

# *The* DAWN

... STABLISHED

IN THE FAITH,

AS YE HAVE BEEN TAUGHT,

ABOUNDING

THEREIN

WITH THANKSGIVING.

C O L O S S I A N S 2 : 7

A HERALD OF CHRIST'S PRESENCE

*November 1952*

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.



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## *In This Issue*

A national Thanksgiving Day in November gives occasion for all of us to recall some of the many blessings which the Lord so richly and continuously bestows upon us. Among the greatest of these is the truth. An article in Talking Things Over (beginning on page 46) is on the subject of thanksgiving, and a reminder particularly of the many blessings which have reached us through the truth.

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Beginning on page 54 is another review of the radio witness, and the prospects of continuing the proclamation of the truth in this manner for another year. In conjunction with this is a schedule of radio stations which will carry the "Frank and Ernest" programs, and the hour at which they will be broadcast. This schedule is now nearly complete, although there will probably still be minor changes and additions.

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We are pleased to publish another group of encouraging letters from those being blessed through the co-operative efforts of the Lord's people. These begin on page 60.

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# HIGHLIGHTS OF DAWN

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## This Transition Period

*“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.”—REVELATION 11:15*

**T**HE world today is passing through a period of chaos and distress the like of which is unknown in the annals of history. For nearly forty years there has been what might properly be called one enduring crisis, marked by distress and uncertainty, and with the hearts of the people becoming increasingly filled with fear as they look ahead to conditions still worse which they see coming upon the earth. The wisest of philosophers, statesmen, politicians, and would-be rulers, have failed to produce a solution for the basic problems of the nations. Now, after a generation of futile effort to find a way of peace and security, the nations are divided into two armed camps, with the free world feverishly trying to keep the peace by frightening the other side with what is hoped to be a superior display of armed might.

The Word of God alone explains the basic cause of this hectic state of world affairs, and alone points out the final outcome. This outcome will be glorious. That is why it is a joy to discuss the prophecies relating thereto. Briefly stated, and paradoxical though it may seem, this “time of trouble” in which we are living is prophetically styled “the day of the Lord.” Sometimes it is also called “the last days.” It is not the “last days” of time, but of an evil social order, a social order which is being destroyed as a result of divine intervention in the affairs of men. It is for this reason that the prophecies speak of this period as the Lord’s day.

Our text gives us a clue concerning the divine relationship to the events of this day. The Greek word here translated “kingdoms” literally means royalty, or sovereignty, and what the text really tells us is that this transition period is one in which the rulership of the world is transferred from Satan, through his human agencies,

to the "Lord" and "his Christ"; that is, to Jesus and his church. Looking back upon these events, from a time still future, the "four and twenty elders" declare, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou has taken to thee thy great power, and hast reigned. And the nations [as a result of this] were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."—Rev. 11:17, 18

From this passage it becomes clear that one of the first things to expect when the rulership of the earth is taken over by the "King of kings" is that the nations would become "angry" and that divine wrath would be poured out upon them. Not until this work is finished should we expect to see manifested the life-giving blessings of Christ's kingdom so lavishly promised throughout both the Old and New Testaments. Only then will the dead be judged and the promised rewards of life be administered.

#### **A "Mountain" That Will Fill the Earth**

One of the symbolic descriptions of the Lord's kingdom is given to us in the second chapter of the prophecy of Daniel. There it is likened first of all to a "stone" which smites a human-like image on its feet, causing it to fall, and then grinding it to powder. After this, the stone grows until it becomes a great mountain which fills the whole earth. Daniel interprets this mountain to picture the Lord's dominion over the earth, a dominion which will not be given to others but will continue to exercise its rulership "forever and ever," even as our text declares.—Dan. 2:44

To Nebuchadnezzar, king of Babylon, Daniel said, "The God of heaven hath given thee a kingdom, power, and strength, and glory." (Dan. 2:37) The prophecy shows that his "kingdom" would be passed on successively to the empires of Medo-Persia, Greece, and then Rome, as pictured by the silver, brass, and iron of the image. Next was to come disintegration as shown by the admixture of "miry clay" with the iron of the feet and toes of the image. Then was to occur the smiting by the "stone," and the taking over of world rulership by the Lord. Clearly indicated in this transfer of sovereignty is the fact of trouble, distress, chaos, and destruction. It is similar to the description given us in Revelation 11:17, 18, where

the nations are said to become angry, and the Lord's wrath is poured out upon them.

### **"Like a Potter's Vessel"**

The prophecy of the 2nd Psalm in a general way gives us the same information. In the opening verses we are told of nations assembling and rulers taking counsel together, "against the Lord." It is against the Lord, because the time has come for him to be recognized as the Ruler of earth, and these Gentile kingdoms feverishly assemble and take counsel together in an effort to maintain their own grasp of world dominion. But "he that sitteth in the heavens shall laugh," the text reads, and the Lord "shall have them in derision."

The prophet declares that the Lord would speak to the nations in his wrath, and vex them in his sore displeasure, for, as the next verse reads concerning Jehovah, "I have set my King upon my holy hill of Zion." To his King Jehovah says, "Ask of me, and I shall give thee the heathen [Gentiles] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:6, 8-10

Mount Zion of Jerusalem is used in the prophecies to symbolize the spiritual phase of Christ's kingdom. The statement that Jehovah has set his King upon Mount Zion suggests that he has "taken unto himself his great power to reign." Thus, the "time of trouble" which destroys the "present evil world" is brought prophetically within the period of the reign of Christ, and does not precede it. It is after the King is set, or established, upon the symbolic holy hill of Zion, that the nations are dashed to pices like a potter's vessel.

### **Rulership and Judgment**

This day of the Lord's vengeance upon the nations is also a time of judgment upon them. But there is a vast difference between national judgment and individual judgment, just as we have seen that there is a great difference between Christ's reign over the kingdoms of this world for the purpose of destroying them, and his later rulership over the individual hearts and lives of mankind for the purpose of restoring them to life. There is to be a future judgment day for the people, when, through the mediatorial rulership of Christ, the human race as individuals will be reconciled to God,

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resulting in God's will being done in earth even as it is now done in heaven.

Nevertheless, the judgment of God upon nations, resulting in their destruction by the "King" whom he has "set" upon his holy hill of Zion, is a very important part of the millennial age work. Paul wrote that Christ must reign until he has put all enemies under his feet, and that the last enemy to be destroyed is death. In this prophecy the purpose of the reign of Christ is shown to be the destruction of enemies—of God and of man. The last enemy to be destroyed is death. But, as the prophecies already quoted reveal, the first enemies to be destroyed are the kingdoms of this world, hence this work of destruction properly and scripturally is seen to take place within the period of the kingdom reign.

### **Constructive Kingdom Work**

Not only is it true that the kingdom work of destroying this present evil world is now going on, but there is also evidence to be found of constructive kingdom work. A very definite sign of this has been, and continues to be, the experiences of the Jewish people. Prior to their loss of national independence in 606 B. C., when their last king, Zedekiah, was overthrown and taken captive to Babylon, God ruled over the nation representatively through their successive kings. But this arrangement came to an end when, through the Prophet Ezekiel God said, "Remove the diadem, and take off the crown: this shall not be the same: . . . and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

It was approximately at this same time that the Lord, through the Prophet Daniel, said to Nebuchadnezzar, "The God of heaven hath given thee a kingdom." (Dan. 2:37) As Ezekiel explained to Zedekiah, this right to rule which was given to Babylon, and passed on successively to Medo-Persia, Greece, and Rome, was not the "same" as the divine rulership over Israel. It was merely a grant of power to keep the world from degenerating into utter chaos before the time came for Christ to set up his kingdom. At that time, however, it did mean a fairly firm establishment of Gentile authority, and the waning of Jewish national existence.

But this situation was not to continue forever—only until "he come whose right it is." Meanwhile the Jewish nation was scattered among all the other nations, and in their Diaspora suffered many

long centuries of persecution. Through his prophets, God caused many promises to be recorded, giving assurance that his people Israel would be regathered and returned to the land which he gave to their fathers.

These promises make it plain that this regathering would occur in the "latter days," and when there would be upon Gentile nations a "time of trouble such as never was since there was a nation." When God withdrew his rulership over Israel, and granted a lease of power to a certain succession of Gentile nations, it meant their establishment, and the dispersion of Israel. But now the scene is reversed. The Gentile nations are being destroyed, while the Israelites are being regathered and re-established in their own land.

This becomes even more significant in the light of the prophecy of Ezekiel 20: 33-38. Here is one of the Lord's wonderful promises that the Israelites would be restored to their own land. Verse 33 reads, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule [Hebrew, "reign"] over you." The remainder of the prophecy reveals that the purpose of this furious reign of the Lord over his people is to bring them out of the lands wherein they had been scattered, and to restore them to their own land.

All are aware of the severe troubles which came upon the Jews in Europe and in other places, and how considerably it contributed to their great desire, yea, determination to go to Palestine. And the enlightening feature of this prophecy is that the Lord identifies this trouble as being associated with his *reign* over them! When God withdrew his rulership over Israel at the time Zedekiah was overthrown, the prophet said, "It shall be no more, until he come whose right it is." Now that the Lord speaks of ruling over his people again, and thereby restoring them to the Promised Land, it means two things—first, that he has come "whose right it is" to exercise divine rulership once more over Israel, and second, that his rulership has actually begun. In ancient times, God ruled over Israel through David, Solomon, and their other kings, but now it is through Christ, the "King of kings, and Lord of lords."—Rev. 19: 16

This is not mere philosophy, or wishful thinking. It is a fact clearly set forth in prophecy and definitely substantiated by what we have seen occurring in the experiences of the Israelites these many years. But again let us be sure to differentiate between the reign of Christ over the nations, and his yet future reign over in-

dividuals. His present rulership over the Gentile nations is, as we have seen, not to reform them, but to dash them to pieces "as a potter's vessel." This is being done, although the nations do not yet know the real cause of their confusion and distress.

The present rulership of Christ over the Jewish nation is not to destroy, but to restore. This also is being accomplished while the nation itself, like the Gentile nations, does not know that there is a divine hand shaping its destiny. Christ's rulership over their individual hearts has not yet begun. The people of Israel are being established in the Land of Promise in order that they might be there to be the first with whom the Lord will make his "new covenant." (Jer. 31:31) That will be an individual matter when, as individuals, they will be enlightened and brought into that new covenant by means of the mediatorial rulership of Christ.

**"This Honor Have All His Saints"**

One of the important prophecies of the Bible related to the time when the long-promised kingdom of Christ is being established is Psalm 149:5-9. It reads, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen [Gentiles], and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all his saints."

There are many promises in the Bible, particularly in the New Testament, assuring us that the true followers of the Master during the Gospel age will, in the first resurrection, be rewarded with the privilege and honor of reigning with him during the thousand years of his kingdom. Jesus himself said, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (Rev. 2:26, 27) Notice the statement, "even as I received of my Father." Jesus was promised that he would have power over the nations, and would dash the kingdoms to pieces like a potter's vessel. (See Psalm 2.) He, in turn, promised that his church would share with him in this work.

This brings up a very important consideration in connection with what the Lord is accomplishing during the present transition

period in which we are living. If the overthrow and destruction of the kingdoms of this world are manifestations of his kingdom authority and power already being exercised, how can it be true that his people still in the flesh are sharing with him in this work? Surely we are not now exercising power over the nations! Would this, then, indicate that there is some other explanation for the destruction of the present social order as we are witnessing it, other than the fact that the kingdom authority of Christ over the world has already begun, or would it indicate that the Gospel age church is complete, with all its members glorified with Jesus in the spirit realm?

We believe that there is no difficulty in recognizing the prophetic explanation of what is now occurring among the nations; namely, that the King, Christ Jesus, invisibly present, is dashing them to pieces like a potter's vessel, and that this is being done while some of his prospective joint-heirs in the kingdom are still in the flesh. Here again we should remember that the former sovereignty of the world, exercised by Satan, is being overthrown, and the rulership of Christ established, during a transition period. Satan's rulership does not come to an end and his power is not completely abolished at the midnight stroke of the clock, with Christ's kingdom coming fully into power within one minute thereafter.

Even with respect to the church of Christ in this period, the Scriptures show a transition, in that not all are exalted to the divine nature with Jesus at one time. Speaking of the time of our Lord's return and the beginning of his second presence, the Apostle Paul wrote that "the dead in Christ shall rise first." Then he speaks of those who are still alive, and who "remain." He says that these also will be "caught up," that is, exalted, to meet the Lord in the "air" [the spiritual phase of the kingdom], that ultimately they might all be together with him.—I Thess. 4: 16, 17

This group of the Lord's followers who are "alive and remain" in the flesh for a time after his return are again spoken of in Revelation 14: 13, where we read, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." These "dead which die in the Lord" are undoubtedly the last members of the body of Christ to make their calling and election sure to a position of joint-heirship with him in his kingdom. When they finish their course they do not sleep in death as did the saints throughout the age, but

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“in a moment, in the twinkling of an eye” are changed to “glory and honor and immortality.”—I Cor. 15: 52; Rom. 2: 7

It says of these that while they rest from their labors, “their works do follow them.” All the glorified saints are engaged in kingdom work. This is the purpose of their glorification and exaltation to the divine nature. And here is a group which apparently must have been doing kingdom work even before they finished their course in death, for their occupation remains the same thereafter—“their works do follow them.” It is this class that is referred to in Isaiah 52: 7, which reads, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”

Yes, our God does reign! Once he reigned over Israel through David and Solomon, but now over all nations through his Anointed, Christ Jesus and his joint-heirs. Those already exalted to the divine nature with the Messiah are sharing with him in directing the work of bringing the “present evil world” to an end, while those still this side of the veil are proclaiming the kingdom message and thereby bearing witness to all who will hear as to the meaning of present world events. From the divine standpoint, this is kingdom work just as much as that which is being done by the saints beyond the veil.

It is a definite principle with God that every great change of dispensation which affects the people of the world shall be announced and explained by his servants. Noah, for example, was used by the Lord to tell the people of his day about the flood, and what it would mean to them. And now that we are living through this all-important transition period, in which the long-promised kingdom of Christ is taking control of earth’s affairs, it is the privilege of the “feet of him” to proclaim the glorious message, “Thy God reigneth!”

### **“I Have Put My Words in Thy Mouth”**

God’s dealings with the Prophet Jeremiah illustrates the great importance he attaches to the faithful proclamation of his Word. Jeremiah wrote, “And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.” (Jer. 1: 9, 10)

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This was a remarkable commission. Actually, of course, Jeremiah did not turn a hand to destroy nations and kingdoms, nor "to root out, and to pull down." All that he did was to declare the Lord's word concerning it. He tried to refrain from doing even this, but finally discovered that the "word" was like a fire shut up within his heart, and he was forced to proclaim it.—Jer. 20:9

The context reveals that the actual work of destruction outlined in this commission was accomplished by an "evil," in the form of a "seething pot," which came out of the "north." (Jer. 1:13-16) This was the agency used by the Lord to accomplish his purpose. However, because Jeremiah was God's consecrated servant, anointed to proclaim the truth concerning the meaning of events, he was given the credit for accomplishing the rooting up and pulling down of the nations and kingdoms.

We think it reasonable to consider Jeremiah as being illustrative of God's people today—this day when, in a far larger sense, a great evil is coming out of the "north" and is being used by the Lord to help accomplish the destruction of the "present evil world." God's consecrated people today should have no part or lot in what is taking place, but the Lord has given us his Word to proclaim concerning it, and if we are faithful in doing so, he reckons us as participating in the work of the kingdom.

It is this great privilege that is brought to our attention in the 149th Psalm, already quoted. Here the Lord's people during this transition period are represented as having the high-sounding praises of God upon their lips. They are announcing the Gospel of the kingdom. They are declaring the "day of vengeance of our God," which is manifested in "binding their kings with chains, and their nobles with fetters of iron." (Isa. 61:2) Those beyond the veil are having an actual part in this kingdom work of destroying Satan's empire, but God counts those on this side of the veil who are faithfully proclaiming the truth as also participating in it. It is because these are thus engaged that their works are said to "follow them" when they pass beyond the veil.

This present work of the kingdom is not one of giving health and life to the people. This must wait until the kingdoms of this world are completely destroyed. By then, every member of the kingdom class now doing kingdom work this side the veil will have proved faithful and will have passed over to be with the Lord, "in the air." Then the merit of the blood of Christ will be available to

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commence the restoration work of the kingdom, when both Jews and Gentiles, individually, will be given the opportunity to accept the provisions of divine grace, obey the laws of the new kingdom, and progress over the "highway" to life everlasting.

Summing up, then, the situation seems to be this: The King has returned. The first work of the kingdom is the destruction of the present evil world. This work is now in progress. "All his saints" are honored with the privilege of participating in this, some on the other side of the veil and glorified with Christ, and the others, in that the Lord has put his words upon their lips, to proclaim the "day of vengeance." When this phase of the kingdom work is complete, we can look for a speedy manifestation of the mediatorial work of the kingdom, which will provide opportunity for all mankind to receive the life-giving blessing of the reign of Christ.

Meantime the preparations for this are in progress, as seen in the experiences of the Jewish people. They are being restored to the land of promise, which is also a part of the kingdom work, for God wants them there in order that they might be the first to whom the blessings of the kingdom will be offered. It is also our privilege to proclaim the Word of God concerning this phase of present kingdom work.

The Scriptures emphasize that the entire work of the kingdom is accomplished within a thousand-year period of time, and that all the saints reign with Christ during this thousand years. If we view the matter from God's standpoint, recognizing that the announcing of the kingdom is considered by him a very vital part of kingdom work, we will have no difficulty in understanding how the entire church does share with Jesus in the work of the thousand years.

And what a glorious privilege it is to be living at the present time, when "our King is marching on." Let us continue to march on with him, holding high the kingdom banner of truth. It is a great honor indeed to be entrusted with the sacred Word of God. Let us not keep it concealed under a bushel, or hidden in our hearts. Let us, rather, proclaim it from the housetops, and continue faithfully to announce, far and wide, "Thy God reigneth!"

In the great economy of God, he has designed that in giving the "feet" members of the body of Christ this glorious part in the work of the kingdom, they may also thereby prove their worthiness of continuing in the kingdom work beyond the veil—having their "works follow them"—by being faithful now to the commission

## THE DAWN

given them by the anointing of the Holy Spirit. Let us, then, be faithful—faithful unto death!

Undoubtedly the mediatorial work of the kingdom is near, although we should not be surprised that already nearly eighty years of the Millennium has been utilized in the preparation and destruction of the various elements of "this world." Isaiah 65:20 indicates that individually, the world will be given a hundred years of trial. It should not be surprising that national judgment leading to national destruction has required almost an equal length of time. And we think there many evidences to indicate that long before the first hundred years of the Millennium will have passed, this destructive phase of the judgment and kingdom work will be finished, and the promised blessings of life will have begun to flow out to the people. So let us be faithful now, that we may be worthy to share in that glorious future work of restoring all the families of the earth.

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NEW JERSEY

## Jesus' Power and Human Need

LESSON FOR SUNDAY, NOVEMBER 2, 1952

**GOLDEN TEXT:** "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."  
—Matthew 8:17

MATTHEW 8:5-17

**M**ATTHEW'S observation concerning the meaning of Jesus' miracles, as recorded in our Golden Text, raises an interesting question. Did the few miracles performed by Jesus during the short period of his earthly ministry completely fulfil all the Old Testament promises concerning the worldwide blessings which were to benefit the people through the coming Messiah? Obviously they did not, for in one promise alone we are assured that all the blind eyes are to be opened, and that all the deaf ears are to be unstopped.—Isa. 35:5

The Apostle John gives us a further insight into the matter when, referring to the miracles of turning water into wine, he said, "This beginning of miracles did Jesus, . . . and manifested forth his [coming] glory." (John 2:11) From this we get the thought that while the miracles performed by Jesus were a partial fulfilment of the prophecies concerning him, their main purpose was to illustrate the glory of his coming kingdom of blessing

when all mankind would have an opportunity thus to be blessed.

The miracle-working power of Christ, as it will be manifested through his kingdom agencies during the Millennium, will vouchsafe health and everlasting life to all the willing and obedient of the human race. Yea, it will even awaken the dead and give them an opportunity to believe, obey, and live. The Prophet Isaiah said concerning this that Jesus "shall see his seed," and shall be "satisfied" with "the travail of his soul."—Isa. 53:10, 11

Jesus' "seed" will be the regenerated human race, those who originally, through father Adam, were brought forth in a dying condition. The thousand years of Christ's reign is referred to by Jesus as a time of "regeneration." (Matt. 19:28) Paul speaks of him as the "last" Adam, and in this role, having his church associated with him as his "bride," he will give life to all the willing and obedient of the "first" Adam's race. (I Cor. 15:45) No wonder Isaiah said of him that he "shall see of

the travail of his soul and shall be satisfied."

Coming more directly to the details of our lesson, we find that Jesus was greatly pleased with the implicit faith manifested by the centurion who requested that his servant be healed. He said that he had not found such faith, "no, not in all Israel." The centurion was evidently not an Israelite, but, as in the case of the Syrophenician woman, Jesus granted him this "crumb" of favor and restored his servant to health.—Mark 7:25-30

At the same time, he used the occasion to point out what the "children of the kingdom," the Israelites, were losing by their lack of faith. (Matt. 8:12) It was not only the temporary blessing of healing which might even then have been more generally administered throughout the nation. They were forfeiting also the great privilege of being co-workers with Christ in the future work of the kingdom. Of the individual Israelites who did accept Jesus, it is written that to them he gave "power to become the sons of God." (John 1:11, 12) These will be with him in the spiritual phase of the kingdom.

Concerning the earthly phase of the kingdom, Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Another account enlarges upon this, saying that the people will come from the north and the south

as well as from the east and the west, and that together with Abraham, Isaac, and Jacob, will be "all the prophets." (Luke 13:28, 29) This is the ancient worthy class described by the Apostle Paul in Hebrews 11, for whom the Lord has provided a "better resurrection." —Heb. 11:35, 39, 40

Jesus speaks of the "children" who will be cast out of the kingdom when these ancient worthies are resurrected. These ancients were regarded as the "fathers" of Israel. But in the resurrection they will become the "children" of The Christ, and shall be made "princes in all the earth." (Ps. 45:16) John the Baptist will be one of these. All of them will be restored to human perfection, and will be lower in nature and office than the "bride" class, who will reign with Christ. This is the reason we read concerning John that although there had been none greater born of women, "he that is least in the kingdom of heaven [the heavenly phase of God's kingdom] is greater than he."—Matt. 11:11

Many of the Israelites in Jesus' day, even as John, could have been associated with the ancient worthies in their part of the kingdom work, had they had the faith and obedience displayed by him. But they did not. So Jesus said that in the resurrection they would find themselves "thrust out." This does not mean that they will be denied the opportunity of accepting the Messiah at that time, and through faith in him and obedience to the kingdom laws, gain everlasting life. It simply means that they will not

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be recognized as having any official part in administering kingdom blessings.

Naturally there will then be great disappointment on their part, much chagrin, as indicated by the expression, "weeping and gnashing of teeth." This was a saying of that day, not denoting a state of eternal torment, but simply of great disappointment. We can assume that this disappointment will soon give way to joy under the warming and healing rays of the "Sun of Righteousness," when all

mankind will be receiving the life-giving blessings of the kingdom.

### QUESTIONS:

Are we to assume that the few miracles of healing performed by Jesus entirely fulfilled all the Old Testament promises concerning the life-giving blessings to be made available by the Messiah?

In what way will Jesus see "the travail of his soul and be satisfied"?

What did Jesus mean by saying that the people would see Abraham, Isaac, and Jacob, in the kingdom, and that the "children" of the kingdom would be cast out?

What is meant by "weeping and gnashing of teeth"?

# The Compassion of Jesus

LESSON FOR SUNDAY, NOVEMBER 9, 1952

**GOLDEN TEXT:** "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."  
—Matthew 9:36

MATTHEW 9:1-9, 35-38

**J**ESUS' "own city" referred to in the opening verse of our lesson was evidently Capernaum. (See Matthew 4:13.) It is referred to in this way because of being the first city in which he dwelt for any length of time after leaving Nazareth. Capernaum is located on the west coast of the Sea of Galilee. To reach it by boat Jesus "passed over" the lake from whence he had cast out the demons which were permitted to enter into a herd of swine.

Wherever the Master went he found sickness and sorrow. In this respect the world was no different then than it is today, for now everywhere we turn there is a crying need for a Great Physician who is able to cope with human frailty and death. Jesus used his time and strength unstintingly in relief of human suffering, but his main achievement was to furnish a vivid object lesson of what would be accomplished later for all mankind under the righteous and healing administration of his kingdom.

The selfishness and depravity of the human mind is such that no

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matter how praiseworthy one's efforts may be, or how unselfishly time and strength may be used for the good of others, there is frequently someone to find fault, to criticize, to attribute wrong motives. It was so in connection with Jesus, who ever went about "doing good." The scribes and Pharisees could not very well say that the healing of the sick was evil, although on at least one occasion they charged that it was being done through the power of the prince of devils. In the instance of our lesson, however, they chose another line of attack. They criticized the form of words Jesus used in performing the miracle of healing one afflicted with palsy.

We doubt that these critics were satisfied even when Jesus explained so eloquently how he was justified in saying to the afflicted man, "Thy sins be forgiven thee." To the sincere and humble his explanation is not only satisfactory, but highly enlightening. Paul wrote that "the sting of death is sin." (I Cor. 15:56) This simply means that the human race is being stung to death by the poisonous serpent of sin, and sickness of all kinds is but the manifestation of death working in the human race.

Therefore, for Jesus to say, "Thy sins be forgiven thee," was the equivalent of release from the effect of sin, provided, that is, he had the authority thus to forgive sin. The proof that he did have such authority was the fact that the man was delivered from his ailment. Such reasoning and such a demonstration were quite convincing to all but the jealous and selfishly

critical. Those with such a condition of heart can never be moved by reason.

Nor does human nature change. There are still those who, their hearts filled with envyings and bitterness, are thereby blinded to all logic, and their greatest delight seems to be in trying to pick flaws in what others are saying and doing. It is a condition of heart and mind against which all the Lord's people should be on guard, for sometimes the small beginnings of sin along this line might develop into a plague to blight permanently one's spiritual life.

The "multitudes," the "common people" who rejoiced in the ministry of Jesus, "marvelled, and glorified God" when they saw the miracle. This was in pleasing contrast with the attitude of the scribes and Pharisees. But in this again we have an example of what has often been repeated in human experience. Instead of the religious leaders being favorably impressed with the viewpoint and attitude of the majority, they were made the more envious and bitter by it.

As we noted in the beginning of the lesson, wherever Jesus went he found those who were sick and afflicted. And in every place he visited he preached the Gospel of the kingdom and healed "every sickness and every disease among the people." This daily association with human depravity and suffering touched the Master's loving heart. The record is that when "he saw the multitudes, he was moved with compassion on them, because they fainted, and were

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scattered abroad, as sheep having no shepherd."

He saw in these circumstances the need for more service than he could personally render, and he said to his disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." This reflects the true spirit of the Master with respect to preaching the Gospel. It is difficult to see how anyone could be truly Christlike who did not have this same loving sympathy for the people, and the same longing desire to comfort them with the kingdom message.

Jesus knew full well, even as all truth-enlightened Christians know today, that this is not the age for the world's conversion. He knew that even the one small nation of Israel would not accept his message in a genuine and permanent manner. He knew that for the most part the multitudes who heard him

gladly were of the "stony ground" class whose interest would wither under the heat of unpopularity and persecution. But this did not deter him from bearing witness to them. He continued to preach the kingdom message until the end, his last witness being to one of the thieves who was crucified beside him.

Can we, who are endeavoring to be transformed into his character likeness, do less?

### QUESTIONS:

What place is referred to in our lesson as Jesus' "own city," and why is it so called?

What was Jesus' attitude toward the sick and afflicted of his day?

What condition of heart was reflected by the opposition of the scribes and Pharisees toward Jesus? Do we need to guard against such a disposition?

What lesson can we draw and apply from Jesus' desire to see more reapers enter into the "harvest field" of his day?

Can we be truly Christlike, yet not be interested in using time, strength, and means in bearing witness to the truth?

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# Jesus Commissions the Twelve

LESSON FOR SUNDAY, NOVEMBER 16, 1952

**GOLDEN TEXT:** "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." —Matthew 10:39

MATTHEW 10:1, 5-7, 24-27, 34-39

**A**TENTION has often been called to the importance of cooperating with God in connection with his answering our prayers.

We have an example of this when Jesus sent his disciples into the ministry. He had just said to them that "the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest,

that he will send forth laborers into his harvest." These are the closing words of Matthew 9, and then in the opening verse of the next chapter we read, "And when he [Jesus] had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

Thus, having asked them to pray for more laborers, Jesus commissioned his twelve apostles to be some of those additional workers in the vineyard. Their prayers would certainly have helped to prepare their minds and hearts to appreciate the importance of the mission upon which they were being sent, and would also encourage them to put their trust in the "Lord of the harvest." One of the important results of prayer always is to prepare the heart to appreciate God's blessings.

In the divine providence, the nature of the disciples' ministry was to be much the same as that being conducted by Jesus. They were given the ability to cast out devils, and to heal the sick. This would be a demonstration to the people that God was with them. Under the circumstances of that time this was quite essential. Besides, even as the miracles performed by Jesus, those wrought by his apostles also "manifested forth" the glory of the coming messianic kingdom.

Only in the light of the divine plan of the ages is it possible to understand why Jesus restricted the scope of the disciples' ministry to the Israelites, when he said to

them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." If those going into "Christless graves" at that time were doomed to eternal torture, what a tragedy it was that Jesus should prevent the message of his redeeming blood from reaching all except those of that one little nation of Israel! Had this been true, how contrary it would have been to what we have learned concerning Jesus' sympathy and compassion for the people of the whole world.

But to come back to reality, how thankful we are that this temporary restriction in the scope of the disciples' ministry did not result in the loss of a single soul. It was not then the time for the conversion of the world, but only for the selection of those from the world who were to be associated with Jesus in the future work of enlightening and blessing mankind; and, for the time being, the selection of these was to be exclusively from among the Israelites.

The reason for this temporary limitation was that God had entered into a special covenant with Israel, a covenant in which he had promised that if they were faithful to him he would make of them a "kingdom of priests, and an holy nation." (Exod. 19:5, 6) In Amos 3:2 God declares concerning the people of this nation, "You only have I known of all the families of the earth."

During the time of Jesus' ministry, the Israelites were still being tested as to their worthiness of inheriting this exclusive privilege of being God's "teacher nation"

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through which all other people would come to God and be taught concerning him. Hence the restriction of the kingdom message to them. The Israelites proved unworthy of this exclusive favor; and beginning with Pentecost, the disciples were commissioned to "go ye therefore and teach all nations."—Matt. 28:19

When Jesus sent them out they were to preach, "The kingdom of heaven is at hand." It was not then "at hand" in the sense that it was already established and functioning. But the King had come and was present. He had begun the selection of those who were to reign with him. In other words, the kingdom promises of the Old Testament were beginning to have fulfilment. The promised "Son" was born, and the promised "child" had been given, the One, that is, upon whose "shoulder" would rest the responsibility of fulfilling all the wonderful promises of blessing which God had made.—Isa. 9:6, 7

Jesus made it plain to his disciples that they would suffer persecution, possibly even to the extent of being put to death. Satan, the archenemy of God and of righteousness, was still the "prince of this world," and he is a prince of darkness. Jesus knew that the darkness would hate the light, and that those in darkness would oppose the truth and hate and persecute its messengers. Doubtless the disciples were well aware of how certain elements in Jewish society hated Jesus, and sought occasion against him, and he reminded them

that they could not expect any different treatment themselves.

Jesus referred to himself as the "Master of the house." This was the new house of sons, the ruling house of God which was then beginning to be prepared. All of these sons were to prove their worthiness of such a high position in the divine plan by being willing to suffer and die for the messianic cause. Paul wrote, "If children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him."—Rom. 8:17

Nor does this suffering necessarily and always come from the "world," or from outsiders. Our lesson indicates that we might well find ourselves in conflict with our own families. Jesus said, "Think not that I am come to send peace on earth." This does not deny the fact that the ultimate objective of his coming is that there might be "peace on earth." Nor does it mean that Jesus is not "The Prince of Peace." He is merely explaining that during this Gospel age, and before the prince of darkness is bound, those who espouse his cause of righteousness, and preach the Gospel of his kingdom, will be hated and opposed by the world, and that many times the persecutors will be the members of the Christian's own family.

In the divine economy, this serves to test the worthiness of those whom the Lord is calling to joint-heirship with the Master. If we have heard that call, and are striving to walk in Jesus' footsteps, our love for him and for the divine cause will have to be greater than

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our love for family, otherwise we will not hear his "well done."

The last verse of our lesson—and it is also our Golden Text—presents the very real implications of faithfulness or unfaithfulness. As Christians we are following in the footsteps of Jesus. His steps led him into death, and it is our privilege to suffer and to die with him. To agree to this, and upon this basis to start out in the narrow way and then hold back and try thus to save the life which we have covenanted to sacrifice, would mean the loss of that glorious divine life and the "prize of the high calling of God in Christ Jesus."—Phil. 3:14

On the other hand, if we are faithful in laying down, or "losing," our present earthly life, sacrificing all in our loyalty to Christ and to God, then we will receive the promised reward of heavenly life. However, we are not to think of it

from the standpoint of making a bargain with the Lord. The principal lesson the Lord wants us to learn is that the only proper viewpoint is that of unselfishness, that those who give everything are the richest of all. It is the principle of divine love in action, and it is this principle which ultimately will rule in the hearts and lives of all who will be found worthy of everlasting life.

### QUESTIONS:

What is one of the important functions of prayer?

Why were the disciples given power to perform miracles?

Why did Jesus tell the disciples not to go to the Gentiles?

Why has it been necessary for the true followers of Jesus to suffer persecution?

What did Jesus mean when he said that he had not come to bring peace on the earth?

How can a Christian save his life by losing it?

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## Jesus' Thanksgiving--And Ours

LESSON FOR SUNDAY, NOVEMBER 23, 1952

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

MATTHEW 11:2-6, 25-30

**T**HURSDAY, November 27, will be national Thanksgiving Day in the United States, and in keeping with this the lesson assigned for today contains, among other things,

the thought of thanksgiving. While only certain portions of Matthew 11 are specifically assigned for the lesson, the entire chapter deals largely with a single theme, called forth by the fact that from his prison cell John the Baptist sent

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messengers to inquire of Jesus whether or not he was actually the Messiah.

Jesus reminds his hearers of the attitude of the people toward John the Baptist, and also toward himself. He chides the cities of Chorazin, Bethsaida, and Capernaum for their rejection of his message. Then in prayer to God he says, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Here, then, was Jesus' specific cause for thankfulness as he reflected on how few there were in his day who appreciated the import of his ministry. It was thankfulness for God's judgment as to who were worthy to have the truth revealed to them.

The "babes" are those of meek and humble disposition, and who have implicit confidence in the Lord when he reveals himself to them. That our Heavenly Father should especially honor these with the truth is in keeping with the statement that he "resisteth the proud, but giveth grace unto the humble."—James 4:6; I Peter 5:5

And we can surely see divine wisdom in the operation of this principle. If we have been favored with the truth, and through it have been introduced to God, it should be one of the greatest causes for thankfulness to the Giver of every good and perfect gift. It means that we have been taken into the divine confidence, called to a high station which we could never attain by our own wisdom and merit. We can truly say that God has

done "great things for us; whereof we are glad."

John the Baptist had accepted Jesus as the foretold Messiah. He doubtless assumed that the messianic kingdom was about to be established and that Israel would soon be delivered from the Roman yoke of bondage. In this event, being the "friend of the Bridegroom," he may well have thought that he would soon have an honored position in the new government. Instead of this, he now found himself imprisoned, with little hope of release. Under these circumstances, it was but natural that he should seek a reaffirmation of his belief in Jesus as the Messiah.

Jesus told John's messengers to return and tell him what they had seen and heard: that the sick were being healed, the dead were being raised, and that the poor were having the Gospel preached to them. This was all the reply the Master gave to John's question, "Art thou he that should come, or do we look for another?" But this was a good answer, one which John would very well understand; and doubtless it gave him a great reassurance of faith.

John knew that there were many promises in the Old Testament that the Messiah would do just these things, and since Jesus was doing them, it was excellent proof that he was indeed the Messiah. True, these miracles of healing and enlightenment were not then on the world-wide scale that will prevail when the messianic kingdom actually begins to function for the blessing of the world. However,

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the fact that Jesus was able to fulfil the promises, even to a limited extent, proved the reality of his claim.

And in this incident is revealed the reason for the miracles which were associated with the ministry of Jesus and the disciples. If Jesus used these to prove to John the Baptist that he was the true Messiah, would his miracles not serve the same purpose on behalf of many others—of all others at that time, as a matter of fact, who were “Israelites indeed”?

This also would explain why the general ministry of miracles was allowed by the Lord to lapse shortly after Pentecost. Then other considerations were brought to

bear to prove that Jesus was the Messiah, not the least of which were the “many infallible proofs” of his resurrection from the dead, and the outpouring of the Holy Spirit at Pentecost.—Acts 1:3

We today are thankful that the Holy Spirit is still testifying to us, through the Word, that Jesus is the Christ.

### QUESTIONS:

In this lesson, what is the special cause for Jesus’ thankfulness?

Should this also give us cause for thankfulness?

Why was Jesus’ reply to the inquiry of John the Baptist so suitable?

What is the strongest testimony to us that Jesus is the Christ?

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# Jesus’ Law of Doing Good

LESSON FOR SUNDAY, NOVEMBER 30, 1952

**GOLDEN TEXT:** “Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.”  
—III John 11

MATTHEW 12:1-14

**D**OING good is undoubtedly a manifestation of one of the divine principles of righteousness. However, there has always been much good done in the world by those who do not profess to be religious; yes, even by many who doubt the existence of God. But even in such cases, doing good is indirectly related to God, for it is the result of the image of God with which our

first parents were endowed at the time of creation. If atheists only knew it, the goodness which is in their hearts is one of the greatest proofs of the existence of a supreme, intelligent Creator, a God of goodness.

However, the simple fact of doing good does not indicate that one is a Christian, nor that his acts of goodness are Christian well-doing. Our Golden Text, for example, when taken in connection with its

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context, is rather restricted in its application. It does not mean that everyone who does good of any kind is of God.

The preceding two verses give us the proper setting for our Golden Text. They reveal that there was a professed brother (Diotrephes) in the church who in reality was acting unbrotherly. He refused to permit John to come into the midst of the brethren, and was speaking evil against him. Diotrephes was also opposed to other brethren. His motive is pointed out by John as being a selfish desire "to have the pre-eminence among them." If he could keep John and others out of the congregation where he apparently was a dictator, he could maintain his pre-eminence.

This was selfish and sinful—"evil." It failed to display a true brotherly concern for the brethren. It violated the principle of esteeming others better than ourselves. It failed to recognize that Christians should in honor prefer one another. The opposite attitude of this would be a true, unselfish interest in the welfare of the brethren, and a willingness to put oneself entirely in the background, if by so doing the greatest good would be accomplished for the brethren.

It is this, then, that John is speaking about when he admonishes us not to follow that which is evil, but that which is good. It is doing good along this line, laying down one's life for the brethren, rather than selfishly exploiting them, that proves one to be "of

God." This is a heart-searching test for all who name the name of Christ.

The main part of our lesson is concerned with doing good on the sabbath day. The attitude of the Pharisees toward this matter well illustrates the fact that those in whose hearts there dwells the spirit of envy and bitterness are incapable of recognizing true goodness when they see it. Such are blinded by their selfish determination to prove that everything which is said or done by the one whom they have chosen to be their "enemy" must be wrong.

Jesus' logic with respect to healing the sick on the sabbath day was unanswerable by the scribes and Pharisees. But they refused to be convinced, or at least to admit that they were convinced. Instead, they began plotting to kill the Master. No amount of misrepresentation could destroy Jesus' influence among the common people, so the religious leaders of Israel were then willing to destroy him. Such are the lengths to which the depraved human heart will go in "doing evil."

They displayed the same hypocritical attitude in their approach to the matter of the disciples eating corn as they passed through the field on the sabbath day. As teachers of the Law they should have known that its every item was designed for the good of the people. It was forbidden that any but the priests should eat the showbread in the holy of the tabernacle. This had a lesson in it, and it was important that the requirement be

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respected. But it was not intended to deprive anyone of necessary nourishment in time of emergency. Jesus pointed this out to the Pharisees, but his logic fell on deaf ears. The bitter of heart are beyond the reach of reason. Their only interest is to find an excuse to give vent to their bitterness, and thereby destroy the object of their hate.

Jesus spoke of himself as the "Lord of the sabbath." This was a marvelous truth, but it helped to fan the envy of the Pharisees to a hotter flame of bitterness against him. The "sabbath" he referred to was undoubtedly the last thousand-

year day—that is, the seventh—in God's great week of creation. That will be the thousand years of his kingdom, when all mankind will be given rest from the curse of slavish toil, and sweat and tears, and restored to their lost home and dominion here on earth.

### QUESTIONS:

In what indirect manner is all good "of God"?

Does the mere fact of doing good prove that one is a Christian?

What is particularly referred to as good and evil in our Golden Text?

What did Jesus mean when he said that he was the Lord of the sabbath?



*Be patient and submissive—strength is given*

*For every step along the weary way.*

*And for it all thou'lt render praise to heaven,*

*When dreary night gives place to perfect day.*

*Yes, perfect day, the day of God eternal,*

*When not a shadow shall flit o'er the scene*

*In that fair land where all is bright and vernal,*

*And we will be with Christ and naught between.*

*Wait, then, dear heart; control thy sad emotion;*

*God will subdue each angry wind and wave;*

*And when the voyage ends across life's ocean*

*Within the haven of sweet rest will save.*

### *Spiritual Pride*

*“Charity vaunteth not itself, is not puffed up.”*—I CORINTHIANS 13: 4

**T**HE act of vaunting oneself, or being puffed up, is reprehensible in all, but especially would it be so with those who name the name of Christ. Such conduct is the evidence of pride, and pride is the by-product of cultivated selfishness. The selfish spirit anxiously seeks after all that it esteems as valuable and gratifying, such as wealth, fame, and distinction among men. To the extent that it is successful in attaining these, the tendency sometimes follows to feel complacent, independent, and superior to others. Thus pride is nourished and cultivated until it enlarges itself to ridiculous proportions—“puffed up” with its imagined importance.

Little do the proud realize how difficult it is for others to love them, and how really unworthy they are in the eyes of others. It is no wonder that the wise man declared that “pride goeth before destruction, and an haughty spirit before a fall.” (Prov. 16: 18) How else could it be? for the egotistical have overestimated their value and ability, and when they are weighed in the balances they are found sadly wanting.

The one who underrates his worth usually comes much nearer the truth than the one who overrates. When we stop to consider soberly we realize that by nature we are all fallen and degraded by sin, that even at our best we come far short of perfection along every line. Thus we really have nothing of which to boast if, when we compare ourselves with those of our fellows who have suffered more from the fall, we find ourselves less bruised than they.

Aside from the Scriptures, man cannot trace his history back to his origin, nor can he ascertain his destiny. He is unable to understand the deep philosophy of his physical and mental organisms. He cannot fully fathom or understand the life principle. He does not know how the mind can think or reason. He does not know why the simple blade of grass should be green nor why it is

that glass is transparent. He cannot understand how it is that from a little acorn comes the mighty oak, and much less can he know the miracle involved in human propagation. He finds his days limited largely to three score years and ten and full of sorrow. He enters the world with nothing and he leaves it with nothing.

He makes a watch to keep himself informed as to the movement of the earth in relation to the sun, but finds it helpful to check up on his timepiece occasionally by the movement of the stars. He is surrounded by a vast unknown, and his limitations are far greater than his abilities. Not only is he confounded by the mysteries of life, but he finds difficulty in living up to what he recognizes as being just and good. Surely, only the narrow or dishonest soul can be proud.

Pride is manifested in varying degrees, and usually those who are affected with this common malady do not realize it. The fact that some do not go around with a haughty look, or an all-knowing spirit, showing only disdain for those whom they feel are less honorable than themselves, does not mean that they are not proud. The absence of the extreme evidences of this trait is not sufficient grounds for believing oneself free from such an affliction.

When examined closely, we find that stubbornness often is traceable to pride, as it is the determination to have things done in one's own way. While it is proper to have a strong will, yet we must be sure the determination is based upon righteousness and principle, not merely the desire to have matters one's own way.

Touchiness, or the tendency to be easily offended, is also traceable to pride. The tendency to belittle others is begotten of pride, for it oftentimes is done with the object of hiding one's own weaknesses or of giving the impression of superior character along the line in question.

The hypocritical are also proud, for they desire to appear well in the eyes of others, while their conduct merits disapproval. So, in these and other ways, pride can often be present, yet not readily recognizable because it appears in different guises.

In the world, pride is oftentimes restrained outwardly so as to appear more refined and cultured, or because forced to do so by circumstances. Some might like to boast of their wealth, but fear to do so lest someone inquire how honestly it was obtained. Some might like to boast of their knowledge, but fear that further re-

search and findings will prove their views immature if not altogether inaccurate. Others might desire to boast of themselves and their accomplishments, but have already ruined their reputation and lost the respect of their fellows when, on previous occasions, their boastings were exposed and their littleness appeared. So, from the standpoint of the world, we can only think of pride as foolishness.

### Spiritual Pride Among Christians

The pride which is merely foolishness or partial hypocrisy in the world, takes a much more serious aspect when it is found among the Lord's true people. Why should this be? Because the world and the merely professing Christian people are not on trial at this present time, whereas the true people of God are. "Now is the day of salvation" for the church, so judgment is taking place "at the house of God."—II Cor. 6: 2; I Pet. 4: 17

The Christian has no cause for pride or glory in himself, for he has nothing that he did not receive. (I Cor. 4: 7) All that he has, all that he is, and all that he hopes for, comes from the Lord. The Lord has blessed and enriched his people, he has taken them "out of an horrible pit, out of the miry clay," and has set their feet upon the Rock of ages. He has clothed them "with the garments of salvation," and has covered them "with the robe of righteousness."—Ps. 40: 2; Isa. 61: 10

Indeed, as the Apostle Paul said, he "hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1: 3) How altogether unbecoming for any who have been so blessed and so benefited by the grace and favor of the Lord, to endeavor to glorify themselves or to take pride in what they have or are. Surely only a small and beggarly mind could feel that pride in any form becomes the saints. All the glory belongs to the Lord, so "let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."—Jer. 9: 24

The Scriptures declare that "God resisteth the proud, and giveth grace to the humble." (I Pet. 5: 5) Hence, we can safely conclude that to the extent any of the Lord's people have pride, to that degree God is resisting them, and to the same extent they are without the grace that otherwise would be their portion if they had the proper humility. What real progress can we make as Christians if

God were to resist us? The Scriptures answer saying, "Without me ye can do nothing." (John 15:5) Without the Lord's grace we surely cannot develop or bring forth any grace to perfection, and much less shall we be able to accomplish anything of enduring value if, because of secret or hidden pride in our hearts, the Lord is resisting us. If there is any vaunting of self, any "swelling" or "puffing up," it is manifest that such a one is not made perfect in love, for "charity [love] vaunteth not itself, is not puffed up."—I Cor. 13:4

The true Christian is exhorted to be "clothed with humility," and oh, how such attire becomes and beautifully adorns the saints! And contrariwise, what poor and wretched apparel is the cloak or covering of pride! Not only is humility beautiful clothing for the saints, but it helps to cover any of the imperfections of their fallen humanity. But pride is so ugly and undesirable that it hates to be known for what it really is, and so it often uses modesty of statement to give it the same appearance as humility.

The Christian should prepare his mind and heart to resist pride in every form, however small or insignificant the symptoms may be. He should also learn to detect pride in whatever form it appears, whether as envy, evil-speaking, stubbornness, touchiness, self-assurance, know-all attitude, aspiration or ambition, spitefulness, vanity, hypocrisy, a proud look, or even a proud tone of voice. He will be better prepared to slay this adversary, who learns to recognize it upon sight. Hence it would be in order for us to look into the lives of those who were made ensamples to us in Holy Writ.

The first character that comes to mind when we think of pride, is Lucifer. When first created he must have been extremely beautiful and bright, perhaps far excelling other heavenly beings in his glory. Unfortunately, however, his beauty and brightness became a snare to him, for it is written, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." (Ezek. 28:17) We see in him the awful effects of pride, and ambition. How it debased and defiled his character when he said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."—Isa. 14:13, 14

Let us consider well the example of Lucifer and note carefully how pride of thought on his part paved the way for full corruption

of his heart. And pride led to other sins and to the complete debasement of his character and brought him to the lowest depths of depravity, where he opposes the God of mercy to the utmost of his ability. Lucifer's downfall should warn us to flee pride, despise it, and to loathe its slightest appearance.

There was a holy man of old, beloved of the Lord, self-sacrificing, and "very meek, above all the men which were upon the face of the earth." (Num. 12:3) He served the Lord faithfully for forty years, but on one occasion was guilty of spiritual pride and self-assurance. Yes, it was the glorious Moses, who, at the beginning of his career, was meek and humble and who later was hindered from entering the Promised Land because of a wrong act indicating pride.

We recall the circumstances: Moses, as the Lord's servant, had led the Israelites out of Egypt across the Red Sea into the wilderness, en route to Canaan. To provide for the needs of the people in that barren land, it was necessary for Moses to perform some miracles by the power of the Lord. One of them was the smiting of the rock when the people thirsted for water. When Moses, by the Lord's direction, smote the rock, waters gushed forth for the refreshment of the people. In passing, we see how this beautifully pictures Christ, the Rock of Ages, who was smitten that the water of life might flow from him to the people.—I Cor. 10:4; Exod. 17:1-6

However, many years later, the children of Israel again thirsted in the wilderness, and cried to Moses for water. Moses, on this occasion was commanded to speak to the rock that it bring forth water, but instead, angered at the people he said, "Must we fetch you water out of this rock?" (Num. 20:10, 11) Instead of speaking to the rock as he was commanded, he struck the rock twice. In this act of disobedience, we see that he made a picture of those who once receive the living water that comes from the Rock of Ages, but who do despite to the spirit of grace, and would have Christ smitten again or crucified afresh and put him to an open shame; whereas, the Scriptures say, "Christ being raised from the dead dieth no more."—Rom. 6:9

But the point of concern to us lies in the fact that so meek and humble a character as Moses could be lifted up with pride and self-importance even for a moment so that he failed to sanctify the Lord before the people. We too are liable to magnify our importance as, through the years, the Lord honors us with privileges of service, for

we, perhaps were less humble and meek to start with than was Moses. How very careful we must be, lest we begin to feel that we ought to share in the glory that belongs to God alone.

Previous to Moses' deflection by pride, we notice the largeness and beauty of his humility. On one occasion Joshua heard of two young men, Eldad and Medad, who were prophesying in the camp of Israel. He said, "My lord Moses, forbid them." And to this Moses replied, "Enviest thou for my sake?" would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11:27-29) If Moses had any pride in his heart how easily he might have acted in harmony with Joshua's counsel.

Oh, that the Lord's people everywhere could have a heart trained like this, free from pride or envy.

Another example of how the humble minded can often be lifted up with pride is found in Saul, the first king of Israel. When he was told that Israel desired to have him as their king he said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" (I Sam. 9:21) And when Samuel desired to present him before the people and the Lord as the king of Israel, he could not be found for he "hid himself among the stuff."—I Sam. 10:21, 22

How quickly Saul seemed to forget, and begin to feel that he was important enough to decide what part of God's commandments he should comply with and what part could be omitted. He did not remember that he was from the "least of all the families of the tribe of Benjamin" when the people cried, "Saul hath slain his thousands, and David his ten thousands." (I Sam. 18:7) The very thought of David, a lowly shepherd boy, being renowned as a greater warrior than he, was more than the proud and arrogant king could endure?

What had happened? He had forgotten his own insufficiency and insignificance. He had forgotten that it was because God had been working through him that his efforts had been fruitful. Forgetting this, he was willing that all the credit and glory should be his. For this reason, Samuel was sent to remind him: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?"—I Sam. 15:17

We, too, as the Lord's anointed people can easily forget our own unworthiness, and begin to strain our hearing for words of praise and commendation from our brethren or our fellow-men. The

blessed work of proclaiming the glorious truth, and especially when this work prospers, can, in our own minds, so quickly become our own accomplishment. How important to remember that "this is the Lord's doing; it is marvelous in our eyes."—Ps. 118:23

While they are humble-minded—condescending to "men of low estate"—the Lord often leads his people to prominent positions in his service, or to some glorious triumphs in the Christian warfare. (Rom. 12:16) Too often, at this point, the Lord's people are stumbled by pride. With their lips, they may give glory to God for what he has done; in their hearts, they feel that at last their talents are appreciated. Or they may think, "Now I am a hero in the strife and shall be glad to explain to others just how I was so successful in overcoming my difficulties."

We reflect upon another less prominent character in Holy Writ, one whose counsel was greatly esteemed and appreciated by King David and his son, Absalom. We are told that the "counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom."—II Sam. 16:23

Usually this counsel was well received and acted upon, but when Absalom rebelled against his father's rulership, and fought against him, he inquired of Ahithophel as to what would be the best procedure to gain the victory against his father. Ahithophel counseled him to give command for the raising of an army that would pursue David and take him while he was weary and off-guard. However, Absalom called in another counsellor who thought that Ahithophel's counsel was not good and who advised a different course of procedure which appealed more to Absalom. It was in the Lord's overruling providence that Ahithophel's counsel was defeated, for the Lord desired to bring evil upon the wicked Absalom.—II Sam. 17:14

The point of interest to us lies in the fact that Ahithophel, when he realized that his counsel had been rejected, found the pain of humiliation greater than his desire for life. He whose counsel had always been esteemed and appreciated was suddenly ignored, and his feelings were crushed. His pride and dignity could not stand such abuse, so we are informed that he "put his household in order, and hanged himself."—II Sam. 17:23

Here again we can learn lessons as we see how pride can domi-

nate and rule the spirit of a man. It is well to examine ourselves, and to ask:

Do I fret and feel offense when my counsel and suggestions are ignored or set at naught?

Do I quickly challenge statements that underrate my abilities and impugn my goodness?

Do I feel great embarrassment when others, with less background, can answer questions that I could not?

Do I feel indignant with the faultfinders who point out my misdeeds?

Do I encourage compliments and praise?

Do I hasten to put people "in their place"?

Do I shun reproof and hate instruction, especially when it comes from the less noble of the Lord's people?

Do I belittle the deeds of others?

If our answers to some or all of these questions are in the affirmative there is need of great concern, for it would mean that there is a measure of pride in our hearts, which, if allowed to develop, could make shipwreck of our Christian lives.

Another example of one who was extremely proud and puffed up is found in the Book of Esther; that is, Haman. He was one of the honored servants of the Medo-Persian king, Ahasuerus (probably known better in history as Xerxes). Haman was promoted to a position of honor above the princes that were with him, so that all were commanded to bow before him. This, of course, gratified his egotism in no small way. But there was a certain man named Mordecai, who was a Jew and who would neither bow nor give reverence to Haman under any circumstances. Hence Haman was filled with wrath and indignation against Mordecai and his kinsmen, the Jews. Haman had arranged with King Ahasuerus to have the Jews massacred on a given date and planned further to have Mordecai hanged on a gallows which was specially made for this purpose.

However, when Haman went to the king to arrange for Mordecai's hanging, he was greeted with the question, "What shall be done unto the man whom the king delighteth to honor?" (Esther 6:6) In his vain imagination, Haman conceived the thought that surely the king was thinking of him and accordingly he suggested

that the one whom the king delighted to honor should be arrayed with royal apparel and placed on the king's horse and delivered to the most noble of the princes to be proclaimed throughout the city as the one whom the king delighted to honor.

To Haman's chagrin and sorrow he found that Mordecai was the one whom the king desired to honor, and, most painful of all, he was commissioned the task of seeing that all he had suggested to the king be carried out in detail. Thus Haman was forced to lead Mordecai, whom he had clothed with the king's apparel and whom he had seated upon the king's horse, through the city proclaiming, "Thus shall it be done unto the man whom the king delighteth to honor."—Esther 6: 11

The pain of humiliation was crushing to poor Haman, for we are told that he "hasted to his house mourning, and having his head covered." The very one he despised most was the one he had to glorify before the people, and all by his own unwitting suggestion. But it did not end there, for as the matter developed, Queen Esther exposed the wickedness of Haman before the king, and, in turn, the king's wrath was not pacified until Haman was hanged on the gallows that he had built for Mordecai.

In this we see the end toward which pride leads; not that it always leads to premature death, but that it ultimately leads to disappointment and to bitterness of soul. And if this is so among the ungodly, how much more would it be true among the Lord's people. What a tremendous price to pay for the gratification of so mean an attribute! With even the smallest "puffing-up" of self, we are sure to incur the divine displeasure, grieve our brethren with whom we have to do, and hinder greatly our joy and rejoicing in the Lord. It can be truly said that pride enriches us in no way, but leads to impoverishment of soul.

#### **Lukewarmness and Pride Found in Laodicea**

It is generally accepted by careful students of the Lord's Word, that the Laodicean period of the church is the harvest time at this end of the age. The message given is directed to the professed people of God whom the Lord reproves and urges to repent. The charge the Lord lays to these is lukewarmness, a condition of indifference, and pride. But strange to say, at the very time that the professed people of the Lord are in their greatest poverty and wretchedness, when they are suffering from spiritual poverty,

spiritual blindness, and without the garments of salvation, we find them saying, "I am rich, and increased with goods, and have need of nothing."—Rev. 3:17

This well demonstrates the fact that the spiritually proud do not realize their own malady. The difficulty is that the disease of pride has a destroying effect upon the conscience, which creates an obtuseness of mind to the Golden Rule and to the still higher law of love—the new commandment. Pride cloaks and veils itself in such a manner that the afflicted person feels he is standing for principle, for wisdom, for virtue, hence, in self-righteousness, he spurns counsel, makes light of the warnings of others, and feels only indignation toward any who might be so bold as to imply that he is proud. While in this attitude, the Adversary leads him beyond the help that comes from the fellow-members of the body of Christ—"that which every joint supplieth."—Eph. 4:16

Conscience is the scale by which we weigh the various matters presented to our judgment to discern whether they are right or wrong. The scale can be very crude, or very fine and well-balanced. The Christian, if he has been long in the school of Christ, should have a very sensitive conscience; and, from the Word of God, should be able to draw the weights by which he would balance all the questions of life, and determine correctly whether they are right or wrong. Indulgence in sin would, no doubt, impair this scale, and especially so in the sin of spiritual pride. Nothing much can be done until the scale be rectified.

The Lord's counsel to the Laodicean period of the church seems especially appropriate to remedy soul-sickness. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:18

If we would buy, at the cost of self-sacrifice, the gold of the heavenly riches, the divine nature, and the corresponding divine likeness of character, we must first undergo fiery trials and experiences. And we need also to have our imperfections and sins covered with the white raiment of our Lord's righteousness. This gives us a standing before our Father who is in heaven. And withal, let us not forget to anoint our eyes with the eyesalve of meekness, consecration, and submission to the divine will; for, if our eyes our prop-

## CHRISTIAN LIFE AND DOCTRINE

erly anointed, we will behold quickly the approach of pride and fond desire and thus prevent its perverse influence. The proper use of the eyesalve should help all to adjust properly the scale of conscience to an accurate balance of right or wrong, justice or injustice, truth or falsity.

The questions naturally arise, How can we safeguard against spiritual pride and avert its vitiating influence upon our characters? How can we prevent the puffing-up of self which would obstruct the development of perfect love in our hearts?

The answer to these questions is found only by a careful introspection of self. It behooves the Lord's people to go to the Lord at the opening of each day and ask for divine wisdom and guidance, and then through the day to endeavor to live in accordance with that prayer. Additionally, at the close of each day we should examine self as to the things done and the words spoken throughout the day to see how nearly they were in accordance with our vows of consecration. If these daily reckonings and balancings with the Lord be persevered in, and if they are done honestly and with a properly guided conscience, we may be sure that such will be keeping themselves in the love of God. These will be growing in grace and in love and there will be no occasion of stumbling in them.

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## WEEKLY PRAYER MEETING TEXTS

**NOVEMBER 6**—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1 (Z. '00-170; Z. '12-169; Z. '14-86. Hymn 277)

**NOVEMBER 13**—"Your Father knoweth what things ye have need of."—Matthew

6:8 (Z. '04-90; Z. '13-117; Z. '15-38. Hymn 293)

**NOVEMBER 20**—"If ye do these things, ye shall never fall."—II Peter 1:10 (Z. '97-148; Z. '11-134. Hymn 145)

**NOVEMBER 27**—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Ephesians 6:18 (Z. '01-80; Z. '14-182. Hymn 239)

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# YOUR QUESTIONS

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## The Four Gospels

**I have often wondered why all four Gospels, Matthew, Mark, Luke, and John, are necessary. Could not the complete account of our Lord's life and teaching all be recorded in one narrative? Is there a difference in the message of each?**

THE Bible was given to us "that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:17) This assurance should be sufficient to convince us that all four Gospels are necessary. The fundamental qualities of each of these four accounts give every evidence that that they are clothed with all the characteristics which properly belong to the Word of God.

The first three, often termed the Synoptic Gospels, have the same point of view, in that they discuss the life and teachings of Jesus Christ; but each has its individual characteristics determined by the writer's purpose and the readers whom he had in mind.

Matthew continued to live in Palestine, and was, undoubtedly, a great help and comfort to the early Jewish Christians in presenting Jesus to them as the Messiah. His account shows the contrast between the Law and the prophets on the one hand, and the kingdom of heaven on the other. His account makes reference to more than fifty Old Testament topics

which he used to show the consummation of the Jewish age and the truth that Jesus was the fulfiller of the Law. As an associate of Jesus, Matthew was able actually to quote the words and discourses of our Lord.

Mark's account was most likely written for Gentiles to read. It is more of a narrative than a history. His account emphasizes Christ's power to save, and deals with the events of his life as the Son of God; and the miracle-working power which he demonstrated as illustrating the coming glory of the kingdom of God.

Luke's Gospel presents Jesus as the gracious Savior of the world, and expounds the truth that the blessings of the Gospel are not restricted to any particular group, but are for "all flesh," for "all people," both Jew and Gentile. Many of the lessons of this Gospel are taught by contrasts: the thankful and the thankless lepers; the Pharisee and the publican; the good Samaritan and the priest and Levite; the prodigal son and his elder brother; the contrasting service of Martha and Mary—to quote but a few. And in this Gospel only we have the story of the shepherds on Bethlehem's fields listening to the angelic assurance of peace and good will.

John also had a special purpose in writing his account. He wrote that men might believe Jesus was the Son of God as well as the Christ, and that we might have life

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through him. He begins his Gospel with the assurance that the "Word of God," who had existed from the beginning of creation, and who had been the representative of God in all the works of creation, was he who had been "made flesh and dwelt among us." His account records Christ's teaching concerning himself and the blessings and comfort to come from the Holy Spirit which he and the Father would send.

The Lord chose four different men, each one able, through the power of the Holy Spirit, to convey a special feature of the great plan of salvation to us who believe. We rejoice in the truth which they have brought.

### Tomorrow's Needs

**When he was reproved for his extravagance, my son answered me by saying that he was living by The Lord's Sermon on the Mount, in which Jesus said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." Please explain what the Master meant by these words, that I might have an answer to give my boy.**

TO SAY that the Lord, in his Sermon on the Mount, encouraged a reckless neglect of the future, and a life of improvidence, is simply to twist this scripture and its meaning out of its original setting. In this sermon our Master taught his disciples many important lessons. He was not teaching the worldly minded. His words were for those who desired to be taught. One of these lessons was that if

they would be his disciples their main object in life was to be worthy of a place in the kingdom of God. He told them to "seek first the kingdom of God, and his righteousness."—Matt. 6:33

Jesus' own explanation of what he meant by this statement is found in Luke 12:16-23. It would be wrong to believe that our Master taught his followers to make no provision for the necessities of life, or to be neglectful of their responsibilities toward the members of their families who were dependent upon them. In I Timothy 5:8 we read: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

The majority of people today have many cares in connection with the necessities of life. It was the same in the days when our Master preached this great sermon. Many of those who listened to him did not know from whence their next meal would come; and in the verse of Scripture referred to in our question the Master told his disciples that they should so claim the promises of divine care and provision as to completely free their hearts from anxiety and worry.

He said that the possible lack of food and clothing should not be a cause of anxiety to those who live by faith, for "all these things shall be added unto you." Many Christians then and since have proven the truth of these words. The Moffatt translation of Matthew 6:34 reads as follows: "So never be troubled about tomorrow, tomor-

row will take care of itself. The day's own trouble is enough for the day." Let us live by faith and banish worry.

### God's Way the Best

**I consecrated as a young girl. I am now the mother of two small children, and find the thought of separation from them through my being of the spiritual class and their living on the human plane, a real obstacle to my faith and zeal. Can you help me?**

IN MATTHEW 10:37, 38, the Master said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." One of the costs of discipleship is to permit no earthly love to become greater than that which we have for the Lord and the doing of his will.

This does not mean that Christians should not exercise the strong parental love that is theirs by nature. This was given to them by the same Heavenly Father who has called us out of the world and who has said, in the words of the apostle in Colossians 3:1, 2, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

The realization of children's need of parental care, and the natural love that we have for them as they endear themselves to us, is a strong tie, especially through the years

of childhood. But years bring about changes. A parent's love is no less strong, but the feeling of the necessity for care over the child, and the child's feeling of dependence upon the parent does change. Parents cannot keep children in the home always, for they grow up and establish homes of their own. We should keep this in mind as we consider that we have been called into the divine family, and that we are planning for eternity—for a life greater than the natural circumstances in which we find ourselves today.

Those who are found worthy to live and reign with Christ will have great opportunity wonderfully to bless not only the children of their own flesh to whom their affection now goes so strongly, but all the children of Adam's race who are in such need of care and instruction in the ways of righteousness. If it is difficult to compare our love for the children of Adam with the intense love that we have for our own, let us remember that it is difficult to compare the powers of the divine nature with the limitations of human nature.

A parent consecrated to God should be a better parent than one who thinks only of his own. The fulfilling of parental obligations, while keeping the Lord always in a place of pre-eminence in our heart, is a source of great blessing, a hundredfold greater than permitting children, or business, or any other thing to cause us to draw back from a life of consecration; for the Master says, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or

## YOUR QUESTIONS

wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. 19:29

### Bitter Disappointment

In Matthew 25:30 we read, "There shall be weeping and gnashing of teeth." I have always believed this expression applied to the anguish of hell-fire. What is your explanation of this phrase?

THIS expression is here used concerning the wicked and slothful servant who hid his talent in the earth, and then endeavored to justify his course of action by blaming his master, saying that he was hard and exacting. The complete verse reads as follows: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

This text is a description of a backslider; that is, one who, after making a consecration to the Lord, turns away from the path of sacrifice. Some of these are inclined to place the blame for their course, not on their own lack of love and devotion, but on the Lord and the narrowness of the way. The Master said in Luke 9:62, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." This class of unfaithful ones suffers great loss; they lose their reward of kingdom privileges, and besides, are cast into "outer darkness."

We do not share the opinion of some that this expression teaches that the wages of sin is eternal torment in a burning hell, for that would be reading a thought into

the text which is not warranted, and contrary to the Word of God, which simply says, "The wages of sin is death." (Rom. 6:23) There is no mention of fire in this expression, and it does mention "darkness." In the presence of the Lord, in the warmth of his favor, there is light; but outside that favored place there is thick darkness, the blindness of ignorance and unbelief.

The servant of God who fails to use his talents and privileges of service and sacrifice will have them taken away, together with the reward which faithfulness brings. In the parable, the unfaithful servant is represented as going into "outer darkness," implying that after having the light of truth, through carelessness his understanding of spiritual things has become darkened. "There shall be weeping and gnashing of teeth" implies that one who, for any reason, relinquishes his kingdom blessings will suffer a sense of keen disappointment, sorrow, and anguish.

The parable does not carry the lesson further, but other scriptures tell us of two classes who lose the great reward through carelessness. One is the great multitude of Revelation 7, the other is the class who suffers destruction in the second death.—Heb. 10:26-29

Those who faithfully use their talents will hear the thrilling words of their Master, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25:23

## THE BRITISH SECTION

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### *Our Warfare*

“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

—II Corinthians 10:4, 5

**7** HE Apostle Paul here refers to a glorious warfare in which he was wholeheartedly engaged; guided, instructed, and blessed by the Lord, he was indeed a good soldier of Jesus Christ.

There was a time, when he, as Saul of Tarsus, was not so employed, having been directed in life by his own human ideas. He then zealously used carnal or fleshly methods. In his ignorance, he was fighting against God. In persecuting the members of the Early Church he was, in effect, persecuting the Lord Jesus. He then formed his judgments, and directed his way of life, not upon truth, but upon his own human imaginations and ideas.

Today, mankind in general is still forming judgments, not upon truth or facts, but upon human ideas and imaginations, hence we continue to have ideological warfare. This war of ideas is world-wide, and in some quarters it is referred to as the “cold war.”

In political, social, and religious thought there have been, and still are, very disturbing conflicts respecting ideas. Purely human reasonings, imaginations, and ideas are unreliable, and this very troublous situation is well illustrated in the following extract from the writings and broadcast by Sir Norman Angell, published in *The Listener*, London, December 18, 1947:

“Good political judgment depends on a certain way of thought in the interpretation of facts; of the world about us. Men are not guided by the facts, but by their opinions about them, their interpretation of them. It happens repeatedly that one observer in Russia, or Poland, or Palestine, or Yugoslavia, or Greece, or Hungary, or Roumania, or Bugaria, or India, will see the facts in one way while another observer equally convinced that he is telling the truth, will see them in an entirely different way. The object which is black to one is white to another, so that words lose nearly all meaning, and testimony nearly all value.

“I have described this as the most bloodcurdling phenomenon of our time, our atomic age; the ease with which the public mind—made up of your mind and my mind—can become color-blind and fact-blind; blind it may be to a yawning gulf beneath our feet like that into which the civilised, educated German people walked twice in a generation, driven by doctrines of race and nationalism; as other doctrines (in some respects similar) have caused deep passions to blaze in Palestine, India, China, Spain, Yugoslavia, Poland, Greece, and most pregnantly of all, in the differences which separate the West and Russia.

"All the parties to such conflict have one feature in common: the unshakable conviction of each group that is so plainly and unquestionably right that its opponents are not merely wrong, but usually wilfully wrong, fully knowing that they sustain an evil cause from interested, selfish, and criminal motives."

How true it is that instead of wisdom prevailing, there is mental unsoundness. As a result of the fall of the human race into sin, and its condemnation, death, the whole world is unsound mentally as well as physically, but in varying degrees, according to circumstances and heredity. The Scriptures declare, "There is none righteous [none perfect, sound, either in mind or body], no, not one: there is none that understandeth, there is none that seeketh after God."—Romans 3:10, 11

Satan, the god of this world, has certainly been very busy with his deceptions throughout the history of man. He has blinded the minds of them which believe not. (II Cor. 4:4) But the Scriptures reveal that in God's due time Satan will deceive men and nations no more and eventually he will be destroyed.

For the humble and the meek God has provided true wisdom in Christ, who said, "Learn of me, for I am meek and lowly in heart," with the result that we accept him as our personal Lord and Saviour. (Matt. 11:29) And being justified by faith, and fully consecrating ourselves to God, we are begotten by his Holy Spirit, and by the inspired Word of truth.

We receive the spirit of a sound mind, and experience what is stated in I Corinthians 1:30 (**Rotherham**): "Ye are in Christ Jesus who

hath been made wisdom unto us; from God." In all this "we have received, not the spirit of the world, but that Spirit which is from God, that we may know the things graciously given to us by God; and which things we speak, not in words taught by human wisdom, but by the teachings of the Spirit; unfolding spiritual things to spiritual persons."—I Cor. 2:12, 13, **Diaglott**

Our concern now is the mind, the will of God. It is our life to study and obey it, and to be glad to be exercised in experiences, mostly opposite, to our own human will, including our imaginations and ideas; to trample courageously upon our own will, deaden it, deny self utterly; and exclaim with the apostle, "I severely discipline my body, and make it subservient [I lead it captive]." (I Cor. 9:27, **Diaglott**) Here we see the apostle waging a war within himself.

### **Our Warfare and Our Weapons**

To consider first the question of weapons, the Scriptures assure us they are not to be carnal or fleshly, not swords, guns, bombs, or anger, malice, hatred, strife. Whenever these are used in defence of the Lord's glorious cause they do it injury instead of good.

Those who fight carnally with anger, malice, bitterness, resentment, strife, misrepresent our Captain. Like our Master, we must love our enemies, bless them that curse us, do good to those who hate us, and pray for those who despitefully use us and persecute us, hoping for divine mercy upon them, in the opening of the eyes of

their understanding, if not now, at a later date.

The weapons we are to use are mighty through God. In Hebrews 4:12, **Diaglott**, we read, "For the Word of God is living and energetic, and more cutting than any twoedged sword, cutting through even to a separation of life and breath, and of joints and marrow, and able to judge the thoughts and intentions of the heart." This weapon, "the Word of God," is described elsewhere in the Scriptures as "the sword of the Spirit," and is a vital part of the whole Christian armour which God supplies.—Eph. 6:11-18

Our weapons are divinely powerful for the pulling down of strongholds, demolishing imaginations and every height, rearing itself up against the knowledge of God. A fighting spirit, therefore, we must have, but this combativeness must be rightly directed. The Lord is seeking and calling out a fighting class who are to be conquerors, victors, overcomers; and from the moment we enlist as good soldiers of Jesus Christ, our combativeness is to be directed into particular channels.

We are to learn, first of all, that our combativeness is not to be exercised against the Lord in resisting his will. On the contrary, we are to make a full surrender to him of our thoughts, words, and conduct. We are to remember also that our fighting spirit is not to be used against the brethren, because to fight against them is to fight against God, and against the truth. Nor is our combativeness to be exercised either against our friends,

our neighbors, or mankind in general.

Our fighting spirit is to be turned against sin, error, and the power of darkness, and its first exercise must begin with ourselves—"He that ruleth his spirit [his own mind, will]" is better "than he that taketh a city." (Prov. 16:32) There are strongholds in ourselves that are to be demolished. Pride, selfishness, and various other kinds of sins are entrenched in our minds, in our imaginations, resulting from the long centuries of the downward tendencies of our race. These qualities have dug deeply into our system; they are firmly fastened there, but sin is not to have dominion over our mortal bodies. The stronghold is to be destroyed, and our entire being brought into subjection to the will of God.

There is full scope for the exercise of every particle of our combativeness which is now directed by God's Word and the Holy Spirit—first, in oneself, continually keeping the body under, conquering self. There is plenty of room here for all the combativeness, contention, and wrangling we want; contention with sin and self-will; wrangling with the will of the flesh, and opposing it at every step—mortifying it, killing its depraved affections and desires. It is a real fight—demolishing, through the Spirit and the Word, entrenched strongholds, and casting down imaginations.

Our imaginations may be of different kinds—various false doctrines and superstitions that have come down to us from past ages, including hell torment; the im-

## THE BRITISH SECTION

mortality of the soul; the mystery of the trinity. The sword of the Spirit, which is God's Word, can effectively cast down these imaginations, and enable us to see God's real character, his glorious purposes, and his gracious promises to the church and to the world.

The Word of the Lord, illuminating our minds by the Holy Spirit, is the "sword" that will demolish imaginations, ignorances, superstition, pride, unholy ambitions, idle speculation, and every form of thought that would lead us astray, and hinder the work of grace in our hearts and minds.

It is after we have had considerable experience in battling with sin and selfishness and error in ourselves, in casting the beam out of our own eyes, in subduing anger, malice, hatred, and strife in our own heart and flesh—it is then, and by means of this severe battle and experience, that we will be prepared to assist others in their difficulties, helping them to overcome their besetments and weaknesses, and assisting others to wage a good warfare who, in turn, would help all those within their reach.

Whoever starts out by fighting even the sins of others before he has made a vigorous campaign against his own weaknesses and errors, is making a mistake. He needs humility and sympathy to assist others to fight their battles. He even needs to be worsted in some of his battles with self, in order to have a clear appreciation of his own personal inability to overcome, and to force him to go to the throne of heavenly grace to

obtain mercy, and find grace to help in time of need.

All the remaining energies that we each can spare from the severe disciplining of self, will find ample opportunity for usefulness in battling for the Lord and for the brethren; earnestly contending for the faith which was once delivered to the saints; being steadfast in the conflict against sin, error, and darkness; courageously opposing all the wiles, or crafty ways of the devil, being conscious always that there is a wrestling against the rulers of the darkness of this world, against spiritual wickedness in high places.

My soul, weigh not thy life  
Against thy heav'nly crown;  
Nor suffer Satan's deadliest strife  
To beat thy courage down.

The battle soon will yield  
If thou thy part fulfil;  
For strong as is the hostile shield,  
Thy sword is stronger still.

Thine armour is divine,  
Thy feet with promise shod;  
And on thy head, ere long, shall  
shine,  
The diadem of God.

The great conflict still continues throughout the world between righteousness and sin, light and darkness, truth and error; and the true Church is valiantly to hold high the light of truth—the true Gospel, as declared in the inspired Word. "Do all things without murmurings and disputings: that ye may be blameless and sincere, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom, shine ye as

## THE DAWN

lights in the world; holding forth the Word of life.”—Phil. 2:14-16, margin.

Seeing that our fight includes our defense of the Word of God, and also of our Father’s character, we must be willing to stand for the truth at any cost, and against any number of assailants—against the creeds and theories and imaginations of men, which would misrepresent the “good tidings of great joy,” which the Lord and the apostles have announced, and which shall be, praise God, unto all people, during the Millennial reign of Christ and his glorified church.

Meanwhile, as in the case of the Apostle Paul who said, “I am set for the defence of the Gospel” (Phil. 1:17), we should be alert to defend the truth. And so long as the opportunity is ours, we are to courageously use the sword of the Spirit which is the Word of God, and, experiencing his guidance, strength, and blessing, assist “in overthrowing strong fortresses, for we overthrow arrogant reckonings, and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ.”—II Cor. 10: 4, 5, **Weymouth.**

“Send out thy light and truth, O Lord,  
And let the beams of day  
Break through the dismal gloom of night  
And guide men in thy way.  
Send out thy truth, O speed the hour  
When all the world shall know its power.”

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## Cheerfulness

**CHEERFULNESS** is one of the loveliest graces of the Christian character. It belongs to those noble natures whose very presence carries sunshine with them wherever they go. Sometimes we look into a face which is so cold and repulsive, dark and gloomy, that it makes us feel almost blue to look at it, and which betokens no joy in the heart, no nobility in the soul, no generosity in the nature; the whole character as cold as an iceberg. And again we meet a face so bright, smiling, cheerful, happy, that one glimpse of it does our very souls good, and is like an inspiration to us. And we feel more cheerful ourselves. If we possess a hopeful spirit it will enable us to discern the silver lining of the darkest cloud, behind which ever shines the light of divine promise and help. —Selected

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## THE BRITISH SECTION

### SPEAKERS' APPOINTMENTS

	Welling .....	9
	West Wickham .....	7
	Liverpool .....	14
<b>C. A. CORNELL</b>		
Ipswich .....	November	30
Eastleigh .....	December	7
<b>C. A. DICKINSON</b>		
Gateshead .....	November	2
<b>J. E. HUMPHREY</b>		
Oxford .....	November	23
Anerley .....	December	21
<b>J. LESLIE McKEOWN</b>		
Belfast .....	November	30
<b>J. H. MURRAY</b>		
Yeovil .....	November	2
<b>W. E. PAMPLING</b>		
	Guildford .....	November 2
	Leigh (Afternoon) .....	30
	Latchford (Evening) .....	30
<b>P. WATTS</b>		
	Anerley .....	November 16
<b>"FRANK AND ERNEST" BROADCASTS</b>		
<b>"Radio Luxembourg"</b>		
Mondays, 11:15 P. M.—208 Meters, 1439 kc		

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**Our Most Holy Faith**—10/-

**THE DAWN**

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Liverpool 1

of our confusion, he also revealed to us a real objective, and a "way" in which to walk in order that we might attain that objective.

Yes, the Lord established our "goings." We started to walk in the narrow way, and to run "for the prize of the high calling of God in Christ Jesus." (Phil. 3:14) A hope was set before us: Paul speaks of it as "a hope which is laid up . . . in heaven," based upon the "Word of the truth of the Gospel." (Col. 1:5) No longer is life confusing and uncertain. Our "goings" are "established," or as Paul states it in our text, we are "stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

And if we are established, our thanksgiving is sure to abound. Conversely, if we cease to be thankful for the wonderful things the Lord has done in lifting us out of the "pit of noise" and setting our feet upon a rock, there will be a danger of our falling away from the faith. David explains that when the Lord established our "goings" he put a "new song" in our mouths, "even praise unto our God." This "new song" was given to us in order that we might show forth the praises of our God, hence the importance of continuing to sing it, that his name may be glorified.

This "new song" is undoubtedly the truth of the divine plan, or "present truth," as we often call it. (It is referred to in Revelation 14:3, and the explanation given that no man could learn it except the "hundred and forty and four thousand." This is in keeping with many texts of the Bible which emphasize that the human mind is incapable, aside from divine grace, of understanding the "mysteries of the kingdom of God.") David declares that the Lord puts this song in our mouths. It is God-given, through the inspirational powers of the Holy Spirit. (It cannot be discovered or learned by just anyone who may, for curiosity's sake, desire to pry into the secrets of the divine plan.)

If we have learned this "song," there is surely much cause for "abounding therein with thanksgiving," for it means that the great God of the universe has taken us into his confidence and revealed to us some of the hidden things of his glorious plan of the ages. And thereby he has dispelled the darkness with which we were surrounded, and brought us out of our confusion. The many unanswered questions which at times almost resulted in the loss of our faith in the existence of God, have been clarified. And now, through the Word, we see his glory as it is made up by his infinite wisdom, almighty power, unswerving justice, and abounding love.

## TALKING THINGS OVER

Truly the Lord has put a "new song" in our mouths. It is a song which grows more melodious as we continue to sing it to one another, and as we have opportunity, to all mankind. While it is a "new" song, at the same time it is also "the old, old story" which, as the poet states, "seems each time I tell it, more wonderfully sweet." Has this been our experience during the past year? Is this "song" more precious to us today than it was a year ago? Are we more established in the truth now than in former days? If so, then we should be the most thankful people in all the world.

Our individual experiences throughout the past year have in many instances been quite different, but the same loving God has been watching over all his people. His "ministering spirits," under divine guidance, have been causing "all things" to work together for our good. (Rom. 8:28) We may not always have been able to recognize the wisdom of God's dealings with us, but have been assured that always "behind a frowning providence he hides a smiling face." And in the light of his countenance we will continue to rejoice.

For the brethren as a whole, the past year has been one of rich blessings, through fellowship in their local meetings, at conventions, and in their united opportunities of singing the "new song." This has been quite in keeping with the prophecy which states concerning our day, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52:8) We do not "see eye to eye" with respect to the exact meaning of every single sentence found in the Bible. However, this statement IS true with respect to the great fundamentals of present truth, and particularly of the glorious Gospel of the kingdom referred to in the preceding (7th) verse, the "good tidings of good."

And how wonderfully this entire verse (Isa. 52:7) describes our present privilege! We all recognize the fact that we are now in the "last days," and that the true followers of the Master now living are the "feet members" of his mystical body. We all are keenly and thankfully aware of the great privilege we now have of proclaiming the glorious fact that the long promised kingdom of Christ will soon manifest itself for the blessing of all the families of the earth, and that the sovereignty of the world has already passed into the hands of the "King of kings." So, as together we lift up the "voice" we do so with the realization that these words of Isaiah

## THE DAWN

are our authority and commission: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

And just as we all, individually and collectively, have had this privilege of "holding forth the Word of life" during the past year, so we look forward to further opportunities along this line. The radio witness continues in many countries. There is free literature for general distribution. There are books and booklets for the brethren to use. There are opportunities for public meetings, and, best of all, the privilege of personal witness work. To realize that there are continuing opportunities of service along all these lines is in itself great cause for thankfulness.

Every opportunity we have to do anything at all in the service of our God, along whatever line it may be, is an occasion for thanksgiving. The more we bear testimony to the truth, and the more we labor and sacrifice in order that others may have an opportunity of hearing the kingdom message, the greater will be our own appreciation to God for having called us out of darkness into his "marvelous light." Therefore every day will be one of thanksgiving in proportion to our continued faithfulness in proclaiming "good tidings of good."

This will be true, however, only if first of all we have been emptied of self, and have permitted the truth and its spirit to fill and control our own lives. We might proclaim the truth with "the tongues of men and of angels," yet if the Gospel has not engendered the spirit of purity and love in our own hearts, we will be merely as "sounding brass" and "tinkling cymbals," or, as another translation puts it, just "noise."

So to be established in the truth implies not only an adherence to the doctrines of the divine plan, but also to possess the spirit of the truth and to have it fill and control our lives. It is only under these conditions that we will find ourselves "abounding therein with thanksgiving." The Greek word here translated "abounding," literally means to "superabound," or "to be in excess." In other words, if we are abounding in the truth with thanksgiving, we will be filled to overflowing with its spirit. It will enlarge our hearts and lives, and in our thankfulness we will be singing aloud the praises of our God, and telling the whole world these blessed tidings.

## TALKING THINGS OVER

In I Corinthians 15: 58, the same Greek word is used, and translated "abounding." Paul writes, "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." And here again is another cause for thankfulness; that is, we know that our labor will not be in vain. We may not always see the result of our efforts in proclaiming the truth. We may even become discouraged at times with the degree to which the truth is transforming our own lives. But, if we are unselfishly seeking to know and to do God's will in our every thought, word, and action, yielding ourselves wholly to the molding and directing influence of his Holy Spirit, we can be sure that our labors will not be in vain.

Let us, then, dear brethren, remain stedfast in the faith. And may the truth and its spirit overflow from our hearts to refresh and bless others. And may this "abounding" continue to be an unselfish expression of our thanksgiving to God for having brought us up out of the "horrible pit" and from the "miry clay," and for having set our "feet upon a rock." May the fact that he has "established" our "goings" also be a continuous cause for thanksgiving, and may our thanksgiving be expressed by continuing to sing the "new song" which our loving Heavenly Father has put into our mouths.

David explains that because of our praise to God through singing the "new song," "many shall see it, and fear [reverence], and shall trust in the Lord." (Ps. 40:3) We do not always know the effect our singing of the "song" is having upon others. Our privilege and joy is to sing aloud the praises of our God by making known the glorious truth of the divine plan regardless of the result. But, if we are faithful in this, who knows how many additional ones there may be on Thanksgiving Day in 1953 who will have learned to "trust in the Lord" and give heartfelt thanks to him for having heard the "new song" and understood at least some of its melodious strains? We will then be thankful that "together," we helped to lift up the "voice" of praise to our God.



## A New Network Year Begins

ON SUNDAY, October 12, the fourth year of broadcasting the kingdom message over a national network of radio stations began. This sustained witness for the truth on such a large scale is made possible by the Lord, through the enthusiastic and self-sacrificing efforts of his people everywhere. It was with a great deal of apprehension that the first year of network broadcasting was undertaken. Probably many of the Lord's people wondered just how long such a widespread witness could be sustained. However, the brethren generally agreed with us at The Dawn that even a few weeks or months of such a wide witness would be well worth while, so the opportunity was grasped and the start was made.

To us, it is one of the miracles of these last days, so far as God's dealings with his people are concerned, that it has been possible to continue network broadcasting for three years, and now to commence the fourth year. Many times throughout the last three years the broadcasts continued on a week-to-week basis so far as available funds were concerned, but the Lord blessed the efforts of his people, and the Gospel of the kingdom continued to go into the homes of millions every week. Nor do we expect that it will be different during the new year just beginning. However, since we are confident that the Lord expresses his will through the minds and hearts of his consecrated people, and because so many of these at the General Convention, and since, through the mail, have expressed their desire that the witness be continued, we believe he wants us to make this renewed effort, and that again he will make it possible through the sacrifices of his people.

As the accompanying broadcast schedule indicates, there has been a change of time on many of the stations. This is particularly true in the Central and Mountain Time Zones, where the new time is, we believe, much more favorable. "Mutual" found it difficult to clear the 11 o'clock period in the Eastern Time Zone, with the result that many of the stations are playing back the program between 12:00 and 1:00 o'clock; and some which previously carried the programs were not able to clear time at all. In fact, a few stations are omitted from the new schedule in all the Time Zones, but only the less important ones. All the main centers of population are still well served.

## TALKING THINGS OVER

On the other hand, a number of stations are on the new schedule which did not carry the programs before. We are pleased about this, for it means that the message will now reach many who did not hear it during previous years. This also will be one of the results of the new time at which so many of the stations will carry the programs. As we go to press with this issue of *The Dawn*, it is too soon to know to what extent the mail response will be increased by the new time.

Many of the friends have expressed a desire that the kingdom message be given a wider circulation in foreign countries. This has been taken into serious consideration, and arrangements already have been made for German language broadcasts over Radio Saarbruecken; for English language programs over Radio Lourenco-Marques, which is heard well in all of South Africa; and Radio Goa, which serves all of South India. It is claimed that the last mentioned station has an English-speaking audience of four hundred thousand. Aside from the witness that will be given to the public in India, these broadcasts will bring a great blessing to the many brethren there, who are enthusiastically serving in the territory in which Radio Goa can be heard.

And then, of course, the English language broadcasts over Radio Luxembourg will continue; as will also the French language programs over Radio Monte Carlo. Also in English in the Canal Zone and the Virgin Islands.

There are still further possibilities for broadcasting the kingdom message in foreign countries, but before entering into additional fields we are waiting to ascertain a little more definitely just what funds for this purpose we may reasonably hope will be available. We will rejoice to be guided by whatever the Lord indicates to be his will. Some of the other countries which can be reached by radio are the Hawaiian Islands, Spain, Italy, Austria, and parts of South America. A small network of stations also may be had in Australia.

We consider it a great privilege, and an honor as well, to have this opportunity to co-operate with the Lord's people in this general and widespread proclamation of the truth. It is often a test of faith, but even the anxious moments are made blessed by the realization that our brethren everywhere are also vitally concerned with our united efforts. It is also a joy to remember that the Lord knows our needs, and will supply them in keeping with his perfect wisdom.

# "Frank and Ernest"

## BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

### ALABAMA

Andalusia WCTA 1340 9:30 p.m.  
Anniston WSPC 1390 12:15 p.m.  
Birmingham WILD 1490 10:00 a.m.  
Brewton WEBJ 1240 10:30 a.m.  
Cullman WKUL 1340 10:00 a.m.  
Decatur WMSL 1400 10:00 a.m.  
Demopolis WXAL 1400 10:00 a.m.  
Eufaula WULA 1240 10:00 a.m.  
Gadsden WJBY 1270 10:00 a.m.  
Haleyville WJBB 1230 10:00 a.m.  
Huntsville WBHP 1230 10:00 a.m.  
Jackson WFBB 1290 10:00 a.m.  
Montgomery WJJJ 1170 12:15 p.m.  
Muscle Shoals WLAY 1450 10:00 a.m.  
Opelika WJHO 1400 10:00 a.m.  
Selma WHBB 1490 10:00 a.m.  
Sylacauga WFEB 1340 10:00 a.m.  
Talladega WHTB 1230 10:00 a.m.  
Troy WTBF 1490 10:00 a.m.

### ARIZONA

Bisbee KSUN 1230 12:30 p.m.  
Tucson KTUC 1400 11:30 a.m.  
Yuma KYMA 1400 10:45 a.m.

### ARKANSAS

Batesville KBTA 1340 10:00 a.m.  
Camden KAMD 1450 10:00 a.m.  
Fort Smith WKHN 1320 10:00 a.m.  
Helena KFFA 1360 10:00 a.m.  
Hope KXAR 1490 10:00 a.m.  
Hot Springs KWFC 1340 10:00 a.m.  
Jonesboro KBTM 1230 10:00 a.m.  
Magnolia KVMA 630 10:00 a.m.  
Mena KENA 1450 10:00 a.m.  
Pine Bluff KOTN 1490 10:00 a.m.  
Russellville KXRJ 1490 10:00 a.m.  
Stuttgart KWAK 1240 10:00 a.m.

### CALIFORNIA

Bakersfield KAFY 1490 11:00 a.m.  
Chico KHSI 1290 11:00 a.m.  
Fresno KYNO 1300 11:00 a.m.  
Los Angeles KHJ 930 11:00 a.m.  
Marysville KMYC 1450 11:00 a.m.  
Merced KYOS 1480 11:00 a.m.  
Paso Robles KPRL 1230 11:00 a.m.  
Salinas-Monterey KSBW 1380 11:00 a.m.  
San Bernardino KFXM 590 11:00 a.m.  
San Diego KGB 1360 11:00 a.m.  
Santa Ana KVOE 1480 11:00 a.m.

San Francisco KFRC 610 4:30 p.m.  
San Luis Obispo KVEC 920 12:30 p.m.  
Stockton KXOB 1280 11:00 a.m.  
Tulare-Visali KCOK 1270 11:00 a.m.

### COLORADO

Denver KFEL 930 11:15 a.m.  
Grand Junction KFXJ 930 10:45 a.m.  
La Junta KBNZ 1400 10:00 a.m.  
Trinidad KCRT 1240 9:00 a.m.

### CONNECTICUT

Hartford WONS 1410 1:00 p.m.

### DISTRICT OF COLUMBIA

Washington WEAM 1390 12:45 p.m.

### FLORIDA

Fort Pierce WIRA 1400 11:30 a.m.  
Jacksonville WJHP 1320 12:45 p.m.  
Key West WKWF 1600 11:00 a.m.  
Lakeland Wonn 1230 12:45 p.m.  
Miami Beach WKAT 1360 12:45 p.m.  
Melbourne WMMB 1240 12:45 p.m.  
Orlando WLOF 950 9:30 a.m.  
St. Petersburg WTSP 1380 12:45 p.m.  
Winter Haven WSIR 1490 2:15 p.m.

### GEORGIA

Atlanta WATL 1380 12:45 p.m.  
Augusta WBBQ 1340 11:00 a.m.  
Bainbridge WMGR 1490 12:30 a.m.  
Brunswick WMOG 1490 11:00 a.m.  
Cartersville WBHF 1450 12:15 p.m.  
Dalton WBLJ 1230 2:00 p.m.  
Dublin WMLT 1340 12:00 noon  
Elberton WSGG 1400 1:45 p.m.  
Fitzgerald WBHB 1240 11:00 a.m.  
Griffin WKUE 1450 10:00 a.m.  
Macon WNEK 1400 12:45 p.m.  
Milledgeville WMVG 1450 12:45 p.m.  
Newnan WCOH 1400 12:45 p.m.  
Savannah WCCP 1450 11:00 a.m.  
Statesboro WWNS 1490 11:00 a.m.  
Tifton WWGS 1340 11:00 a.m.  
Valdosta WGOV 950 11:00 a.m.

### IDAHO

Boise KFXD 580 10:45 a.m.  
Idaho Falls KIFI 1400 9:00 a.m.  
Lewiston KRLC 1350 11:00 a.m.  
Wallace KWAL 620 11:00 a.m.

### ILLINOIS

Cairo WKRO 1490 10:00 a.m.  
Chicago WGN 720 10:00 a.m.

## BROADCAST SCHEDULE

<b>Herrin</b>	WJPF	1340	10:00	a.m.	Petoskey	WMBN	1340	12:45	p.m.
<b>INDIANA</b>					Port Huron	WHLS	1450	12:30	p.m.
<b>Bedford</b>	WBIW	1340	10:00	a.m.	Saginaw	WSGN	790	12:45	p.m.
<b>Fort Wayne</b>	WKJG	1380	10:00	a.m.	Traverse City	WTCM	1400	12:45	p.m.
<b>Lafayette</b>	WASK	1450	10:00	a.m.	<b>MINNESOTA</b>				
<b>Vincennes</b>	WAOV	1450	10:00	a.m.	Austin	KAUS	1480	10:00	a.m.
<b>IOWA</b>					Bemidji	KBUN	1450	10:00	a.m.
<b>Clinton</b>	KROS	1340	7:15	p.m.	Brainerd	KLIZ	1400	10:00	a.m.
<b>Davenport</b>	KSTT	1170	10:00	a.m.	Duluth	WREX	1080	10:45	a.m.
<b>Des Moines</b>	KIOA	940	11:00	a.m.	Marshall	KMHL	1400	10:00	a.m.
<b>Shenandoah</b>	KFNF	920	10:00	a.m.	Minneapolis	WLOL	1330	8:15	a.m.
<b>Sioux City</b>	KTRI	1470	10:00	a.m.	Wadena	KWAD	920	11:45	a.m.
<b>KANSAS</b>					<b>MISSISSIPPI</b>				
<b>Emporia</b>	KTSW	1400	12:00	noon	Biloxi-Gulfport	WLOX	1490	10:00	a.m.
<b>Topeka</b>	KTOP	1490	10:00	a.m.	Columbia	WCJU	1450	10:00	a.m.
<b>Wichita</b>	KAKE	1240	10:45	a.m.	Corinth	WCMA	1230	10:00	a.m.
<b>KENTUCKY</b>					Greenville	WJPR	1330	10:00	a.m.
<b>Bowling Green</b>	WLBj	1410	10:00	a.m.	Grenada	WNAG	1400	10:00	a.m.
<b>Cumberland</b>	WCPM	1490	10:00	a.m.	Jackson	WRBC	620	10:00	a.m.
<b>Frankfort</b>	WFKY	1490	10:00	a.m.	Tupelo	WELO	1490	10:00	a.m.
<b>Harlan</b>	WHLN	1230	11:00	a.m.	Vicksburg	WQBC	1420	10:00	a.m.
<b>Hazard</b>	WKIC	1340	10:00	a.m.	West Point	WROB	1450	10:00	a.m.
<b>Louisville</b>	WGRC	790	12:15	p.m.	<b>MISSOURI</b>				
<b>Maysville</b>	WFTM	1240	12:30	p.m.	Flat River	KFMO	1240	10:00	a.m.
<b>Paintsville</b>	WSIP	1490	11:00	a.m.	Hannibal	KHMO	1070	12:15	p.m.
<b>Pikeville</b>	WPKE	1240	11:00	a.m.	Jefferson City	KWOS	1240	10:00	a.m.
<b>Princeton</b>	WPKY	1580	10:00	a.m.	Joplin	WMBH	1450	10:00	a.m.
<b>Somerset</b>	WSFC	1240	11:00	a.m.	Kansas City	KCMO	810	10:15	a.m.
<b>LOUISIANA</b>					Lebanon	KLWT	1230	12:00	noon
<b>Lafayette</b>	KLFY	1420	10:00	a.m.	Mexico	KXEO	1340	10:45	a.m.
<b>Lake Charles</b>	KAOK	1400	10:00	a.m.	St. Joseph	KFEQ	680	10:00	a.m.
<b>Monroe</b>	KLIC	1230	10:00	a.m.	St. Louis	KXOK	630	11:45	a.m.
<b>New Iberia</b>	KANE	1240	10:00	a.m.	Sedalia	KDRO	1490	10:00	a.m.
<b>New Orleans</b>	WNQE	1060	12:15	p.m.	Springfield	KICK	1340	10:00	a.m.
<b>Opelousas</b>	KSLO	1230	10:00	a.m.	<b>MONTANA</b>				
<b>Ruston</b>	KRUS	1490	10:00	a.m.	Billings	KBMY	1240	9:00	a.m.
<b>Shreveport</b>	KENT	1550	12:15	p.m.	Great Falls	KMON	560	11:00	a.m.
<b>MAINE</b>					Havre	KOJM	610	9:00	a.m.
<b>Augusta</b>	WFAU	1340	11:00	a.m.	Helena	KCAP	1340	9:00	a.m.
<b>Lewiston</b>	WCOU	1240	11:00	a.m.	Lewistown	KXLO	1230	9:00	a.m.
<b>Portland</b>	WPOR	1450	11:00	a.m.	Miles City	KRjF	1340	9:00	a.m.
<b>MARYLAND</b>					Shelby	KIYI	1230	9:00	a.m.
<b>Baltimore</b>	WCBM	680	12:45	p.m.	<b>NEBRASKA</b>				
<b>Cambridge</b>	WCEM	1240	12:45	p.m.	Beatrice	WKBE	1450	10:15	a.m.
<b>Salisbury</b>	WBOC	960	1:15	p.m.	Fremont	KFGT	1340	10:00	a.m.
<b>MASSACHUSETTS</b>					Hastings	KHAS	1230	10:00	a.m.
<b>Boston</b>	WNAC	1260	12:45	p.m.	Kearney	KGFW	1340	10:00	a.m.
<b>W. Yarmouth</b>	WOCB	1240	11:00	a.m.	McCook	KBRL	1450	10:00	a.m.
<b>MICHIGAN</b>					Omaha	KBON	1490	10:00	a.m.
<b>Alpena</b>	WATZ	1450	12:45	p.m.	Scottsbluff	KNEB	960	9:00	a.m.
<b>Cadillac</b>	WATT	1240	12:45	p.m.	<b>NEVADA</b>				
<b>Detroit</b>	CKLW	800	9:30	a.m.	Elko	KELK	1240	8:00	a.m.
<b>Iron River</b>	WIKB	1230	10:00	a.m.	Las Vegas	KRAM	920	8:00	a.m.
<b>Ironwood</b>	WJMS	630	10:00	a.m.	Reno	KATO	1340	11:00	a.m.
<b>Jackson</b>	WKHM	970	11:00	a.m.	<b>NEW HAMPSHIRE</b>				
<b>Muskegon</b>	WKNK	1600	12:45	p.m.	Manchester	WMUR	610	10:45	a.m.

**THE DAWN**

**NEW JERSEY**

Atlantic City WMID 1340 11:00 a.m.

**NEW MEXICO**

Albuquerque KVER 1340 9:00 a.m.  
 Clovis KICA 1240 9:45 a.m.  
 Hobbs KWEW 1490 9:00 a.m.  
 Las Cruces KOBE 1450 9:00 a.m.  
 Los Vegas KFUN 1230 9:00 a.m.  
 Raton KRTN 1490 9:00 a.m.

**NEW YORK**

Albany WROW 590 12:00 noon  
 Molone WICY 1490 11:00 a.m.  
 New York WOR 710 8:45 a.m.  
 Oneonta WDOS 1400 11:00 a.m.  
 Plattsburg WIRY 1340 11:00 a.m.  
 Syracuse WNDR 1260 11:00 a.m.

**NORTH CAROLINA**

Brevard WPNF 1240 12:45 p.m.  
 Elkin WIFM 1540 11:00 a.m.  
 Greensboro WGBG 980 12:45 p.m.  
 Mt. Airy WSYD 1240 12:00 noon  
 Raleigh WRAL 1240 12:45 p.m.  
 Roanoke Rapids WCBT 1230 12:15 p.m.

**NORTH DAKOTA**

Bismarck-Mandan KGCU 1270 10:00 a.m.  
 Devils Lake KDLR 1240 10:00 a.m.  
 Fargo-Moorhead KVOX 1340 10:00 a.m.  
 Grand Forks KNOX 1400 10:30 p.m.  
 Minot KLPM 1390 10:00 a.m.  
 Valley City KOVC 1490 10:00 a.m.

**OHIO**

Bellaire WTRF 1290 11:00 a.m.  
 Cincinnati WCPO 1230 11:00 a.m.  
 Cleveland WHK 1420 10:30 a.m.  
 Columbus WHKC 610 12:45 p.m.  
 Dayton WONE 980 11:45 a.m.  
 Marietta WMOA 1490 11:00 a.m.

**OKLAHOMA**

Altus KWHW 1450 10:00 a.m.  
 Bartlesville KWON 1400 10:00 a.m.  
 Chickasha KWCO 1560 10:00 a.m.  
 Elk City KASA 1240 10:00 a.m.  
 Oklahoma City KOCY 1340 10:00 a.m.  
 Ponca City WBBZ 1230 10:00 a.m.  
 Tulsa KAKC 970 10:00 a.m.  
 Woodward KSIW 1450 10:00 a.m.

**OREGON**

Albany KWIL 1240 11:00 a.m.  
 Bend KBND 1110 11:00 a.m.  
 Coos Bay KOOS 1280 11:00 a.m.  
 Eugene KORE 1450 11:00 a.m.

Grant's Pass KUIN 1340 11:00 a.m.  
 Klamath Falls KFJI 1240 11:00 a.m.  
 Portland KPOJ 1330 11:00 a.m.  
 Roseburg KRNR 1490 11:00 a.m.  
 Salem KSLM 1390 11:00 a.m.

**PENNSYLVANIA**

Huntingdon WHUN 1400 11:00 a.m.  
 Johnstown WCRO 1230 11:00 a.m.  
 Lock Haven WBPZ 1230 11:00 a.m.  
 Oil City WKRZ 1340 12:45 a.m.  
 Philadelphia WIBG 990 6:15 p.m.  
 Pittsburgh KQV 1410 1:30 p.m.  
 Shamokin WISL 1480 11:00 a.m.  
 St. Mary's WKBI 1400 11:00 a.m.  
 Washington WJPA 1450 11:00 a.m.  
 Wilkes-Barre WBAX 1240 11:45 a.m.

**RHODE ISLAND**

Providence WEAN 790 12:45 p.m.  
 Woonsocket WWON 1240 11:00 a.m.

**SOUTH CAROLINA**

Anderson WANS 1280 11:00 a.m.  
 Charleston WUSN 1450 11:00 a.m.  
 Columbia WNOK 1230 11:00 a.m.  
 Conway WLAT 1490 11:00 a.m.  
 Georgetown WGTN 1400 11:00 a.m.  
 Newberry WKDK 1240 11:00 a.m.  
 Rock Hill WRHI 1340 3:15 p.m.  
 Walterboro WALD 1490 11:00 a.m.

**SOUTH DAKOTA**

Deadwood KDSJ 980 9:00 a.m.  
 Watertown KWAT 950 10:15 a.m.

**TENNESSEE**

Athens WLAR 1450 11:00 a.m.  
 Columbia WKRM 1340 10:00 a.m.  
 Dyersburg WDSG 1450 10:00 a.m.  
 Fayetteville WEKR 1240 10:00 a.m.  
 Greeneville WGRV 1340 11:45 a.m.  
 Harriman WHBT 1230 1:00 p.m.  
 Lewisburg WJJM 1490 10:00 a.m.  
 McMinnville WMMT 1230 10:00 a.m.  
 Memphis WHBQ 560 10:00 a.m.  
 Morristown WCRK 1450 11:00 a.m.  
 Nashville WMAK 1300 10:00 a.m.  
 Oak Ridge WATQ 1490 11:00 a.m.  
 Shelbyville WHAL 400 10:00 a.m.  
 Union City WENK 1240 10:00 a.m.  
 Winchester WCDT 1340 10:00 a.m.

**TEXAS**

Abilene KWKC 1340 10:00 a.m.  
 Alpine KVLV 1240 10:00 a.m.  
 Bay City KIOX 1270 10:00 a.m.  
 Borger KHUZ 1490 10:00 a.m.

## BROADCAST SCHEDULE

Childress	KCTC	1510	12:45	p.m.	Fairmont	WVWV	1490	11:00	a.m.
Corpus Christi	KUNO	1400	11:00	a.m.	Logan	WLOG	1230	12:45	p.m.
Crystal City	KWTN	1240	10:00	a.m.	Martinsburg	WEPM	1340	11:00	a.m.
Dallas	WRR	1310	10:00	a.m.	Morgantown	WAJR	1230	11:00	a.m.
El Paso	KSET	1340	9:00	a.m.	Wheeling	WTRF	1290	11:00	a.m.
Huntsville	KSAM	1490	12:15	p.m.	Williamson	WBTH	1400	11:00	a.m.
Laredo	KVOZ	1490	10:00	a.m.					
Lubbock	KCBD	1590	10:00	a.m.	<b>WISCONSIN</b>				
Lufkin	KTRE	1420	10:00	a.m.	Appleton	WHBY	1230	11:45	a.m.
Marshall	KMHT	1450	10:00	a.m.	Ashland	WATW	1400	10:00	a.m.
Monahans	KVKM	1340	10:00	a.m.	Beloit	WGEZ	1490	11:00	a.m.
Odessa	KRIG	1410	10:00	a.m.	Eau Claire	WBIZ	1400	10:00	a.m.
Pampa	KPDN	1340	10:00	a.m.	Fond du Lac	KFIZ	1450	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.	Green Bay	WJFG	1440	10:00	a.m.
Perrytan	KEYE	1400	10:00	a.m.	Janesville	WCLO	1230	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.	La Crosse	WLCX	1490	10:00	a.m.
San Angelo	KTXL	1340	10:00	a.m.	Rice Lake	WJMC	1240	10:00	a.m.
San Antonio	KMAC	630	11:00	a.m.	Rhineland	WOBT	1240	10:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.					
Stamford	KDWT	1400	10:00	a.m.	<b>WYOMING</b>				
Sweetwater	KXOX	1240	10:00	a.m.	Casper	KSPR	1470	9:30	p.m.
Tyler	KGKB	1490	10:00	a.m.	Powell	KPOW	1260	9:00	a.m.
Uvalde	KVOU	1450	10:00	a.m.					
Vernon	KVWC	1490	10:00	a.m.	<b>CANADA</b>				
Waco	KWTX	1230	10:00	a.m.	Calgary	CKXL	1140	10:05	a.m.
					Halifax	CJCH	920	10:00	a.m.
<b>UTAH</b>					Hamilton	CHML	900	9:45	a.m.
Ogden	KLO	1430	9:00	a.m.	Orillia	CFOR	1570	9:45	a.m.
Provo	KOVO	960	9:00	a.m.	Peterborough	CHEX	1430	10:30	a.m.
					Prince Albert	CKBI	900	10:30	a.m.
<b>VERMONT</b>					St. Catharines	CKTB	620	9:00	a.m.
Rutland	WSYB	1380	11:00	a.m.	Saskatoon	CKOM	1340	9:30	a.m.
					Vancouver	CJOR	600	10:45	a.m.
<b>VIRGINIA</b>					Winnipeg	CKY	580	12:45	p.m.
Blackstone	WKLV	1490	11:00	a.m.	Woodstock	CKOK	1340	10:30	a.m.
Galax	WBOB	1400	12:15	p.m.					
Lynchburg	WWOD	1390	12:45	p.m.	<b>PANAMA</b>				
Orange	WJMA	1340	11:00	a.m.	Panama City	HPM21	1060	6:15	p.m.
Roanoke	WROV	1240	1:15	p.m.		HP5J	1380	6:15	p.m.
Waynesboro	WAYB	1490	12:45	p.m.		HP6J	9790	6:15	p.m.
Wytheville	WYVE	1280	12:45	p.m.					
					<b>EUROPE</b>				
<b>WASHINGTON</b>					"RADIO LUXEMBOURG"—RL II, 11:15 p.m.				
Aberdeen	KXRO	1320	11:00	a.m.	Mondays—208 metres; 1439 kc.				
Centralia	KELA	1470	11:00	a.m.	"RADIO MONTE CARLO"—9:05 a.m. Tues-				
Longview	KWLK	1400	11:00	a.m.	days (French language)				
Olympia	KGY	1240	11:00	a.m.	"RADIO SAARBRUECKEN" (German Lan-				
Seattle	KVI	570	11:00	a.m.	guage)—2:15 p.m. Wednesdays				
Spokane	KNEW	790	11:00	a.m.					
Walla Walla	KUJ	1420	11:00	a.m.	<b>AUSTRALIA</b>				
Wenatchee	KWNW	1340	11:00	a.m.	Geelong	3GL	222 metres	10:00	a.m.
Yakima	KYAK	1400	11:00	a.m.	Perth	6KY	227 metres	4:45	p.m.
					Sydney	2KY	294 metres	8:15	a.m.
<b>WEST VIRGINIA</b>									
Bluefield	WKOY	1240	12:45	p.m.					
Elkins	WDNE	1240	11:00	a.m.					

# *Encouraging Letters*

## **Words Fail**

Dear "Frank and Ernest": I have just finished reading "The Everlasting Gospel" for the third time. I thank God for having his pure Word brought to me. I have several of your books which my daughter gave to me and I enjoy them so much. I can't explain in words how happy you have made my daughter and me. Now, by the grace of God, I am learning the real truth. Mrs. A. Y., La.

## **Fears Vanished**

Dear Sirs: I listened to your program again this morning. I have been enjoying them for several months. I now have a much better understanding of the Bible than ever before. Many of my fears about the end of the world have vanished, along with many other untruths that I have believed since I was a child. I have been receiving your Dawn Magazine for the last three months and want you to know that I think it is the most interesting magazine I have ever read. It is difficult for me to say just which parts I like best, as each article has a real message for all of us. Sincerely, Mr. R. C. H., N. Y.

## **Glad to Help**

Dear Friends: We are enclosing a check for the radio work. We have felt for some time that we should write and tell you how much we have enjoyed the privilege of paying even such a small

amount to help with the "Frank and Ernest" programs. We do not have a radio ourselves, but we want others to hear the blessed truth. We do not have the privilege of going out in the witness work, as we live out in the country and are quite well along in years, but we do pray for the work, and for the workers in the vineyard. Your friends, Mr. and Mrs. G. M. E., Mo.

## **Found It the Truth**

Dear "Frank and Ernest": I have now been studying your literature for about a year. I have many of your books, and get your magazine once a month. I have checked them with the Bible and found that you do teach the truth. We have no study groups in this neighborhood that teach as you do, so I depend on you for all my literature and information. Thank you. Mr. G. W. P., Ala.

## **Guided to the Truth**

Dear Friends: Each Sunday for quite some time you have given me messages of truth and enlightenment, thereby guiding my stumbling footsteps on the road that leads straight ahead. Through you I was led to The Dawn Magazine and in turn, to Studies in the Scriptures, which I am avidly reading. As a token of my appreciation and gratitude will you accept the enclosed to help others in need of these blessings? If it is the dear Lord's will, some day I

## ENCOURAGING LETTERS

shall join a class and receive more benefits, but at present I am in a sanatorium, and have not recovered sufficient health for any regular contacts outside. But I am in His hands, and have no fear, because each day he is giving me more strength to bear the burden. May God be with you. Miss D. M., N. J.

### Different Now

Dear "Frank and Ernest": I am writing again to thank you very much for all the books I have received. I have also received my "Studies in the Scriptures," and I am enjoying their wonderful truths of the Bible. I am also enjoying my Dawn Magazine. I cannot express in words the wonderful blessings I have received since I have learned to understand God's great plan of the ages, and his love for his human creation. Six years ago I lost in death the only child I had. For four long years I lived in sorrow and grief because I had to give her up, but it is very different now since I have learned of God's love and his wonderful plan. I know now that very soon I will see her again. May God richly bless you in this wonderful Gospel you are teaching. Yours sincerely, A. S., Ky.

### Much Appreciation

My Dear Christian Friends: Greetings to you in Jesus' name! You ask about continuing the programs another year. I think it will be just wonderful if we can meet the expense. I have had more help from the way you explain the Bible than from anyone else I have ever listened to. I understand so

differently now from what I did. When I heard others I only got confused. It seems that they can't explain anything. They just get things all mixed up and get those who are listening mixed up also. What a burden has been lifted from me since I have the privilege of reading "The Divine Plan of the Ages," The Dawn Magazine, and listening to "Frank and Ernest." I feel like another person. The folks around here are very deeply grounded in their way of thinking, and they look upon me as being "beside myself." So I'll just have to let them go their way, and I'll go mine. If I believed the terrible things they do it would drive me out of my mind. But how I rejoice that the good Lord has guided me to a better light on things, and it was through you good people that I received it—all glory to my Heavenly Father. How thankful I am for it all! My prayer is for the good Lord to stand by you in all your undertakings, and that his richest blessing may rest upon you. Your Christian friend, Mrs. J. H. W., Iowa.

### Bible Made Plain

Dear Friends: I received your good letter and was glad to get it. You are the only people who can make the Bible mean anything to me. I wrote my elderly brother about it, and he has written me that he has just ordered "The Divine Plan of the Ages." I am glad. I heard your Sunday broadcast on The Three Ways. It was inspiring. Keep up the good work. Yours very truly, Mr. P. A., Okla.

# SPEAKERS' APPOINTMENTS

## Ministering the Glorious Gospel of Christ

<b>H. E. ANDERSON</b>		<b>J. A. MEGGISON</b>	
Philadelphia, Pa. . . . .	November 2	Baltimore, Md. (Morning) ..	October 19
<b>JULIUS BEDNARZ</b>		Wilmington, Del. (Afternoon) . . . . .	19
Hazletan, Pa. . . . .	November 9	Philadelphia, Pa. . . . .	20
New Haven, Conn. . . . .	23	Rutherford, N. J. . . . .	21
<b>CHARLES M. CHUPA</b>		New London, Conn. . . . .	23
Gary, Indiana . . . . .	November 30	New Bedford, Mass. . . . .	24
<b>ORLANDO D. DEIFER</b>		Providence, R. I. . . . .	26
Mahanoy City, Pa. . . . .	November 23	N. Brookfield, Mass. . . . .	27
<b>DAVID DINWOODIE</b>		Springfield, Mass. . . . .	28
Paterson, N. J. . . . .	November 16	New Haven, Conn. . . . .	29
<b>GEORGE O. JEUCK</b>		New Brunswick, N. J. . . . .	31
St. Petersburg, Florida ..	November 9	Brooklyn, N. Y. (Afternoon) November	2
<b>PETER KOLLIMAN</b>		Rutherford, N. J. (Evening) . . . . .	2
Washington, D. C. . . . .	November 2	Allentown, Pa. . . . .	3
<b>ARTHUR H. KRUMPOLT</b>		Lancaster, Pa. . . . .	4
Albany, N. Y. . . . .	November 9	Pittsburgh, Pa. . . . .	5
Wilkes-Barre, Pa. . . . .	16	Columbus, Ohio . . . . .	6
<b>RAYMOND J. KRUPA</b>		Dayton, Ohio . . . . .	7
Wallingford, Conn. . . . .	November 2	Indianapolis, Ind. . . . .	9
New Haven, Conn. . . . .	23	Champaign, Ill. . . . .	10
<b>LUDLOW P. LOOMIS</b>		Quincy, Ill. . . . .	11
Wilmington, Del. (Morning) November	2	St. Joseph, Mo. . . . .	12
Philadelphia, Pa. (Afternoon) . . . . .	2	Kansas City, Mo. . . . .	13
<b>J. Y. MAC AULAY</b>		Topeka, Kansas . . . . .	14
Vancouver, B. C., Can. ..	November 2	<b>MARTIN C. MITCHELL</b>	
Milner, B. C., Can. . . . .	3, 4	New Brunswick, N. J. ....	November 16
Victoria, B. C., Can. . . . .	7-9	<b>DANIEL J. MOREHOUSE</b>	
Seattle, Wash. . . . .	10, 11	Milwaukee, Wis. . . . .	November 2
Tacoma, Wash. . . . .	12, 13	<b>LEON H. NOBBY</b>	
Portland, Oregon . . . . .	14, 16	Easton, Pa. . . . .	November 9
The Dallas, Oregon . . . . .	17, 18	Reading, Pa. . . . .	16
Portland, Oregon . . . . .	19	<b>ADOLPH OBENLAND</b>	
Salem, Oregon . . . . .	21, 23	Fort Myers, Florida ....	November 7
Klamath Falls, Oregon . . . . .	24, 25	St. Petersburg, Florida . . . . .	8, 9
Chico, Calif. . . . .	27-30	Clio, Alabama . . . . .	11
		Louisville, Alabama . . . . .	12
		Silverhills, Alabama . . . . .	13
		Mobile, Alabama . . . . .	15, 16
		Waynesbaro, Miss. . . . .	17
		Birmingham, Alabama . . . . .	19, 20
		Atlanta, Ga. . . . .	21, 27
		Knoxville, Tenn. . . . .	23
		Asheville, N. C. . . . .	24
		Hendersonville, N. C. . . . .	25
		Orlando, Florida . . . . .	30

**SPEAKERS' APPOINTMENTS**

<b>HARRY PASSIOS</b>		<b>W. NORMAN WOODWORTH</b>	
East Liverpool, Ohio . . . . .	November 9	Norwich, Conn. . . . .	November 2
Washington, Pa. . . . .	16	Pottstown, Pa. . . . .	16
		New Haven, Conn. . . . .	23
<b>LEO B. POST</b>		<b>ERNEST G. WYLAM</b>	
Kenosha, Wis. . . . .	November 9	LaSalle, Ill. . . . .	November 1, 2
<b>ALBERT SHEPPELBAUM</b>		Gary, Ind. . . . .	8, 9
LaSalle, Ill. . . . .	November 16	Urbana-Champaign, Ill. . . . .	16
Gary, Indiana . . . . .	30	Milwaukee, Wis. . . . .	30
<b>ALFRED L. SMITH</b>		<b>HARRY L. YOUNG</b>	
Baltimore, Md. . . . .	November 23	Paterson N. J. . . . .	November 2
<b>CHESTER A. SUNDBOM</b>		Allentown, Pa. . . . .	16
Gary, Indiana . . . . .	November 30	<b>CHRISTIAN W. ZAHNOW</b>	
<b>J. I. VAN HORNE</b>		Withee, Wis. . . . .	November 2
Duquesne, Pa. . . . .	November 2	Minneapolis, Minn. . . . .	3
Monessen, Pa. . . . .	23	Austin, Minn. . . . .	4
<b>FELIX S. WASSMANN</b>		Ostrander, Minn. . . . .	5
Groton, Conn. . . . .	November 15	Elkader, Iowa Area . . . . .	7-14
New London, Conn. . . . .	16	Clinton, Iowa Area . . . . .	16-20
<b>CLAUDE R. WEIDA</b>		Batavia, Ill. . . . .	21
Lancaster, Pa. . . . .	November 2	Chicago, Ill. . . . .	23
		Gary, Ind. . . . .	24
		Grand Rapids, Mich. . . . .	25
		Detroit, Mich. . . . .	30

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*The Glory of the Gospel*

Upon the Gospel's sacred page  
 The gathered beams of ages shine;  
 For as it hastens, every age  
 Fulfils its prophecies divine.  
  
 On mightier wing, in loftier flight,  
 From year to year the truth shall soar,  
 And as it soars its blessed light  
 Shall scatter darkness more and more.  
  
 More glorious still, as centuries roll,  
 Shall truth's fair banner be unfurled,  
 Until in strength, from pole to pole  
 Its radiance shall o'erflow the world—  
  
 Flow to restore, but not destroy;  
 As when the cloudless lamp of day  
 Pours out its floods of light and joy,  
 And sweeps the lingering mists away.

# CONVENTIONS

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## For Mutual Fellowship, Edification, and Service

**MILWAUKEE, WIS., November 1, 2**—For further information write the secretary, Mrs. Edward Conrad, R. 2, Box 485, Hales Corners.

**BUFFALO (KENMORE), N. Y., November 2**—Regular monthly gathering in the Kenmore Lodge, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

**VICTORIA, B. C., CANADA, November 7-9**—For reservations and other details write the secretary, Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road, Victoria, B. C.

**ALBANY, N. Y., November 9**—Y. W. C. A. Building, 5 Lodge Street.

**INDIANAPOLIS, INDIANA, November 9**—I. O. O. F. Building, 1120 West 30th Street. Friends arriving on Saturday will be entertained by members of the local ecclesia.

**SAGINAW, MICHIGAN, November 9**—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

**STOCKTON, CALIF., November 9**—Opening at 10:00 a. m. in the Knights of Pythias Castle, 134 West Park Street.

**BOWIE, TEXAS, November 16**—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

**CLEVELAND, OHIO, November 16**—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

**SALEM, OREGON, November 16**—Home gathering, 2339 State Street.

**CHICAGO, ILLINOIS, November 23**—912 N. La Salle Street.

**NEW HAVEN, CONN., November 23**—An all day gathering to be held in the Y. W. C. A. Building, 48 Howe Street.

**BROOKLYN, N. Y., November 30**—Neighborhood Club, 104 Clark Street. Regular fifth Sunday convention.

**DETROIT, MICHIGAN, November 30**—Macca-bees Building, Woodward Avenue at Putnam.

**GARY, INDIANA, November 30**—Y. M. C. A. Building, 5th and Adams Streets, beginning at 9:30 a. m. The closing service will end at 4:00 p. m. Lunch will be served by the local brethren.

**ORLANDO, FLORIDA, November 30**—An all day gathering opening at 10:00 a. m., in the home of Mr. and Mrs. Stanley W. Jeuck, 1910 Hillcrest, Orlando. For additional details write the secretary, Mrs. Stanley W. Jeuck.

**WEATHERFORD, TEXAS, November 30**—Zion Hill Country Schoolhouse.

**PHILADELPHIA, PA. January 10, 11**—Details in next issue.



When anxious cares would break my rest,  
And griefs would make me sore distressed,  
Thy tuneful praises, raised on high  
Shall check the murmur and the sigh.

Were half the breath that's vainly spent,  
To heaven in supplication sent,  
Our cheerful song would oftener be,  
"Hear what the Lord hath done for me."

# DAWN PUBLICATIONS

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## To Us the Scriptures Clearly Teach

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

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

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

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

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

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