellow-heirs with the Jews in the kingdom promises. Later, Paul was given other visions. He was "caught up" to the "third heavens" and to "paradise" and saw things he was not permitted to utter, because it was not then the due time. (II Cor. 12:1-7) Today we too can see the "third heaven," and know what Paul saw in paradise—that he saw God's purpose of "restitution" accomplished, and the entire human race living in a world-wide Eden of perfection of life and peace. And instead of our not being permitted to declare what we see, we are bidden by our "vision" to tell the whole world these blessed tidings.

Yes, brethren, because we are living in the days of the sounding of the seventh trumpet, when the time has come for the mystery of God to be finished, it is our privilege to rejoice in a "vision" of truth which comprehends the whole plan of God. In Daniel 12:12, a reference is made to the blessedness of the people of God who would be living in this end of the age, when the meaning of the "vision" would be unfolded to them, and how blessed indeed we have been!

Truth Brings Responsibility

As we have noted, when in ancient times God gave visions to his servants, they were in the nature of commissions for service. When on the Damascus road, for example, Saul saw that light which shone "above the brightness of the sun," he instantly recognized its significance, and inquired, "Lord, what wilt thou have me to do?" (Acts 26:13; 9:6) And so it is in connection with the "vision" of truth with which God has favored us. There is something for us to do about it. In giving us the vision, the Lord expects us to be obedient to its every requirement. It is to us a commission of service, and a commission moreover which is hedged about with conditions and qualifications which must be met in order for our service to be "holy, acceptable unto God."—Rom. 12:1

The divine qualifications, or credentials, for service are the same in all parts of the age. Paul knew that his heavenly vision meant more than merely telling others about the Gospel of Christ. He wrote, for example, that although he might speak the truth with the tongue of men and of angels, and had not love he would be as nothing in the sight of the Lord. (I Cor. 13:1) Nevertheless, the effect of the vision in Paul's case was to fill him with the love of God. The glorious hope of the Gospel, and through Christ, of being a partaker of the glory of God, caused the love of God to be shed abroad in his heart; and like Jeremiah, he could not withhold from proclaiming the glad tidings.—Jer. 20:9

Nor did Paul want to hold back the truth from others. "Woe is unto me, if I preach not the Gospel!" he wrote on another occasion. (I Cor. 9:16) The love of God impelled him to lay down his life in the service of the truth and of the brethren. And because love was the motive power of his life, he finally could write, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."—II Tim. 4:7, 8

Paul also wrote that he kept his body under and brought it into subjection, lest, after having preached to others, he might himself become a castaway. (I Cor. 9:27) This was one of the requirements of the heavenly vision of truth, and so it has been with all the Lord's disciples since, and so it is with us. The Apostle Peter wrote that he had noted how they of the Early Church had purified their souls, their lives, by obeying the truth. (I Pet. 1:22) No matter how faithful we might be in proclaiming the message to others, unless we allow the truth to purify our own lives, we have not truly obeyed the heavenly vision.

Again Peter writes, "As obedient children, not fashioning yourselves according to the former lusts [or desires] in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation." (I Pet. 1:14, 15) When we were still in ignorance of the truth, before we saw the heavenly vision, our desires were mostly selfish. We wanted our own way, and were not particular how the getting of our own way affected others. But now it is different. We have seen a vision of God. We have learned of his love. We want to be like him and do his will. As he loves the world and plans to bless the people, so we will want love to dominate our lives and will gladly spend and be spent in order that a knowledge of God may reach and cheer the lives of others.

Our Commission

And there is no doubt about the meaning of the vision insofar as divine service for his people is concerned. It reveals that we are in the "harvest," which is the "end" of the age, and that it is the time when the Lord, the Chief Reaper, is saying to his reapers that they should thrust in the sickle of truth and reap.—Matt. 13:39; Rev. 14:14-16

The vision also reveals that we are in the early dawning hours of the antitypical year of Jubilee, when those enlightened by the truth were to blow the Gospel trumpet announcing that the time is here for the fallen race to have its lost inheritance restored. Oh how blessed the privilege, as we sing,

*"Blow ye the trumpet, blow, the gladly solemn sound;
Let all the nations know to earth's remotest bound:
The year of Jubilee is come, returning ransomed sinners home."*

We are to proclaim glad tidings to the meek, and with the truth bind up the brokenhearted.—Isa. 61:1

Inasmuch as we have not reached the full end of the age, being as yet in the transition period between the two ages when the sacrificial work of this age is not fully complete, we are to continue proclaiming the "acceptable year of the Lord."—Isa. 61: 2; II Cor. 6: 2

And now that we are already in the time of trouble which is destroying the present evil world, we are to proclaim "the day of vengeance of our God."

These various phases of the work we are commissioned to do by proclaiming the truth, do not call for a separate and different message for each. It is simply, that in the Lord's providence, and because he is directing the results of our labors, all of his purposes are being accomplished. And how wonderful are the privileges we have in connection therewith!

The Prophet Isaiah wrote that at this time the Lord's people would see "eye to eye," and that together they would "lift up the voice" and sing the praises of our God. (Isa. 52: 7, 8) This does not mean that we understand every single text of Scripture exactly alike. Rather, what the prophet is emphasizing is the great truth that "Thy God reigneth!" Those who have been blessed with the heavenly vision of present truth are rejoicing in the knowledge of this blessed fact. On this they do see eye to eye, and in their united vision rejoice that they are living in the days of the presence of the Son of Man.

Nor do they keep their rejoicing to themselves, but are glad to use all they have and are that this voice of the Lord, the vision of present truth, shall be heralded far and wide. They feel that, like Paul, it would be a "woe" to them if they refrained from telling these good tidings to others, or ceased from publishing this Gospel of peace to a fear-filled world.

And in this impelling urgency to proclaim the glad tidings, begotten within us by the Holy Spirit, we have the encouragement to be found in the example of "that servant," who, when the vision was first given to him, gave all that he had, including his life, that we might share the joys of the vision with him. Are we doing the same? Or, having had our minds put to rest with respect to the many questions which baffled us, and the many fears that plagued us, are we now sitting on the sidelines, paying lip service of thanksgiving, but otherwise going on in life as we did while still groping in darkness? Are we obedient, or disobedient to the heavenly vision?

When we consider all the implications of the vision of present

truth, the only logical response of our hearts can be, "Here am I; send me." And this response should be so unreserved that regardless of what the cost may be, we will hold nothing back from the altar of sacrifice on which we are being consumed by the zeal of God's house in proclaiming the glory of our Heavenly Father by trumpeting forth the glad tidings of his promised kingdom.

We will want our hands to be used in God's service. We will want our feet to be swift in carrying messages of divine love to comfort all who mourn. We will use our lips and our tongues to tell of his love. Yes, as the poet wrote, we will wish that we had a thousand tongues to sing our great Redeemer's praise.

And if we catch the proper inspiration of the vision, we will also want our money to be used in God's service. "Nothing, Lord, would I withhold," is what we will say to him who has opened the eyes of our understanding to behold his glory; and not only say it; but actually devote our all to him, to be used as he directs.

All of this is included in our full obedience to the heavenly vision. Paul wrote that we should bring "every thought" into obedience to Christ. (II Cor. 10:5) Nothing short of this will be wholly pleasing to the Lord. Christ said we should let our light shine, and in addition, outlined the many qualifications of righteousness which will make our light-bearing acceptable to God. Let us, then, yield ourselves fully to the power of the truth, and in our obedience to the vision, rejoice in whatever experiences may result. The time is short, let us be faithful while the opportunity is still ours.

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 2—"It is the Lord: let him do what seemeth him good."—I Sam. 3:18 (Z. '01-317. Hymn 67)

NOVEMBER 9—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. 5:17 (Z. '03-424. Hymn 328)

NOVEMBER 16—"She hath done what

she could."—Mark 14:8 (Z. '99-78. Hymn 277)

NOVEMBER 23—"Ye have need of patience [cheerful endurance, constancy], that, after ye have done the will of God, ye might receive the promise."—Heb. 10:36 (Z. '01-117. Hymn 7)

NOVEMBER 30—"Lo, I am with you alway, even unto the end of the world [age]."—Matt. 28:20 (Z. '01-155. Hymn 12)

Songs in the Night

NOVEMBER 1

He shall drink of the brook in the way; therefore shall he lift up the head.—Psalm 110:7

AS WE look into the Word for testimony upon the subject, we find that our dear Master did indeed learn certain lessons of experience; as the apostle declares, he "learned obedience in the things which he suffered." Not that he had ever been disobedient to the Father's will, but that his testing at the time that he came into the world to do the Father's will was of a character and of an intensity such as never before had been brought to him nor any other creature. His obedience attested his love to the Father, attested his faith in the Father's love and justice; and in all these things he fully approved himself of the Father; he overcame every trial, he drank frequently of the brook of wisdom, in connection with these lessons. Moreover, it was expedient that he, to be the great High Priest of mankind, should be touched with a feeling of their infirmities, and therefore that he should be tempted in all points like as his followers are tested—along the line of personality, of self-will; along the line of worldly ambition; along the line of faith and trust; along all the lines of obedience to God's plan. He drank deeply of the cup, and rejoicingly said, "The cup which my Father hath poured for me, shall I not drink it?"—Z '02-13 (Hymn 155)

NOVEMBER 2

The harvest truly is great, but the laborers are few.—Luke 10:2

THE more of the spirit of love we possess the greater is our likeness to God's dear Son, our Redeemer, and the more will we be fitted and prepared for a share with him in his heavenly glories. If, therefore, the Lord permits us to do some little service in the present harvest, or to bear some burdens in the heat of the day, or if he grants us the privilege of successfully contending against the great Adversary and

his servants, and hinders us from being stung or "hurt" by their words or looks or deeds, and if he grants us opportunities for helping others out of soul-sickness by administering the good medicine of the present truth, let us rejoice in these privileges and opportunities; but let us rejoice still more that under the Lord's providence we are his children, begotten of his Spirit—that our names have been recorded as members of his family, and that by and by we may expect to be joint-heirs with our Elder Brother. Yea, in these good hopes we will rejoice.—Z '00-236 (Hymn 245)

NOVEMBER 3

Through this man [Jesus] is preached unto you the forgiveness of sins.—Acts 13:38

SO IT is today. The Lord leaves his people free from restraints; free from threats; free from compulsion; to the intent that they may present their bodies living sacrifices day by day. Now, as then, whoever grows cold may discontinue his sacrificing, but he himself will be the loser. We want to keep distinctly before our minds that while God condemns sin, and while his people have no liberty in this respect, but are obligated to do their best to withstand sin, it is different in the matter of sacrifice. The Lord is calling for free-will offerings, and whatever is not given with a hearty good will, yea, with an earnest desire, with zeal, may as well be kept—but the rewards promised to those who imitate the spirit of the Master and his devotion will be lost also.—Z '02-150 (Hymn 36)

NOVEMBER 4

Be ye thankful.—Colossians 3:15

UNTHANKFULNESS is unholiness, lack of that proper appreciation which would lead to a full consecration of life and every interest and affair to the Lord—regardless of what reward he may bestow. The "exceeding great and precious promises" of God's Word are not given to inspire thankfulness

and consecration, for they are given only to the thankful and consecrated who already have presented themselves living sacrifices to God. "To you it is given to know the mysteries of the kingdom," God hath revealed them unto us by his Spirit," which is granted only to the consecrated. These promises are to strengthen and nerve us and to enable us to "overcome," in fulfillment of our covenant of consecration.—Z '00-333 (Hymn 324)

NOVEMBER 5

Thou therefore endure hardness, as a good soldier of Jesus Christ.—II Timothy 2:3

HAD the incident of the sacrificing not been thus followed by some trying experiences, who knows but that the Apostle Paul might have felt a little self-gratulation, such as would be natural to any man who, having honors thrust upon him, had voluntarily renounced them. He might have been disposed to glory in the strength of character; but his experiences led him in an opposite direction—as he himself subsequently wrote, "I will glory in tribulation." All of the Lord's faithful ones can learn good lessons here; can learn to trust to the Lord's providences in all of their affairs—not only in those which seem to go favorably, but in those also which apparently are working disadvantage and disaster. The Lord said concerning Paul, when declaring that he was a chosen vessel for his service, "I will show him how great things he must suffer for my name's sake." From this lesson we may draw the inference that when the Lord's servants are permitted to suffer for his name's sake (not for wrongdoing, not for anger, malice, hatred, strife, evil-speaking, etc., but for his sake) it is an attestation of the Lord's favor, in the acceptance of his sacrifice—as in the type, Abel's sacrifice was accepted with fire.—Z '02-154 (Hymn 13)

NOVEMBER 6

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding.—Luke 12:35, 36

WE ARE to remember that every

stewardship brings with it weighty responsibilities, and while such responsibilities are not to be shirked, neither are any of them to be undertaken lightly, without appreciating the fact that every one who becomes a steward of the household of faith has thereby a larger degree of responsibility, not only toward the household, but toward the Master of the house, from whom comes every commission. And every servant is to remember that unfaithfulness would surely lead to his removal, even as every manifestation of humble faithfulness on his part will endear him to the Master and to every faithful member of the household, and imply his continuance in the service until the Master shall say, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord."—Z '00-25 (Hymn 230)

NOVEMBER 7

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

OUR trials and difficulties are not to be esteemed as the results of divine carelessness in respect to our interests, but as the outworking of divine providence for our good. Those who are able to view the matter from this standpoint are thus enabled to learn some of the very best and most helpful of life's lessons, and are thereby prepared for the glorious things coming; whereas those who allow faith to falter in times of trial, and who will walk with the Lord and have confidence in him only when they are the recipients of miraculous favors, are correspondingly weak, and correspondingly unprepared for the kingdom. And as these lessons are necessary to the individual, so they are necessary also for the church as a whole, as in the case of James and the church in our lesson. So far as James was concerned, it could matter little to him which way the Lord effected his "escape" if, in the Lord's wisdom, he had finished his course, perfected his character, and stood the test. As for the church, it could learn an important lesson; namely, that God, while pleased to use the apostles and various agencies in the prosecution of his work, was not at all

dependent upon them, but that one or all of them could be dropped out, and yet the Lord be thoroughly competent to manage his own work and to accomplish all the gracious promises of his Word.—Z '02-138 (Hymn 294)

NOVEMBER 8

A light to lighten the Gentiles, and the glory of Thy people Israel.—Luke 2:32

OUR text sets forth the thought that Christ is the light of the world. Not yet is the Sun of Righteousness shining in glory, and dispelling earth's darkness; not yet is it enlightening all the Gentiles; not yet has Christ become the glory of his people Israel. He is, nevertheless, all through this Gospel age, a great light to all whose eyes are opened that they may see it. This light is still shining in the darkness and the darkness comprehends it not; but blessed are our eyes, for they see; and correspondingly the responsibility of the light is with us. Let us walk as children of light, even before the day dawns, rejoicing also in the blessings that are ultimately to come to all the families of the earth through God's Anointed.—Z '02-191 (Hymn 315)

NOVEMBER 9

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

WHOEVER is faithful in speaking the Word of God from the Bible will have less and less attention from the worldly-wise. An ever-increasing number of people are thinking of the works of creation as having come about by processes of evolution. More and more they are thinking that the Bible is not the Word of God; but that the apostles were merely deluded men, deceived men; that Jesus himself did not know what he was doing. They think that he was a good man, that doubtless God himself was with him, because of the good that flowed from his teaching. And yet they think that they could give forth better wisdom—these great teachers who would like to make a new Bible after their own heart. In our own day, the worldly-wise are looking from the wrong standpoint. They are looking in the wrong direction, they are not looking to see the new dis-

pensation now coming in. They will not recognize what is now taking place until the sunlight of truth begins to flood the world. Then, turning about, they will perceive the real Sun of Righteousness, and begin to grasp the whole situation. We are glad that they will turn about and take a view of matters from a different standpoint. But all who are God's true children are ready to receive God's message from whatever source it may come to them.—Z '13-253 (Hymn 112)

NOVEMBER 10

Whatsoever he doeth shall prosper.—Psalm 1:3

THIS is literally true, though not, perhaps, in the way in which the world might view the subject. But what is it that such a child of God doeth? What is his aim? What is his object in life? Wealth, fame, worldly honors? No, none of these. His aim, that which he doeth, that which he seeketh, is to glorify his Heavenly Father and eventually to attain to the glory, honor, and immortality which God has promised to them that love him. If the Christian but attain these objects, surely all his experiences will have been prosperous, and that abundantly. What matters it to him if under divine providence he was permitted to err in judgment respecting some business venture, so that instead of earthly prosperity it brought financial loss, if it worked out spiritual gain? To this blessed man the loss was prosperity, and he proved the truth of the divine promise that all things shall work together for his good. Under such a promise, under such guidance of divine wisdom in his affairs, guaranteeing him just such experiences, trials, difficulties, earthly disappointments and disadvantages as will, under the Lord's providence, bring him richest blessing in the attainment of the great prize of the future which he seeks, and for which every other thing, interest, hope, and aim has been sacrificed, how could any be considered otherwise than prospered? Surely indeed, all that he doeth shall prosper—not because of his own wisdom, not because of infallibility in the management of his affairs, but because his infallible Lord is supervising his interests,

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and outworking them for good to him.
—Z '00-283 (Hymn 325)

NOVEMBER 11

Who maketh thee to differ from another? and what hast thou that thou didst not receive?—I Corinthians 4:7

WE ARE co-laborers with God. We give God the praise that he has made us to differ from our former selves, that he is making us thus to differ more every day, and that he will continue the good work as the days go by and as we seek to do his will. What have we of ourselves? Nothing! We were wholly dead through father Adam's disobedience; we were born in this condition, having no right to everlasting life. But God has a plan which is world-wide in its scheme of blessing. He has proffered the blessings of the highest feature of this plan to us, and invited us to come to him in advance of the world. And this we receive through his grace.—Z '13-232 (Hymn 324)

NOVEMBER 12

Follow peace with all men, and holiness, without which no man shall see the Lord.—Hebrews 12:14

NEVER was there a time when this statement of our Lord deserved more consideration than at present. We live at a time when envy and strife are in evidence on every hand, among all classes, among nations, in politics, in business, in homes and families, in nominal churches, and among the fully consecrated of the true church. The tendency toward strife is evidently somewhat associated with the strenuous times in which we live; but all the more those who are true members of the body of Christ are to remember the scriptural injunction, "Follow peace with all men"; and again, "Be at peace amongst yourselves." Some of the best people in the world have the organ of combativeness large, but proportionately they need to have love control it, so that they shall think generously, kindly, lovingly of all who take a different view of matters; and while standing always firm for principle, they should take note of the fact that principle enters into remarkably few of

their conflicts, contentions, etc.—Z '06-74 (Hymn 244)

NOVEMBER 13

I can do all things through Christ which strengtheneth me.—Philippians 4:13

FAITH is an essential; but we must have crossed the Jordan; we must have been justified; must have partaken of the antitypical Passover; must have been sanctified before we could have of the Lord either a promise of victory over our Jericho, or before we could exercise such a faith as would result in that victory. If in the type faith could bring the fall of the strong walls of a city, how great must be the value of faith in the antitype! "This is the victory which overcometh the world, even your faith," but only so long as we trust in the Lord and seek to do those things pleasing to him can we exercise this overcoming faith.—Z '02-303 (Hymn 129)

NOVEMBER 14

Let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe.—Hebrews 12:28 (R. V.)

WE REALIZE that spiritual Israelites have conflicts with enemies too mighty for them without the Lord's assistance. The world, the flesh, and the devil make common cause against all who are seeking the heavenly Canaan. We who are followers of Jesus have success in our warfare only as we have him as our Advocate—"We have an Advocate with the Father, Jesus Christ the Righteous." Through him we may come off conquerors, yea, more than merely conquerors, victors in the highest sense—"through him who loved us and bought us with his precious blood."—Z '13-233 (Hymn 219)

NOVEMBER 15

Peace I have with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27

HOW little the world knows of the peace of God which passeth all understanding, that rules in the hearts of the Lord's people who have grown in his grace and heart likeness! How lit-

tle can they appreciate the fact expressed by our Lord when he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And again, through the apostle, "We glory in tribulation, also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." And these faithful servants of the Lord could rejoice in whatever experiences God permitted to come to them in the discharge of duty, so may we remember that ours is the same God, that he changes not; that he is equally able and equally willing today to grant the sunshine of his favor to those who trust him and seek to walk in his ways.—Z '02-382 (Hymn 106)

NOVEMBER 16

It is impossible for those who were once enlightened, . . . if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Hebrews 6:4, 6

WHOEVER has experienced this quickening to newness of life, this begetting of the Spirit, has come under so clear a demonstration of the divine power and goodness and wisdom and love operating through Jesus as to be without excuse "if they fall away." Hence the apostle tells us that it would be impossible to renew them again unto repentance. He tells us that in their case such a falling away would be a wilful act, not one of ignorance or weakness, and that to thus fall away would imply the same attitude of heart which the Jews entertained toward our Lord when he was with them—that it would be virtually crucifying the Lord afresh and putting him to an open shame. But, dearly beloved, to use the apostle's thought, we have more confidence in one another than to surmise such an unworthy ending to our call, such an unworthy response to the mercies and favors which we enjoy at the hands of him who loved us and bought us with his precious blood. Let us be faithful, let us remember that the resurrection work begun in us as new

creatures is the one which is to be completed by the grace of God in the first resurrection, when in a moment of change we shall be like our Lord, see him as he is, and share his glory.—Z '06-111 (Hymn Appendix D)

NOVEMBER 17

God be merciful to me a sinner.—Luke 18:13

THOSE who believe little of the Lord's promises, who trust him little, will pray to him little, will exercise little faith, and will have little joy and blessing in consequence. Those, on the contrary, who have faith, and who go continually to the throne of grace and appreciate the Lord and trust in the glorious outcome of their prayers and labors, will have joy now and fulness of joy by and by.—Z '06-265 (Hymn 242)

NOVEMBER 18

Blessed is the man that maketh the Lord his trust.—Psalm 40:4

FAITH and trust in the Lord is the paramount essential for acceptance and blessing at his hand: "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." If we leave the world to become the Lord's people, and receive the lessons of experience at his hand with proper faith in him, the outcome will surely be a readiness and promptness to make a full consecration, a full submission of ourselves to do the Lord's will; to follow his leadings; to inherit whatsoever he has for us. And if the faith be of the proper kind we will say with the prophet, "I will fear no evil: for Thou art with me;—Thy rod and Thy staff they comfort me." Such, and such alone, can be led of the Lord in this present Gospel age, in which we must walk by faith, not by sight. Such alone will have the confidence to go forward encountering the various oppositions within and without in the present time. Such will eventually be God's representatives and leaders in the blessing of the world in the millennial age. Let us learn well the lesson of faith, of trust; as God informs us of his appreciation of this quality, and that he can deal with us only in proportion as we possess it, so

in our own experiences we find that we love most to assist and encourage those who manifest an abiding confidence in us.—Z '02-260 (Hymn Appendix O)

NOVEMBER 19

Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure.—Philippians 2:12, 13

THE power that works in us to do is the same power that works in us to will. Can we will perfectly? Yes. Can we do perfectly? No. Why can we will perfectly and not do perfectly? Because the will of God has become our will, our mind. The apostle says, "With the mind I myself serve the Law of God, but with the flesh the law of sin." The flesh has inherited various weaknesses and fallen tendencies; therefore we are unable to do perfect works, and the flesh continually needs the robe of Christ's righteousness.—Z '13-264 (Hymn 114)

NOVEMBER 20

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23

WHAT we need is an occupant for our hearts—the Divine One. If Christ be enthroned in our hearts, if our wills be turned over to him in full submission, he is able to keep our hearts, to guard our hearts. Respecting such he says, the Father and myself will come in to them and abide with them. Oh, the security this implies! Let us not forget that the will is the doorkeeper of the heart and that the Lord's presence will not remain except as we will to have it, and that if we admit to our hearts evil thoughts, evil surmisings, the Lord will not hear us, will not abide with us, but will proportionately vacate and leave room for more and more of the evil influences to enter into us and to possess us.—Z '08-364 (Hymn 153)

NOVEMBER 21

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—Psalm 84:11

THE Father will not withhold anything necessary for the proper develop-

ment of his children. He also promises that we shall not be tempted above that we are able to endure, lest some injury come to us. Thus we see that he is supplying all our needs, enabling us to lay down our earthly lives. And as we learn the proper lessons from our experiences, we find that perfect love casts out all servile fear of our Heavenly Father; for we love and trust him. We have no fear of the Adversary, because we know that the Lord will not permit the Adversary to injure us, if we keep close to him. And if God permits us to have experiences of trial from the Adversary and our fellow-men, he does so to the intent that these may work out good to us.—Z '13-251 (Hymn 273)

NOVEMBER 22

Give therefore Thy servant an understanding heart.—I Kings 3:9

LET us note that opportunities for good and for evil come to all of us at some time, and it is for us to decide which we will grasp. But before the opportunity comes the desire. If the desires be impure, an evil opportunity in harmony therewith will be found. If the desires be good, noble, true, loyal, opportunities in harmony with these will come to us. The thought to be impressed upon our minds, therefore, is that the desires of our hearts should be noble in every respect, and that all ignoble desires be studiously and promptly set aside, to the intent that only the good opportunities may come to us. But desire and opportunity are not enough. Many a man has had both and gotten nothing. When the good desires have been cultivated and developed and by and by a noble opportunity stands before us, then comes the responsibility of seizing it—decision.—Z '08-363 (Hymn 256)

NOVEMBER 23

Enter into His gates with thanksgiving, and into His courts with praise.—Psalm 100:4

IT IS to the priestly class that our text is applicable. Their thankfulness to the Lord for his mercies and blessings leads them to count not their lives dear unto themselves, but to lay down their lives willingly in his service.

Their hearts are filled with praise, because, having made consecration of themselves, and having entered thus the courts of the Lord to be seated with Christ in heavenly conditions, the heavenly light and food supplied them enables them to rejoice exceedingly even in tribulation, even in matters which otherwise, according to the flesh, without the strength and enlightenment of the truth, would discourage them and cause them fear. Because they have entered into this fellowship with the Lord in his sufferings, with his spirit of appreciation, they may be joyful even in the house of their pilgrimage—and when the pilgrimage of the present life is ended, and as new creatures they shall pass beyond the veil, there shall be fulness of joy for them as they enter into the joys of their Lord in the full and complete sense—made like him, seeing him as he is, and sharing his glory.—Z '02-237 (Hymn 238)

NOVEMBER 24

Who is worthy?—Revelation 5:2

THIS worthiness is inquired for not only at the beginning, but all along the path of light. If we are not found worthy by the various tests applied from time to time, we cannot proceed in the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how intense must be the darkness of one cast out of light! To find the glorious hope that once inspired our hearts slipping away and the truth whereon we built that hope beginning to seem like an old song or an idle tale, or as relics of the past to be displaced at any time by any plausible subterfuge or error which our wily Adversary may be pleased to palm off as advanced divine truth, are indications that should arouse anyone who discovers them to a realization of the fact that he is going into darkness—a darkness that will only become the more intense as he slips and slides along the backward track. All along the way, as we have said, we will find tests applied to prove our worthiness to proceed from knowledge to knowledge and from grace to

grace. Who is worthy?—worthy to receive the truth, worthy to continue in the truth, worthy to suffer and to endure hardness as a good soldier for the truth, and finally to be exalted to power and great glory when truth and righteousness shall be exalted in the earth and their glorious triumph begun?—Z '02-332 (Hymn 124)

NOVEMBER 25

Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.—Ephesians 2:20, 21

AS LIVING stones of the spiritual temple requiring much chiseling and polishing to prepare us for places in the heavenly temple, let us thankfully welcome whatever experiences the Heavenly One shall see fit to permit us to have. We are his workmanship, created in Christ Jesus unto good works. Our present disciplines are intended to develop in us the character necessary to the great service for which our Creator intends us. The good works, the great works of God to some extent, are most abundantly manifested in his new creation, the church, and some of our good works are as co-laborers with God and Christ in shaping and upbuilding one another in the most holy faith. The great good work of God to which he has called us is that mentioned in the oath-bound covenant to Abraham, "In thy seed shall all the families of the earth be blessed."—Z '08-376 (Hymn 67)

NOVEMBER 26

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27

WHILE only Christians are credited by the Lord with fulfilling the requirements of the Law—and they only because of the allowance made for their weaknesses on account of their relationship with Christ—nevertheless, the Jews and many others have obtained partial blessings in proportion as they have endeavored to fulfil the divine

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law. The natural man, not Spirit-begotten, and therefore not a son of God, but still in alienation, receives a blessing of character development in proportion as he recognizes the principles of righteousness and seeks to conform to them. Hence it is wise and proper at all times and before all people to lift high the divine standards.—Z '13-215 (Hymn 165)

NOVEMBER 27

Go home to thy friends, and tell them how great things the Lord hath done for thee.—Mark 5:19

OH, THAT we all might be diligent to be thus faithful stewards of the grace of God, and faithful representatives of our great Redeemer—not only witnessing with our lips, but in all the departments of life testifying that we are now sane, that we have now the spirit of a sound mind, that we love the things that are right and true and noble and good, that we hate and are living in opposition to the things which are sinful and contrary to the mind of the Lord and the ways of righteousness!—Z '06-147 (Hymn 15)

NOVEMBER 28

How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isaiah 52:7

THERE is a beauty, a grace, peculiar to our Lord, the Head; and each member of his body has some peculiar grace or quality of character likeness to him. And so, when in the end of this age the last members of the Lord's body, the church, announce in its due season the parousia of the Lord and that his kingdom is at hand to be established, there is a beauty attaching to that in connection with this service, this message, in the sight of each other, in the

sight of all who are of the household of faith, but not in the sight of the world, for, as the apostle declares, "The world knoweth us not, even as it knew him not."—Z '06-123 (Hymn 333)

NOVEMBER 29

Let brotherly love continue.—Hebrews 13:1

LET us avail ourselves of the privileges day by day of anointing the feet members of the body, realizing that whatsoever is done unto one of the least of these his brethren is done unto the Lord himself, and is a perfume of sweet odor to him. Let us be more gentle, more tender, more careful in our honoring and dealing with the feet members. Let us remember that they have trials and difficulties enough in their conflict with the tiresome journey of life, and that there must be no neglect of them on our part, for the opportunity of thus manifesting our love and devotion to the Lord is too great a privilege to be overlooked or slighted. Nor need we wait for opportunities to do great things: kind words and looks, a little assistance, may be the tears or the perfume as circumstances may permit.—Z '06-123 (Hymn 166)

NOVEMBER 30

Be kindly affectioned one to another.—Romans 12:10

LET us with increasing light and knowledge and privilege make still further progress in all the fruits of the spirit of love. It is unsafe to neglect to have the Lord for our God, and to neglect to make his people our people. Acceptance of the Lord means ultimately a change in all of life's interests and affairs if we would abide in his love and favor. The sacrifice of earthly things may cost us tears and heartaches at first; but eventually we will be more than compensated—as was Ruth, only in higher, spiritual blessings.—Z '02-351 (Hymn 113)



"Be constant in what is good, but beware of being obstinate in anything evil; constancy is a virtue, but obstinacy is a sin."

Your Questions

"Feet Washing"

In your radio messages I have never heard you refer to the text which reads: "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13: 14, 15) Is this not a clearly stated injunction from the Lord which we should not neglect to follow literally?

WE WILL be helped in our understanding of this scripture if we consider the circumstances under which it was said. From Luke's account we find that there was contention among the disciples when our Lord gave this lesson in true humility. Just a few days before, the mother of James and John had said to him, "Grant that these, my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." (Matt. 20: 21) This desire to be important seemingly had affected more than James and John, for Luke 22:24 reads: "And there was also a strife among them, which of them should be accounted the greatest."

Because of the dusty roads of Palestine, and because of the open sandals which were worn then, it was customary upon the arrival of guests, for the householder to have a servant wash their feet as an act of respect and hospitality, and also to refresh the traveler.—Gen. 18:4

On the occasion of the Master's washing the disciples' feet, the group was assembled in the "upper room"; no host was there to welcome them, no provision had been made to make them comfortable. Apparently this question of who should be accounted the greatest had developed; none of them was willing to humble himself and perform the task of washing the feet of the others, which was usually considered a menial service. So they ate the supper, contrary to usual custom, without their feet having been washed. When the Master saw that none of the disciples was willing to wash the feet of the others, he did it.

Thus Jesus condemned the spirit of pride which had corrupted their fellowship, and taught them that if he, the Master, was willing to serve the lesser members of the Lord's family, and to minister to their comfort, even in the most menial way, they, as his followers, should be willing and glad to serve one another, even in humble ways.

The Master was not teaching the necessity to actually wash one another's feet; but rather, to be willing in humility to "serve one another." (Gal. 5:13) Some believe that by this act our Lord instituted a ceremony to be performed by his followers, and so they wash one another's feet, but we do not share this view. In their pride and desire to be great-

est, the disciples had lost sight of the measure of true greatness.

Our Master's action not only rebuked their pride, but set an example for them and for us that should apply to every affair of life; namely, that as humble disciples we should always be ready to serve not only in great matters, but also in the little affairs of life. This washing of "one another's feet" applies to every service, every kindness that we can render our brethren, especially along lines that will be of spiritual comfort and encouragement, for, "He that is greatest among you shall be your servant."—Matt. 23:11

The "All" To Be "Changed"

In your question department you have attempted to explain I Corinthians 15:51, 52, by saying that it has reference to a certain class of people. Please notice that the text says, we shall "all" be changed. Does not this little word "all" change your views as to an earthly kingdom?

ONE thing we must all do if we would learn to know the truth is to keep an open mind in our study of God's Word; for if our mind is closed, there is no capacity to receive truth, and it will fall on deaf ears. Our review of the text has failed to convince us that it states that all members of the race will be changed at death from earthly to spiritual beings. If we did accept this interpretation, then of necessity we would also have to conclude that all the members of the race will be raised incorruptible, immortal, and that all will

gain this victory "through our Lord Jesus Christ." Please read verses 50-58.

It is evident to us that here the apostle is speaking of a certain class, a class whom he calls his beloved "brethren." (verses 50 and 58) A careful study of this remarkable chapter on the resurrection of the dead, as it is recorded in this chapter of Scripture, must convince us that different classes are mentioned, and particularly is this emphasized in verses 23, 37, 38, 40. In the verses referred to in our question, the Apostle Paul is addressing his brethren in Christ, as verse 50 clearly shows. All these must be "changed," if they are to live in heaven, reigning with Christ, sharing his throne.—Rev. 3:21

The apostle in these verses (51, 52) also expounds a great truth of the Gospel concerning the resurrection, one that is overlooked by many. He tells us that some of his brethren (the church class, spoken of as "wheat" in verse 37) would die and await in sleep the time of their resurrection from the dead, which takes place at our Lord's second coming; and that others of his brethren would be alive on the earth at that time. It will not be necessary for these latter to await in sleep as do the others, for the moment of their death will be the moment of their resurrection change.

Thus all the church class will be "changed" from human to spiritual life. Not all, however, will have to sleep in death, to await his coming and their "change." This truth is also presented in I Thessalonians

4:16, 17, which we quote: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

With these thoughts in mind, the text becomes very meaningful when the apostle tells us: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."
—I Cor. 15:51, 52

Unforgivable Sin

Matthew 12:31 reads: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men." What is the sin against the Holy Spirit which cannot be forgiven?

THIS seems to be a question that has puzzled many. Some fear lest they may commit this sin, others fear they are already guilty. Jesus said (verse 32): "And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." The word "world" is more properly translated "age."

Those who oppose the idea of a future age of probation contend that our Lord used the expression, "the world to come" merely for emphasis. This appears unreasonable; the Master's words would be meaningless if there were not two ages during which the Spirit of God, the Holy Spirit, does a work for members of the human family. This scripture shows that it will be possible in that future age to receive forgiveness of sins, and also to commit sins which can never be forgiven.

When the Master spoke these words he was addressing the Pharisees. One who was blind and dumb had been brought to Jesus, and had been healed. The Pharisees immediately accused Jesus of doing good by the power of the devil. If anyone ignorantly supposed Jesus to be an impostor and because of this impiously derided him, such a one could be forgiven, because his fallen, imperfect nature was responsible; but the Pharisees had maliciously attributed to an evil source, even to Beelzebub, what they could not deny was a good work, free from sin, selfishness, or ambition.

The Master, knowing their hearts, declared that they were without excuse. The conduct of the Pharisees was not because of human frailty, nor ignorance, but was a wilful rejection of the Holy Spirit, the power of God, as it was manifested in our Lord's life and actions to such a remarkable degree. To the extent that one sins wilfully against light and truth, he must be punished; for wilfulness against the Spirit of truth can

YOUR QUESTIONS

never be forgiven at any time, neither in this age nor in the age to come.

We believe that the majority of people who write us in the belief that they have sinned against the Holy Spirit are merely being tormented by groundless fears, and only need better instruction respecting the Lord and the work of the Holy Spirit of God. We also believe, however, that truth carries with it responsibility. Anyone who wilfully rejects the truths of this day, attributing them to the evil one, because they conflict with erroneous human creeds and traditions, should remind himself of what our Master told the Pharisees; for a wilful rejection of truth and its responsibilities is a sin against the Holy Spirit, and for that sin, Jesus said, there is no forgiveness.

How Long?

Is it your opinion that Christ and his church will reign over the earth forever?

REVELATION 20:6 reads as follows: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of

God and of Christ, and shall reign with him a thousand years." This text tells us that the kingdom reign will be one thousand years in length. It will require that much time to do the work of instruction necessary to restore men to perfection, and to remove the effects of sin and death from the human race, through the application of the merit of his ransom sacrifice on their behalf. When the work of restoring the race is finished, then the kingdom will be delivered to God the Father. The Apostle Paul describes it thus:

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—I Cor. 15:24-28

Traffic Both Ways

THE public has become quite accustomed to reading announcements and hearing reports over the radio which publicize the idea of large numbers of Protestants joining the Catholic Church. Recently, however, the **Protestant Episcopal Magazine** has given out a report that ten times as many Catholics are joining the Episcopalian Church as there are Episcopalians joining the Catholic Church. In reporting this, the magazine quotes the old adage that "all roads lead to Rome," and then observes that the burden of traffic on the Episcopal road is away from Rome.

Let Us Give Thanks

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."—PSALM 116:17

THROUGHOUT the United States on the fourth Thursday of this month, millions of people will, for a few hours, turn away from the regular pursuits of life and, in a nominal way at least, give thanks to God for the blessings of the year. Among these will be many sincere worshipers of God, those who at heart are desirous of doing his will in all that they think, and say, and do. With many, Thanksgiving Day will be one of feasting and merrymaking, and happy indeed will be those who remember that all the blessings of life which they enjoy from day to day come to them from the Giver of every good and perfect gift, even the Lord, the Creator of heaven and earth.

It is appropriate at all times to give thanks unto the Lord, and the consecrated followers of the Master do not wait for special occasions to express their appreciation to their Heavenly Father for the spiritual and material blessings which are daily their portion. The Apostle Paul wrote that we should give thanks in everything, and if we follow out this admonition, to us every day will be one of thanksgiving, yes, in every hour of the day there will be much for which our hearts will turn to the Lord in grateful appreciation.

It is also appropriate that we observe special occasions of thanksgiving. At such times we can recall in a more particular sense the many ways in which the Lord has blessed us throughout the year, and recalling these, renew our determination to show our appreciation to the Lord by more zealously paying our vows of consecration to him, rendering unto him, not only with our lips but with our lives as well, the praise that is due his great and holy name. Yes, we are glad for a special occasion to "give thanks unto the Lord; for he is good: for his mercy endureth forever."—Psa. 106:1

Causes for Thankfulness

There is never a time in the Christian life when the blessings received from the Lord are not more abundant than we could reasonably ask or expect. If we are not in the habit of noting from day to day the many ways in which the Lord manifests his blessings toward us, we will be surprised, when noting them, to realize what the Lord has really done for us. We cannot, of course, count all of our blessings. Should we attempt to do so, we would find, even as did the Psalmist, that "they are more than can be numbered."—Psa. 40:5

Many of the Lord's blessings are common to all of his people, differing only in the manner in which they apply to their individual experiences in life. Along physical lines there are the blessings of the sunshine and the rain, and of food, shelter, and raiment. To all of his people the Lord gives spiritual strength and guidance. He fills them with his Spirit in proportion as they are emptied of self and devote themselves to the doing of his will. How thankful indeed we should all be for the assurance that he is more willing to give his Holy Spirit to those who ask him than is an earthly parent to give good gifts to his children!—Luke 11:13

We can all be thankful for the Lord's grace that through another year has kept us from falling, that we are still rejoicing in the truth and in the privilege we have of laying down our lives in his service. This is a great cause for thankfulness. True, we expected that the Lord would continue to hold us in the hollow of his hand, for we relied upon his grace to help in every time of need. But we recall the Apostle Peter's admonition in which he informs us that it is only if we "do these things" that we can have the assurance that we shall "never fall." (II Pet. 1:10) If, therefore, we have been kept from falling by the wayside, it means that the Lord has been pleased with our efforts to do his will and that it is because of this that he has blessed us with his sustaining grace.

Some of us have been "in the truth" for many, many years, and how thankful we can be that throughout these years the Lord has become ever more precious to us, and that his truth—the glorious truth of the divine plan—has continued to increase in brilliance as we have learned to understand it better. That we have maintained a clear vision of the great fundamentals of the divine plan is evidence of the Lord's keeping power in the lives of those who

have no will of their own, but are determined that his will only shall rule supreme in their lives, regardless of what that might mean in the way of sacrificing the flesh and its interests.

Others of us have been blessed with a knowledge of the truth within more recent years, some, indeed, within 1950. How we rejoice in this! It is impossible adequately to give thanks to the Lord for opening the eyes of our understanding in order that we might, through the vision of present truth, behold his glory. This we know, however, that whereas once we were spiritually blind, now we can see, and oh, how glorious the vision that enables us to comprehend the divine plan for the blessing of both the church and the world. May our "first love" for the Lord and for his truth never grow cold! May our appreciation daily increase, and our thankfulness overflow more and more!

Today the world is filled with fear. They see the gathering forces of another global struggle. They know the probability of the frightful destruction that will be wrought as the opposing forces of conflicting ideologies seek to conquer one another, or at least subdue the other by the use of the heart-sickening modern methods of war. Poor world! It knows not that our present Lord, at the exact moment called for in the divine timetable, will intervene and set in motion the agencies of his mediatorial kingdom to bring peace and joy and life to all mankind.

But we know this! The Revelator depicts our position in this time of world fear and chaos as that of standing on a sea of glass, the sea representing the restless, discontented condition of the world as it passes through the prophetic "time of trouble, such as never was since there was a nation." (Dan. 12:1) To us, however, the situation is transparent. Truth's vision enables us to see through and beyond the "sea," and to know that soon there will be a great calm, when, by the administrative powers of the messianic kingdom, the people will be guided into their desired haven of security and peace. To have this assurance is truly great cause for thankfulness.

During the year, many of us have been richly blessed through the privilege of fellowship with one another in our local ecclesias and at our convention gatherings. How spiritually stimulating this has been! And if our fellowship has been truly that of the Spirit, it has meant much more than merely rejoicing together in the Lord. Of those who speak "often" together concerning the divine plan, the prophet tells us that the Lord hearkens, that he hears, and that

a "book of remembrance is written." (Mal. 3:16, 17) Yes, even where "two or three" join in fellowship the Lord is in their midst; and how we should praise him for the blessing he thus bestows upon those who gather in his name.

The Lord has continued to give his people opportunities to serve him by serving one another, and by bearing witness to the truth. Surely we should always be thankful for our privileges of ambassadorship. Many of these opportunities have been ours as individuals. Individually, we have been able to speak a word for the Master and for the truth, perhaps to a neighbor, or a friend, or perchance to some we have met in our association with the public in one way or another. It has been possible to give a tract or a kingdom card here or there. Some have enjoyed the privilege of distributing literature from door to door, thus conveying the kingdom message to hundreds and even thousands.

Still others have been blessed in their experiences of calling on those who have responded to the message as it reached them over the radio. How thankful these have been for such opportunities; for in many cases deep interest is found, and a genuine desire to know the way of the Lord more perfectly. Those who have enjoyed these experiences know that there is no time when the Lord seems so near to them, and when his truth is a greater inspirational power in their lives, than when they are explaining it to others, especially to those who earnestly want to know, and give evidence that the Lord has blessed them with "hearing ears" and understanding hearts.

And we should not forget that these opportunities enjoyed by the follow-up workers are made possible because all of us sacrificed together to make the radio work possible. Thus we all share in the joys resulting from the knowledge that here and there throughout the world the light of truth is, for the first time, shining into the hearts and lives of those to whom the Lord has given the ability to see. How much would we take for our knowledge of the truth? We know that it is priceless, and that it means more to us than life itself. How thankful we should be, then, that by our sacrifices this priceless treasure has become the blessed possession of others.

How good the Lord has been in permitting his people to use the radio on such a wide scale. At this time last year the network broadcasts were just beginning. For nine years the Lord has blessed the message as it went out over an average of about sixty-five

stations, and he blessed the sacrifices of his people which made this wide and effective witness possible. But now a larger opportunity had presented itself. In the Lord's providence the network door opened, and with great faith—though treading cautiously—the brethren entered. We all wondered how many weeks, or months, the network broadcasts—involving nearly 200 stations—could be kept on the air.

Now the first year of network broadcasting is completed. It was the Lord who opened the door, and his Spirit, working in the hearts of his willing people, kept that door open. Is not this great cause for thankfulness on the part of all who in any way had a part in it? And this includes all the friends; for, while all could not support the broadcasts financially, all did pray, and the effectual, fervent prayers of the Lord's people are very potent in connection with any service that is undertaken in his name. Let us, then, be thankful for the privilege we have had of working together, sacrificing together, and praying together!

Also, within the year for which we now have the privilege of giving thanks, the door opened for the truth to be heard over the radio in Europe, and now hungry hearts in that war devastated part of the world are being reached. The brethren over there are truly thankful for this—thankful that a witness is being given, and thankful, too, that many of them can hear the truth over the air; for it helps to bring them closer to their brethren in America.

Due to the bankrupt condition of most European governments, including that of Great Britain, and the consequent control of foreign exchange, the radio work overseas has to be paid for almost entirely by the American brethren. And this is another cause for thankfulness on our part. We are thankful for this additional opportunity we have of demonstrating our love for the Lord, for the truth, and for the brethren, even those brethren whom we will never see and know in the flesh.

And now another year of network broadcasting is beginning. This year approximately 300 stations are involved. Again the Lord has opened a door of opportunity—a larger door, offering greater potential possibilities of reaching the truth-hungry, and of having our own joys increased by the realization that the Lord has shown his approval of last year's effort by taking us by the hand and leading us through this door of larger opportunity for the ensuing year. Truly we "stand all astonished with wonder" as we contemplate

what the Lord is accomplishing by the sacrifices of his people—a people so small in number, and so unknown to the world.

The evidence is irrefutable that the Lord is with his people today—his truth-inspired, consecrated people—even as he was with his servants in ancient times. We are awe inspired when we read the experience of Moses at the burning bush. "A miracle," we say, and truly it was. But was the setting on fire of a bush more of a miracle than proclaiming the kingdom message by a method that carries it into millions of homes every week? We think not! Even though the radio itself may have become commonplace, and accepted as normal in this modern age, the fact that the Lord has, through the co-operative efforts of his consecrated people, made possible its use for disseminating the kingdom message, is in itself a miracle.

When the Lord spoke to Moses at the burning bush, he was bidden to take off his shoes, with the explanation that the place where he was standing was holy ground. Should we not feel the same way concerning the "ground" on which we are standing today, that "higher ground" of opportunity and honor to which the Lord has now led his people? Realizing the sacredness of the position which is now ours of being the Lord's ambassadors, let us give attentive ears to his voice, and respond loyally as he makes clear the various ways he wants us to lay down our lives for him. Surely we can do no less at this thanksgiving time of the year than to echo the sentiments of the Psalmist when he wrote:

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Psalm 116:17, 18

Be Strong

Be strong—we are not here to play, to dream, to drift;

We have hard work to do, and loads to lift.

Shun not the struggle; 'tis God's gift.

Be strong—it matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;

Faint not, fight on—tomorrow comes the song!

"Be Ye Strong"

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Ephesians 6:10

IF WE are Christians and believe our Bibles, then we are convinced of the ultimate triumph of good over evil. In fact, we know that the time is coming when evil will no longer be an active principle anywhere in the universe.

We know from God's Word that in the coming age, during the reign of Christ, the effects of evil will be eradicated from the hearts and minds of all the willing and obedient of the human race. We know that then righteousness will be encouraged and evil will be punished and restrained and abated. But before this, before God's kingdom shall have come, before his will shall be done on earth as in heaven, God is calling us as his sons to run "for the prize of the high calling of God in Christ Jesus."—Phil. 3:14

Because God is dealing with this class now, before dealing with the world of mankind, those who hear his call and respond have the special opportunity of enlisting themselves on the side of God and truth and righteousness. And it is to the "us" class, the church of God, that

the words of our text were written.

And what an exhortation to the brethren—"Be strong in the Lord." To be strong in the Lord implies that we may be strengthened in the things of the Spirit. Those of "like precious faith" the Apostle Peter urged to give diligence to make their calling and election sure. (II Pet. 1:10) And so, if we are running now, if we are fighting the good fight of faith now, then even in our weakness we should hearken to the words of our text to "be strong in the Lord, and in the power of his might."

Our Armour and Warfare

Paul's reference to the armor of God indicates that the struggle requires fortitude and endurance, and we must put it on if we would be fully victorious. Even though the illustration is that of the literal armour of a soldier as used in the days of the Apostle Paul, we are aware that it was not these material weapons to which he referred, but to their counterparts—spiritual weapons and armour. He states in II Corinthians 10:3-5: "For though we walk in the flesh [that is, as human beings], we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Sometimes the struggle against errors, and against the inherited weaknesses of the fallen flesh, is a most difficult task, requiring strength of mind and heart and soul—strength of a higher order than the physical strength and endurance necessary to the soldier of the world. But merely to be exhorted to “be strong,” while it might have a stimulating effect upon us to strive to summon our courage and our fortitude and our faith in the Christian warfare, would not alone be sufficient. By what means, then, may we become strong, how may we be strengthened in the inner man?

Here, too, we may draw lessons from the carnal soldier. Certain knowledge is necessary if the soldier would fight intelligently and successfully. He must be trained in the art of war. He must be familiar with the use of his weapons. He should also be strong physically, through proper food and proper exercise.

It is equally true that a Christian needs the knowledge which the Bible, his “manual of Arms,” supplies, if he would fight intelligently, lawfully, and successfully against the world, the flesh, and the devil. The Christian soldier’s Captain, Jesus Christ himself, declared that it was his meat and drink to do his Heavenly Father’s will. (John 4:34) That will for him was very largely outlined in the Old Testament Scriptures, which he studied and fulfilled. Our meat and drink also is the doing of our Heavenly Father’s will, which both the Old and New Testament Scriptures reveal to us. When

rightly divided and understood they supply both our spiritual enlightenment and food.

In our feasting upon the heavenly manna may we not draw a lesson from Israel of old? They were commanded to gather and eat of it every day. Is it not equally important that our spiritual needs be our daily concern, that we let not a day go by without feasting on the Lord’s bountiful supply of spiritual food? If not, we will become weak and faint in our minds, lacking that strength in the Lord which we might have had.

Certainly, knowledge along various lines is essential, and surely an understanding of the character of our God and of his plans and purposes is most important. Are we not glad that he has seen fit to inform us of his program revealing the length and breadth and height and depth of his love?

Our Foes

The knowledge we have relating to the foes we fight is also necessary. Our foes are the world, the flesh, and the devil, and we are not ignorant of their devices to deceive and overcome us—whether it be by sophistry, or doubt, or hate, or flattery. We hear the expressions, “cold war,” and “psychological warfare”; the Christian warfare has been such from the very beginning—a battle of the mind, a “bringing into captivity every thought to the obedience of Christ” (II Corinthians 10:5), a being “transformed” by the “renewing” of the mind (Rom. 12:2), putting on the mind of Christ as

exhorted in Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus."

The great archenemy of the Christian, Satan, is a past master in the art of propaganda and psychological warfare. He would like to have hindered our entering the "narrow way," representing it as too rugged and difficult, and involving too great a sacrifice. He would frighten us with the might of our foes, and by calling attention to our weaknesses. But let us not be misled in looking to ourselves and our acknowledged weakness, but rather "looking unto Jesus the author and finisher of our faith."—Heb. 12:2

Let us also remember that "if God be for us, who can be against us" to prevail? (Rom. 8:31) The hymn well expresses it: "When I think of self, I tremble; when I look to thee, I'm strong." Thus by looking unto him, from whence cometh our help (Psalm 121:1, 2), we become "strong in the Lord, and in the power of his might." (Eph. 6:10) It is faith in the assurances of the Word of God which makes us strong, and "this is the victory that overcometh the world, even our faith."—I John 5:4

Humility, Faith, Hope, and Love

Only in humility may we be truly "strong in the Lord," "for God resisteth the proud, and giveth grace to the humble." (I Peter 5:5) We have many examples of this fact. The Lord through Samuel said concerning King Saul: "When thou wast little in thine own sight, the Lord anointed thee king over Israel." (I Samuel 15:

17) Saul's greatness in his own eyes later led to his rejection by God.

This was true of other characters of the Old Testament as we read in II Chronicles 15:7: "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." With these words of encouragement, King Asa did battle against a huge host of the Ethiopians, and with full reliance on the Lord, conquered. Later in his reign, King Asa trusted in an alliance with Syria, in a war against Israel, rather than looking for the will of the Lord and his help. Then the Lord through the Prophet Hanani, spoke to King Asa, saying:

"Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."—II Chron. 16:8, 9

Thus is emphasized the fact that we should trust in the Lord with all our heart, and lean not to our own understanding. (Proverbs 3: 5) It is, then, not a matter of our own strength, but of our faith and our hope and our love, and of our hearts being perfect toward him, that makes us "strong in the Lord."

We admire the physically strong. There are some quarters in Christendom which believe that physical health and vigor should be

expected by the Christian and are an indication of God's blessing. Certainly if we have sound bodies, good health, and physical vigor and strength we have much for which to be thankful. However, we do not find that the Bible holds promises of this kind for the Christian.

Our strength in the Lord is that of the heart and mind and spirit—the new mind established in righteousness and truth and loyalty to God. The matter of our health might limit our activities, but should not affect our desires, our hopes, or our willingness to do whatever we are able to do in the Master's service. And doing what we can, we have the assurance that "it is accepted according to that a man hath and not according to that he hath not."—II Cor. 8:12

There is evidence that Paul's "thorn in the flesh" was poor eyesight. (II Cor. 12:7) He evidently felt that this was a hindrance to him in the work of the Lord, and he prayed three times that it might be removed. God's answer came, not in compliance with the apostle's desire, but nevertheless it was an answer which Paul fully accepted; namely, "My grace is sufficient for thee: for my strength is made perfect in weakness."

God's part and our part both enter into this matter of being strong in the Lord. Our part is to strengthen ourselves in the Lord by laying hold of all the helps which he supplies. And he does strengthen us, by our privilege of prayer, by the promises of his Word, by his Holy Spirit, and also by the help and encouragement he gives us through the brethren.

The Oxford Convention

Dear Brethren: The convention at Oxford to which we all looked forward with such joyful anticipation is now in the past, but we still retain the memories of sweet fellowship one with another. Indeed many expressed the opinion that it was like the old days of Brother Russell. There was one feature of this convention which was very marked, and that was the singing of the brethren. It was indeed a tonic to be there to share the good things which the Lord provided for us.

The opening of the morning session was a praise service, followed by an address by Brother John Humphrey of Dartford. Then we had luncheon, and enjoyed the Manna text and sweet fellowship with the brethren.

In the afternoon we had two speakers, Brother Cornell of Ilford and Brother Scholefield of West Wickham. By this time the number of brethren gathered together was sixty. Some we had not seen for many years.

Brother W. Pampling closed the convention by an encouraging address on Micah 6:7, 8. At the end we all sang, "God Be with You Till We Meet Again." This was our first convention for many years, and we trust that it will not be the last. We thank our Heavenly Father for the spirit that moved us to sweet fellowship in his service. With continued love in Christ Jesus on behalf of the Oxford Ecclesia, Your brother by His grace, Philip Watts.

THE DAWN

SPEAKERS' APPOINTMENTS

C. A. CORNELL

Anerley	November	19
Eastleigh	December	17

J. E. HUMPHREY

Anerley	November	17
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F. LINTER

Warrington	November	12
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W. E. PAMPLING

Lincoln	November	12
Warrington	December	10

C. W. SCHOLEFIELD

Ipswich	November	26
Southampton	December	3

"RADIO LUXEMBOURG"

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FAITHFUL OVER FEW

"Oh Blessed Lord, how much I long
To do some noble work for thee!
To lift thee up before the world
Till every eye thy grace shall see;
But not to me didst thou intrust
The talents five or talents two,
Yet, in my round of daily tasks
Lord, make me faithful over few.

"I may not stand and break the bread
To those who hunger for thy Word,
And 'midst the throngs that sing thy
praise
My feeble voice may ne'er be heard;
And, still, for me thou hast a place—
Some little corner I may fill,
Where I can pray, 'Thy kingdom come!'
And seek to do thy blessed will.

"To teach the wise and mighty ones
The weak and foolish thou dost choose,
And even things despised and base
For thy great glory thou canst use;
So, Lord, tho' humble by my sphere,
In faith I bring to thee my all;
For thine own glory bless and break
My barley loaves and fishes small."

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tervention Near; The Judgment Day; God's
Remedy for a World Gone Mad; God's Restitu-
tion Project.

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Encouraging Letters

"A Listener from Now On"

Dear "Frank and Ernest": I have just listened to your program for the first time, and I certainly wish I had listened sooner. You explained so many questions I had in mind and did not know how I would get them answered. You made them clear today! Thank you, and I will be listening from now on. I would love to have the book, "God and Reason." I thank you sincerely. Mrs. A. O., Canada

Learning God's Plan

Dear "Frank and Ernest": Please send me a subscription to The Dawn Magazine. I would also appreciate a copy of your booklet, "God and Reason." I wish to comment on your Sunday morning broadcast by saying that I think your discussions on subjects which are so confused in the minds of many are so enlightening and intelligently given that they should be food for thought even for those who disagree with them. To give understanding on the two phases of the kingdom should give hope to most everyone. I have recently joined one of your study groups, and am enjoying learning of God's plan. Sincerely, L. B., Calif.

"Restitution Is the Answer"

Dear "Frank and Ernest": I have received the booklet, "When Pastor Russell Died," and have found it the most revealing I have

ever read. I tell the wonderful news of restitution at every opportunity. One of my friends and I have been studying with the "Witnesses," but could not see eye to eye with them, especially about replenishing the earth after Armageddon. Now I see that restitution is the answer. I am so glad that I happened to tune in on your radio program and sent for your literature. Thanking you very for your interest and patience with me, I remain, Yours in Christian love, Mrs. I. M., Kentucky

"Not on Creeds"

Dear "Frank and Ernest": I have just listened to your Sunday program, and I enjoyed it very much. I will ever be grateful for a Bible program so simple, so promising, so optimistic—a program based entirely on the Bible, not on creeds and denominations. Please send me the book, "When a Man Dies." Sincerely, Mrs. M. L. T., Georgia

From a Shut-in

Sirs: I am a shut-in, and have been for many years. Being able to get around scarcely at all, the radio is my chief means of uplift and spiritual enlightenment. The simple, though quite understandable manner in which you explain difficult and complicated passages of Scripture gives one both strength and inspiration. Further,

I can say that with years of contact with biblical commentators on the air, none have given me the courage and determination your program has. More power to you, and may you be long spared to continue this grand and glorious effort for the good of mankind. Sincerely, Mrs. J. D., Tenn.

Faith Strengthened

Sirs: Please send me the following books. . . . I get so much comfort and understanding out of these books and from the radio programs of "Frank and Ernest." I now have a peace of mind and body I had never known before. It seems that I was always groping for something, yet couldn't find it. Thank God that we have the privilege of obtaining books such as these, and of listening to programs that strengthen our faith in our dear Lord. Respectfully, Mrs. B. B., Pa.

A Sunday School Teacher

Dear "Frank and Ernest": Hearing your questions and answers on Sunday I was much impressed, and at your request I am asking you to please send me the book, "Our Lord's Return." I am interested in your talks every Sunday. I am a Sunday School teacher and have been since 1894, so you see your book will be of much service to me. Thanking you in advance, I am, C. W. D., Mo.

Inward Joy

Dear Sirs: I listen to your programs every Sunday, and the unique way you have of asking and answering questions enlightens me so much that it fills my soul with

inward joy. Will you please send me a copy of your book, "Our Lord's Return." Thanking you very kindly, and may God ever smile upon you. Respectfully yours, Mr. O. H., Pa.

As Bright As God's Promises

Dear Friends: I have just had the joyful privilege of hearing another of your inspirational broadcasts, and I want to tell you again what a comfort and blessing your literature and broadcasts have been to me. My daily prayers are for your success in the kingdom work. I have a constant and abiding faith that the future of the world is as bright as God's promises. I am thanking the Lord for permitting me to know of you and your wonderful work—a work that is truly being guided by God's own hand. May he continue to lead us on to greater heights in the understanding of his Word. Sincerely your friend and well-wisher, Mrs. A. H. M., Okla.

Shadows Brightened

Dear "Frank and Ernest": We are very interested in your broadcasts, also in your literature. We have found in them more light than in all the years we have been studying. There are many here who are interested, and I pass the books on from one to another. My sister and I are in the evening shadows of life—seventy-one and seventy-three—but I want to say that The Dawn publications have certainly brightened those shadows, and we are joyfully approaching our "setting sun." With great appreciation, F. S., W. Va.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

H. E. ANDERSON			Dallas, Texas	10	
Philadelphia, Pa.	November	5	Weatherford, Texas	11, 12	
New Haven, Conn. (Morning) ...	26		Mineral Wells, Texas	13	
Waterbury, Conn. (Afternoon) ..	26		Ft. Worth, Texas	14, 15	
W. A. BAKER			Sunset, Texas	16	
Tacoma, Wash.	November	7	Bowie, Texas	17	
Seattle, Wash.		8	Nocona, Texas	18, 19	
Bellingham, Wash.		9	Iowa Park, Texas	20, 21	
Vancouver, B. C., Can.		10	Hollywood, New Mexico	25, 26	
Victoria, B. C., Can.	11, 12		Dublin, Texas Nov. 30-Dec.	1	
The Dalles, Ore.	15, 16		San Antonio, Texas Dec.	2, 3	
Salem, Ore.		19	M. C. MITCHELL		
Portland, Ore.		26	Paterson, N. J.	November	5
J. BEDNARZ			New London, Conn.		19
Lancaster, Pa.	November	19	J. H. MOORE		
F. A. BRIGHT			Victoria, B. C., Can. ..	November	11, 12
Easton, Pa.	November	19	L. H. NORBY		
O. D. DEIFER			New London, Conn. ..	November	19
Reading, Pa.	November	5	H. PASSIOS		
Baltimore, Md. (Morning)		19	East Liverpool, Ohio ..	November	12
Wilmington, Del. (Afternoon)		19	Monessen, Pa.		26
W. J. HOLLISTER			L. POST		
Washington, D. C.	November	19	La Salle, Ill.	November	26
L. JACOBS			A. L. SMITH		
Paterson, N. J.	November	12	Richmond, Va.	November	5
Wallingford, Conn. (Morning) ..	26		F. S. WASSMANN		
Bridgeport, Conn. (Afternoon) ..	26		New London, Conn. ..	November	19
C. W. JANKE			C. R. WEIDA		
Port Crane, N. Y.	November	26	Binghamton, N. Y.	November	26
E. M. JEZUIT			G. M. WILSON		
Aurora, Ill.	November	12	Duquesne, Pa.	November	5
A. H. KRUMPOLT			Washington, Pa.		19
Lehigh, Pa.	November	12	Detroit, Mich.		26
L. P. LOOMIS			W. N. WOODWORTH		
Albany, N. Y.	November	12	New London, Conn. ..	November	19
Allentown, Pa.		26	Detroit, Mich.		26
J. Y. MAC AULAY			E. G. WYLAM		
Tulsa, Okla.	November	5	Salem, Ind.	November	4, 5
Oklahoma City, Okla.		6, 7	New Albany, Ind.		5
Ada, Okla.		8	Gary, Ind.		19
Durant, Okla.		9			

H. L. YOUNG

Wilkes Barre, Pa.	November 5
Pottstown, Pa.	19

C. W. ZAHNOW

Fallon, Nev.	November 4, 5
Oakland, Calif.	8-10
Santa Cruz, Calif.	11, 12

San Francisco, Calif.	13, 14
Concord, Calif.	15-17
Stockton, Calif.	19, 20
Sonora, Calif.	21, 22
Fresno, Calif.	23
San Luis Obispo, Calif.	25, 26
Los Angeles, Calif. .	Nov. 27-Dec. 10



CONVENTIONS

SACRAMENTO, CALIF., November 11, 12—For information and reservations write Mr. Chester Williams, 2608 "P" Street, Sacramento.

VICTORIA, B. C., Canada—November 11, 12—For information and reservations write the secretary, Miss Bessie McKay, 2617 Graham Street, Victoria. Meals will be served.

ALBANY, N. Y., November 12—5 Lodge Street.

JACKSON, MICHIGAN—November 12—Convention will be held in Odd Fellows Temple, 414 South Mechanic Street.

NEW LONDON, CONN., November 19—Conventions opens at ten o'clock in Union Hall, Union Street.

PHILADELPHIA, PA., December 30, 31, January 1—For information and reservations write the secretary, Miss Alice K. Siddons, 1648 Dyre Street, Philadelphia 24.

PHOENIX, ARIZ., December 30, 31, January 1—For information and reservations write the secretary, Mr. Stuart Sowers, 1730 East Roma, Phoenix.

ORLANDO, FLA., December 31, January 1—For information and reservations write the secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando.

Additions and Changes in Radio Schedule

ARIZONA	Tucson	KTUC	9:30 a. m.	NEBRASKA	Kearney	WGFW	11:45 a. m.
ARKANSAS	Hot Springs	KWFC	12:15 p. m.	NEW YORK	Buffalo	WBNY	8:45 a. m.
CALIFORNIA	Fresno	KYNO	5:30 p. m.	OKLAHOMA	Elk City	KASA	1:00 p. m.
FLORIDA	Ocala	WTMC	12:45 p. m.	SOUTH DAKOTA	Sioux Falls	KIHO	11:45 a. m.
	Winter Haven	WSIR	2:15 p. m.	TEXAS	San Angelo	KTXL	7:00 p. m.
GEORGIA	Augusta	WBBQ	1:45 p. m.	WASHINGTON	Wenatchee	KWNW	12:00 noon
	Dublin	WMLT	12:45 p. m.	WISCONSIN	Janesville	WCLO	11:45 a. m.
INDIANA	Indianapolis	WIBC	11:30 a. m.		Wisconsin Rapids	WFHR	11:45 a. m.
KANSAS	Great Bend	KVGB	12:00 noon	WYOMING	Lander	KOVE	10:45 a. m.
KENTUCKY	Pikeville	WPKE	12:45 p. m.	CANADA	Windsor, N. S.	CFAB	2:15 p. m.
MARYLAND	Hagerstown	WJEJ	12:45 p. m.		Calgary	CKXL	10:05 a. m.
MINNESOTA	Austin	KAUS	11:45 a. m.		Peterborough	CHEK	10:30 a. m.
	Brainerd	KLIZ	11:45 a. m.		Niagara Falls	CHVC	10:30 a. m.
MISSISSIPPI	Grenada	WNAG	12:30 p. m.		Yorkton	CJGX	10:15 a. m.
MISSOURI	Kansas City	KCMO	6:15 p. m.				

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To Us the Scriptures Clearly Teach

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

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

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

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

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

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