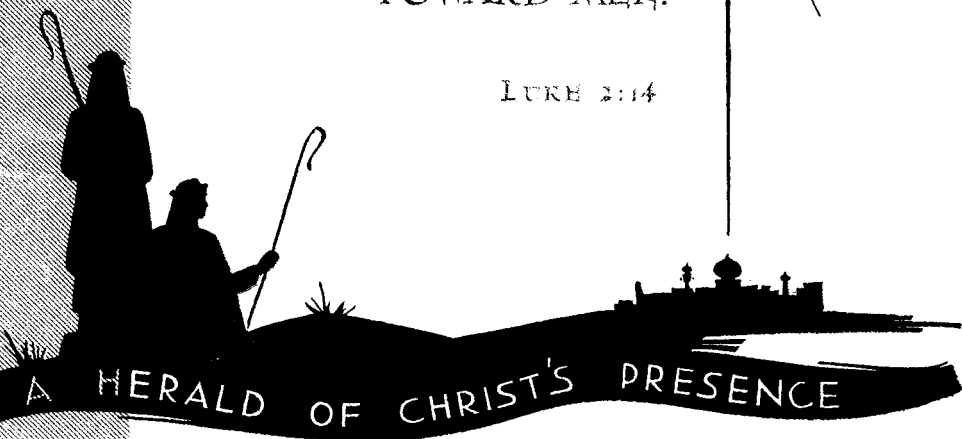


The DAWN

"GLORY TO GOD
IN THE HIGHEST,
AND
ON EARTH PEACE,
GOODWILL,
TOWARD MEN."

LUKE 2:14



DECEMBER 1950

"Songs in the Night"

IN BOOK FORM FOR 1951

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

Unlike the "Manna," the "Songs in the Night" book will not contain blank pages for birthday records. It is durably bound in blue cloth, and priced sufficiently low to bring it within reach of all. The books are now ready. Order your copy now so you will be sure to have it on hand to begin using January 1.

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

THE DAWN

East Rutherford

NEW JERSEY



A HERALD OF CHRIST'S PRESENCE

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A Small Price Increase

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

CONTENTS

HIGHLIGHTS OF DAWN

Good Will Toward Men	2
Crisis in Israel	7

BIBLE STUDY

The Stewardship of Life	12
The Stewardship of the Gospel	16
Victorious Daily Living	18
The Savior Is Born	21
Growing Through Fellowship with Christ	24

CHRISTIAN LIFE AND DOCTRINE

God's Thoughts to "Us-ward"	27
"Songs in the Night"	40
Weekly Prayer Meeting Texts	49

YOUR QUESTIONS ANSWERED

Universal Peace	50
The Spirit of God	51
Enlightenment Necessary	51
Paul's Thorn in the Flesh	52

TALKING THINGS OVER

"More Blessed to Give"	54
----------------------------------	----

THE BRITISH SECTION

"Teach All Nations"	59
-------------------------------	----

SPEAKERS' APPOINTMENTS

Great Britain	61
United States	62

CONVENTIONS

United States	63
-------------------------	----

RADIO PROGRAMS

Schedules of Broadcast	31
----------------------------------	----

ERRATUM: In the second paragraph on page 48 of October Dawn, the word "antitypical" should read "typical," and "this present Gospel age" should read "the Jewish age."

Good Will Toward Men

"Glory to God in the highest, and on earth peace, good will toward men."—LUKE 2:14

THE glory song the angels sang on the night Jesus was born more than nineteen centuries ago is by far the most universally known and best loved anthem ever to thrill the souls of men. No words of philosophers, poets, sages, or even of Holy Writ, have been so widely and frequently quoted as those which comprise that wonderful chorus of praise following the announcement that in Bethlehem that night the Messiah, the Christ, had been born, and that he would be the Savior of the world. This was indeed good tidings of great joy, which, as the angel declared, would ultimately be heard and appreciated by all people. How appropriate that a host of angels, in response to this proclamation, should sing, "Glory to God in the highest!"

How appropriate that God be glorified when it is recognized that because of his gift to men—even the gift of his beloved Son—there was to be peace on earth. How could the Creator more effectively demonstrate the fact of his good will toward men than through the gift of his beloved Son, who would die for the sins of the people, and later reign as King, and this in order to re-establish the divine will in the hearts and lives of a race that had transgressed the divine law and consequently was dying because of its sin.

Four thousand years prior to the birth of Jesus, divine justice had condemned sinful man to death, but now love was providing a way of escape from that condemnation—a Savior was born, and for this gift of divine love men as well as angels will yet give glory to God, for who shall not reverence and glorify him when his righteous acts are made manifest!

But it has been a long while since Jesus was born, and there has been very little of the time since when the world has not been plagued by wars. This year the customary commemoration of the

HIGHLIGHTS OF DAWN

birth of "The Prince of Peace" will take place amidst more ominous threats of further war than humanity has ever before known. As though it were not enough that the nations should be dragged through two global wars in a generation, situations multiply almost daily for which the wisdom of this world is unable to find a peaceful solution. It is like a man walking in quicksand, whose every attempt to extricate himself leaves him more deeply and more hopelessly embedded.

And it is not merely a matter of worldly governments being at odds with one another. The great and powerfully organized churches of the world, the organizations which have professedly been carrying the banner of The Prince of Peace, are themselves under fire, being attacked by the equally well organized forces of atheism operating in the name of communism and other forms of totalitarian dictatorship.

All over Europe, for example, in countries where the church has for centuries reigned supreme, her lands are continuously being confiscated, her clergy imprisoned and often murdered, her monasteries destroyed, and her privileges of teaching removed. Whether we look to the Protestant Churches or the Catholic Church, we find them impotent in their desires and efforts to establish peace among the nations, and there is grave concern in church circles generally as to whether or not organized Christianity will even continue to exist, especially should there be another global war.

But this does not mean that Christ was born in vain! Nor does it imply that the glory song of the angels is but sounding brass and tinkling cymbals. True, millions have lost faith in the Christmas message of peace and good will. They still try to enjoy the "spirit of Christmas," but inwardly feel that the birth of Jesus has long since ceased to have meaning for a world that is threatened with total destruction by atom bombs. They cannot be sure but what some Christmas Eve, when the church bells of the world are playing "Holy Night," a blitz atom war may start, and within a few days all civilization be destroyed.

That this fear is actually plaguing the people of the world today has been emphasized in New York City, when suddenly there appeared signs a few blocks apart, directing people on the streets to the nearest air raid shelters. Similar preparations for the preservation of the people are being made in many other large cities of the

United States, even as such precautions were taken in Great Britain and Continental Europe a few months before the outbreak of the last global war. This was done then, even as now, because those in responsible positions of government know what is developing behind the scenes.

In view of these plaguing fears of what the future may hold for a world already terribly shaken by war, is it strange that millions are beginning to wonder what genuine meaning Christmas has for thinking people? And yet, to those who think along proper lines by basing their thoughts on the promises and prophecies of the Bible, there is no reason at all to doubt that peace will yet be established by The Prince of Peace, and that Jesus, the world's Savior and rightful King, shall yet be revealed in the eyes of all the nations, and that "all the ends of the earth shall see the salvation of our God."—Isaiah 52:10

One reason so many fail to see the full significance of the birth of Jesus is that they have thought that the divine plan which centered in him depended upon the frail and imperfect efforts of man. They have imagined that the many promises of the Bible assuring us that Jesus is one day to be King over the whole earth can be fulfilled only as the followers of Christ are able to induce the world to become Christian and to conduct their affairs in keeping with the principles of Jesus' Sermon on the Mount. Since the churches in every part of the age have miserably failed to achieve this result, and since the entire human race is threatened with destruction because of this failure, those who have held to this wrong viewpoint of the divine plan must of necessity lose faith in the Christmas message of salvation and peace.

The Scriptures tell us that known unto God are all his works from the foundation of the world, and God knew that today, nearly two thousand years after the birth of Jesus, conditions among the nations would be just exactly as we now find them. (Acts 15:18) He knew, and through Jesus, foretold that at this time there would be very little faith in the earth. (Luke 18:8) He knew, and again through Jesus, foretold that this would be a time of fear and distress among the nations—a time of trouble so distressing and destructive that unless "those days should be shortened, there should no flesh be saved."—Matt. 24:22; Luke 21:25, 26

But some may ask why an all-powerful God has permitted this sort of thing to develop, why he has not shown the nations a better

HIGHLIGHTS OF DAWN

way, and caused them to walk in it. The answer to this question is that God's plan embraces the entire human race, the living and the dead. He created the earth, not in vain, but to be inhabited—fully inhabited—so the glorious consummation of his plan, that climax of everlasting peace and happiness and life, could not take place, until the human race had become large enough to fill the earth; for he designed that all should have an experience with evil, and by that experience have an opportunity to learn the terrible results of disobedience to his law.—Isa. 45:18; Rom. 7:13

But why, then, was Jesus, The Prince of Peace, born far in advance of the time designed by God for him to rule over the nations? The Scriptures reveal that there was another feature of the divine plan to be carried out. It was God's plan that Jesus should have representatives of the human race share the glory of his kingdom, that these were to be selected upon the basis of their willingness to follow in his footsteps of sacrifice, thus suffering and dying with him. Jesus therefore came and died as man's Redeemer sufficiently in advance of the time for him to reign, to make possible the preparation of this "little flock" to whom it is the Father's good pleasure to give the kingdom.—Luke 12:32

It is this class that the Bible refers to as the church. The word church is a translation of the Greek word *ecclesia*, which means a called out class. So Jesus said to his disciples, "I have chosen you out of the world." (John 15:19) The Gospel has been preached throughout the world during these nineteen centuries for the purpose of calling others out of the world—as many as God desires shall be called. This, the divinely authorized work of the present age has gone grandly and successfully on, although unobserved by the world and, to a large extent, by worldly churches.

Meanwhile, the Lord has not interfered with the downward course of the world. He has allowed the selfishness of the human race to drag it down into ever lower depths of sin and degradation. Even when his professed people, misguided by their lack of understanding, and motivated by their unscriptural ambitions, have established church-state systems in his name, he has not interfered. And when these have fallen, and when all the misguided efforts of those who have tried to establish peace for The Prince of Peace have left the nations in an all-out armament race the end of which no human mind can conceive, God still has not intervened. His plans for peace have been separate from all human efforts, and he

THE DAWN

wants the whole world, including worldly churches, to learn that apart from him they can accomplish nothing permanently beneficial or completely satisfactory. He wants them to learn that in order to achieve success they must work with him, and in keeping with his plans, rather than expect him to bless their plans and efforts to establish his kingdom.

There are many prophetic evidences now that the divine plan for this age is about complete, that soon all the members of the true church of Christ shall have been gathered from the world and made ready—by proving faithful even unto death—to live and reign with Christ in his kingdom. This means that the glory song of the angels will soon take on a deeper, a more profound, a more far-reaching meaning than has ever previously been attached to it.

“Glory to God in the highest”—how appropriate! Why did the professed followers of the Master ever imagine that peace could be established in a way that would bring glory to the great and the wise of this world? There has never been a great achievement in the world but what the glory has gone to man. We have our George Washingtons, our Lincolns, and in other parts of the world they have their great heroes. Had the angelic prophecy of peace been fulfilled through human channels, human leaders living at the time would have been given the glory. But it is not to be that way. The prophetic song of the angels ascribed glory to God, because it will be through his provision and in keeping with his loving plan to bless the nations with happiness and life that peace will come to the world.

“The zeal of the Lord of hosts will perform this,” wrote the Prophet Isaiah. (Isa. 9:7) Man, in many instances, has been very zealous in trying to establish peace, but has failed. Only the zeal of the Lord of hosts, manifesting itself by means and through agencies of his choosing, will translate the glory song of the angels into reality. Thus will God demonstrate his “good will toward men.”

Human misunderstanding and failure is indicated by the modern way of translating this wonderful glory song of the angels. It has been wrested to read “peace on earth among men of good will.” But this is not the thought at all. This mistranslation again emphasizes the erroneous viewpoint that whatever of peace is brought to the nations will be done by human efforts, with God not doing much more about it than smiling his approval.

No, it is not, fundamentally, the good will of man toward man

that will usher in the foretold everlasting peace, but the good will of God toward man. That good will was manifested in an outstanding manner on the night Jesus was born; for God had sent him to give his life to redeem the world, and thus to lay the foundation of peace, not only among men, but—and even more important—between God and men.

Every provision of God through Christ for the establishment of the divine kingdom is a further evidence of his good will. Part of the kingdom arrangements, as outlined by the Prophet Micah (4:1-4), is a program of education by which the nations will be instructed in the advantages of peace. This is a further divine arrangement manifesting God's good will toward the people.

Thus it will be through God's good will that peace will come to the world. First, and of greatest importance, through Christ the world will find peace with God. Then it will naturally follow that they will be at peace with one another. And when this divine purpose is accomplished—and accomplished it will be soon—all the glory will go to the Lord to whom it will be due, and the nations will praise him forever.

Crisis in Israel

THE new State of Israel has been in the news again. In October the Israeli government experienced its first cabinet crisis. The basic problem which brought this crisis was the worsening economic position of the country. The population of Israel has nearly doubled since the government was formed in 1948, and during the last year the amount of money for aid which previously had poured into Palestine from the United States has rapidly dwindled. In order to meet the crisis, Mr. Ben Gurion, Israel's Premier, sought to impose a more rigid austerity program upon the people, opposition to which was so strong that it resulted in a cabinet crisis.

In the 1948 general elections none of the several political parties represented on the Israeli ballot won a majority of the 120 seats in Parliament. Mr. Ben Gurion's party won the largest number—that is, 46. He invited the Orthodox Party to join with him in forming a coalition government. The Orthodox Party's chief concern in matters of government seems to be along religious lines,

and at every opportune time has urged the enactment of laws to govern the religious life of the new state. In this recent crisis the Orthodox Party again brought pressure to have its viewpoint recognized, but Ben Gurion was not willing to grant the concessions demanded, and, not having a majority in the Parliament without the orthodox group, he resigned.

Reports out of Palestine indicate that "The orthodox group wants something resembling a theocratic government." In brief, a theocratic government is one in which God is recognized as the Supreme Ruler, and in which those who enact laws do so merely as his representatives. Were this actually true of any government, it would mean that the laws of the state would be the laws of God, and that any punishments resulting from disobedience to those laws, while inflicted by the state, would in reality be the judgments of God.

Ben Gurion is wise in resisting the establishment of such a viewpoint, even to the smallest degree, within the new state of Israel. While different language has been used in discussing the issue, it is just this, nevertheless, that the American people have always sought to guard against by maintaining separation of church and state. By profession, the church-state governments of Europe were theocratic in nature, and the American people are well aware of the many evils and injustices which were practiced by these governments in the name of God.

However, it is quite understandable why the orthodox group in the Israeli government are working toward the establishment of a theocratic government in Palestine. All genuinely orthodox Jews believe in Moses and in the prophets of ancient Israel. They believe that when Israel formerly existed as a nation it was ruled by God, through its kings, such as David, Solomon, and others. They believe that Israel's kings were appointed by God, and that disobedience to their laws was in reality disobedience to God.

Furthermore, orthodox Jews believe that the restoration of Israel in Palestine, their Promised Land, is being accomplished in fulfilment of the promises of God, so their concern is to see the new state set up and function as they believe God designed that it should. Their viewpoint is that if God continues to bless the reborn state of Israel it will only be because his laws are recognized and enforced. Thus in the new government of Israel there are these two opposing viewpoints; one the modern, democratic view which

demands that religion not be permitted to enter into the affairs of state; and the other, the ancient biblical concept in which God and his laws are given paramount consideration as the foundations of government. While granting that both sides are sincere, it is obvious that these opposing ideologies cannot work together harmoniously.

Pseudo Theocracy—Its Evils

The ancient theocratic government of Israel is the only such government that God has ever in any degree recognized as representing him. It came to an end in 606 B. C., and since then all human claims of theocracy have been false. Not only have they been false, but they have led to many evils. When a king claims to rule as the representative of God, as he views it no one has a right to disagree with him, or disobey him. Such alleged power and authority in the hands of imperfect and selfish men have in the past led to all sorts of political corruption and injustices. The pages of history are smeared with blood which was spilled as a result of the tyranny imposed upon people and nations by those who claimed to rule by the authority of God.

Mr. Ben Gurion knows this, and he is reasonably certain that religious influence in the government of Israeli would ultimately lead to various sorts of oppression, that the liberties of the people would gradually be taken away. He is right! Fallen human nature is such that seemingly it cannot resist the urge to exercise power, whether justly or unjustly, when it is believed that God authorizes and blesses what is done.

The question naturally arises as to why God permitted the ancient theocratic government of Israel to function for a time if such a government cannot rule justly and properly through the medium of imperfect men. This question is answered in the New Testament, where we have the explanation that many of the experiences of ancient Israel were intended by God to be illustrative, or typical, of what the Apostle Paul describes as "good things to come." Israel's kingdom, therefore, was a typical kingdom—typical, that is, of the kingdom of Christ, that kingdom in which Jesus will be the King, a world-wide Ruler, not by the permission or authority of men, nor in the wisdom of men, but by the authority of God and in the wisdom and power of God.

That will be the first wholly theocratic government ever to exist on the earth. In that government the laws of God will be the

supreme and only rule of life to be tolerated. Those who will not obey, the Apostle Peter tells us, will be destroyed from among the people. (Acts 3:23) It is described by the Prophet David as a rulership enforced by a "rod of iron." (Ps. 2:9) In the same prophetic description of this new rulership of earth, the present kings and rulers are bidden to make friends with earth's new King and obey him, lest they perish.

But in that theocratic government of Christ there will be no injustice, for, as the Prophet Isaiah assures us, Christ will not judge and rule according to the sight of the eye, or the hearing of the ear, for he will be able to read the hearts of the people. (Isa. 11:3, 4) Besides, we are told that the Spirit of the Lord will rest upon him, the spirit of wisdom and understanding. No mistakes will be made by him, so no injustices will be practiced. Those who are punished under Christ's rulership will deserve punishment, and those who are rewarded will be worthy of the rewards received.

No such government as this could ever be set up by the vote of the returned Israelites in Palestine, nor brought about by the orthodox members of Israel's Parliament insisting that laws be enacted to control the religious life of the Holy Land. While undoubtedly the present Jewish state is a necessary expedient in connection with God's purpose to restore the Jews to their homeland in order that they might be there and be the first to whom the blessings of Christ's kingdom will be offered, it is not the kingdom of the Lord, nor will attempts to make it a religious government transform it into God's kingdom.

The real theocratic government of Israel and the world is soon to manifest itself in Palestine, but it will not be set up by the vote of the people, nor by any sort of political maneuvering whereby a minority group may be able to fasten itself upon the people as rulers. The kingdom of the Lord is of divine origin, and will be set up and function by the authority and power of God. Miracle-working power will be used, the Scriptures assure us, in order to establish this rulership over the earth, and thus to answer the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

Miracle-working power has already been used toward this end. Nearly two thousand years ago, when the religious leaders of Israel plotted the death of Jesus, and he was crucified, divine power raised him from the dead. They rejected him then as their king,

but they did not foil the purpose of God that he should ultimately be the King of all nations, including Israel. Jesus died to redeem the people from sin and death, but by divine power he was raised from the dead and now lives to be the King and Judge over those for whom he died.

During the nineteen centuries since Jesus' death and resurrection, many of his professed followers have lost sight of the real purpose of his coming to earth, and have ignored the many promises of God assuring us of his return to establish the messianic kingdom. They have also lost sight of the purpose of God in connection with this long waiting period, during which representatives of the human race have been divinely selected and prepared to reign with Christ during the thousand years of his kingdom. These constitute the true church of Christ, and the promise is that they shall live and reign with him, sharing the work of administering the laws of his kingdom.

But in order for these to live and reign with Christ it is necessary that they, like Jesus, be raised from the dead. Thus again, miracle-working power is used in the setting up of the kingdom of Christ. It was at the beginning of the present age that Jesus was raised from the dead, and it is at the end of the age, and in the early dawn of the messianic age, that the church is raised from the dead to reign with him. No government on earth has ever been established under such outstanding circumstances.

But still another miracle is to be performed in order that the government of Christ may function properly, to the glory of God and for the blessing of the people. This will be the resurrection of the ancient servants of God, the prophets of Israel and other faithful ones of past ages, in order that they may serve as the human representatives of the divine Christ. The Psalmist David declares that these are to be made "princes in all the earth." (Ps. 45:16) They were pre-trained for the position which they will occupy in that kingdom, and will be fully capable of handling all the difficult problems of government with which they may be confronted. The authority which they will exercise among men will be divinely granted and lovingly used in that theocratic government which will be the channel of blessing for all the families of the earth.

THE STEWARDSHIP OF LIFE

Lesson for Sunday, December 3

ROMANS 12:1, 2, 6-8

ONE who comes to a realization of the fact that by nature he is a sinner, alienated from God, and under condemnation to death, but that a way has been provided for him to return to God and live, knows that he should devote his redeemed life to the Lord. The Apostle Paul expresses the thought clearly, saying, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (II Cor. 5:14, 15) In the opening verse of our lesson is an exhortation to live "unto him." Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

It is only through the merit of the blood that we are able to present our bodies a "living" sacrifice, for otherwise our bodies would be dead; that is, under condemnation to death because of adamic sin, hence could not be "holy" and

"acceptable" to the Lord as a sacrifice. However, we have the blessed assurance, not only that we have been bought with the precious blood of Christ and therefore belong to the Lord, but also that in devoting our lives as "bond slaves" to our new owner, our sacrifice will be reckoned perfect and counted as a part of the "better sacrifices" of this present Gospel age.—Heb. 9:23

In devoting our lives to the Lord, however, it is essential that we "prove what is that good; and acceptable, and perfect, will of God," and conform ourselves thereto. Sacrifice, in order to be acceptable to God, must be in keeping with the divine will. It would be quite possible to sacrifice all that we have and are, yet not be acceptable to the Lord. For example, Paul wrote that we might give all our goods to feed the poor, yet if we have not love it would profit us nothing.

A faithful stewardship of our lives, therefore, involves giving proper attention to the directions given us in God's Word as to the manner in which acceptable sacrifice may be offered. We are not to be conformed to this world. The selfish pleasures of the world, and its grasping after wealth and

fame and power, should hold no attraction for those who are devoting their lives to God. Instead, we are to be transformed by the renewing of our minds. Old ambitions and habits of thought are to be replaced by the things of God—his plan, his work, the fellowship and service of his people, etc.

In principle, the will of God is the same for all his consecrated people, although it may vary in detail. This is particularly true with respect to the manner in which we serve the Lord. The apostle mentions it as our having "gifts differing according to the grace that is given to us." These "gifts" are not necessarily the miraculous ones bestowed upon some in the Early Church, but rather, what might be referred to as natural talents.

Even so, they are ours by the grace of God. Some have the gift of "prophecy." This refers to the ability to publicly expound the truth. Certainly some are more gifted along this line than others. Those who are thus blessed have a special responsibility of using their talent zealously and along lines which God will approve, or, as Paul puts it, "according to the proportion of faith." "Whatsoever is not of faith is sin," writes the apostle, and this holds true in the use of the gift of prophesying as well as along other lines.—Rom. 14:23

The use of this gift, "according to the proportion of faith," would mean that one would recognize, first, that any ability he might possess came to him as a gift of God, and that his use of it to proclaim the glad tidings should be only be-

cause of his great faith in the message and an unselfish desire to share it with others. The "proportion" of our faith might well determine the measure of our zeal in the use of the gift of prophecy.

If our ministry is along a more general line, then let us be faithful in the use of every opportunity we may have. Not all have the same opportunities of service, but each of us should be faithful in doing with our might what our hands find to do; and we are to do it heartily as unto the Lord.

Paul also speaks of the gift of "teaching." This is closely related to prophesying, although not of such a public nature. Some are excellent teachers of the truth who are quite incapable of standing before an audience and publicly proclaiming the Gospel. In teaching, our audience may be only one, although it could be a sizable group.

If we have a talent for making the truth plain to others, then we should "wait" on this service, the apostle writes. Here the term "wait" does not mean to stand in idleness. The thought, rather, is the same as when we say that one "waits" on the table, denoting that he serves those who sit at the table. An efficient waiter is always alert and ready to furnish every service needed. So it should be with us in connection with every opportunity we have to serve the Lord and his people.

Some are particularly qualified to exhort others to faithfulness; and if that be our talent, we should be faithful in its use. Some make the mistake of trying to serve along lines for which they are not quali-

fied, while neglecting the special field for which the Lord has given them a "gift." It is an honor to serve the Lord and his people in any capacity, and we should zealously "wait" on any service which the Lord clearly indicates to be his will for us.

He that "giveth," writes the apostle should do so with simplicity. Here is a test of our real sincerity in giving. If, when we make a donation to the Lord's work, whether of money or goods, we do it in a manner to attract attention, and to impress the brethren with the thought of how much we are doing for the cause, it is doubtful if such a gift would be acceptable to the Lord.

While some are in a position to do a great deal in the service by their donations, this is a privilege which practically all can exercise, at least to some extent. The temptation is, however, to feel that unless we are financially able to donate large sums to the work, we should not give anything. But it is well to remember Jesus' Parable of the Widow's Mite.

"He that ruleth, with diligence." The reference here seems to be the same as that of "governments" in I Corinthians 12:28. In I Timothy 5:17 the apostle speaks of "elders that rule well." These texts indicate that in the Early Church there was a considerable measure of law and order, and that some held managerial positions—not to Lord it over God's people, but to see that the affairs of the church were kept on an orderly basis.

Only when an individual is working absolutely independently

of all others can he be free to do things exactly as he prefers. If two persons work together, then there is the necessity of co-operation, and both cannot have their own way. The larger the number who work together, the greater the need for organization, and for each individual to be willing to yield his own preferences and to co-operate with those who are directing the effort. Individuality can be expressed in performing efficiently and faithfully the tasks we are assigned to do.

To rule with "diligence" does not mean to be a dictator. The thought is, rather, that if we are assigned a position of responsibility in directing some phase of the church's work we will be zealous in the performance of that duty, seeing to it that the work is properly done, and at the same time manifesting a kindly and understanding attitude toward those who co-operate with us in the effort.

All of the Lord's people should exercise mercy in their dealings with one another, and Paul says that this should be done with cheerfulness. God delights to extend his mercy toward us, and we are to be like him. Indeed, it is only as we are like him in this respect that we can expect mercy from him; for Jesus explained that unless we forgive those who trespass against us, neither will the Heavenly Father forgive us our trespasses.—Matt. 6:14, 15

II CORINTHIANS 8:3-5

FAITHFULNESS in one's stewardship as a Christian involves readiness to sacrifice material

means in caring for our brethren in Christ who may be in need. In this passage, Paul is reminding the Corinthian brethren of this, and holding before them the example of the Thessalonian brethren who had contributed so liberally to the fund which the apostle used to supply material needs to the famine stricken brethren in Jerusalem and vicinity.

Paul says that the Thessalonian brethren gave beyond their power, and that they entreated him to accept this gift, which apparently, to some extent at least, had impoverished them. They had given themselves to the Lord, he explains, and realizing that they belonged to him, it was but logical that they should want their all used in the service of his people.

PHILIPPIANS 2:25-30

Regarding Epaphroditus the apostle wrote, "For the work of Christ he was nigh unto death, not regarding his life." In this we have a description of a Christian who was faithful in his stewardship of life, and the essence of it is that he did not regard his life, or did not consider seriously whether or not what he was doing to serve Paul, as the messenger of the Philippian church, might be detrimental to his health, or possibly cost him his life.

God appreciates those who make financial sacrifices in order to forward the interests of his kingdom, and he also appreciates those who give their time and strength in his service. Epaphroditus perhaps did not have much in the way of money he could use in the service, but he

was able to give his time, and was glad to represent the Philippian brethren as a messenger to carry a gift from them to supply the needs of Paul while he was in a Roman prison. And from the way Paul writes, this service almost cost Epaphroditus his life.

Paul appreciated the service rendered by this messenger of the Philippian brethren, the more so probably because he found in him one like unto himself in his willingness to lay down life itself in the service of the Lord and the brethren. Many years before this, while on the way to Jerusalem, Paul was warned by the Holy Spirit that bonds and imprisonment awaited him there. His brethren advised him not to continue the journey, but Paul replied, "Neither count I my life dear unto myself." (Acts 20:24) This was the spirit of Epaphroditus, and it is the spirit of all truly consecrated followers of the Master, who are faithful to their stewardship.

QUESTIONS:

What does it mean to present our bodies a living sacrifice to the Lord?

Upon what basis is our sacrifice acceptable to God?

How may we be sure that we are devoting our lives to the Lord in an acceptable manner?

Are all the Lord's people expected to serve him in the same way?

What are some of the various avenues of service?

Is God pleased to have his people make sacrifices in his service which might impoverish them?

Was Epaphroditus over-zealous in risking his life to serve the Apostle Paul? Did he fail to exercise the "spirit of a sound mind"?

THE STEWARDSHIP OF THE GOSPEL

Lesson for Sunday, December 10

ACTS 8:4-8

NO TRUTH concerning the Christian is stated more definitely in the Scriptures, nor exemplified more clearly by the attitude of the brethren in the Early Church, than the fact that the Lord wants the followers of Jesus to lay down their lives in making known the glad tidings of the kingdom. Dying with Christ is done on the battlefield of service—serving the Lord, serving the brethren, and bearing witness to the truth.

Brethren in the Early Church would not have been persecuted by the enemies of the truth had they not let their light shine and thus attracted attention to themselves. And despite the fact that they were persecuted, and as a result of persecution, "scattered abroad," they "went everywhere preaching the Gospel." Brethren less determined to be faithful unto death, and looking for an excuse to take life easy, under such circumstances would probably have concluded that the "providences of the Lord" were indicating that they should withhold the Gospel, thus hiding their light under a bushel.

The lesson here for us is that opposition to the truth and difficulties encountered in our efforts to proclaim it, are not bona fide reasons for slackening our hands in the proclamation of the message.

It is so easy to listen to the reasonings of the flesh and conclude that because the way is difficult, because responsibilities and weariness are involved, the Lord does not want us to continue. It is always well to remember, however, that there is only one way of showing ourselves true followers of the Lord, and faithful stewards of the Gospel message, and that is actually to lay down our lives in the service of the truth.

II CORINTHIANS 5:17-20

For those who become new creatures in Christ "all things are become new," writes the apostle, and these "all things," he explains, "are of God." In further explanation, the apostle writes that God has given unto us the "ministry of reconciliation." First we are reconciled to God through Christ, and then appointed by the Lord to serve as Christ's ambassadors.

And what does this ambassadorship imply? Paul's explanation is that God was in Christ reconciling the world—that is, all mankind—to himself, and has given to us this ministry of reconciliation by serving as ambassadors of Christ. This work of reconciliation is accomplished through the "Word" of reconciliation, so it is obvious that the Word needs to be proclaimed. If we allow the Word of reconciliation to lie dormant in our hearts it will not effect the reconciliation

BIBLE STUDY

of others. Thus our stewardship of the Gospel calls for faithfulness in proclaiming the Gospel.

God was in Christ reconciling "the world," Paul states. This was the purpose of sending Christ into the world. We know, of course, that the time when all mankind will be enlightened concerning Christ and given a full opportunity to be reconciled to God, will be during the mediatorial reign of Christ; but this does not preclude our privilege of now proving our faithfulness to the Lord by proclaiming the Word of reconciliation to those who have a hearing ear. The only ones who will be reconciled to God during this age are those whom he calls; but we do not know who these are, so there is laid upon us the necessity of sowing the seeds of truth beside all waters, knowing that the Lord will give the increase according to the good pleasure of his will.

In the first verse of chapter six the apostle states that we are "workers together" with the Lord, and he is speaking of the same work; namely, that of reconciling the world to God. What a high honor has been bestowed upon us! We can render acceptable service only through the grace of God as manifested through the merit of Jesus, which justifies us. Let us, then, as Paul beseeches us, see to it by our faithfulness that we do not receive this grace in vain.

PHILIPPIANS 1:12-18

OUR stewardship of the Gospel does not depend upon human leadership, as much as we should appreciate those whom the Lord

has specially used in the service of his people. This is clearly demonstrated in Paul's testimony to the Philippian brethren concerning the increase of the Gospel which resulted from his imprisonment in Rome. The Philippian church held the apostle in high esteem. He was the one who organized this ecclesia, and it would be but natural that the spiritual lives of these brethren would be entwined very closely with his. They could not be blamed, therefore, if, when they learned that he had been imprisoned, they concluded that the Gospel work was finished.

Paul sensed that possibly the brethren at Philippi might take this attitude, so he wrote: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." What a noble and unselfish attitude was thus taken by Paul! He did not as much as hint that because he could not serve as widely as before, the Gospel message would be restricted, but was glad to assure the brethren at Philippi that the opposite was true.

It was with a similar thought in mind that he wrote to Timothy, also from Rome, that "the Word of God is not bound." (II Tim. 2:9) God may permit his servants to be imprisoned, but his Word of reconciliation continues to reach those who are hungering and thirsting after righteousness. In this there is a timely lesson for us at this end of the age. In the Lord's providence, he permitted "that servant" to be removed from the scene, but his truth has continued to go

out, reaching and blessing many. Thus it is that God's servants are removed, but his service continues.

In Paul's further explanation of the manner in which the Gospel was being more widely proclaimed than ever, he says that some were preaching Christ through envy and strife, thinking thus to add to his bonds. It is not too clear just how Paul's enemies thought their preaching the Gospel would add to his bonds, but Paul's reaction to their efforts is the important lesson for us. He explained that he rejoiced in the fact that the Gospel was being preached, even though some had a selfish motive in doing so.

Paul was "set for the defense of the Gospel," and not only used faithfully all his own opportunities to proclaim it, but rejoiced in every evidence that others had become sufficiently inspired by the message that they too were faithful in holding forth the Word of Life. Neither time nor circum-

stances should be permitted to deter us from being faithful stewards of the mysteries of God, and today, as never before, it is the privilege of the Lord's people to tell the whole world the blessed tidings of the kingdom of Christ and the glorious fact that the blessings of the kingdom will soon become available to all who will "hear that prophet."

QUESTIONS:

How can a follower of Christ suffer and die with him?

What was it that caused the Early Church to be persecuted?

What are the "all things" which to new creatures in Christ become new?

In what sense do we serve as ambassadors for Christ?

Are we to expect that the world will now listen to the Gospel and respond in obedience to it?

What is the grace of God which enables us to be acceptable "workers together with him"?

Does our stewardship of the Gospel depend upon human leadership?

How did the Apostle Paul manifest his unselfish interest in the spread of the Gospel?

VICTORIOUS DAILY LIVING

Lesson for Sunday, December 17

II CORINTHIANS 11:18-30

TO LIVE victoriously as a Christian is to meet with fortitude the hardships of life which result from faithfulness in divine service, and to rejoice in the privilege of filling up that which is behind of the sufferings of Christ. (Col. 1:

24) To be thus victorious, it is essential to understand why a Christian is called upon to suffer. The ultimate objective of Jesus' coming into the world to suffer and die as man's Redeemer was to make an end of all suffering; and without an understanding of the plan of God, one might conclude

should at once be free from suffering—indeed, even from death itself. But this has not been the case.

The same problem arose in the minds of the disciples with respect to Jesus himself. They had accepted him as the promised Messiah. They had in mind the wonderful promises of God which outlined the glory of the messianic kingdom and described the blessing which would flow to the people through the administration of that kingdom. One of those promises stated, for example, that nothing would hurt nor destroy in all that holy "mountain," or kingdom. (Isa. 11:9) And yet, Jesus the Messiah, the King in that kingdom, was arrested by his enemies and crucified. Why should this be?

After his resurrection, Jesus explained the matter by calling their attention to the prophecies which foretold that ere his kingdom glory would be realized and manifested to the people it would be necessary for Christ to suffer and die as the Redeemer of the world. (Luke 24:25-27) The unfolding of this marvelous truth of the divine plan to the disciples caused their hearts to burn within them, for their faith in him as the Messiah was restored and their hope of the kingdom renewed.

However, there was a further great truth which remained to be revealed to the Early Church. They were to learn that the foretold suffering of Christ was not finished at Calvary, but that those who espoused his cause during this present Gospel age were to have

the privilege of suffering and dying with him and that the glory and blessings of the messianic kingdom must wait until all the members of the true church had also suffered and died, being planted together in the likeness of his death.—Rom. 6:3-5

Paul understood clearly this feature of the divine plan, and rejoiced in the privilege which he enjoyed of participating in it. When he was first enlightened concerning Christ, Ananias, the messenger whom the Lord sent to instruct Paul, was commissioned to tell him what great things he would be called upon to suffer for the name and cause of Christ.—Acts 9:16

It was this understanding of the divine plan for Christians which constituted the basis for his glorying, or boasting, in the fact of the many hardships he had encountered in connection with his faithful service to the Master. He saw in these experiences definite confirmation of his acceptance in Christ and also of his apostleship.

Not all pain can be considered Christian suffering, although we should endeavor to be victorious in all our trials by accepting them as being permitted by God to work out in our lives that which will be best for our eternal interests. Some of our hardships are simply those which are common to all who are members of the fallen dying race. Other trials which we experience may be chastenings of the Lord. We may at times suffer because of our own unwisdom along some line. Suffering with Christ, on the other hand, is rep-

resented more particularly in those hardships which come directly or indirectly as a result of our faithful following in his footsteps.

Paul speaks of five times receiving forty "stripes," and that three times he was beaten with "rods." He was stoned. He suffered shipwreck on his way to Rome as a prisoner. He suffered perils of waters, perils of robbers, perils from the Jews and by the heathen, perils in the city, and in the wilderness, and perils even among false brethren. He suffered weariness and pain, hunger and nakedness. (II Cor. 11:23-28) Had Paul continued his practice as a lawyer and his membership in the Sanhedrin, there is little likelihood that he would have suffered in any of these ways.

It was the same with the Master. It was because he aggressively bore witness to the truth that the scribes and Pharisees hated, persecuted, and finally crucified him. Paul followed in his footsteps. So did the other apostles, and many others in the Early Church. Victorious Christians throughout the age have similarly suffered because of their faithfulness. And now, at the end of the age, there is still the opportunity of suffering and dying with Christ. Victorious Christian living still entails weariness and pain; and if we have the privilege of thus demonstrating our love for the Lord, let us rejoice, for today, even as in Paul's time, this is something in which we can truly glory.

II CORINTHIANS 12:8-10

Paul gloried in every providence of God in his life, for he had faith

to believe that every experience, whether bitter or sweet, would ultimately work for his good as a new creature in Christ Jesus. (Rom. 8:28) He has told us of the many ways he had "suffered as a Christian," and now he tells us of affliction from which he suffered not because of his faithfulness as an ambassador of Christ, but one which had been permitted, he explains, as "a messenger of Satan" to buffet him. He speaks of it as a "thorn in the flesh."

The apostle recognized the divine wisdom and purpose in permitting him to have this "thorn in the flesh," that it was as a counterbalance to the many honors which the Lord bestowed upon him, lest he be "exalted above measure." (Verse 7) It was not a part of his suffering with Christ. It was not one of the chastenings of the Lord. It was not due to the fact that he was a member of the dying race. Nevertheless, as Paul saw it, this affliction served a good purpose. We may not always be able to understand just why God permits certain experiences to come into our lives, but happy we will be if we can have faith to believe that God permits them for our good, and seek to be rightly exercised by them.

At first Paul was reasonably certain that he would be better off as a Christian if he did not have this "thorn in the flesh" with which to contend. It is generally agreed that this affliction was a partial blindness resulting from the bright light which appeared to him at the time of his conversion on the Damascus road, although he

BIBLE STUDY

does not say so. Whatever it was, however, he prayed to God to have it removed. He was not content to pray merely once, but took the matter to the Lord three times.

Then he received the answer, an answer in which Paul rejoiced, although it left him still with the thorn in the flesh to buffet him.

Instead of removing the thorn, the Lord said to Paul: "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul saw the point. By continuing to be buffeted by this thorn in the flesh he would need a larger measure of divine grace and strength to sustain him, so he wrote: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Have we reached the point in

our Christian experience where we can rejoice in our infirmities simply on the ground that because of them we can enjoy a larger measure of divine grace, and thus be able to give the more glory to the Lord? Such is a part of what it means to be a victorious Christian.

QUESTIONS:

Since Christ died to rescue mankind from sickness and death, why do those who believe on him need to suffer?

Are all our afflictions a part of our "suffering with Christ"?

Name some of the ways in which Paul suffered with Christ? Would he have had these experiences had he not been a faithful Christian?

Name some of the other reasons divine wisdom permits Christians to suffer?

What was Paul's "thorn in the flesh," and why did the Lord permit him to have it?

THE SAVIOR IS BORN

Lesson for Sunday, December 24

LUKE 2:1-16

THE title of today's lesson is most appropriate, and very significant. Throughout many hundreds of years God's prophets had been foretelling the coming of the Messiah, and outlining the blessings which would ultimately result from his redemptive and kingdom work. "Unto us a child is born, unto us a son is given," wrote Isaiah, "and the government shall be upon his shoulder. . . . Of

the increase of his government and peace there shall be no end."—Isa. 9:6,7

But now the plan of God, as centered in the Messiah, had progressed beyond the mere promise stage. Promises continued to be made by the New Testament servants of God, it is true, but for those whose hopes were centered in the messianic purpose, God's promises had begun to be fulfilled—the Savior was born. This was the great difference between the

declarations of the angel to the shepherds and the many inspired utterances which previously had cheered the hearts of God's people.

It was Christ, the Messiah, who was referred to as the "seed" of Abraham in the promise made to that faithful patriarch, and through that "seed," he was assured, all the families of the earth were to be blessed. It was Christ, as the future King of earth, that David referred to in the assurance that he would rule "from sea to sea, and from the river unto the ends of the earth." (Psa. 72:8) In every reference to this One who was to come, the assurance was given that his blessings would extend worldwide. And the message of the angel was the same. The messianic blessings were still described as being global in scope—glad tidings of great joy which shall be unto "all" people. But the difference was that now the Savior was born. Promises were beginning to change into reality.

The Apostle John explains just what it was that occurred when Jesus was born—the "Word" was made flesh. (John 1:14) Due to an inaccurate translation of John's explanation, many have been led to believe that it was God himself who was made flesh, but this was not the case. The "Word," or "Logos," as it is in the Greek language, is described by John as being "a" god, while Jehovah, the Creator, is identified as "the" God. The Logos, who was in the beginning with God, and who participated in the work of creation, is described as the Only Begotten of the Father, the Son of God; and it

was the Son of God, not God himself who was made flesh.—John 1:1, 2

The Apostle Paul explains that Jesus was made flesh "for the suffering of death"—or, in other words, that he might die as the Redeemer and Savior of the world. (Heb. 2:9) In his prehuman existence he was a spirit being, therefore could not be a corresponding price for Adam, and through Adam, for the race that lost life in him. It is this that explains why, when Jesus grew to manhood's estate and entered upon his service for God, his ministry was such a short one, terminating in death, the cruel death of the cross. It was for this purpose of death that he had come into the world, and when that purpose was about to be consummated he cried, as he died upon the cross, "It is finished."—John 19:30

But it was only this sacrificial phase of his ministry that was there finished. Much that had been implied in the angelic announcement of his birth remains yet to be fulfilled. His birth has not yet meant good tidings of great joy unto all people, nor has it resulted in peace on earth. This does not mean, however, that the divine purpose as centered in Jesus has in any measure failed, or even been delayed.

Many have mistakenly supposed that since the death and resurrection of Jesus the accomplishment of the remainder of the divine plan as centered in him has been left in the hands of his followers, and that it is because these have been measurably unfaithful

BIBLE STUDY

to their trust that the world has not been converted, and that lasting peace has not come to the nations. But this viewpoint is wrong! True, God gave his people the opportunity of co-operating with him in the accomplishing of his purposes, but regardless of their faithfulness, his plan has steadily progressed toward a victorious completion.

God has not been trying to convert the world during this Gospel age. He has not been attempting to rule over the nations since the first advent. His work has been the gathering and selection of a people for his name, a people to be associated with Jesus during the time when his kingdom is actually ruling in the earth, and when peace will actually be established. This work of gathering and perfecting the church is now nearly accomplished, and soon the angelic song of peace on earth will become a glorious reality in the experience of all mankind.

Failing to realize just how the angelic announcement of the birth of Jesus is actually to be fulfilled in its entirety, some have mis-translated part of it in an effort to make it fit circumstances as they see them. For example, the expression, "On earth peace, good will toward men," they have translated, "Peace on earth among men of good will." And now, nineteen centuries after the birth of Jesus, there are so few people of good

will in positions of governmental authority that there is very little peace on earth.

But this is not what the angelic host said, nor what they meant. They prophesied "peace on earth" because, through the birth of Jesus, God's good will was being expressed toward men—his good will, or love for humanity, as reflected in his wise and loving plan to bless all the families of the earth through Jesus whom he sent into the world to be the Redeemer and King of mankind. When we understand and appreciate this great truth of the divine plan, the birth of Jesus and the angelic message of peace and good will should mean more than ever to us. It should, indeed, bring great peace into our own hearts even now, and we should give thanks to God that he has thus expressed his good will toward us and toward all mankind. Yes, thanks be to him for his "unspeakable gift."—II Cor. 9: 15

QUESTIONS:

What was one of the essential differences between the angelic announcement of the birth of Jesus, and the many promises which previously had been given concerning his birth?

Who was Jesus in his prehuman existence, and why was it necessary for him to be made flesh?

Is the translation, "Peace on earth among men of good will" a true interpretation of what was meant by the angelic announcement of Jesus' birth?

Whose good will is referred to in the expression, "Good will toward men"?

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GROWING THROUGH FELLOWSHIP WITH CHRIST

Lesson for Sunday, December 31

John 15:1-5

JESUS' Parable of the Vine and the Branches never ceases to hold vital meaning and interest for every consecrated Christian. "I am the vine, ye are the branches"—thus does the Master express the close relationship we bear toward him, the blessed partnership which exists between himself and his disciples. This, of course, is not the only illustration used in the Scriptures to represent the oneness of Christ and his church. There are several others, and each in its own way brings home to us our great dependence upon him and the necessity of our keeping close to him in communion, trust, and obedience.

The main lesson high-lighted by the parable is our partnership with the Master in fruit bearing. We cannot bear fruit of ourselves, but only as we remain in him as a "branch" in the "vine." It is a simple illustration, the meaning of which is instantly apparent, for no one could fail to realize that if, in the natural world, a branch was severed from the vine it could not bear fruit. So, likewise, if we remove ourselves from Christ, or if because of our unfaithfulness he severs us from his association, our

lives will bear no fruits of righteousness.

In this parable Jesus said, "My Father is the Husbandman." The husbandman's interest in caring for the vine is in his expectation of the fruit which it will bear. In the case of the Christian, as a branch in Christ, the true vine, what is this "fruit"? Primarily, no doubt, it is what the Apostle Paul describes as the "fruit of the Spirit"—love, joy, peace, etc. These are qualities of godlikeness which result from our close association with Jesus and because of the Heavenly Father's love and providences which are daily operative in our lives.

It is well to remember, however, that a vine and its branches do not bear fruit for their own benefit. Nor does a husbandman care for a vine in order that it might bear fruit which will simply serve as a decoration. So, in the divine arrangement, the fruitage of righteousness which is brought to maturity throughout the Gospel age in the lives of all who are branches in the true vine, Christ Jesus, will be used for the refreshment and blessing of mankind during the new dispensation now so near.

This fruit of the Spirit is not something which is hung on the Christian in the sense of it being

separate from him. It is a part of him. It is the Christian character which is developed in the likeness of Christ. It is that character-likeness of the Heavenly Father and his beloved Son, which, through the merit of Christ to cover our imperfection, will vouchsafe for us an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

—II Pet. 1:11

We know that the purpose of the kingdom is the blessing of all mankind; so, in the final analysis, our fruit bearing today is in order that the world may be blessed tomorrow. What a powerful incentive this should be for all of us to remain closely associated with the Master in order that the vital qualities of his perfect life may continue to flow into and quicken us as branches which will bear fruit to the honor and glory of the Husbandman, our Heavenly Father, and thus qualify us to continue in that blessed partnership by which all mankind will be provided with the fruit of everlasting life!

PHILIPPIANS 3:8-16

IN THIS testimony of Paul's in which he declares his determination to "know Christ," we have the partnership of Christ and his church brought to our attention from another standpoint. Here it is not partnership in fruit bearing, but in suffering and subsequent glory—the "fellowship of his sufferings," and the "power of his resurrection." Paul tells us that in order to enjoy this blessed partnership with Christ he had suf-

fered the loss of all things, and was determined to continue forgetting those things which were behind, and ever to press forward to those things which were ahead.

Many who have appreciated to some extent the devotional aspects of Christian living have failed to enter into this deeper meaning of fellowship with Christ, not having recognized the fact that the body members of Christ have the privilege of suffering and dying with with him sacrificially as a part of the great sin-offering feature of the divine plan. However, Paul understood this precious truth very clearly. He knew the relationship of Christian suffering to the divine plan for the recovery of the human race from sin and death.

In Romans 6:2-11, he discusses this subject in considerable detail. He reminds us of our privilege of being "planted together in the likeness of his [Christ's] death," and then explains what that likeness is, and its purpose. As Christ died unto sin, he writes, so likewise we should reckon ourselves to be dead unto sin. Jesus did not die "unto sin" in his own body. His dying unto sin was his sacrificial death on behalf of the sin-cursed world. And Paul says that we are to "reckon," that is, to count ourselves as being dead unto sin in the same way.

This is how we are planted together in the "likeness" of Christ's death. Actually, we have nothing to offer to the Lord in sacrifice which would be acceptable to him; but through the merit of Christ we are authorized to

"reckon" the matter as though we did. And we have the assurance that our sacrifice will thus be "holy and acceptable unto God, our reasonable service."—Rom. 12:1

To Paul this was a very precious truth, giving real meaning to his every hardship in serving Christ and the Christian cause. To him, everything else in life was but as loss and dross compared with this privilege of enjoying a fellowship, or partnership, in the suffering of Christ, and of being made conformable to his death.

He knew, of course, that he could not enjoy such a partnership in the sacrificial work of Christ upon the basis of his own righteousness, that he had nothing to offer which God could accept. But he knew also that the righteousness which is "of God by faith," the righteousness provided by God through faith in the meritorious blood of Christ, did make him acceptable, and having this assurance, he accepted the opportunity of sacrifice and claimed the promises of divine grace to help in every time of need.

At the time Paul wrote this testimony he had been in the narrow way of sacrifice for many years; but he felt that he had not yet "attained . . . that for which also he had been apprehended." Up to the time he wrote the epistle there had been no slackening of the hand, and his attitude still was,

"This one thing I do." But, like the prophet of old, he knew that it was not time to boast until he had taken off the harness, the goal having been reached; so he was resolved to continue pressing toward the prize of the high calling, and not to permit anything to interfere with his victory.

And as many as are likeminded will view their privileges in the same way, he tells us. Are we "likeminded" to Paul in our willingness to give up everything, and to suffer all things in order that we may win Christ? May our answer be, Yes, and trusting in divine strength and care, may we too press forward for the prize as we fellowship in Christ's sufferings, having the assurance that ultimately we will know in full the power of his resurrection.

QUESTIONS:

What was the divine purpose in furnishing us with so many illustrations of the oneness of Christ and the church?

What is the fruit that is borne by the branches in the true vine?

Is this fruit intended only for the benefit of the branches? Or is there a larger purpose in the divine plan for Christian fruit bearing?

What did Paul mean by fellowship in the sufferings of Christ?

What relationship does Christian suffering bear toward the divine plan of human redemption and recovery from sin and death?

What is it that makes Christian sacrifice acceptable to God?

"SONGS IN THE NIGHT"—These Scripture texts and comments for evening meditations will not appear in The Dawn during 1951, but are available in book form, cloth bound and priced at 50 cents each. See announcement on inside front cover.

God's Thoughts to "Us-ward"

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—PSALM 40: 5

IN REVEALING his will to his children of this Gospel age, the Heavenly Father has made it plain that he wants them to work for him and with him in the carrying out of his plan. And what a high honor it is to work with the Lord. The Logos had this glorious opportunity in the original work of creation, hence we find Jehovah saying to him, "Let US make man in OUR image, after OUR likeness." (Gen. 1:26) How wonderful it would be to have the Heavenly Father similarly include us in his work! And this is exactly what he has done, for as the apostle writes, we have been made co-laborers with the Lord in the great work of reconciling the lost world to him.—I Cor. 3:9; II Cor. 5:19; 6:1

Jehovah has been zealous in the carrying forward of his plan, and he is pleased when his co-laborers exhibit a similar zeal—the zeal of the house of God. The true followers of the Master are described by Paul as a "peculiar people, zealous of good works." (Titus 2:14) James indicates that we are to show our faith by our works. (James 2:18) And it is undoubtedly pleasing to the Heavenly Father that we should rejoice in this privilege of working with him, and that we should be happy at every evidence of his blessing upon our efforts.

At the same time we should ever keep in mind that what we do for the Lord is as nothing in comparison with what he does for us. As a matter of fact, it is only by his grace that our imperfect works would be acceptable to him at all. It seems appropriate, therefore, that we, as it were, turn aside for a little while and consider the many "wonderful works" which he has done, and his solicitous thoughts "to us-ward." When we do this, we find how true it is

that the many things which the Lord has done "cannot be reckoned up in order," and that when we try to tell about them "they are more than can be numbered."

"He Inclined Unto Me"

"I waited patiently for the Lord; and he inclined unto me," writes the Psalmist in the first verse of the Psalm from which our text is taken, "and heard my cry." Throughout the ages millions have waited patiently for the Lord, yet it was not his due time to "incline" unto them and hear their cry. True, many of these lacked understanding in their waiting. Paul speaks of them as the "whole creation," which, groaning and travailing together in pain are waiting "for the manifestation of the sons of God." (Rom. 8:19, 22) The Lord knows about all these millions, and when, in his plan, their "day of visitation" comes, he will "incline" unto them, hear their cries for help, and will save them. Then they will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation."—Isaiah 25:9

Meanwhile, during this Gospel age, the Lord has honored one here and there by responding to their cry. Paul speaks of these as seeking the Lord, "if haply they might feel after him, and find him." (Acts 17:27) It would be impossible for any to find the Lord unless he chooses to "incline" unto them, to respond to their cry for help; so if we have had this blessed experience of finding him, it means that his thoughts have turned to "us-ward," and that we can accept this as a manifestation of his special favor.

And when the Lord "inclined" toward us, what was the first of his "wonderful works" on our behalf? David gives us the answer, saying that the Lord "brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (verse 2) We were all in this "horrible pit," symbolic of our being lost in sin and death. We remember the pit into which Joseph was cast by his brethren. It was a place from which he could not have escaped. Had his brethren not changed their minds and sold Joseph as a slave, he doubtless would have died in that pit.

Yes we were indeed in a "pit" from which escape was impossible, and made the more so by the miry clay into which we were sinking. It was in this condition that the Lord found us, and heard our cry for help. And he did more than listen. He took hold of us

and lifted us up out of the miry clay and out of the pit, and set our feet upon a "rock"—the "Rock, Christ Jesus." (I Cor. 10:4) Then we had a firm footing, a sure foundation, and joyfully we could sing,

*"On Christ, the solid Rock, I stand;
All other ground is sinking sand."*

But that was not all. God's thoughts to "us-ward" were manifested in further blessings. David writes that the Lord "established" his "goings"—that is, his course in life, and that applies to us with equal force. While we were in the "horrible pit," and our feet were sinking in the "miry clay," life had very little purpose. Many times the question probably arose in our minds as to the meaning of our existence. We had no set objective, and we vacillated from one fancy to another. But all this changed when the Lord set our feet upon the Rock, Christ Jesus.

Realizing that the Lord had made a wonderful provision for us through Christ Jesus, our hearts responded in loving devotion to him, for we knew that we no longer were our own, but by right belonged to him, and should spend the remainder of our lives serving him. Thus we consecrated ourselves to do his will, and in revealing his will to us, our Heavenly Father established our "goings," that is, he pointed out not only what he wanted us to do in his service, but also that at the end of the way there was to be a prize, "the prize of the high calling." (Phil. 3:14) Therefore he bid us to "set our affection on things above," and to "run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."—Col. 3:2; Heb. 12:1, 2

Yes, our Heavenly Father established our "goings" upon the narrow way. Now life had a meaning, and a definite objective. We had a job to do. We were to work out our own salvation, for we knew that the Lord was working in us "both to will and to do of his good pleasure." (Phil. 2:12, 13) With our "goings" thus established, we were ready to "give diligence" to make our "calling and election sure." (II Pet. 1:10) With Paul, we said, "This one thing I do." (Phil. 3:13) We heard Jesus saying to us, "Seek ye first the kingdom of God," and hearing this, we realized that we could not afford to be halfhearted in striving for the goal that was set before us in the Gospel. (Matt. 6:33) Moreover, we rejoiced when we remembered that it was God's thoughts to "us-ward" that had resulted in our being in this position of high favor with him, a posi-

tion in which we rejoiced "in the hope of the glory of God."—Rom. 5:2

"A New Song"

"And he hath put a new song in my mouth," David continues, "even praise unto our God." The song in the mouths of those in the world today is a very doleful one, if indeed they have a song at all. And it was so with us until we were lifted up out of that "horrible pit." How could we sing while our feet were sinking in the "miry clay"? But now it is different. The Lord has given us a song to sing, even a song of praise to him. This "new song" is in reality the melody of the truth. Various symbols are used in the Bible to help us comprehend the full meaning of the Gospel of Christ. It is food—"meat in due season." It is water—the "water of life." It is a defensive armor—"the armor of God"—and it is the "light" with which the Lord has shined into our hearts.

The "song" symbolism suggests the wonderful harmony of the various doctrines of the truth, the melody of the promises and prophecies of the Word. It is described in Revelation 14:3 as a "new song," and in Revelation 15:3 as "the song of Moses the servant of God, and the song of the Lamb." This latter reference depicts those who sing this song as standing on a "sea of glass mingled with fire," which undoubtedly symbolizes the position of the people of God today, who, while in the very midst of the "time of trouble" with which the age is ending, are nevertheless enjoying the vantage point given them by a knowledge of present truth so that the "sea" with its roaring which so disturbs and frightens the world is to them transparent—they see its meaning, and that beyond the trouble will dawn the glorious new day of blessing for all mankind.

So they sing the song, the new song, the "song of Moses the servant of God, and the song of the Lamb," that is, God has put into their mouths this melody which, beginning with the testimony of Moses, and ending with the revelation of Jesus Christ, is one gloriously harmonious theme of divine wisdom, justice, love, and power as revealed in his plan for the blessing of all the families of the earth. What a glorious song! It is this "new song" of present truth that the Lord has put into our mouths, and while its melody proclaims the blessings to be showered upon both the church and the world, in its very nature the singing of this song can do naught else but "show forth the praises of him who hath called us out of darkness into his marvelous light."—I Pet. 2:9

THE FALLACY OF FEAR

Do you fear death? The hereafter? Atomic bombs?
A third global war? The end of the world?

Hear "Frank and Ernest" discuss the plan of God, and from his Word show why there is no need to fear. These revealing discussions are heard nation-wide on the Mutual Network, and in Canada, Australia, and Asia, as follows (Sundays unless otherwise indicated):

ALABAMA

Anniston	WSPC	1390	12:15	p.m.
Birmingham	WTNB	1490	11:45	a.m.
Brewton	WEBJ	1240	12:15	p.m.
Decatur	WMSL	1400	12:15	p.m.
Eufaula	WULA	1240	11:45	a.m.
Gadsden	WJBY	1240	12:15	p.m.
Huntsville	WBHP	1230	11:45	a.m.
Montgomery	WJJJ	1170	12:15	p.m.
Selma	WHBB	1490	12:15	p.m.
Sylacauga	WFEB	1340	11:45	a.m.
Talladega	WHTB	1230	12:15	p.m.
Troy	WTBF	1490	12:15	p.m.

ARIZONA

Bisbee	KSUN	1230	8:30	a.m.
Phoenix	KOY	550	8:30	a.m.
Tucson	KTUC	1400	10:30	a.m.

ARKANSAS

Arkadelphia	KVRC	1240	11:45	a.m.
Camden	KAMD	1450	12:15	p.m.
Fort Smith	KFPW	1400	12:15	p.m.
Hope	KXAR	1490	11:45	a.m.
Hot Springs	KWFC	1340	12:15	p.m.
Jonesboro	KBTM	1230	1:00	p.m.
Little Rock	KXLR	1450	12:00	noon
Pine Bluff	KOTN	1490	1:00	p.m.
Stuttgart	KWAK	1240	11:45	a.m.

CALIFORNIA

Bakersfield	KAFY	1490	11:00	a.m.
Blythe	KYOR	1440	10:15	a.m.
Brawley	KROP	1300	9:00	a.m.
Calxico	KICO	1490	7:00	a.m.
Chico	KHSL	1290	11:00	a.m.
Fresno	KYNO	1300	5:30	p.m.
Indio	KREO	1400	9:00	a.m.
Los Angeles	KHJ	930	11:00	a.m.
Marysville	KMYC	1450	11:00	a.m.
Merced	KYOS	1480	11:00	a.m.
Palm Springs	KREO	1400	9:00	a.m.
Paso Robles	KPRL	1230	12:30	p.m.
Redding	KVCV	600	11:00	a.m.
Riverside	KPRO	1440	9:00	a.m.

Sacramento	KXOA	1470	6:00	p.m.
Salinas-Monterey	KSBW	1380	11:00	a.m.
San Diego	KGB	1360	11:00	a.m.
San Francisco	KFRC	610	12:15	p.m.
San Luis Obispo	KVEC	920	12:30	p.m.
Santa Barbara	KDB	1490	5:00	p.m.
Stockton	KXOB	1280	11:00	a.m.
Tulare-Visalia	KCOK	1270	12:00	noon

COLORADO

Denver	KFEL	950	11:15	a.m.
Grand Junction	KFXJ	920	10:45	a.m.
Pueblo	KCSJ	590	10:45	a.m.

CONNECTICUT

Bridgeport	WICC	600	12:45	p.m.
Hartford	WONS	1410	12:45	p.m.
Waterbury	WWCO	1240	12:45	p.m.

DELAWARE

Wilmington	WAMS	1380	12:45	p.m.
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DISTRICT OF COLUMBIA

Washington	WEAM	1390	12:45	p.m.
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FLORIDA

Daytona Beach	WROD	1340	12:45	p.m.
Fort Pierce	WIRA	1400	12:45	p.m.
Gainesville	WRUF	850	12:45	p.m.
Jacksonville	WJHP	1320	12:45	p.m.
Miami	WKAT	1360	12:45	p.m.
Ocala	WTMC	1290	12:45	p.m.
Orlando	WLOF	950	9:30	a.m.
Pensacola	WBSR	1450	11:45	a.m.
St. Petersburg	WTSP	1380	12:45	p.m.
West Palm Beach	WIRK	1290	12:45	p.m.
Winter Haven	WSIR	1490	2:15	p.m.

GEORGIA

Atlanta	WGST	920	12:45	p.m.
Augusta	WBBQ	1340	1:45	p.m.
Brunswick	WMOG	1490	12:45	p.m.
Cartersville	WBHF	1450	12:45	p.m.
Dublin	WMLT	1340	12:45	p.m.
Elberton	WSGC	1400	12:45	p.m.
Fitzgerald	WBHB	1240	12:45	p.m.
Gainesville	WGGA	1240	1:15	p.m.

Macon	WNEX	1400	10:15	p.m.	MARYLAND		
Milledgeville	WMVG	1450	12:45	p.m.	Baltimore	WCBM	680 12:45 p.m.
Newman	WCOH	1400	12:45	p.m.	Cambridge	WCEM	1240 12:45 p.m.
Rome	WRGA	1470	12:45	p.m.	Hagerstown	WJEJ	1240 12:45 p.m.
Savannah	WCCP	1450	12:45	p.m.	Salisbury	WBOC	960 12:45 p.m.
Statesboro	WWNS	1490	12:45	p.m.	MASSACHUSETTS		
Tifton	WWGS	1340	7:00	p.m.	Boston	WNAC	1260 12:45 p.m.
Waycross	WAYX	1230	12:45	p.m.	Fall River	WALE	1400 12:45 p.m.
IDAHO					Fitchburg	WEIM	1340 12:45 p.m.
Boise	KFXD	580	10:45	a.m.	Greenfield	WHAI	1240 12:45 p.m.
Coeur D'Alene	KVNI	1240	11:00	a.m.	Lowell-Lowrence	WLLH	1400 12:45 p.m.
Idaho Falls	KID	1350	10:45	a.m.	New Bedford	WNBH	1340 2:15 p.m.
Lewiston	KRLC	1350	11:00	a.m.	W. Yarmouth	WOCB	1240 2:15 p.m.
Pocatello	KEYY	1240	10:45	a.m.	Worcester	WAAB	1440 2:15 p.m.
Twin Falls	KVMV	1450	10:45	a.m.			
Wallace	KWAL	620	11:00	a.m.	MICHIGAN		
ILLINOIS					Alpena	WATZ	1450 12:45 p.m.
Cairo	WKRO	1490	11:45	a.m.	Battle Creek	WBCK	930 12:45 p.m.
Chicago	WGN	720	12:15	p.m.	Cadillac	WATT	1240 12:45 p.m.
Herrin	WJPF	1340	11:45	a.m.	Detroit	CKLW	800 9:30 a.m.
INDIANA					Flint	WBBC	1330 12:45 p.m.
Fort Wayne	WKJG	1380	10:30	a.m.	Iron River	WIKB	1230 11:45 a.m.
Indianapolis	WIBC	1070	11:30	a.m.	Ironwood	WJMS	630 11:45 a.m.
Vincennes	WAOV	1450	11:45	a.m.	Marquette	WDMJ	1340 12:45 p.m.
IOWA					Muskegon	WKNN	1600 12:45 p.m.
Clinton	KROS	1340	8:30	p.m.	Petoskey	WMBN	1340 12:45 p.m.
Des Moines	KIOA	940	1:00	p.m.	Port Huron	WHLS	1450 12:45 p.m.
Dubuque	KDTH	1370	11:45	a.m.	Saginaw	WSGW	790 12:45 p.m.
Fort Dodge	KVFD	1400	12:45	p.m.	Traverse City	WTCM	1400 12:45 p.m.
Marshalltown	KFJB	1230	11:45	a.m.	MINNESOTA		
Mason City	KRIB	1490	11:45	a.m.	Austin	KAUS	1480 11:45 a.m.
Ottumwa	KBIZ	1240	12:15	p.m.	Bemidji	KBUN	1450 12:45 p.m.
Shenandoah	KFNF	920	11:45	a.m.	Brainerd	KLIZ	1400 11:45 a.m.
Sioux City	KTRI	1470	11:45	a.m.	Duluth	WREX	1080 11:45 a.m.
KANSAS					Fergus Falls	KGDE	1230 12:15 p.m.
Great Bend	KVGB	1590	12:00	noon	Minneapolis-St. Paul	WDGY	1130 1:15 p.m.
Topeka	KTOP	1490	12:15	p.m.	Wadena	KWAD	920 11:45 a.m.
Wichita	KAKE	1240	11:45	a.m.	MISSISSIPPI		
KENTUCKY					Grenada	WNAG	1400 12:30 p.m.
Hazard	WKIC	1340	12:15	p.m.	Jackson	WRBC	620 12:15 p.m.
Henderson	WSON	860	12:00	noon	Laurel	WLAU	1490 10:15 a.m.
Lexington-Versailles	WVLK	590	12:15	p.m.	Tupelo	WELO	1490 12:15 p.m.
Louisville	WGRC	790	12:15	p.m.	Vicksburg	WQBC	1420 12:15 p.m.
Maysville	WFTM	1240	12:45	p.m.	MISSOURI		
Middlesboro	WMIK	1490	12:45	p.m.	Jefferson City	KWOS	1240 11:45 a.m.
Pikeville	WPKE	1240	12:45	p.m.	Kansas City	KCMO	810 6:15 p.m.
Somerset	WSFC	1240	2:45	p.m.	St. Joseph	KFEQ	680 12:15 p.m.
LOUISIANA					St. Louis	KXOK	630 11:15 a.m.
Alexandria	KVOB	970	12:15	p.m.	Sedalia	KDRO	1490 11:45 a.m.
Baton Rouge	WAFB	1460	12:15	p.m.	Springfield	KICK	1340 11:45 a.m.
New Orleans	WNOE	1450	8:15	a.m.	MONTANA		
Shreveport	KENT	1550	12:15	p.m.	Butte	KOPR	550 11:15 a.m.
MAINE					Great Falls	KNON	560 11:00 a.m.
Augusta	WFAU	1340	12:45	p.m.	Havre	KAVR	1240 10:45 a.m.
Biddeford	WIDE	1400	12:45	p.m.	Helena	KFDW	1340 10:45 a.m.
Portland	WMTW	1490	12:45	p.m.	Miles City	KRJR	1340 10:45 a.m.

NEBRASKA

Fremont KFGT 1340 11:45 a.m.
 Kearney KGFW 1340 11:45 a.m.
 Lincoln KOLN 1400 11:45 a.m.
 McCook KBRL 1450 11:45 a.m.
 Omaha KBON 1490 11:45 a.m.

NEVADA

Las Vegas KRAM 920 9:45 a.m.
 Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Laconia WLNH 1340 12:45 p.m.

NEW JERSEY

Atlantic City WMID 1340 12:45 p.m.

NEW MEXICO

Albuquerque KVER 1340 10:45 a.m.
 Clovis KICA 1240 10:45 a.m.
 Las Vegas KFUN 1230 10:45 a.m.
 Raton KRTN 1490 10:45 a.m.
 Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WROW 590 12:45 p.m.
 Auburn WMBO 1340 12:45 p.m.
 Binghamton WKOP 750 9:30 a.m.
 Buffalo WBNY 1400 8:45 a.m.
 Kingston WKNY 1490 12:45 p.m.
 New York WJZ 770 11:15 a.m.
 Oneonta WDOS 1400 12:45 p.m.
 Plattsburg WIRY 1340 12:45 p.m.
 Rochester WVET 1280 12:45 p.m.
 Syracuse WNDR 1260 1:00 p.m.
 Utica WKAL 1450 12:45 p.m.

NORTH CAROLINA

Burlington WBBB 920 12:45 p.m.
 Charlotte WAYS 610 10:45 a.m.
 Durham WSSB 1490 12:45 p.m.
 Fayetteville WFNC 1450 12:45 p.m.
 Greensboro WGBG 980 12:45 p.m.
 Hendersonville WHKP 1450 1:30 p.m.
 Kinston WELS 1010 12:45 p.m.
 New Bern WHIT 1450 12:45 p.m.
 Newton WNNC 1230 12:45 p.m.
 Raleigh WRAL 1240 12:45 p.m.
 Salisbury WSTP 1490 12:45 p.m.
 Wilson WVOT 1420 12:45 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 11:45 a.m.
 Fargo-Moorhead KVOX 1340 1:00 p.m.
 Grand Forks KNOX 1400 10:30 p.m.
 Minot KLPM 1390 12:15 p.m.
 Valley City KOVC 1490 12:15 p.m.

OHIO

Cincinnati WCPO 1230 12:45 p.m.
 Cleveland WHK 1420 10:45 a.m.
 Columbus WHKC 610 12:45 p.m.
 Dayton WONE 980 12:45 p.m.
 Hamilton WMOH 1450 12:45 p.m.

Marietta WMOA 1490 1:15 p.m.
 Sandusky WLEC 1450 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 11:45 a.m.
 Elk City KASA 1240 1:00 p.m.
 Enid KGWA 960 11:45 a.m.
 Muskogee KMUS 1380 12:15 p.m.
 Oklahoma City KOCY 1340 11:45 a.m.
 Okmulgee KHBG 1240 12:15 p.m.
 Ponca City WBBZ 1280 11:45 a.m.
 Tulsa KOME 1340 12:15 p.m.
 Woodward KSIW 1450 11:45 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
 Coos Bay KOOS 1280 11:00 a.m.
 Eugene KORE 1450 11:00 a.m.
 Klamath Falls KFJI 1240 11:00 a.m.
 Portland KPOG 1330 11:00 a.m.
 Salem KSLM 1390 11:00 a.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WJSW 1290 12:45 p.m.
 Bradford WESB 1490 12:45 p.m.
 Easton WEST 1400 12:45 p.m.
 Hanover WHVR 1280 12:45 p.m.
 Harrisburg WKBO 1230 12:45 p.m.
 Huntington WHUN 1400 12:45 p.m.
 Lancaster WGAL 1490 12:45 p.m.
 New Castle WKST 1280 12:45 p.m.
 Philadelphia WFIL 560 11:15 a.m.
 Pittsburgh KQV 1410 1:30 p.m.
 Pittsburgh WPIT 730 9:30 a.m.
 Pottsville WPAM 1450 12:45 p.m.
 Reading WRAW 1340 12:45 p.m.
 Shamokin WISL 1480 2:45 p.m.
 Washington WJPA 1450 12:45 p.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
 Woonsocket WWON 1240 12:45 p.m.

SOUTH CAROLINA

Charleston WUSN 1450 12:45 p.m.
 Columbia WNOK 1230 12:45 p.m.
 Dillon WDSC 800 12:45 p.m.
 Georgetown WGTN 1400 12:45 p.m.
 Greenville WESC 660 12:45 p.m.
 Newberry WKDK 1240 12:45 p.m.
 Orangeburg WRNO 1450 12:45 p.m.
 Walterboro WALD 1490 12:45 p.m.

SOUTH DAKOTA

Aberdeen KSDN 930 1:45 p.m.
 Sioux Falls KIH0 1270 11:45 a.m.

TENNESSEE

Chattanooga WAGC 1450 12:45 p.m.
 Columbia WKRM 1340 12:15 p.m.
 Johnson City WBEJ 1240 12:45 p.m.

Greenville	WGRV	1340	12:45	p.m.	Walla Walla	KUJ	1420	11:00	a.m.
Knoxville	WKGN	1340	12:45	p.m.	Wenatchee	KWNW	1340	12:00	noon
Memphis	WHBQ	560	12:15	p.m.	Yakima	KYAK	1400	12:45	p.m.
Nashville	WMAK	1300	11:45	a.m.	WEST VIRGINIA				
Oak Ridge	WATO	1490	12:45	p.m.	Bluefield	WKQY	1240	12:45	p.m.
Union City	WENK	1240	12:45	p.m.	Clarksburg	WHAR	1340	12:45	p.m.
Winchester	WCDT	1340	11:45	a.m.	Montgomery	WMON	1340	12:45	p.m.
TEXAS					Welch	WBRW	1340	12:45	p.m.
Alice	KBKI	1070	12:15	p.m.	Wheeling	WTRF	1290	12:45	p.m.
Amarillo	KAMQ	1010	11:45	a.m.	Williamson	WBTH	1400	12:45	p.m.
Bay City	KIOX	1270	11:45	a.m.	WISCONSIN				
Borger	KHUZ	1490	11:45	a.m.	Appleton	WHBY	1230	11:45	a.m.
Brownwood	KBWD	1380	12:15	p.m.	Ashland	WATW	1400	12:00	noon
Corpus Christi	KUNO	1400	12:01	p.m.	Beloit	WGEZ	1490	11:45	a.m.
Dallas	WRR	1310	1:00	p.m.	Fond Du Lac	KFIZ	1450	11:45	a.m.
El Paso	KSET	1340	10:45	a.m.	Janesville	WCLO	1230	11:45	a.m.
Galveston	KLUF	1400	12:45	p.m.	La Crosse	WLCX	1490	11:45	a.m.
Houston	KTHT	790	12:15	p.m.	Manitowoc	WOMT	1240	11:45	a.m.
Huntsville	KSAM	1490	12:15	p.m.	Medford (Wed.)	WIGM	1490	9:30	a.m.
Lubbock	KCBP	1590	12:15	p.m.	Rhineland	WOBT	1240	1:15	p.m.
Lufkin	KTRE	1420	12:15	p.m.	Wisconsin Rapids	WFHR	1340	11:45	a.m.
Pampa	KPDN	1340	12:15	p.m.	WYOMING				
Pecos	KIUN	1400	1:15	p.m.	Casper	KSPR	1470	10:45	a.m.
Perryton	KEYE	1400	11:45	a.m.	Lander	KOVE	1230	10:45	a.m.
Port Arthur	KPAC	1250	12:15	p.m.	Powell	KPOW	1260	10:45	a.m.
San Angelo	KTXL	1340	7:00	p.m.	Rock Springs	KVRS	1360	10:45	a.m.
San Antonio	KMAC	630	12:15	p.m.	CANADA				
Stamford	KDWT	1400	11:45	a.m.	Brockville	CFJM	1450	10:30	a.m.
Tyler	KGKB	1490	11:45	a.m.	Calgary	CKXL	1140	10:05	a.m.
Vernon	KVWC	1490	12:00	noon	Halifax	CJCH	920	10:00	a.m.
Waco	KWTX	1230	10:00	a.m.	Kentville, N. S.	CKEN	1490	2:15	p.m.
UTAH					Niagara Falls	CHVC	1600	10:30	a.m.
Logan	KVNU	610	10:45	a.m.	Peterborough	CHEX	1430	10:30	a.m.
Ogden	KLO	1430	10:45	a.m.	Prince Albert	CKBI	900	10:30	a.m.
Price	KOAL	1230	10:45	a.m.	St. John's (Thurs.)	VOCM	1006	9:00	p.m.
Provo	KOVO	960	10:45	a.m.	Vancouver	CJOR	600	10:45	a.m.
Salt Lake City	KALL	960	10:45	a.m.	Windsor, N. S.	CFAB	1450	2:15	p.m.
VERMONT					Winnipeg	CKY	580	10:15	a.m.
Rutland	WSYB	1380	12:45	p.m.	Woodstock	CKOK	1340	10:30	a.m.
Waterbury	WDEV	550	12:45	p.m.	Yorkton	CJGX	940	10:15	a.m.
VIRGINIA					EUROPE				
Front Royal	WFTR	1450	12:45	p.m.	"RADIO LUXEMBOURG" 11:15 p.m. (Monday) British Time				
Galax	WBOB	1400	12:45	p.m.	RADIO MONTE CARLO 8:45 a.m. (Italian language)				
Lynchburg	WWOD	1390	12:45	p.m.	ASIA				
Norfolk	WSAP	1490	12:45	p.m.	Formosa	BED33, 630 kc., BED22, 750 kc.			
Orange	WJMA	1340	12:45	p.m.	BED7, 6095 kc.	10:00 p.m.			
Richmond	WLEE	1450	10:45	a.m.	AUSTRALIA				
Roanoke	WROV	1240	12:45	p.m.	Geelong	3GL	222 metres	10:00	a.m.
Waynesboro	WAYB	1490	12:45	p.m.	Perth	6KY	227 metres	4:45	p.m.
WASHINGTON					Sydney	2KY	294 metres	8:15	a.m.
Bellingham	KPUG	1170	11:15	a.m.					
Centralia	KELA	1470	11:00	a.m.					
Everett	KRKO	1400	12:45	p.m.					
Olympia	KGY	1240	11:00	a.m.					
Seattle	KVI	570	11:00	a.m.					
Spokane	KNEW	1430	5:15	p.m.					

"Many shall see it, and fear [reverence], and shall trust in the Lord," continues the Psalmist. We know that ultimately the whole world shall be filled with a knowledge of the glory of God, but even now "many" see and appreciate the truth to some extent, while one here and there—those to whom the Lord "inclines" himself—embrace it in full consecration and run diligently for the prize of the high calling. To whatever extent an individual "sees" the truth and appreciates it, his reverence for the Lord is increased, and in that proportion he puts his trust in the Lord. And what a blessing that is in this time of distress upon the nations!

The Psalmist says, "Blessed is that man that maketh the Lord his trust." (Verse 4) Today, one after another of the things in which men have put their trust are failing. Their "idols" are crumbling, and, symbolically speaking, they are calling for the "rocks" and the "mountains" to fall on and protect them. (Rev. 6:16) What a joy, therefore, it should be to us if in singing the new song of praise to God, some hear and learn to put their trust in God, realizing that in the fulfilment of his promises alone will peace and joy come to the world.

His Thoughts

Yes, "many" are the wonderful works of God, and "many" are his loving thoughts to "us-ward." It was his thoughts to "us-ward" that led to the provision for lifting us out of the horrible pit and the miry clay of sin and death. He was thinking of us when he provided the "Rock" upon which our feet are now firmly established. It was to "us-ward" he was thinking when he made it possible for us to present our bodies a living sacrifice, with the assurance that our offering would be holy and acceptable to him through Christ Jesus our Lord.—Rom. 12:1

Our Justification

"Being justified by faith," Paul writes, "we have peace with God." (Rom. 5:1) While we were in the "horrible pit" we were alienated from God through wicked works. But "while we were yet sinners" God's "us-ward" thoughts made provision for our return to harmony with him, to enjoy peace with him. (Rom. 5:8) What a loving thought! It is beyond our ability to understand why Jehovah would make provision for our being at peace with him; but it is so, and by this loving thought of God alone we are overwhelmed.

THE DAWN

Paul explains that by justification through Christ "we have access into this grace wherein we stand, and rejoice in the hope of the glory of God." (Rom. 5:2) "Into this grace." What grace? That wonderful position of favor in which we "rejoice in the hope of the glory of God." We can't really grasp this at all. All we know is that God's thoughts were "us-ward" in making the provision, for the Apostle Peter explains that by the "exceeding great and precious promises" of God we are made "partakers of the divine nature."—II Pet. 1:4

The Holy Spirit

God has also given us his Holy Spirit—another evidence of his "us-ward" thoughts. And what does the Holy Spirit do for us? The Scriptures explain that by it we are begotten to a new hope of life; that we are anointed as members of the body of Christ and thus authorized to be servants of God; that the Holy Spirit witnesses with our spirits that we are the children of God, and by the Holy Spirit we are "sealed unto the day of redemption," or deliverance.—I Pet. 1:3; Rom. 8:16; Eph. 4:30

Yes, God does all these things for us, and more, through the operation of his Holy Spirit in our lives. By that Spirit we are guided in the narrow way; comforted in our sorrows; enlightened when the way seems dark; strengthened when weary; rebuked when wayward; and warned when in danger. And how wonderful is the Master's assurance that the Heavenly Father is more willing to give the Holy Spirit to those who ask than are earthly parents to give good gifts to their children.—Luke 11:13

God's Armor and Fortress

Even though our feet are firmly established upon the Rock, Christ Jesus, we are surrounded by enemies. Satan as a roaring lion is seeking to destroy us, and we have to contend against the opposition of the world and also against the foes within, that is, our own fallen flesh. But we need not fear. God's "us-ward" thoughts provided an armor—an "armor of righteousness on the right hand and on the left."—II Cor. 6:7

Paul tells us that we will need to put on this armor in order to stand in the evil day. (Eph. 6:13) It is the armor of truth, and it affords complete protection if put on and properly used. There is the "helmet of salvation"; the "breastplate of righteousness"; the "shield of faith"; the "sword of the Spirit, which is the Word of

God"; the girdle of truth, and for our feet there is the "preparation of the Gospel of peace." Could we ask for an "armor" more complete than this? Should we not be able to fight the "good fight of faith" victoriously with such a wonderful armor?

And not only has God provided an armor, but a "fortress" also. David wrote, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust." (Ps. 91:1, 2) Surely we can put our trust in the most High, for here we have another reminder of his "us-ward" thoughts, another indication that even before he "inclined" toward us and heard our cry for help, he made every provision whereby we might be victorious, might war a "good warfare" as soldiers of Jesus Christ.—I Tim. 1:18; II Tim. 2:3

The Throne of Grace

In his "us-ward" thoughts God knew that frequently we would need to commune with him in order to be reassured of his forgiveness and love, and to draw upon his grace to help in times of need. So he made provision for this—arranged that although sinful and imperfect, and by nature having no claims upon his grace, we could, through Jesus' name, come into his presence to seek forgiveness, as well as his guidance and strength.

And not only so, but through his beloved Son, our Heavenly Father outlined the manner in which we should pray, and the things for which we should ask. We can pray for the coming of his kingdom, and for our daily bread—material and spiritual. Through Christ we can ask for divine forgiveness, provided we forgive those who trespass against us. We can claim his promise not to lead us into temptation, but to deliver us from evil—the evil that threatens every day, and from this evil world in the "first resurrection," to live and reign with Christ a thousand years.—Rev. 20:6

Yes, God has promised to supply all our needs, and for them all we can pray. How loving were his thoughts "to us-ward" in making the provision of prayer! As new creatures it is our "vital breath." It is our line of communication whereby we keep contact with divine sources of wisdom and strength and courage to go on in the narrow way, to continue the "good fight" and to "press down upon the mark." Yes, "prayer keeps the Christian's armor bright,"

wrote the poet, and "even Satan trembles when he sees the weakest saint upon his knees."

Truly the Psalmist was right when he said that God's thoughts "to us-ward" are so many and varied that they "cannot be reckoned up in order," and are "more than can be numbered." In his love he thought of all our needs from before the time he called us, even until we reach the end of the way, and beyond that, provided "glory and honor and immortality, eternal life." (Rom. 2:7) He inclined toward us with mercy and love to forgive, to guide, to strengthen, to protect, to encourage, to comfort, to fill with joy, and to inspire with a heavenly hope. And daily, as he lifts up his countenance upon us to give peace and the assurance that his thoughts continue to "us-ward" he wants us to commune with him that we may become more intimately acquainted with him and thus rejoice the more that we are so richly blessed in being members of his family.

"Lo, I Come"

Verses 7 and 8 of the Psalm are quoted by the Apostle Paul and applied to Jesus. (Heb. 10:7, 9) They describe the Master's spirit of consecration—"Lo, I come: in the volume of the Book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Many of the Old Testament promises and prophecies concerning Jesus apply also to the members of his body; that is, they refer to the entire Christ company. It seems reasonable that the 40th Psalm is one of these. Jesus personally did not need to be lifted up out of a horrible pit and from the miry clay, but those who become members of his mystical body do thus need to be rescued from sin and condemnation; so he is represented as speaking for all those whom he "is not ashamed to call brethren."

And it was Jesus, the Head of this little company whom the Heavenly Father so specially loved, who set the example of full devotion to God, as represented by the expression, "Lo, I come . . . to do thy will." This also should be the spirit of our devotion. The loving-kindness of our God should induce us ever to be more determined that all our thoughts, words, and deeds will be such only as are in harmony with his will, hence pleasing to him.

It may be difficult, at times, for our faith to grasp the reality of the love of God, and the fulness with which his thoughts have been "to us-ward." In this connection it will help if we remember that Jesus, our Head, was the first to have this love bestowed upon

him, and that the Father's love for us is because we are members of The Christ body, all one with the Master. Jesus mentions this in his prayer on behalf of his body members, saying, "I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:26) Let us, then, not doubt that God thinks about us, loves us, and cares for us. He loved Jesus, who was daily his delight, and Jesus prayed that this same love be manifested toward us. Truly we are a favored people!

God's Loving-kindness Not Concealed

In the Psalm, Jesus is represented as saying, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." (Verse 10) How true this was of Jesus, the faithful and true Witness." (Rev. 3:14) It should be true of us; for he is our example, we are walking in his steps. And how can we keep from singing the praises of him whose "us-ward" thoughts have filled our lives with blessings so rich and so bountiful! And especially so since we have learned that he has also made provision for the ultimate blessing of all the families of the earth.

In the 92nd Psalm we read, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night." Truly this is a "good thing" to do. Indeed, it is the only thing we can do if we properly appreciate what the Lord has done for us. And what a joy it is to show forth his praises! And we can do this because he has put a "new song" in our mouths, the new song of truth and righteousness, the song of the divine plan of salvation for both the church and the world, the "song of Moses the servant of God, and the song of the Lamb."

It is a wonderful song, a beautiful story of divine love which seems each time we tell it more wonderfully sweet. Let us, then, not conceal this song in our hearts, but sing it aloud, and thus let the people near and far know how wonderful is our God, that his loving-kindness will yet be known throughout all the earth. Who shall not praise thee, O God, when thy righteous acts are made manifest!—Rev. 15:4

"Songs in the Night"

DECEMBER 1

My son, give Me thine heart, and let thine eyes observe My ways.—Proverbs 23:26

WHEN we give our hearts it includes all that we have and are in the highest and noblest and fullest sense. Whoever gives his heart to the Lord fully and unreservedly, gives his body, gives his worship and reverence and praise, and gives his earthly treasure, time, talents, influence, money—all—to be used in joyful service for the glory of the King. . . . To those who have already accepted the Lord's favor, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart, and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love him and so reverence his Son.—Z '06-15 (Hymn 114)

DECEMBER 2

Thy people shall be my people, and thy God my God.—Ruth 1:16

LET us with increasing light and knowledge and privilege make still further progress in all the fruits of the spirit of love. It is unsafe to neglect to have the Lord for our God, and to neglect to make his people our people. Acceptance of the Lord means ultimately a change in all of life's interests and affairs if we would abide in his love and favor. The sacrifice of earthly things may cost us tears and heartaches at first; but eventually we will be more than compensated—as was Ruth, only in higher, spiritual blessings.—Z '02-355 (Hymn 12)

DECEMBER 3

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

WHOEVER is faithful in speaking the Word of God from the Bible will have less and less attention from the worldly-wise. An ever increasing number of people are thinking of the works of creation as having come about by processes of evolution. More and more they are thinking that the Bible is not the Word of God; but that the apostles were merely deluded men, deceived men; that Jesus himself did not know what he was doing. They think that he was a good man, that doubtless God himself was with him, because of the good that flowed from his teachings. And yet they think that they could give forth better wisdom—these great teachers who would like to make a new Bible after their own heart. In our own day, the worldly-wise are looking from the wrong standpoint. They will not recognize what is now taking place until the sunlight of truth begins to flood the world. Then, turning about, they will perceive the real Sun of Righteousness, and begin to grasp the whole situation. We are glad that they will turn about and take a view of matters from a different standpoint. But all who are God's true children are ready to receive God's message from whatever source it may come to them.—Z '13-253 (Hymn 257)

DECEMBER 4

Happy is that people, whose God is the Lord.—Psalm 144:15

HAPPY are we if we realize the primary necessity for good desires and for the rejection of evil desires. Happy are we if, when the message of God's grace came to us as an opportunity of return to his favor, we promptly embraced and received at his hands justification by faith, through the merit of the precious blood. Happy are we if being thus swept and garnished and delivered from the power of the Adversary, we promptly recognized our

obligation to the Giver of all blessing and sought relationship with him. Happy are we if, learning of his willingness to accept the keys of our hearts, to accept our will, we should give it to him fully, completely, forever! Happy are we if we maintain this same attitude of heart purity and desire for the Lord's will instead of our own, and if more and more we allow the Spirit of the Lord to fill every nook and corner of our hearts and drive out, not only sin, but every worldly ambition, that we may be fully and wholly possessed by the Spirit of our Lord, the Holy Spirit! Happy are we if we continue to manifest meekness, gentleness, patience, long-suffering, goodness, brotherly kindness, peace, love, so that anything which would mar this heavenly bliss or quench this holy flame or offend our Master or lose us his smile, would be considered as indescribable disaster! Happy are we if the joys of the Lord thus continue in our hearts and rule our lives and make us joyful in our pilgrimage toward the heavenly city and its glories! Happy are we as we find the Spirit of the Lord working out through our hands and feet and tongue and every power to glorify the name of our Redeemer and to bless his children and as many others as possible of the groaning creation!—Z '08-364 (Hymn 205)

DECEMBER 5

Ye also, as lively stones, are built up a spiritual house.—I Peter 2:5

THE record tells us that the stones and timbers of the temple were brought to the spot all prepared, shaped, and marked for their several positions, so that the actual construction was a quiet one. We read that the parts came together without the sound of a hammer. The antitype of this is that the chiseling and polishing and preparing of God's saints in the present life and the marking of them for their several places, by which God sets the various members in the body as it hath pleased him, will leave the work of the first resurrection a very quiet one, so quiet that the world is not aware that it is now in progress. Thank God it is not yet finished, and there is yet hope and opportunity for some of the consecrated

now living to "make our calling and election sure," and by the final "change from glory to glory" to be placed in the great spiritual temple in the particular niche or position for which under divine providence we shall have been prepared. This resurrection "change" will make us all glorious and like unto our Lord and Redeemer, who is the express image of the Father's person.—Z '08-376 (Hymn 332)

DECEMBER 6

No weapon that is formed against thee shall prosper.—Isaiah 54:17

LET us as members of the house of Sons, accepted in the Beloved, take from our Father's Word in this text the strong consolation which he intends it should give us. Let our faith triumphantly sing, and our joy and rejoicing in the Lord know no bounds. According unto our faith it will be unto us. But while it will be on account of our faith that the Lord will approve of us, accept us, and bless us, he has, nevertheless, assured us in advance that where the tree of faith exists and grows, the character development, the fruitage of the faith will surely also abound, and that thus by our works (imperfect though they may be) we shall give evidence of the faith that is in us. Such a living faith may well cause rejoicing in the house of our pilgrimage, with this assurance that even the machinations of our enemies shall work out for us blessings, under our Heavenly Father's supervising care, wisdom, love, and power.—Z '02-232 (Hymn 149)

DECEMBER 7

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—I John 4:20

IN OTHER words, the measure of the love which fills our hearts will find expression toward our fellow-creatures who have need of our sympathy and attention, and if we show ourselves deficient here it will imply a deficiency of our love for our Creator. If, on the contrary, we are merciful to others, generous, kind, taking pleasure in doing what we can for the relief of our fellow-

creatures, especially to the household of faith, this will be an indication of the spirit which our Lord will appreciate and own if it be accompanied by a trust in the precious blood of Christ. Such merciful ones of the Lord's followers shall obtain mercy at the Lord's hands. He will deal gently with them, forgiving their blemishes and weaknesses in proportion as they have this spirit of generosity, forgiveness, toward those who trespass against them.—Z '06-203 (Hymn 165)

DECEMBER 8

Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.—Galatians 5:13-15

IN OUR text the apostle seems to imply that such a condition might arise even among the Lord's people that some would not only be wounded to the extent of being "bitten" by the harshness and slander of others, but that the tendency to retaliate more or less in kind would arise, and that it would mean a general conflict unworthy of God's children and more nearly resembling a fight among dogs. "Take heed that ye be not consumed one of another," urges the apostle. What if in our appreciation of the liberty that is ours, and of which we know through the Gospel, we should reach the point where we would be so contentious for our liberties, great and small, that we would consume some brother for whom Christ died! What if in injuring another the spirit of strife should so react upon us as to poison our own spiritual lives and we also should be consumed—lost as respects the gracious things to which the Lord has invited us and for which we have been running in the race! Let the apostle's words ring in our hearts, "Lest ye be consumed one of another." With this thought before our minds let us more and more put on the armor of God to fight against our own fleshly weaknesses and to fight for our dear brethren, assisting them by example and by precept

to war a good warfare also against the world, the flesh, and the Adversary.—Z '06-104 (Hymn 198)

DECEMBER 9

But be ye doers of the Word, and not hearers only, deceiving your own selves.—James 1:22

TO BE honored with a knowledge of the divine will and plan is a great boon, a great blessing; but it brings a great responsibility: "To whom much is given, of him shall much be required." We who have heard the voice of Him that speaketh from heaven, speaking peace through Jesus Christ; we who, on the strength of this message of forgiveness of sins, have been accepted in consecration as members of the body of Christ, we have greater responsibility than have others. To attain the glorious things to which we have been invited we must now make use of the privilege and show our appreciation by obedience to the terms of the covenant—presenting our bodies as living sacrifices to the divine service in faithful obedience to righteousness, and in endeavoring to assist others in the same course.—Z '06-98 (Hymn 65 A)

DECEMBER 10

God is our refuge and strength, a very present help in trouble.—Psalm 46:1

FORTUNATELY for us, this refuge is specially intended for those who are "new creatures in Christ Jesus," whose sinful course prior to coming to a knowledge of the Lord is accounted, not as intentional or wilful, but as of ignorance. Our responsibilities for wilful sin may, therefore, be said to begin with and keep pace with our knowledge of the divine law. Although acquitted as respects wilful sin whose penalty would be the second death, it is necessary that we continue to "abide in him"—that we do not put off the robe of Christ's righteousness. If we leave the city of refuge, if we abandon our trust in the precious blood which cleanseth us from all sin, we become liable again to the demands of justice and that without mercy. Divine justice is represented in the avenger, as divine mercy is represented in the city of

refuge, and he who would leave the city of refuge necessarily falls into the hands of justice; as again the apostle explains, "It is a fearful thing to fall into the hands of the living God"—to depart from Christ, to abandon the mercy and forgiveness which the Father has extended toward us, as culprits, through the Beloved One. . . . The entire arrangement is of God—Justice is the avenger of sin, and Christ is the refuge and deliverance; therefore while acknowledging the Lord Jesus and appreciating very highly his work for us, the redemption accomplished through his sacrifice and all the blessings which come from the Father through him, and thus honoring the Son as we honor the Father also, it is nevertheless appropriate that we should remember that all these blessings are of the Father through the Son.—Z '02-312 (Hymn 137)

DECEMBER 11

Thy faith hath saved thee; go in peace.—Luke 7:50

LET us bear in mind that it was not the woman's work that saved her and brought her the Lord's favor, nor the ointment, nor the tears, nor the kiss—it was the faith: "Without faith it is impossible to please God." (Heb. 11:6) According to our faith it shall be unto us. But let us not forget either that faith must work; that if it does not work it is a sure sign that it is dead. So surely as we have the true faith in the Lord, so surely good and honest hearts will bring forth worship, praise, honor, to our Master and Redeemer. These conditions of our hearts will surely manifest themselves as did the woman's, by tears, by services to the feet of the Master, by an anointing of the most precious perfume that we can bring.—Z '06-123 (Hymn 174)

DECEMBER 12

He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4:4

OH, HOW wonderful that the great Creator should condescend not only to redeem sinners, but to urge, to entice them to receive his bounties and blessings! From the time the consecration begins a measure of the Holy Spirit is

granted, that the consecrated one may, by application—by hungering and thirsting for the words which proceed out of the mouth of God, and by feeding upon them—be enabled to "comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." Ah, yes! those who have heard and have fed upon "the words which proceed out of the mouth of God" thus far, find indeed a new life begun, a new vitality, a new energy—new hopes, new aims, new ambitions. "Old things are passed away," everything is tinged with the glories of the heavenly things which "eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive"—the things which God hath in reservation for them that love him—an understanding and appreciation of which God, in some measure, gives to such by his Spirit, which "searcheth all things, yea, the deep things of God." —Z '02-246 (Hymn 21)

DECEMBER 13

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—I Corinthians 15:58

THE Lord is able to carry us through, and he will do it, if we do our part. But the terms on which the Lord has received us are that we purpose to abide faithful. Hence everything depends on our holding fast to this faith which we have professed, without wavering, without harboring any doubts and fears; and the basis of our faith in our ultimate triumph is the assurance that "he is faithful that promised." We know that in the Bible there are "exceeding great and precious promises" for us. While the Lord tells us that there is nothing in ourselves that we can depend on, he assures us that his grace is sufficient, that his strength is made perfect in our weakness. We have only to lay hold upon it. If therefore we hold fast to our faith, we may obtain all that God has promised. He will be faithful; he will not disregard his promises; he will do all that he has said.—Z '15-167 (Hymn 180)

DECEMBER 14

Set a watch, O Lord, before my mouth; keep the door of my lips.—
Psalm 141:3

OUR text presents an important thought. The Lord's people find the tongue the most difficult member to bring into subjection. And if the prayer be sincere, from the heart, it will imply that the petitioner is doing all in his power in this direction himself while seeking the divine aid. And the divine aid comes in line with this lesson, and assures us that the lips are not at fault, that it is the heart that needs a completion of the regenerative work of the Holy Spirit, for "out of the abundance of the heart the mouth speaketh." The lesson here is that whatever difficulty we have through our lips needs correction, at the heart. We need to get our hearts more in accord with the heart of the Almighty—more in tune with the gracious elements of the divine character, represented not only in justice toward others, but additionally in mercy, love, kindness, and benevolence towards all.—Z '06-82 (Hymn Appendix K)

DECEMBER 15

Be ye therefore followers of God, as dear children.—Ephesians 5:1

OUR exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval. This seems to be the thought of the apostle when he urges us to lay aside every weight and entanglement that we may run with patience the race set before us, looking unto Jesus, the Author of our faith, until he shall have become its Finisher. Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange as wisely as possible our temporary affairs and interests in accordance with the reasonable demands of others respecting the same, and let

us then faithfully persevere to the end of the racecourse.—Z '06-46 (Hymn Appendix G)

DECEMBER 16

The good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.—Luke 8:15

THE "good ground" class of this parable is ground where the soil is not only good, but cleared of all noxious weeds which would prevent the proper growth of the wheat seed. This condition represents entire consecration to God. Everything which would hinder has been cast out. The cares of this life are not permitted to enter this heart and choke the Word. Such a one has made a bona fide contract with the Lord and knows when he is keeping it; and he will keep it. He has the proper quality or depth of character and more or less of ability. And there is the special trait of thorough honesty, loyalty.—Z '15-229 (Hymn 150)

DECEMBER 17

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?—
Romans 8:24

WHAT shall we say of the salvation which is come to those who have truly accepted Christ as their Savior, and who are today rejoicing in him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the apostle calls the salvation by hope. We are not saved actually; we are still surrounded by sin, pain, sighing, crying, and dying; the curse is not yet rolled away. All that the best of the Lord's people have received is salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor, and immortality of the divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incident to the curse upon the race.—
Z '06-12 (Hymn 124)

CHRISTIAN LIFE AND DOCTRINE

DECEMBER 18

For He shall give His angels charge over thee, to keep thee in all thy ways.—Psalm 91:11

OUR text has a good message for us all. Whatever may be the difficulties of the Lord's children in the near future, there will be a special comfort in remembering that the Lord is able to make full provision for all his true hearted ones, and that he will do so. He will continue to use these agencies, and there will be the strengthening of his people to the end of the way. If there are any who will not be thus led, it must be because there is something wrong in themselves. We should each see to it that we are of the "thee" class. "No evil shall come nigh thee." (Psalm 91:10) That will mean divine protection to the very end of our course.—Z '15-377 (Hymn 328)

DECEMBER 19

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psalm 27:14

COURAGE, fortitude, persistency, in the service of the Lord are very necessary to the child of God. Such traits are needful even to the world. Whoever lacks these qualities of character is pretty sure to make poor success in life. Lack of courage, lack of hope, is one of the chief causes of failure in the world. Our text, however, calls attention, not to the world, but to those who belong to the Lord. The precious promises of God's Word, which are only for his people, those who are wholly his, give these every reason for hope; they have full authority to be strong and of a good courage. The children of God will have trials and experiences similar to those of the world, besides experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as to the world, but are under the direct supervision of the Lord.—Z '15-190 (Hymn 313)

DECEMBER 20

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11:6

FAITH and obedience are like our two feet. We put one forward, and then the other, and then the first one forward; and so we develop in faith by continuing in the spirit of obedience, following on wherever the Lord points the way. "We walk by faith and not by sight." But we have good, tangible evidences all along our heavenward journey. Outside of all other evidences, the true Christian has in his own personal experiences abundant proof of our Father's love and care. The Master said, "Are not two sparrows sold for a farthing? and not one of them shall fall upon the ground without your Father. . . . But ye are of more value than many sparrows." (Matthew 10:29) As he progresses in the narrow way the child of God comes to learn the fulness of meaning in these words of our Lord.—Z '15-199 (Hymn 174)

DECEMBER 21

Do all things without murmurings and disputings.—Philippians 2:14

IN FOLLOWING the Master in the narrow way, we are not to murmur as we go, finding fault with its difficulties and its narrowness; nor are we to dispute respecting it, nor to seek to have any other way than that which divine providence marks out before us. On the contrary, we are to realize and believe that the Lord knows exactly what experiences are necessary to our development in the school of Christ; that he is supervising our experiences for our highest good and his glory, that he is not forgetful of his promises to those who are his, but will, as he has promised, cause "all things [that come to us in the line of faithfulness] to work together for good" to us. And even our blunders or stumblings, if properly received, will be overruled for our blessing.—Z '15-363 (Hymn 134)

DECEMBER 22

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.—Hebrews 12:5, 6

IN THE difficult course before us, and in view of all the dangers that beset us, the pitfalls laid for our feet, the weakness of our own unaided efforts, how blessed is the promise of our Father in heaven to give the Holy Spirit

to them that ask him; how precious the assurance that if we are filled with the Spirit we shall not fulfil the desires of the flesh, but shall be enabled to mortify the deeds of the body that we may live! How necessary it is to live very near to the Fountain of all grace, to pray without ceasing, and to watch with perseverance! If at times we know not whether to turn to the right or to the left, know not wherein to walk, let us lift our hearts to the Lord, and wait before him, remembering the divine assurance, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." "In all thy ways acknowledge him, and he shall direct thy paths." (Psalm 37:4, 5; Proverbs 3:6) Thus his dear voice brings comfort, strength, rest, in the midst of all the cares and perplexities of the way. "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Z '15-357 (Hymn 208)

DECEMBER 23

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

THE pride mentioned in our text is not due to ignorance. It is too great an appreciation of self. All such pride, the Lord tells us, is an abomination in his sight. This is not merely that God does not like it, but that there must be a reason why he abhors it. No creature has any real cause for pride. As the apostle asks, "What have we that we have not received from the Lord?" We have absolutely nothing. If we had ten talents instead of one, our ability would be nothing to be proud of; we did not produce these talents. On the contrary, they were given to us. But to display the talents or to boast about them would show that we thought they were our own, and that we were proud because of our possession of them. No man has a right to be proud because of receiving something from another. To that extent he is a debtor, a recipient. In the case of humanity, we are all recipients of the Father's favor. All of the blessings of life—both temporal and spirit-

ual—are of divine provision for us. And if we have many of these blessings, there is still no occasion for pride. Pride implies self-sufficiency.—Z '15-174 (Hymn 198)

DECEMBER 24

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

WE SEE the wisdom of the scriptural exhortation that the heart needs constant attention, because there are such important, vital issues in respect to it. And we see the wisdom in warning of the danger of permitting the mind and the conscience to become defiled and impure. Some might say, "I will be very careful about every word I speak." Very well so far. But to keep the tongue would not alone be sufficient to get eternal life; for the heart might be quite different from the tongue in some cases. One might be able to speak very smoothly, yet have a deceitful, impure heart. Again one might say, "I will watch my body, and not sin with it." But that would not be enough. We must get down to the source. The Lord is looking at the desires, the intentions of the heart, in his people. This needs special watching, because the heart is the battleground, so great are the issues from it—life or death. If life, then we desire that we may have the highest place that God is willing to grant us. And it is ours by meeting the conditions.—Z '15-247 (Hymn 145)

DECEMBER 25

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.—Isaiah 9:6

THE birth of Jesus, to be rightly understood and esteemed, must be considered from the standpoint of a gift of love divine. Any other view of the matter is merely the casket without the jewel. The Scriptures give us the key to the thought: "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 world was un-

der sentence of death; mankind had been dying for more than four thousand years. God had pitied humanity from the first. Yea, before sin entered, divine wisdom saw the end, and would not have created man, or would not have permitted the condition which led to sin and the sentence of death, had divine wisdom not foreseen and arranged in advance for human redemption. God had purposely arranged the matter so that it would require the death of a perfect man to redeem Adam and the race which lost life in and through him. God knew from the beginning that no such perfect man could be found, because all men were of adamic stock and had a share in adamic weakness, imperfection, and condemnation. From the beginning God in the divine plan contemplated that the Only Begotten of the Father, the Logos, the active agent of divinity in the work of creation, should be granted the great privilege of being man's Redeemer, and thereby securing a great reward—"Glory, honor, and immortality," the divine nature, through a resurrection from the dead. The primary step in man's recovery necessarily was that the Logos should be made flesh and dwell among us and taste death, by the grace of God, for every man. (John 1:14; Hebrews 2:9) It is this first step that we celebrate at this season of the year—the birth of Jesus. He who was rich for our sakes became poor, that we through his poverty might be reclaimed.—Z '12-360 (Hymn 144)

DECEMBER 26

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.—I John 5:18

THIS thought of setting a watch over ourselves, of keeping ourselves so that the wicked one cannot touch or injure us, suggests another thought: The Lord himself is the great center of righteousness, purity, truth. All who are on the side of righteousness, purity, truth, will shun sin, will have no fellowship with it; for even if we should not really enter into sin in act, if we have any sympathy with

it, we would be to that extent out of harmony with the Lord. . . . In proportion as we live near to the Lord, we are under divine protection. In proportion as we waver in our loyalty, we come nearer to the Adversary. One might thus endanger himself without actually sinning. His heart might still be true to the Lord, yet he might be touched by sin by being involved with others in some way. Therefore the Word of God warns us to watch our actions, to watch our companionship, our conduct, to abide "in the secret place of the most High," to "make straight paths for our feet," lest that which is weak and lame be turned out of the way. Rather, let it be healed, by keeping very close to our God, as far away as possible from the point of danger.—Z '15-237 (Hymn 145)

DECEMBER 27

Pray without ceasing.—I Thessalonians 5:17

WHEN we come to know that the Holy Spirit is the influence, the disposition of God, then we know what we are praying for. We want more and more of the Holy Spirit of God, that it may make us more gentle, more kind, more loving; we want more and more of the mind of Christ (mind and Spirit being used here interchangeably). We realize that we must strive to have this mind of Christ. If we day by day cultivate the spirit of the devil, we cannot expect ever to attain the mind of Christ. If we determinedly cultivate the Spirit, the mind of Christ, then the spirit of the Adversary can gain no entrance into our hearts; and we shall become more and more sound in mind. We come to know more and more the perfect will of God as we are filled with his Spirit. Thus we are being prepared for an abundant entrance into the everlasting kingdom.—Z '15-185 (Hymn 104)

DECEMBER 28

The end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned.—I Timothy 1:5

WE MAY never attain to the place, while we are in the flesh, where we shall say no word, do not act, to hurt

a brother. We all have imperfections that we are striving against. But "the Lord looketh upon the heart," and not at the imperfect execution. If he sees the earnest endeavor to do his will, he will cover the deficiencies and imperfections with the merit of our Savior. If we make a mistake, we are to be glad to rectify it and to make proper apologies and reparation—assuring the brother that we did not mean to hurt his feelings. Or, if under temptation we felt less concern than we should about wounding him, we should ask pardon, confessing our sorrow, and then confess our fault at the throne of grace, asking forgiveness in Jesus' name. If, then, we hope to be of those who will be granted a place with Christ in his throne, let us see to it that by his grace we attain the end of the commandment, the end of the Law, as given to the new creation. Let it be "love out of a pure heart, and a good conscience, and an undissembled faith"—a love which inspires to the willing, joyful sacrifice of every earthly hope and ambition, and which gladly lays down even life itself for the brethren, that we may be accounted worthy of the heavenly inheritance awaiting the "more than conquerors."—Z '15-264 (Hymn 165)

DECEMBER 29

It is high time to awake out of sleep: for now is our salvation nearer than when we believed.—Romans 13:11

IT IS possible that some, even of the fully consecrated children of God, surrounded with the cares of this life, or weary of the struggle against sin and evil, or somewhat beguiled by the present things of time and sense, may have become more or less drowsy, and so stand in special need of the stirring exhortation which the apostle in this connection gives to the church—particularly appropriate today: "It is now high time to awake out of sleep"! It is time for earnest, searching self-examination, for a more diligent watching to see that we do not allow the things of this "present evil world" to absorb our thoughts and energies to the imperiling of our heavenly hopes, so soon to be realized if we remain wholly faithful to the end. It is highly im-

portant that we seek for a still closer walk with God, a more intimate fellowship with him, a more thorough self-abnegation, a more diligent cross-bearing, a more faithful conformity in every respect to the whole will of the Lord concerning us. And this will of the Lord, we know, is not unreasonable, and his grace sufficient is promised for every day, every hour, every moment!—Z '15-283 (Hymn Appendix I)

DECEMBER 30

He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.—Psalm 91:15

THE Lord is ever with his people; therefore they should not be discouraged. His children have the comfort and assistance of the letter of the truth and the spirit of the truth. But they have all these blessings only in proportion as they are willing to exercise faith; for the glories promised are not yet theirs in reality; these are theirs only by promise now, "I will deliver him and honor him." The deliverance of the Lord's saints, in the fullest sense of the word, will be by their participation in the first, chief resurrection. Our Lord Jesus was delivered from all his trials and afflictions when he was raised from the dead. The promise to the church also is that we shall be delivered when our resurrection "change" shall come to us. "Sown in weakness," we shall be "raised in power"; sown an animal body, we shall be "raised a spiritual body." This will be the full deliverance, and with it will come the promised honor and exaltation. There are deliverances, of course, for the children of God at the present time, according to our need. And the Lord gives us a certain kind of honor, but not usually the kind of honor that the world appreciates. This honor may come mixed with such tribulation as would make it not desirable in the world's eye. But the honor that will come to the saints in the end will be such as all will know and will appreciate. All the members of Christ will share in the kingdom glories and honors with their Head. He and the mem-

CHRISTIAN LIFE AND DOCTRINE

bers of his body glorified will reign in the Father's kingdom, and will be associated together throughout all eternity in the great work of God.—Z '15-258 (Hymn 149)

DECEMBER 31

When He giveth quietness, who then can make trouble?—Job 34:29

HOW precious are such assurances when the soul is painfully conscious of its infirmities, of its utter inability to fully measure up to the perfect law of righteousness! How blessed it is to know that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel! If we come daily to him for cleansing, through the merits of our Redeemer, our failures are not imputed to us, but freely forgiven and

washed away. The perfect righteousness of our Savior is our glorious dress, arrayed in which we may come to God with humble boldness, courage—even into the presence of the great Jehovah, the King of kings and Lord of lords. If thus God ignores the infirmities of our flesh, and fully receives us and communes with us as his dear children, we should so regard one another, considering not and charging not against one another the infirmities of the flesh, which each humbly confesses, and which they, like us, are earnestly endeavoring to overcome by the grace of God, to the best of their ability. To each one of the Lord's true children the words of the apostle apply: "If God be for us, who can be against us?"—Z '15-345 (Hymn 201)

WEEKLY PRAYER MEETING TEXTS

DECEMBER 7—"When He was reviled, [He] reviled not again."—I Peter 2:23 (Z. '01-298. Hymn 197)

DECEMBER 14—"Blessed are the merciful: for they shall obtain mercy."—Matthew 5:7 (Z. '01-332; '00-70. Hymn 95)

DECEMBER 21—"Who is worthy?"—Revelation 5:2 (Z. '02-333. Hymn 167)

DECEMBER 28—"He shall drink of the brook in the way: therefore shall He lift up the head."—Psalm 110:7 (Z. '02-14. Hymn 151)

Every week groups of earnest Christians throughout many parts of the world meet together for prayer, praise, and testimony, using these texts as a basis for their meditations. There may be such a gathering in your district; if so, we will, upon request, be glad to inform you concerning the time and place.

*Lo, the days are hastening on
By prophet bards foretold,
When with the ever circling years
Comes 'round the age of gold;
When peace shall over all the earth
Its ancient splendor fling,
And the whole world give back the song
Which now the angels sing.*



Universal Peace

Luke 2:14 reads: "Glory to God in the highest, and on earth peace, good will toward men." You have referred to this text as a proof that universal peace is to be established on this earth. To me this appears hopeless. Do you not see in this text a promise of peace within the hearts of those who are "men of good will"; for do not Christians now enjoy such peace of heart?

THE account of the Master's birth as it was heralded to the shepherds of Bethlehem is an assurance of peace to all those whom God favors, either in this age or in the age to come. The Christian who is devoted to the Lord enjoys a peace of heart that the worldly person does not have. The Master promised him this, saying: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) This gift of peace is beyond human understanding, but every Christian knows that such peace is able to keep the heart and mind at rest amidst the storms of life.—Phil. 4:7

But to see no more than this in the angel's message is to miss a great truth. In verses 10 and 11 we read: "And the angel said unto them, Fear not: for, behold, I bring unto 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." We cannot restrict the blessings which come through the Savior to the church alone, for the record is clear that they will be extended to "all" people. One of these blessings is peace.

None should permit the erroneous teachings of the creeds to hinder an appreciation of the extent of the joy and blessing and peace that will result from Jesus' being the Savior of us all. The Prophet Isaiah, under inspiration of the Holy Spirit, glimpsed the far-reaching result of Christ's reign when he recorded the prophecy which is so often heard at Christmas time: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

Surely our Master wished to impress us with the hope of peace to come to all those who accept him in the future age, when he taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

As another assurance that universal peace is not "hopeless," the Psalmist says; "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Ps. 46:9, 10

The Spirit of God

John 16:13, 14, reads: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." If, as you state, the Holy Spirit is not a person, but merely the power of God, why is the personal pronoun used constantly in this text when referring to it?

IF IT were not for the general misunderstanding that the Holy Spirit is a person, it would be easy to comprehend why the Scriptures use the masculine pronoun in referring to the Spirit of God. God is always spoken of in the masculine and this is proper as he is the Author and Source of all life. It is also proper to attribute to his power, his influence, his Holy Spirit, the same masculine gender. But this should not be used in an effort to prove that the Holy Spirit, the power of God, is another person, another God, or another part of a triune God.

In this text, the Greek word from which the English word "he"

is translated is the word **ekeinos**. This word with equal authority can be translated "it," and is so translated in I John 5:16. And the Greek word "**heautou**" translated in this text, "himself," in nine other texts is translated, "itself."

The sooner we, as Christians, realize that the doctrine of the Trinity came into Christian teachings as a compromise with heathendom, and paganism's multiplicity of gods, the sooner we will be able to appreciate the clear expression of the Apostle Paul, as he records the fundamental truth in these words: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:6) The Holy Spirit is the Heavenly Father's holy power, his influence used to accomplish his purpose in all things. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14

Enlightenment Necessary

In Romans 10:13 we read: "For whosoever shall call upon the name of the Lord shall be saved." This text is such a plain statement that it seems impossible of misunderstanding. Does it not teach that whosoever wills has an opportunity for salvation in this life? Why, then, do you not so teach?

MANY, like our questioner, have read this text and have understood it to teach that everyone, everywhere, from father Adam until the present time, has had his opportunity to obtain eternal salvation.

We do not believe this text warrants any such conclusion because of the text which follows; for the Apostle Paul continues his statement by saying: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The Gospel of salvation was not preached at all before Jesus came, for of him it is written that he "hath abolished death, and hath brought life and immortality to light through the Gospel." (II Tim. 1:10) And since the first advent, millions more have died without having even heard of Jesus Christ. Even now thousands die every day who have never heard of the Savior of mankind, and yet it is written: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Another thing that should be noted is that the text does not state that everyone has the opportunity in this life to call upon the Lord, but merely that "who-soever" does call upon his name, the same shall be saved.

To fully comprehend the apostle's thought in this text we must consider his discourse as a whole. In Romans, chapters 9, 10, and 11, he is reasoning from the prophecies of the Old Testament, showing that these prophecies teach that the Gospel is to be preached to all the world, not to Israel only, as some of the Jewish converts had imagined.

Before the conversion of Cornelius, who was a Gentile, the

Jews held a special place in the divine purpose for the selection of the church, but because of their unbelief, and their rejection of the Master, this favor was lost to them, and the Gentiles were given the privilege of sonship. This, of course, did not mean that after favor was extended to the Gentiles, no Jew, as an individual, could be called of God, and in turn call upon the name of the Lord and receive the blessings of sonship; for in Romans 10:12 we are told that there is "no difference between the Jew and the Greek [Gentile]: for the same Lord over all is rich unto all that call upon him." But let us keep in mind that underlying their calling upon the Lord during this Gospel dispensation rests the great truth that first they must be called of God, made "partakers of the heavenly calling."—Heb. 3:1; I Cor. 1:26-31; Eph. 4:1-4

How thankful we should be that salvation is not only for those who are "called to be saints" during this Gospel age. (Rom. 1:7; I Cor. 1:9) When the church is complete, this "Gospel of peace," these "glad tidings of good things" will be preached to every creature, and then the scripture will be fulfilled which says: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17

Paul's Thorn in the Flesh

II Corinthians 12:7, reads as follows: "And lest I should be exalted above measure through the

abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." What was the Apostle Paul's "thorn in the flesh"?

WE DO not know with certainty what the apostle referred to when he spoke of his "thorn in the flesh," for nowhere in the Bible is this information given. It has been surmised, and we think with some logic, that he may have referred to his poor eyesight, which was the source of much trial and many insults. As Saul of Tarsus (which was his name before his conversion) was on the road leading to Damascus, where he was going in order to persecute the Christians in that place, the Lord appeared to him as a great light, "above the brightness of the sun" (Acts 26:13), and for three days he was blind, after which he received his sight again, but we are not assured that his sight was completely restored.

There are several reasons why it is believed that the Apostle Paul had poor eyesight. Although an educated man, he seldom wrote his own epistles. A notable exception was his letter to the Galatians; although much shorter than some of the others, he said concerning it: "Ye see how large a letter I have written unto you with mine own hand." (Gal. 6:11) Some translators believe this verse to be an apology for using such large characters in writing, as is done by those who are semiblind. This verse in Moffatt's translation reads: "See what big letters I

make, when I write you in my own hand."

Another text which leads to the conviction that his poor eyesight was his "thorn in the flesh" is Galatians 4:13-15, which reads: "Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." This text has meaning only as we recognize that his eyesight was defective.

Far more important than being sure of what was his "thorn in the flesh," is to be able to learn, in his victory, a lesson for our own good. The apostle had compared the "abundance of the revelations" which he had received, with the reproaches and insults which had come to him as a result of his "thorn in the flesh," and had learned that when he was weak within himself, he looked to the Lord and received strength; and so, he concluded: "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me."—II Cor. 12:9

Let us use the apostle's experience for our own benefit. When we have peculiar trials, whose necessity is not clearly discerned, let us also claim the promise: "My grace is sufficient for thee: for my strength is made perfect in weakness."—Verse 9

"More Blessed to Give"

THE Apostle Paul quotes Jesus as saying that "it is more blessed to give than to receive." (Acts 20:35) These words of the Master have been much misused by those who, because of a wrong conception of the Lord's service, suppose that he wants them to beg for money in his name. Although we do not know the circumstances under which Jesus spoke these words, there is quite a possibility that he was not referring specifically to the giving of money, but discussing the matter of giving as a principle—a principle which reflects the divine quality of love. When this principle is operative in the lives of the Lord's people, whether their giving is of money, or time, or strength, or influence, or sympathy, or in some other way, it has always proven to be "more blessed" than merely to be the recipients of favors from others.

At this season of the year, millions experience the blessing that results from giving, while those who know the Lord and are acquainted with his plan are reminded of how wonderfully the divine principle of giving was manifested by our Heavenly Father in sending his beloved Son to be the Redeemer and Savior of the world. These also see this principle of divine love exemplified in Jesus, in that he willingly gave his life for us. Being rich in the glory which he had with his Heavenly Father before the world was, he became poor, that we through his poverty might become rich. We who are following in his footsteps, seeing the Heavenly Father's spirit of giving thus exemplified, endeavor to be like Jesus and like our God; and in this effort we find joy—the joy of the Lord, the joy that comes from thinking first of others and of what we can give or do to bring blessings into their lives.

We know, of course, that December 25 is not the correct date of Jesus' birth, as he was born at approximately the first of October. However, this does not prevent our rejoicing in the love of God which prompted such an "unspeakable gift," nor should it hinder us from appreciating the display of good will that seems spontane-

ously to influence so many at this season of the year. While we know that much of it is merely in the nature of a veneer, yet while it lasts it helps us to appreciate in some measure what the world will be like when genuine good will fills the hearts of all, not for a few days only, but for all time.

While we should appreciate the noble qualities of those with whom we come in contact, and should do good unto all men as we have opportunity, our chief concern during the Christmas season, as at all other times, should be along spiritual lines, and our greatest privileges of service are those which pertain to the truth and our brethren. Just as it gives one great joy to realize the happiness that a simple gift may bring to another, a still greater and more abiding blessing is ours in knowing that in some small way we have helped to enrich the life of another with the truth, with a knowledge of the love of God as manifested through the divine plan of the ages.

When we associate the Christmas spirit of giving with our privileges in connection with the service of the truth, we realize that it is something that can and does last for more than a few days, that the "more blessed" experience of giving is a continuous well-spring of joy which makes the Christian's life a happy one all the year round. Indeed, our joy now should be a deeper one because of knowing that throughout the year our sacrifices have helped to gladden the hearts of others with a knowledge of the truth.

We cannot do otherwise than thank God and rejoice as we look back over the experiences of the year now drawing to a close, for the spirit of giving, and especially of co-operation in giving, has resulted in many thousands learning something about the love of God as revealed through the divine plan. Nearly ten thousand of these have, within the year, subscribed to The Dawn, and are now regular readers of the truth as well as listeners to the "Frank and Ernest" broadcasts. There is none of us who would not make almost any sacrifice in order to help just one person grasp even a portion of the truth, but by our united efforts this blessing has been brought to many thousands. Should not the knowledge of this fact be as a wonderful Christmas gift to all of us, and does not the joy which comes from this knowledge more than confirm the words of the Master that it "is more blessed to give than to receive"?

As all the friends know, the kingdom message is now going out weekly over the Mutual Network. Counting those in Canada and Europe, and the non-network stations in the United States,

there are now 350 stations broadcasting the truths of the divine plan every week. Surely this is a great joy to the hearts of all who love the truth and want others to know about it! Only by the Lord's overruling providences and blessing could this be done. The impelling power of the Lord's Spirit filling the hearts of his people has made this wide witness of the truth possible. How glad we are to be numbered among those to whom the Lord has given this honor.

Opportunity in Asia

And now another door has opened—or, we might better say the same door of service has opened wider. In the Lord's providence, the opportunity has been offered to broadcast the "Frank and Ernest" programs over three very powerful stations on the Island of Formosa. These stations are controlled by the Chinese Nationalist Government, but a limited portion of their time has been allotted to American sponsored broadcasts, and the "Frank and Ernest" programs were among the limited number accepted.

These programs will be in English, and identical with those heard in America. The Formosa stations can be heard all over China, Japan, and Korea; also, and especially well, in the Philippine Islands. In all these countries there are many thousands who speak English, many of whom are professing Christians who learned the English language from missionaries. In addition to these thousands of natives who will hear and understand, there are also throughout this whole vast area many thousands of Americans and Britons who are serving either as missionaries or army personnel, and others living there on account of business interests, etc. Large numbers of these are regular listeners to "Radio China," as these Formosa stations are called.

As all know, Hong Kong, China, is a British Crown Colony, and a large proportion of the population is British. These will now be reached by the kingdom message. One of the stations on Formosa which will carry the programs, broadcasts on a shortwave band, and should be heard in India. Indeed, there is a radio station right on the border of India on which time is available, if we see the way clear to take on the extra load. As for the Formosa stations, they will begin broadcasting the kingdom message some time early in December—or as soon as transcriptions arrive. The time will be 10:00 P. M. Sundays, Formosa time; and 9 P. M., East China Coast Time; which we think is very favorable for that part of the world.

TALKING THINGS OVER

The indications were so clear that the Lord was opening the door for the truth to be heard throughout much of Asia, we felt that, although it involved additional costs, we would by faith enter the door, believing that the funds would be available to continue the witness there as long as it was his will.

The Message Reaching Italy

Some time ago mention was made of the opportunity to broadcast the kingdom message into Italy in the Italian language. The arrangements for this effort are now completed. The contract has been signed with Radio Monte Carlo, and the first Italian translations of "Frank and Ernest"—"Franco and Onesto"—have been recorded, and should be on the air by the first of December. Radio Monte Carlo is heard wonderfully well in Italy—just as we hear our own local stations—thus many there will have their first opportunity to hear the truth.

Only since the close of the second global war has there been any freedom in Italy for the truth to be heard. Considerable Italian truth literature has been sent into Italy during recent years, and there are now several classes of Bible Students over there. These—all very young in the truth—will be nourished and encouraged by the broadcasts from Monte Carlo in addition to the fact that a general witness will be given. Again we say, it is the Lord's doing.

Neither human wisdom nor influence could open these doors of opportunity for broadcasting the kingdom message. We "stand all astonished with wonder" as we realize what the Lord is doing. And, trusting him to lead and strengthen us as he indicates each new step, let us unitedly, and with our only desire that of glorifying him, enter these doors of opportunity, rejoicing in every additional privilege of showing forth the praises of him who has called us out of darkness into his marvelous light.

The Broadcast Schedule

In order to save space, the broadcast schedule which appeared in the October issue of *The Dawn*, and the more complete listing which later appeared in the *Bible Students News*, did not show the frequencies of the stations. We have received many requests that the kilocycles of each station be shown, so this will be done from now on. In the center of this issue will be found the up-to-date schedule, including the foreign stations which now carry the mes-

sage. This schedule may be removed if desired, without interfering with the sequence of the article which carries through the center pages of *The Dawn*. Due to the amount of space it requires, we will not publish this schedule every month—possibly not more than every third month. However, for those who may have use for them, additional copies of the schedule are available.

We continue to get wonderfully encouraging reports from the friends who are able to visit those who have requested literature. This work has in many instances been a great blessing to those visited, and because it is more blessed to give than to receive, it has been even a greater blessing to the brethren who have made the calls. Perhaps there are more who could be enjoying the rich blessing of giving in this way.

Another Year

So we come to the end of another year, a blessed year of rejoicing in the Lord and in the privilege of working together in his service. We know not what 1951 holds for us in the way of experiences. There will be many joys, and there will be trials also. Let us pray that the Lord will keep us humble in our joys and patiently faithful in our trials. And may our faith ever be strong to believe that the Lord knows exactly what is best for us, and that he will give his very best to those who leave the choice with him.

While we cannot see in detail what lies ahead, we are confident that God's dealings with us will be in keeping with the great fundamentals of his character. We know it will be just as true in 1951 as it has been in 1950 that it will be more blessed to give than to receive. And God will continue to shower his blessings upon us as we endeavor to be like him, and our joys will daily increase.

We know, too, because he has promised it, that the Lord will not permit us to be tested above that which we are able to bear. We know that if we ask him, he will give us wisdom from above to guide our footsteps in the right way—the way in which Jesus walked. We know that to the extent we are emptied of self and ask him to fill us with his Spirit, he will do so, for thus he has promised, and all his promises are sure.

We know that the Lord will supply all our needs according to the riches of his grace in Christ Jesus. What more could we ask? Let us, then, go forward with courage, and, clothed in the armor of righteousness, be assured that he will give us victory through our Lord Jesus Christ.

"Teach All Nations"

TO SHARE what we have with others is the very essence of the Spirit of God and of Christ; and especially is this true relative to the spiritual things with which we have been blessed. This lesson is uniformly taught throughout the divine Revelation. For instance, on being commanded not to speak or teach in the name of Jesus, Peter, and John replied: "We cannot but speak the things we have seen and heard."—Acts 4:18-20

To emphasize this same point, Paul, after quoting from Psalm 116:10, "I believed, and therefore have I spoken," adds, "We also believe, and therefore speak." (II Cor. 4:13) And the Master, addressing his disciples after they had been endowed with special powers to heal, said: "Freely ye have received, freely give."—Matt. 10:8

An interesting example of this principle is seen in Ezekiel 40:4. Fourteen years after the city of Jerusalem was overthrown in 606 B. C. (Ezek. 40:1), the Prophet Ezekiel, who was living in Babylon at the time, received a special revelation from God. He was lifted up and carried in spirit into the land of Israel, and there saw stretching out before him a huge structure, "like the frame of a city" (vs. 2)—the temple of God. And then the significant statement is made:

"Declare all that thou seest to the house of Israel."—Verse 4

Is not this experience of the prophet very similar to the experience of the Lord's people at the present time? Have we not been brought out of the Babylonian confusion of the nominal church, and in spirit brought into the present inheritance of the saints typified by the land of Israel; lifted up by the power of the Holy Spirit ("risen with Christ"), and then shown, stretching out before us a huge spiritual structure—the great divine plan of the ages, the most important feature of which is the temple of God, the Christian church and her work, present and future!—I Cor. 3:16

Having been blessed with this "light of the knowledge of the glory of God" (II Cor. 4:6), we now have the privilege of declaring to others of God's professed people what we have seen and heard. The love of Christ constrains us to do this. That we should share with others the blessings, temporal or spiritual, we ourselves have received, is again enjoined by Paul in II Corinthians 9:7-11. Quoting from Psalm 112:9, he says: "As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever." Paul then makes the following forceful and beautiful comment: "And he that supplieth seed to the sower and bread for food, shall supply and multiply your

THE DAWN

seed for sowing, and increase the fruits of your righteousness; ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God."
—II Cor. 9:10, 11, R. V.

Reverting once more to Ezekiel's temple, it is noticeable that Jehovah does not personally explain to the prophet the various details relating to the temple, but he is brought in contact with a man "with a line of flax in his hand, and a measuring reed," (Ezek. 40:3) and he does the explaining, measuring, and showing him the size of the courts, gates, etc.

This closely foreshadows the Lord's method of teaching his people; and specially has this been his method during the closing years of this Gospel age: a human instrumentality has been used to reveal the great divine plan of the ages, with its times and seasons. (Luke 12:42-44) Blessed are they who have been willing to receive the Lord's instruction in the way he has been pleased to give it. And having thus been richly blessed, let us seek to sow the good seed of truth in the hearts of others.

Let us remember the twofold work to be done at this time: (1) A gathering of the children of the kingdom, by thrusting in the sickle of truth (Matt. 13:30); (2) a seed-sowing work among the people in

preparation for the work of the earthly phase of the kingdom. This is clearly intimated by the prophet when he says: "The days come, . . . that the plowman shall overtake the reaper, and the treader of grapes [shall overtake] him that soweth seed."—Amos 9:13

The same thing is borne out by the Psalmist, who, after telling of the rejoicing which came to Israel after her deliverance from Babylonian captivity (picturing the deliverance of spiritual Israel from captivity to mystic Babylon—Rev. 18:4) says: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:5, 6

Ere the night comes wherein no man can work, let us use the opportunities for service the Lord places within our reach. Having been ourselves well fed at the Lord's table, let us make use of every opportunity to carry portions to those who have not yet partaken of the joys of the Lord.—Isa. 25:6; Neh. 8:10

The most momentous event of all time is at the door—the establishment on earth of Messiah's kingdom for the blessing of all the families of the earth with restitution. Let us comfort the poor groaning creation with the good news that deliverance is at hand.



"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE			
Anerley	January	12	
C. A. CORNELL			
Eastleigh	December	17	
Warrington	January	14	
J. E. HUMPHREY			
Anerley	December	17	
Ipswich	January	21	
F. LINTER			
Liverpool (Evening)	January	14	
J. H. MURRAY			
Oxford	December	10	
Dewsbury	January	28	
W. E. PAMPLING			
Warrington	December	10	

Liverpool (Afternoon) ..	January	14
Yeovil	January	28
C. W. SCHOLEFIELD		
Southampton	December	3
Oxford	January	21
A. SPAIN		
Maidstone	January	14

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Speakers' Appointments

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON			Galveston, Tex.	10
Paterson, N. J.	December	3	Shreveport, La.	12, 13
WILLIAM A. BAKER			Silverhill, Ala.	16, 17
Salem, Ore.	December	17	Mobile, Ala.	18-21
JULIUS BEDNARZ			Orlando, Fla. Dec. 27, 31-Jan.	1
Groton, Conn. (Evening)	16		NICHOLAS MOLENAAR	
Groton, Conn. (Morning)	17		Whittier, Calif.	December 17
New London, Conn. (Afternoon)	17		JOHN H. MOORE	
Philadelphia, Pa. Dec. 30-Jan.	1		Bellingham, Wash.	December 2, 3
FRED A. BRIGHT			Seattle, Wash.	4, 15
Paterson, N. J.	December	17	Bremerton, Wash.	5, 6
Allentown, Pa.	24		Tacoma, Wash.	7, 14
ORLANDO D. DEIFER			Portland, Ore.	8-10
Wilkes Barre, Pa.	December	17	The Dalles, Ore.	11, 12
Philadelphia, Pa. Dec. 30-Jan.	1		Aldergrove, B. C., Can.	17
DAVID DINWOODIE			DANIEL J. MOREHOUSE	
Paterson, N. J.	December	10	Gary, Ind.	December 17
EDWARD FAY			EVERETT MURRAY	
Oakland, Calif.	December	3	Chicago, Ill.	Dec. 30-Jan. 1
WILLIAM J. HOLLISTER			LEON H. NORBY	
Philadelphia, Pa. .. Dec. 30-Jan.	1		Baltimore, Md. (Morn.)	December 10
JOHN G. HULL			Wilmington, Del. (Afternoon) ...	10
San Luis Obispo, Calif. (Sat.) Dec.	16		Washington, D. C.	11
LEVI JACOBS			Enfield, N. C.	12
Boston, Mass.	December	17	Rocky Mt., N. C.	13
Philadelphia, Pa. Dec. 30-Jan.	1		Newport, N. C.	14, 15
PETER KOLLIMAN			Atlanta, Ga.	17
Reading, Pa.	December	3	Riverhills, Fla.	19
Philadelphia, Pa. Dec. 30-Jan.	1		Melbourne, Fla.	20
ARTHUR H. KRUMPOLT			Miami, Fla.	23-26
Port Crane, N. Y.	December	17	Orlando, Fla. ... Dec. 21, 31-Jan.	1
RAYMOND J. KRUPA			ADOLF OBENLAND	
Brooklyn, N. Y.	December	17	Orlando, Fla.	Dec. 31-Jan. 1
Paterson, N. J.	24		HARRY PASSIOS	
Philadelphia, Pa. .. Dec. 30-Jan.	1		Washington, Pa.	December 17
LUDLOW P. LOOMIS			E. K. PENROSE	
Lancaster, Pa.	December	17	Chicago, Ill.	Dec. 30-Jan. 1
JOHN Y. MAC AULAY			WILBUR N. POE	
Dublin, Tex.	December	1	Chicago, Ill.	Dec. 30-Jan. 1
San Antonio, Tex.	2, 3		G. RUSSELL POLLOCK	
Austin, Tex.	4		Santa Ana, Calif.	December 17
Taft, Tex.	5-7		FRED W. RICE	
Kingsville, Tex.	8		Riverside, Calif. (Morning)	Dec. 17
			Pomona, Calif. (Afternoon)	17

SPEAKERS' APPOINTMENTS

J. I. VAN HORNE			ERNEST G. WYLAM		
Duquesne, Pa.	December	3	La Salle, Ill.	December	10
FELIX S. WASSMANN			HARRY L. YOUNG		
Wallingford, Conn. (Morn.)	Dec.	17	Lehigh, Pa.	December	10
Hartford, Conn. (Afternoon)		17	Easton, Pa.		17
Philadelphia, Pa. ...	Dec. 30-Jan.	1	CHRISTIAN W. ZAHNOW		
CLAUDE R. WEIDA			Santa Barbara, Calif. ..	December	1
Mahanoy City, Pa.	December	10	Hawthorne, Calif. (Morning)		3
Philadelphia, Pa.	Dec. 30-Jan.	1	Los Angeles, Calif. (Evening)	...	3
GEORGE M. WILSON			Pomona, Calif.		4
East Liverpool, Ohio ..	December	10	Riverside, Calif.		5
W. NORMAN WOODWORTH			Alhambra, Calif.		6
New Haven, Conn. (11:00 a.m.)*	Dec.	3	Long Beach, Calif.		7
Torrington, Conn. (3:00 p.m.)*	...	3	Santa Ana, Calif.		8
*Y. W. C. A., Howe and Chapel Sts.			Los Angeles, Calif. (Afternoon,		
**Eagles Hall, 222 Main St.			Forrester's)		10
Philadelphia, Pa.	Dec. 30-Jan.	1	Los Angeles, Calif. (Eve. 116th St.)		10
			Yuma, Ariz.	Dec. 30-Jan.	11-17
			Phoenix, Ariz.		1



CONVENTIONS

SAGINAW, MICH., December 10—Women's Club, 311 N. Jefferson St. Opens at 10:20 a. m.

DETROIT, MICH., December 24—Macabees Building, Woodward Avenue at Putnam.

CHICAGO, ILL., December 30-January 1—Opens at ten o'clock Saturday morning in regular meeting place, 910 La-Salle Street. The local ecclesia hopes to provide sleeping accommodations for all visiting friends. For information write the secretary, Mr. E. M. Jezuit, 4327 S. Christiana Avenue, Chicago 32, Illinois.

PHILADELPHIA, PA., December 30-January 1—Y. W. C. A. Building, 2027 Chestnut Street. Opens Saturday morning. Friends desiring overnight accommodations should reserve them early.

Secretary, Miss Alice K. Siddons, 1648 Dyre Street, Philadelphia 24, Pa.

PHOENIX, ARIZ., December 30-January 1—Osborn School Auditorium, 3415 North Central Avenue, Phoenix. For information and reservations write the secretary, Mr. Stuart Sowers, 1730 E. Roma, Phoenix, Arizona.

ORLANDO, FLA., December 31-January 1—Opens Sunday at 9:30 a. m., 1910 Hillcrest, Orlando. The remaining sessions will be held in the Florida Realtors' Building, 108 S. Lake Ivanhoe Boulevard, Orlando. It is very important that any of the friends desiring to remain overnight advise the secretary as far in advance as possible. For details write the secretary, Mrs. Stanley Jeuck, 1910 Hillcrest, Orlando, Fla.

WEATHERFORD, TEX., December 31—Zion Hill Country Schoolhouse.

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The Dawn—Greek, \$1.00 a year. German, Nos. 4, 5, 6; 10 cents each.

ORDERS NOT ACKNOWLEDGED UNLESS REQUESTED

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