

THE DAWN



A HERALD OF
CHRIST'S PRESENCE

NOVEMBER
1949

TO US THE SCRIPTURES CLEARLY TEACH

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

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every

man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

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

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

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

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Our Cover Picture

SEA OF GALILEE AND RIVER JORDAN: These names recall to students of the Bible many important events in the life of Jesus, beginning with his baptism and finally his appearance to his disciples on the lake shore after his resurrection, when he said to Peter, "Feed my sheep."

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Russia and the Atomic Bomb

SOON after the United Nations General Assembly reconvened President Truman announced that an atomic explosion had occurred within Russia. While it was generally expected that sooner or later Russia would be able to manufacture atomic bombs the fact that she is well on the way to doing it was startling news. American military experts were quick to assure the public that this country is far in the lead over Russia in the manufacture of these missiles of destruction and that in an atomic war we would be sure to be victorious.

The public realizes, however, that during the time this nation would be overpowering Russia with bigger and better atomic bombs, and plenty of them, many of our own cities and millions of our people would be destroyed. It is also realized that such widespread destruction here and elsewhere throughout the world would probably result in the destruction of civilization itself. It would seem, then, that even the so-called victors in an atomic war would actually be losers. Most of the world is financially and economically crippled as a result of the last two wars, so what will be its condition following an atomic world war?

This question is doubtless being turned over in the minds of all the delegates to the United Nations, but what can they do about it? The world is divided largely into two camps—democratic and totalitarian. It is not a clearcut division by any means, for some of the most totalitarian governments of the earth are within the democratic camp, and are being supported by the democracies because, while totalitarian, they are opposed to the totalitarianism of the Communists. Enemies can work together to defeat a common foe, even as this country worked with Russia until Hitler was defeated. Now the common foe is communist Russia, and the western nations are determined to prevent a further spread of Russian Communism.

And Russia is just as determined to continue expanding her

influence; so the struggle goes on. It is a cold war now, but how dreadfully hot it will become if the nations begin using their stock-piles of atomic bombs! That won't be this year, and probably not next year. Perhaps not for several years; but unless all the nations can adopt an ideology of mutual interest and understanding, it is bound to come sooner or later, and then will be fulfilled the prophecy of Jesus in which he declared that unless those days of destruction be shortened no flesh would be saved.

It would be a dark outlook indeed but for the promise made by Jesus that this time of trouble would be stopped by divine intervention before the entire human race was destroyed. This intervention will not only end the destruction being wrought by the warring nations, but will result also in the setting up of divine authority over the nations, even the kingdom of Christ.

The United Nations Chapel of Prayer

WE HAVE mentioned before in these Highlights of Dawn the desire of many that the new United Nations' headquarters building in New York City contain a chapel of prayer in which the delegates, as individuals, might commune with their respective gods. Numbers of prominent religionists and others expressed their disappointment that the first sessions of the United Nations, at San Francisco, were not opened with prayer. It is hoped that the provision of a chapel of prayer in the United Nations' new building, which is to serve as the UN's permanent headquarters, will help to overcome this disappointment. The inclusion of the chapel in the plans of the new building is at least a tacit acknowledgment that there is a higher power which could have something to do with the deliberations of the delegates.

A news item describes the proposed chapel as follows:

"The chapel of prayer in the new United Nations headquarters will have no altar or windows. A shaft of sunlight will come through the roof. A huge marble slab, memorializing the war dead, will be the only object in the simple, cylindrical structure."

H. I. Philips, writing in *The New York Sun*, commenting on this news item, says:

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"No altar. . . . No stained glass windows. . . . Just a shaft of sunlight from above to symbolize hope, truth, and an omnipotent power. Yet here can be the Universal Temple, the Cathedral of the Earth, the Prayer Room of All Races, Creeds, and Sects, all communing with a Supreme Being in realization that without it they are puppets."

This is a beautiful summary of what the chapel of prayer in the UN's new headquarters should mean to the assembled delegates; and perhaps the most significant thought it contains is the last one expressed, to the effect that the various delegates should realize that without the guidance and blessing of a Supreme Being they are as puppets. The realization of this fact, both by individuals and by nations, is the first step toward coming into relationship with the true God, but millions throughout the centuries have never taken more than this first step, and it is doubtful if the United Nations will get any nearer to the Creator and Ruler of the universe than this.

The Apostle Paul speaks of this same attitude as a seeking after the Lord, "if haply they might feel after him, and find him." (Acts 17:27) In his sermon to the idol worshippers of Athens, delivered on Mars' Hill, Paul alluded to their desire to contact the true God as represented in their idol to the unknown God. Then he told them that he was there to declare unto them the one whom they ignorantly worshiped.

While the Apostle Paul was thus diplomatic in his appeal to the Athenians, he made it clear that their multiplicity of gods could not help them, and that the true God, the Creator of heaven and earth, had made provision in his plan for the enlightenment of all nations; and that this would be done during a future judgment day. He also declared that God had given assurance of this by resurrecting Jesus Christ from the dead.—Acts 17:31

The Creator of the universe, the God of the Bible and the Father of our Lord and Savior Jesus Christ, is doubtless pleased with the efforts of all the followers of false religions to contact him. He created the human race with the faculty of worship, and he must be pleased to note that the people, even in their fallen state, endeavor to exercise that faculty, even though in doing so they mistakenly bow down to false gods, to gods of wood and stone, gods which are unable to do anything for them.

And the Bible makes it plain that in the divine plan the time

will come when God will honor the desires of the people to know and serve him, not by helping them to come to him in all their different and conflicting ways, but by enlightening their minds to enable them to serve him in spirit and in truth. Concerning this, the prophecy of Zephaniah declares that God will turn to the people a pure message, and that this will enable them all to call upon him and serve him with one consent. (Zeph. 3: 8, 9) In a prophecy of the birth of Jesus and its purpose we read that those who sit in darkness will see a great light, the light which shines in the face of Jesus Christ.—Isa. 9: 2; Luke 1: 79

Concerning that future time of enlightenment, when the people learn how mistaken they were to depend upon false gods to help them in their times of distress and need, the Prophet Isaiah quotes them as saying, "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."—Isa. 26: 13, 14

The theory that all religions lead to God is false. Nor does the fact that a person may be sincere mean that he is acceptable to God regardless of his religious beliefs. The Apostle Peter explains that there is no other name given under heaven among men whereby we can be saved except the name of Jesus. (Acts 4: 12) Belief in Mohammed does not bring salvation, nor in Buddha, nor Shinto. Nor are we to suppose that prayers offered to these would-be gods are honored by the Creator and favorably answered. The prayers offered in the UN's temple of prayer will be very conflicting in their demands. For God to answer them would lead to worse confusion than is now being experienced by the world, and the Creator of heaven and earth is not a God of confusion.

Some may ask if it is not being narrow-minded or bigoted to take such a view. Are we not thus drawing a circle around ourselves and thereby attempting to shut out the rest of the world from the benefits of divine grace? That would be true if we limited the operation of God's grace to the present time and to the present life, but the Bible indicates no such limit. In the first place, the Bible designates all the governmental arrangements of earth as "kingdoms of this world," and prophesies that the world, or social order, of which they are a part, is to be destroyed. (Rev. 11: 15) As a matter of fact, that destruction is already being accomplished.

When we adopt this, the scriptural view, it becomes obvious that the Creator must have some other plan to establish peace on earth than by answering the conflicting prayers of the UN delegates, and he has.

How reasonable it is to conclude—as many seem to have done—that the Creator is governing the affairs of this world according to the whims and wishes of those who are devotees of the various and conflicting religions of the earth. No, God is not asking anyone's advice as to what to do about the problems of the world, nor is he rendering assistance to all the conflicting efforts that are being made to solve them in his name, or in the name of one or another of the wooden or metal gods of the heathen. A god who had no other way to conduct his affairs than this would certainly not be worthy of our worship.

Yes, God has a plan of his own for the solving of world problems. It is not a plan to revamp and remold the governments of "this present evil world" and then call them Christ's kingdom. (Gal. 1:4) It is not the communist plan, nor the capitalist plan; it is not the Catholic plan nor the Protestant plan; it is not the Mohammedan plan, nor the Buddhist plan. It is his own plan, the divine plan—a plan which has encompassed ages in its development, and which is about to reach its glorious consummation through the manifestation of Jesus Christ as the new and universal Ruler of all nations.

This being true, there is only one prayer that could be offered in the United Nations temple of prayer which would be sure to be answered, and that is the prayer given to the church of Christ by the Master himself, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Yes, it is his dominion, his righteous rulership, that is to solve all the perplexing problems of earth. And the prayer in which his followers ask for this solution is sure to be answered.

Meanwhile, and even before God's due time for the full establishment of Christ's kingdom, he loves the people of all nations. He won't answer their prayers for peace which are based upon gaining their own ends and having their own way. Nevertheless, his plan for their future blessing moves steadily on to a successful and victorious conclusion. And we can be glad, as doubtless God is pleased, to realize that even amidst doubts and fears and con-

fusion, so many of the people of earth are trying to find him, realizing that without his aid all their plans will fail.

If the facts were known we would probably discover that there are very few, including professed infidels, who do not at times realize their need of God, and seek to find him. For example, Voltaire, the noted French infidel, gave expression just before he died to his desire along this line, saying:

*“O God unrecognized, whom all thy works proclaim,
O God, hear these my final words:
If ever I have erred, ’twas searching for thy law;
My heart may go astray, but it is full of thee.”*

How glad we are that Voltaire and millions like him—yes, even the people of all nations—are to be awakened from the sleep of death and given a knowledge of the truth and of the true God. That will be what the Apostle Peter describes as their “day of visitation.” (I Pet. 2:12) From this standpoint, we might think of the shaft of sunlight that will stream into the temple of worship provided for the United Nations delegates as a symbol of the true knowledge of God that will yet come to all nations, and when concerning him they will say, as foretold in the Bible, “Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation.”—Isa. 25:9

Religious Persecution in Greece

RECENT news dispatches inform us that the United States' sponsored government of Greece has notified the rulers of Albania that if they do not cease giving protection to communist guerrillas which cross the borders from Greece in order to escape the nationalist troops, they will invade Albania for the purpose of cleaning up these communist nests. This is but another step in the all-out effort to put down Communism in Greece, and thus save the country for the western world.

A step that was taken for this purpose some time ago was the institution of martial law throughout the entire country. This has resulted in some very distressing situations for religious groups which do not subscribe to the teachings of the Greek Orthodox Church. Seemingly the declaration of martial law for the purpose

of stamping out Communism would affect merely the political and civil life of a nation and not its religious activities, but it is not working out this way.

Authorities in the government sponsored Greek Orthodox Church have taken advantage of this situation to suppress all other religious activity throughout the nation. It seems that in Greece martial law operates in a way to make every petty government official, and even policemen, virtual dictators in their own little spheres. The vast majority of these, of course, are staunch supporters of the Orthodox Church. This means that they are ready to do the bidding of the local religious authorities whenever called upon.

The intolerable situation this has created is shown by an incident that was brought to our attention by a reporter who has just returned from Greece. A Protestant Christian was stopped on the street in front of a Greek Orthodox Church, and asked if he attended that church. He replied, No, that he did not because he could not conscientiously accept its teachings. The policeman then demanded his ration book, stating that he could have it back by presenting a note from the priest of the church that he had started to attend the services. The man protested that the confiscation of his ration book would cause his wife and children also to suffer, but the policeman replied that this was all the more reason he should go to the local Orthodox Church.

This is one of the ways in which religious prejudice and intolerance is operating in Greece. In other instances, those who do not support the Greek Orthodox Church are dismissed from their jobs and are unable to find other employment. Thus it is that in Greece, in Poland, and in other European countries, there has been a reversion to the cruel persecutions of the Dark Ages, and this at a time when millions were believing and teaching that civilization had advanced to the point where at least the common man would be free to adopt and practice the religion of his choice.

But the advance of science and education has not changed the selfishness of human beings. Only the regenerative powers of the Spirit of God will be able to do this; and God has promised that in order to accomplish it he will pour out his Spirit upon all flesh. (Joel 2:28, 29; Acts 2:16-18) He tells us also that he will write his law in the hearts of the people. (Jer. 31:33) When this is accomplished all will know the true God and will serve him together, and in the same way.—Zeph. 3:8, 9

"Times of Restitution"

¶ "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—Isaiah 65:20

¶ Ernest, that is truly a wonderful prophecy. In the New Testament a similar thought is expressed by the Apostle John, who wrote that "there shall be no more death, . . . neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

¶ That certainly does give us all something to look forward to, but the odd thing about the prophecy I read is that it speaks of sinners still being alive at that time. Are we to understand that there will be sinners in heaven?

¶ Oh no, Ernest. This prophecy is not describing conditions in heaven, but on the earth.

¶ How do you know?

¶ The best answer to that question is found in the next two verses of the prophecy. Will you read them for us, please?

¶ I'll be glad to, Frank. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the

days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

¶ I think, Ernest, it is plainly evident from this passage that the entire prophecy is descriptive of improved conditions right here on the earth. It says, for example, that the people will build houses and inhabit them, and unless our conceptions of heaven are entirely wrong, I doubt if they will be building houses there!

¶ Well, I've heard people speak of "heaven on earth," and perhaps that's what the Prophet Isaiah is describing.

¶ You might put it that way, if you wish. In reality, this is only one of a great many prophecies to be found in both the Old and New Testaments which are descriptive of a period of reconstruction here on the earth. This period is described by the Apostle Peter as "times of restitution of all things," and he tells us that it was foretold by the mouth of all God's holy prophets since the world began.

¶ Frank, when is this period of restoration due to begin, and just what does it involve?

¶ The Apostle Peter explains that it follows the second advent of Christ, and it involves the restoration of the human race, and the

giving to every individual an opportunity to live forever.

¶ Frank, that's a wonderful prospect!

¶ It surely is, and it is as sure as the promises of God. The Apostle Peter also speaks of it as "times of refreshing" which, he says, will come "from the presence of the Lord."

¶ What does that mean?

¶ In the Greek text, the expression translated, "presence of the Lord," literally means, "out from the face of the Lord." It is expressive of an old Eastern custom in which the turning of one's face toward another denoted friendship and favor, while turning one's back toward another indicated disfavor. Symbolically speaking, God turned his back upon the human race on account of the original sin of our first parents, Adam and Eve.

¶ But he still loved the human race, did he not?

¶ Certainly! He loved his human creation so much that he sent his Son into the world to be the Redeemer of the people; that is, to provide a way for them to be blessed through his returning favor.

¶ But Frank, Jesus came and gave his life for the world nearly two thousand years ago, yet there is very little evidence thus far that the human race has been especially refreshed. People keep on dying just the same. We still need doctors and undertakers. We still have wars. In fact, all the evils that have ever plagued the human race seem to keep right on unabated.

¶ That's very true, Ernest, but let us remember that there are important time elements in the divine plan. It was God's time for Jesus to die for the human race more than nineteen centuries ago; but his due time for the world to receive the benefit of this provision was not until Jesus' second presence. That's why the apostle explains to us that the "times of refreshing" for the people, the "times of restitution of all things," would not become a reality until after the second advent.

¶ But why the long interim of waiting between the first and second advents of Christ?

¶ Well, during this period the Lord has been selecting and training those who will be co-workers with him during the times of restitution. The Apostle John tells us that these are to be raised from the dead in the first resurrection, and that they will live and reign with Christ a thousand years.

¶ And it will be during that period that God will show his favor toward the human race, or, as Peter puts it, turn his face toward the people? Is that the thought?

¶ Right! And just think of the tremendous changes that will mean in the experiences of the human race!

¶ For example?

¶ Well, take the experience which immediately preceded Peter's promises of the coming time of restoration. In God's providence, and by divine power, he had been instrumental in healing a man who had been lame from the time of his birth. The account tells us

that this man leaped for joy. It was then that the apostle explained that following the second advent of Jesus there would be a time of general restoration—or, to use his own words, "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

¶ Frank, are we to understand that the prophets of the Old Testament foretold a time when the lame would walk?

¶ Yes, and more than that! Under the inspiration of the Holy Spirit they foretold a time when all the blind eyes would be opened, and all the deaf ears would be unstopped. Ernest, please turn to the thirty-fifth chapter of Isaiah and begin reading at the fifth verse. In the Scriptures this chapter is headed, "Joyful Flourishings of Christ's Kingdom." I have it marked here in my Bible, if that will be more convenient.

¶ Thank you, Frank. As you suggest, I'll begin reading at the fifth verse: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Why, Frank, this is wonderful! In addition to promising that the people themselves will be restored to health, it indicates that the waste places of the earth will also become productive! But how can all that be, Frank? It would require miracles for promises like these to come true.

¶ Of course it would! The whole thesis of Christianity is based on the premise that miracle-working power is essential to accomplish what the Creator has promised to do for his human creation. When Jesus was on earth at his first advent, God worked through him to perform many miracles. He was raised from the dead by the greatest miracle of all time. It is the hope of every Christian to be raised from the dead by divine power, this hope being based upon the promises of God. Our approach to a proper understanding of the Bible, Ernest, must be from this standpoint. The promises of God will mean nothing to us unless we can believe that he will use his almighty power to fulfil them.

¶ In other words, when we read the Bible it should be with the conviction that God will do everything he has promised to do, no matter how many miracles this may require.

¶ That's right, Ernest.

¶ Frank, I notice that the eighth verse of this same chapter seems very interesting. Shall I read it?

¶ Certainly, we're here to read and study the Bible, you know!

¶ Thank you! Verse eight reads, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Frank, what is this "highway" that is here promised?

¶ Roadways, or highways, are used in the Scriptures to symbolize

progress toward God and righteousness, or a drifting away from God and into sin. In the latter sense Jesus said, "Broad is the road that leads to destruction, and many there be which go in thereat." But Jesus also spoke of another way. It is commonly referred to by Christians as the "narrow way." Jesus explained that this was a difficult way in which to walk, and that not many would be able to travel over it.

¶ But Frank, this "highway" foretold by the Prophet Isaiah seems to be pictured as an easy way in which to walk.

¶ Quite true. You see, Isaiah is describing conditions as they will exist in the earth following the return of Christ, and when the narrow way of the present age shall have closed. Those who have walked faithfully in the narrow way will then be living and reigning with Christ. Then the knowledge of God's will and of his glory will be filling the earth. No longer will there be any confusion in the minds of the people as to how to serve the Lord, nor of the blessings he has provided for them. Not only will the eyes of the physically blind be opened, but those who are spiritually blind will also come to understanding.

¶ There's another point in the text that needs explaining, though. It says of the "highway" that the unclean shall not pass over it. Doesn't this indicate that the blessings provided for the people at that time will be available only for those who have previously become righteous?

¶ You read only a part of the text, Ernest! The complete statement says, "The unclean shall not pass over it; but it shall be for those." The thought is that this symbolic highway is a way back to God and to righteousness. It is called a way of righteousness, that is, a way that leads to righteousness. It is designed for the unclean to enter, but traveling over the highway means reformation of mind and heart, and a restoration of the body to perfection.

¶ Frank, it just occurred to me that the text we had at the beginning of our discussion speaks of sinners dying when they are a hundred years of age. Does that mean that in the next age sinners will be given a hundred years in which to make up their minds to enter the highway that leads to holiness?

¶ That seems to be the thought.

¶ Well, that's certainly a wonderful provision of divine grace. Frank, I notice that in the last verse of the thirty-fifth chapter of Isaiah the prophet says, "The ransomed of the Lord shall return . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." What is the meaning of the expression, "the ransomed of the Lord shall return"?

¶ The ransomed of the Lord is the whole world of mankind, for Jesus died to redeem all. Paul says that he gave himself a ransom for all. Their return is from the grave, from the sleep of death.

LESSON FOR NOVEMBER 6--

God Comforts His People

ISAIAH 40:27-31—God's people need comfort because during the preparatory ages of his plan, in the divine economy and in keeping with divine wisdom, their faith in God and their loyalty to him are tested by means of the trials and difficulties they encounter in their efforts to please him and to do his will. From this standpoint it could be said that they are a people of trouble. God comforts them, not by promising to remove the trouble, but by the assurance that he will give them the necessary strength to endure whatever degree of hardship he deems needful and best for the outworking of his purposes in and through them. During the Millennium, however, righteousness will be rewarded by the actual removal of hardships.

A strong faith in the Lord, and in his wisdom and love, is essential in order for one to benefit from the comforting assurances of his Word. Without faith it is easy to doubt that God is actually watching over our every interest. Under such circumstances, fear supplants assurance and, as the prophet declared concerning ancient Israel, we may be inclined to say, "My way is hid from the Lord, and my judgment is passed

over from my God." In other words, we begin to wonder whether or not God is actually dealing with us.

It is at such times that we need to be reminded, not only that our God never becomes weary of watching over us, but also that there is no "searching of his understanding"—that is, that we are unable always to understand why he permits certain experiences to come into our lives, or why at times it may seem that he has withdrawn the sunshine of his favor from us.

The spirit of fear and doubt does not come from the Lord. Instead he gives us the "spirit . . . of power"; or, as stated in our lesson, "He giveth power to the faint; and to them that have no might he increaseth strength." (II Tim. 1:7) The strength by which the Lord's people are able faithfully to continue doing his will is given to them largely by means of his reassuring promises to supply all their need; and, of course, in the fulfillment of these promises actual strength of purpose and determination is imparted when and where it is needed. It is thus that we become "strong in the Lord, and

in the power of his might."—Eph. 6:10

Even those of the Lord's people who are the strongest are in need of his strength. This is the thought of verse 30—"Even the youths shall faint and be weary, and the young men shall utterly fall." On the other hand, all who trust in the Lord "shall renew their strength," for he will daily and hourly sustain them. "They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Thus does the Lord comfort us by the use of these three illustrations of enduring strength.

ISAIAH 41:10-13—Here we have another wonderful assurance from God that he will be with his people to sustain them in their every time of need. In this promise the enemies of the Lord's people are mentioned, and the assurance given of victory over them. Briefly stated the enemies of the Christian are the world, the flesh, and the devil. Each of these is a powerful foe, and in alliance we would be helpless before them but for the Lord's help.

But we need not fear for the Lord will help, and because of this victory is assured, a victory so complete that those who war against us "shall be as nothing, and as a thing of nought." How true this is, for the present evil world with its selfishness and sin will utterly perish in the time of trouble, Satan will be bound for a thousand years and then be destroyed; and if faithful our flesh will be consumed on the altar of

sacrifice while as new creatures we will be clothed upon with our new house from heaven.

ISAIAH 61:1-3—This passage of Scripture is much more than a message of comfort to God's people. It is more particularly a commission to them to comfort others. Jesus quoted part of it and applied it to himself, explaining that the Spirit of the Lord was upon him and that thereby he had been anointed to preach good tidings to the meek, to bind up the broken-hearted, to preach liberty to the captives, and the opening of the prison to them that are bound.—Luke 4:18, 19

The message which Jesus proclaimed with his lips and illustrated by his miracles contained all these elements. It was good tidings indeed to those who were teachable and searching after righteousness. It also contained comfort for the brokenhearted; that is, those whose experiences had humbled them and caused them to long for a close fellowship with God through a better understanding of his plans and purposes for them and for all mankind.

The Scriptures depict the whole world as being captives of sin and in bondage to death, but the Gospel of Christ assures liberty from this captivity to all who, through faith, accept and obey it. And even more than this, the Gospel gives assurance that all who have actually gone down into the great prison-house of death are to be restored, that the gates of hell are to be opened and the prisoners of death set free. These who are comforted by this glorious mes-

sage now are chiefly those who, when hearing and accepting it, manifest their appreciation by obeying the divine commission to tell it to others, for the Holy Spirit also commissions the followers of the Master to proclaim this message.

Jesus also proclaimed the "acceptable year of the Lord." This statement refers to the Gospel age as that period or "year" in the divine plan when the Lord accepts the sacrifices of those who follow in the footsteps of the Master and, through the merit of the ransom, considers them to be joint-sacrificers with his beloved Son. They are invited to suffer and die with him and are promised that if faithful in doing this, they shall live and reign with him.

This acceptable "year" of the Lord is referred to by the Apostle Paul in II Corinthians 6:2 as the "time accepted," and he declares, "Now is the accepted time; behold, now is the day of salvation." This has been misinterpreted to mean that the opportunity for salvation through Christ is limited to the present span of imperfect life. But this is not the apostle's thought. Rather, the term "now" refers to the entire Gospel age. His statement is in keeping with the commission of the Holy Spirit to proclaim the "acceptable year of the Lord."

Jesus did not apply to himself that part of the commission which speaks of the "day of vengeance of our God." The reason for this was that the prophetic "day of vengeance" was not upon the world in his day, but is rather the great

"time of trouble" at the close of the age which results in the destruction of this "present evil world." This part of the divine commission does, however, apply to the Lord's people now, for we are living in the "day of vengeance"—the foretold fire of God's jealousy is already devouring the symbolic earth.

It is well to remember, though, that proclaiming the "day of vengeance" does not mean pronouncing vengeance upon the world. It means, rather, to explain to the people the significance of the trouble which is causing such widespread distress of nations. And it is this explanation, together with the assurance of the glorious outcome, that brings comfort to "all that mourn"—that is, all who have ears to hear and hearts to appreciate the message.

How great the joy that results to God's own people as they proclaim this message of comfort to a sorrowing world! And it is our privilege to proclaim it in any and every way we can—by our personal testimonies, by the printed page, by public meetings, by pictures and over the radio. What a blessed opportunity!

QUESTIONS:

Why do the Lord's people need comfort?

How does the Lord illustrate the need of his help even on the part of the strongest of his people?

What are the three illustrations of enduring strength given in the lesson?

What are the principal enemies of the Christian, and how do we gain the victory over them?

What are some of the elements of truth contained in the message we are commissioned to proclaim?

The Suffering Servant

ISAIAH 53:1-12—This well known chapter of Isaiah is a prophecy of the suffering, death, and subsequent exaltation of Jesus, the beloved Son of God and Redeemer of the world. In the opening verse this Great One in the plan of God for human salvation is designated the "Arm of the Lord," and no other name or title is given to him throughout the chapter. This title is used in the question: "Who hath believeth our report? and to whom is the Arm of the Lord revealed?"

Going back to the 10th verse of the preceding chapter we find the reason for this question, for here we read, "The Lord hath made bare his holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Here is a prophecy of glory and victory for the Messiah and of salvation through him for all nations. However, in the 14th verse the prophet notes that God's servant, his "Arm," is not generally acclaimed by the people, that his own people particularly would see no beauty in him that they should desire him, thus suggesting that experiences other than those of glory and victory were to come first.

Then in the 15th verse we are told of a message concerning the "Arm of the Lord" that was to be delivered to the people, a report which, while considered for a time,

would be rejected. Thus Isaiah asks the question, "Who hath believed our report?" as though to imply that the glad tidings of salvation through Jesus would, for a time at least, be rejected. How true this was in the case of Jesus' own nation, to whom he first presented himself. "He came unto his own," the Scriptures declare, "and his own received him not."—John 1:11

So it turned out that instead of all the ends of the earth seeing the salvation of God and rejoicing in it as provided through his mighty Arm, this foretold One, who grew up before his Heavenly Father as a tender plant and as a root out of the dry ground, was "despised and rejected of men; a man of sorrows, and acquainted with grief." Instead of taking pleasure in the fact that he had come to bring them salvation, and thus exulting in his glory and the blessings which they could have received through him, they "hid as it were their faces from him."

The man Christ Jesus stood high in the favor of his Heavenly Father and he rejoiced in the provisions of the divine plan whereby all the world would be given an opportunity through him to be released from the penalty of sin and death. Nevertheless, Jesus was a man of sorrows and acquainted with grief. The reason for this was that he bore the sorrows of

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those around him, yea of the whole world. And despite the fact that the smile of divine approval was upon him, he was considered by the people to be "stricken, smitten of God, and afflicted."

Verses 5 and 6 of our lesson present the viewpoint of those who have come to an understanding of the reason Jesus suffered and died, that it was in order to redeem Israel and the world from sin and death—"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." How happy and blessed are those who have come to realize this fundamental truth concerning the work of the Redeemer on their behalf, and who, learning that they have been bought with a price, even his own precious blood, recognize that they no longer belong to themselves, but to the Lord, and upon the basis of this realization, present themselves in full consecration to do his will!

How true it was of Jesus that he opened not his mouth in self-defense! Paul speaks of the great "contradiction of sinners" that was heaped upon the Master, yet he endured the misrepresentation without murmuring and without any attempt to justify himself before men. It was enough for him that he could hear his Heavenly Father say, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17; 17:5) Having the approval of his Father, nothing else mattered to Jesus, the Savior of the world.

The question, "Who shall declare

his generation?" should be compared with that of verse 10, where we read, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." As a man, Jesus was cut off from the land of the living, and there is none to whom the world can point and say, He is a descendant of Jesus. Nevertheless, he shall see his "seed," and his days are prolonged.

These expressions are prophetic of the Master as the glorified Christ. He was put to death in the flesh, but quickened to newness of life by the power of the Holy Spirit of God and became "The everlasting Father"—that is the father who will give everlasting life to all the willing and obedient. (Isa. 9:6) The whole world of mankind, restored to life during the Millennium, will be the "seed" of this One who was cut off from the land of the living because he voluntarily surrendered himself to his enemies that he might die for all and thus provide them with an opportunity to live forever.

Thus does the pleasure of the Lord prosper in the hands of Jesus. The "pleasure" or will of God is that all might be "saved and come to a knowledge of the truth." (I Tim. 2:4) This divine intention toward the race is to be carried out fully through Jesus, the One who serves as the "Arm" of Jehovah. No wonder the prophet declares that Jesus will be "satisfied" with the result of his work.

And the Heavenly Father will also be satisfied. In the last verse of the chapter Jehovah promises

to give his beloved Son a portion with the "Great," that is, with himself. The fulfilment of this promise is verified by Jesus in Revelation 3:21, where he says that because he had overcome the world he had been seated with the Heavenly Father in his throne.

Also, according to verse 12, it was the Father's will that Jesus share his reward with others, even with the "strong," that is, with the overcomers of this present Gospel age. It is in keeping with this that Jesus declares, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) The Master also declares that to those who overcome as he overcame, he will give "power over the nations," and then he adds, "Even as I have

received of my Father." (Rev. 2:26, 27) How highly favored indeed are those who know and appreciate the "man of sorrows," and who follow faithfully in his footsteps even unto death!

QUESTIONS:

Who is the "Arm" of the Lord and what is said concerning him in Isaiah 52:10?

Why was Jesus despised and rejected of men?

In what sense was Jesus a man of sorrows?

How and when will Jesus see his "seed"?

Explain the manner in which the "pleasure" of the Lord will prosper in the hands of Jesus.

Explain the manner in which Jesus was given a portion with the "Great."

Who are the "strong" ones with whom Jesus divides his reward?

LESSON FOR NOVEMBER 20—

The Great Invitation

ISAIAH 55:1-11—In this lesson we have a representation of the blessings which will flow out to the world during the reign of Christ and the church. It is to mankind in general, through the instrumentality of the divine Christ, that the invitation will be extended, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Verse 1

There is a certain sense in which any who thirst may now come to Christ and find in him a fountain of life. All his true fol-

lowers are indeed thus refreshed and blessed. However, it can hardly be said that they receive this blessing without price, for in order to receive it, they must give up all that they have in sacrifice. There is no other condition upon which anyone can now receive life through Christ except that of following him in the way of sacrifice even unto death.

This situation will change with the full end of the Gospel age and the establishment of Christ's kingdom, for then there will be no more suffering for righteousness' sake. The narrow way will have been

closed. The narrow way will give place to a new way—"the way of holiness"—and on that way all the redeemed of the Lord—Jesus gave himself a ransom for all—will be invited to walk. It will be then that the water of life will be offered free, the only condition being that of obedience to the righteous laws of the new kingdom. (Isa. 35:8) This is in keeping with Revelation 22:17, where we read that then the Spirit and the bride will say "Come. . . . Let him take of the water of life freely."

How beautiful is the invitation as it will soon go out to the world, "Incline your ear, and come unto me: hear, and your soul shall live." (Verse 3) This reminds us of the words of the Apostle Peter as recorded in Acts 3:23. After telling of the "times of restitution" which follow the second coming of Christ, he adds, "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Every "soul," that is, being or person, will be given a full opportunity to hear, to "incline" his ear toward the Lord; but those who, under the favorable circumstances of that time, refuse to obey will be destroyed.

And to those who accept the invitation to drink of the water of life will be given the "sure mercies of David." This expression is descriptive of the mercies guaranteed to Israel and the world through the antitypical David who is to be the divine channel through which the blessings promised in the

original Abrahamic Covenant will be poured out to the world.

God's mercy toward David is promised in II Samuel 7:15, 16, and this promise involves the establishment of the Lord's kingdom in the hands of one who would come through the Davidic line. These "mercies" are "sure" not merely because they have been promised by God, but also because his almighty power guarantees them. Jesus, the antitypical David, the One who came into the world to be a king, was put to death, but this did not prevent the outworking of God's plan to use him as the channel of blessing to all the families of the earth, for divine power raised him from the dead. Note the emphasis on this point as given in Acts 13:34. Paul also tells us that through the resurrection of Jesus assurance has been given to all men.—Acts 17:30, 31

It is the resurrected and highly exalted Jesus that the Lord has given to the people to be a Leader and Commander, as pointed out in verse 4. He is the Leader of his people now, and their only true Leader. He came to his own nation at the close of the Jewish age but was rejected, and since then he has been calling a new nation, described by the Apostle Peter as a "holy nation" and said by him to be made up of those who "in time past were not a people, but are now the people of God." (I Pet. 2:9, 10) Note how this harmonizes with verse 5 of our lesson.

But the leadership of Jesus extends beyond the work of calling his church during the Gospel age, for he will be the great Leader

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and Commander of the whole world during the "times of restitution of all things." (Acts 3:19-21) During that time a full opportunity will be given for all to repent and obey the kingdom laws. Because of the ransom provided by the death of Jesus, God will be ready and glad to extend mercy to the people, and abundantly to pardon all who accept the gracious provisions made for them by divine love.

But everlasting life will not be forced upon the people. It will be necessary for them to seek the Lord while he may be found, and to call upon him while he is near. (Verse 6) This indicates a limit to the age of grace, and other scriptures show that this limited time is the Millennium. Furthermore, even within the Millennium another limit is indicated; namely, that of a hundred years. Those who show no progress at all during that many years will have no further mercy extended to them. See Isaiah 65:20.

There is a disposition on the part of many to suppose that man is more benevolent toward his fellows than is the Creator toward his human creation. But this is not so. It is only because the loving-kindness of our God is not understood by the people that they reach a conclusion of this kind. God's ways are higher than our ways, and his thoughts than our thoughts; and not until we come to understand the length and breadth and height and depth of his plan to bless all the families of the earth

can we realize that what may at present seem harsh is in reality working out for the eternal joys of his creatures.

The sureness of the "sure mercies of David" is further emphasized in verses 10 and 11. Here we are given an understandable and very meaningful illustration of the fact that the plan of God is certain to carry through to victory. God's wonderful arrangement for the provision of food for his creatures has been working silently and effectively since first put into operation at the time of creation. And the successful functioning of his plan of salvation is just as sure. His Word of promise to his people and of instruction to his servants will not return unto him void. He created not the earth "in vain, he formed it to be inhabited"; and thus it will be at the close of the "times of restitution of all things." —Isa. 45:18; Acts 3:21

QUESTIONS:

When will the general invitation be given to partake of the water of life?

What are the "sure mercies of David," and what is one of the ways by which the Lord has made them "sure"?

Who is the Commander and Leader mentioned in verse 4 of the lesson; and what nation is referred to in verse 5?

How long a period is set aside in the divine plan during which the world will have an opportunity to seek the Lord?

Why do some doubt that the Creator is a God of love?

What illustrations does the Lord use to assure us that his promises will be fulfilled?



Jeremiah, A Spokesman for God

JEREMIAH 1:9, 10, 18, 19—God's commission of service to Jeremiah was identical in principle to the commission he gives to all those whom he calls into his service. This was particularly true with respect to the message he was to deliver. It was not to be his message, but the Lord's message. The Lord said to Jeremiah, "I have put my words in thy mouth." This was true even of Jesus, the most outstanding of all the Lord's spokesmen, for he said, "The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me." (John 14:10, 24) And Jesus said of his disciples, those who were to be his ambassadors, "I have given them Thy Word."—John 17:14

It is very essential for all of the Lord's people to keep this in mind when they undertake to speak for him. Jesus recognized the commission of Isaiah 61:1-3 as being in a general way an outline of what he and his followers were to present as their message from the Almighty; and it is well even for those of us who are the "feet" members of the body of Christ to give careful consideration to this outline of the message which our God will approve. In a word, it is a message of glad tidings, a message which can be made the more real today by the assurance that "Thy God reigneth!"—Isaiah 52:7

God's commission to Jeremiah,

stating that he was set over the nations and over the kingdoms "to root out, and to pull down, and to destroy, and to throw down, to build and to plant," is understandable only in the light of the further explanation that this work was actually to be done by others. (Jer. 1:13-16) Jeremiah's part in all this was merely that of declaring it, yet from the divine standpoint he was to be given credit for actually accomplishing the judgments of the Lord against Israel.

This is a very interesting and important viewpoint. It means that the Lord considers the declaration of truths concerning his plans as a very important part in their accomplishment. This helps us to understand more clearly, for example, how we today can proclaim the "opening of the prison"—that is, the prison of death—"to them that are bound." We cannot, while this side the veil, actually raise the dead, but we can and should announce the divine purpose to raise the dead; and by so doing, we are even now having a part in that glorious purpose.

We are not to pronounce vengeance upon the nations, nor to assist in the destruction of this "present evil world," but it is our privilege to proclaim to the people the meaning of what is occurring in the earth, that it is a manifestation of God's vengeance against a sys-

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tem of iniquity which must be set aside to make way for the kingdom of Christ. How wonderfully the Lord honors those who are faithful to the commission which he gives them to speak for him.

JEREMIAH 22:1-3, 13, 14—Regardless of time or place, or of the particular details involved in any message which the Lord asks his people to deliver, there are always certain underlying principles which stand out as important. Here these are brought to our attention. The prophet was to urge compliance with divine righteousness and justice. He was to instruct the king of Judah to do no violence to strangers nor to the fatherless and widows. In other words, he was not to take advantage of those who were helpless.

And on the negative side of the matter, Jeremiah was to warn of the "woe" that would come upon those who exploited others and thus enriched themselves. The message which the Lord's people are commissioned to preach always includes these great principles. We are always to urge righteousness, and to point out the evil consequences of unrighteousness. "Seek righteousness, . . . it may be ye shall be hid in the day of the Lord's anger," should be a part of our message today.—Zeph. 2:3

JEREMIAH 37:15-17—Those who speak for the Lord during this present evil world must expect to suffer as a result of their faithfulness; yet this should not deter

them from the course of obedience. Jeremiah was told by the Lord that a high honor was attached to his commission, yet the prophet found himself imprisoned because he insisted on telling the people the truth which the Lord had given him to declare. Not all of the Lord's servants have suffered so severely because of their faithfulness as did Jeremiah, but many have. Those who do not suffer any may well question how faithful they are in proclaiming the message given to them by the Lord.

Zedekiah was concerned to know whether or not there had been any change in the message which previously had been given by the prophet, whether or not the Lord had indicated particularly what his own experience was to be. Under the circumstances Jeremiah might well have been tempted to soften the blow which the truth must have inflicted upon this wicked king, but he did not. In a forthright manner he said to the king, "Thou shalt be delivered into the hand of the king of Babylon." May we also be faithful in declaring the truth which the Lord has given to us.

QUESTIONS:

What is always true in connection with the Lord's commission of service?

In what sense was Jeremiah commissioned to pull down and destroy?

What is always an important part of the message which the Lord gives his people to deliver?

As ambassadors of Christ, can we expect to be honored by the world?

Every thought should be challenged [Philippians 4:8].—Reprints

Jacob's Separation from Laban

GOD'S PLAN IN THE BOOK OF GENESIS

Chapter Thirty-one

31:1-13 GOD'S providences continued to overshadow Jacob. Just as the Lord definitely led him to Padan-aram and to the home of Laban the son of Nahor twenty years before, now that the divine purpose in this sojourn had been accomplished it was made clear to Jacob that he was to return to his own country. Happy are those servants of God who can recognize his leadings in all their affairs and who are ready and willing to make great changes in their lives whenever the Lord indicates it to be his will. During this age every consecrated follower of Jesus should bear in mind that he is but a sojourner in the land, and that here he has no continuing city.

When God reveals his will to his people he shapes the circumstances of their lives to coincide therewith. As a result of the divine blessing in connection with the tremendous increase of his flocks and herds, Jacob noticed that Laban's attitude toward him began to change, that he was no longer as friendly as he previously had been. From the natural standpoint this was quite understandable. We could hardly expect Laban to rejoice over the providence of God which, as he viewed it, had robbed him of much of his wealth. Nevertheless, his

attitude must have given Jacob cause for concern.

In this, Jacob doubtless saw a problem developing which easily could become serious, yet the Lord's hand was in it, for it helped to prepare the patriarch to receive the Lord's instructions to return unto the land of his fathers. Laban's changed attitude toward his son-in-law prepared him to receive and act upon the instructions of the Lord, and in obeying them he found a way of escape from a trial which might have been too difficult to bear.

After the Lord asked him to return to his own country, Jacob called Rachel and Leah and explained the matter to them, linking their father's growing unfriendliness with the proposed return to Canaan. This was quite a proper thing to do because they would of necessity be vitally concerned with the move. And, besides, their favorable reaction to the move served Jacob as a further confirmation of the Lord's will in the matter.

31:14-16 The decision of Rachel and Leah was quickly reached. Their association with Jacob over a period of twenty years and their observations of the Lord's providences in connection with his affairs—and theirs also as his wives—made them realize that

they had nothing to lose by leaving their father's house, but much to gain. Their reply to Jacob indicates clearly that they had become somewhat acquainted with his God, and had learned to trust him. They said, "Whatsoever God hath said unto thee, do."

In this respect Rachel and Leah were more reconciled to the Lord's will for one whom they loved than some others of his people have been. When, in doing his Heavenly Father's bidding, Jesus announced that he was going to Jerusalem where he would suffer and die, Peter said, "Be it far from thee, Lord." (Matt. 16:22) When Paul likewise was going to Jerusalem, the brethren advised against it. Let us be watchful lest we set ourselves against the providences of the Lord in the lives of others as well as our own.

31:17-24 When it was definitely decided to start back to Canaan Jacob lost no time. He began at once to prepare for the journey, timing his movements so as to get away while Laban was busily engaged shearing his sheep. Jacob was a man of God, but many circumstances of his life indicate that he was a timid character. He loved the God of his fathers, and had great faith in his promises. He was quick to purchase the birthright from Esau when he had an opportunity; and was glad to get the blessing of the birthright from Isaac, but he fled from home, fearing the wrath of his brother.

So now, although God's providences had overshadowed him during all the time he was in Padan-aram, and the Lord had

made it clear to him that the time had come to leave, yet through fear he slipped away quietly without telling Laban of his plans. However, in God's dealings with Jacob we have wonderful examples of how he can overrule the weaknesses and mistakes of his people and care for them despite their fears. In this case, after Laban learned of Jacob's flight—which he was sure to do sooner or later—God spoke to him in a dream and warned him not to harm the patriarch. The margin of verse 24 states that Laban was not to speak to Jacob "from good to bad."

It was probably fortunate for Jacob that God did thus intervene on his behalf. It would have been difficult enough for Laban to be reconciled to the move had Jacob reasoned it out with him before leaving, but to have run away unannounced doubtless made him very angry. Thus by attempting to flee from trouble Jacob actually made matters worse for himself, and only by divine intervention was a tragedy prevented.

31:25-35 Leaving Padan-aram, Jacob crossed the river Euphrates, and pitched his tents in Mount Gilead. Laban pursued him there, and after a great deal of discussion they separated on outwardly peaceful terms. The precarious position in which Jacob had placed himself by fleeing as he did is revealed in verse 29, where Laban is reported as saying to him, "It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou

speak not to Jacob either good or bad."

Laban realized of course that according to the various agreements he had made with Jacob all that he was taking with him was justly his—including Rachel and Leah, for whom he had served fourteen years. But Laban knew he had not bargained away his idols, yet they had been taken and he was insistent that Jacob was responsible for the theft. Rachel had stolen these without Jacob's knowledge of what she had done. Jacob was therefore very sure that Laban would not find the images among his goods.

It is not clear just why Rachel stole the images. It would seem, however, that although she had learned much about Jacob's God, and had a great deal of confidence in him, she was not entirely weaned from the worship of the gods of her father. She probably thought that these images would be something tangible to which she could cling in the event that the God of Jacob was unable to care for them in this new venture. Her reverence for the images was not unlike that of millions today who imagine that images of Mary and the "saints" can help them in time of need.

31:36-42 Although Jacob gave Laban permission to search his goods in an effort to find the stolen images, the thoroughness with which it was done, and Laban's continued insistence, began to irk him. Laban had revealed that God warned him not to harm his son-in-law, and perhaps this gave Jacob courage. In

any event he took occasion to remind his father-in-law that he had not brought anything with him that was not properly his; that he had worked hard for it all, and frequently under very trying circumstances.

Properly, however, even in this outburst of righteous anger, Jacob gave credit to God for caring for him, and in an eloquent testimony to Laban, told him that if it had not been for the Lord he would have been leaving Padan-aram empty handed. From this, Laban would know that it would be futile for him to oppose Jacob. Thus the way was prepared for a reconciliation between the two.

It is well always to realize that our victories and our successes are due to the Lord's care and overruling providences. God's chief blessings upon his people in this age are spiritual, and as new creatures we have many enemies. Let us ever realize that we cannot cope with these in our own strength, and that our victories over them are by the Lord's grace. Let us remember that greater is he who is for us than all who are against us.

31:43-55 There was no real answer to Jacob's reasoning concerning his rightful ownership of his wives and of the flocks which he had acquired by bargain from Laban. And no one could deny that the Lord had blessed him in acquiring them. But Laban insisted that they were his. Like the proverb, he was convinced against his will, hence of the same opinion still.

Laban realized however, that

there was nothing he could do about it, so he suggested entering into a covenant with Jacob, to which the latter agreed. A pillar of stones was erected as a token of this covenant and as a marker for the boundary line between them. Three names are given to this pillar—Jegar-sahadutha, Galeed, and Mizpah.

Mizpah means watch-tower, hence Laban's statement in connection with it, "The Lord watch between me and thee, when we are absent one from another." (Verse 49) While this is frequently thought of as a symbol of unity, it is actually that of separation. The pillar was to mark the separation between Jacob and Laban. They were to go different ways; and the suggestion that the Lord watch between them evidently was intended not only to act as a safeguard over Laban's children, but also would stand between them to keep them separated, that they would not come near to each other, especially to do injury. See verses 51-53.

Jacob expressed his appreciation to the Lord for this happy conclusion to a situation which could have been disastrous, by offering a sacrifice—a thank offering. The next morning Laban bade farewell to all concerned and returned to his home, leaving Jacob free to go on his way toward Canaan.

JACOB PREPARES TO MEET ESAU

Chapter Thirty-two

32:1-5 Leaving Mount Gilead, Jacob and his company continued their journey toward Canaan, "and the angels of God

met him," the record states. "This is God's host," the patriarch said. He then named the place of meeting, "Mahanaim," which means two hosts, or two camps. In Joshua 5:14 we read about the Lord's host, and the successor of Moses sees them as an army which the Lord had sent to fight for Israel. This may well be the meaning which Joshua attached to this appearance of heavenly messengers.

The record gives us no information as to the message, if any, that the angels of God delivered to Jacob. The fact that seemingly he at once dispatched messengers to confer with Esau, and to let his brother know of the rich manner in which the Lord had blessed him since he fled from home, might indicate that the Lord's hosts had given him instructions as to the proper method of seeking a reconciliation with his brother.

It had been twenty years since Jacob had fled from the wrath of Esau, yet he had no way of knowing whether or not his brother now felt any differently toward him. Some might reason that Esau's jealousy would be stirred the more upon learning that Jacob had become rich in material things. Either Jacob did not reason this way, or else he was following a strategy given to him by the angels. In any case, later events proved that it was the proper course. It was evidently very reassuring to Esau to learn that Jacob had all the possessions he needed, and that he was not returning to seize his wealth based on the claim that he had purchased the birthright.

32:6-8 The messengers brought back rather an ambiguous report concerning Esau. They had apparently met him and he had told them that he would come and meet Jacob and that he would bring four hundred men with him. As the report was given to Jacob he had no way of determining whether these men were to be used against him or whether it was Esau's idea of a royal welcome, so he was frightened.

As we have previously noted, Jacob was a timid man. Few of God's servants throughout all the ages have had more evidences of God's favor and protection than were given to him, yet when the least uncertainty arose he usually became fearful. Only a little while before, he had been fearful of Laban. He had just witnessed the wonderful manner in which the Lord rescued him from a precarious situation into which his fears had led him, yet now, although he had just communed with the angels of the Lord, he again became fearful.

Prompted by fear, and thinking to save at least a part of his possessions, he divided the people who were with him, and his flocks, into two companies; the idea being that if Esau attacked one of these, the other group could escape. There were apparently two companies of angels which appeared to Jacob, and this possibly suggested the idea of dividing his own strength in the manner noted.

32:9-12 Jacob prayed earnestly to God, admitting that he feared his brother. His mind doubtless went back to the time

when he had to flee from Esau to save his life. The Lord had cooperated with him in this; and in that wonderful ladder dream, assured Jacob that he would go with him and bless him. That promise had been faithfully kept. Now the Lord had indicated to Jacob that he wanted him to return to Canaan and to his brother, but all the intervening years of divine protection and blessing were not sufficient to assure Jacob that the Lord would be with him in returning even as he had been with him in his flight.

But we should not chide Jacob in this. After all, he did trust in the Lord, and this is why he prayed to him so earnestly. Perhaps his fear is impressed upon us simply because the Scriptures openly reveal it. A certain kind of fear is quite proper on the part of all the Lord's people. We should tremble when we think of self, and perhaps Jacob's trembling was of this nature. It is when the Lord's people look to the Lord and depend upon his strength that they are strong, and certainly Jacob earnestly looked to the Lord for guidance and strength.

Prayer, among other things, is the claiming of God's promises, and this is what Jacob did. God had directed Jacob to return to his own country and to his own people, and had promised that in doing this all would be well with him. And now the patriarch reminded the Lord of this, and laid claim to the promise. He recognized that he was not worthy of being so richly blessed by God, that everything which the Lord had done for

him represented divine mercy and grace, and he told the Lord so. This reveals a proper attitude of heart, and when a servant of God goes to the throne of grace in this attitude, and asks for the fulfillment of the promises God has made to him, he is certain to be heard.

The Lord had said to Jacob, "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." (Verse 12) This was a promise which Jacob especially appreciated, for it had to do not only with his personal safety, but also with the eternal purpose of God as centered in his covenant with Abraham. This was the main feature of the birthright which Jacob had purchased from Esau, and it was for the protection of his rights under that purchase that he was seeking divine help.

32:13-23 Jacob's sending of presents ahead in order to appease his brother need not be construed as a lack of faith that God would hear and answer his prayer for protection. All of the Lord's people should work as well as pray. If we pray for heavenly wisdom, we should search the Scriptures to find it. If we pray for opportunities of service, we should look around us to see what there is that we can do. Jacob had asked the Lord to deliver him from the hand of his brother, so he used the best judgment he possessed in preparing the way for that deliverance.

32:24-32 After making what he considered proper arrangements for appeasing his

brother, Jacob, when alone for the night, resumed his communion with the Lord. The account says that a man wrestled with him. This same personality is referred to in Hosea 12:3, 4, as an "angel." We are to assume then that an angel materialized and appeared to Jacob as a man, a man whom he recognized as being a direct representative of the Lord. This viewpoint was so real to Jacob that he declares he had seen the Lord "face to face." —Verse 30

The story of Jacob's wrestling all night with the Lord in prayer is a familiar one, and many false conclusions have been drawn from it as to the purpose and power of prayer. As we have already noted, prayer is the claiming of God's promises, and this is all that Jacob was doing. He was not trying to secure from the Lord something which had not been promised. Prayer is not designed to change the will of God concerning his people.

God had promised to deliver Jacob from the hand of Esau and to see that all went well with him in returning to his own country. Now he was simply seeking an assurance that it would be so. The Lord withheld this assurance from Jacob for a time in order that he might come to appreciate it more keenly when it was given.

Finally the much sought for blessing was given. The angel told Jacob that his name would be changed to Israel, meaning a prince with God, or one who had prevailed with God. Jacob understood this to mean that God had honored his request, and that he

BIBLE STUDY

would be cared for when he went forth to meet Esau. There are other instances in the Scriptures when the names of individuals have been changed to denote special divine favor upon them. Simon's name was changed to Peter; and Saul's to Paul.—Mark 3:16; Acts 13:9

The angel that served as the Lord's mouthpiece in connection with Jacob's prayer manifested his humility in not divulging his name when requested by the patriarch.

It was better that Jacob remember the experience as one in which he talked with the Lord, and to have learned the name of the angel whom the Lord used could have detracted from this viewpoint. While the Lord uses servants to speak for him, it is always best that they keep themselves out of sight as far as possible so that those served will have their minds and hearts fixed more closely upon the Lord rather than upon those whom he uses.

"Our Sufficiency Is of Christ"

Where's the day I'll call dreary,

While His favor shines so bright?

Where's the time in which I'll weary

Of His loving words of light?

Where's the test of faith that's greater

Than the measure of His grace?

Where's the loss of goods more precious

Than what's given in its place?

✓ *Where's the stone on which I'll stumble*

While I trust to Him my hand?

Where's the fear to make me tremble

When His words the winds command?

Where's the cross that is too heavy

When His strength doth lend me aid?

Where's the crowned head I'd envy

Since He's having my crown made?

Where's the home that we could long for

Like His palace up above?

Where's a way more fit to get there

Than His narrow way of love?

"Let Brotherly Love Continue"

*"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels un-
awares. Remember them that are in bonds, as bound
with them; and them which suffer adversity, as be-
ing yourselves also in the body."—HEBREWS 13:1-3*

AS BEING yourselves also in the body." These closing words of our text reveal the true meaning of the term "brotherly love" as used by the apostle. It is a love which we bear toward our fellow brethren in the body of Christ. In a natural body which functions normally, each member or part works harmoniously with every other member. When one member suffers, they all suffer; and no member of a natural body deliberately inflicts injuries upon another member. So it should be in the body of Christ. And so it is in that body to the extent that brotherly love continues to operate among all its members.

Our text has a setting which suggests its special appropriateness for the Lord's people at this end of the age; for in the closing verses of the preceding chapter Paul gives us a prophecy which is having its fulfilment in the world-shaking events of our time. He tells us that not only the symbolic earth, "but also heaven" was to be shaken. Today we stand in awe as we watch the fulfilment of this and other prophecies which tell of the "shaking" of civil and ecclesiastical authority in the earth.

We know from the Word of God that this shaking will continue until, as the apostle declares, the only things which will remain are "those things which cannot be shaken." That "which cannot be moved" is the kingdom of Christ now being established, and it is our hope to receive a share in that kingdom, to live and reign with Christ a thousand years. The Apostle Peter sums up the character requirements of the Christian, including brotherly kindness and love, and tells us that if we do these things we "shall never fall,"

and that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

The brotherly love which is the sum of all the Christian graces is a quality of character which seeks to bless and help not only when things are going smoothly for fellow-members of the body, but also, and particularly, when our brethren need our help most. It is brotherly love which prompts us to "remember them that are in bonds," not merely in the sense of wishing them well, but with that same deep concern and determination to help as though we were thinking of ourselves as being in a similar position—"as bound with them."

At the time this epistle was written it was not an uncommon experience for some of the brethren to be in bonds, and to suffer adversity in other ways. Many of these Hebrew brethren to whom Paul wrote had taken joyfully the spoiling of their goods, and had been locked in stocks. (Heb. 10:33, 34) The true brotherly spirit had been manifest among them in that those who had not been actually apprehended and punished became the companions of those who were so used. It was probably because of this that in our text Paul uses the word "continue." They had displayed brotherly love toward those in the body, and his admonition was that they should continue doing so. In chapter 6, verses 10 and 11, he tells this same group that the Lord is not unrighteous to forget their labor of love in ministering to the saints, and he encourages them to continue this program of sacrifice on behalf of the brethren, "with full assurance of hope unto the end."

Brotherly Love in Suffering

True brotherly love is an essential element to cement the body members together, not only in their mutual joys, but also in their communion of suffering. The apostle explains that it was God's will in bringing "many sons to glory" to make the "Captain of their salvation perfect through sufferings." (Heb. 2:10) These "many sons" are the fellow-members of the "body" of Christ, the brethren. Paul speaks of them as "holy brethren," and explains that Jesus is the "Apostle and High Priest" of their profession.—Heb. 3:1

Yes, the "brethren," the "many sons," the "body" members are also priests; and priests, Peter explains, are those who offer sacrifice. (I Pet. 2:5) As we put these thoughts together and associate

Radio Programs Promot

ATLANTIC TIME

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

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

EASTERN TIME

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

STA. KC. A.M.
WABJ 1500 10:00
WAEB 790 9:30
WHRV 1600 11:15
WCON 550 7:45
WGAC 580 11:15
WENE 1450 11:15
WCOP 1150 11:15
CFJM 1450 10:30
WKNA 950 11:15
WAYS 610 10:45
WCOS 1400 11:15
WCOL 1230 9:00
WMFJ 1450 11:15
WXYZ 1270 11:15
WIKK 1330 11:45
WOLS 1230 11:15
WPDQ 600 10:15
WJHL 910 11:45
WCRO 1230 11:45
WBIR 1240 9:00
WLYN 1360 9:00
WBML 1240 11:15
WQAM 560 11:15
WJZ 770 11:15
CHVC 1600 10:30
WGH 1310 11:15
WHOO 990 11:15
WVPG 1340 11:15
WFIL 560 11:15
WWSW 1490 9:30
WPOR 1450 11:15
WARC 950 11:15
WSOO 1230 7:45
WDAR 1400 11:15
WARM 1400 11:15
WTOL 1230 10:15
WRUN 1150 11:45
WMAL 630 11:15
WATR 1320 11:45
CKOX 1340 10:30

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

WABI 910 1:15
WBCM 1440 1:15
WHAN 340 3:00
WBEX 1490 12:15
WGBA 620 12:15
WKEY 1340 3:00
WBTM 1330 12:00
WING 1410 12:45
WDUK 1310 12:00
WELM 1400 1:15
WFLB 1490 1:00
WDFD 910 1:15
WFVA 1230 10:45
WGBR 1400 1:30
WLAV 1340 12:15
WCOG 1320 12:00
WMRC 1440 12:00
WHGB 1400 12:15
WLAN 1390 12:15
WLAW 680 12:00
WLVA 590 12:00
WEAV 960 12:00
WFCI 1210 10:45
WNAO 850 1:00
WRNL 910 1:00
WSLS 610 12:00
WSUN 620 12:15
WHLF 1400 3:15
WLPM 1450 3:00
WTNT 1450 3:00
WKWK 1400 12:15
WMFD 630 12:00

CENTRAL TIME

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

STA. KC. A.M.

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

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

» » P.M.
WXKW 850 1:00
WRTA 1240 1:00
WLOS 1480 12:15
WFGS 1350 12:00
WFBR 1300 12:00

ing Christian Knowledge

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

WSIX 980 11:45
 KOIL 1290 11:15
 WBSR 1450 11:15
 KXOK 630 11:15
 KMAC 630 11:15
 KMA 960 11:15
 KRMD 1340 7:45
 WREN 1250 11:15
 KXEL 1540 11:15
 KFB1 1070 11:15
 CKY 1080 10:15
 WNAX 570 7:15
 CJGX 940 10:30

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

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

➤ ➤ P.M.

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

KFDA 1440 4:00
 WLCS 1400 12:30
 KBUR 1490 12:00
 WDEF 1370 12:00
 WENR 890 2:15
 KGGF 690 12:00
 KRNT 1350 10:30
 KCRC 1390 12:00
 WJPS 1330 12:00
 KTHS 1090 12:00
 KXYZ 1320 2:15
 WSLI 930 1:15
 KSWO 1380 12:00
 WLAP 1450 2:00
 KGH1 1250 3:30
 WINN 1240 12:15
 KFYO 1340 12:00
 WISC 1480 12:15
 KTMC 1400 2:15
 WMPS 680 2:15
 WABB 1480 9:15
 WAPX 1600 12:00
 KBIX 1490 2:15
 KTOK 1400 10:30
 KCLA 1400 6:03
 WHBF 1270 10:15
 KGFF 1450 2:15
 KBR5 1340 2:15
 KOME 1340 12:00
 KFDX 990 12:00

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

➤ ➤ P.M.
 KOAT 250 1:00
 KVOC 1230 9:45
 KFBC 1240 12:00
 KEPO 690 1:15
 KMON 560 12:00
 KSW5 1230 3:15
 KTRC 1400 12:00
 KLIX 1430 10:45

PACIFIC TIME

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

STA. KC. A.M.
 KPMC 1560 11:15
 KUCB 1450 9:00
 KROP 1300 9:00
 KICO 1490 7:00
 KARM 1430 11:15
 KFRO 1400 9:00
 KENO 1406 11:15
 KECA 790 11:15
 KEX 1190 11:15
 KPRO 1440 9:00
 KFMB 550 11:45
 KGO 810 11:15
 KTMS 1250 11:15
 KCOY 1400 11:15
 KJR 950 11:15
 KODL 1230 9:15
 CJOR 600 10:45

➤ ➤ P.M.

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

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

MERIDIAN TIME

Fairbanks, Alaska

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

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

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

MOUNTAIN TIME

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

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

them with Paul's admonition to "let brotherly love continue," there is no escaping the thought that Christian love is closely associated with sacrifice, being that motivating principle governing the heart of every follower of the Master which impels to faithfulness in the service of the Lord and of the brethren, even though that service leads to death—as indeed it must ere the Christian's walk in the narrow way is finished.

And this is fully in harmony with the Master's own exposition on the subject of brotherly love. He said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34) We all know the manner in which Jesus loved us. It was a self-sacrificing love, a love that prompted him to give up life itself in order that we might live. And his "new commandment" to us is that we love one another as he loved us, that our "brotherly love" manifest itself toward our brethren in the same self-sacrificing way. Yes, Christian love is more than an emotional sentiment of kindly feeling toward our brethren. It is also an impelling force which manifests itself in unselfish devotion to a great cause, that common cause of all the fellow-members of the body of Christ, the cause of sacrifice in the interests of one another, that all may receive an abundant entrance into the kingdom.

And as Jesus delves deeper into the subject of love, he uncovers another heart-searching fact concerning it, in the question, "If ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. 5:46) We are loved—or should be—by our own brethren in Christ; so at first glance it would appear—although it is not actually so—that Jesus is here discounting somewhat the importance of his own "new commandment" to love our brethren, indicating that there is no sacrifice involved in loving those who love us.

And there is a danger that we may adopt this viewpoint, and in our hearts and minds try to separate love from sacrifice. And if we do this, the next easy viewpoint to adopt is that sacrifice is not essential in the Christian life, that only love is required. Thus the reasoning of the fleshly mind supersedes that of the new mind, and those thus overtaken begin to go into spiritual decline.

But does the commandment to love one another which Jesus gave us imply that we love only those who love us? Surely not! Note, for example, his added explanation, "as I have loved you."

Our love for "one another" is to be the same kind of love—and to operate under similar conditions—as Jesus' love for us. When we take this into consideration the whole viewpoint of that "new commandment" is broadened considerably, for divine love through Christ was exercised on our behalf "while we were yet sinners," that is, long before we were in a position to love him.—Rom. 5:8

The divine plan for the followers of Jesus whereby they would have the privilege of exercising love for one another upon the same basis as Jesus loved them is outlined by the Master himself in his command to go into all the world and preach the Gospel for the purpose of making disciples. These disciples which are to be "made" through the ministry of the truth are our brethren, brethren for whom we have the privilege of sacrificing while they are still sinners, even as Jesus thus laid down his life for us.

The Opposition of Ingrained Sin

Not only did Jesus lay down his life for us while we were yet sinners, but his love continues after we hear and accept the call to follow in his steps, and this despite the many imperfections which continue with us, imperfections which cause us so many times to transgress the laws of righteousness. Thus, if we love one another as he loved us, it means that we will have a love which will manifest itself for the good of our brethren regardless of the many things about them which may not be pleasing to us—imperfections which may indeed be a real trial to us.

In this connection we are again reminded of the Master's assertion that if we love only those who love us, our love is not of a very high order, being merely on the level of the publicans' love. The expression, "those who love us," might well be broadened to mean those who are congenial to us, those whose ways of life do not irritate or vex us. These it is easy to love, and it is a pleasure to serve them. To love those among the brethren who are in this category is not therefore the final test of loving one another as Jesus loved us.

The quality of love which reached out for our salvation while we were yet sinners is that superlative expression of unselfishness which we will need in order to lay down our lives for the brethren, to love them as Jesus loved us—that is, if we are to love all the brethren and not merely those who take a special interest in us or those whose company and association we specially enjoy. It is this

quality of love that covers a multitude of sins; that helps us to judge our brethren, not according to their outward appearance but according to their hearts; that extends mercy when they fail, and a helping hand in their weakness. All this, and more, is implied in the words of our text, "Let brotherly love continue."

The Motive of Love

Brotherly love—that great principle of unselfishness which each member of the body of Christ exercises toward every other member of the body—is the motive power back of all true Christian activity. It is a principle which must find expression in service if it is to remain alive. The body of Christ is a co-operative arrangement for active service in the outworking of the divine plan. That this is true is clearly shown by Paul in his lesson found in I Corinthians, chapter twelve.

In this body, he explains, "there are diversities of operations," or activities. (Verse 6) Note the emphasis on "operations." When there ceases to be "operations," or activities, that member of the body which thus becomes inactive must either be revived or else lose his place in the body. And in this remarkable chapter the apostle emphasizes that there is given to each member of the body some special function of service, and that these all combine to accomplish the Lord's will. One member cannot truthfully say to another, I have no need for you; nor can any true member of the body say to himself, There is no service that I need to render, so I'll just enjoy the benefits of the body, but won't exert myself to do anything for the other members.

Activity, well organized and ceaseless, is one of the lessons of the "body" illustration. And it is only in connection with this true Christian activity that brotherly love has an opportunity to function. Let us never think of brotherly love as being manifested merely in kindness of manner, or as a lofty platitude to be talked about from the platform. No, brethren, God has set every member in the body as it has pleased him, and his purpose in giving us a place in the body at all is that we may actively function in whatever capacity he indicates his will for us.

Inactivity is an unnatural state for any of God's intelligent creatures. We are so constituted that we are truly happy only when we are active. However, the mere fact of being active is not sufficient. It is perhaps for this reason that in the 13th chapter of

I Corinthians Paul follows up his lesson on the active functioning of the body of Christ with the warning that without love as the motive nothing we might do would have the Lord's approval. In other words, we are not to think that all the Lord is looking for in his people is that they be continually engaged in a frenzy of activity. God wants us to be active, but he wants us to be motivated in what we do by brotherly love.

"Though I speak with the tongues of men and of angels," writes the apostle, "and have not love, I am become as sounding brass, or a tinkling cymbal." (I Cor. 13:1) "And though I have the gift of prophecy . . . and have not love, I am nothing." (Verse 2) In the preceding chapter Paul has told us that some in the Early Church had been given gifts of tongues, and some the gift of "prophecy," or public speaking. These were gifts of God, given by him to be used, and the apostle is not implying that it would be better to possess love than to use these gifts. What he wants us to realize is that even these gifts of God might be used selfishly.

The gift of speaking with tongues did not continue with the church, but the gift of prophecy or public speaking has. There are none today who are especially talented, who can speak with the "tongues of . . . angels." But many have some talent, and those who do should use it. Public speaking does not imply the necessity of addressing an audience from a platform or a pulpit. The most effective preaching is often done to an audience of one. Think of the wonderful sermon Jesus preached to the Samaritan woman at the well! But regardless of what our opportunities may be, if we are overflowing with brotherly love our tongues will be loosened, and we will be using every possible opportunity to speak of the loving-kindness of our God. Indeed, we will wish that we had a thousand tongues to sing his praise, and the praise of our dear Redeemer.

"And though I . . . understand all mysteries, and all knowledge." (Verse 2) Paul gloried in the fact that God had made known to him the "mystery which hath been hid from ages and from generations." (Col. 1:26) How we rejoice in our knowledge of that mystery today! And how essential is a knowledge of the plan of God if we are to be acceptable co-workers with him. But the apostle hints here that it may be possible, temporarily at least, to possess this wonderful knowledge and yet not hold it in love.

Brotherly love will cause us to communicate our knowledge

of the truth to others. Not only will we want to do this, but we will be happy to have the effort cost us something, yes even life itself; for it is exactly this sort of love which we see exemplified in Christ, and we have covenanted to follow in his steps, to follow the pattern of living and dying which he shaped for us.

The apostle tells us that even a mountain-moving faith would not in itself be of great profit to us spiritually if unaccompanied by love. We will need this sort of faith if we are active in the Lord's service; for there will be many discouragements to overcome because many difficulties will be encountered. It is only those who do nothing in the Lord's service who can get along with a little faith. But faith without love will leave us in the category of being "nothing" in the Lord's sight.

Feeding the Poor

When the rich young ruler inquired of Jesus the way of life, the Master outlined the terms of discipleship to him, explaining that he would need to sell all that he had and give to the poor. Paul alludes to this, yet emphasizes that even in doing this, unless love is the motive, it will profit us nothing. Jesus explained to the young ruler that his profits would be great, that in sacrificing all his earthly wealth he would be laying up treasures in heaven. But, as Paul explains, this is true only in the case of those who give all their goods to feed the poor because of their love.

The most poverty stricken people in the world today, and those who need our help the most, are those who are "poor in spirit" and who are hungering and thirsting after righteousness. It is our privilege to feed these with the bread of life, and to refresh them with the water of life. And this is just what we will be doing with all that we have and are as long as brotherly love continues to rule in our hearts.

Giving our bodies to be burned may be a reference to a heathen form of worship, but we are inclined to think that he is speaking rather of the privilege of presenting our bodies a living sacrifice, as mentioned in Romans 12:1. The type of this privilege was the offering of the Lord's goat on the typical day of atonement, when the body of the goat was burned. See also Hebrews 13:11-13. But here again love must be the motive, else our sacrifices in the service of the Lord will profit us nothing.

"Love suffereth long, and is kind," says the apostle. (Verse 4)

The way of love is a difficult one, a way of sacrifice and suffering. Selfishness as a motive might spur us on for a while, but there is no motive more powerful than love. Love will enable us to suffer long, yea, even unto death.

And herein also will come the need of love from the standpoint mentioned by Jesus; namely, that we are to love one another, as he loved us. Jesus loved us while we were yet sinners, and he continues to love us despite our imperfections—despite those things which are so unlovable and often so contrary to his will. So it is in our association with one another. Perhaps some of our greatest trials come from the brethren, but love will enable us to endure these experiences. And it is well to remember that our imperfections are as great a trial to the other brethren as their weaknesses are to us. None of us is superior in every respect to the others.

But how do we know that brotherly love is enabling us to endure? Paul explains that love suffers long “and is kind.” If we discover that we are dealing unkindly with our brethren we may know that we are deficient in brotherly love. There can be no legitimate excuse for a Christian ever to be unkind! Let us not deceive ourselves along this line. If we are unkind, we may know that selfishness is still ruling to some extent in our hearts, or that we have been overreached by the spirit of the Adversary.

“Charity envieth not.” Envy is a very subtle enemy of the new creature. We seldom make an outward display of our envy. If we did, we as well as others would recognize it, and we would be ashamed. Instead of announcing that we are envious of others, of their position in the church, perhaps, or because of special blessings they enjoy, we begin to criticize them, to call attention to things they do which we think are wrong. We emphasize that our ways would be so much better. Thus, perhaps without recognizing why, we endeavor to debase those whom we envy, and exalt ourselves. This is not the way of brotherly love.

“Love vaunteth not itself, is not puffed up.” (Verse 4) The human heart is too cunning openly to vaunt itself, and no Christian ever goes around announcing that he is “puffed up.” No, these conditions of heart and mind manifest themselves in strange things which one says and does. A brother, for example, over a period of years, manifests humility in his association with the friends. He is meek and teachable. In time the local ecclesia elects him to eldership, and in a short time thereafter a marked change is noticeable

in the brother. He becomes self-opinionated; considers that his judgment is better than the judgment of those who have been serving faithfully as elders for years. At times he is almost arrogant in his insistence that he have his own way. What has happened? He has become "puffed up," and is not being governed by brotherly love. Yes, a puffed up attitude causes brethren to act in very strange ways, but love does not behave itself "unseemly."

"Love . . . seeketh not her own"—particularly her own way. Motivated by love, we presented ourselves and all that we possessed to the Lord. We have agreed to give up everything. If we have been sincere, we will not be too concerned about our "rights." True, every Christian should stand for principle, but let us be sure that we do not make a "principle" out of the idea of having our own way.

Love "is not easily provoked, thinketh no evil." (Verse 5) At no time in the history of the world have people been so "on edge" and so prone to attribute evil motives to others as now. Every Christian is surrounded by these influences, and nothing but a rich infilling of brotherly love will prevent him from indulging in the same sins. We get "provoked" at a brother, or at the brethren, over what we suppose they have said or done, and then, unless we are on guard, we will begin to think evil of them. And, too often, thoughts of this kind are not based on anything except imagination. It is always well to ask ourselves if we actually know that Brother so-and-so said or did what we imagine he did. Nor is a rumor, or even an apparently definite report sufficient grounds for thinking evil of a brother. If the matter is serious enough, we should go to the brother alone and thus find out for ourselves. In most cases when this is done it will be discovered that the report was mere idle gossip.

If our thinking is governed by brotherly love, our joy will be in the Lord, in his truth, and in his people, for love "rejoiceth not in iniquity, but rejoiceth in the truth." (Verse 6) What are our habits of thought? Are they down in the gutter of human frailties, seeking to find flaws and imperfections in our brethren? If so, we may know that we are sadly lacking in brotherly love. Love rejoiceth in the truth, and if that is the fountain of our rejoicing, we will see in our brethren the things which we love, and we will be rejoicing together with them in all those things which pertain to our common cause as fellow members of the body of Christ.

Love "beareth [covereth] all things"—even the imperfections of the brethren.

Love "believeth all things"—not rumors of evil, but the good reports of our brethren, and the professions of the brethren themselves.

Love "hopeth all things"—even when accumulating circumstances tend to present a dark picture.

Love "endureth all things." And how important this is, for only those who "endure unto the end . . . shall be saved" with that great salvation which began to be spoken by our Lord.—Matt. 24: 13; Heb. 2: 3

Having mentioned these many situations in which brotherly love could be depended upon to keep the Christian in the right way, the apostle makes a blanket statement by way of a summary, adding that "love never faileth." (Verse 8) Brotherly love was essential in the Early Church, and is no less so now. The gift of tongues was necessary then, but the need for it "vanished away." Not so with love.

The importance of brotherly love cannot be overemphasized, but we are not to suppose that it can take the place of other important considerations in the Christian life. It cannot take the place of doctrine, but it guides us in the proper use of doctrine. Love cannot take the place of activity in the Lord's service, but it is the only motive for service which is acceptable to God.

Nor can we limit brotherly love to those in the body whose human characteristics may be especially pleasing to us, or to those who may be in agreement with our understanding of the truth in all details. Those who err from the truth need our love even more than others, and often it is on behalf of these that we find our real opportunities for sacrifice.

Let us, then, brethren, not love merely in word, but in truth and in deed. Love is more than merely something to talk about. Those who possess true brotherly love do not need to tell others of their love, for it will be manifested in self-sacrificing zeal on behalf of all the brethren, and in devoting time and strength and means to reach and help those who can be contacted only through a proclamation of the truth. It is a truism that "actions speak louder than words," but there must be "actions"—actions which, if the "voice" of love is to be heard, will cost us our lives ere we reach the end of the way.

"Songs in the Night"

NOVEMBER 1

Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.—Matthew 7:17

THE Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand; there are persons who, thistle-like, are always scattering seeds that will cause trouble—false doctrines, evil surmisings and errors; and there are some who, like thorn bushes, instead of bearing refreshing fruit, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who gladly lay down their lives in the service of the flock. The one class are continually mischief makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peacemakers.—Z '06-93 (Hymn 267)

NOVEMBER 2

Be strong and of a good courage.—Joshua 1:6

COURAGE is always admirable, but there is a moral courage which should rank higher far than physical. This moral courage is greatly needed among the Lord's people; without it they can do nothing, and many of their difficulties in the Christian way are because they fail to appreciate this matter and fail to develop this courage. It requires real courage of the highest order to stand for the Lord's truth and his people when these are misunderstood, misinterpreted, antagonized. It takes real courage to stand for the light when the great Adversary with a world-wide influence brands it as darkness and leads an assault against it. It requires real courage to denounce the darkness, meekly, persistently, when it has on its side wealth, culture, influence, and churchianity.—Z '07-283 (Hymn 261)

NOVEMBER 3

Your Adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith.—I Peter 5:8, 9

SATAN, the Adversary of the church, is strong and lionlike, vigilant and fully awake. As the Apostle Paul declares, he seeks to use every opportunity against us. He lies in wait, seeking to devour us. Although he is alert, he never approaches us with a roar, but creeps stealthily upon us in some unlooked for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. As those whose ears are trained to detect the footfalls of the lion will hear his steps, while those who are unfamiliar with his habits will not hear the slightest sound, so may we, whose ears the Lord has opened, and whose eyes have been anointed with the eyesalve of consecration and submission to the Lord's will, be of quick perception to recognize the approach of our arch enemy and to resist him. Let us stand, clad in the full armor which the Word of God supplies, and in his strength wielding the sword of the Spirit.—Z '13-54 (Hymn 183)

NOVEMBER 4

Now therefore arise, go over this Jordan.—Joshua 1:2

THE intimation is that Joshua, like Moses, was a meek man, humble-minded, and that instead of attempting to grasp authority he needed rather that the Lord should encourage him to undertake the responsibility of the position of leader. Happy would it be for all of the Lord's people if they were similarly meek and backward. All should criticize their own hearts and motives along these lines, and such as find in themselves an ambitious spirit should remember its dangers to themselves and to the Lord's people with whom they have to do, because the Lord resists the proud, the self-conscious,

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the boastful and ambitious, and shows his favor to the humble.—Z '07-282 (Hymn 229)

NOVEMBER 5

Ye are dead, and your life is hid with Christ in God.—Colossians 3:3

SOME Christian writer has well said: "Wherever there has been a faithful following of the Lord in a consecrated heart, several things have sooner or later inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others [where there is no conflicting principle involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear—all of these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'"—Z '16-184 (Hymn 294)

NOVEMBER 6

Behold, the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it. . . . Be ye also patient.—James 5:7, 8

PATIENCE is a virtue which our Heavenly Father desires to cultivate in us and he manifests in himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of his wisdom in executing justice and in working out the deep designs of his abounding grace, attributed evil, and only evil, to his truly glorious and holy character. He knows that "in due time" his character will be fully vindicated, and so he patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then as a man he patiently endured the contradictions of sinners against himself, and ungrateful persecution, even unto death, from those he

came to save. And, like his Heavenly Father, through it all he was cheered in consideration of that "due time," though then in the far distant future, when his character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable Heavenly Father await with patience the grand consummation. So, in similar attitude of mind, we must wait; for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindication and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus, and of the prospective everlasting triumph of truth and righteousness.—Z '06-166 (Hymn 29)

NOVEMBER 7

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matthew 7:14

IS NOT this a very narrow way? Yes, it is so narrow that it is wide enough to admit only the Lord's plan and those who are willing to discard all other plans, projects, and questionings, and to devote themselves fully to its service; and who are quite willing to bear any reproach it may bring. Are you endeavoring from day to day to vindicate the divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the truth, so that you may indeed be a living epistle, known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed? Are you of those who have really given themselves to the Lord, saying truthfully to him:

"Take myself—I wish to be
Ever, only, all for Thee?"

If so, you are just narrow-minded enough to say, "This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and of helping others into his marvelous light; and to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father."—Z '12-195 (Hymn 277)

NOVEMBER 8

Brethren, give diligence to make your calling and election sure.—II Peter 1:10

THIS our text is one of the most forceful of the many references to God's elect, and is particularly clear in marking out the conditions upon which election may be surely attained by each one whom the Lord our God shall call or nominate to this grand office—the royal priesthood. The apostle has been mentioning the various graces of the Lord's Spirit which those who are seeking to be of his royal and priestly class must develop in their characters. He shows us that there is more or less of an addition in the matter: we put on one grace and add to it another, and to that another, and so on; and do this repeatedly in respect to all the graces, which keep growing, developing in us and rounding out and deepening and broadening us as spiritual new creatures. And he shows that those who do not have such experiences of growth in grace and in knowledge are deficient, and cannot hope to make their calling and election sure.—Z '05-201 (Hymn 192)

NOVEMBER 9

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: "Unto whomsoever much is given, of him shall be much 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, have greater responsibility than have others. To attain the glorious things to which we have been invited we must not merely have this honor, but must 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 65A)

NOVEMBER 10

They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.—Revelation 15:3

THE more we come to appreciate divine justice and the righteousness of the sentence of death against our race, the more also we come to appreciate the love and mercy of God toward us, and to rejoice that he was not willing that any should perish, and hence made provision wide enough, high enough, deep enough, that all might turn unto him and live—have everlasting life. This provision of mercy cannot ignore the sin nor can it permit the sinner to ignore it. It is necessary that the redeemed should know, should appreciate, their fallen condition, the justice of their sentence of death, and that their recovery is wholly of divine mercy. Unless they learn this lesson they could never appreciate the divine arrangements and the only terms upon which God could grant them everlasting life—terms of acceptance of God's grace and forgiveness and their obedience to him and his principles of righteousness.—Z '06-62 (Hymn 79)

NOVEMBER 11

The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:7

THIS peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us and which enemies are powerless to touch. What gift so rich could our Father give to his children! How poor would be our inheritance today if we were without our anchorage in Christ! But with it we can endure all things which the Father's loving providence shall permit. Then let us face the coming days with calmness and courage. He who was with his dear disciples upon

the stormy Sea of Galilee, and whose word of power quelled the mighty storm and stilled the raging of the sea, has the same care over his disciples today. When they cried out in fear, he quieted their hearts, saying, "Why are ye fearful, O ye of little faith?" Nothing can in any wise hurt us if our hearts are stayed on him.—Z '14-103 (Hymn Appendix R)

NOVEMBER 12

Abhor that which is evil; cleave to that which is good.—Romans 12:9

AS HOLINESS and sin are opposites, so our feeling toward these must be represented by the sentiments of love and hatred. To grow cool in love for righteousness is to lose some of the abhorrence for sin. Let us, therefore, cultivate in ourselves hatred for sin, selfishness, impurity, and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the Spirit. Only in our minds have the old things passed away and all things become new. Actually, this change will be accomplished when we become spirit beings. Meantime, if we shall be counted worthy of a place in the first resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire, to be all that the Lord would have us be. In no way can this be better demonstrated to the Lord or prove more helpful to ourselves than in keeping a strict surveillance of our hearts and of our thoughts.—Z '11-382 (Hymn 312)

NOVEMBER 13

And the light shineth in darkness.—John 1:5

WHOSOEVER receives the light of truth intelligently must rejoice in it; and rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of earnestness—qualities which the Lord is now specially seeking among those whom he has invited to be sharers with Jesus in the glories of the mediatorial kingdom about to be established among men. It is important, therefore, that we let our light shine before men; that we be willing, nay, glad if need be, to suffer for our

loyalty to the Lord and to his message. And we have his Word for it that whoever is ashamed of him or of his Word now, of such he will be ashamed by and by. He will not own them as members of his bride class, will not accept them as assistants with him in his glorious throne.—Z '12-49 (Hymn 261)

NOVEMBER 14

The Lord hath done great things for us; whereof we are glad.—Psalm 126:3

THE world is enslaved by sin and death, the twin monarchs which are now reigning and causing mankind to groan. We were born in this enslaved condition; as the Scriptures declare, "Behold, I was shapen in iniquity, in sin did my mother conceive me." Our race, groaning under the weaknesses and imperfections we have thus inherited—mental, moral, and physical—longs for the promised deliverance from the bondage of sin and death. The majority of mankind undoubtedly feel the gall of their slavery, and will be glad to be free. . . . While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is twofold: (1) They have experienced reconciliation to God. (2) They have submitted their wills to his will. They obtained this new relationship by the way of faith in the Redeemer—faith in his blood of atonement. They entered by the "strait gate" and "narrow way" of consecration to God—surrendering their own wills and covenanting to do the divine will to the best of their ability.—Z '11-380 (Hymn 101)

NOVEMBER 15

Only let your conversation be as it becometh the Gospel of Christ.—Phillipians 1:27

HOW highly we, who belong to the Gospel dispensation, should value its privileges and opportunities seeking to make our calling and election sure! If those who were called with an earthly calling to be a "house of servants," rendered but a reasonable service when

they engaged in the Lord's work zealously, as did John the Baptist, and were faithful, how much more zeal and energy ought we to put forth—we who have been favored so much more highly? "What manner of persons ought we to be, in all holy conversation and godliness?" Let us remember that this high calling, this heavenly calling, to joint-heirship with our Lord in the kingdom, is a very special and a very limited call, that it will soon end, and, that so far as the divine revelation shows, it will never be repeated. In view of these things, let us lay aside every weight, and run with patience the race set before us in the Gospel, looking unto Jesus, the Author, until he shall have become the Finisher of our faith.—Z '12-68 (Hymn 259)

NOVEMBER 16

The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it. . . . Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes.—Deuteronomy 8:7-11

WHAT an exhortation! What an incentive to faithfulness! Who would not worship and serve such a God! And what a wonderful application can spiritual Israel make of this scripture! How marvelously has our God led us, his covenant people, through the wilderness of this world, and provided for our needs day by day! How the chastenings of his loving hand have kept our feet from wandering; or if we have turned at any time to the right hand, or to the left, how has his love drawn us back! And has he not brought us into a good land, a land of brooks of water, a land of fountains and depths, a land of oil olive and honey, a land wherein we eat bread, the Bread of Heaven, without scarceness? Truly, we have not lacked anything in it. If Israel of old had reason to prove their gratitude and love to God, how much more reason have we, spiritual Israel!—Z '14-263 (Hymn 181)

NOVEMBER 17

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Proverbs 25:28

IT IS a part of our duty as Christians and as new creatures to withstand all assaults of the Adversary; and these assaults come, not from visible forces alone, but from evil spirits; from those who seek to obtain possession of us—as is the case with those who come under the control of these evil spirits. Their wills are subdued, broken down, and they are in the hands of their enemies, exactly as pictured in our text. Let such strive to cast out the enemy, to resist him, to strengthen the walls of their minds and to make an alliance at once with the Lord Jesus. Let them give their hearts fully and completely to him and accept his will, his Word, his guidance, in every matter.—Z '11-94 (Hymn 44)

NOVEMBER 18

Now we, brethren, as Isaac was, are the children of promise.—Galatians 4:28

CHRIST, our Head, and we, his members, are the antitype of him who was called "Laughter," or "Joyous." And do we not have more joy than others, even in this present time? True, we have a full share in the trials and difficulties and sorrows and disappointments that cause the whole creation to groan and travail in pain together, yet we have what they do not have—"the peace of God which passeth all understanding," ruling in our hearts and enabling us to be "joyful in tribulation" also, knowing that tribulation worketh patience, and all the various fruits of the Spirit which, when perfected in us, shall bring us to the complete joy and rejoicing of the heavenly kingdom. And if this name, Joyous, applies to us in such degree in the present time, what shall we say of the glorious future, when joined to our Master in the glories of his kingdom we shall cause the knowledge and blessing of the Lord to fill the whole earth, and bring laughter and joy to a world of mankind, now weak and groaning under the administration of sin and death? "Praise God from whom all blessings flow!"—Z '01-263 (Hymn 27)

CHRISTIAN LIFE AND DOCTRINE

NOVEMBER 19

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—II Corinthians 8:9

OUR text reminds us of the grandest example of self-denial in the interest of others on record—the gift by our Lord Jesus of himself for the world. He was rich in the possession of the spiritual nature and its honors and glory, yet for our sakes he became poor, taking the human nature that he might redeem us; and to this end he surrendered even life itself at Calvary, that through his sacrifice we might become rich—become possessed of divine favor, and the riches of divine grace in Christ, even joint-heirship with him who is now our exalted Lord at the right hand of divine Majesty. But to attain this joint-heirship with him we must study to be like him, to have his Spirit, and like him desirous of sharing whatever he may give us of either temporal or spiritual favors with others, particularly the “household of faith”—either to feed or clothe it, spiritually or temporally, as circumstances may dictate. “The liberal soul shall be made fat.”—Z ’97-262 (Hymn 168)

NOVEMBER 20

Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matthew 16:19

THE declaration respecting Peter's authority to bind and loose was a common form of expression in those days, to indicate forbidding and permitting. One writer declares, “No other terms were in so constant use in Rabbinic Canon Law as those of binding and loosing. They represented the legislative and judicial powers of the Rabbinic office.” This authority was shared by all the apostles (Matt. 18:18, 19), and it is because of our belief in this that we hold to the exact presentations of the apostles as representing the divine will, and allow no testimony by subsequent followers of the Lord to have the same weight or influence. Respecting the apostles alone we have the assurance that they were divinely

supervised—that whatever they forbade or allowed was under heavenly guidance and sanction.—Z ’06-174 (Hymn 227)

NOVEMBER 21

For the Word of God is quick, and powerful, and sharper than any two-edged sword.—Hebrews 4:12

IN EVERY case it has been the Word of God that has caused the disturbance, the commotion. Whether sent through the prophets of old or through the apostles and reformers of this age it has been God speaking from heaven—and his Word is quick and powerful, searching beyond any human message. It will separate, it will distinguish; it will find the truth-hungry, it will separate the others; it is the light of which the apostle declared, Whatsoever doth make manifest is light. The attitude assumed by the people toward the light, the truth, demonstrates better than all their professions would do whether they are of the light or of the darkness. In our imperfection of judgment we might suppose that some were children of light who really are not of the light, and we might presume some to be children of darkness who are really different at heart. The Lord knows them that are his; he demonstrates who is on his side and who is on the side of darkness; let us be content and let the sickle of truth do the separating in the harvest work, and let us not be self-willed and self-opinionated, but waiting on the Lord. Let us wait patiently on him to bring about the separation with divine wisdom and love—we know that his plan is the best in the end.—Z ’06-294 (Hymn 81)

NOVEMBER 22

They said to one another, It is manna. . . . And Moses said unto them, This is the bread which the Lord hath given you to eat.—Exodus 16:15

THE supply of manna was a beautiful figure of the supply of grace in Christ: it needed to be gathered daily; it would not keep over for succeeding days. The lesson of this would seem to be that those who accumulate much of God's grace and truth must also be dispensers of it. It is not provided with a view to the creation of a spiritual

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aristocracy. How often we have seen this exemplified: those who study the Word merely for themselves, and who do not commingle with the brethren and share their blessings, are not in the long run as much advantaged as we would have expected. Our gathering of the manna is to be day by day: our feeding on the Heavenly Bread is to be a continuous privilege, without which we will not have the strength for the journey of life; but with it we should be strong in the Lord, and may perchance be permitted to assist others by the dispensing of divine grace to them.—Z '07-186 (Hymn 226)

NOVEMBER 23

Where envying and strife is, there is confusion and every evil work.—James 3:16

ENVY is one of the principal roots of human depravity—selfishness—and from this root have sprung some of the most injurious influences and experiences known to man—"every evil work." . . . How each should realize that to permit the growth of even the smallest shoot of this root in his daily life might lead on to most disastrous consequences to him as a new creature! One writer has even said, "There is but one man who can believe himself free from envy, and it is he who has never examined his own heart." Undoubtedly this evil root of selfishness is to be found in every imperfect son and daughter of Adam, whether it is flourishing under favorable conditions or dormant for lack of them, or from the overmastering power of grace. Only the heart that is aflame with love for God supreme and for his neighbor as himself is in a condition so sterile as respects envy that the latter has no opportunity for development. With an abatement of our love for God and man comes a corresponding increase of favorable influence for the development of this root of envy and its concomitants of anger, hatred, strife, and every evil work—yea, murder—all of which the apostle tells us are works of the flesh and of the devil, and hence to be shunned by all those who now and by and by would have the Master's approval. Whatever may have been the natural tendency of our flesh, the new nature begotten of the Holy Spirit of

the Lord, the spirit of love, is expected by the Father to dominate and render sterile to envy all whom he recognizes as children of God.—Z '07-106 (Hymn 95)

NOVEMBER 24

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Ephesians 5:20

AS FOR the days of national thanksgiving, we, as citizens of the heavenly kingdom, have no special need of them; for every day should be with us a day of thanksgiving for all things—for the prosperity of our "holy nation" under the righteous authority of Christ our King, for its peace and joy and its glorious hope, for its privileges of spiritual enlightenment and blessing, for the perfection of its laws and the shaping of its course and destiny, and for the needed discipline as well, which is to prepare it for its future exaltation and glory. Let the people of the world and less enlightened Christians give thanks, as doubtless many of them do, out of a sincere heart, for the common blessings of this present life—for the air and sunshine and rain, for bountiful harvests and for seasons of comparative peace with the nations abroad. Yes, blessed be God, out of his abundant mercy these rich blessings are common to all—to the just and to the unjust—and it is well that the attention of all men should be called to mark and consider them. . . . And while the world thus marks and rejoices in, and in some cases returns thanks to God for the truly glorious common blessings which our loving and benevolent Father showers alike upon the evil and the just, let our hearts not only rejoice in these things, but also in the higher spiritual favors bestowed upon the sons of God, giving thanks always and for all things unto God the Father in the name of our Lord Jesus Christ.—Z '93-12 (Hymn 324)

NOVEMBER 25

Return unto Me, and I will return unto you, saith the Lord.—Malachi 3:7

THE thought everywhere held out in the Scriptures is that God's mercy en-

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dures forever—that is, “olam,” or to a completion. A small portion of the world of mankind at the present time has received God’s favor to the extent of being justified and made participators in the divine favors and mercies of this present time. As in his dealings with these the Lord is very gracious, so is he to those who return from the ways of sin, and he is even patient with those who lack the spirit of love and forgiveness, and comes to them entreating them to join in his gracious plans and arrangements. This loving-kindness bestowed upon the believers of the present time illustrates the Spirit of the Lord. It becomes an assurance to us of the fulfilment of his promise that in due time all the families of the earth shall be brought to a knowledge of his goodness, to an opportunity for knowing him whom to rightly know and appreciate will mean to them everlasting life.—Z ’06-254 (Hymn 3)

NOVEMBER 26

Rejoicing in hope.—Romans 12:12

WE ARE not to expect to have much in the present life to rejoice in, if we are faithful to our “calling,” because “through much tribulation shall ye enter the kingdom.” Our rejoicing is to be in hope—looking into the future. The eye of faith is to see what the natural eye cannot see, the crown of life and all the glorious things “which God hath in reservation for them that love him fervently.” And here is the advantage of doctrinal knowledge: it inspires hope, it gives a foundation for hope. Knowledge cannot bring us to the kingdom, but it may be a great help in building us up and preparing us for it, by constantly holding before us the hopes which God designs should stimulate and encourage us while running the race for the great prize.—Z ’97-265 (Hymn 149)

NOVEMBER 27

And the foolish said unto the wise, Give us of your oil.—Matthew 25:8

NONE can get too much of this Holy Spirit, none can secure an over-supply for his own use so that he could supply others from his abundance. The Bridegroom has made in advance abundant provision by which all those who are

invited to go in with him to the marriage may be properly equipped, not only with robes and lamps, but also with the oil; and if any are careless in the procurement of the oil, they thus indicate their unfitness to be of the class who are to enter with the Bridegroom before the door is shut. This is the essence of the Lord’s instruction by this parable—that those who hope to enter into the kingdom and share its glories with him must expect to make preparation in advance. If they wait until the moment for the door to close, however willing they may be, however anxious, they will not be prepared—the preparation requires time, patience, care.—Z ’06-314 (Hymn 230)

NOVEMBER 28

In all thy ways acknowledge Him.—Proverbs 3:6

WHILE such an acknowledgment of the Lord is proper in all the affairs of life, it certainly is especially appropriate in connection with the study of the divine Word and any attempt to give an interpretation thereof. Let none of us speak as of ourselves, nor appropriate wisdom to ourselves, but rather, with hearts full of gratitude to the Lord for blessings received, let us acknowledge him and his Word and his arrangements in connection with his truth. Especially is this appropriate in those who occupy positions of responsibility in the church—whom the Holy Spirit has made overseers to “feed the flock of Christ.” To whatever extent self-seeking is indulged, to whatever extent the honor of men is craved, the Lord as the fountain of wisdom and the channels which he uses in dispensing his truth are ignored or belittled by any of us, to that extent we may be sure we are in a dangerous situation and not likely to make real progress in the good way.—Z ’07-120 (Hymn 145)

NOVEMBER 29

He said unto Simon, Launch out into the deep, and let down your nets for a draught.—Luke 5:4

IT IS evident that this miracle was performed for the purpose of fully and finally convincing Peter, Andrew, James, and John respecting the Lord’s relationship to the Father, and his

power of control in respect to things temporal as well as things spiritual. The lesson evidently had its designed effect, and our Lord clinched the matter by then and there inviting the four to become his permanent disciples—to become fishers of men. This was the opposite course from what Peter had suggested that the Lord depart from them because he was perfect and holy and had direct intercourse evidently with the heavenly powers, while they were poor and weak and sinful, imperfect through the fall. Separation did indeed take place, but it was between the disciples and their earthly business, not between them and the Lord. "They forsook all and followed him." Similarly, tests have come to all whom the Lord has called throughout this age.—Z '06-46 (Hymn Appendix O)

NOVEMBER 30

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Galatians 5:1

IF THE world's liberty has required fighting for, much more may we expect to battle for those who take the still higher ground of the Bible, and who strive for the "liberty wherewith Christ

makes free." For although this very Scripture declares that Christ gives this freedom, the Word shows us that he gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal weapons which the law of love forbids, yet their warfare is to be mighty through God to the pulling down of strongholds of error. Against what, then, do they battle? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries of the fall, sin has become inbred and entrenched in their flesh to such a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the Word of the Lord which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of nature and a joint-heirship with Christ through a full consecration of all to the divine service—to the service of righteousness and truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the chief Captain.—Z '06-296 (Hymn 54)

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 3—"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matthew 26:41 (Z. '01-80, Hymn 115)

NOVEMBER 10—Love "rejoiceth not in iniquity, but rejoiceth in the truth."—I Corinthians 13:6 (Z. '03-57, Hymn 40)

NOVEMBER 17—"He shall give His an-

gels [messengers] charge concerning thee, to guard thee in all thy ways."—Psalm 91:11 (Leeser) (Z. '04-75, Hymn 71)

NOVEMBER 24—"Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."—Acts 24:16 (Z. '00-360, Hymn 130)

The Resurrection

In this morning's broadcast you stated that those who are dead will be raised "gradually" during the thousand year reign of Christ. How can you say that when the Bible specifically states in I Corinthians 15:51, 52, that we shall all be changed in a moment, "in the twinkling of an eye"?

IT IS abundantly stated in the Scriptures that a resurrection for all is provided through Christ's death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:9) The Bible also provides proof that all will not be resurrected at the same time, or to the same nature. Certainly those who have part in the "first resurrection" have pre-eminence over those who have part in the general resurrection from the dead.—Rev. 20:6; John 5:28, 29

The "first resurrection" is for the church of God. These faithful ones, we are told, experience a change of nature from an earthly to a spiritual one. The Apostle Paul explains this in I Corinthians 15:44, 49, where he says regarding the church, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . And as we have borne the image of the

earthy, we shall also bear the image of the heavenly."

The text of our questioner refers to this class. From the time that the sleeping saints awake until the church is completely glorified, the faithful ones who die will not wait in sleep for their reward, even though the change from "flesh and blood" to the "divine nature" must be accomplished. (I Cor. 15:50; II Pet. 1:4) Their change will be instantaneous; the moment of death will be to them the moment of change. The members of the true church who are alive when the Lord is present a second time, those who are on trial for eternal life at the present time, will experience an immediate "change" during the sounding of the "last trump," and to these our text, I Corinthians 15:51, 52, applies.

Do not confuse the church class, whose "change" of nature will be instantaneous, "in a moment, in the twinkling of an eye," with those who have part in the general resurrection—the world of mankind. The latter will have a gradual resurrection during the thousand-year reign of Christ. The awakening from the sleep of death will be but the first step in their resurrection to divine favor.

Resurrection means more than just an awakening from sleep. Much more. It means a re-standing in life. It means being made perfect, so that again man may enjoy favor and communion with

God. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) This learning of righteousness will be a gradual process. Of that day it is written, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) As the people learn to obey the divine law they will be gradually raised to perfection. Their resurrection will not be complete until they have reached perfection of mind and body.

The purpose of Christ's reign is to bring mankind back to the "image of God" in which Adam was created, and not until that is accomplished will the resurrection work be complete.—Gen. 1:27

Why Is Evil Permitted?

I have found The Dawn to have such a reasonable approach to so many subjects that I do not understand how you can hold that a loving God would create a devil to deceive our first parents. Is this not inconsistent?

TO SOME the devil is a hideous monster with horns, and hoofs, and a tail. To others the devil is merely a principle, just as they also think of our Heavenly Father as being merely a principle. As one has quaintly put it: "They spell 'devil' without a 'd' and 'God' with two 'o's.'" They have developed as a religion the principles of "good and evil," without any personalities but themselves, and don't recognize it as blasphemy.

The Word of God does not leave us in any doubt as to the existence of a personal God, nor a personal devil. But it does not teach, as our questioner implies, that God made the devil. He did not—the devil is the result of his own wayward course. God, through the Logos, created Lucifer, a very glorious being, and to him was given high authority in the realm of God. But Lucifer became ambitious. He sinned by attempting to usurp authority and use it to the selfish end of establishing himself as potentate of earth and of the human family. To accomplish this purpose, his plans required the deception of our first parents and the alienation of their affection and devotion from God. He resorted to both lies and deceit, and thus fell under divine reprobation.—Isaiah 14:12-19; John 8:44; I Tim. 2:14

Some may wonder why Lucifer was not created so that obedience to God on his part was mandatory. This one who was originally called, "son of the morning," could have been thus created, for all things are possible with God. But mandatory obedience is not pleasing to God. All intelligent creatures, whether spiritual or human, have been created with the right of volition, with the privilege of choosing good or evil. The Lord desires only the worship of willing hearts, not from fear but from love.

Lucifer chose not to worship God; he mapped a course in opposition to God's will; he exercised his power of choice wrongfully. But God was not overreached by

YOUR QUESTIONS

the devil—by which name Lucifer is now known—nor was God's plan for man thwarted.

God has used Lucifer's deflection to bring to man many helpful lessons. During the six thousand years that Satan has exercised his power, man is learning that although he may have the "power of death" (Heb. 2:14), he has not the power of life, nor can he stop man's march to destruction. The people are learning the sinfulness of sin and that communion with evil is degrading, while communion with God is withheld from the unrighteous.—Rom. 7:13

Christians know that we must "resist the devil" if we would grow strong in the Lord. (James 4:7) In the thousand-year reign of Christ, Satan will be bound. (Rev. 20:2, 3) Because of the lessons learned while he was "the god of this world," man has had experience with sin and death. (II Cor. 4:4) Christ's reign will give to all mankind the opportunity to exercise their power of choice; they will choose whom they will serve. Because of their experience, the vast majority will choose to serve God and enjoy the blessings of everlasting life. Only the wilfully disobedient will be cut off.—Acts 3:23

The temptation of the Lord Jesus by the devil is recorded in Matthew 4:1-11. In this account Jesus definitely confirms his belief

in the power and the personality of the devil. We do not believe that our Lord was mistaken. We rejoice in the knowledge that our Heavenly Father will cause the wrath of men and devils to work for the ultimate establishment of his righteous kingdom and the blessing of his obedient children.—Psalm 76:10

Origin of the Jews

Of what race were the original Jews? Why are they so prominent in biblical history?

THE Jews are a Semitic race, that is, they are descendants of Shem, who was the son of Noah. Their lineage from Shem to Abraham is given in Genesis 11:10-26. Abraham's name was originally Abram; but in Genesis 17:5, we are told that God said to him "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."

God promised Abraham that through his seed all the families of the earth would be blessed. (Gen. 22:18) The Old Testament contains the history of the descendants of Abraham. God dealt with them as his chosen people in many ways. Their experiences were typical, and contain lessons for all Christians. Jesus' mother, Mary, was a Jewess. These are but a few reasons why they are prominent in biblical history.

The measure of our appreciation of divine love will be the measure of our zeal in conforming our characters to the divine pattern.
—Reprints

The ABC Broadcasts Have Begun

THE first broadcast of the "Frank and Ernest" programs under our contract with the American Broadcasting Company went on the air on Sunday, October 16. This issue of *The Dawn* went to press the next day, but already the responses had started to reach us. It is, of course, too early to report how great the response to the first program will be. Every consecrated follower of the Master who loves to share the joys of the truth with others will be happy to realize that, the Lord willing, each Sunday for a whole year so many millions of people will have an opportunity to hear the Gospel of the kingdom.

Our original arrangements with the ABC officials called for the uniform time of 11:15 A. M. throughout the whole country. In actual practice this was found to be very difficult to carry out, as so many of the stations involved were carrying local church programs at this hour, and had been doing so for many years. A goodly number of the stations however, including many of the powerful and most popular ones, are carrying the program at this hour, and nearly all the remainder are broadcasting them between 12 and 3 o'clock. Actually, this later time is just as good, if not better. The complete listing, as thus far arranged is shown in the center pages of this issue. With a few exceptions all the stations shown are covered by the ABC contract. Within a few weeks these incidental stations will carry the same programs as ABC.

Never before has the truth in its clarity gone out over a national chain of radio stations, and never before has it been broadcast over the nation's most powerful and most popular stations. It is the Lord's doing, of that there can be no doubt. He has stirred up the hearts of his people throughout the entire country, and it is through their co-operation that this witness is possible. The voices that carry the message are but an insignificant part of the total effort, for it is the co-operation of all the brethren that makes the

broadcasts possible. Motivating this co-operation is the Spirit of the Lord, and to him should go all the glory.

Currently, the programs are being shortwaved to the British Isles on the first and third Sundays of each month. They go on the air at 3 P. M., Eastern Standard Time, which is 8 P. M. in Great Britain. These shortwave broadcasts can be heard in seventy-one countries. It is hoped that later they will be on every Sunday. Shortwave broadcasts over the Atlantic are strictly under government control, and time allotted to nongovernmental programs is very limited, but despite this the Lord has opened up the way for these programs to be aired.

Many who are associated with ecclesias are asking whether they should send their "Good Hopes" contributions for the radio through their local ecclesia secretary, or whether they should be sent direct to The Dawn. So far as The Dawn is concerned it really makes no difference—whichever way works out best for each individual, should be the guide. Many of the ecclesias have taken definite action with respect to sending Good Hopes, and are undertaking to forward a certain amount each month. Other ecclesias simply have a box for radio contributions, and send to The Dawn whatever is put into the box. We feel that the free will co-operation of the brethren along this line should not be organized except as each ecclesia may decide what arrangements may be best in its own particular case.

In some sections of the country radio committees have been functioning for some time past, and brethren have been sending their contributions to these local committees to help support the broadcasts on the district station. Some are asking if these committees are still to function. Again we say that whatever arrangement works out best for the brethren concerned is the one that should be followed. The important thing is that the contributions to this enlarged radio witness be forwarded as regularly as possible, for only thus will we be able to meet our weekly commitments.

The response of the friends throughout the country to the proposal of this larger witness for the truth has been heart cheering. It has made us at The Dawn feel more than ever that together with the brethren everywhere we are one large family, having a common interest, and working in a common cause—the cause of Christ and the proclamation of his kingdom message. Since we have undertaken this enlarged effort as a group, we feel that it is our privilege,

even our duty to discuss every phase of it freely and frankly, including the financial obligations involved.

Whether the pledges of individuals or of ecclesias have been small or large, it has been a blessed experience to note the enthusiasm and joy of the brethren in feeling that they have a part in holding up the banner of truth during this crucial period of the "last days." Equally encouraging has been the assurance that thousands of the consecrated are making this special effort a matter of prayer. Surely the Lord will hear these prayers and will guide and bless the undertaking according to the good counsel of his will.

"O Give Thanks Unto the Lord"

ON THE last Thursday of November, and by official proclamation of the President, the people of the United States are called upon to turn aside from their customary pursuits in order that the day might be observed particularly as one of thanksgiving unto the Lord for the good things he has given to them during the year past. The fact that the vast majority will probably use the occasion more for feasting and merrymaking than for giving thanks to God does not destroy the original purpose of the day, for many of the more serious minded will, as intended, take the opportunity to review the loving-kindness of our God, and will delight to give thanks to him as the Giver of every good and perfect gift.

Truth enlightened, consecrated Christians find it appropriate to give thanks to God every day, and are glad also for any special occasion that may be set aside for this purpose. We have so much for which to be thankful that our hearts should be overflowing all the time with expressions of appreciation to our Heavenly Father. We share the common blessings of life, such as food and raiment, together with all mankind, and for these we should daily give thanks to him who causes the rain to fall and the sun to shine upon both the just and the unjust.

But as new creatures in Christ Jesus we have much more for which to be thankful than does the world. How wonderful in these dark days of world distress that the Lord has given us the truth! All around us the hearts of the people are failing them for fear, but

we do not fear, "though the earth be removed, and though the mountains be carried into the midst of the sea."—Psa. 46:2

We note the frantic efforts of both the Catholic and Protestant churches to hold their own in a crumbling world, yet we are not dismayed, for through the truth we have learned that the Lord has been preparing other agencies for the conversion of the world, and that these will function gloriously and victoriously during the thousand years of Christ's reign. We have learned that God has a plan, and that in the outworking of this plan "the zeal of the Lord of hosts" will perform all his good purposes.—Isa. 9:7

We are thankful for the divine assurance of guidance and strength for our every time of need, and for the many evidences that all the Lord's good promises along these lines are being fulfilled. How blessed is the thought that "there is an eye that never sleeps"; an ear that is attentive to our every cry for help; and an arm that is ever ready, and abundantly strong, to help us over all the rough places as daily we walk in the narrow way of self-sacrifice and service!

How thankful we are for the provision whereby we can come to the throne of grace to obtain mercy and find grace to help in time of need! (Heb. 4:16) Surely we need God's mercy as it is exercised through the merit of our Redeemer! How often we come short of the divine standards of righteousness, and each failure is an occasion to approach the throne of grace to obtain mercy and forgiveness. Each experience of this kind is an opportunity for thanksgiving.

We should also be thankful for all the opportunities we have to serve the Lord. It is truly a high honor to be a co-worker with God. It is difficult to grasp the full significance of this great truth, yet it is definitely set forth in the Scriptures. And the Lord has given us an important share in his work, too. We are his representatives in the earth, and "ambassadors for Christ." (II Cor. 5:20) While it is most appropriate to give thanks to the Lord with our lips for this great privilege, the best way to show our appreciation is by faithful use of all the opportunities the Lord gives us for making known the glad tidings of the kingdom. Wonderful opportunities of service have opened up to us this year, and may we truly show our appreciation to the Lord by using them enthusiastically, and to his glory.

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Our trials should also be considered causes for thankfulness. Not that we enjoy them, but because we know that our Heavenly Father is permitting them for our good. We have every confidence in Paul's statement to the effect that our light afflictions which are but for a moment are working out for us a far more exceeding and eternal weight of glory. Surely that which is working toward such a glorious objective is something for which we should be thankful! However, it requires faith to give thanks for our trials, a faith that enables us to look, not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal, and it is an eternal weight of glory that is being worked out for us by our light afflictions.—II Cor. 4:17, 18

We should also be thankful that we know God, whom to know aright is life eternal. (John 17:3) We know God through the truth. The divine plan has revealed the glorious attributes of his character. Knowing him we want to love and serve him. And our appreciation is deepened by the realization that through our dear Redeemer we can enjoy fellowship with God, and that through the begetting power of his Spirit we have become his children.

We are thankful also for Jesus, and for the privilege of being members of his body.

And what a glorious hope is ours—the “hope of the glory of God”! (Rom. 5:2) Truly we should be thankful that we have been made partakers of the heavenly calling and are encouraged to run for “the prize of the high calling of God in Christ Jesus.”—Phil. 3:14

Our hope, however, is not a selfish one, for we rejoice in the wonderful provision the Lord has made for the whole world, the “restitution of all things, spoken by the mouth of all his holy prophets since the world began.” (Acts 3:21) The hope we have for the blessing of the world, and the prospect of sharing with Christ in the work of dispensing life to the people, enhance the joys of the truth and give us added cause for thankfulness. Truly the God of our salvation is worthy of all praise.

Let us, then, give thanks!



The Southampton Convention

DEAR BRETHREN: As chairman of the Southampton Convention on August 21, I feel I must write a brief report on the blessings of the day. Truly the Lord did give us a rich spiritual feast.

"First of all, of course, we thank our Heavenly Father for the spirit that moved us to sweet fellowship in his service, to exhort one another to forget not the assembling of ourselves together, and to study to show ourselves approved unto him.

"Then again we have to thank you dear ones for your co-operation to make such a gathering a happy affair by arranging the speakers, the necessary literature, etc., and although the number was not usually great, the fellowship was really sweet, and all were very pleased with the liberal portion of spiritual food.

"After the address of welcome and the opening of the first session, our dear Brother Herrscher was introduced, and he immediately began his address on the Three Covenants. Brother's talk was very helpful and forceful in pointing out the periods to which each covenant belonged. He mentioned that certain brethren were led to believe that they were living under the New Covenant, but

that this covenant could not apply to the body of Christ.

"Lunch was served at 1 P. M. after which Brother Herrscher invited questions for a quarter of an hour, and then Brother Frank Cootes took the Manna of the day. We have a very devoted time from 2:30 to 3 P. M. in prayer and praise and testimony. Many lovely testimonies were given showing how the friends realized the Lord's presence and his keeping power with them. Indeed there were the usual sympathetic tears, hard to hide.

"Then there was the 3 P. M. meeting, and again our dear Brother Herrscher served us. Tea was served at 4:30, after which Brother Herrscher gave us a lovely report of the Bowling Green Convention. Brother went to great pains to compare it with last year's convention, and I think this is a clear case of the Lord's hand working and overruling according to his will.

"Then at 6:30 P. M. we had a public meeting, speaker was Brother William Pampling of London. Brother Pampling was very forceful on how to prove the Bible, and invited reason on the part of the public, and to acquaint themselves with the prophecies concerning the end of the age and the things coming upon the earth.

"This brought the day to a close, and I think all could truly say it

was a blessed day; and we thank our Heavenly Father for this time of sweet communion with him and of fellowship with those of like precious faith. Again thanking you for your labor of love toward us in this matter, Yours in the one hope of our calling, W. B., Eng."

Frank Admissions

|| THOUGHT that the enclosed review of Monsignor Ronald Knox's latest book would interest Dawn readers. The book is, "On Englishing the Bible." The following quotation is of interest:

"In my experience the laity's attitude toward the Bible is one of blank indifference varied now and again by one of puzzled hostility. The clergy no doubt search the Scriptures more eagerly. And yet when I used to go round preaching and would ask the Parish Priest for a Bible to verify my

text from, there was generally an ominous pause of twenty minutes or so before he returned banging the leaves of the sacred volume and visibly blowing on the top. The new wine of the Gospel, you felt, was kept in strangely cobwebby bottles."

You will recollect that the Church of England's book, "Towards the Conversion of England," made this statement:

"The ignorance of the Bible today, not only in the ranks of the laity but also amongst many of the clergy (and particularly the younger clergy) is really horrifying."

The Methodist book, "The Message and Mission of Methodism" (1946), also states:

"The ignorance of the Bible, or at least its fundamental significance, is one of the causes of the neglect of theology. Even preachers are prone to keep Christian doctrine well in the background and to speak about outworn creeds."

Your brother in His service, L. B.

Frank and Ernest on Shortwave

ON THE first and third Sundays of each month until further notice the "Frank and Ernest" truth broadcasts will be beamed to Great Britain by shortwave. These broadcasts will be heard in Great Britain at 8 P. M.

British time, and on two channels—WRUL, 19.7 metres; and WRUX, 16.8 metres. Many failed to hear the first broadcast of this series on October 16 due to a misunderstanding arising from the observance of daylight saving time in the British Isles.

Change of Address

WE ARE pleased to announce that premises much more convenient and commodious have been obtained for The Dawn office in Great Britain, and

with the object of serving the friends in Great Britain more efficiently. Our new address is 98 Seel Street, Liverpool 1.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE
Anerley December 18

C. E. DICKINSON
Gateshead December 4

E. H. HERRSCHER
Maidstone November 2
Ipswich 3
Luton 4
Aldersbrook 6

J. E. HUMPHREY
Oxford November 20

F. LINTER
Liverpool December 11

J. H. MURRAY

Southampton November 13
Portsmouth December 4

W. E. PAMPLING

Anerley November 20
Oxford December 11

R. J. PHILIP

Leigh (Afternoon) ... November 13
Warrington (Evening) 13

C. W. SCHOLEFIELD

Ipswich November 6
Leigh (Afternoon) December 11
Warrington (Evening) 11

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each

Volumes 4, 5, and 6—3/9 each

Berean Questions (Volumes 1, 2, and 3)—6d

Berean Questions (Volumes 5 and 6)—8d

THREEPENNY BOOKLETS—2/6 per dozen

As Angels of Light; Christ Has Returned; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Jesus, the World's Savior; Hope for a Fear-Filled World.

FREE BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Plastic)—1/3

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Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

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Emphatic Diaglott—10/6

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

Creation—8d each; 7/6 per dozen

Chosen People—8d each; 7/6 per dozen

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

A Royal Nation—6d

Hope (Consolation booklet)—1/2 a dozen

Leeser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

W. T. BAKER

Rutherford, N. J.	November	1
Paterson, N. J.		2
Laurelton, L. I.		3
New Brunswick, N. J.		4
Washington, D. C.		5, 6
Enfield, N. C.		9
Rocky Mount, N. C.		10, 11
Greensboro, N. C.		12, 13
Hendersonville, N. C.		14
Dana, N. C.		15
Knoxville, Tenn.		16, 17
Atlanta, Ga.		18
Augusta, Ga.		19, 20
Riverhills, Fla.		22
Jacksonville, Fla.		23
Orlando, Fla.		24, 25, 30
Miami, Fla.		26, 27
Sarasota, Fla.		28
St. Petersburg, Fla.		29
Melbourne, Fla.	December	1

J. BEDNARZ

Albany, N. Y.	November	13
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F. A. BRIGHT

Lancaster, Pa.	November	27
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D. H. COPELAND

Brooklyn, N. Y.	November	13
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J. COPELAND

Brooklyn, N. Y.	November	13
LaSalle, Ill.		20

E. FAY

Santa Ana, Calif.	November	27
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T. FAY

Oakland, Calif.	November	6
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E. H. HERRSCHER

Brooklyn, N. Y.	November	13
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W. J. HOLLISTER

New London, Conn. ...	November	20
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L. JACOBS

New London, Conn. ...	November	20
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P. KOLLIMAN

Philadelphia, Pa.	November	6
Pottstown, Pa.		20

L. P. LOOMIS

Port Crane, N. Y.	November	6
Paterson, N. J.		20

J. Y. MAC AULAY

Los Angeles, Calif.	November	6
Long Beach, Calif.		8, 9
Santa Ana, Calif.		10, 11
San Diego, Calif.		12, 13
Fresno, Calif.		15, 16
Stockton, Calif.		17
Sonora, Calif.		18
Oakland, Calif.		19, 20, 25
San Francisco, Calif.		21
Santa Cruz, Calif.		22
Redwood City, Calif.		23
Sacramento, Calif.		26, 27
Salem, Ore.	Nov. 29-Dec.	1
Lebanon, Ore.	Nov.	30

E. R. MAC JILTON

Connellsville, Pa.	November	13
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H. PASSIOS

Monessen, Pa.	November	27
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J. H. MOORE

Brooklyn, N. Y.	November	6
Easton, Pa.		20
Hazleton, Pa.		21
Mahanoy City, Pa.		22
Wilkes Barre, Pa.		23, 24
Lehigh, Pa.		25
Allentown, Pa.		26, 27
Reading, Pa.		28

M. C. MITCHELL

Wallingford, Conn. ...	November	6
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SPEAKERS' APPOINTMENTS

L. H. NORBY		W. N. WOODWORTH	
Baltimore, Md. (Morn.)	November 20	New London, Conn.	November 20
Wilmington, Del. (Afternoon) . . .	20	Paterson, N. J.	27
G. R. POLLOCK		H. L. YOUNG	
Whittier, Calif.	November 20	Wilkes Barre, Pa.	November 13
F. W. RICE		C. W. ZAHNOW	
San Diego, Calif.	November 6	New Bedford, Mass.	November 1, 2
J. I. VAN HORNE		New London, Conn.	3, 20
East Liverpool, Ohio	November 13	New Haven, Conn.	4-6
F. S. WASSMANN		Waterbury, Conn.	6, 7
Paterson, N. J.	November 6	Naugatuck, Conn.	8
C. R. WEIDA		Hartford, Conn.	9
Lehighon, Pa.	November 20	Wallingford, Conn.	10
G. M. WILSON		Brooklyn, N. Y.	13
Duquesne, Pa.	November 6	Hawthorne, N. J.	15
Washington, Pa.	20	Laurelton, L. I.	17
		New Brunswick, N. J.	18
		Scarsdale, N. Y.	21
		Fort Crane, N. Y.	23, 24
		Ithaca, N. Y.	25
		Tonawanda, N. Y.	26
		Toronto, Ont., Can.	27-30

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALBANY, N. Y., November 13—Y. W. C. A., 5 Lodge Street.

BROOKLYN, N. Y., November 13—104 Clark Street. It is expected that Brother E. H. Herrscher will give a report of his pilgrimage abroad. Brother C. W. Zahnow who served the brethren in Newfoundland during September will also be asked to give a report.

SAGINAW, MICH., November 13—Woman's Club, 311 N. Jefferson Street.

NEW LONDON, CONN., November 20—All day gathering in the regular meeting place, Union Hall, on Union Street.

CHICAGO, ILL., November 27—910 North LaSalle Street.

DETROIT, MICH., November 27—Mac-

cabees Building, Woodward Avenue at Putnam.

New Year's Conventions

CHICAGO, ILL., December 31-January 2—For reservations, kindly write the secretary, Mr. E. M. Jezuit, 4327 S. Christiana Avenue, Chicago 32, Illinois.

PHILADELPHIA, PA., December 31, January 1—The secretary, Mr. Amos Van Sant, R. F. D. 1, Franklinville, N. J., will be pleased to arrange reservations.

PHOENIX, ARIZ., December 31-January 2—Reservations may be arranged by writing the secretary, Mr. Stuart Sowers, 1730 Roma Avenue, Phoenix, Arizona.

Holiday Gift Suggestions

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

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

BEHOLD YOUR KING—A beautiful, cloth bound book of 150 pages, gold stamped, which presents the kingdom message as related to the second presence of Christ, fifty cents.

JESUS, THE WORLD'S SAVIOR—A thirty-two, page story outlining the characteristics of the One chosen by God to deliver mankind from the thralldom of sin and death, through his redemptive and kingdom work. Envelopes to match. Five cents each; twenty-five for \$1.00; fifty for \$1.75; one hundred for \$3.00. Order early.

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

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

HYMNS OF DAWN—The message in

song, and very appropriate as a gift. Bound in cloth, gold stamped, \$1.00.

HOME RECORDINGS: The Kingdom Series—six double-faced, twelve-inch records consisting of dialogs and hymns, \$6.00. **Know Your Bible Series—**seven double-faced twelve-inch records, consisting of fourteen Bible lectures presented in sequence, \$7.00. **Hope of Life Series—**three double-faced twelve-inch records consisting of six dialogs, \$3.00. Albums for each series fifty cents additional.

CHRISTMAS CARDS: All cards have Scripture texts. Four different assortments (twenty cards) \$1.00 a box. Envelopes to match. Send orders early.

CROSS AND CROWN PINS—\$2.85; with pendants, \$3.60.

MOFFATT BIBLE—Old and New Testaments, \$3.50.

LEESER'S—Old Testament, \$2.00.

ROTHERHAM BIBLE—In one volume, \$8.50 in four volumes, \$3.00 a volume.

CRUDEN'S CONCORDANCE—Good, but not exhaustive, \$3.00.

All prices include postage. The extremely high duty makes it inadvisable to accept orders from Canada for Christmas cards, Cross and Crown pins and pendants.

TRUTH LITERATURE FOR OUR TIMES

STUDIES IN THE SCRIPTURES

Six Volumes—Cloth—\$3.75

The Divine Plan of the Ages—Cloth, 50 cents, ten or more, 40 cents; Paper, 25 cents, ten or more, 18 cents. Library Edition, \$1.00 each.

The Time is at Hand—Cloth, 50 cents.

Thy Kingdom Come—Cloth, 50 cents.

Battle of Armageddon—Cloth, 85 cents.

The Atonement Between God and Man—Cloth, 85 cents.

The New Creation—Cloth, 85 cents.

Berean Questions—These books are available for the above volumes as follows: First three, 10 cents each; the last three, 15 cents each.

SPECIAL DAWNS

Ten cents each, \$1.00 a dozen—please order by number.

No. 1—Contents: "Not Good Enough for Heaven"; "The United Nations in Prophecy"; "Atomic Energy in the New World"; "The Hope of Immortality"; "The Gospel of Christ"; "God Has a Plan"; and "The World's Challenge to Churchianity."

No. 4—Contents: "GOD'S PLAN"; "God's 'Glory' and 'Visit'"; "When Thoughts Take Wings"; "Father, Son, and Holy Spirit"; "God's Enduring Mercy"; "Spiritualism—Fact or Fancy?"; "Meeting the Challenge to Christianity."

BOOKLETS—100 for \$1.00

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Hope for a Fear-Filled World—Timely and enlightening.

TEN CENTS BOOKLETS

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The Truth About Hell—Examines entire Bible testimony on this subject. 64 pages.

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God and Reason—Supplants credulity with faith. 96 pages.

OUR OTHER PUBLICATIONS

Behold Your King—A discussion of the prophecies pertaining to Christ's presence. 160 pages; maroon cloth, 50 cents each, twelve for \$5.00. With plastic cover 25 cents each; in lots of ten or more, 18 cents each.

God's Promises Come True—For children and adults. Nearly four hundred pages; illustrated. Bound in cloth, \$2.00.

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Hope—A sixteen-page booklet designed especially to comfort the mourning. 25 cents a dozen; fifty for \$1.00. Price includes envelopes to match.

FREE LITERATURE

Tracts; Consolation Cards; Kingdom Cards, etc. A good assortment.

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Behold Your King—German, 25 cents each.

Daily Heavenly Manna—German, 50 cents each.

Spiritualism—German, 10 cents each.

God and Reason—German; Italian; Greek; 10 cents each.

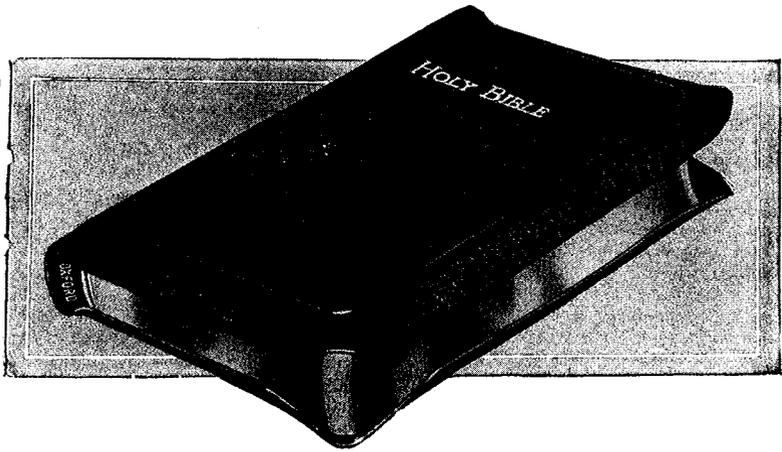
God's Plan—French, 10 cents each.

Where Are the Dead?—French. Free

The Divine Plan of the Ages—Italian, 50 cents each.

God's Remedy—Italian, 50 cents a hundred.

The Dawn—Greek, \$1.00 a year. German, 3 issues, 10 cents each.



BLESSED BIBLE, precious Word!
Boon most sacred from the Lord;
Glory to his name be given,
For this choicest gift from heaven.

'Tis a ray of purest light,
Beaming through the depths of night;
Brighter than ten thousand gems
Of the costliest diadems.

'Tis a mine, aye, deeper too,
Than can mortal ever go;
Search we may for many years,
Still some new, rich gem appears.

