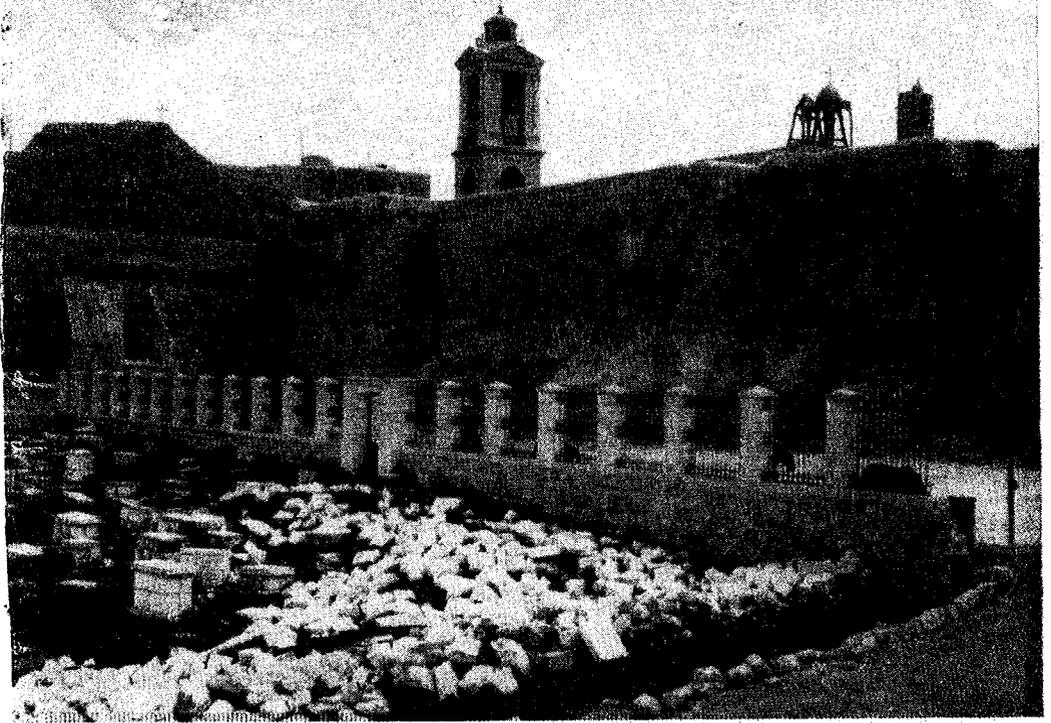


THE DAWN



**A HERALD OF
CHRIST'S PRESENCE**

**DECEMBER
1949**

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

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Our Cover Picture

THE BIRTHPLACE OF JESUS: This ancient structure in Bethlehem is alleged to be built directly over the site of the manger in which The Prince of Peace was born. Smith's Bible Dictionary states that this "church" was erected by Constantine, about A. D. 330.

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HIGHLIGHTS OF DAWN

A Child Is Born

MOST of the things which occur in the experiences of the human race are soon forgotten. Very few events are considered of sufficient importance to be recorded on the pages of history, and nearly all of those which are recorded are seldom referred to, and are comparatively unknown by the rank and file of the people. Few indeed are the events that are remembered by the general public. "Pearl Harbor" is still quite vivid in the minds of most Americans, but there are millions in the United States today who wouldn't know what was meant by a reference to the Munich Crisis of 1938.

And when we turn backward over the pages of history to the experiences of a former generation, the list of events which are still well known today narrows down even more. For example, how many now would be able, without extensive research, to name definitely, and with some detail, as many as two or three news items of a thousand years ago? But when we go back to nearly two thousand years ago it is different, for then a child was born, a child who was destined to be a King, yes, the King of kings, and he was born in a manger. Here is an event which has continued to be outstanding news throughout all the centuries since it occurred; and for a few weeks each year, even in this twentieth century, it occupies more space in our newspapers and time on the radio than does any single item of current events.

The impact of the birth of this child has changed the course of history, so much so that throughout the entire civilized world even time is reckoned from his birthday, upon a "B. C." and "A. D." basis. Yet, from one standpoint, the most extraordinary thing arising out of the birth of Jesus is the fact that up until now, practically nothing in connection with the high hopes of peace and joy and life which have been centered in him have as yet been realized. Despite this, however, the whole world continues to commemorate the birth of the "Prince of Peace."—Isa. 9: 6

HIGHLIGHTS OF DAWN

It is nearly two thousand years since the angel said to those shepherds on the Judean hills, "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10) Almost twenty centuries have come and gone since that heavenly choir sang the refrain: "Glory to God in the highest, and on earth peace, good will toward men." Under ordinary circumstances, had claims of this sort failed of fruition for as many as fifty years, they would have been forgotten, but the angelic message of peace and good will is sung with as great enthusiasm today as ever.

The song of the angels is by no means forgotten. Two global wars in a generation have not silenced it, nor has the din of battle by the ever warring factions of Christ's professed followers caused the world to forget the angels' song. And it is well that this is so, for the song has not lost its meaning, nor does the long seeming delay in its fulfilment indicate that the divine purpose in the birth of Jesus has failed.

On wings of peace and blessing this song has found its way throughout the world all down the centuries, and has entered and gladdened many Christian hearts. It has cheered heavy-hearted prisoners in their dungeon cells. It has brought comfort to weary voyagers on the tossing sea of life. It has soothed the dying pilgrim when the gaunt and grasping hand of death was about to sever the slender cord and break the tender tie that bound him to loved ones here. It has shone as a glittering star of promise to light the Christian's course through earth's long gloom, and has pointed with a silvery shaft to a coming day of deliverance for the sin-sick world. Sweet words! Thrice blessed refrain! That angelic anthem will be the future song of all mankind, when all the earth will be clothed in endless and heavenly peace.

True, not many today of all the millions who rejoice in the spirit of Christmas, believe that the birth of Jesus will ever mean any more to the world than a date for a festive holiday and for the giving of gifts and exchange of good wishes. Indeed, only a small minority believe that the Bible story of the birth of Jesus is really true. Most people think of it as a sort of myth, a fairy tale, suitable to interest children, but having no foundation in fact. Probably the main reason for this widespread lack of faith is the fact that the beautiful ideology of peace and good will which is associated

with the Christmas message has for more than nineteen hundred years not seen fulfilment in universal, practical reality.

It is true, of course, that there has been no lasting peace on earth since Jesus was born. It is also true that some of the bloodiest wars which have been waged during the nineteen hundred years since he was born, have been instigated by his professed followers, and fought in his name. Even as late as the first World War professional representatives of Jesus right here in America told the boys that went to war that if they died on the battlefield they would be rewarded with a sure passport to heaven. The German boys were told the same things, during the same war. All Christians today are properly ashamed of what was done in the name of the Prince of Peace throughout the centuries of the past, but being ashamed does not alter the fact that the peace song of the angel has not yet been fulfilled.

But is there a genuine basis for faith that one day the angels' song of "peace and good will" is to be translated into reality? Can we still believe that the Christmas story is ever to be more than a holiday theme song, despite the fact that there are bomb-shattered cities throughout much of what hitherto has been referred to as a Christian world? When half the human race is looking upon the other half as criminals, can we still believe that peace on earth is to become a reality?

Yes! is the answer to all these questions. The reason that the angelic song of peace on earth has seemingly failed to bear fruit is due to our failure to understand properly the divine purpose which is centered in Christ. One of the Old Testament prophecies concerning the birth of Jesus reads, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." "The government shall be upon his shoulder"—here is God's viewpoint of how peace on earth would be established through Christ. (Isa. 9:6) Many of the professed followers of Jesus have had quite a different viewpoint—they have believed that the "government," that is, Christ's kingdom, was supposed to be on *their* shoulders, that the responsibility of establishing peace on earth and good will among men, was theirs.

Every Christian should radiate peace and good will in his daily life, but it is not the business of Christians to unite with worldly governments in order to establish peace on earth; yet this is what they began to do very early in the Christian era. This inevitably

led to war, and not to peace. And while we do not tolerate church-state union in the United States, many of our church leaders seem to think that somehow the churches should work through the state in an effort to safeguard the peace, thus taking the responsibility of the kingdom of Christ away from him and placing it upon the shoulders of politicians.

“The Government shall be upon his shoulder”—let us allow this great truth to enter our hearts this Christmas time and give us assurance and hope that in God’s due time peace on earth will be established.

The Bible gives us a wonderful preview of the experiences of the professed followers of Christ throughout the nineteen centuries which have elapsed since the beginning of the Christian era, and in that preview we learn that the plan of God has not failed.

Jesus commissioned his disciples to go into all the world and preach the Gospel as a WITNESS unto all nations. This has been done, but many misinterpreted this commission and thought Jesus wanted them to convert all nations—through preaching the Gospel, if they could; otherwise to use coercion through the arm of the state.

Thus there has been a true Christian work in the earth, and a false work as well. Jesus foretold this, and illustrated it by his Parable of the Wheat and the Tares. In this parable, he pointed out that the wheat field would be overrun with tares, and so it has been. Jesus also explained that at the end of the age—the time in which we are now living—there would be a burning of the tares; and that then—not before—those represented by the wheat would shine forth with him in his kingdom.—Matt. 13: 24-30, 36-43

The tare class throughout the age have tried to establish Christ’s kingdom ahead of time, and through their own methods. But according to this parable, all the great systems built up by these were to be destroyed at the end of the age. In another forecast of conditions that would exist at this time, Jesus indicated that there would be very little faith left in the earth. (Luke 18:8) This is surely true of our day. And besides, the atheistic forces are making inroads into the great religious systems of the earth. But if we have faith in the promises and the prophecies of the Word of God we will know that true Christianity cannot, and will not be destroyed; we will know that the systems which will not be able to stand up against the opposing forces are those represented by the “tares.”

When we view the world situation from this standpoint, and in the light of the many prophecies of the Bible pertaining to our day, it can be seen that the conditions which might seem to indicate that Christianity is failing, actually prove the contrary, for they reveal that we are at the very threshold of the long-promised kingdom of Christ.

When the angels sang, "Glory to God in the highest, and on earth peace, and good will toward men," they referred to God's good will toward men—his good will, his love, which was even then being manifested in the birth of Jesus. Concerning this we read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) This was the greatest of all gifts, and a gift that will yet benefit all the peoples of the earth.

That gift was given for the benefit of all who would believe. But the difficulty with our theology has been that we limited the opportunity of believing to this life. The purpose of Gospel preaching throughout the present age has not been to convert the world, nor to bring condemnation upon those who might not believe. It has been, rather, to attract those willing to sacrifice their all in the service of the Lord and thus prove their worthiness to live and reign with Christ during the thousand years of his kingdom now so near. This work has gone on unknown to the world and by worldly churches, and it has been a gloriously successful work. Now it is nearly complete. Soon this little company of earnest Christians—named by Jesus the "children of the kingdom" (Matt. 13:38)—will be brought forth in the first resurrection, and will participate with Jesus in that wonderful government which will bring *lasting* peace to all nations.

We read in the Scriptures concerning the birth of Jesus, that "when the fulness of the time was come, God sent forth his Son, made of a woman." (Gal. 4:4) It is important to realize that there is a "fulness of time" with respect to every phase of the divine plan for human redemption and salvation. Failing to notice this, many supposed that it was God's intention that Jesus establish peace on earth at once; but this was not the case. The first work of Christ was to die for the sins of the world. Then there came the work of selecting and preparing those who were to constitute his true church, that church which lives and reigns with him "a thousand years."—Rev. 20:6

Only after this work is complete—a work which has required nearly nineteen centuries—will it be God's due time to establish peace on earth. But that time is near. Soon that new government, the kingdom of Christ, will manifest itself in power and great glory. Then that glorious peace song of the angels will become more than words which men have set to beautiful music. Out of appreciation for God's great gift to men, and for the peace which he will establish, and the everlasting life which he will provide, a world-wide Hallelujah chorus of praise will ascend to the Creator, and to his beloved Son—that Son whose birth the world commemorates this month.

Are We Drifting Toward Doom?

IN AN editorial appearing in *The Christian Century*, the week before Armistice Day, the writer inquired: "Are you going to celebrate Armistice Day in your town next week? Will you, perhaps, have some sort of commemorative service in the churches on Sunday? . . . Will the whistles blow at 11 on Friday morning, and will people stop in the streets to doff their hats or lay their hands on their hearts for two minutes? Or, have you reached the point in your town where the whole business of 'celebrating' what happened at 11 o'clock on November 11, 1918, has become such a mockery that you can scarcely go through the motions any more?"

Thus does one of the editors of a well recognized Protestant magazine acknowledge the failure of world leaders to establish a genuine peace following the first World War, and a similar failure since the close of the second World War. To this writer, in view of the world situation today, it is nothing short of a farce to continue celebrating Armistice Day. The article from which the quotation has been taken traces the succession of failures on the part of world leaders between the first and second World Wars, and since. These failures were due to shortsighted selfishness, power politics, nationalism, and a number of other factors; and no one had, nor yet has, the magic formula for dealing with these factors in a way to bring peace to a fear-filled world.

Throughout all the years of crisis and chaos since 1914, the world has been given high sounding slogans as incentives to keep hoping and fighting. As one after another of these has turned sour, the accommodating public seems ready to forget them and reach out to grasp at another straw of hope. Some of these slogans may be recalled, "making

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the world safe for democracy"; "a war to end wars"; and the "Atlantic Charter" with its "Four Freedoms."

Now it's not a pepping up slogan that the world is thinking about, but the dread realities of the "cold war" which is feared may almost any day become "hot," with all the horrible realities which that implies. Wherever men gather to talk about these things they reveal their fear of coming disaster, yet everybody feels helpless to change the direction in which the world is moving—as helpless as the driver of an automobile that is skidding down an icy hill.

And, in so far as human wisdom is able to foresee, there is ample reason for feeling helpless. It was from fifteen to seventeen years from the original Armistice Day before the principal enemy in World War II became a military threat. But how much faster is the world now moving toward the third world cataclysm! General Bradley has testified that already the potential enemy in the next struggle is in a position to throw 175 combat divisions into action tomorrow, 300 divisions within sixty days, and 500 divisions in less than six months. By comparison, it is said that the best the western allies could do would be to put twelve divisions in the field at once, and thirty divisions in six months.

But this is not all. It is now claimed that Russia's air force is larger, faster, and of a more modern design than ours. This potential enemy is reported to have submarines which go beyond anything with which Germany ever scoured the sea lanes. Russia has made good use of Germany's experiments with guided or robot missiles. And now we know that Russia has the atomic bomb. And there are disturbing rumors that she also is prepared to wage deadly bacteriological warfare. At the outbreak of the first World War, Germany had Japan as an ally; but now Russia has China, and long before will probably have other Eastern territories.

In view of the present situation, we hear little talk in high circles about the pursuit of justice, the limitation of national sovereignty, or the ending of the burden of armament. Instead, every effort is being made to alert the people to the possible dangers ahead, that they might co-operate more willingly in every move the governments in the Western world may deem necessary to make in order to preserve what is left of civilization.

Does this mean that the world is foredoomed to destruction, and that nothing can be done to change the trend of events which is forcing the nations almost daily nearer to the brink of destruction? Replying to this question **The Christian Century**, says:

"The Christian cannot admit any such despairing conclusion. But it does mean that in some tragic fashion we have so used the freedom God has given us that now we seem free only to act on inconsequential matters, while on the great issues of human destiny even we who boast of our democracy appear to have lost control to implacable and impersonal forces of evil. Somewhere, somehow we must have mistaken,

or flouted the will of God, for it cannot be his will that his children should plunge onward to this threatening annihilation. . . . Where did we go astray from God's will and turn into the path that leads to collective death? How can we retrace our steps to the point where we can regain a real choice in determining matters of life or death?"

Surely this is a forthright acknowledgment of defeat arising out of wrongdoing. And with **The Christian Century** it has become a matter of such serious consequence that unless the people, particularly professed Christian people, arouse themselves to find a solution, it will be their "acquiescence in the drift toward doom."

In **The Christian Century** editorial from which we have been quoting, the writer fails to make any clear distinction between the church and the world. He takes the position that the whole western world is essentially Christian, and that if it falls apart it will mean a failure of Christian objectives.

Allow us to suggest that it is right in this connection that the professed Christian churches have gone astray in their understanding of the will of God. It is the age-old error of supposing that God intended the church to work in conjunction with the state to make a Christian world. **The Christian Century** editorial asks, "How can we translate our desire, and our need, to do the will of God into political action in this divided, fear-plagued world?"

"Political action" by the churches, even if it is carried on in America, is just as much out of harmony with the will of God as were the church-state governments of Europe. It is a lack of understanding of the will and plan of God to suppose that it is the business of the church to guide the affairs of civil governments either in times of war or in times of peace. This is not the way God intends to answer the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." How long will it be ere the churches learn this simple fact of truth!

Nor is **The Christian Century** alone in this misunderstanding of the will and plan of God. This is the view of the Catholic Church, and, in a more modified form, the view of nearly all the Protestant churches. And now all these major religious bodies are making a desperate effort to save the world by inducing the people to become religious and thus be in a position to bring religious pressure to bear upon the world's rulers, forcing them to keep the peace.

The interesting thing about this is that such a world-changing revolution of viewpoint is all to be accomplished in a little over a year. The campaign is already under way, having started in time to take advantage of the Thanksgiving Day reminder of our dependence upon God, and our need to live closer to him. But the idea of saving the world through religion is not new. It has been tried over and over again. It has never been any more successful than has been the idea of having "a war to end wars." If centuries of Roman Catholicism and other centuries of Protestantism have failed to prevent the world from

drifting into its present state of chaos, why should religious leaders be so naive as to suppose that now, beginning toward the close of 1949, and finishing in 1950, the kingdom of Christ can be established through their efforts?

The Christian Century asks where the churches have gone astray from the will of God. In this connection they have been astray from his will for centuries, ever since they lost sight of the fact that God had not commissioned them to convert the world during this age, that the purpose of this age has been merely to select from the world a people who, in the first resurrection, would be raised from the dead to live and reign with Christ in his thousand-year kingdom. James tells us that Peter announced this great truth, saying, "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) But Christendom has changed this, and acted as though they believed that God at first did visit the Gentiles to select those who would combine for political action—through church-state unions or otherwise—and thus set up the kingdom of Christ on earth prior to the second coming of Christ—his return and presence, according to the Scriptures, being the time for the establishment of his kingdom.

As for the threatened destruction that is now striking fear into the hearts of the people, this has been foretold in the Bible, in prophecies which indicate clearly that this age is destined to come to an end in a "time of trouble such as never was since there was a nation." (Dan. 12:1) Jesus quoted this prophecy, referring to it as a time of "great tribulation," a time when there would be "distress of nations, with perplexity," and when, even as is true now, the hearts of the people would fail them for fear as they looked forward to the things coming upon the earth.—Matt. 24:21; Luke 21:25, 26

This foretold time of trouble is already upon the nations, and has been since 1914. It is quite possible that there will be another violent outbreak of hostilities, and that the atomic bomb will actually be used. But of this we are certain: God will not permit the destruction of the human race, for the time has come when the kingdom of Christ is to be established for the blessing of the people. Jesus promised that this trouble would be cut short before all flesh were destroyed, and we can place our confidence in this assurance.—Matt. 24:22

It is quite possible that there will yet be a tremendous loss of life, but even that is under divine control, for shortly after the final outburst of trouble, and through the agencies of the kingdom of Christ, which then will be manifested as the controlling factor among all nations, divine power will begin the work of restoring the dead to life.

No, the world is not headed for doom!

Each individual is responsible for the care of his own mind.—Reprints

Prayer

¶ Frank, do you believe that God answers prayer?

¶ Of course I do! Every Christian believes that God answers prayer. It's hard to imagine how anyone could be a Christian **without** believing that God answers prayer. It has been said, in fact, that prayer is the vital breath of the Christian. But why the question, Ernest?

¶ For the reason that seemingly so many prayers go unanswered. I know of so many instances, for example, where parents have prayed for the safety of boys in war, yet they were killed. Others have prayed for health, yet remained ill. I believe that all of us know of instances when prayers have not been answered. I know that this is a matter of great concern to thousands of people, and I thought it might be an interesting topic for discussion. What do you think?

¶ I quite agree, Ernest, and despite your observations, I still say that God answers prayer. Perhaps we might get at the root of the difficulty you have outlined by asking if God answers **all** prayer.

¶ You are not implying, are you, that God shows partiality in answering prayer?

¶ Not at all, Ernest. The Scriptures tell us that God is no respecter of persons. What I had in mind is a suggestion given us in the Epistle of James. This in-

spired writer tells us that we "ask, and receive not, because we ask amiss"—that is, we do not pray in harmony with the will of God. This, of course, brings up the question as to what is the real purpose of prayer. Ernest, what would you say is the real purpose of prayer?

¶ Well, prayer, of course, is communion with God. It is a method of giving thanks to the Creator for all he is doing for us, his creatures. Isn't that right?

¶ Quite right, Ernest. And besides, prayer is not intended as a means by which God learns from his creatures how to manage his affairs. Now I realize that is putting the matter pretty bluntly, but I want to emphasize that no amount of praying will change God's designs or plans, either for us as individuals, or for the world as a whole.

¶ Would you say, then, that the only prayers which the Creator answers are those requesting blessings which he has already promised to give?

¶ That's the thought, exactly, Ernest. And in the Bible we have this brought clearly to our attention.

¶ For example—

¶ Well, I am thinking at the moment of what is known as The Lord's Prayer. Jesus outlined this prayer to his disciples in answer

to their request that he teach them how to pray.

¶ Isn't that the prayer that starts out by saying, "Our Father which art in heaven, Hallowed be thy name"?

¶ That's right, and notice, Ernest, Jesus is encouraging us to pray direct to the Father. On another occasion, Jesus qualified this somewhat by explaining that we should pray to the Heavenly Father, in his name. And notice the expression, "Hallowed be thy name!"

¶ That indicates, does it not, that one of the main purposes of prayer is that of exalting the name of our God?

¶ That's right. Too many of us think of prayer merely as an emergency measure when we are in trouble. Then we go to God for help. Or sometimes we may pray, thinking thus to appease God. But Ernest, the uppermost thought behind every successful prayer must be the desire to give glory to God.

¶ Well, that's certainly a wonderful conception of prayer. But Frank, what about the next clause, the one that reads, "Thy kingdom come. Thy will be done in earth, as it is in heaven"? That's really a worthwhile request, isn't it?

¶ Yes, and fully in keeping with what God has promised to do.

¶ In other words, God's kingdom won't be established on earth just because Christians pray for it.

¶ That's the thought. Through the instrumentality of all his holy prophets, God promised to set up a righteous government on this

earth. In a promise of the birth of Jesus the prophet explained that the government would be "upon his shoulder," and that of the increase of his government and peace there would be no end. Thus, when we pray, "Thy kingdom come," we are merely asking for that which God has already promised to do. And, Ernest, prayers of this nature are certain to be answered!

¶ Frank, that is no doubt true, and I believe it thoroughly, but on the other hand, how many of the millions who repeat the words of The Lord's Prayer from time to time stop to think what the answer really implies? Oh, I guess all do in a vague sort of way, but just think what that prayer asks for! It asks God to establish a government, a **divine** government, right here on earth that will so adequately and effectively govern the people that it will result in **his will** being done here in the same manner it is now done in heaven! Why, Frank, the implications of that are almost beyond comprehension!

¶ I know it, Ernest, yet everything implied in this inspired prayer is certain to come to pass, because the answer to the prayer is guaranteed by the promises of God. And when you stop to think of it, practically everything that people pray for is embodied in this one request.

¶ I don't know that I quite follow you, Frank.

¶ Well, one of the important things which people pray for is peace on earth and good will among men. That prayer will be answered

through the establishment of Christ's kingdom, and it will be peace with justice, and a peace which will be to the everlasting joy of all nations.

¶ I see what you mean! And, Frank, millions pray for **health**. Will they find health in the kingdom of the Lord?

¶ Yes, Ernest, they will! One of the prophecies of the Bible in outlining some of the blessings that will come to the people when the kingdom of the Lord is operating in the earth, says that the "inhabitant [of that day] shall not say, I am sick."

¶ That's very wonderful, Frank, but how will that be an answer to the prayers of all the millions of people throughout the centuries who have prayed for health, yet died without having their prayers answered?

¶ That's a good question, Ernest. When we are studying the subject of prayer, it is important to remember that the great God of the universe is involved. If it were merely a matter of our asking favors of one another as human beings, well, those favors would have to be granted within a reasonably short period of time, or not at all. But it is different when the Creator is the One who does the answering. His ways are higher than our ways, the Scriptures tell us.

¶ But even so, Frank, millions who have asked for health are now dead.

¶ But that does not hinder God from pouring out his blessings of health upon them when he an-

swers the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." You know, Ernest, there is one great blessing which few of the professed people of God have ever requested of him, and that is, that the dead be restored to life, yet that also is comprehended in The Lord's Prayer for the establishment of the divine kingdom on earth.

¶ And your thought is that because all the dead will then be raised, even those who have prayed for health will at last have their prayers answered—is that it?

¶ That's right, and in a much better, and more enduring manner, than they had ever hoped for.

¶ What do you mean by that?

¶ Well, during the present time the reign of sin and death is still operating in the earth. Even if a person were miraculously restored to health now, he would eventually die anyway. That was true even in the case of those whom Jesus restored to health in his day. But when the kingdom of the Lord is fully established in the earth, the reign of sin and death will have ended. The Apostle Paul explains that Christ must reign until he has put all enemies under his feet, and that death is one of the enemies to be destroyed. Thus, those who are restored to health at that time will, if they remain loyal to the new kingdom of righteousness, live forever.

¶ Frank, why did Jesus restore the sick to health in his day, and yet is not doing it now?

¶ He did it as an illustration of the coming blessings of his kingdom.

Jesus not only preached the Gospel of the kingdom, but gave these wonderful illustrations of what the kingdom would mean to the people. And a very important fact in this connection that is seldom noticed is that Jesus apparently did not heal any of his disciples.

¶ Is that especially significant, Frank?

¶ I think so, and I think it was for the same reason that he did not use divine power to keep himself alive. Jesus laid down his life sacrificially, for the sins of the world. He invited his followers to lay down their lives with him, to follow in his steps. It would be paradoxical for Christians who are laying down their lives in sacrifice, to expect God miraculously to keep them alive. Their prayers, therefore, should be for spiritual blessings.

¶ Frank, didn't Jesus encourage his disciples to pray for the Holy Spirit?

¶ That's right, and every Christian who prays earnestly for a greater infilling of the Holy Spirit is sure to have his prayer answered.

¶ That's understandable, for if the Lord's words are abiding in us, we will ask only those things which are in harmony with that word, and thus our prayers will be answered! But Frank, doesn't it mention somewhere in the Bible that certain prayers will be answered almost before they are uttered?

¶ Yes, that promise is found in the sixty-fifth chapter of Isaiah, I believe. The promise reads, "It shall come to pass, that before they call,

I will answer; and while they are yet speaking, I will hear."

¶ That's a wonderful promise, Frank. But who is referred to by the pronoun "they" in the statement, "Before they call, I will answer"?

¶ That is a reference to those who come into harmony with the Lord during the thousand years of Christ's kingdom. Earlier in the same chapter some of the blessings which will be enjoyed by these are described. It says that they shall build houses and inhabit them, and plant vineyards and eat the fruit of them.

¶ That sounds like good things to be enjoyed by human beings right here on the earth.

¶ Correct. And Ernest, one of the greatest helps in understanding the marvelous harmony of the Bible is to keep in mind that in the divine plan for the salvation of the human race from sin and death, a small company—called by Jesus a "little flock"—are invited to follow in the sacrificial footsteps of Jesus, and promised a home in heaven with him and the honor of sharing in the rulership of his kingdom, while mankind in general are to be restored to health and everlasting life here on earth as human beings.

¶ Well, I can see how that would help to harmonize the promises of God; and thinking of it in connection with the subject of prayer, I can see how it would help us to pray more in keeping with the plans and purposes of God. And, as we have learned, if our prayers are in harmony with the divine will, they are sure to be answered!

LESSON FOR DECEMBER 4—

Jeremiah Denounces False Prophets

JEREMIAH 23:16, 21-32—In the opening verse of this lesson a false prophet is identified as one whose message makes the people's outlook vain, and the context indicates that this is done by assuring them that all is well and that no evil shall come upon them. We are not to suppose, of course, that this is the only characteristic of false prophets. It was, however, an important one in Jeremiah's day.

The Word of the Lord to Israel, through Jeremiah, was that unless the nation forsook its sin it would be destroyed. False prophets endeavored to counteract the effect of this message by assuring the people that there was no evil in the land and that they would continue to enjoy peace. This appealed to the vanity of the Israelites, hence it pleased them best to hearken to the false prophets rather than to Jeremiah.

The Lord emphasizes that he had not sent these false prophets. But even so, he indicates that if they had been in harmony with him and had used their influence in causing the Israelites to give heed to his Word as spoken by Jeremiah, they would have been blessed. But this they did not do, for it was more pleasant to prophesy the things the people wanted

to hear. By doing this they could be popular, although it resulted in the loss of God's favor.

Hypocrisy is an abomination unto the Lord, and this was another evil practiced by the false prophets of Israel. They based their prophecies on dreams, but gave the people to understand that their messages came from the Lord. "The prophet that hath a dream, let him tell a dream; and he that hath my Word, let him speak my Word faithfully." This at least would have been an honorable position for the prophets who had not been sent by the Lord.

These false prophets realized, however, that if they told the people that their messages had no other inspiration than their own dreams little heed would have been given to them, so they resorted to trickery, and claimed that their messages came from the Lord. "Behold," the Lord said, "I am against the prophets . . . that use their tongues, and say, He [that is, the Lord] saith." (Verse 31) It was by this method that they were able successfully to turn the Israelites away from the Lord.

This is a good object lesson for all who profess to represent the Lord, and a very heart-searching lesson, too. Are we proclaiming

the Word of the Lord or our own vain imaginations? Is the message we proclaim actually supported by the Word of God, or are we merely pretending that it is? When we use the expression, "Thus saith the Lord," does the message we present actually come from the Bible, or is it merely a figment of our own dreams? These are questions which we would all do well to ponder carefully and prayerfully; for while we can, and may, deceive ourselves, we cannot deceive the Lord, and it is before him that we stand or fall.

While the most important application of the lesson should be made to our own individual standing before the Lord, we can draw more general observations from it. Take the prophets of evolution, for example; they tell the people that there is no such thing as original sin; that man did not fall, but is ever rising to greater heights of culture and civilization. This is a lie, yet the prophets who declare it claim that their message is in harmony with the Bible. They profess to be Christians, and hail Jesus as their Leader and Savior.

These same prophets, for many years before the first World War, lulled their congregations into a false sense of security by their gospel of evolution and advancing culture. They claimed that man had advanced too far to permit another war, and they branded as prophets of doom those who called attention to the prophecies of the Bible which foretold a "time of trouble, such as never was since there was a nation."—Dan. 12:1

Soon, now, this foretold trouble

will have completely destroyed the "present evil world," and the false prophets of evolution will be recognized by the people in their true light. (Gal. 1:4) Meanwhile, let those who have the Word of the Lord continue faithfully to proclaim it. Let us tell the whole world the meaning of the trouble that is now upon the nations, and the glorious outcome. Like Jeremiah, we will be called by many the prophets of doom, but in reality we will be pointing out to the world the only true solution for the problems created by sin and selfishness.

Jeremiah was confronted by so many difficulties in presenting the message given to him by the Lord that he decided to remain silent. He found, however, that he could have no rest or peace in such a course. The Word of the Lord was like a fire shut up in his bones, and he became weary trying to hold it back. (Jer. 20:9) This has been the experience of many of the Lord's people, but in this most wonderful time of the world's history, let us not try to hold back from proclaiming the Word of the Lord. Let us tell the whole world these blessed tidings!

QUESTIONS:

What was one of the characteristics of false prophets in the days of Jeremiah?

What enabled the false prophets of that time so effectively to deceive the people?

What individual applications can we make of today's lesson?

What larger application may we make of the lesson?

Should we hold back from proclaiming the truth simply because there is opposition to it?

Jeremiah Teaches Personal Religion

JEREMIAH 8:4-6—The title of today's lesson is true in the sense that the attitude of a nation toward God is determined by the individual righteousness of those who make up the nation. This was true with Israel. Jeremiah had been sent to Israel with a message calling for repentance, but "no man repented him of his wickedness," and this individual sin of the people spelled doom for the nation.

Israel continued in sin because the people allowed themselves to be deceived into a false sense of security by lying prophets. They were a backsliding people, and continued to be so because they held fast to the deceptions which blinded them to their own unrighteousness. Thus was the way prepared for the downfall of the nation in 606 B. C., when their last king, Zedekiah, was taken captive to Babylon.

JEREMIAH 31:29-34—This is more of a prophecy than it is a lesson on personal religion, although it does point to a time when each individual will be held accountable to the Lord for his own righteousness or lack of righteousness. The proverb of the fathers eating a sour grape and their children's teeth being set on edge has a wide application in the experiences of the human race, father Adam being the first to sin and by heredity inflicting the re-

sult of his transgression upon his children.

The Apostle Paul explains that by one man's disobedience sin entered into the world and death by sin, so death has passed upon all men because all have sinned. (Rom. 5:12, 19) This is Paul's way of describing in literal language what Jeremiah illustrates by the proverb of the sour grape as it has applied in times past, and still applies today.

But Jeremiah assures us that this will not always be true, that a time is coming when each individual who transgresses the divine law will himself be the one to suffer, and that the result of his own sin will not be passed on to his offspring. This complete reversal of human experience is to be brought about during the Millennium, through the administration of the laws of Christ's kingdom, the result of adamic sin having been set aside by the redemptive work of Christ.

And that will be the time also, when the Lord, in fulfilment of this promise, will "make a new covenant with the house of Israel, and with the house of Judah." (Verse 31) Those who imagine that this foretold New Covenant arrangement was inaugurated by Jesus at his first advent should note well the context in which it is presented, for it is clearly shown

to be one of the Lord's arrangements which will become effective only with the establishment of the messianic kingdom.

The promise is that this New Covenant will be made with the house of Israel and with the house of Judah. This prophecy was given following the division that occurred in the nation of Israel, when the ten tribes became known as Israel, and the two tribes as Judah. But God did not recognize this division so far as his covenant promises were concerned, for almost every prophecy which was made pertaining to the nation after the division occurred specifically mentions both Israel and Judah. It is a mistaken notion some have that God from that time on began to deal differently with Israel than with Judah.

The New Covenant arrangements will not be limited to Israel and Judah, although these natural descendants of Abraham will be the first to have the blessings of the kingdom offered to them. Ezekiel 16:60-63 reveals that Gentiles will become associated with Israel and will be blessed together with them under the New Covenant arrangements.

The making of the New Covenant with Israel and the world will be a work requiring the thousand years of Christ's reign, for it involves the writing of God's law in the hearts of the people. This is one way of describing a work of restitution that will take place in the hearts of the people.

Adam was in covenant relationship with the Lord before he sinned. There was no written law

at that time, but being in the image of God, the divine law was a very part of Adam's being. So it will be with restored Israel and the world at the close of the thousand years of Christ's reign, and thus they will have entered into full covenant relationship with God.

As Moses was the mediator of the covenant given at Sinai, so Jesus will be the Mediator of the New Covenant. The church of Christ will serve together with him as mediators or, as the apostle states it, "able ministers of the new testament [or covenant]." (II Cor. 3:6) The preparatory work looking toward the inauguration of the New Covenant began with the first advent of Jesus. It will be his blood that will seal that covenant, and each one of his followers is being trained for the high position of joint-heirship with him in administering the terms of that covenant, but the covenant itself will not become operative until this preparation is completed.

When the work of making the New Covenant is complete, the knowledge of God's righteousness and glory will fill the whole earth, and no one will need to say to his neighbor, "Know the Lord," for all shall know him. What a glorious day that will be, and may the hope of its coming inspire us to greater faithfulness in showing forth the Lord's glory!

QUESTIONS:

What was the final result of Israel's continued disobedience?

How is the truth of the sour grape proverb stated in the New Testament?

When will the New Covenant be made with Israel and Judah, and will Gentiles participate therein?

The Universal God

JEREMIAH 29:1, 4-14—The word “universal” as used in the title of this lesson is intended to convey the thought of God’s great love for his creatures and his desire that through obedience to his instruction they keep themselves in a position in which he is able to bestow the fulness of his blessing upon them. God’s love and mercy is not universal in the sense that they have no limitations. The expression, “boundless love of God,” for example, might be misunderstood, since he has decreed that all those who wilfully continue to disobey him must die. Thus God’s justice establishes a limit to the exercise of his love and mercy.

The Scripture citation for the lesson tells of God’s love for his typical people Israel whom he had permitted to be taken captive into Babylon, and of his desire that during the period of their captivity they prepare themselves for their return to their own land. This captivity had come to the nation as a punishment for its sins, yet through the prophet, God explained to them that he had caused it for their good and not because he was spiteful toward them.

One of the sins of God’s typical people was their inclination to place confidence in the messages of false prophets, or “diviners,” rather than in the words of the Lord that were sent to them through his true and holy prophets.

They refused to heed the messages of Jeremiah, preferring to believe those who told them that the nation was in no danger, those who prophesied, “Peace, peace.” (Jer. 6:14; 8:11) Now calamity had come upon the nation, and the Lord, through Jeremiah, took occasion to warn them again of the evil results of allowing themselves to be influenced by false prophets.

The tone of this whole message is that of God’s solicitude for the peace and prosperity of his people. They had sinned but he still loved them, and he wanted them to return to him and serve him with their whole heart. God is not vindictive, but merciful and kind, and ever ready to forgive and bless his people when they come to him in the spirit of true repentance and ask for his mercy.

This reassuring fact is quite generally recognized by professed Christians of all denominational groups; and to some extent, at least, all the professed followers of Jesus endeavor to emulate that divine principle of mercy enunciated by Jesus when he told Peter that he should forgive those who sinned against him, not seven times only, but seventy times seven. Yes, Jesus believed in giving a person many chances, not merely a “second chance.”

But a strange and unscriptural philosophy has developed throughout the centuries to the effect that

while God can keep forgiving a person over and over again while he remains alive, the moment of death automatically puts an end to any further exercise of divine mercy. This is a human limitation which has been placed upon God's love and mercy, a limitation suggested by the poet when he wrote:

"Men make God's love too narrow
By false limits of their own;
And they magnify his vengeance
With a zeal he will not own."

There is no scriptural authority for supposing that death is the dividing line between divine mercy and divine wrath. This is purely a human measuring line. The scriptural fact is that God has promised to awaken the dead and extend his mercy toward them under conditions favorable to their acceptance of the Redeemer and their obedience to divine law. The matter that determines whether or not God will continue to extend his mercy toward an individual is the degree of knowledge against which he sins.

God's mercy will be withdrawn from a person even before he dies if he continues to sin wilfully against the measure of light which makes him fully responsible. God does not need to wait until a person dies in order to determine if he is a wilful sinner. On the other hand, those whose hearts and minds have not been enlightened with the truth, and who are still blinded by the "god of this world," who is Satan, the devil, do not have their status before God changed simply because they die. (II Cor. 4:4) They are to be enlightened

with the truth when they are awakened from the sleep of death, and if then they continue to oppose God's will, they will be destroyed from among the people in what the Revelator describes as the "second death."—Acts 3:23; Rev. 20:6, 14; 21:8

JEREMIAH 31:3—Here we have a beautiful statement of God's abiding love for his people, Israel. It is described as an "everlasting," or age-lasting love—a love that lasts to a consummation. It is a love which has continued toward Israel from the very beginning, and will continue on into the Millennium. Individual Israelites may finally prove to be wilful sinners and die the second death, but the nation, the earthly "seed," will be recovered, "drawn" back to harmony with God by the power of his loving-kindness.

It is well to notice from this text the manner in which God draws his people. It is not through fear, by holding the threat of hell-fire over them, but by his loving-kindness. Service rendered to God through slavish fear is not acceptable to him. It is by the warmth of his love that he draws men and women to himself, and eventually his love will be revealed to the whole world.

QUESTIONS:

In what sense does our lesson present God as "universal"?

Is God's love without bounds or limits?

Does God's attitude toward a person change because he dies?

What is the determining factor in the continuance or withdrawal of God's favor toward an individual?

Is fear a proper motive for serving God?

God's Messiah

||SAIAH 9:2-7—"The people that walked in darkness have seen a great light." The "darkness" here mentioned is apparently that which is referred to in the last verse of the previous chapter. In a general way, the 8th chapter of Isaiah's prophecy emphasizes the failure of all human efforts to establish peace, prosperity, and happiness in the earth, and shows that this failure stems from neglect to follow in the ways of the Lord—"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."—Isa. 8:20

God's dealings with typical Israel are high-lighted in the 8th chapter, and their failure, through disobedience, to enjoy his blessings, brought to our attention. But "all ye of far countries" are also mentioned, and they are told that their efforts to associate themselves for protection would fail, and that when they took counsel together it would "come to nought." (Isa. 8:9, 10) Thus does the prophet reveal the cause of the symbolic darkness which enshrouds the earth, and the gross darkness which beclouds the minds of the people as they wait for the manifestation of him who is to be the light of the world.

And it is this great Light-bearer from heaven that is promised in verse 6 of our lesson—"Unto us a child is born, unto us a Son is

given." Jesus is the One here promised, and it is the birth of this Savior and King that the professed Christian world commemorates at this season of the year; although the true date of his birth was in October not December. His birth was announced by the angel as being "glad tidings" which eventually would be to "all people"; and this prophecy also will be fulfilled in God's due time.—Luke 2:10

Jesus came into the world to be more than a Savior, for the prophet foretold that the government would be "upon his shoulder." This suggests rulership, that God's Messiah was destined to be the Head of a world government. When Pilate asked Jesus if he were a King, he replied, "To this end was I born." (John 18:37) Because the professed followers of Jesus have misunderstood the divine plan being worked out through him, most of them have reached the erroneous conclusion that Jesus' kingship is merely a matter of his ruling in the hearts of his followers. But this is not the thought of the prophecy. His government is to be a real one, and through it all the divine promises of blessing for a sin-sick and dying world will be fulfilled.

"And his name shall be called Wonderful, Counsellor." Scholars differ in their opinions of this phrase, some claiming—as indicated in the punctuation here

shown—that “Wonderful” and “Counsellor” are intended to be separate titles; while others say that the comma should be omitted, making “wonderful” merely a descriptive adjective, and that the name would therefore be “Wonderful Counsellor.” Inasmuch as ancient Hebrew did not contain punctuation marks, there seems to be no definite way to determine which of these views is correct. But actually it doesn’t make too much difference. We know that Jesus is Wonderful, and we know that he is a Wonderful Counsellor.

Jesus is also a “mighty God,” although not the Almighty God. When he was raised from the dead he declared, “All power is given unto me in heaven and in earth.” (Matt. 28:18) Jesus said that the Father wants the people to honor his Son even as they honor him. (John 5:23) And he has bidden that all the angels should worship his Son. (Heb. 1:6) Yes, Jesus is a “mighty God,” and it will be to him that, throughout the Millennium, the people will look for guidance and blessing.

Jesus will also be “The everlasting Father.” The word “father” means life-giver, and Jesus will give everlasting life to the people; hence will be their everlasting Father. In this respect his rulership will far surpass anything for which the people have ever dared to hope. In all the human theories of utopian governments, peace, equality, liberty, and economic security have been the advantages promised, but never lasting health and life. But in the government which will rest upon

the “shoulder” of Jesus, death will be swallowed up in victory, and the tears caused by death will be wiped from the faces of all people.

And Jesus will be “The Prince of Peace.” First, and fundamental to all peace, he will establish peace between God and men. This will be done upon the basis of his shed blood. He will also establish peace among nations and they will learn war no more. He will establish peace within nations, and will teach all men the true spirit of brotherhood.

“Of the increase of his government and peace there shall be no end,” Isaiah wrote. This suggests that the kingdom of Christ will not suddenly become universal in its control of the world, but that its influence will “increase” and spread. It will, however, be sudden by comparison with the six thousand years of misrule by Satan, for all the evil results of that long and dark night of sin will be removed within a thousand years; and we may assume that early in that period the sovereignty of The Christ will be recognized throughout the whole earth.

One of the most significant statements of truth to be found in the Bible is that which closes verse 7 —“The zeal of the Lord of hosts will perform this.” Despite the failures of the past nineteen centuries to establish the kingdom of Christ through human schemes and by human authority, the professed Christian world has not yet learned the great truth that God does this quite apart from human efforts. Those who grasp this important truth are well on their way to a

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proper understanding of the divine plan of the ages as it centers in Christ Jesus—God's Messiah.

ISAIAH 11:1-5—The promise here is that God's Messiah, so far as his relationship to the human race is concerned, would come from the Davidic line, the "stem" of Jesse. It was not this, however, that qualified him from a practical standpoint to be the One through whom the promises of God on behalf of a dying world were to be fulfilled. His qualifications for this great work were based on the fact that the Spirit of the Lord would rest upon him.

Thus again is emphasized that "the zeal of the Lord of hosts will perform this." The Spirit of the Lord that endows his Messiah with ability to deal with and bless the people, is "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord."

This Spirit makes God's Messiah to be of "quick understanding in the fear of the Lord." Because he will be guided by the Spirit of the Lord, he will not "judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

The "rod of his mouth" with which God's Messiah will "smite the earth" is evidently his word of authority. To a world steeped in sin, this rod of righteous rulership will for a time seem harsh, like a "rod of iron." And indeed it will be harsh toward those who do not yield to its authority, for the prophecy declares that he will

"slay the wicked" with "the breath of his lips." Peter stated this same truth, saying, "Every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23

Verse 5 speaks of his "girdle." This is suggestive of his service to humanity. Jesus said that he came, "not to be ministered unto, but to minister," to serve. (Matt. 20:28) And we can be confident that he will be faithful to the task entrusted to him by the Heavenly Father, and that his service will promote righteousness in the earth. Yes, the righteous service of God's Messiah will result in the whole earth being filled with the knowledge of the Lord's glory, and the destruction of all unrighteousness. And how thankful we should be that the accomplishment of this divine purpose has not been left in the hands of imperfect men, but that "the zeal of the Lord of hosts will perform this"!

QUESTIONS:

Explain the manner in which the "darkness" mentioned in Isaiah 9:2 is described in the preceding chapter.

What is the significance of the statement concerning Jesus that "the government shall be upon his shoulder"?

In what sense is Jesus "Wonderful," and also a "Wonderful Counsellor"?

Is Jesus the Almighty God?

What is implied in the title, "Everlasting Father"?

Explain the manner in which Jesus is "The Prince of Peace."

What assurance do we have in the promise that "the zeal of the Lord of hosts will perform this"?

What is the agency by which God's Messiah is empowered to accomplish the divine purpose of blessing all the families of the earth?

What is the "rod of His mouth" and the "breath of His lips"?

Of what is the "girdle" a symbol?

The Great Commission

“Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.”—JEREMIAH 1:9, 10

JEREMIAH the prophet was definitely commissioned by the Lord to speak for him—to declare a message of truth pertaining to Israel as well as to other nations. In order that he might be properly equipped to carry out the mission to which he was appointed, the Lord gave the prophet the message he was to preach—“Behold, I have put my words in thy mouth.” Jeremiah was not commissioned to proclaim his own opinions or deductions. If he were to be faithful to the Lord the only course open to him was that of being a messenger of the Word of the Lord.

This principle has held true with respect to all those who have been divinely appointed to represent God among the people. The only true servants of God have been those who have faithfully proclaimed the message he has entrusted to them; and their fidelity to the Lord’s cause has called for earnestness in their endeavor to ascertain the message the Lord would have them proclaim. As Paul wrote in his letter to Timothy, they have studied to show themselves approved unto God, workmen who would have no need to be ashamed, because they had rightly divided the Word of truth.

The message Jeremiah was commissioned to proclaim was of a twofold nature. He was to call attention to the sins of Israel and the dire consequences of continued disobedience to God’s law; and he was also to announce the blessings God proposed to bestow upon the nation and upon all the world under the arrangements of the New Covenant. (Jer. 31:31-34) He was also to explain that these blessings were to be so far-reaching as to include the resur-

rection of the dead. (Jer. 31: 15-17) These two phases of the message the prophet was commissioned to proclaim are epitomized in our text, for in it Jeremiah was told that he was to "pull down" and "destroy," and also "to build, and to plant."

Actually, of course, Jeremiah did not embark upon a work of destruction; and he was powerless to do anything along the line of "planting" or "building." However, from the Lord's standpoint he was reckoned as having a part, both in the work of destruction and in the work of rebuilding, simply by being faithful in declaring to the people what the Lord intended to do along these lines. It is important to recognize this principle in God's dealings with his people for it will help us to understand more clearly some of the prophecies pertaining to the position occupied by the people of the Lord in the present transition period between the Gospel and millennial ages.

In the experience of Jeremiah, while he was commissioned to warn Israel of the impending disaster that was to come upon the nation, and told that thus he was to share in the work of destruction, the instrumentality actually used by the Lord to overthrow the nation was the king of Babylon and the Babylonian armies. The prophet was given a vision in which he saw forces out of the "north," a "seething pot," that was to come against Jerusalem. Like many other prophecies, while this doubtless had a limited fulfilment in connection with the overthrow of Israel in 606 B. C., it can have a larger fulfilment now, when nominal spiritual Israel is destined to be destroyed. So now also, the Lord has commissioned his people to declare this "day of vengeance."—Isaiah 61: 2

Anointed to Preach Glad Tidings

In the case of the ancient prophets of Israel, each one of them was commissioned by God individually to proclaim a specific message to his people. There was, of course, an overall harmony in all these messages, for in a general way they always contained a warning against the result of disobedience, a call to repentance, and promises of blessings which ultimately would come to Israel and the whole world. These promises were later summed up by Peter as meaning "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 21

But in the Gospel age God does not bestow individual commis-

sions upon his servants, except in the case of Jesus, the Head of The Christ company. At the time of his baptism he was anointed by the Holy Spirit, and shortly thereafter he explained to a group of Jewish worshipers in a Nazarene synagogue that this anointing constituted his authority to preach glad tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound, and to proclaim the acceptable year of the Lord. The "proof text" which the Master used in this connection was that of Isaiah 61:1-3.

However, this foretold commission of the Holy Spirit to preach the glad tidings did not end with the Master. The apostle speaks of the anointing which we have received from him, indicating that those who by one spirit are baptized into his body, partake of the same anointing which came upon the Head. Jesus explained this matter in non-symbolic language saying to his disciples that just as he had been sent into the world, so he was sending them. Later he told them to go into all the world and preach the Gospel, the glad tidings.

Thus does the commission we have received to represent the Lord differ from that which was given to the individual prophets in the sense that we share in the one great anointing, or authorization, which came first upon our Head, Christ Jesus, and is participated in by all the members of his body. One member of the body of Christ is not given a commission to declare a different message from another. They all come under the same anointing, they are all given the same truth, and they are all authorized to lay down their lives in proclaiming it to others.

In a general way, the message the church has been authorized to make known to the world has not been unlike that which each of the prophets in turn declared to Israel. First of all, it has been a message of repentance. Paul explained to the Athenians on Mars' Hill that now God commandeth all men everywhere to repent. (Acts 17:30) This has not been done by displaying a call to repentance across the skies, but rather, through his faithful servants, the footstep followers of Jesus. The church in the flesh has been the Elijah class whose efforts have been to turn the hearts of the fathers to the children and the children to the fathers. But their efforts have failed, just as did the efforts of the prophets and of Jesus.

In his prophecy of the Elijah work the Lord warned that if

repentance was not forthcoming on the part of the world under the influence of the Gospel message, he would "smite the earth with a curse." (Mal. 4: 5, 6) This, no doubt, is a reference to the great time of trouble that was to come upon this present evil world, causing its destruction and preparing the way for God's new world. We are already living in this time of trouble—a trouble that could have been averted by the nations had they really heeded the call to repentance and endeavored to obey God's righteous laws; but they did not, hence now, and in an ever increasing measure, they are feeling the sting of the foretold smiting work, the curse of this time of "great tribulation."

Not only, however, is it the privilege of the church to announce to the world the need for repentance, and to explain the meaning of the present trouble, but we are also to assure the people—those who have hearing ears—of the wonderful time of blessing which is so near at hand. Like the prophets of old, we too are to speak of the "times of restitution of all things" which are to be ushered in as a result of the establishment of Christ's kingdom. And what a joy it is to sing this sweet theme song of God's love!

Glad Tidings to the Meek

In the great commission of the Holy Spirit as outlined in Isaiah 61: 1-3, the thought is stressed that we are to proclaim the glad tidings only to the "meek." These, after all, are the only ones who will benefit from the message. It is quite beyond our powers, however, to seek out the meek of the earth individually so that we can direct the message exclusively to them. On the contrary, the method the Lord has given us is that of proclaiming the truth far and wide, and by every means possible, and with the realization that in the Lord's providence it will reach the hearing ears of the meek. Yes, we are to sow beside all waters, for we know not which will prosper, this, or that.

And our message is to be that of glad tidings. Even when we explain the meaning of the great time of trouble, our message should be coupled with that of hope for the future—the hope that is based upon the promises of God pertaining to the blessings to be showered upon the people through the instrumentalities of the divine kingdom. Such a message cannot do other than bind up the broken-hearted. It will also assure the earnest seekers after truth that those who are held in slavery to sin and superstitions, as well as

those who are bound in the great prison-house of death, are to be given their liberty. It is a glorious message—one that thrills the hearts of those who know and proclaim it as well as those who hear and respond to its righteous influence.

Jesus was commissioned to proclaim the “acceptable year of the Lord,” and that commission has also come down to us. It will be withdrawn only by circumstances which, in the Lord’s providence, will make it impossible for such a message to be proclaimed. It pertains to the opportunity of this age to follow in the footsteps of Jesus as joint-sacrificers with him, with the inspiring hope that if we are faithful unto death we will live and reign with him in the spiritual phase of the kingdom.

This phase of the Lord’s message includes a call to repentance, and the invitation to present one’s self in full consecration to the Lord. It includes also proper emphasis upon all those features of the truth pertaining to our walk in the narrow way. Having escaped the corruption that is in the world through lust, we are to encourage one another to lay hold more firmly upon the exceeding great and precious promises whereby we are made partakers of the divine nature; and to add to our faith, fortitude; and to fortitude, knowledge; and to knowledge, self control; and to self control, cheerful constancy; and to cheerful constancy, piety; and to piety, brotherly kindness; and to brotherly kindness, love. (II Pet. 1:4-7) We are to keep reminding ourselves and our fellow-pilgrims in the narrow way that it is only if we do these things that an abundant entrance will be administered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:10, 11

“The Day of Vengeance”

When Jesus quoted the commission of the Holy Spirit as outlined in Isaiah 61:1-3, he stopped just before the reference to the “day of vengeance of our God.” The reason is obvious, for it was not then God’s due time for the “day of vengeance” to be upon the world. This phase of the divine commission of service we might, therefore, speak of as being dispensational, having its application to the Lord’s people exclusively at this end of the age. Now, as the prophecies so clearly indicate, we are actually living in the foretold “day of vengeance,” hence as faithful stewards of the mysteries of God we cannot refrain from declaring the truth concerning it.

Declaring the day of vengeance, however, does not imply the

pronouncing of vengeance. It calls only for the explanation of the trouble that is now upon the world, and witnessing to the people concerning the glorious solution to world distress which has been divinely provided through the kingdom of Christ so soon to be manifested.

A proper witness concerning the day of vengeance implies making known to the people that none of the proposed humanly-devised remedies for human ills now being offered will solve the problems of a dying world; that only Christ's kingdom will do this. The position of the true Christian in the world is not that of being anti this or anti that. It is rather a matter of standing aloof from co-operation with any of the "isms" that are being offered to the people as a solution to their dilemma, and proclaiming boldly and lovingly the glorious fact that soon the Lord will answer the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," and that the manifestation of this kingdom will bring the desire of all nations.

Kingdom Work

Guided by the viewpoint of the Lord as expressed by him to Jeremiah, and set forth in our text, we are warranted in concluding that faithfulness in announcing the incoming kingdom may properly be considered a participation in kingdom work. Just as Jeremiah was credited by God as having a part in the pulling down and destruction of ancient Israel simply on the basis that he testified the fact that it was to be done, so we are looked upon by the Lord as sharing in the work of the kingdom because the proclamation of the great truth concerning the kingdom is a necessary part of kingdom work. Surely the saints today occupy a highly honored position in the divine arrangements!

"How beautiful upon the mountains are the feet of him," declares the prophet, and then outlines the message of good tidings which these feet members of the body of Christ are now commissioned to proclaim. And a part of that message is, "Thy God reigneth!" (Isa. 52:7) It is because the Lord is reigning that the "kingdoms of this world" are slowly but surely being destroyed. We are living in a transition period, and think of what has occurred since the end of the times of the Gentiles in 1914! Only those enlightened by present truth know the meaning of these world changes, and happy are we if we are faithful in letting the

people know this meaning to the extent that they have hearing ears.

Isaiah declares that in this time when the Lord reigneth his watchmen would "lift up the voice . . . together." (Isa. 52:8) This denotes unity in bearing witness to the truth. It is not possible for imperfect human minds to see every detail of truth exactly alike, but it is possible for all who recognize the significance of the times in which we are living to unitedly proclaim the Gospel of the kingdom to the world. And this is essentially what they are doing. Think of the measure of co-operation that is represented in the ability of a very "little" flock to broadcast the truth over nearly two hundred radio stations every week! Surely this is a brilliant testimony concerning the determination of the Lord's consecrated people to work together in letting their light shine that thus they might be like a city set on a hill which cannot be hid.

"And Their Nobles with Fetters of Iron"

To those rejoicing in the light of present truth, Psalm 149:5-9 has long presented an interesting study. This passage is undoubtedly a prophecy pertaining to the end of the age and the time when the kingdom of Christ supersedes the kingdoms of this world. And this prophecy clearly indicates that the "saints"—an evident reference to those who will reign with Christ a thousand years—are to share in the work of binding the present rulers of earth; that is, to overthrow their authority. But the question is properly enough raised, If this be true, does it not mean that the work of the kingdom has not yet even begun, for many of the saints are still this side of the veil, hence not in a position to do that which is described in the prophecy?

Perhaps the principles set forth in our text are an answer to this problem. Perhaps the Lord is looking upon those who declare the day of vengeance, who let it be known upon the authority of his Word that all the kingdoms of this world must give place to the kingdom of Christ, as having a part in that phase of the kingdom work. We are living in a transition period between the two ages. It is during this period that those who die in the Lord experience an immediate resurrection so that while they rest from their labors their works do follow them. Undoubtedly the saints on the other side of the veil are engaged in kingdom work, and as the Scriptures indicate, this is but a continuation of what they were doing this side of the veil.

“This honor have all His saints,” declares the prophecy. That is, they are all credited with participating in kingdom work. Those on the other side of the veil are doubtless associated in some way with the agencies which are actually bringing this present evil world to an end; while those on this side who are faithfully proclaiming the kingdom message and the day of vengeance, are sharing in the same work because they are doing a necessary part of it; that is, they are witnessing concerning the meaning of the destructive trouble that is upon the world and its sure outcome.

Thus all the saints, from the very beginning of the thousand years, have been participating with Christ in kingdom work. And what a glorious privilege it is! No wonder they “sing aloud upon their beds,” that is, upon their beds of faith and trust in the Lord where they rest in his promises of grace to help in every time of need, while they sacrifice their all in telling the whole world the blessed tidings of the kingdom blessings now so near. The implications of this blessed privilege are most stimulating, urging us on to sing aloud the high sounding praises of our God.

The proclamation of the truth today will not convert the world, nor interest a great many people to the point of making a full consecration. There will be some thus drawn to the Lord, for it is his method of replacing those who in the past have entered the narrow way but now are proving unfaithful. But besides these, there are thousands who are learning something about the truth. They are discovering through the message of the kingdom that God is love, that he does not intend to torment his enemies; and that his kingdom of blessing is near. To these the message of truth means, “Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger.”—Zeph. 2: 3

The message which the Lord has commissioned us to preach is one which, to the extent that it is heeded, leads first to repentance, then to consecration on the part of those who have a hearing ear. It reveals the futility of all human efforts to establish peace, and points to the kingdom of Christ as the world’s only hope. In the Parable of the Wheat and the Tares, the faithful followers of the Master are designated children of the kingdom. Let us be loyal and zealous children, gladly laying down our lives as ambassadors of the kingdom.

Truly we have been given a great commission! May we prove to be faithful stewards of the mysteries of God!

Radio Programs Promos

ATLANTIC TIME

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

STA. KC. P.M.
ZBM 1240 1:30
VOCM 1006 9:00

EASTERN TIME

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

STA. KC. A.M.
WABJ 1500 10:00
WADC 1350 9:45
WAEB 790 9:30
WHRV 1600 11:15
WCON 550 10:30
WGAC 580 11:15
WENE 1450 11:15
WCOP 1150 11:15
CFJM 1450 10:30
WKNA 950 11:15
WAYS 610 10:45
WCOS 1400 11:15
WCOL 1230 9:00
WMFJ 1450 11:15
WXYZ 1270 11:15
WIKK 1330 11:45
WOLS 1230 11:15
WPDQ 600 10:15
WJHL 910 11:45
WCRO 1230 11:45
WBIR 1240 9:00
WLYN 1350 9:00
WBAL 1240 11:15
WQAM 560 11:15
WJZ 770 11:15
CHVC 1600 10:30
WGH 1310 11:15
WHOO 990 11:15
WWPG 1340 11:15
WFIL 560 11:15
WWSW 1490 9:30
WPOR 1450 11:15
WARC 950 11:15
WSOO 1230 7:45
WDAR 1400 11:15
WARM 1400 11:15
WTOL 1230 10:15
WRUN 1150 11:45
WMAL 630 11:15
WATR 1320 11:45
CKOX 1340 10:30

>> P.M.

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

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

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

CENTRAL TIME

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

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

STA. KC. A.M.

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

ing Christian Knowledge

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

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

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

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

➤ ➤ P.M.

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

KFDA 1440 12:15
 WLCS 1400 12:30
 KBUR 1490 12:00
 WDEF 1370 12:00
 WENR 890 2:15
 KGGF 690 12:00
 KRNT 1350 10:30
 KCRC 1390 12:00
 WJPS 1330 12:00
 KTHS 1090 12:00
 KXYZ 1320 2:15
 WSLI 930 1:15
 KSWO 1380 12:00
 WLPAL 1450 2:00
 KGHI 1250 3:30
 WINN 1240 12:15
 KFYO 1340 12:00
 WISC 1480 12:15
 KTMC 1400 2:15
 WMPS 680 2:15
 WABB 1480 9:15
 WAPX 1600 12:00
 KBIX 1490 2:15
 KTOK 1400 10:30
 KCLA 1400 6:00
 WHBF 1270 10:15
 KGFF 1450 2:15
 KRMD 1340 2:15
 KBRS 1340 2:15
 KOME 1340 12:00
 KFDF 990 12:00

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

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

PACIFIC TIME

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

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

➤ ➤ P.M.

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

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

MERIDIAN TIME

Fairbanks, Alaska

STA. KC. A.M.
 KFAR 660 9:45

MOUNTAIN TIME

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

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

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

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

"Songs in the Night"

DECEMBER 1

Even as Christ forgave you, so also do ye.—Colossians 3:13

THE disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil—or as little as possible—should be shown in all the words and acts of life. This course is Godlike. God had a kind, benevolent, generous sentiment toward us, even while we were yet sinners; nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. On the contrary, they should manifest the loving forgiveness that we should have in our hearts at all times.—Z '12-67 (Hymn 21)

DECEMBER 2

The fear of the Lord is the instruction of wisdom; and before honor is humility.—Proverbs 15:33

THE parable of a man with a beam in his own eye trying to pick a mote out of his brother's eye was a forceful method whereby the Master inculcated the necessity of humility on the part of those who would be taught of God. Humility is here as elsewhere put as a foundation virtue. The Latin word for humility is "humus," ground. This implies that it is the soil out of which other virtues are produced. Those who think they know everything can learn nothing. As Chalmers has said: "The more a man does examine, the more does he discover the infirmities of his own character." As Wheatley remarked, "Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves." A knowledge of our sins and imperfections should make and keep all

humanity humble; but how beautiful it is to realize that the perfect Jesus was humble, and that all the holy angels are so!—Z '12-164 (Hymn 95)

DECEMBER 3

Blessed is the man that walketh not in the counsel of the ungodly, . . . he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.—Psalm 1:1, 3

WHILE the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth in grace, and each step gained should be considered but the stepping stone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or a listless standstill, there is cause for alarm. Let us constantly keep before our eyes the model which the Lord Jesus set for our example—that model of the complete fulfillment of the will of God, in which the whole Law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now, and the glorious reward of divine favor in due time.—Z '11-181 (Hymn 78)

DECEMBER 4

Not as pleasing men, but God, which trieth our hearts.—I Thessalonians 2:4

THE heart represents the will, the intentions; the will must be kept true and centered in God, but it is the governing power of the whole man. Yet, though the will is the controlling power of man, it is also subject to influences. If the thoughts be impure, unjust, or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the admonition of the apostle as to what should be the character of our thoughts. In those who are

striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food.—Z '11-165 (Hymn 114)

DECEMBER 5

If any of you lack wisdom, let him ask of God.—James 1:5

ONCE life was to us a maze, like as to the remainder of the world—a round of duties and responsibilities for which we could see no adequate result of reward. We are born, we eat, we drink, we sleep, we learn in the school, we labor, and, to a greater or lesser extent, we enjoy our life of mingled labor, suffering, and pleasure, but appreciate not the purpose of all these. Now, with increasing wisdom from on high, some of us see with the eyes of our understanding the great divine plan of the ages, and the divine purpose and loving-kindness toward us in Christ Jesus, and that we shall be heirs of God and joint-heirs with our Redeemer if so be we suffer with him. Seeing this has changed the entire current of life for us. Now, indeed, to be living is sublime—full of interest, full of importance. The days, hours, go swiftly by, and we feel them none too many for the grand purposes of God which we see are being accomplished in us and for us, and with which we are in fullest accord and sympathy. Still, we lack wisdom, and the more we gain the more we see we still lack. We need, therefore, to continually go to the fountain of all grace and wisdom and truth, that we may profitably use each experience of life as it comes to us, to the intent that ultimately we may come off conquerors—yea, more than conquerors—through him who loved us and bought us with his precious blood.—Z '07-123 (Hymn 185)

DECEMBER 7

And He led them forth by the right way, that they might go to a city of habitation.—Psalm 107:7

WITH spiritual Israel it is particularly true that the Lord leads in the right way, in the best way; and that

therefore all truly his people should be careful to note his leadings and quick in following them. In the end we will surely see that he has led us in the right way, however different that way may be from the one we would have chosen for ourselves. The difficulty with many is that the way they take is not the one which the Lord led and hence not the best way, even though the Lord may overrule their waywardness so that it shall not work to them a great injury which otherwise might have been theirs. The more of the true knowledge of the Lord we possess—the more of the knowledge which perfects our love for the Lord—the greater will be our faith, the more precious will be the results in this present life as well as in the life to come, in which—as star differeth from star in glory—the more faithful of the Lord's people, and more zealous and more Christlike will have the more shining, the more blessed part and experience. Let us, then, with full faith in him who has led us hitherto, go forth through the coming days conquering and to conquer, fighting against the world, the flesh, and the Adversary, strong not in ourselves, but in him who has called us and led us hitherto.—Z '07-287 (Hymn 315)

DECEMBER 6

And they were astonished at His doctrine: for His word was with power.—Luke 4:32

IT IS an old adage that truth is stranger than fiction. The fallen condition of the human mind and heart seems to lead us to accept as more reasonable its own imaginings of others rather than the direct clear statement of the divine Word. Hence, whenever the truth has been published the effect has been that the people were astonished at the doctrine, had never heard of such doctrines before, never had matters so clear. All the theories of men are confusing, blurred, inconsistent, when compared with the wonderful divine plan of salvation. We are not surprised, therefore—indeed it becomes the evidence of the truthfulness of our position—that we find similar conditions today. Many, as they hear of the glorious plan of the ages, make

just such a remark as our text, that they are astonished at the teaching, its beauty, its power, its reasonableness, the way it glorifies God, the way in which it explains circumstances and conditions in the present time, birth, death, our hopes, our fears, the world's ignorance, and the coming time of blessing and turning away of the curse and of darkness, and the shining in of the Son of Righteousness with healing in its beams, bringing in "times of restitution." No less wonderful is the message respecting the high calling, the joint-heirship with Jesus in the heavenly things which eye hath not seen nor ear heard, neither have entered into the heart of man. More and more we are convinced that the eyes of our understanding must be anointed in order that we may appreciate the lengths and breadths and heights and depths of the love of God, which passeth all understanding.—Z '06-298 (Hymn 300)

DECEMBER 8

I will therefore that men pray everywhere, lifting up holy hands.—I Timothy 2:8

NOT only should we pray frequently and with regularity, but we should be always in the attitude of prayer. The children of God should be in that attitude of heart which looks to the Lord for divine guidance in every perplexity and every experience. Just as the needle turns to the pole, so our hearts should turn to the Lord. If there is pain or trouble or difficulty in our pathway, we should look to him. If there is privilege of serving the Lord, we should not think ourselves competent for the service without turning to the Lord for help. In other words, the Christian's prayer should ascend not only in the beginning of the day; the atmosphere of prayer should surround him continually. It should not be a mere sense of duty, but an appreciation of a great privilege. Those who appreciate the Lord at all could not afford to be without this privilege. Those who do appreciate this privilege rejoice to go to the Heavenly Father many times a day. Our advice to all who are seeking to walk the narrow way would be that they forget not this privilege.—Z '13-88 (Hymn 115)

DECEMBER 9

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.—I Peter 5:6

INSTEAD of self-confidence, wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon him, which more than anything else will strengthen us and enable us to depart from the evil of our fallen estate. It is no easy matter to tread the pathway of humility, to continually check the human aspirations, and to keep the sacrifice on the altar until it is fully consumed. But thus it is that we are to work out our own salvation to the divine nature with fear and trembling, lest we come short of worthiness for the prize promised to the faithful overcomers who tread closely in the footsteps of our blessed Forerunner, who was meek and lowly of heart. It is when we are thus humble and faithful that the Lord makes us his chosen vessels to bear his name to others. Thus, emptied of self and filled with his Spirit, and with his truth, we can go forth, strong in the Lord of Hosts and in his mighty power to do valiant service as soldiers of the cross.—Z '13-57 (Hymn 83)

DECEMBER 10

Out of the abundance of the heart the mouth speaketh.—Matthew 12:34

OUR heart is the most wonderful organ of our body. The tongue is the most subtle of all our members. The Lord takes our words as an index of our heart condition. But since we are imperfect, it is not possible for us to be faultless in word and deed. Yet we are diligently and faithfully to seek to attain the perfect mastery of our words. We should be especially on guard in respect to evil speaking. Every tendency toward slander is to be checked. Whoever of us is reviled is not to revile again. These tendencies belong to the old nature. To be pleasing to the Master we are to keep our hearts free from every form of evil. If this be done the heart is rightly instructed of the Lord. Then we will know that we must make good whatever is wrong. We are bound, thoroughly bound, to

make it good to the best of our ability. Our heart must keep itself right.—Z '13-164 (Hymn 198)

DECEMBER 11

The Good Shepherd giveth His life for the sheep.—John 10:11.

THE Good Shepherd, so far from self-seeking, gladly laid down his life for the sheep, and it was by virtue of thus purchasing the sheep by his own precious blood that their eternal life is possible; without his purchase there would be no flock, and it is by this that he becomes the Shepherd of the flock. How clear, how beautiful the thought, "Ye were bought with a price"! No one else could give this ransom for us, no one else could purchase us or grant us life everlasting, no one else, therefore, could legally become our Shepherd or be able to lead us into the rest and peace of God, into the knowledge of the truth, and ultimately into the heavenly fold, the rest that remaineth for the people of God. Worthy the Lamb that was slain to receive glory, honor, dominion, and power!—Z '08-94 (Hymn 257)

DECEMBER 12

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

IT IS well that the Lord's people strive to live a rejoicing life, giving thanks always to the Father in all things, and rejoicing to be counted worthy to suffer shame, etc., for the cause of Christ. But as the apostle declares, let us rejoice with fear: let not our rejoicing be of that reckless, self-satisfying kind which might ensnare us and entrap us; let our rejoicing be in him who loved us and who bought us and who is ever present with us, our best Friend and truest Guide. Let us rejoice, not in feelings of our own strength and courage and wisdom, but in the fact that we have a Savior and a great One, who is able to deliver to the uttermost all that come unto the Father through him. Thus may the Lord be our strength, our confidence, our shield, our buckler.—Z '06-347 (Hymn 202)

DECEMBER 13

Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.—II Peter 1:10

WITH all our striving and watchfulness we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will appear, not only in the development of the Christian graces of character, but also in increasing activities. We must not wait for our immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit (the will, the disposition) of that new nature, our mortal bodies will be active in the service of God's truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more and more abundantly and effectively. Thus we shall be living epistles, known and read by all about us—an honor to him who called us out of darkness into his marvelous light.—Z '11-136 (Hymn 210)

DECEMBER 14

Every one that is proud in heart is an abomination to the Lord.—Proverbs 16:5

PRIDE must take its stand with the other reprehensible qualities of the fallen human mind, character. The Scriptures recognize two conditions of heart, the right and the wrong. The one that God approves is called love; the other, the one that he disapproves, is selfishness. All selfishness is opposed to God's law. Anything selfish is contrary to the divine purpose. The quality of pride is especially abominable to the Lord, because there is not a creature in the universe that has anything to be proud of. Everything that anyone has is a gift; it is not of his own manufacture or creation. God gives the

blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1:17) It is of his fulness that we have received. Everyone, therefore, who is proud, is certainly very reprehensible in God's sight, for he has been only a recipient of favor, blessing. All God's creatures are dependent upon him.—Z '11-389 (Hymn 208)

DECEMBER 15

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

YEARS ago it was the custom in the public schools to furnish the children with ruled copybooks, with copperplate engraved lessons at the top of each page. The lesson to the pupil was the copying of those perfect characters. Every modest child must certainly have felt abashed, timid, when receiving one of those lessons, from the realization that it could not produce characters that could at all compare with the copy. It was, however, explained that it was not expected that the child could duplicate the perfect copy, but that following the lines of the copy it would become more and more expert. How well this illustrates the Master's words, "Be ye . . . perfect, even as your Father in heaven is perfect," and the way in which he intends that we should profit by the instruction. Another lesson: It was the duty of the teacher to examine the work of the pupil, and surely in a majority of cases it was found that the best copy of the original was found on the first line, and that the work became poorer and poorer toward the end of the page. So it is with many in the school of Christ—the great Teacher perceives that their first endeavors to copy Godlikeness in the beginning of their Christian experience were more successful than their subsequent attempts. Why? The answer is the same in both cases. The child neglected to look at the copy and merely looked at its own imperfect efforts, and hence the poor results. So with the pupils in the school of Christ—their poor results come from comparing themselves with themselves, and neglecting to keep constantly before their minds the perfect copy.—Z '06-82 (Hymn 165)

DECEMBER 16

Blessed are they which are called unto the marriage supper of the Lamb.
—Revelation 19:9

LET us be so enthused with the glorious possibilities of this great feast that we will not be content to walk or to meander slowly, toying with the affairs of this world or the flowers or attractions beside the way which would lure us from the way, but let us press along. The way is rugged, and has been purposely so arranged by the Lord that only the zealous, the earnest, the faithful, the loyal, will be able to attain to the prize. Let us not be discouraged either, as though it were an impossibility to attain the blessing to which we have been called. The fact that the Lord has called us implies that he has made it possible for us to attain, and this possibility we see centers in our dear Redeemer—not merely in the work which he accomplished for us in the past when he redeemed us, but also in his gracious assistances which he renders us all along the journey. Let us remember his assurance that he is able and willing to make all things work together for good to them that love him, to the called ones according to his purpose.—Z '06-252 (Hymn 164)

DECEMBER 17

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.
—Psalm 103:8

OUR text reminds us that the Lord is merciful and gracious, slow to anger and plenteous in mercy, and we see this well illustrated in the case of fleshly Israel in the wilderness experiences, in the history of the Lord's people of this Gospel age, nominal spiritual Israel, and also in the cases of the faithful ones. Can we not all realize how patient and merciful the Lord has been to us in our various experiences in life? Can we not see how he would have been fully justified in canceling our covenant long ago, and that only of his mercy and love have we been permitted to come thus far on the way toward the heavenly kingdom? Surely a realization of these things should make us both humble and trustful. Moreover the Lord informs us that he has a still further requirement, namely,

that if we would appreciate his greatness and mercy through Christ in our own cases we shall exercise similarly mercy and forbearance toward others who may transgress against us. Indeed, so earnest is the Lord in impressing this matter upon us that he positively declares that none of us can maintain relationship with him except as he shall develop this spirit, this character, in relationship to his brethren and fellow servants. How generous, how considerate, how moderate, how forgiving, all this should lead us to be in our dealings with the brethren, especially with those who have in any measure wounded or injured us or our interests.—Z '07-270 (Hymn 243)

DECEMBER 18

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32

THE more we each realize our own indebtedness to the Lord for the forgiveness of our sins and for our adoption into his family and for the blessings that come to us as the sons of God, the more should we seek to copy after his glorious character and be copies of our dear Redeemer, the essence of whose character is nothing less than justice to everyone—with as much additional of love and mercy as we can possibly attain to. The larger our attainments of this Godlike quality the more pleasing we will be in the Father's sight and the better fitted for joint-heirship in the heavenly kingdom, in the dispensing of the bread of life to all the world of mankind.—Z '07-125 (Hymn 218)

DECEMBER 19

Him that cometh to Me I will in no wise cast out.—John 6:37

AS SOON as the limit of time expired God manifested his favor toward the Gentiles by sending the Gospel message to Cornelius, a reverential and holy and generous Gentile. Since then God's favors are as open to the Gentile as to the Jew—"the middle wall of partition" has been "broken down." The Gentiles and Jews are now both received on the same terms, viz., faith in Jesus and consecration to walk in

his steps. It is from this standpoint that we should read the apostle's statement that the Gospel of Christ "is preached to every creature under heaven." He did not mean, nor would it have been true, that the Gospel had been preached to every creature in the sense of being proclaimed to all. For now, eighteen centuries later, it has not yet been proclaimed to all mankind. What the apostle did mean is that the Gospel is now unrestricted, free to be preached to every creature under heaven, no matter what his nationality—that it is no longer confined to Jews as at first. Now, whoever has "an ear to hear, let him hear" the good message of the kingdom. Now, whoever hears and has a heart to accept God's gracious message, let him present his body a living sacrifice, holy and acceptable unto God through Christ.—Z '12-292 (Hymn 291)

DECEMBER 20

Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.—Matthew 7:24

THOSE who build upon the rock our Lord explains to be such as not only hear his message but are obedient thereto to the extent of their ability. Let us remember the words to which he refers—they are the words or messages of the Sermon on the Mount, which show the things which are blessed of God in contradistinction to the things which would not have his approval. Those who do, who strive for, who to the best of their ability obey these divine teachings, the message from heaven, are laying the foundations which will be permanent, which will guarantee them against all the storms, difficulties and trials of the present life. Those who hear the Master's words and say, "Yea, Lord," but who do not put the Master's teachings into practice, are not built properly upon the rock of truth, upon Christ. They are building their hope, their faith, their trust upon a foundation which will not stand. When the adversities of life come upon such their hopes will be undermined, their faith will collapse. Thus does the Lord teach us that it is not merely to know

his will, to be doctrinally informed, but that he is looking for such character development in us as will bring us into full harmony with his teachings, into heart harmony, and, to the extent that we are able, to obedience, in all the affairs of life. The other, whose faith is built upon knowledge without obedience, without growth in grace, will not be accepted to the kingdom, will not be members of the bride class, will not be joint-heirs with God's dear Son.—Z '06-95 (Hymn 178)

DECEMBER 21

Render to . . . God the things that are God's.—Mark 12:17

WHAT we shall render to God depends upon who we are and what we see and know respecting him and his will. The world in general realizes some responsibility to a Creator or First Cause, but their enlightenment being limited, their responsibilities are correspondingly limited. Those who have seen and heard and tasted that God is gracious, that his favor has been manifested in the redemption price paid at Calvary, have greater privileges than their less enlightened neighbors and correspondingly greater responsibilities. To these it is but a reasonable service that they should present to the Lord the little all that they possess in this present life, and this becomes a still more reasonable matter when they learn that God has sent forth during this Gospel age a special message of invitation to joint-heirship with his Son in the kingdom. Those who are thus enlightened and who possess any measure of wisdom should, it would seem, joyfully lay aside every weight and besetting sin and earthly ambition, and strive to attain to the gracious things of the divine promise to the seed of Abraham.—Z '06-286 (Hymn 219)

DECEMBER 22

Cease to do evil; learn to do well.—Isaiah 1:16, 17

OUR text represents God's general attitude toward our race. He does not chide us for being sinners, for he himself explains that we were born in sin and misshapen in iniquity, in sin did our mothers conceive us. What the

Lord desires in us is that, realizing our wrong condition, we shall turn therefrom to the best of our ability to do right. We shall not be able to effect this transformation in ourselves except so far as to have a right will and a pure heart, or honest endeavor for righteousness. To all such the Lord proposes succor, assistance, and this assistance he has provided for us in our Redeemer. He is an assistance already to those who can accept him and his Word by faith. He will be an actual assistance to the great majority of mankind through the establishment of his kingdom. Eventually all who will come to love righteousness and hate iniquity shall be enabled to attain eternal life, and all who will love iniquity and hate righteousness shall have the punishment of the second death, symbolically represented in Gehenna—"everlasting destruction from the presence of the Lord."—Z '11-186: (Hymn 14)

DECEMBER 23

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? —Hebrews 12:7

IN THIS statement the word "chastening" should not be understood as meaning disapproval on the part of our Father, and sin on the part of the individual, but rather instruction. We are guided in the matter by remembering that although our Lord was a Son in whom there was no sin, yet he received, in the Father's providence, as a part of the "cup" poured for him, various trials, disciplines. All of these experiences were very profitable, showing that the Father loved him; that the Father had something which he was desirous that our Lord should do that he would not have been qualified to perform without some of these educational instructions and experiences.—Z '11-387 (Hymn 333)

DECEMBER 24

Behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2:10

WHEREVER the story of God's redeeming love has gone, even though confused by various falsities, it has

carried more or less of blessing with it—even to neglectful hearers and not doers of the Word, it has brought blessing; and still more blessing to others who hear partly and obey partly. But its greatest blessing has been to the little flock, the royal priesthood who, entering into the spirit of the divine arrangement, have realized themselves justified through faith in the precious blood, and in harmony with the invitation of the Lord have gone forward, presenting themselves living sacrifices that they might have fellowship with Christ in the sufferings of this present time, and also, by and by in the kingdom glories that shall follow. It is this class chiefly that is now rejoicing in a still fuller opening up of the divine Word so long beclouded by the falsities coming down from the Dark Ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will eventually recover from present degradation all who under the favorable conditions of the millennial kingdom will develop the character which God demands of all who shall have eternal life—a love of righteousness and hatred of iniquity.—Z '02-364 (Hymn Appendix S)

DECEMBER 25

For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.—Luke 2:11

LET us rejoice at this joyful season of the year and have our hearts filled with appreciation of the divine love and generosity, which gave us the great gift of Messiah, and thus indirectly a knowledge of the kingdom yet to come and of our share in that kingdom, which shall bless the world. As we have freely received, let us freely give, and thus copy our Lord and the Heavenly Father. Some may have the opportunity of giving many gifts of many kinds. All will have the privilege of offering to their fellows, directly or indirectly, gifts of God's love, by making known to them the riches of his grace, as presented in the "Divine Plan of the Ages." The message of God's love is the most precious thing

we have ever received, and let us have this in mind when offering gifts to others that, whatever else we may or may not be able to give our dear friends and neighbors and loved ones, we may offer them this; and our manner and general deportment should show how we value it above rubies, and thus we may best commend the gift of God to others and help them to appreciate it. In such presentations kind words, kind looks, will proceed from the loving heart, which has itself been saved by the power of the truth from the domination of the Adversary and sin and selfishness. Let us learn to scatter these gifts of grace and truth and happiness influences to all about us, not merely once a year, but every day and every hour, and not merely upon our friends, but, Godlike, upon our enemies also, for "He is kind to the unthankful, and causes his sun to shine upon the evil and upon the good."—Z '08-381 (Hymn Appendix W)

DECEMBER 26

Great is thy faith: be it unto thee even as thou wilt.—Matthew 15:28

THE more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable, but very precious. We cannot come to God without faith, we cannot abide in his love without faith, we cannot receive day by day his mercies and blessings and leadings except by faith in his promises. We cannot realize ourselves as his children, begotten of the Holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, flesh, and devil, which seem so baneful to us, are blessings in disguise, except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.—Z '06-171 (Hymn 174)

DECEMBER 27

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?—Luke 9:25

OUR Lord stated a general truth when he declared that a selfish love of life under present sinful conditions would signify the loss of life eternal—would signify ultimately the second death. This applies to the church in the present time. We have covenanted with the Lord to leave all and follow him; we have exchanged our earthly hopes and aims for heavenly ones; and now, if we fail of the heavenly, all will be gone. Yes! it is a case of losing our earthly lives and gaining the heavenly, and no amount of earthly gain can compensate us for the loss of the life eternal hoped for. Somewhat similar principles will apply to the world during the millennial age, for they also will be required to break away from sin and cultivate righteousness if they would attain to life; and those who will not forego the sins and not battle against the weaknesses will never attain to the restitution perfections and everlasting life. The matter, then, resolves itself into this, for us now, and for them by and by: Do we prefer everlasting life in harmony with the divine law and righteous requirements, or do we choose the contrary, with the penalty, second death?—Z '06-175 (Hymn 183)

DECEMBER 28

Henceforth we should not serve sin.—Romans 6:6

THIS question should be settled promptly by all who would grow in grace, in knowledge, in love, and character likeness of our Lord—have I forsaken sin, and the ways of sin and dishonesty? Have I made ample restitution so far as possible for every injury done to fellow creatures? What have I sacrificed, half of my goods or all of my goods to the Lord and to his cause? If as a Christian I have sacrificed all, how am I keeping that engagement, that covenant, that sacrifice? Am I remembering that time and talent and influence as well as money belong to him and are my reasonable service? Am I spending and being spent day by

day or not? How will it stand with me when the Master reckons with his people? Will I have joy in rendering my account, or will I with sorrow be obliged to admit that as a steward I have been unfaithful, and have buried my talents in earthly aims and objects and ambitions and services, or will I be able to present to the Lord fruits of my labor and sacrifice, and hear him say, "Well done, good and faithful servant; enter thou into the joys of thy Lord"?—Z '06-278 (Hymn 184)

DECEMBER 29

Let every man abide in the same calling wherein he was called.—I Corinthians 7:20

WITH these it is necessary that there be a forsaking of boats and fishing tackle, etc., in the heart from the moment that a full consecration is made to the Lord. We cannot serve God and Mammon. We cannot have two objects in life, both equally prominent to our attention. The Lord will not have it so with those who are to be his joint-heirs in the kingdom. This class must appreciate the privilege of fellowship in his labor, sufferings and hopes of glory to such an extent that their hearts will no longer be in the ordinary affairs of life, their ambitions will no longer be for wealth or name or fame from the world's standpoint. All such ambitions and hopes we must "forsake" if we would be his disciples. He must be first, joint-heirship with him must be our ambition; otherwise our hearts would not be in a condition that would be pleasing to the Lord or that would not be single for his service; we would be of the kind described as double-minded, unstable in all our works and ways.—Z '06-46 (Hymn 331)

DECEMBER 30

If we confess our sins, He is faithful and just to forgive us from our sins, and to cleanse us from all unrighteousness.—I John 1:9

IT WAS evidently because the Lord foresaw that his people might become so abashed by their repeated failures through inherited weaknesses of their flesh that he provided the special exhortation for their encouragement, "Let us therefore come boldly unto the

throne of grace, that we may obtain mercy, and find grace to help in time of need." This is a point well to be remembered. As this, the close of another year and the opening of a new one, we urge that all Christians keep daily record with the Lord and never retire to rest without obtaining this grace of forgiveness and help. But if any have delayed the matter and a cloud has come between them and the Lord, let them surely avail themselves of these promises in the close of this year that they may start the New Year with a clean slate—with the smile of their Father's face upon them, and with the fellowship of their Redeemer and with fresh resolves for earnestness and carefulness in walking in his steps.—Z '11-444 (Hymn 239)

DECEMBER 31

Thou crownest the year with Thy goodness.—Psalm 65:11

SPIRITUALLY, we have feasted on the bounties of divine favor; while in things temporal, under whatsoever circumstances we have been placed, hav-

ing the assurance that all things work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of the life that now is (so long as God wills to have us remain here), and also of that which is to come. Wherefore, we can and do most heartily "offer unto God thanksgiving." And shall we not render unto him, not only the praise of our lips, but also the increase of truly consecrated lives, throughout the year upon which we are just entering? Dearly beloved, consecrate yourselves anew to the Lord today—not in the sense of invalidating the consecration made once for all, possibly many years ago, but rather in the sense of reaffirming and emphasizing that covenant. Tell the dear Lord that you consider yourselves entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice during this new year and until it is wholly consumed in his service. Then let us proceed with studious care from day to day to pay these, our vows of full consecration, unto the most High.—Z '06-3 (Hymn 34)

WEEKLY PRAYER MEETING TEXTS

DECEMBER 1—"Thou shalt love thy neighbor as thyself."—Matthew 22:39 (Z. '99-72. Hymn 11)

DECEMBER 8—"If the world hate you, ye know that it hated Me before it hated you."—John 15:18 (Z. '01-300. Hymn 134)

DECEMBER 15—"The Lord is my Shepherd."—Psalm 23:1 (Z. '02-365. Hymn 284)

DECEMBER 22—"If a man therefore

purge himself, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."—II Timothy 2:21 (Z. '02-319. Hymn 229)

DECEMBER 29—"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecclesiastes 11:6 (Z. '02-71. Hymn 309)

COMPARATIVELY few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. —Reprints

YOUR QUESTIONS

Preaching to the "Dead"

I Peter 4:6 reads, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Will you please explain this text. How is the Gospel preached to "them that are dead," if it is as you state that the dead "know not anything"?

"RIGHTLY dividing" the Word of truth is what makes Bible study such a thrilling experience. (II Tim. 2:15) To find harmony in seemingly conflicting texts brings joy to a Christian's heart. It is true that the Bible declares that those who have died and are in their graves awaiting the resurrection from the dead, "know not any thing." (Eccles. 9:5, 10) But these are not the ones referred to by the apostle in the text of our question.

The verses which immediately precede our text (I Pet. 4:1-5) mention the difference between those who are of the world—living to the flesh—and those who are Christians—living to the "will of God. It is difficult for those who are not Christians to understand the separation which exists between those who are of the church and those who are of the world. Verse four states, "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." This same

spirit exists today as it did in apostolic times.

There are many texts which speak of the consecrated child of God as being dead to the world, with its aims and ambitions, and the text of our question is one of them. The true Christian has a different aim in life than one who is not a Christian, or one who is a Christian in name only. The apostle says of the true Christian that he is "dead" to the world, through hearing and obeying the Gospel call to walk in "newness of life." —Rom. 6:4

But the worldly friends and former associates of one who has chosen to follow the Master do not know what it is to be dead to the world but alive toward God. They judge according to the flesh and by outward appearances. It seems natural for some to hate those who are not in line with their own desires; therefore, they misjudge the motives of those who seek a higher life. They may call our course a hypocritical one; for, at times they may be unable to see much difference between us and those who are of the world. This places a responsibility upon all those who have named the name of Christ as their pattern, that, while "they might be judged according to men in the flesh," they "live according to God in the spirit."

So, let us thank God for the assurance of this text! God, who

YOUR QUESTIONS

knoweth the heart, recognizes those who are new creatures in Christ Jesus, and who are really trying to do his will, and judges all their course accordingly. He knows that Christ is being formed in them. He judges not according to the flesh with its many imperfections and weaknesses, but "according to the spirit." Let us not waver if some account us fools for Christ's sake, remembering that our "labor is not in vain in the Lord."—I Cor. 15:58

Baptized for the Dead

I Corinthians 15:29, 30, reads, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?" What is the meaning of this text; who are the ones referred to as being "baptized for the dead"?

THIS has always been a difficult passage of Scripture for many. Its meaning is admittedly obscure. The reason for the difficulty in understanding it lies in the fact that the real meaning of baptism has been largely lost sight of. Some have been led to the absurd idea that early Christians were immersed for the salvation of their dead friends and relatives who had died in unbelief. Some still believe such immersions efficacious. But, of course, the apostle had no such doctrine.

In this text Paul is emphasizing the thought, then well understood, that each one who had consecrated himself to God was not only immersed in water, but was also "baptized into Jesus Christ"; that

is, by water baptism he had symbolized that he was dead with Christ; dead to the things of this world; and if faithful would share also with Christ in the glorious first resurrection and in having a part in the blessing and restoring of the dead world to life and communion with God.—Rom. 6:3-8; Rev. 20:6

The beauty and force of the text are only discernible from the viewpoint of true baptism; that is, a recognition of our death in Christ: a death to self-will and all worldly interests. Water immersion is only a symbol of this true baptism. If we stand firm this baptism will result in our having an opportunity to extend blessings to the dead world during the next age as part of the great work of the messianic kingdom.

In the fifteenth chapter of First Corinthians, from which our text is taken, the Apostle Paul is combating and disproving the theories which were then popular—even being held by some who were followers of the Master—that there would be no resurrection from the dead. He presents various arguments to prove his claim of a resurrection. In verses 12-22 he uses the known facts of Christ's resurrection to prove the power of God to raise all who had died because of Adam's transgression.

In the verse of our question, the argument is that Christians have an objective in life, and for that objective they are willing to lay down their lives in sacrifice—to submerge (baptize) their wills into the doing of God's will—to "stand in jeopardy" of eternal life, know-

ing that if any man draws back from daily fulfilling his covenant he will fail of his reward. (Heb. 10:39) Only the faithful will attain the objective of living and reigning with Christ during the thousand years which will see his kingdom established in the earth, all enemies—even death—destroyed, and God again established in the hearts of men that he may be “all in all.”—I Cor. 15:28

Surely it is worth all our “baptism into His death,” all the trials and testing that a Christian endures to prove his faithfulness, to have even a small part in blessing those who are now dead in trespasses and sins—the dead and the dying world. But the apostle says that this hope is one of the joys of the resurrection and could not be realized “if the dead rise not at all.”

A Witness to All Nations

In Mark 16:15, we read, “And he said unto them, Go ye into all the world, and preach the Gospel to every creature.” In Matthew 24:14, “And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Do these scriptures not teach that all will have an opportunity to hear the Gospel before Christ’s return?

NO, WE do not believe so. Countless thousands had died without having heard the Gospel when these texts were written, and countless thousands have died in like ignorance since. In fact, all informed persons know that even

now thousands of persons die every day, who have never heard of the name Jesus Christ, which is the only name under heaven “given among men, whereby we must be saved.”—Acts 4:12

Mark 16:15 is an interpolation. In fact, all the verses from the ninth to the end of the chapter are spurious and not found in the oldest Greek manuscripts now available. Students know that it formed no part of Mark’s original Gospel; but even if it did, it would not support the conclusion of our question.

Matthew 24:14 is part of the Lord’s great prophecy concerning his second presence. During these latter times this verse of the prophecy has been fulfilled, in that the Bible has been translated and distributed in every language known. The prophecy does not say that every one living would hear the Gospel message, let alone accept it. It says that the Gospel of the kingdom will be preached for a witness unto all nations; and this has been done.

Soon the time will come when Christ’s reign will extend the kingdom so that “he shall have dominion also from sea to sea, and from the river unto the ends of the earth.” (Psa. 72:8) Then, according to the prophet, “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. 11:9) And when that time shall have come, every one, including those who have been raised from the dead, will have an opportunity to hear the true message of the Gospel of the kingdom, and those who hear shall live.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34

A Second Chance

So much of what you teach is beautiful and reasonable, why do you fall into the error of teaching the doctrine of a second chance?

TO ANSWER this question, may we ask you one? Do you believe that every human being who has lived on the earth, such as the heathen, the ignorant, the mentally incompetent, has had a full opportunity for salvation? To believe that any one who has had a full chance for salvation in this life will have another or a second chance in a future life is to believe error, unsupported by God's Word. However, the "god of this world [Satan] has blinded the minds" of the vast majority of people and until this blindness is removed, they now have no chance for everlasting life.—II Cor. 4:4

To believe that all who have ever lived on the earth during the more than six thousand years since father Adam was created have had a full chance for eternal life, and that there will be no future probation for any one is also to believe error, and is a denial of the foundation truth of the ransom of Jesus Christ, that he "tasted death for every man." (Heb. 2:9) The apostle declares, "For this is

good and acceptable in the sight of God our Savior; who will have **all men to be saved**, and to come unto the knowledge of the truth." —I Tim. 2:3, 4

Some have a full chance in this life to attain the fruit of salvation, even eternal life. Some are called of God through his Word, and these having accepted the call in consecrating their lives to him, have been blessed of the Holy Spirit. These must be faithful to their covenant of sacrifice. To disqualify themselves for any reason, means eternal death. They can have no future opportunity for salvation, for they cannot "crucify to themselves the son of God afresh."

The "chance" or the "call" of the present time is to become a member of the "bride" company, a joint-heir with Jesus Christ, a member of the spiritual family of God. (Rom. 8:17) What so many have overlooked are the promises of the Bible, which assure us that others will be blessed during Christ's reign, when God's will is done on earth as it is in heaven.

During the millennial reign, those who have not been called during this Gospel age, either in this or past generations, will have a chance—their first—to be reconciled to God and live in perfection on the earth. It is for this purpose that God assures us of the resurrection of the dead, both of the "just and the unjust." (Acts 24:15) The willing and obedient will obey God's laws and live. The disobedient will be found unworthy to inherit the kingdom and shall die the second death.—Acts 3:19-23; Rev. 2:11; 20:6, 14; 21:8

The Giver and the Gift

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—JOHN 3:16

THE fact that the true birth date of Jesus was in October and not December does not hinder his followers from rejoicing in the knowledge that he was born, and that he came into the world as the gift of God to be the Redeemer and Savior of the human race. Despite the fact of original sin and the whole world continuing in rebellion against God, he still loved the human race. Throughout the 4,000 years from the transgression of our first parents to the birth of Jesus, the Creator had continued to bestow many blessings upon the fallen race, causing the sun to shine and the rain to fall upon both the just and the unjust. But not until the coming of Jesus had God manifested his love for his human creation in such a marvelous manner.

Reason tells us that God's gift of his Son was at a tremendous cost to himself. The “Logos” was the first and only direct creation of God—his “beloved” Son. He was daily his Father's delight, the Scriptures indicate, and occupied a high position of trust and responsibility in the heavenly realm. But the Father gave him up, commissioning him to lay aside the heavenly glory and to become a man in order that he might sacrifice his humanity for the sins of the world. In our text God's great love is indicated as being represented in such a gift—“God SO loved the world that he gave his only begotten Son.”

In our meditations concerning the practical significance to us of God's great gift, it is well to pause for a moment and note that giving is indeed the true manifestation of divine love. No matter how we might like to sidestep this fundamental truth concerning divine love as we see it exemplified in the Creator, and as we should endeavor to copy it in our own lives, we must ultimately face the fact that where there is no impelling desire to give, even to the

point of making costly sacrifices in order to do so, we can very well doubt the genuineness of the love which we like to think is ruling in our own hearts and lives. If we are Godlike we will be givers.

The idea of giving seems to captivate the minds of millions at this season of the year. To the extent that it is wholehearted and unselfish, it creates a refreshing change in the attitude even of the world. But too often the real origin of this spirit of giving is lost sight of, and because of this, the spirit of unselfish joy as expressed in giving, and exemplified in God's gift of Jesus to be the world's Redeemer, is largely forgotten. We should not be surprised at this, but it is well that the Lord's people endeavor to keep their thoughts and practices in focus with the real principles involved.

There is an intensive campaign on this year, sponsored by The Federal Council of Churches in America, to free Christmas from commercialism, and to make it a spiritual holiday, as they claim it should be. This is certainly a move in the right direction, although we cannot help being somewhat pessimistic over the progress that will be made along this line. However, those of us who are enlightened by present truth should by all means endeavor to remember the real significance of the birth of Jesus, and seek to emulate the pattern of love that is thus set before us.

God's gift of his Son was, from one standpoint, an act of pure charity, in the sense that he was giving to those who were in no position in any material way to reciprocate. This viewpoint is the one that should largely govern Christians in their giving. And when we think of it from this standpoint, we at once recognize that true Christian giving is not something to be practiced merely once a year, but is to be a daily laying down, a daily giving up of what we possess of time and strength and means, in order that through us blessings may flow to others, even to those who may be strangers to us, and who may never know the part we had in their blessing. Such is true Christian giving.

Because God loved he gave, and he gave that which was very costly. So it will be with all who are truly Godlike. Let us not think of Christian giving as the bestowing of that which we do not need, or merely the overflow of bounties with which God blesses us. Such giving would not represent genuine sacrifice. If we merely give the time to the Lord which is left over after we have taken care of our own interests, we have made no sacrifice. If we give to him merely the surplus of strength that we still possess

after doing all we feel like doing for ourselves, we are not laying down our lives in his service. If we give the means which we reasonably and safely conclude we will never need for ourselves, our gift has not been a costly one, nor have we followed the example of the widow who gave her "mite." The prize for which we are running is a "pearl of great price," and unless we are willing to give up all that we have in order to acquire it, that pearl will never be ours.

And how we should appreciate the gift which the Heavenly Father made to us and to the world! He is the center of all our hopes. Through his blood all the precious promises of God have been made yea and amen. He is our Elder Brother, our Head, and our future Bridegroom. He is our all in all, the chiefest among ten thousand, and the One who is altogether lovely. He is God's gift to us, not for a day merely, but for every day. Not for this year only, but for every year, for he is with us always, and will continue to be with us even to the end of the way. And he has promised that beyond the veil he will receive us unto himself, that where he is, there we will be also. What a gift—a Savior, a friend, a brother, and in glory, a Bridegroom!

But do we appreciate this gift enough? Are we well enough acquainted with him? Do we study his example sufficiently, and are we faithful enough in our endeavor to copy him as our pattern? Naturally there is much sentiment associated with the birth of Jesus, but it is well to remember that Jesus' birth was merely a means to an end, and that end was his growth to manhood's estate, and the laying down of his perfect life that he might be a propitiation for our sins, and not for ours only, but for the sins of the whole world. It is the man Christ Jesus who is our Exemplar, the One who says to each of us, "If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me."—Matt. 16:24

Thus we see Jesus, God's gift, not only as the One altogether lovely, and full of grace and truth, but we also see him as a faithful toiler in his Father's vineyard, daily giving up his strength in the doing of the Father's will, sacrificing his all that others might be blessed. He was resolute in his loyalty to God, and courageous in his defense of the truth, and unafraid before his enemies. This was Jesus, the Gift of God to us!

As we cherish this gift from year to year, and throughout all

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the years, our commemoration of his birth should likewise be of a permanent character. Hence, as we reach the end of another year, and look forward to the privileges, the opportunities, and the responsibilities of 1950, may it be with the question in our minds and upon our hearts, How much can I show my appreciation for God's gift to me? How well am I emulating the example of giving which is set before me in our Heavenly Father and also in his beloved Son?

The year 1950 is to be a "holy year" for Catholics. In the Protestant world a tremendous effort is to be made to restore a consciousness of religion in the minds of the people. As followers of the Master it is our privilege, yes, our desire, to make every year one of holiness unto the Lord, and every year to keep our hearts and minds fixed more steadily and firmly upon the Lord, upon his Word, and upon his service.

And especially is this so now. The century is half gone. It is still true, as we often sing, that "within this century's swinging portal" the thousand-year kingdom of the Lord will be fully established and will be manifesting its blessings upon the people. If we are faithful, if we "do these things," we will have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, and will have the privilege of reigning with him. But the time is short. We will need to stretch every nerve and, as it were, strain every muscle, if we are to qualify for that abundant entrance for which we are hoping and striving.

There is no time to become weary in well doing; no time to pamper the flesh, nor make provision for it. There is no time for anything except to keep our minds and hearts fixed upon the Lord and his service and his people. If we are letting time slip for other things, we should endeavor to "redeem" it, or buy it back for use in our all-important task of making our calling and election sure. The poet has well said:

*"We are not here to dream, to drift,
We have hard work to do, and loads to lift."*

So let us get on with the task at hand! Let us steady ourselves for lifting the loads and shouldering the responsibilities the Lord entrusts to us. To each one of us individually, and to all of us as a people, 1950 will be the best year spiritually of our Christian lives if we are determined, by the Lord's grace, to make it so. As a

body of people wonderful opportunities of service are in our hands. But we cannot get into the kingdom as a group. Only by individual faithfulness can this be done—faithfulness to the Lord, to the truth, and to the brethren; faithfulness in our love; faithfulness in our service; faithfulness in our giving; faithfulness in everything that is outlined in the Word of God for us, and exemplified by Jesus, the Gift of divine love.

The Enlarged Radio Witness

THROUGH your co-operation the kingdom message of present truth is now being broadcast on a wider scale than ever before—nearly 200 stations. It is the Lord's doing, and it is appropriate that we give thanks to him, and in humility acknowledge that only by divine grace and his overruling providences could his people have the opportunity of thus being co-workers together with him in the proclamation of the message that has meant so much to us—the "good tidings of good" so beautifully described in Isaiah 52:7.

When the Frank and Ernest radio work was revived in 1940 none of us visualized that the programs would be continued on an average of seventy stations for so many years. This, too, was unquestionably the Lord's doing, and what a joy it has been to see the imperfect efforts of his people so richly blessed by him. And now these joys are being increased in the larger opportunity to show forth the praises of him who has called us out of darkness into his marvelous light.

When the opportunity was pre-

sented to enlarge the radio witness through the use of the network facilities of ABC, it seemed much beyond that which so few could undertake. Believing firmly that the Lord expresses his will through the minds and hearts of his consecrated people, the matter was presented to the representative group that gathered for the General Convention at the Bowling Green University in Ohio last August. The decision of the brethren there was overwhelmingly in favor of accepting the opportunity if it were financially possible, and the convention voted to take up an expression of "Good Hopes" from the brethren assembled in order to get an approximate idea of whether or not, through the co-operation of the brethren throughout the entire country, the necessary funds would be forthcoming to meet the weekly payments for the network broadcasts.

The pledges turned in at Bowling Green and shortly thereafter gave us confidence to proceed. If the opportunity was to be accepted it had to be done before it was possible to get expressions of "Good

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Hopes" from the brethren all over the country, but faith in the self-sacrificing spirit of the Lord's people has been justified. Pledges are still coming in, and we are confident that by the time all the brethren have decided how much they can help financially toward this country-wide witness for the truth the contract needs will be taken care of. Probably most of the friends who have not already sent in their "Good Hopes" pledges still have the coupon that was enclosed in the last issue of the Bible Students News, but if not, just an indication on a plain slip of paper to give us the picture of what we can expect is all that is necessary in this connection.

We endeavor to acknowledge all contributions and pledges when we have the names and addresses. However, many brethren are making their contributions through their local ecclesias, which means that to us they are anonymous contributors. We wish to acknowledge these also, and to express our appreciation. A number of friends are sending their contributions direct to The Dawn anonymously, and for these also we express our thanks. Let us all thank the Lord for the privilege of using what he has entrusted to each of us as his stewards. Without a doubt, all are doing this, but we also want to say "Thank you," and to ask that you continue to remember us in your prayers.

Thus far our radio mail has been approximately three times what it was before the network programs started. This is very encouraging, especially in view of the fact

that the programs are on so many new stations. Many of those who by chance are listening to a radio station are not likely to be interested in a truth program. Therefore it requires a few weeks to build an audience of interested listeners and doubtless the mail response will increase as time goes on. However, we have already received several thousand requests for literature.

Advertising, especially by the distribution of cards, will help to increase the effectiveness of the witness. We are prepared to supply cards for this purpose. These cards are being printed according to districts, and they list six to eight stations in the territory where they are to be distributed. Order as many cards as you can use, either by mailing, giving to your friends, or for house to house distribution, and you will receive those listing the stations in your district. These cards, of course, are free.

The list of stations appearing on pages 32 and 33 includes all those now broadcasting the Frank and Ernest programs. They are not all ABC stations, but most of them are. There are several places where the brethren have thought it advisable to continue their former stations. In California, a truth brother has a controlling interest in several radio stations. These have been broadcasting the programs free for some time, and will continue to do so. This is also true of VOXM in Newfoundland. There are also several stations in Canada not on the ABC list. On the network list of stations twenty-

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five are broadcasting the programs without charge. In the radio field these are styled "bonus" stations.

The ABC stations in Bermuda, Hawaii, and Alaska, are all broadcasting the message, and it is going out by short wave twice each month to other countries. The witness, in fact, is so widespread that it is difficult for the mind to grasp the thought of people listening to the truth in so many places each week.

Truly it is a miracle—a miracle in which all of us are having the privilege of participating. The operation of the Holy Spirit in the lives of God's people, stirring them to make sacrifices in his service, is no small part of the miracle by which present truth is now reaching the people. The miracle of the radio—one of the evidences of the foretold "increase of knowledge"—is also of God, for without it the Lord's people would be unable to proclaim the truth on such a wide scale.

Yes, the same God who, during the Jewish age, provided his typical people with silver trumpets to announce the year of jubilee, has now provided the radio as a trumpet over which to announce the incoming new age of jubilee during which the lost inheritance of the human race is to be restored. "We stand all astonished with wonder" as we think of the opportunities which the Lord has put into the hands of his people at this time!

Let us all rejoice in this privilege, for it belongs to us all. One or two individuals could not do it. Nor could one or two ecclesias undertake such a wide witness for the truth. It is being done, and will continue to be done, because all the Lord's people are happy to co-operate in a common effort. "Together" they lift up the voice, even as the prophet foretold. The joys of this great privilege belong to us all, and the responsibilities as well.—Isa. 52:8

And these responsibilities involve more than supporting the effort financially, important though that is. It affords an opportunity to witness to our neighbors and friends and relatives simply by telling them about the broadcasts, and to note and nourish any interest which may develop. In many places it will lead to new possibilities of holding meetings. May all be on the alert to develop opportunities of this nature! The radio programs will make more effective the distribution of cards and tracts. There will be much follow-up work to be done by those who are able to do it. And above all, there is the responsibility of seeking the Lord's guidance and blessing at the throne of heavenly grace. There isn't a saint of God anywhere who cannot ask God to bless the proclamation of his truth.

Yes, brethren, the enlarged radio work is now a reality! Let us continue to work for it, sacrifice for it, and pray for it!



The Power Behind the Message

THE increased number of stations now broadcasting the kingdom message does not in itself convey accurately what has been gained in coverage through the use of the ABC facilities, for it is also necessary to take into consideration the average power of the stations now being used. The power of radio stations is measured in watts, and they range from 250 to 50,000 watts. A 250 watt station is intended to serve in a local area, while a 50,000 watt station is frequently heard from 300 to 500 miles away.

On the list of ABC stations now carrying the kingdom message there are eight powered with 50,000 watts, and for the most part these are located in the most densely populated areas of the country. One of them, for example, is in New York, and another in Chicago. We believe it would be safe to say that these eight stations alone are carrying the truth to as many people each week as did nearly all of the stations previously used.

Then we have nine 10,000 watt stations. These come only a little short of having as wide a coverage as do the 50,000 watt stations, for the territory reached is not in exact ratio to the power used. Stations using 10,000 watts can usually be heard well at a distance of 200 miles.

In power ratings, the next step down is to 5,000 watts. These also are powerful stations, and can usually be heard well up to a distance of 150 miles. There are sixty-two of these 5,000 watt stations now carrying the message. It can be readily seen that these sixty-two stations cover a tremendous territory, for most of them are located in the larger cities of the nation.

Next comes 1,000 watt stations. These are fairly powerful, and frequently can be heard up to 100 miles, their ordinary range being about fifty miles. There are now twenty-eight of these broadcasting the divine plan.

The remainder of the stations—with the exception of two with 500 watts—now trumpeting the truth message to those who have ears to hear, are powered with 250 watts. These stations are intended primarily to cover the cities in which they are located, but can be heard well, as a rule, up to twenty-five miles from where they are located, and often greater distances. These stations frequently are about the only ones that can be heard well in their immediate district, and those connected with the ABC Network have a good listening audience.

Let us rejoice that the Lord in his providence has made it possible to use such effective means to give the witness. But even more important than the number of watts of electrical power back of the message, is the fact that it goes out with the power of the Holy Spirit which accompanies the truth when unitedly his people proclaim it unselfishly to comfort those who mourn and to give glory to God.

An Urgent Request

THE self-sacrificing spirit of the brethren in America in sending food, clothing, and literature to their brethren in Germany and other European countries has been much appreciated by them, and the brethren at The Dawn, and elsewhere throughout the country, have received many enthusiastic letters of appreciation. A letter from the secretary of the Bible Students Association in the Russian zone of Germany has reached us just as we go to press. We publish it herewith believing it will be appreciated because of the emphasis it places upon the desire for spiritual food above material needs. The letter follows:

“Beloved Brethren: We feel that perhaps you are unable to understand how great is the desire for literature among the brethren of the Eastern Zone of Germany. **This desire is greater—much more so—than is the desire for food and clothing.** [Emphasis is theirs.] There are many expressions of appreciation by the brethren here revealing their joy over your many offerings of love—a love that has become a memorial stone in the hearts of the German brethren! Nevertheless, many of the brethren are saying, If only the brethren in America would consider first our great need for literature—the Manna; Hymn Books; booklets for distribution; Studies in the Scriptures.

“We know that we have no right to demand these things of you, and we do not like to do it. But, since

you have yourselves, in your love, decided to do all you can to help us, we are endeavoring to make this point plain to you so that your self-sacrifices may be intelligently consistent with our most urgent needs. Please give us literature! With hearty greetings of love, we remain, your brethren by God’s grace.”

Communications with the Russian Zone of Germany are usually much delayed. The above letter was written in September. In August we made a large shipment of German Manna Books to the Western Zone of Germany, half of which was to be forwarded to the Russian Zone. (Shipments of literature to the Russian Zone cannot be made direct from the United States.) Probably by now our brethren in the Russian Zone are enjoying the inspiration of these books. We hope so.

Since then we have sent another edition of the German Dawn, and now arrangements are being made to republish The Divine Plan of the Ages in German. The Lord willing, shipment of these books will be made to Germany early in 1950. After that we hope to republish the German Hymns of Dawn.

The need for truth literature in foreign languages reaches beyond Germany, and we are endeavoring as best we can to meet this need in other countries also. We are publishing literature in the Scandinavian languages, in French, in Greek, in Romanian, and Lithuanian. The Polish Bible Students Association is supplying the need for literature in the Polish language.

Encouraging Letters

We Are Glad Too

To Frank and Ernest: Greetings. I want to thank you for the most enjoyable fifteen minutes I've had in many years. I was trying to find something on the radio that sounded like God's Word as I understand it, and believe me I heard it. What a treat to hear a religious discourse with only the Word of God for reference, and proclaiming a truth I've believed in for many years, that is, that there are two salvations and two flocks, as Jesus said: "Other sheep have I which are not of this fold, them also I must bring," etc. I am more than anxious to receive a copy of the booklet *God and Reason*, and also I understand that you publish a magazine. Please let me know subscription price. Thanking you again, I remain sincerely yours, Mrs. N. C. S., Fla.

(This person proved to be an "oldtimer" in the truth. After receiving "*God and Reason*," she sent her subscription to *The Dawn*, and wrote, "Was I glad to see *The Divine Plan of the Ages* announced on the back of the booklet I received." Editors)

From An Isolated Sister

Now has come what my very soul has been craving. I am not well, having had a spinal operation from which I will never be able to sit for a long time. In the quiet comfort of my own home I can lie

down and listen to Frank and Ernest, over our own station. I was so grateful when I heard the program that I immediately called the station and thanked them, for I was afraid it would be over a station that we cannot get here on the coast. We have never been able to get the stations at San Antonio. . . .

I see now that there is a chance that we who cannot get around and help, can help in a far greater way to get the truth of the kingdom to more people in this manner, and I can use my phone to call different ones to tune in at this time each week. So I am sending in my small donation as much as I feel I am able to do at the present and later I might be able to do more. Mrs. A. O., Texas

A Wise Move

Dear Brethren. In 1943 I listened to the Frank and Ernest programs over a Chicago station. In that year I subscribed for *The Dawn*. Then I added *The Divine Plan of the Ages* and later on volumes 2, 3, 4, 5, and 6. I have read those books through four times and new light dawns on me every time I read them. I have been wonderfully blessed. Thanks to Frank and Ernest, *The Dawn*, and *Studies in the Scriptures*. I am sorry I did not receive *The Divine Plan of the Ages* fifty years ago. I think the brethren at the *Bowling Green*

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convention made a wise move to broadcast the Frank and Ernest program over the ABC network. I am for it and I am willing to contribute to this cause, and may God bless us all. H. C. B., Ind.

A Different Feeling

Dear Sirs: We listen to your Sunday program constantly and we are always disappointed because your time is so limited. We have been fortunate enough to find some of Pastor Chas. T. Russell's books and we can't tell you how different we feel about this world of ours. They have enlightened us so much. A couple of years ago I had taken it upon myself to read the New Testament and like so many others I finished it with misgivings. I didn't understand fully what it said and besides that, the Book of Revelation had me so scared, I wondered if the God of love could be so mean and destructive. Now that I know what death, hell-fire, damnation, and judgment day, etc., mean I have an entirely new outlook on things. My husband and I studied all the books we could find on the right way of life, but we would never be full satisfied. Sincerely, Mrs. J. D. N., Mo.

Something We Should Know

Dear Frank and Ernest: I stumbled on to your inspiring program and was really so impressed by it that I have decided to write and ask for The Dawn Gift Book. It is

not just to have another book. It is because I am so very much interested in what I heard on the program that I want to know more about it. My husband too, stopped his reading and sat up and listened. You see we didn't get all of the program as, turning the dial to try to find something inspiring, your program was on its way and we were both so amazed at what we did hear that when at the finish you offered The Dawn Gift Book, I said, "Well, I'm going to write, and we may learn something we should know." So, I'll be most happy and grateful to hear from you and if possible to get the time you are on the air. May God bless you and keep you and help you to accomplish great things for his glory. Sincerely yours, Mrs. C. A., Va.

The Valley Reached

Dear Brethren, Greetings in our dear Redeemer's name! The Yakima Ecclesia have voted to send a donation to the Dawn Bible Students Association each month to help broadcast the kingdom message. It comes into this valley every Sunday over KIX at 12 noon. Praise the Lord everyone living in this valley can now hear it if they will turn their dials that way. The Lord has certainly blessed your efforts in sending forth his message, and may he continue to bless and keep you until he says the work is finished. Your brethren by His favor, The Yakima Ecclesia.

To grow in grace and not grow in knowledge is impossible.—Reprints

A Pilgrimage Report

By Brother E. H. Herrscher

HERE we are back again in America after what seems a very short visit with our brethren overseas. One of the things that impressed me with the British as a whole was the way they seem to have stood the war experiences. I had expected to find a people rather discouraged by the war years. Instead I found most of the people facing life in a rather cheerful mood, in spite of the fact that rationing of food, etc., was still necessary for nation welfare and economy.

We greatly enjoyed the hospitality and fellowship of the British brethren. Our first experience being with the friends at Southampton. We especially rejoiced in the questions raised by both young and old along the lines of the talks given, indicating a lively interest in a proper understanding of the Lord's Word, and thus an appreciation of the divine principles underlying the doctrines as taught in the Bible. At Portsmouth we also enjoyed our fellowship with some oldtimers in the truth, having received it at the turn of the century.

After the Portsmouth visit five weeks were spent on the Continent—in Switzerland, France, and Belgium—where we found mostly small groups of brethren, but holding fast to the truth and zealous

for the Lord's Word and work. We were particularly impressed with the manner in which the Lord seems to make up for the lack of Bible helps and opportunity for fellowship in the French speaking countries.

In one place the French brethren had only one copy of The Divine Plan of the Ages to share in a class of about a dozen. In another place we spent three days studying with a brother only three years in the truth, but so thoroughly interested that he dropped his secular work for the three days in order to make notes and gather information to help him understand God's Word better. These experiences make me sincerely grateful for the "helping hands" provided the English speaking brethren. No doubt it is because of this that the truth has gone forth from the United States and Great Britain, resulting in the gathering together of much larger groups than in most other countries.

On our return from the Continent we enjoyed a very happy week end with the brethren at West Wickham. Their zeal, and their interest in the Lord's Word, were very heartening. In other places we found friends who had known the truth as set forth in the Scripture Studies only but a short time, again emphasizing to our mind that the door of opportunity for the service of the truth and the brethren is still open to us.

A number of classes expressed a desire to hold public meetings on the occasion of the visit of Brother Pollock next year. Many of the British friends regret that because of the fact that the radio is under government control there is no opportunity of using this modern way of preaching the truth, but some classes are overcoming this difficulty by doing systematic volunteer work.

Our last Sunday in England was spent with the Aldersbrook ecclesia, and on Tuesday we served at a public meeting arranged by the service committee of this ecclesia. Considering the shortness of time in preparing for this meeting it was encouraging to have about ten of the public in attendance, six of whom requested literature. One gentleman, a deacon and caretaker in a neighboring church, expressed the thought that he had been getting only "milk" in his church, and intended coming to meetings where he could get some "meat." We rejoiced greatly in this privilege of finding even one who may possibly be a grain of wheat, or at least to whom the Word of the Lord will become more precious. We hope that in the Lord's providence it may be possible to visit the brethren in Great Britain and the Con-

inent again, for our mutual profit and upbuilding in the "most holy faith."

I appreciated very much the interest and love of the brethren who came to the B. O. A. C. Terminal in London to bid me Godspeed on the homeward journey. Because of weather conditions our course took us to Iceland, in addition to the regular stops at Shannon, Ireland, and Gander, Newfoundland. We arrived in New York about twenty-four hours after taking off from England. This would have been considered incredible only a few years ago.

One of my first joys in the United States was to accompany "Frank and Ernest" and Brother Don Copeland to the ABC studios in Radio City, New York, and witness the making of programs which present the truth to a potential audience of several millions of people every Sunday. On Sunday, the 13th, I had the additional pleasure of attending a one-day convention in Brooklyn, which was attended by more than two hundred and fifty friends. They rejoiced to learn of the continued steadfastness of their brethren overseas, and the desire that is manifested in Great Britain and on the Continent to make known the glad tidings.

RADIO SCHEDULES--Continued from Page 33.

AUSTRALIAN BROADCASTS		POLISH BROADCASTS	
Vic. and N. S. W. Time			
Geelong	3GL 222 metres 10:00 A.M.	Adrian, Mich.	WABJ 9:45 A.M.
Sydney	2KY 294 metres 8:15 A.M.	Chicago, Ill.	WGES 8:45 A.M.
		Niagara Falls, N. Y.	WHLD 9:45 A.M.
		Meriden, Conn.	
		(Middletown)	WMMW 9:00 A.M.
Perth	6KY metres 10:15 A.M.	Stevens Point, Wis.	WTWT 9:45 A.M.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Anerley	December 18
Maidstone	January 8
C. E. DICKINSON	
Gateshead	December 4
J. E. HUMPHREY	
Luton	January 15
F. LINTER	
Liverpool	December 11
J. H. MURRAY	
Portsmouth	December 4
Portypool	January 29

W. E. PAMPLING

Oxford	December 11
Leigh (Afternoon)	January 8
Warrington (Evening)	8
Ipswich	29

C. W. SCHOLEFIELD

Leigh (Afternoon)	December 11
Warrington (Evening)	11
Yeovil	January 29

A. SPAIN

Eastleigh	January 29
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P. WATTS

Anerley	January 15
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Hymns of Dawn (Cloth)—5/-

Tabernacle Shadows (Cloth)—2/6 each

Emphatic Diaglott—10/6

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

Creation—8d each; 7/6 per dozen

Chosen People—8d each; 7/6 per dozen

The Everlasting Gospel—8d each; 7/6 per dozen

A Royal Nation—6d

Hope (Consolation booklet)—1/2 a dozen

Leeser's Translation—10/- each

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SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		R. J. KRUPA	
Bridgeport, Conn.	December 18	Jackson, Mich.	December 4
J. BEDNARZ		Chicago, Ill.	Dec. 31-Jan. 2
Binghamton, N. Y.	December 4	L. P. LOOMIS	
Philadelphia, Pa.	Dec. 31-Jan. 1	Port Crane, N. Y.	December 18
F. A. BRIGHT		J. Y. MAC AULAY	
Allentown, Pa.	December 25	Salem, Ore.	December 1
O. D. DEIFER		Portland, Ore.	2-5
Reading, Pa.	December 4	The Dalles, Ore.	6, 7
Easton, Pa.	18	Yakima, Wash.	8, 9
D. DINWOODIE		Tacoma, Wash.	10, 11
Paterson, N. J.	December 11	Bremerton, Wash.	12, 13
E. L. FOWLER		Seattle, Wash.	14-16
Santa Ana, Calif.	December 18	Bellingham-Lynden, Wash.	17, 18
W. J. HOLLISTER		New Westminster, B. C., Can.	19
Philadelphia, Pa. ...	Dec. 31-Jan. 1	Aldergrove, B. C., Can.	20
J. G. HULL		Vancouver, B. C., Can. Dec. 21-Jan.	12
Riverside, Calif. (Morning)	Dec. 18	E. MURRAY	
Pomona, Calif. (Afternoon)	18	Newark, Ohio	December 1
G. O. JEUCK		Piqua, Ohio	2
Melbourne, Fla.	December 18	Indianapolis, Ind.	3, 4
R. A. KREBS		R. E. MITCHELL	
Clinton, Iowa	December 5	Paterson, N. J.	December 4
Barnes City, Iowa	6, 7	J. H. MOORE	
St. Joseph, Mo.	8	Philadelphia, Pa.	December 4
Topeka, Kans.	9	Paterson, N. J.	18
Kansas City, Mo.	10, 11	Chicago, Ill. ..	December 31-Jan. 2
Muskogee, Okla.	12, 13	L. H. NORBY	
Stigler, Okla.	14, 15	Wallingford, Conn. (Morn.) Dec.	4
Ada, Okla.	16	Hartford, Conn. (Afternoon)	4
Durant, Okla.	17, 18	N. MOLENAAR	
Dallas, Tex.	19	Whittier, Calif.	December 18
Galveston, Tex.	20	H. PASSIOS	
Taft, Tex.	21, 22	Duquesne, Pa.	December 4
Tucson, Ariz.	23	Washington, Pa.	18
Phoenix, Ariz. .	December 24-Jan. 2	G. R. POLLOCK	
A. H. KRUMPOLT		San Luis Obispo, Calif.	Dec. 18
New Haven, Conn. (Morning)	Dec. 4		
Waterbury, Conn. (Afternoon) ..	4		

SPEAKERS' APPOINTMENTS

<p>C. A. SUNDBOM Chicago, Ill. Dec. 31-Jan. 2</p> <p>J. I. VAN HORNE Connellsville, Pa. December 11</p> <p>F. S. WASSMANN Groton, Conn. (Evening) .. Dec. 17 Groton, Conn. (Morning) 18 New London, Conn. (Afternoon) 18</p> <p>C. R. WEIDA Lancaster, Pa. December 11</p> <p>G. M. WILSON Philadelphia, Pa. ... Dec. 31-Jan. 1</p> <p>W. N. WOODWORTH Baltimore, Md. (Morning) .. Dec. 18</p>	<p>2</p> <p>11</p> <p>17 18 18</p> <p>11</p> <p>1</p> <p>18</p>	<p>Wilmington, Del. (Afternoon) ... 18 Philadelphia, Pa. ... Dec. 31-Jan. 1</p> <p style="text-align: center;">H. L. YOUNG</p> <p>Lehighton, Pa. December 11</p> <p style="text-align: center;">C. W. ZAHNOW</p> <p>Elyria, Ohio December 1, 2 Toledo, Ohio 3, 4 Muncie, Ind. 5, 6 Indianapolis, Ind. 7, 8 New Albany, Ind. 9 Cincinnati, Ohio 10, 11 Richmond, Ind. 12 Piqua, Ohio 13, 14 Dayton, Ohio 15 Columbus, Ohio 16-18 Newark, Ohio 19 Nelsonville, Ohio 20, 21</p>
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CONVENTIONS

For Mutual Fellowship, Edification, and Service

JACKSON, MICH., December 4—Odd Fellows Hall, 414 S. Mechanic Street. Convention opens at 9:45 A. M.

PORTLAND, ORE., December 3, 4—The convention will open at 1:30 o'clock Saturday in the Knights of Pythias Hall, 918 Southwest Yamhill Street. Brothers C. H. Meadors, J. Y. MacAulay, C. R. Siglin, and E. R. Wilcox will be the speakers. Room reservations and other information may be obtained by writing Mrs. H. L. Brown, 6936 S. W. 54th St., Portland 19, Oregon.

SAGINAW, MICH., December 11—The Woman's Club, 311 North Jefferson Street.

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

DETROIT, MICH., December 25—Maccabees Bldg., Woodward Avenue at Putnam.

PHILADELPHIA, PA., December 31, January 1—The convention opens at ten o'clock Saturday morning in the Young Men's Christian Association, 1410 Arch Street, and will be held in the Assembly Room. Brothers J. Bednarz, W. J. Hollister, G. M. Wilson, and W. N. Woodworth are expected to serve on the program. For reservations, write Mr. A. Van Sant, R. F. D. 1, Franklinville, N. J.

PHOENIX, ARIZ., December 31-January 2—All meetings will be held in the Osborn School Auditorium, 3415 North Central Avenue. For reservations, please contact the secretary, Mr. Stuart Sowers, 1730 East Roma, Phoenix, Arizona. It is expected that Brother E. H. Herrscher will be present and will give an illustrated report of his pilgrim trip in Europe.

CINCINNATI, OHIO, January 29.

WEATHERFORD, TEXAS, January 29.

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:

THE DIVINE PLAN OF THE AGES: The library edition of this well-known book of 350 pages which anyone would be glad to receive, \$1.00; pocket edition, fifty cents. All six volumes of Studies in the Scriptures, pocket edition, \$3.75.

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THE DAWN

East Rutherford

NEW JERSEY



FIG. 1. A young woman, showing the typical features of the race, and stature, and