

a herald of Christ's presence

THE DAWN

"THE EARTH SHALL
BE FULL OF THE
KNOWLEDGE OF
THE LORD."

Isaiah 11:9

October 1958

<p>this month in</p>
<p>the DAWN</p>
<p> </p>

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NEW MEETING PLACE

Beginning October 5, the Los Angeles Ecclesia will meet in the Golden State Masonic Temple, 933 South Hoover Street (between 9th and Olympic), Los Angeles. The meetings are held at 10:30 a.m., 1:45 p.m., and 3:00 p.m.

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DAWN PUBLICATIONS

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NEW JERSEY

The Bible Versus the Traditions of Men

W. N. Woodworth

(Digest of public lecture given at the Bloomington, Indiana General Convention)

Countless millions of people in the world today profess to accept the Bible as the inspired Word of God. It speaks with relative degrees of authority to the members of all denominations, Protestant and Catholic. Without doubt it is to be found in the homes of more people than any other book, and at least portions of this sacred Book have been translated into practically every language of the earth.

The Bible has more enemies than any other book. In the early centuries of the Christian era devious attempts were made to blot it out of existence. For hundreds of years it was kept buried in dead languages. To own and read the Bible was a crime which led to torture, and often death.

As the increasing light of a better

day began to dispel some of the superstitions of the Dark Ages, the Bible came under attack by so-called Higher Critics and evolutionists. Its historical narratives were branded as merely allegorical, and its people it was claimed, were as myths which flittered across the overstimulated imaginations of its naive and irresponsible writers.

But the Bible still lives, and today enjoys the greatest yearly circulation of any book in the world. And well it might. The efforts made during the Dark Ages to keep it from the people failed. The claims of the Higher Critics that its records are unreliable have been proved false by the archeologists, who have discovered undeniable evidence that the various places and prominent people of the Bible

actually existed. Besides, the Bible is the only book in the world to-day which furnishes a satisfactory explanation of the present distress of nations, and of what the certain outcome will be.

The Bible is the only book in the world which presents a logical, scientifically correct account of creation; explains how the first humans came into existence, and what the final destiny of man will be. The directness and simplicity with which the opening chapters of the Bible tell the story of man's creation, the names and ages of the descendants of the first human pair over a period of more than sixteen hundred years, stamps it as being authentic, and just what it claims to be; namely, the inspired Word of God. How else could such detailed information concerning a period predating authentic human records be chronicled?

The Divine Plan

But the reasonableness and harmony of the Bible come more brilliantly to light when we consult its testimony concerning the divine purpose in the creation of man. In Genesis 1:26, 27 we are informed that God created man in his own image, commanded him to multiply and fill the earth, and to have dominion over the earth. From this we learn that God's design for man was that he should live on the earth and have dominion over all the lower forms of the earthly crea-

Many long centuries after this statement was made concerning God's purpose in creating man, the Prophet David wrote, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet.—Ps. 8:4-6

In Hebrews 2:6-8 the Apostle Paul quotes this statement of the 8th Psalm, confirming the Genesis account of creation, in which we are told that God created man to live on and have dominion over the earth. Then Paul adds a significant observation. He says, "But now we see not yet all things put under him." In other words, as Paul observes, the original design of God in the creation of man has not yet been realized.

Continuing, Paul indicates why—"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." vs. 9) Human traditions which have come down to us from the Dark Ages assert that Jesus came to suffer and die in order to afford believing individuals of the human race an opportunity to escape eternal torture and to live in heaven for all eternity.

But Paul does not agree with this tradition. His explanation is that

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in the coming and death of Jesus we see evidence that the original design of God concerning man is yet to become a reality. But why should it be necessary for Jesus to die in order for the divine purpose with respect to man to be accomplished?

The book of Genesis furnishes the answer to this question. When man was created he was placed under divine law and warned that disobedience would result in death—"In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) The record is that man did disobey his Creator's law, and human experience confirms the literalness with which the foretold penalty of death has been carried out. Each generation of the human race has in turn gone down into the great prison-house of death. Man lost the privilege of living, and with this he also lost his dominion over the earth.

But the Bible reveals that God has a plan for the recovery of the human race from death. That plan is centered in Jesus, the Redeemer and Savior of the world. Throughout the Old Testament we find promise after promise by God that he would send a Redeemer and a Savior; and that this great One of promise would, in an age set aside by the Creator, restore fallen and dying man to life on the earth. The Apostle Peter referred to the combined testimony of the prophets concerning this as meaning that there would be "times of restitu-

tion of all things."—Acts 3:19-21

When Jesus was born the angel testified, "Behold, I bring you glad tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10) Thus Paul, in quoting the words of the Prophet David asserting that man was created to have dominion over the earth, simply explained that the coming and death of Jesus was to the end that this original purpose of God was yet to be accomplished, and that the divine plan for its accomplishment was already in motion. Jesus, the Redeemer and Savior, had already come for this purpose.

Traditions Becloud

But the divine plan for the restoration of man to his lost earthly home and dominion has long been hidden under the rubbish of human traditions—traditions which, in large measure no doubt, have been inspired by Satan the great deceiver. His deceptions began in the Garden of Eden. While God had said that death would be the penalty for sin; speaking through the serpent, Satan said, "Ye shall not surely die."—Gen. 3:4

This lie of Satan's has formed the basis of many erroneous human traditions. In essence, it denies the reality of death. It has found its way into all the heathen religions of the world. It is the basis of the Greek philosophy concerning the immortality of the soul. Even in

professed Christian circles the original lie of Satan finds expression in the claim that "there is no death."

This false human tradition left no place for the teachings of the Bible pertaining to redemption from death through a Redeemer, and a resurrection of the dead. Since, according to this tradition, man could not die, he must go somewhere when he seems to die. Believers, it was claimed, went to heaven, unbelievers to a place of torture, which would be either temporary or eternal depending on whether or not one held to the Catholic or the Protestant view. Obviously, with misleading traditions of this sort beclouding the mind, one would be hindered from seeing the beauty and simplicity of God's plan of recovery for the human race, and the opportunity which would be given for all to live on the earth as restored humans forever.

The Heavenly Hope

To a point, support could seemingly be found in the Bible for these traditions. The Bible speaks of a heavenly home for the followers of Jesus. "Holy brethren, partakers of the heavenly calling," wrote Paul. (Heb. 3:1) And Peter wrote of an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—I Pet. 1:4

The Bible reveals, however, that the faithful followers of Jesus will

receive this heavenly reward, not as an escape from traditional eternal torture, but that they may be associated with Jesus in the glorious kingdom work of restoring mankind in general to perfect human life on earth. The promise to these is that if they suffer and die with Jesus they will live and reign with him. (II Tim. 2:12) Thus seen there is a genuine purpose in the exaltation of true Christians to be with Jesus. These receive immortality in the resurrection, hence the use of the word immortality in the Bible. Man is not inherently immortal. Satan's assertion that "there is no death" is a lie.

With the "heaven and "hell" traditions blinding students of the Bible to God's purpose that man was to live on the earth forever, there seemed no reason why the earth should continue to exist. This led to the false tradition that with the return of Christ the earth would be destroyed by fire. Thus this erroneous "end of the world" tradition beclouded still further the glorious truth concerning the "times of restitution of all things."

The Bible does speak of the end of the world, but the reference is not to the earth, but to a selfish, sinful social order—Satan's world. The various upheavals of human society which bring about the destruction of man's world are symbolized in the prophecies by storms, earthquakes, winds, and fire. In an effort to prove the traditional

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"end of the world," these symbols have been interpreted literally, and thus many would-be students of the Bible have been frightened away from its prophecies, and have said, "I hope it doesn't come in my day."

But when we set aside human traditions, and accept the testimony of the Bible, we see that the true end of the world is something we can anticipate with joy. It will mean the end of the reign of sin and death, and the establishment of the long-promised kingdom of Christ. When properly understood, we can see that the prophecies of the Bible pertaining to the end of Satan's world are already in process of fulfilment. This is the true explanation of present world events. Man is failing to establish peace and goodwill throughout the earth because the time has come for Christ to be the Ruler of the world, and we are already in the transition period leading to his kingdom.

The Judgment Day Tradition

The Bible speaks of a future "day of judgment," but the true nature and purpose of this feature of the plan of God has also been obscured by human tradition. If, as tradition mistakenly held, the righteous go to heaven when they die, and the wicked to a place of torment, with the eternal destiny of both classes fixed at death, there would be no valid need for a future day of judgment.

But the Bible speaks of the "day of judgment," so it was concluded that in that day which, according to another false tradition, was to be twenty-four hours in length, the righteous would be brought out of heaven and the wicked from torment, have their virtues and their sins rehearsed, and then returned to their respective places. Just how so many billions could be brought before the judgment throne in twenty-four hours has never been explained.

But how beautiful the teaching of the Bible on this subject is seen to be when human tradition is set aside! In the beginning Adam was on trial—a period of probation which ended in the sentence of death being pronounced upon him. Through the redemptive work of Jesus, Adam and his race are released from that original sentence, and during a future judgment day, which will last for a thousand years, will individually be placed on probation, with the opportunity of accepting the provision of life through Christ, obeying the laws of the kingdom then in force, and living forever.—Acts 17:31; Isa. 26:9; Ps. 96:12, 13; II Pet. 3:8-13

The Apostle Peter wrote: "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:17, 18) From this

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it is clear that the present is the judgment day for the followers of Jesus. Those who have been enlightened with the truth of God's Word, and have dedicated themselves to do his will, following in the footsteps of Jesus, are now on trial for life. For any of these to become disobedient to the Gospel would lead to the loss of eternal life.

The tests of the Christian's judgment day are severe. The way is difficult and narrow. (Matt. 7:14; 16:24; I Pet. 1:17) And Peter asks, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" He does not reply to this question, but the general testimony of the Scriptures is that those who do not now dedicate themselves to do God's will, will appear for trial in the future judgment day of the world.

Then the knowledge of the Lord shall fill the earth as the waters cover the sea. (Isa. 11:9) Satan, the great deceiver of mankind, will then be bound. (Rev. 20:1-3) Then the "books" of divine revelation will be opened, in order that the dead, awakened from death, might know the will of God for them. Those who then bring their lives into harmony with the things written in the "books" will have their names enrolled in the "book of life," and if they continue faithful, will live forever as Adam would have done had he successfully

passed the test of obedience which was placed upon him.—Rev. 20:12

While the tests upon the followers of Jesus during the present time of judgment for them are more severe than will be exacted of the world in general in the future judgment day, the reward for faithfulness is correspondingly greater. The disciples of Christ who prove faithful even unto death will be rewarded with immortality, the divine nature. They will live and reign with Christ, and will participate with him in the future work of judging the world.—Rom. 2:7; I Cor. 15:53; II Pet. 1:4; I Cor. 6:2

On the other hand, mankind in general who pass the tests of the future time of probation will be restored to human perfection and enjoy the beauties and blessings of a perfected earth—an earthly paradise—forever. The dominion over the earth, which was forfeited through disobedience, will be restored to them.

The Apostle Paul will not then need to write, "Now we see not yet all things put under him [man]." (Heb. 2:8) Then he will be able to write not only that we see Jesus as the Redeemer and Savior of the world, but also as the great King and Judge, yea, the "Everlasting Father" who, through the agencies of his kingdom, has brought eternal life to all the willing and obedient of mankind.—Isa. 9:6, 7

Introducing the Gospel

GOLDEN TEXT: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law." —Galatians 4:4

LUKE 1:1-4; 3:1-6

LUKE, the writer of the third Gospel, was not one of the twelve apostles. Historians are not even sure that he was a Jew. His Gospel is addressed to the "most excellent Theophilus." The identity of this man is uncertain, but the general opinion is that he was a Gentile of considerable importance, possibly living in Rome, who had become a Christian. Luke is referred to as the "beloved physician," so he was evidently a man with some medical knowledge.

But regardless of how much we may or may not know about Luke, his Gospel is a rich contribution of information concerning Jesus and his teachings. Whether or not he was an eyewitness of any of the events in Jesus' life concerning which he writes is uncertain. He did spend considerable time with the Apostle Paul, and this was bound to enrich his knowledge and appreciation of Jesus and the place he occupies in the divine plan of salvation. He would understand, for example, the full depth of meaning contained in our Golden Text. Luke

recorded truths which were the inspiration of his life.

While the birth of Jesus is ordinarily celebrated in December, actually early October is nearer the correct date. Jesus did not begin his ministry as the promised Messiah until he was thirty years of age. (Luke 3:23) Six months before this John the Baptist began a reform work in Israel in preparation for the Messiah. Luke says concerning John that "he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."—ch. 3:3

Luke identifies John's ministry as the fulfilment of Isaiah 40:3-5. We are not to understand, however, that the ministry of John the Baptist was a complete fulfilment of this prophecy, although it did mark the beginning of its fulfilment. John's message was indeed as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Isa. 40:3

John did his part faithfully, and while there was some response, it

was not general enough to fulfil the next verse of Isaiah's prophecy, which reads, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

The attempt of John the Baptist to reform Israel, and thus prepare the nation to accept the Messiah, is forecast in Malachi 4:5, 6. Here he is referred to as the "Elijah" whom the Lord would send "before the coming of the great and dreadful day of the Lord." His work was to be the turning of the hearts of the "fathers" to the "children," and the hearts of the "children" to the "fathers." Broadly speaking, this was to be a work of reformation.

However, the possibility of the failure to reform Israel is suggested in this prophecy by the expression, "Lest I come and smite the earth with a curse." John's mission did fail, and the foretold "curse" came upon Israel in A. D. 70-73, destroying the nation and scattering the people.

Jesus said to his disciples that if they could receive it, John the Baptist was the foretold Elijah. (Matt. 11:14; 17:12) John himself denied that he was the Elijah, but this was evidently a matter of humility on his part, and a recognition of the fact that there was little likelihood that he would accomplish what had been foretold concerning the Elijah.

We understand that the Elijah

QUESTIONS

Who was Luke, and who was Theophilus to whom he addressed his Gospel?

Did John the Baptist accomplish all that is prophesied in Isaiah 40:3-5?

Explain Malachi 4:5, 6, as related to John the Baptist.

When will all flesh see the glory of God?

work continued to be carried on by Jesus, and later by his followers. The call to repentance has gone out to the world throughout the entire Gospel age, but the world has not been reformed, even as Israel was not reformed by the ministry of John the Baptist. For this reason the alternative fulfilment of Malachi's prophecy is now upon the nations. They are being cursed by what Jesus described as a time of "great tribulation."

It will be through the kingdom agencies that the leveling work in human society, symbolically described in Isaiah's prophecy as the exalting of the valleys and the making low of the mountains will be accomplished. It will be then that the glory of the Lord will be revealed, and all flesh shall see it together. Yes, then the knowledge of the Lord will fill the earth "as the waters cover the sea."

While this glorious objective of the divine plan was not accomplished in the days of John the Baptist, the Christ, whom it was his privilege to announce, will yet bring it about. John was right in his declaration that earth's new King had appeared.

The Promise Fulfilled

GOLDEN TEXT: "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of the people; a light to lighten the Gentiles, and the glory of Thy people Israel."
—Luke 2:30-32

LUKE 2:25-35

LITTLE is known of Simeon, apart from his appearance in the temple where he gave utterance to the prophecy concerning Jesus, which constitutes our lesson for today. Luke emphasizes, however, that the Holy Spirit was upon him, so we can have confidence that he spoke under its inspiration. Indeed, much that Simeon said while holding the child Jesus in his arms, had either previously been prophesied concerning the Messiah, or else had already been fulfilled. Thus his prophecy is fully in harmony with the truth.

It had been revealed to Simeon by the Holy Spirit that he would live to see the "Lord's Christ." When, in the temple, the Holy Spirit revealed to him that Jesus was the One born to be the Messiah, Simeon was overjoyed; and taking the child in his arms, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have

seen thy salvation."—vss. 29, 30

Obviously the thought here is that Simeon saw the One who in the divine plan was to provide and offer salvation to the world. In his prayer Simeon said to Jehovah concerning his Son, "Which thou hast prepared before the face of all people." (vs. 31) In Hebrews 10:5 we read concerning Jesus, "When he cometh into the world, he saith, Sacrifice and offering thou [Jehovah] wouldest not, but a body hast thou prepared me."

Jesus was "prepared" to bring salvation to the world by being "made flesh." It was through the sacrifice of his flesh, his humanity, that he provided the redemption price, the "ransom for all." (John 1:14; 6:51; I Tim. 2:3-6) Simeon said that Jesus had been "prepared" before the face of all people. Thus far only a few, comparatively, have recognized Jesus as the source of salvation from death, but eventually all will, for, as Paul wrote, the information concerning him

will yet be "testified," or made known, "to all."—I Tim. 2:6

In his prayer of thanksgiving for the Messiah, Simeon referred to him "as a light to lighten the Gentiles, and the glory of thy [Jehovah's] people Israel." (vs. 32) In John 1:9 we read concerning Jesus that he was "the true Light, which lighteth every man that cometh into the world." "Every man" has not yet been enlightened by Jesus, nor concerning him, but this will eventually be true, and, of course, the "every man" will include the Gentiles.

Nor did Simeon ignore the promised blessings coming to Israel through the Messiah, for he said that Jesus would be the "glory" of this people, the Lord's chosen people. (vs. 32) A certain glory accrued to Israel under the divinely directed and empowered leadership of Moses. However, Moses prophesied that a greater than he would come. Throughout the centuries Israel's hope of glory centered in the fulfilment of God's promises to send the Messiah. Now, Simeon identified Jesus as that One.

Joseph and Mary marveled at the things which Simeon said concerning the child Jesus. Then he offered a few words of explanation, lest they be disappointed in not seeing the immediate fulfilment of all that he had mentioned in his prayer. Blessing them, Simeon explained, "This child is set for the fall and rising again of many in Israel; and

QUESTIONS

Who was Simeon, and can we accept him as one of God's prophets?

How was Jesus "prepared" to save the world?

When will all the Gentiles be enlightened?

When will Jesus be the glory of Israel?

for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed."—vss. 34, 35

In fulfilment of this prophecy many in Israel did "fall"; indeed, the nation was destroyed because they rejected their Messiah. But this "fall" was not forever, for, through Jesus they will rise again. Even in Jesus' day, and shortly thereafter, a "remnant" of Israel accepted their Messiah and became identified with him to be joint-heirs in his kingdom. Throughout the age, Gentiles have been called to make up the foreordained number of this elect class.

The completing of the work is described by Paul as the coming in of the "fulness of the Gentiles." After that, he tells us, "all Israel shall be saved." (Rom. 11:25, 26) The "receiving" of "all Israel," Paul explains, implies the resurrection of the dead. (Rom. 11:15) Thus the very individuals who rejected Jesus will be given a future opportunity of salvation through him. Surely Jesus will then be the glory of Israel, as well as of all the world who receive life through him.

The Baptism of Jesus

GOLDEN TEXT: "Then said I, Lo, I come (in the volume of the Book it is written of Me,) to do thy will, O God."
—Hebrews 10:7

LUKE 3:15-22

ACCORDING to the marginal translation of verse 15, the people in the days of John the Baptist were in "suspense," and "all men mused [margin, "reasoned"] in their hearts" as to whether or not John was the Messiah of promise. But John answered this question for the people, explaining that he was not. He said, "I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire."—vss. 15, 16

The baptism in water administered by John symbolized repentance and the washing away of sins against the Law. It applied only to the Jews under the Law. Through this repentance and reformation which the water baptism symbolized, members of the Jewish nation were restored to harmony with God under the Law, and were eligible, through acceptance of Jesus, to be transferred from the house of "servants" to the house of "sons," with Jesus, instead of Moses, as their Head.—Heb. 3:5, 6

Israelites thus coming "into Christ" received the baptism of the Holy Spirit which came upon the church at Pentecost. (Acts 1:5) This was the happy experience of those who were given power [margin, "the right or privilege"] to become the "sons of God." (John 1: 11, 12) But the vast majority of the nation did not receive this blessing because they rejected their Messiah. Under the leadership of their rulers, they persecuted Jesus and put him to death. It was these who, a few years later, received the baptism of "fire," that is, the overwhelming trouble which in A. D. 70-73 destroyed the nation and scattered the people. John presented some of the details of this, saying concerning Jesus, "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."—vs. 17

The symbolism of the Bible are very accurate in their meaning. Here we have all Israel divided into two classes, the "wheat" and the "chaff," the chaff representing the valueless element so far as God's

plan at that time was concerned. On the other hand, the great mass of God's professing people at this end of the age who do not qualify to reign with Christ are symbolized by "tares," that is, counterfeit wheat. They are not actually God's people at all, whereas the "chaff" in Jesus' day did constitute a part of the nation of Israel, even though of no value.

In addition to announcing the presence of Jesus, the Messiah, John the Baptist was fearless in condemning the sins of "Herod the tetrarch," or ruler. This finally led to John's imprisonment, but not before Jesus came to him to be baptized. Since John's baptism was for the remission of sin, he did not understand why Jesus should want to be immersed. Jesus simply explained, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—Matt. 3:15

It was at the time of his baptism, when Jesus was thirty years of age, that he formally presented himself to his Heavenly Father, dedicating himself to do his will. It was then that he received the Holy Spirit and, by its revealing power, was enlightened with respect to the will of his God. This enlightenment is suggested by the explanation that while Jesus was praying the "heaven was opened."

The revelation of the divine will to Jesus was not apart from the written Word of his Father. Rather, it was the giving to him of the ability to understand what had al-

QUESTIONS

- What was signified by John's baptism?..
 - What did John mean by the baptism of the Holy Spirit and by fire?
 - What was one of the things the Holy Spirit accomplished for Jesus?
 - What is the "volume of the Book" mentioned in our Golden Text, and how could Jesus understand what it contained?
 - How was Jesus fortified for his life of sacrifice and suffering?
-

ready been written by the prophets of the Old Testament. It is these writings that are referred to in our Golden Text as the "volume of the Book."

Jesus' dedication to the Father was the burial of his will, the complete surrender of himself to do God's will. This was beautifully symbolized by his immersion in water by John. While Jesus undoubtedly knew that he had come into the world on some important mission for God, he did not know in detail just what that mission was until he agreed to do all that had been written of him "in the volume of the Book."

It was through the enlightening power of the Holy Spirit that Jesus learned that God's will for him was to die as the Redeemer of the world, to be led "as a lamb to the slaughter." (Isa. 53:7) When enlightened, he knew that he was to be "wounded for our transgressions," and "bruised for our iniquities," that the "chastisement of our peace" would be upon him, and that by his "stripes" we would be "healed."—Isa. 53:5

Temptation in the Wilderness

GOLDEN TEXT: "For in that He himself hath suffered being tempted, He is able to succour them that are tempted."
—Hebrews 2:18

MATTHEW 4:1-11

THE record states that Jesus was "led up of the Spirit into the wilderness to be tempted of the Devil." (vs. 1) Seemingly it was not until Jesus had fasted forty days in the wilderness that the Devil appeared to tempt him. (vs 2) We may safely assume that during these forty days Jesus was meditating upon the marvelous truths contained in "the volume of the Book" which had been revealed to him by the Holy Spirit. Basic among these truths was the fact that he had been sent into the world by his Heavenly Father to lay down his life in sacrifice to redeem mankind from sin.

The Devil's interest in Jesus was to divert him from following the path of sacrifice outlined for him in the Old Testament Scriptures. Satan would not understand clearly all the details of the divine will for Jesus, but evidently he understood enough to enable him to present propositions to the Master which would put his fidelity to his Heavenly Father to a real test.

Through the Holy Spirit Jesus had miracle-working power be-

stowed upon him, as was later abundantly manifested by the many miracles which he performed. But he had received no authorization to employ this power in any way for his own benefit. His covenant with the Father was one of sacrifice. He was to lay down his life, not to preserve it. He knew that his Father would give him strength to bear the suffering entailed in sacrifice, but would not bless him in any effort to avoid sacrifice.

So, when hungry from his forty days of fasting, the Devil suggested that Jesus turn stones into bread that he might eat and satisfy his hunger, he knew that this would be contrary to his consecration vow. When, in a natural way, food became available he would eat, but he would not use his miracle-working power to provide it. Jesus' reply to this temptation was appropriate. He said, quoting Moses, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (vss. 3, 4; Deut. 8:3) This simply meant that it was more important to do God's will than it was to satisfy his desire for food.

Satan's next temptation was even more alluring. He suggested to Jesus that he cast himself from the pinnacle of the temple, quoting Psalm 91:11, 12 to show that God would protect him in any such action, that he would give his angels charge over him to keep him from being injured.

Satan prefaced both of these temptations with the statement, "If thou be the Son of God," implying that Jesus should be able safely to do what he suggested. To the latter temptation Jesus replied, "It is written again, Thou shalt not tempt the Lord thy God." (vs. 7; Deut. 6:16) The Israelites tempted God in the wilderness through their unbelief. Miracles were performed to deliver them from Egyptian bondage, yet they had scarcely crossed the Red Sea before they began to complain. God would have destroyed the whole nation in the wilderness but for the pleading of Moses.

Now Jesus applied this lesson to himself. He, too, had witnessed a miracle, the most wonderful thing any human had experienced. He had heard the voice of God, his Heavenly Father, speaking to him from heaven saying, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:22; Matt. 3:17) The Devil's statement, "If thou be the Son of God," was calculated to cast a doubt on this miraculous assurance of divine sonship which Jesus had received; and for him to

QUESTIONS

What wrong principle was involved in the temptation to turn stones into bread? In what way would Jesus be tempting God by yielding to the second temptation? When will Jesus be the ruler of the world? How was Jesus tempted as his followers are tempted?

do anything which would even remotely suggest any lack of faith on his part would be tempting God.

Satan's final temptation was to offer Jesus all the kingdoms of this world, but on the condition that this rightful King of earth fall down and worship him. Regardless of the reward promised, and the fact that he could make the world a better one by ruling over it, Jesus knew that it would be wrong to worship Satan, so again he quoted the appropriate scripture, "Thou shalt worship the Lord thy God, and him only shalt thou serve."—vss. 8-10; Deut. 6:13, 16

Having had the truth of the divine plan revealed to him from "the volume of the Book," Jesus knew that in his Father's due time he would be the ruler of the world, and that "of the increase of his government and peace" there would be no end.—Isa. 9:6, 7

In all three temptations the effort of Satan was to divert Jesus from this course of sacrifice. Thus, as our Golden Text states, he was tempted, even as we are tempted, for Satan is ever trying to discourage us from laying down our lives in sacrifice.—Heb. 4:15

The 1958 General Convention

THE old familiar phrase, "The best yet," seemed inadequate in the minds of many to describe the convention of the Lord's people held at Bloomington, Indiana, August 2-8. A number of things contributed to this appraisal of the 1958 General Convention, the chief of which being the fact that each year finds the brethren more mature in Christian character, with self put more positively in the background, and the Holy Spirit of God controlling their lives more fully. This contributed to a blessed spirit of unity and brotherly love, which, while manifested at all gatherings of the Lord's consecrated people, seemed more than ever in evidence at Bloomington this year.

Perhaps another reason for this was that more attended the General Convention this year than last, which meant that there were more "live coals" of brotherly warmth which produced a more fervent glow of mutual interest and love. While there are always those present at a General Convention for the first time, the number of "first timers" this year was unusually large. Some of these were brethren long in the truth, but introduced to our fellowship through contact made by the radio witness. Others were new in the truth, some of whom had first heard the truth over the radio since the General Convention last year. To note and share in the joy of these brethren who were attending for the first time was in itself inspiring, and in no small way it contributed to the rich measure of joy which the Lord poured out upon his people at Bloomington.

Doubtless the critical situation in world affairs, helping the brethren to realize the shortness of the time we may have in which to finish making our "calling and election" sure, also had a bearing on the earnestness and the sweet spirit of love with which all entered into the privileges of the convention. The question of what

will come out of the present crisis in the Middle East was in the minds and on the lips of many. Since Israel is involved in these developments, the Lord's people are especially interested, and in the general fellowship of the brethren the question was often raised as to whether or not the present crisis might lead to "Jacob's trouble."

No one, of course, had a definite answer to this question, but the asking of the question in itself revealed the seriousness with which the Lord's people are viewing the world situation, and how much they are impressed with the importance, prophetically, of the time in which we are living. With this realization there also comes a deep sense of gratitude to the Lord for having called us out of darkness into his marvelous light, for thus it is that we know the general meaning of events, and are assured that the fruition of our hopes is near, and that soon the long-promised blessings of the kingdom will begin to flow out to "all the families of the earth."

The "Fellowship Hour"

Most of the Sunday evening session of the convention was indicated on the program as being especially for fellowship. Many wondered what form this session would take, but were happy when Brother R. J. Krupa, who served as its chairman, conducted it in a manner to assist the brethren from the various states and from Canada to become better acquainted with one another, and to learn something of the experiences and activities of their brethren in various parts of the country. Obviously, one session of the convention was not long enough to accomplish this as fully as desirable, but without doubt the time thus spent added much to the sweet spirit of fellowship which was so manifested throughout the remainder of the convention.

At the fellowship meeting it was learned that there were brethren at the convention from thirty states, and from several of the provinces of Canada. Besides, there were Brother and Sister Pamplung from England. Naturally the largest delegations were from the nearby states of Ohio, Michigan, Indiana, and Illinois. But the numbers were not important. What did count was the fact that here was a group of the Lord's consecrated people, many of whom had never seen each other before, and that that evening they at least had an opportunity to see one another and to know from where they had come.

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To the extent that time permitted, individuals related interesting experiences, either of how they came into contact with the truth, or of efforts they were making in telling the glad tidings to others. A brother from Pennsylvania who, as a Sunday school superintendent, heard a "Frank and Ernest" program, read the literature and accepted the truth. He had hoped that others in the congregation would also accept it, and arranged for a brother to give a lecture in the church. He soon found, as so many do, that "the darkness hateth the light," and was told that he could continue to attend meetings of the church only if he refrained from speaking about his religion.

A brother from Canada told of using film strips and recorded lectures to proclaim the message in his district, and also of the blessings he had received in having his letters to a newspaper published. It was learned that friends from Oklahoma had cared for the last remaining member of the group which accompanied Brother Russell on a tour around the world in 1910. This sister passed to her reward last December at the age of ninety-eight. A number of other incidents were related at this meeting, which helped all at the convention to realize that the Lord was dealing with his people in every part of the country along similar lines, that they all spoke the same "language" and were members of the same family, the family of God.

As the convention progressed, the brethren were reminded that the family of God included his people, not only in the United States and Canada, but in many other countries as well—the British Isles, Europe, India, Africa, and Australia. This was through Brother Woodworth's report of his European pilgrimage, and by the many messages of greetings received by letter and by cable. These appear elsewhere in the report. We mention them here to emphasize that the brethren gathered at Bloomington were keenly aware of this larger fellowship which they enjoy through prayer, and through the privilege they have of co-operating in proclaiming the truth in these various countries, by radio and by the printed page.

The Convention Theme

The theme text of the convention was John 8:31, 32—"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." Continuing in the Word, the privilege of being the Lord's disciples, and being free in Christ, as suggested by this text, were points which were

emphasized by the speakers and in the testimonies throughout the convention. Without discounting the importance of special servants which the Lord has used to help his people understand the Word—especially “that servant” in this end of the age—the brethren rejoiced to realize the fundamental importance of the inspired Word, and that by obedience to its teachings they have been made free from the superstitions of the past and are directed in the “path of righteousness,” the “narrow way” of the present age, walking in the footsteps of Jesus as his disciples.

The session listed on the program as “Thus Saith the Lord” proved to be very stimulating. It was conducted by Brother Leo B. Post of Chicago. Beginning with creation he presented to the audience one after another of the main fundamentals of the plan of God and asked for scripture texts to prove these doctrines. The response from the brethren was spontaneous and enthusiastic, giving evidence that those at the convention not only understood the truth, but knew how to prove every one of its precious doctrines by a “thus saith the Lord”

The testimony meetings, which are always an important part of any convention, were unusually good this year. By means of tape recordings a number of brethren from England, Germany, and Australia were able to participate in these meetings. Thus again the fellowship of the convention broadened to the increased blessing of all. As always at the General Convention, some new in the truth gave their first testimony, while testimonies were also given by those who had been in the truth fifty years or more.

And it was most encouraging to realize that whether new in the truth or long in the way; whether young in years according to the flesh, or older, we were all one in Christ Jesus. Just as there is “neither Jew nor Greek,” “male nor female,” in the body of Christ, there is neither young nor old. There may be youth movements in the world, as well as associations of the old. This is logical, because the various age groups have certain things in common. But with the Lord’s people it is different. We are new creatures in Christ Jesus, and our common interest is the Lord, the truth, the brethren, and their service. In this blessed fraternity we all have a place, and together we rejoice in the blessed privileges we share, as together we run for the prize of the high calling of God in Christ Jesus.

In addition to the fellowship hour on Sunday evening, there were

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three testimony meetings during the convention. These meetings were conducted by Brothers William Molhoek, of Piqua, Ohio; Ian Cipperley, of Cleveland, Ohio; and Gilbert Kemp, of Boston, Massachusetts. Testimony meetings are always a blessing to the Lord's people, and these blessings are increased when the testimonies given are from such widely separated places. For example, the first testimony meeting given at this convention was by a sister from California, and the brethren from New Jersey and New York expressed their gratitude to the Lord, and their determination, by the Lord's grace, to be faithful. Brethren from the other states also testified, as well as from Canada and England. To hear these expressions of thanksgiving and devotion to the Lord from such widely scattered places made us realize that we were indeed at a "general" convention.

The Immersion Service

The immersion service this year was particularly inspiring. Twenty brethren presented themselves for water baptism. The baptism discourse was given by Pilgrim Brother Christian W. Zahnow. It was a timely and refreshing reminder to all the brethren at the convention of the sacredness of their consecration vows to be dead with Christ. While the message was directed particularly to those who were to be immersed, it was much appreciated by all the brethren, for it stirred up our pure minds by way of remembrance that we are still being planted together in the likeness of Jesus' sacrificial death. It helped to give us all renewed zeal to press on in the narrow way of sacrifice and to be faithful unto death.

Today there is a tendency on the part of some to lose sight of the real significance of water immersion, supposing that it can also represent a "consecration" simply to live a righteous life, with the hope of being carried over alive into the new dispensation. In view of this, Brother Zahnow properly emphasized Paul's assertion that there is but the "one baptism." (Eph. 4:5) There is only one true baptism into Christ, and there is only one significance to immersion in water which symbolizes this true baptism.

In the beginning of the age there was John's baptism, which symbolized the washing away of sin. But this was appropriate only for Jewish converts prior to the end of the "seventy weeks" of special favor to that nation. The Bible gives no hint that a new significance could properly be attached to water immersion in this

end of the age. We can be the disciples of Christ only if we deny ourselves, take up our cross and follow him. This means being planted together into the likeness of his death, inspired with the hope of living and reigning with him. Let us not minimize the true meaning of consecration. Brother Zahnow's emphasis on this point was much appreciated.

The immersing was done by Brother Charles Chupa, of Detroit, Michigan, and he was assisted by Brothers John Bacher, of Kansas City, Missouri, and Walter Blicharz, of Detroit. It was an impressive service, long to be remembered, especially by those who gave this public testimony of the full surrender of their wills to do the will of God by accepting the invitation to deny themselves and take up their cross to follow Christ.

The Public Witness

As always, one of the sessions of the convention was devoted to giving a witness to as many of the public as might respond to the invitation extended to them. At the business meeting of the convention in 1957 it was suggested that the convention committee consider the possibility of holding the public meeting this year in Indianapolis, which is a much larger city, and it was thought that a larger attendance of the public could thus be secured. The committee explained that this suggestion was carefully and prayerfully considered, but not adopted because it would interfere too much with the other sessions of the convention. To ask the convention to travel fifty miles each way through heavy traffic in order to attend a public meeting in Indianapolis did not seem advisable.

Instead, and in addition to the public meeting in the convention auditorium, the committee arranged for two broadcasts over the local radio station, at the conclusion of which the public meeting was announced. These broadcasts reached Indianapolis, and doubtless were heard by more people there than would have attended a public meeting. Also, they reached the entire territory in which the convention was held. And they brought people to the public meeting. One woman who came said afterward that she had just prayed for the Lord to guide her in the understanding of the truth of his Word when she turned on the radio and heard our program. She gave every evidence of being in the right heart condition to receive the truth.

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Ten thousand circulars were distributed to advertise the public meeting, and while the actual attendance of the public at the convention auditorium was not large, many requests for the literature were received by mail as a result of this distribution. Thus, in these various ways, a good witness was given for the truth by the convention, not only in Bloomington, but also in the surrounding territory. It is appropriate, we think, that a public witness be given in connection with every convention of the Lord's people. "Ye are the light of the world," Jesus said, and there is no better time to let our light shine than at a convention.—Matt. 5: 14

The Business Meeting

The General Convention is its own sponsor, so each year a business meeting is held to hear reports, and to appoint a committee of arrangements for the next year. This general business meeting of the convention is preceded by a meeting of the elders of ecclesias in attendance, and usually the elders adopt one or more recommendations to present to the brethren as a whole. It was reported to the elders by this year's convention committee that in addition to Bloomington, Cornell University, in Ithaca, New York, and the New Hampshire State University, in Durham, New Hampshire, were available for the use of the brethren in 1959. After considering all the circumstances involved, the elders voted to recommend to the brethren that we return to Bloomington for the 1959 convention. This recommendation of the elders was accepted by the brethren at the convention business meeting, and the date for the 1959 General Convention will be August 8-14. Brethren even now may plan their 1959 vacations to include this week of spiritual joy and edification at Bloomington.

It is desirable that the brethren in every part of the country participate in the General Convention. With this in mind, the convention committee in the past has endeavored to use elders from as many local ecclesias as possible. But the field is spreading, and this year in order to use more of these representative brethren, the length of the discourses was reduced to one-half hour. The only exceptions to this were the baptismal and public discourses.

Naturally the committee wondered how successful this change might be, and how the brethren would react to the shorter lectures. The experimental change was discussed at length at the elders'

TALKING THINGS OVER

meeting, and by an overwhelming majority the elders indicated their satisfaction with the arrangement. At the business meeting the question was also put to the convention as a whole, with the same result. However, many, while indicating that they enjoyed the shorter talks, suggested that an occasional "standard" length discourse would also be good, making for variety. It was understood that the enthusiasm over the 1958 program arrangements should in no way take away the freedom of the committee in arranging the program for 1959.

As always, the convention committee was selected through nomination from the floor, with the five nominees obtaining the highest vote constituting the committee. Upon this basis the committee selected for the 1959 convention consists of Brothers R. J. Krupa, D. J. Morehouse, W. N. Poe, G. M. Wilson, and W. N. Woodworth. Early in the winter of 1959 these brethren will begin planning next year's convention. We are confident that they will appreciate an interest in the prayers of all the brethren to the end that all may be done to the glory of the Lord, and to the greatest possible blessing of all his people.

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DAWN PUBLICATIONS EAST RUTHERFORD, NEW JERSEY

Excerpts from Convention Discourses

THERE were a total of forty-seven discourses given at the General Convention in Bloomington. We were able to secure excerpts from most of these, which we are glad to present in order that the readers of *The Dawn* may share the blessings enjoyed by those who were able to be present in person. We regret our failure to obtain excerpts from all the discourses. After an address of welcome by Brother Albert Sheppelbaum of Chicago, Illinois, Brother William H. Ellis of Cincinnati, Ohio gave the opening address. His topic was:

Acceptable Consecration

William H. Ellis

WE ARE basing our thoughts on two texts—Proverbs 23:26 where the wise man says, “My son, give me thine heart, and let thine eyes observe my ways,” and Paul’s statement in Romans 12:1, “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.”

Only by yielding ourselves to the sentiments of these texts can we become followers of our Lord or “disciples indeed.” Consecration signifies our devotion and dedication to some one, or some thing. We can be consecrated to almost any human or earthly endeavor, or we can be consecrated to God. Our Lord, recognizing the advisability of

putting chief things first, admonished his followers to “seek first the Kingdom of God, and his righteousness.”—Matt. 6:33

God has never used his infinite power to coerce his intelligent creatures to serve him. He sets before them the opportunity of doing his will and lets them make their own decision. This was true of our first parents in Eden. It was true of typical Israel, and it is equally true of spiritual Israel.

Strange as it may seem, most people who call themselves Christians have never made the proper consecration. They have consecrated themselves to a sect, or to moralities, human uplift, social reforms, etc., failing to recognize true consecration as it is taught in the Scriptures. Only by yielding to the scriptural consecration can we be pleasing to our God and receive of his Holy Spirit. Our Master said if we would be his disciples we must deny ourselves (by consecration), take up our cross,

and follow him. (Matt. 16:24) This is not making a bargain with our Heavenly Father. It is a whole-hearted surrender of everything we possess, even life itself, and nothing short of this, including a sincere effort on our part to meet the issues of our day-to-day walk in the "narrow way," will merit his "well done" at the end of our earthly course. In this, Jesus not only prepared the way for us, but also set us an example.

Only with the robe of Christ's righteousness covering our imperfections, and by being filled with his Spirit, can we render acceptable service. As a course like this is contrary to the desires of the flesh, we have been given exceeding great and precious promises in God's word, that by these, or through their influence in our lives, we might be made partakers of the divine nature. Paul, in Ephesians 1:13 says we are "sealed with the Holy Spirit of promise," that is, according to our faith in these promises they will be our guarantee of success and victory, for God has promised that his grace will be sufficient to help us in every time of need.

In view of all that has been done on our behalf, surely the language of our hearts should be as was Paul's, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:10, 11

Definitions of Love

G. P. Ostrander, Pilgrim

THERE are four Greek words used in the New Testament which are translated "love." (1) **Agapao**, meaning to love in a social or moral sense. This kind of love embraces the judgment and deliberate assent of the will, as a matter of principle, duty, and propriety. It was this kind of love that entered largely into God's planning for the ages. Some of the texts in which this

Greek word is translated love and loved are: John 3:16; Mark 12:30; John 14:23; Matthew 5:44; Romans 8:28.

(2) **Agape**, meaning affection, benevolence. This is the kind of love described by Paul in I Corinthians 13. The word "charity" in this chapter should be translated "love," in the sense of affection and desire to do good to others. This Greek word is used in the following texts: Romans 5:8; Hebrews 10:24; Ephesians 4:2; and I John 3:1.

(3) **Phileo**, meaning to be a friend, or to be fond of an individual or an object. It includes the thought of affection and personal attachment as a matter of sentiment, or feeling. This kind of love is chiefly of the heart. This word is not used very often in the New Testament. Some of the texts in which it appears are: John 16:27; I Corinthians 16:22; and John 11:36.

(4) **Philadelphia**, meaning brotherly love, or love for the brethren. This Greek word is used in I Thessalonians 4:9; Romans 12:10; and Hebrews 13:1.

In I Peter 1:22, two kinds of love are mentioned; the first because it is right that we should thus love, and the second a heart-felt affection for one another. The kind and degree of love which we have is sometimes based on the present character of those we love; and sometimes on what they may become under the reign of Christ.

A Separated People

Martin C. Mitchell

"Separate yourselves from the people of the land."
—Ezra 10:11

FROM time immemorial God has called and, to a greater or less degree, has separated those whom he would have serve him from others who were not so called. Enoch, God's first prophet, was separated. Of him it is written that he walked with God, and this in a time when "the wickedness of man was great in the earth, and ... the

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thoughts of his heart were only evil continually." (Gen. 6:6) How separate from the spirit of his time Enoch must have been!

Noah was a man apart, a man of righteousness in an ungodly world; a man who believed, trusted and obeyed God. Noah and his wife, his sons and their wives, were the only ones God found worthy to separate and save in the ark, and he used them to start the world afresh.

Abraham was called to separate himself very largely from his kindred, to leave the country he had known, and to go as God should direct him. This he did as a man of outstanding faith, and thus he became the inheritor of God's promise that in him and his seed all the families of the earth should be blessed.

The heroes of faith named or alluded to in the 11th chapter of Hebrews were, by their faith and loyalty to God, in many ways a separated people, living above others of their day. John the Baptist was the last of these ancient worthies. Because they lived before the coming of Jesus, their hopes and promises were earthly, not heavenly. They will have places of honor and importance in the earthly kingdom.

Jesus was separated from, and left, the glory he had with his Heavenly

Father to come to earth to die as man's Redeemer. He who was rich for our sakes became poor. (II Cor. 8:9) He grew up surrounded by a sinner race, yet he was separate from it—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Of him it was written, "I have trodden the winepress alone; and of the people there was none with me." (Isa. 63:3) Even Jesus' disciples did not fully understand him while he was with them. They did more fully understand him after Pentecost.

Christians are a separated people. Jesus says in John 15:19: "Ye are not of the world, but I have chosen you out of the world." In many senses we must be separate from the world. Though in the world we are not to be of it, partaking of its spirit, aims, or methods. We are consecrated, dedicated, and set apart to the Lord, his will, and service, and are being prepared that, in the kingdom age, we may be found worthy to live and reign with Christ.

Spiritual Israel was pictured in many ways by natural Israel. The children of Israel were forbidden to intermarry with the surrounding nations, and were to keep separate from them. The Christian, too, is counseled to marry only in the Lord, and a separateness from the spirit of the world is important if we would be pleasing to the Lord.

"SEPARATE YOURSELVES"

(Ezra 10:11)

Of things written beforehand for our admonition
We do read in the Word, and yet what does it mean?
Be ye separate my people, from those of the land:
Neither marry thou them, it shall be to you sin,
And shall turn you away from your God and his law.

In New Testament too we're informed by St. Paul,
If a Christian will wed, let it be in the Lord;
Lest unevenly yoked, they should haltingly run
In the race for the prize and should fail to attain,
Having too much in common with one of the world.

But in other than marriage our ways are diverse
 For the world and the Church different aims do pursue,
 For the things of the Spirit the world values not;
 And the things of the world but as toys do appear
 In the eyes of the ones who are called of the Lord.

Now the world and its spirit are selfish and vain,
 For the world cannot see what is seen but by faith.
 But when we've been conformed to the likeness of Christ
 And our sacrifice ended and heard the "well done"
 Then in glory with Him, the poor world we shall bless!

Fruitbearing

William A. Pardue

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."
 —John 15:8

THESE words were spoken by Jesus on the night before his crucifixion. Jesus alone realized that his ministry was about to culminate in his death as the ransom sacrifice. Even so, he was calmly concentrating upon how he might glorify his Father, that always being his great delight.

How his disciples might honor his Father was answered with the parable immediately preceding—"I am the true vine." He illustrated what must take place in the lives of his disciples—"Every branch in me that beareth not fruit he [God] taketh away: and every branch that beareth fruit [some fruit], he purgeth [prunes] it, that it may bring forth more fruit." Bearing much fruit, therefore, depends upon remaining in the "body," and on the pruning which separates the "suckers" from the true vine, lest they use the sap for their own enlargement, instead of developing the fruit of the Holy Spirit.

The humility and meekness of the Master's true followers are suggested by another unique feature of the grape vine. Its blossom is so inconspicuous as to attract almost no attention. This the poet has noted:

"The flower of the vine how small a thing
 The least part of its life; you scarce could tell
 It ever had a flower; the fruit begins
 Almost before the flower has had its day."

Where the true fruitage exists it will not lie dormant. This fruitage, resulting from all proper efforts, is expressed in the word LOVE. John tells us, "We should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." (I John 3: 23) Again in John 15:12, "This is my commandment, that ye love one another, as I have loved you."

Jesus was the example. Love moved him to heal the sick at the expense of his physical strength; feed the hungry; comfort the mourning; and to teach both publicly and privately as he laid down his life under the control of the Father's Spirit. All the activities of our consecrated lives must spring from divine love. As Paul expressed it, "Though I bestow all my goods to feed the poor, and though I [even] give my body to be burned, and have not [developed] love, it profiteth me nothing."
 —I Cor. 13:3

Therefore, dear brethren, let us earnestly endeavor to make our calling and election sure by the rich and abundant development of this fruit in our hearts, remembering the words of our great Redeemer: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Unity

Ludlow P. Loomis

"Behold, how good and how pleasant it is for brethren to dwell together in unity."
—Psalm 133:1

UNITY—oneness of spirit—always existed between our Lord and the Father. Indeed, it pervaded the universe until the entrance of selfish ambition interrupted it.—Isaiah 14:12-14; Ezekiel 28:15, 17

Many of God's creation remained loyal, however. Foremost among these was the Logos. He demonstrated his faithfulness—and faith in his Maker—by laying aside his glory to become man's Redeemer. (Phil. 2:5-11) This submissiveness was further proved by his endurance under opposition and trial in his ministry, through Gethsemane, to Calvary.—Heb. 10:9; John 4:34; 9:4; Mark 14:36; John 18:11; Luke 23:46

Jesus prayed that the same harmony might exist among his followers. (John 17:11, 20-23) Acquiescence, of course, should not be carried to the extent of compromise with error or disloyalty. (Mark 8:38; Luke 4:4, 12, 8; Mark 8:33-37) Nevertheless, self-sacrifice may at times deprive us of what we treasure most.—Luke 16:10; 9:62; 21:1-4

When this conformation of the "mystery" class, in whom the "mind of Christ" is "the hope of glory," is completed (Rom. 8:29; I Cor. 2:16; Col. 1:26, 27), a further "mystery" will unfold. (Eph. 1:9, 10) Then, with "the restitution of all things" completed and the incorrigible destroyed (Acts 3: 19-23), all voices shall chorus the Creator's praise and extol the Lamb, who made this consummation possible. (Rev. 5:13) Thus God shall be "all in all."—I Cor. 15:24-28

My Disciples Indeed

Daniel J. Morehouse

FOLLOWING the instructions in God's Word, we accepted Jesus Christ as our personal Savior and then made a full consecration of our wills to God—dedicating our lives to follow and obey him, even unto death. The instant of this burial or immersion of our wills into the will of God is followed by our begetting to newness of life—to a new nature. As new creatures we are baptized into the mystical body of Christ, but as human beings we are baptized into Christ's sacrificial death. We thus became disciples indeed of Christ.

We are also pictured as runners in a race for the mark of the prize of the high calling of God in Christ Jesus. The race course can be divided into four quarters. The starting line could represent the duty love for God which we have when we make the covenant of sacrifice. The first quarter mark would then represent appreciation for the principles of righteousness. The second quarter mark would picture love or appreciation for God because we have learned of the principles of his character. The third quarter mark would mean love for or appreciation of the brethren. We take off the "fault seeing glasses" and put on the "love seeing glasses." With them we can see right into the hearts of the brethren, and there we find the noblest sentiments, and an alertness to do good to the brethren. We have come to the place where we are ready to lay down our lives to help and assist them.

The fourth quarter mark is love for our enemies. This is the hardest form of love to attain. We learn to have pity for them so that not even an enemy can stir up in our hearts an evil or malicious sentiment. If they have any

good qualities we are still able to appreciate them. We shall be glad to see them uplifted from sin to holiness in the times of restitution.

The "disciples indeed" not only attain to all of these quarter marks of love, but stand there, and by the Lord's grace and helping power through the Holy Spirit, become conformed and firm in a character of Christlike love.

The nominal disciples of Christ in our day are likened to seven women (Isa. 4:1) representing all the various denominations that go to make up Babylon. These want to eat their own bread (doctrines, such as the immortality of the soul) and wear their own apparel (not the robe of Christ's righteousness) and be called by his name (Christians) to take away their reproach (that they are not the true church). Let us determine to be continuously faithful in this difficult narrow way, not avoiding the fiery trials by a compromising course.

"Ye Shall Know the Truth"

—John 8:32

George M. Wilson

THE text applies only to those who are recognized as believers in Christ and have an unshakable faith in his redemptive sacrifice. The knowledge or understanding of the truth has become the greatest heritage that any person on earth could have or receive, especially when he realizes the sanctifying power it has upon his life since it separates him from the interests of the world and draws him close to the Lord and to his people.

Acquiring a knowledge of the truth is a lifetime work and is obtained by following the Lord's instruction when he said, "Line upon line, precept upon precept; here a little, and there a little." (Isa. 28:10) Truth, like food, must be taken in the proper proportions if we are to receive the needed nourishment

and strength along the Christian pathway. While it is true that now we only "know in part," yet our Heavenly Father has revealed sufficient "meat in due season" to enable every consecrated saint of God to make his calling and election sure.

We should all be very grateful to the Lord that we are privileged to live in the days of the presence of the Son of Man, when the light of truth is shining more brilliantly than at any other period of the Gospel age. The Lord's second presence is indeed a most important phase of "present truth" and we certainly do not want to be disobedient to the heavenly vision. The Lord's people stand on Pisgah's mountain with the glories of the kingdom clearly in sight through the eye of faith.

Like Pilate, many in the world are asking the question, "What is truth?" Only through the study of the divine plan of the ages during this harvest period have the people of God had their eyes of understanding opened through the gift of the Holy Spirit. Truly the Master said, "When he, the Spirit of truth is come, he will guide you into all truth: ... and he will show you things to come." (John 16:13) It is only those who continue in the Word that are promised a knowledge of the truth; and it can only be retained if we are faithful to our covenant of sacrifice firm unto the end.

The Word as a lamp to our feet and a light to our pathway has shown us that earth's night of sin will terminate in a morning of joy, and that our Heavenly Father is truly a God of love. The element of time and its proper division into epochs, ages, and dispensations has been very helpful in rightly dividing the Word of truth.

The mystery hidden from ages and generations has now been made manifest to the saints, which is "Christ in you, the hope of glory." The death and resurrection of our dear Redeemer, in giving his life a "ransom for all" "that he by the grace of God tasted death for every man," gives the absolute as-

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surance "that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) The exaltation of the church to the divine nature and the obedient of the world of mankind to human perfection, forever free from the adamic curse to enjoy life in a paradise originally prepared for man, have been revealed to us. This latter will be brought about through the establishment of Christ's kingdom on earth during his thousand-year reign of righteousness and peace. This, indeed, is the only hope for the world. The incorrigibly wicked will be destroyed in the second death, which is eternal.

Dear brethren, the truth is our meat and drink. As new creatures in Christ, our hope of life depends upon our "holding fast the faithful Word as we have been taught" (Titus 1:9) "Let us hold fast the profession of our faith without wavering" for it is he "who endures unto the end that will be saved."—Heb. 10:23; Matt. 24:13

In the language of Peter we would say, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."
—II Peter 1:12

A Wise Investment

W. E. Pamplin

THE three verses upon which my talk is based are found in Matthew 6:19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

These three verses form part of that which is generally spoken of as "The Sermon on the Mount." Turning to Matthew 5:1, 2 we read: "And seeing the multitudes, he [Jesus] went up into a mountain: and when he was set, his

disciples came unto him: and he opened his mouth, and taught them," his disciples. We ask, what constitutes a disciple of Jesus? Luke 9:23: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The first step toward laying up for ourselves treasure in heaven is a full and complete consecration of ourselves to the will of God.

Part of the treasure we are laying up for ourselves in heaven is the love which we have for our Heavenly Father and the Lord Jesus. Because of this love we shall not be entirely strangers when, having made our calling and election sure, we are ushered into their presence. May our consecrated hearts be more and more directed into the love of God and into the love of the Lord Jesus, for this is indeed a heavenly treasure.

Another part of the treasure which we are laying up for ourselves consists of the spiritual friendships begun and continued this side of the veil. How sweet it is even in the days of our earthly pilgrimage to meet and, with rejoicing, go over those times of companionship which we have spent together in the service of the truth. Such is a foretaste of what it will be when we meet beyond.

Another part of the treasure is the common union we have as brothers and sisters in the Lord. This communion is by the written word (Heb. 13:16; Phil. 4:15-17); sometimes by the spoken word. (Mal. 3:16) Let us not forsake the assembling of ourselves together, whether it be in convention, class, or home. Let us think upon and talk about the precious truth; for by so doing we are laying up for ourselves treasure in heaven.

Another part of the treasure is the confession we make of the Lord and his Word. (Luke 12:8, 9; Luke 9:26) If our hearts are so in love with the Lord and his Word we shall take pleasure on every suitable occasion to confess the Lord and his Word, continuing to do this until the dark night comes

wherein no man can work, if our lives are spared till then.

Our last reference to the way in which we lay up for ourselves treasure in heaven is Matthew 5:11, 12. Concerning reviling and persecution endured for his sake, Jesus said: "Rejoice, and be exceeding glad; for great is your reward in heaven." Not here on earth, but there in heaven.

Investments here upon earth which people make are considered good if they pay an interim as well as a final dividend. Does the investment which the Great Teacher counsels us to make pay a dividend? According to the Master, our labour in the Lord is not in vain, either in the present or future. The Master's words are (John 4:36), "He that reapeth receiveth wages." This is a present inheritance, an interim dividend. "And gathereth fruit unto life eternal." This is a future inheritance, a final dividend. As disciples of Jesus, continuing in his word, earth is now our workhouse, and heaven is now our storehouse. Our chief business here is to lay up treasure there.

God's Work in Us

C. A. Sundbom

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure."

—Phil. 2:12, 13

TRUE Christians naturally feel incompetent, and tend to lean upon the more talented servants of God among them. These cannot always be with us, so we must take the initiative in learning and doing God's will. This could be discouraging, so we are helped by Paul's statement that God is actually

working in us when we try to be obedient to him. He works by developing the character-likeness of Christ in us. This character will be given a divine body in the first resurrection.

God works through his Spirit to give us a clear understanding of the meaning of his Word. We learn his plan for saving the world, also what he wants us to do. By trying to obey his will we work out our salvation. The context (Phil. 2:5-11) shows that we are now to have the mind of Christ. This will lead us to do as he did, humble ourselves now that we, like him, may be exalted in God's due time.—I Pet. 5:6

Humbling ourselves will make us of "no reputation." This can be done in three ways: (1) By doing absolutely nothing; (2) By doing the will of some person or organization; the individuals who make a corporation successful are often given little credit. (3) By doing God's will, seeking his glory. It is this third way of humbling ourselves which we are to adopt. Active obedience to God is thus linked with true humility.

As we study God's Word with the idea of learning his will, we humble ourselves by putting away ideas and plans of our own. As we try to be "doers of the Word," we humble ourselves by putting to death our natural tendencies. Since this is exactly what Jesus did, we thus gradually become more like him. As we try to bear witness to God's truth in the proper manner we make ourselves of no reputation, because his truth is unpopular. Our attitude of trust in God while enduring trials humbles us because it opposes self-confidence.

This humbling by obedience to God's will must be, with us as with Jesus, unto death. If we do our part faithfully, we will be exalted in God's due time. Remember, God is with us in this. It is really his work. He is able and willing to finish it.—Phil. 1:6

"Garments of Glory and Beauty"

Edmund Jezuit

"And thou shalt make holy garments for Aaron thy brother for glory and beauty." "And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.—Exodus 28:2, 4

THE tabernacle and its services are for an example, a shadow, of heavenly things. Paul suggests that these "shadows" were to be for the instruction and edification of the church. In preparing the types and shadows for the spiritual edification of the church we find God very exact in his model of spiritual education, being careful to guide and direct all the details.

Before the services of the tabernacle could begin the priesthood had to be inaugurated. (Lev. 8:6-12) Here we are told that Aaron had to wash before he was clothed with the priestly garments, each article of which pictured qualities and powers of the antitypical High Priest—Jesus the Head, and the church his body. Let us consider the significance of these robes.

(1) The embroidered coat, which was white. White represents purity, hence the antitypical High Priest is pure. The embroidery pictures the growth of character based on purity.

(2) The linen girdle, which held the coat together. Here again the white linen represents purity, righteousness, while the girdle, picturing servitude, emphasizes that the antitypical High Priest is a servant.

(3) The upper robe of blue. This represents faithfulness. The bottom fringe of the robe carried pomegranates and golden bells. Here God selected what was considered a rich fruit. Rich fruit is borne through the sacrifice of Jesus,

and those whose sacrifices are made acceptable through him. The golden bells called attention to the fruit. So through Jesus and his church will be proclaimed redemption and the opportunity of salvation for all mankind.

(4) The ephod, which had purple, blue, scarlet, white, and gold threads interwoven. The ephod had two parts—one hanging in front, the other in the back. They were fastened together by two gold clasps which rested on the shoulders. The ephod beautifully pictures two great covenants—the front part the Abrahamic Covenant, and the back the New Covenant. These two covenants become operative through, and are supported by, the great antitypical High Priest. The golden clasps which rested on the shoulders of Aaron, and by which the two parts of the ephod were upheld, suggest that divine power would assist and make possible the carrying out of the terms of these covenants. There was also a "curious girdle" which helped to support and hold together the two parts of the ephod.

(5) The breastplate, which was one of the most beautiful of Aaron's garments. It was made of the same material as the ephod. In it, set in gold, were engraved the names of the twelve tribes of Israel. The breastplate was two spans long, and one span wide, folded in the middle. Thus folded it was just a span square, suggesting that a perfect man has the ability to keep God's perfect Law. Jesus demonstrated this. He was perfect and therefore could, and did, keep God's Law perfectly.

The breastplate being double pictures the letter and the spirit of the Law. The front part containing the jewels, pictured the church, who through Jesus' merit fulfil the righteousness of the Law—not the letter but the spirit. All who qualify to be spiritual Israelites will be as jewels to our Heavenly Father, concerning whom he said, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17

(6) The mitre, and golden crown. The

mitre was made of white linen, worn around the forehead to which, with a blue lacer, was fastened a gold crown. The crown signifies that the antitypical High priest will be a king, a ruler, as well as a priest. On the gold plate were inscribed the words, "Holiness unto the Lord."

To complete the picture we find Aaron standing before Moses in these garments of glory and beauty, as Moses pours the anointing oil upon Aaron's head. This typical picture beautifully represents the antitypical anointing of Jesus the Head, and the church his body with the Holy Spirit. Jesus received this anointing at the river Jordan, and it began to reach his body members at Pentecost, when the Holy Spirit was poured out upon the waiting church. In Psalm 133 David refers to this beautiful picture.

"Our Helper"

Marston M. Chandler

"The Lord is my helper, and I will not fear what man shall do unto me."

—Hebrews 13:6

The first help which our Heavenly Father gave us was the exercise of his drawing power in our lives. Through the truth God brought to our attention the glorious opportunity of becoming joint-heirs with Jesus in the spiritual phase of his kingdom. The truth may have reached us through a tract, or at a public meeting, over the radio, or in some other way. More than one of these media may have been used.

Through the truth we began to appreciate to some degree the wisdom, justice, love, and power of God. We found the divine plan of the ages to be a testimonial of God's glorious character. God, our Helper, had given us the means of understanding his will, and now it was our privilege to respond to this knowledge and accept this "call" by presenting ourselves in full consecration to do his will.

It is only after the step of consecration is taken that the real work of the

Christian begins. From then on, every lesson and experience given by the Lord is for the purpose of bringing us up to the standard of character that we see in Christ.

We read in II Corinthians 4:16 that the "inward man" is renewed day by day. In this connection we all consider prayer as a most important and indispensable aid in the renewal of the "inner man." Through prayer we receive a larger infilling of the Holy Spirit. Through prayer we obtain forgiveness for our mistakes and shortcomings. Prayer is our greatest source of comfort and consolation. It is through prayer that we lean upon the everlasting arms of our never-failing Helper, our loving Heavenly Father.

As the natural man lives by the food he eats, so the spiritual man, the new creature, is kept alive by feeding on the Word of God. The volumes of Studies in the Scriptures, and the Daily Heavenly Manna book help us to assimilate the "meat in due season" provided for us in the Word.

Who can doubt that those who make use of all the various helps provided by our Heavenly Father to the fullest extent possible, will finish their course with joy? All of these will say with David, "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."—Ps. 28:7

The Composition of the Bible

Stephen V. Suraci

FOR all Christians the Bible is the most sacred of all books. It is the Word of God. It is composed of five main subdivisions:—

(1) The Law, comprising chiefly the first five books—Genesis through Deuteronomy.

(2) Historical—chiefly the books from Joshua through Esther, the four Gospels, and the Book of Acts.

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(3) Prophetic books—Isaiah through Malachi, and Revelation.

(4) Poetry—contained mostly in the Book of Job, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon.

(5) The Epistles of the New Testament—fourteen by Paul, and the letters written by James, John, and Jude. These epistles are chiefly pastoral counselings.

Through his Word, God has provided us with all things needful—both a clear understanding of his character and plan, and the necessary exhortations and encouragements to help us apply this knowledge in a way to enable us to develop a character which will be pleasing to him.

The doctrinal and devotional parts of the Bible are equally important, and its historical and prophetic aspects help to clarify and emphasize both. We cannot overemphasize the importance of a correct understanding of God's plans, yet this knowledge alone will not bring salvation. Knowledge must lead to character development which can stand the tests of eternity.

Religion is not the profession of doctrinal beliefs alone, but in addition is the conduct of one's life based upon those beliefs. How wonderful that God, through the doctrines of his Word, has given us an understanding of his glorious character, and has encouraged us to become like him!

If there were no devotional teachings in the Bible, we would have much knowledge, but would not know how properly to apply that knowledge. How wonderful is Paul's lesson on love (I Cor. 13), and his exhortation to faith! (Heb. 11) How we need his instructions on the development of the fruits of the Spirit.—Gal. 5

Through the devotional portions of the Bible, we learn of self-surrender to God; Christlike sympathy and unselfishness; the transitory character of all that is earthly; that we should be sober, diligent, humble, cheerful, unselfish, calm, and prayerful; and that we should cherish beautiful thoughts and live noble lives. Truly, the Bible is a "boon most sacred from the Lord."

The Theme of the Bible

Otis R. Barrall

THE opening chapters of the Bible tell of man's creation, testing, and fall, while the remainder is concerned with his recovery and redemption from that fall.

The Bible reveals a plan for man's salvation that is so broad and so grandly organized that even man's experience with sin and death will in the end be a blessing. The method of man's recovery will be the establishment of a world-wide kingdom, under divine control, for the instruction and perfecting of all the willing and obedient of earth, both those then living and those brought back from the dead.

As we should expect, there is to be a King in this kingdom—a central figure or character in the work of salvation. From the beginning, this fact was gradually revealed to men—in obscure sayings and in types at first; later there were more direct statements in the prophecies. There is mention of "Shiloh," "The Prince of Peace," of a prophet greater than Moses, of a ruler and a priest, of the "Son of Man," who is to receive power and dominion from the "Ancient of Days"; and of One who is to be the "Sun of Righteousness."

Other passages describe this Great One as a sacrifice for sins—both in type, as in the atonement day sacrifices under the Law, and in the words of prophecy, "Thou shalt make his soul an offering for sin."—Isa. 53:10

It was not until this promised Messiah, the Lord's Anointed, came among men, taught them, and died for them, that the whole counsel of God was understood. The apostles, through the Holy Spirit, came to see that the whole plan for the recovery and redemption of man was centered in him, "the man Christ Jesus, who gave himself a ransom for all," "the Lamb of God, which taketh away the sin of the world."

To these men also were made exceeding great and precious promises, not only for themselves, but for us who would follow them, that those who follow in the Master's footsteps are to receive a much higher reward than those of other ages. The overcomers of the Gospel age will be given the divine nature, and joint-heirship with Christ in the rulership of the kingdom, and in dispensing blessings to all the families of the earth.

So we see that the theme of the entire Bible is the redemption of man and his reconciliation with God, through the ministry and the sacrifice of our Lord Jesus, whose love for the Father was supreme, so that he willingly gave himself, even to death on the cross, for the joy of carrying out the Father's plan of salvation.

Therefore, let us also so love the Father, and his blessed Son. May we be so much in harmony with the divine plan of the ages that we will lay down our lives also, that we, too, may have a part in the realization of the purpose or theme of the Bible, the recovery of mankind from sin and death and the blessing of all families of the earth.

"The Just Shall Live by His Faith"—Habakkuk 2:4

Harry Passios

These words were uttered by the Prophet Habakkuk as a warning against being discouraged by the delay of fulfillment of God's plan and his promises. "Though it tarry, wait for it; because it will surely come, it will not tarry." (vs. 3) The Hebrews, to whom Paul wrote in Hebrews 10:32-39, were tired, and evidently lost confidence in God's promises and were not as active as they were at the beginning of their Christian life. From Hebrews 12:12 we learn that they were paralyzed into inactivity. Wherefore he writes, "Lift up the hands which hang down, and the feeble

knees." He reminds them of their former zeal, faith, and of their sacrifices, telling them of their need of patience that "after ye have done the will of God, ye might receive the promise." (Heb. 10:36) What appears to be a delay of the fulfilment of God's promises actually is not a delay, for God's plan always operates in due time.

"For the vision is yet for an appointed time, but at the end it shall speak and not lie." (Hab. 2:3.) It is the human nature that loses patience and gets tired. We are living at a time when God's promises appear to have been delayed and the danger is in relaxing and taking it easy. This is the Laodicean period of the church, and its characteristic is "lukewarmness."

The tendency is to adopt a "form of godliness," in which religion is considered as an obligation to be discharged instead of being one's complete life. Many have set aside so much to spend for God and so many hours a week to serve him, instead of devoting themselves completely to his service. We must feel that we are completely his, and what we have are his, and daily seek to serve him at every opportunity.

The emphasis on our text is on the word "live." "The just shall LIVE by his faith." A life inspired by faith is active in God's service and daily seeks opportunities to serve the Lord. We must live by faith and not draw back into perdition.

The Ancient Worthies are brought to us as an example of their faith in waiting for God's promises to be fulfilled, and remaining faithful to the end. "These all died in faith, not having received the promises," but having seen them from afar, and were persuaded of them, . . . confessed that they were strangers and pilgrims on the earth."—Heb. 11:13

Time is very important in God's plan. He gives us time to prove our faithfulness to him. He also gives ample time for anyone desiring to return back into the world to do so. About the Ancient

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Worthies it is written, "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned," but they were faithful. (vs. 15) Paul advises us not to draw back, but to be "of them that believe to the saving of the soul."—Heb. 10:39

Humility

Charles M. Chupa

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be ye clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." —I Peter 5:5, 6

HUMILITY means freedom from pride and arrogance. Those who are humble are "of a broken heart, and . . . contrite spirit." (Ps. 34:18) It requires humility to come to God in recognition of one's sinful condition, acknowledging that "there is none righteous, no not one." Only in this spirit of humility could anyone be acceptable to God.

The expression, "Be ye clothed with humility," implies effort in putting on such clothing. The humility which made us acceptable to God must be developed and increased so that we will recognize our proper relationship toward our brethren in Christ and toward all men. We should not think more highly of ourselves than we ought to think.—Rom. 12:3

It is not contrary to the spirit of humility to aspire to the prize of the high calling of God in Christ Jesus, and to set our affections on things above. To do this is an exercise of faith, and humility works through faith, and we accept with gratitude the loving provision made for us through the merit of Christ, believing that through him our imperfect works are acceptable to God.

In Jesus we have a perfect example of lowliness and humility. He left his Father's rich estate and humbled himself in human form. He humbled himself still further and became obedient unto death, even the ignominious death of the cross. It was because of this that he was so highly exalted.—Phil. 2:5-11

To maintain humility of mind and heart we must keep the life-line of communion with God through prayer continually open.

All of God's consecrated people who possess and properly exercise the true quality of humility are used by him as channels of his grace to others. Imbued with his grace and peace they are shining lights wherever they go in this dark world of sin.

Where there is wrong, these will reflect and demonstrate the spirit of forgiveness and tolerance.

Where there is error, they will endeavor to present the truth, with grace and humility.

Where there is doubt, they will express faith and thus encourage the doubter.

Where there is despair, they will reflect confidence and hope.

Where there are shadows, they will endeavor to give light, making sure that their own light is not hid "under a bushel."

Being clothed with humility, the child of God will seek to comfort rather than to be comforted. He will try to understand others, this being more important to him than being understood by them.

The humble of mind will seek to forget self, that thus they might be remembered by and be found in Christ.

They will delight in forgiving others, knowing the joy of being forgiven by the Heavenly Father.

They will gladly die sacrificially, knowing that faithfulness in this will result in immortality in God's due time.

Is the Door Closed?

Jens Copeland

THIS question troubled the brethren in Brother Russell's day, and is doing so again. Soon after his death, it was publicly announced that "the door is shut," and a large number of friends were led astray.

Two parables picture the closing of the door, "The Marriage Supper" and "The Ten Virgins." The Parable of the Ten Virgins shows that the wise ones met the bridegroom and went into the wedding, while the foolish ones found the door shut. There is only one door mentioned in these parables.

Jesus, speaking of the door in Luke 13:24, 25, said, "Strive to enter in at the strait gate: for many . . . will seek to enter in. . . . When once the Master of the house . . . hath shut the door." Brother Russell said, "It leads to kingdom honors and immortality and is the only door to the kingdom." The lesson in the parable of the wedding garment, is that it must be worn. Studies in the Scriptures Vol. III, page 207 reads, "The privilege of suffering with Christ . . . is . . . the only door of opportunity," leading to joint-heirship with Christ, and it is through this door that the supper table will be reached.

Is this door shut? Facts answer NO! Early in the harvest 144,000 seats were assigned. Some beyond the veil, others on this side. When one still in the flesh should prove unfaithful, one standing in the market place replaces him.

How may we be sure the door isn't shut? Jesus said, "The Master of the house shall shut the door." (Luke 13:25) Again in Revelation 3:7 we read, "He [our Lord] that openeth, and no man shutteth; and shutteth, and no man openeth." Only the foolish virgins learn of the door being closed while on this side the veil.

Furthermore, acceptance of believers at Pentecost was shown by the coming of the Holy Spirit. Again when the

Gentiles were accepted, visible evidences were not lacking. Even though the mechanical evidences have long since ceased, there are unmistakable evidences in the lives of some of the new brethren which we, like Peter, gratefully acknowledge.

Paul under the influence of the Spirit, in Romans 11:25, 26, said, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in [to the body of Christ]. And so [then] all Israel shall be saved." Israel is still blind to Jesus being the promised Messiah.

There are three ways of detecting whether or not the door is shut:

- (I) By a scriptural statement. (None has been found.)
- (II) A reversal of public sentiment towards the truth, so that no one could suffer for faithfulness in its service.
- (III) A dark night of trouble when it is no longer possible to witness to the truth, which seems the most likely evidence.

None of these ways furnish any evidence that the door to the high calling is closed.

Instructions Through the Experiences of Others

Roy E. Poland

"Wherefore, . . . Today if ye will hear His voice, harden not your hearts."

—Hebrews 3:7, 8

THE first word of our text, "wherefore," is most important. To us it means that we should not allow the privileges of the high calling to slip away from us. It is important that we "hold fast" our confidence "stedfast unto the end" if we are to be "partakers of Christ." So important is this that it is mentioned in verse 6 and repeated in verse 14.

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In this connection, let us review a lesson from the life of Esau. His great loss is a warning to all the church. "For one morsel of meat" Esau "sold his birthright." He typifies those who barter their glorious inheritance as prospective heirs of the divine nature, and their share in the messianic kingdom, for the pleasures of the present fleeting life—"a mess of pottage."

Paul says that Esau was a "profane person," meaning that he was godless, and had little faith in the promises. Paul explains further that "afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Heb. 12:17) Esau found plenty of opportunity to cry, but he could not get back that which he had sold. It was gone forever.

In our case, "having tasted of the heavenly gift," and having been made partakers "of the Holy Spirit," and "tasted the good Word of God, and the powers of the world to come," are we allowing the pleasures of this present fleeting life to crowd out our glorious prospect of joint-heirship in the kingdom?—Heb. 6:4, 5

Our text states, "Today if you will hear his voice." "Today" refers to the Gospel age, and even more important to that short span of life in which we have the opportunity of making our calling and election sure. Our "today" will, at the most, be the remainder of our natural lives. For all of us this "today" is fast ebbing away, like the sand in an hourglass. Let us make wise and faithful use of every minute as it slips away that at the end we may hear the Master's, "Well done."

The Christian Soldier

Claude R. Weida

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

THE Bible abounds with illustrations. They are used by the Lord in teaching his people many valuable lessons. The illustration which represents the Christian as a soldier has a great deal of meaning. While the Scriptures teach us to follow peace, yet in many respects the Christian life may be compared to the life of a soldier. There are few life callings among men that require such absolute self-surrender as that of a soldier. It means to go under a vow of complete unquestioning obedience to the orders of superiors. He must abandon home for the camp, forego the right of first serving the interests of father, mother, wife and children, business and friends. Every selfish interest is suppressed for the advancement of the cause he has volunteered to serve, and if need be for which to die.

The absolute self-surrender, the unquestioning obedience of the soldier to the orders of his superiors represents our consecration to do the Heavenly Father's will, as expressed in Rom. 12:1: "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." Paul evidently had in mind the Christian's good fight of faith as he penned the words of our text. This seems to be clearly set forth in his Epistle to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."—I Tim. 6:12

Christ Jesus is our commanding officer, commissioned by the Heavenly Father to be the Captain over this company of warriors who are marching on to certain victory and to glory. The Captain of our salvation was not conscripted, but was a willing volunteer. His words as recorded by the prophet were, "I delight to do thy will, O my God." (Ps. 40:8) Likewise our Commanding Officer is interested only in willing volunteers, those who give heed to his words—"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24

The term of enlistment is for life, and eventually will end in death to the human nature. We are admonished by our Captain, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

As there are many essential qualities required in the life of a good soldier, the same is true of the Christian soldier. Obedience is an essential quality. We must be obedient to the commands of the Captain of our salvation. Of Jesus it was written, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) **Loyalty** is very essential and closely related to obedience, and is used more particularly to describe one's loyalty to his country. Loyalty to God's divine government will be required of all who will ever attain everlasting life.

Courage, too, is required, as shown by the words of the psalmist: "Wait on the Lord: be of good courage, and he shall strengthen thine heart."—Psalm 27:14

Fearlessness is another essential quality in the Christian soldier, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." II Tim: 1:7

Faith and confidence are also important, for without faith it is impossible to please God." We are admonished by the apostle in these words, "Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10:35

Determination is also required of each Christian soldier. Paul was a notable example of this. He wrote, "For I am determined not to know anything among you, save Jesus Christ and him crucified."

We must endure hardness. To endure hardness means to undergo hardships—be afflicted. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all.—Psalm 34:19

Teamwork is important. While it is true that each soldier of the cross must

individually fight the good fight of faith, it is required that we wage a good warfare collectively. The apostle no doubt had this in mind when he wrote, "Only let the lives you live be worthy of the Gospel of Christ, in order that whether I come to see you, or being absent, only hear from you, I may know that you are standing fast in one spirit and with one mind fighting shoulder to shoulder for the faith of the Gospel."—Phil. 1:27, Weymouth

There is an unspeakable joy in knowing that beyond the field of battle and the valley of shadows is an abundant entrance into the joys and peace of the triumphant King of kings. For that glorious hope none should shrink from the hardness of battle before the rage of the enemy, and none tremble before the certainty of hunger, thirst, nakedness, wounds, or death.

Ages and Dispensations

Michael Balko

OUR text in II Timothy 2:15 tells us that our manner of study should be such as would receive the approval of God; that we prove ourselves to be good workmen who need not be ashamed, "rightly dividing the Word of truth." This signifies the proper application of the truth—how, when, and where it should be applied.

The first step toward this end is to know that God does have a plan, referred to as the "plan of the ages." (Eph. 3:11, **Diaglott** translation) This plan embraces three periods of time. These epochs are referred to by Peter (II Pet. 3rd chap.) as the "world that was," which began with the creation of man and ended with the Flood; the present evil world, beginning after the Flood and ending with the great time of trouble, which will usher in the third world; the world to come, which will be characterized by righteousness instead of evil as at present.

We are further instructed that these

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epochs, with the exception of the first one, are subdivided into ages or dispensations, each a step forward in the carrying out of God's plan to its completion.

The present evil world is subdivided into three ages— (1) The patriarchal, which began following the Flood and ended with the death of Jacob. During that age, God's dealings were with a few chosen individuals such as Noah, Abraham, Isaac, and Jacob, who received the first ray of hope of promised blessings. (2) The second was the Jewish age, which began with the death of Jacob and ended with the death of Jesus. During this age the nation of Israel alone received God's favors and was given the oracles of God, the Tabernacle with its priesthood, the prophets, and the Messiah. Their rejection of Jesus ended their national favor. (3) With the death of Jesus the Gospel or Christian age was opened, during which God has been choosing a "people for his name." This heavenly, or high calling is limited to 144,000 faithful ones who will be given the reward of reigning with Christ. This age will end when this purpose is completed.

Before the first age of the new world—the millennial age—can be fully ushered in, this present evil world must be destroyed, and its evil rulership under Satan will give way to the righteous rule of Christ. After a thousand years of blessing and the awakening of the dead, all the obedient will be given everlasting life on a perfected earth, and the evil forces will be wiped out forever. All things, both in heaven and earth, will be put under God, and all will have an opportunity to go on into the "ages to come," which will never end.

True harmony exists between all the texts of Scripture, if we properly place each text in its respective age and time period.

Earthly and Spiritual Promises

Alfred L. Smith

IT IS important when studying the Scriptures that we distinguish between the earthly and the heavenly promises. When God created Adam he was perfect, and fully qualified to obey his Creator, which was necessary to eternal life upon the earth. When Adam disobeyed, the sentence of death covered both himself and all his posterity (Rom. 5:12), and it has been enforced from then until now.—Rom. 6:23

The earthly promises of the Bible relate to the recovery of mankind from the sentence in Eden, called restitution, which includes health, happiness, and harmony with God, with eternal life upon a perfect earth. (Psa. 115:16) There are many promises in the Bible of future blessings for mankind upon the earth. For instance, John 5:28, 29: "Marvel not at this: for the hour is coming [at the second advent], in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment [Greek *krisis*]." There will be a gradual rising to human perfection under the disciplines of the mediatorial kingdom.

In Acts 3:19-23, Peter tells us that this work of restoring humanity must await the return of the Lord and the establishment of the earthly phase of the kingdom of God. Revelation 21:1-4 most beautifully pictures the coming down to earth of that kingdom when the bride, the church, is completed. Then "God shall wipe away all tears from their eyes; and there shall be no more death."

The spiritual promises are separate and distinct from the foregoing, and consist of the many texts which speak of a change of nature from human to

heavenly. Even though there are to be both "celestial" and "terrestrial" bodies in the resurrection, those responding from the heart to the spiritual promises during the call of the church will be sown as natural bodies and raised spiritual bodies.—I Cor. 15:40-44

The Lord Jesus became the spiritual head over the church, his body, when his consecration was accepted at Jordan, with the marvelous words from heaven, "This is my beloved Son in whom I am well pleased." The Holy Spirit having descended upon him in the form of a dove, the heavens (spiritual understanding) opened unto him.

The same honor came to the church at Pentecost. To become a member of the body of Christ, one must both individually and in co-operation with others comply with the requirements set forth in Matthew 16:24: "If any man come after Me, let him deny himself, and take up his cross, and follow Me," in humility, obedience, devotion, and service.

In II Peter 1:4 the spiritual promises are called "exceeding great and precious promises: that by these ye might be partakers of the divine nature."

Then the apostle urges, "Give all diligence by adding to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful." Those who attain to the heavenly reward will share with Jesus in the work of restoring mankind in general to life on the earth as humans.

"Sealed with the Holy Spirit"

E. K. Penrose

"After that ye believed, ye were sealed with that Holy Spirit of promise."

—Ephesians—1:13

GOD has used many word illustrations to convey to us an understanding of his arrangements, and to make plain

our relationship to him. One of these is the "sealing" of the Holy Spirit. In II Corinthians 1: 21, 22 Paul refers to this sealing, and he no doubt had in mind the sealing of letters and documents as it was practiced in his day. An impression was made upon softened material, most often wax, by the use of a hand instrument. Seals were used as signatures, or marks of acknowledgment.

In this sealing process, the wax must be heated to just the right degree, else it would not take the imprint of the seal. If too hard it would not take the impression. If overheated, it would be too soft to retain the imprint.

So it is with us in being sealed with the Holy Spirit. Both the trials and the blessings might be considered the heating process. If we are in the right attitude of heart and mind in these experiences the proper impression is made. But if we are too "hard," not having reacted properly to the Lord's providences in our lives, the lesson is not learned. If we are too "soft," not having sufficient fortitude of character, the impression may be received, but not retained. In either case the process would need to be repeated—perhaps several times—until the Lord can see in us that image of himself for which he is looking.

It behooves us to see that we are proper material, that the Lord can make the imprint of his character upon us. It is by means of all the providences which divine wisdom permits to come into our lives—the joys and the sorrows—that this sealing is accomplished. We will be tested to the utmost, for thus the Lord will prove us worthy of receiving all that he has promised us if we are "faithful unto death."

Let us, then, strive to understand and appreciate the real reason for all of our experiences, seeking always for the lessons which the Lord has in them for us. Thus daily may we endeavor to put on just a little more of the characterlikeness of the perfect pattern which is set before us. Thus may the "sealing" be accomplished in us in the Lord's due time.

"Serving with a Spiritual Glow"

Adam Miskawitz

"Never let your zeal flag; maintain the spiritual glow; serve the Lord."

—Romans 12:11, Moffatt

OF JESUS it is written that "the zeal of thine [the Father's] house hath eaten me up." (Ps. 69:9) It was Jesus' love for God, the truth and his brethren, yea, for the whole world, that enabled him to maintain a zeal which never flagged; and so it should be with us. The perfect sacrifice of Jesus and our sacrifices made acceptable through the merit of his are as sweet incense to the Heavenly Father. They are the "better sacrifices" for sin, and a definite part of God's will and plan.

The more we minimize the importance of the affairs of this life, the more time and energy we will have to give to the Lord. The more we endeavor to cut off earthly luxuries, the more we will be able to count the things of this life we once esteemed as "loss and dross" when compared to the glory of the life to come.

If all earthly things were taken away from us, and we would be without a penny in the world, we would still be rich toward God because we would have his favor as represented in the truth and its spirit. The truth has been given to us to use in heartily serving

others, and we should be fervent in spirit, serving the Lord with a "spiritual glow."

The thought may come to mind that we cannot do much in the way of service because of a lack of money or time. We might say to the Lord, "Wait until I build up a reserve fund then I will demonstrate to you the zeal and spirit of sacrifice I have in my heart. Then I will be able to do something that is really worth while." Many in the past have taken this view, but for one reason or another they have never seemed to be able to accumulate the reserve they thought they needed, so the privileges of service which they could have enjoyed from day to day were forfeited. And in taking this unwise course some have even lost the truth.

Others may hold back from service, supposing that they have so little time that what they could devote to the Lord would scarcely be worth while. So they wait until they will have more time—until they retire, perhaps—forgetting that meanwhile the best years of their lives are wasted so far as the service of the Lord is concerned.

Brethren, let it not be so with us. If we really want to serve the Lord we will be able to "redeem" minutes, hours, even days for that purpose. And if we unselfishly use the strength and means with which the Lord has endowed us today, tomorrow we will find our opportunities increased. Where there is a will there's a way, especially if that will is prompted by a burning zeal to know God and to lay down our lives in his service.

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
 But what have we been today?
 We shall bring each lonely life a smile,
 But what have brought today?
 We shall give to truth a grander birth
 And to steadfast faith a deeper worth,
 We shall feed the hungry souls of earth,
 But whom have we fed today?

We shall reap such joys in the by and by,
 But what have we sown today?
 We shall build us a mansion in the sky,
 But what have we built today?
 'Tis sweet in the idle dreams to bask
 But here and now do we do our task?
 Yes, this is the thing our soul must ask,
 "What have we done today?."

Consecration

Orlando Deifer

"CONSECRATION," Brother Deifer said, "is a universal and eternal law, expressed in the great commandment, 'Thou shalt love thy God with all thy heart.'" Thus is emphasized the fact that no creature may have eternal life without a full heart response to the will of God.

Consecration during the call of the church is unique in that those consecrating must die to win life, which to the "more than conquerors" means the highest form of life, the divine nature.

The words consecrate and consecrated are used twenty-eight times in the Scriptures. Exodus 28:41 is helpful, because it expresses the same thought in three different ways; namely, anoint, sanctify, and consecrate.

The New Testament concept of the new and living way is that it is through our Lord's rent flesh, with all hope being based on the ransom. The subject

is divided into seven categories as follows:

(1) Typical consecration, set forth in Leviticus 8:24, 27, showing that all our powers are involved, and that it must continue until death.

(2) That doing the Father's will must spring from gratitude within; a delight to reveal God's righteousness to others; a singleness of purpose as expressed by Paul when he said: "This one thing I do."—John 6:38, Ps. 40:5, 7-10; Isa. 19:21; Phil. 3:13

(3) Consecration is a binding covenant to sacrifice all fleshly interests, willingly and personally made.—Ps. 15:4; 50:5; 116: 12-15; Rom. 12:1

(4) Symbolically it is illustrated by the one loaf of many grains, and one cup from the many grapes; water immersion; crucifixion; beheaded for the witness of Jesus; the necessity for continuing on without looking backwards.—I Cor. 10:15-17; Rom. 6:3, 4; Gal. 2:20; Matt. 16:24; Rev. 20:4; Luke 9:62; Heb. 10:38

(5) The spirit of romanticism is not lacking in a true consecration. "Hearken, O daughter, and consider, and incline thine ear; . . . worship thou him."

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It's the spirit of the true bride, and is beautifully and wonderfully expressed by Rebekah of old, who, when asked, Will you leave all and become the wife of this man, she unhesitatingly replied, "I will go."—Ps. 45: 10,11; Rev. 19:7; Gen. 24:58

(6) The poetic appeal is most touching. "My son, give me thine heart." (Prov. 4:20-22; 23:26) "As the hart panteth after the water brooks so panteth my soul after thee, O God."—Ps. 42:1,2

(7) In the miscellaneous admonitions the necessity for maximum effort is stressed. "Be thou faithful unto death, and I will give thee the crown of life," the divine nature.

Paul under the influence of the Spirit used such forceful words as, race, fight, warfare, and wrestle. In Philippians 3: 7:11 he related his personal determination, and in Hebrews 10:35 he urges that we cast not away our confidence, which has great recompense of reward.

Buying Gold Tried by Fire

Bert Rose

IN REVELATION 3:18 we read, "I counsel thee to buy of Me gold tried in the fire." That gold is a fitting symbol of divinity is well established in the Scriptures. (Ps. 45:9, 11, Rev. 21:18-21) It is also well established in the Scriptures that fire pictures trials, discipline, and destruction.—Prov. 3:11, 12; I Pet. 4:12; Heb. 12:5-8

As pictured by the gold in the holy of the tabernacle, we as new creatures may entertain a hope of partaking of the divine nature. But in what sense can we "buy" this "gold"? What do we have with which to purchase such a glorious inheritance?

What do we have that would really be acceptable to God? The answer is in Proverbs 23:26—"My son give me thine heart." Our heart intentions, if they are pure, are acceptable to God, and the unwilling imperfections of our flesh are covered by the robe of Christ's righteousness.

In Romans 12:1, 2 we are assured that the presenting of our bodies as "a living sacrifice" is acceptable to God. Our bodies are "living" because of the imputation of Christ's merit. This is all that we have now, and all that we could hope for during the "times of restitution."—Acts 3:19-21

We find now that along with the perfect new mind and heart we have much dross, or imperfection of body. This dross of the natural man must be consumed daily by the fiery trials and disciplines which the Lord permits for our purification. It is only thus, and by being faithful unto death, that we will be able, beyond the veil, fully to reflect "holiness unto the Lord."

God's Word "Profitable for Doctrine"

John Baracos

DOCTRINE comes from a Greek word meaning teaching. There are many doctrines in the world. Every profession has its doctrine or teaching. For example, there is the "Eisenhower Doctrine." Doctrine in every case is for the purpose of directing or guiding those accepting its tenets.

The Word of God is profitable to mankind because it is the only source of information relative to his creation and final destiny. Without this none could know how man came to exist, and why sin and death are in the world. Neither could we know of the one and only way of escape from death.

Jesus, the Son of God, said, "My doctrine (teaching) is not mine, but his that sent me." The true doctrine is the seed from which come faith, godly character, and acceptable works.

Jesus, addressing the servants of tradition at the first advent, said, "In vain they ['this people'] do worship me, teaching for doctrines the commandments of men."—Matt. 15:8, 9

Those who misinterpreted the Law

find their counterpart today in those who have departed from the faith once delivered to the saints. Jesus, warning against such said, "Beware of the leaven of the Pharisees and of the Sadducees."—Matt. 16:6

Stressing the importance of unity of faith, or doctrine, Paul explained that there is only one faith. Therefore none should be, like "children, tossed to and fro, and carried about with every wind of doctrine."; for God hath given apostles, prophets, evangelists, pastors, and teachers "for the perfecting of the saints, . . . till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of . . . the fulness of Christ."—Eph. 4:1-16

Jesus implied that not just anyone may know the doctrine, but only such as do the will of the Father. (John 7:17) Paul supported this thought when he wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of (natural) man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."—I Cor. 2:9, 10

When writing to the Romans, Paul explained that the "things written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15:4

"Profitable for Correction"

Ralph Gaunt

Correction means instruction or training in harmony with God's truth and principles. "My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." (Prov. 3:11, 12) Paul quotes this, and applies it to the training of those in the race for the high calling, and assures us that "if ye endure [respond to] chastening, God dealeth with you as with sons."

If we have no corrections from the Lord, it is evident that we are not sons at all. Paul further states that no chastening is joyous, nevertheless afterward it yieldeth the peaceable fruit of righteousness.—Heb. 12:5-16

"Making straight paths for our feet," (vs. 13) suggests that if we permit the Scriptures to accomplish adjustment in our lives it will be less necessary for the Lord to send chastenings, or even scourgings.—I Cor. 11:31,32

These chastenings for the beautification of our character in preparation for the divine nature may result either in bitterness or resentfulness, "Oh why did this have to happen to me?" A sweet mellow character will deeply appreciate the goodness of God in providing necessary corrections.

The chastenings of the Lord sometimes are severe, though never greater than one can bear. Of David we read, "The Lord hath chastened me sore; but he hath not given me over unto death."—Ps. 118:18

Eliphaz the Temanite summed it up most beautifully in Job, chapter 5, verses 17 and 18: "Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up; he woundeth, and his hands make whole."

Jeremiah seemed to express the attitude of our hearts when he said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in anger, lest thou bring me to nothing."—Jer. 10:23,24

We think that one of two little girls who went out to play set a noble example in proper methods of correction. One went into the street and the other proudly said, "My mother won't let me play in the street." She appreciated the fact that her mother loved her enough to correct her lest she be injured. May our attitude be like that of the little girl who obeyed her mother!

Profitable for "Instruction in Righteousness"

Owen Kindig

"Instruction in righteousness" is rendered by the Diaglott as "that discipline in righteousness." The thought contained in these words is "that discipline in righteousness gained through experience, inclusive of suffering."

In meeting these disciplinary experiences, it is necessary to continue in the Word, because the Scriptures are able to make wise unto salvation. They are all profitable to this end, that the man of God may be thoroughly furnished, thoroughly fitted, implying that every fiber of our character will be tested.

This is well illustrated in the process for manufacturing cast iron pipe. The steps of this process are:

1. Scrap metal is placed into a furnace.
2. It is heated to white hot.
3. Ingredients are added to insure good quality of the final product.
4. The dross that rises to the top is skimmed off and destroyed.
5. The metal is then poured into a spinning mold, which has the shape and dimensions of the final pipe.
6. The mold is spinning just above the pull of gravity in order to form the pipe.
7. After the molding process, the pipe is placed in a heat-treat furnace, where it is tempered for maximum structural strength.

Our whole course of discipline in righteousness from consecration to glorification is comparable in nature.

1. Our own righteousness as filthy rags, we offer our heart in full consecration.
2. We are placed in the furnace of experience to be tested.
3. The Holy Spirit is given to us as a result of our acceptance.

4. The dross of our old nature is consumed.

5. As we become pure, we are molded in the form of the Christlike character.

6. This molding takes place above the pull of the earthly enticements, the fleshly tendencies, and the Adversary.

7. Then we must stand at the mark of perfect love, being established, strengthened, and settled. Every fiber of our character is thoroughly fitted and tested.

In order to meet these divine requirements, we require the special counsel of God's Word. This is promised in Psalm 75:24. "I will guide thee with my counsel and afterward receive thee into glory."

This counsel in general consists of the doctrines, the covenants, the ceremonial features, the prophecies, the history of the Bible, the living examples of our Lord, the apostles, and the ancient worthies, and also the exceeding great and precious promises.

Our Oneness with the Father And with the Son

Arthur H. Krumpolt

In John 17 we read the words of our Lord, his prayer on behalf of his followers: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one as thou Father art in me and I in thee, that they also may be one even as we are one." What a prospect!

This is an invitation into the inner circle of the family of God. Such a hope could well test our faith. Jesus' prayer gives us the assurance that it is not only possible for us to attain this hope but also that it is the Father's desire that we should possess this oneness, for Jesus' prayers were always in harmony with the Father's will. We cannot doubt of course, the oneness existing between

the Father and the Son—a oneness of purpose, a oneness of love, a oneness of glory.

The Scriptures suggest the thought that the Son was led by the Father gradually into the knowledge of his plan as it became due to be worked out. For thousands of years the Logos must have marvelled at the mighty works of the Father. He must have been thrilled time and again at the Father's perfect wisdom. He must have been deeply touched as his intimate fellowship with the Father revealed to him his tender love. Step by step the Father revealed to the Logos his wisdom, his love, his justice, his power.

And the Father beheld in the Logos the character qualities which he himself possessed—qualities which the Father's long association with the Son had established in him. The Father, observing the Son faithfully and joyfully carrying out his will, trusted the Logos with utmost confidence; so much so that he rested on the seventh day from his creative work placing the completion of his plan in the hands of his Son.

Jesus speaks of "the works which the Father has given me to finish."

Jesus is quoted as saying, "Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God." The heart of Jesus was delighted as he beheld the Father's plan and the wondrous features of his character, his infinite goodness and grace. The love of the Father for the Son was manifested by the Father in not leaving the Son to bear any trial alone. The Father repeatedly assured Jesus of his love. The Father said, "This is my beloved Son." The Son said, "I delight to do thy will." What a blessed fellowship!

In the work of redemption and restitution the Father gave Jesus the highest place of honor, a place of great prominence and glory. Jesus declared, "All things that the Father has are mine." Since his resurrection the Father has given the Son the divine nature. The Father made his Son "the brightness of his glory," "the express image

of his person." This refers to Jesus' condition since his resurrection. With the exception of headship, Jesus is privileged to share all that the Father possesses. And the Son lives only to give honor and glory to the Father. What a glorious, what a blessed oneness we find existing between the Father and the Son. Nowhere else could we find a union between two persons that is closer and richer in beauty and in fulness.

What wonder fills our hearts when we learn that the footstep followers of Jesus have been invited into this sweet relationship existing between the Father and the Son. The Apostle Paul speaks of it as a "high calling" and explains that he counted "all things" but "loss and dross" that he might win Christ and have the privilege of being one with the Father and with the Son. God has arranged that he would have such a class who must be copies of his dear Son in heart, in character, and who will be like him in the resurrection.

God "calls" these by bringing this glorious opportunity to their attention. Upon accepting God's invitation, upon saying humbly and trustfully, "Lo, I come to do thy will, O my God," the Lord applies the merit of his sacrifice and begets them with his Spirit. They rejoice in the privilege to present their bodies a living sacrifice," to be consumed in serving the Lord.

So complete is this oneness with Christ Jesus that our suffering as Christians is spoken of by the apostle as part of his suffering, our death as his death, and our resurrection as his resurrection. With the exception of the headship and the ransom we have been invited to share with Jesus in everything—in his suffering now, and if faithful, in his glory in due time.

Jesus said, "If any man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him." The only proper evidence of our love for the Lord is in the keeping of his Word. Such love will lead us to faith-

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fully carry out our covenant of sacrifice, sharing with Jesus in his suffering that we may also share in his glorious resurrection. We have the promise, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." What a glorious oneness with the Father and with the Son is ours—a oneness of purpose, a oneness of love, a oneness of glory.

Preaching the Word in Paul's Day

Stephen Roskiewicz

"Christ sent me . . . to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." —I Corinthians 1:17

PAUL was commissioned to preach the Gospel as outlined in Isaiah 61:1, 2, and quoted by Jesus in Luke 4:14-21. This divine commission applied not only to Jesus, but to his body members as well. In addition to the blessings of health, joy and life for the world outlined in this commission, it also includes the truth concerning the "high calling" of the present age—the "acceptable year of the Lord."

Paul's sermon at Antioch in Pisidia, recorded in Acts 13:16-43, was preached under this commission. In this sermon, he reminded the Jews of their national sin in crucifying the Lord of glory. Then he drew their attention to the fact of Jesus' resurrection, as attested by the disciples. He spoke of the resurrection of Jesus as "glad tidings," quoting the 2nd Psalm. Then Paul explains that Jesus, in his incorruptible state, would give to the people the "sure mercies of David."

The "sure mercies of David" are clearly set forth in Psalm 89:20-27. Among these "sure mercies of David" are (1) That the Lord would anoint

Jesus to be a great King and that he would establish his throne forever. (2) That no enemy would have dominion over him, but that all should be subservient to him. (3) That God's covenant to bless all the families of the earth would stand fast with him, being fulfilled by his reign. (4) That his children by redemption and regeneration, should have such reformatory discipline under his reign as would be necessary for their correction and establishment in righteousness. (5) That all the willing and obedient who shall profit by the discipline shall endure forever. Thus Jesus shall see the "travail of his soul" and he shall be "satisfied."

The purpose of preaching the Gospel in Paul's day was not to convert the world at that time, but to call attention to the fact that the plan of God toward this end was moving forward; that a "people for his name" was even then being called out from the world to be associated with Jesus in the kingdom. Jesus himself—and in fulfilment of promise—had already come and died as the world's Redeemer. He had been raised from the dead, and this formed a basis for hope for the church, and of the church's hope on behalf of all mankind—"all the families of the earth"—whom God had promised to bless. No longer was the plan of God merely in the form of promises. The promises had begun to be fulfilled.

Preaching the Word in Brother Russell's Day

Fred Mundell

IN CONSIDERING this subject, four things must be kept in mind about those days; namely, advertising, publicity, the personality of Brother Russell, and the factor of individual and collective effort.

Notwithstanding the greater facilities for disseminating the Gospel of the kingdom today, in Brother Russell's day not only did the message circumnavigate the globe, but many from all walks

in life embraced the truth and made it their own. Among these were some prominent business and professional men.

No doubt the hope of glorification in 1914, the innovation of "seats free and no collection," and the voluntary support of the work had something to do with the interest then manifested by so many.

While the main opposition to the truth was from the clergy, a number of them became able exponents and expounders of the truth.

Some of the forms of advertising, such as the large billboard posters and window cards to advertise the meetings are now in disuse, being supplanted by other means of reaching the public.

While we do not have the encouraging and inspiring sight of the large crowds then attending the public meetings, today we have the wonder of getting right into the homes by radio and television.

In addition to the colporteur, sharpshooter, and volunteer tracting, between 2,000 and 3,000 newspapers with a circulation of some 15 million readers, published Brother Russell's sermons weekly. Toward the close of that era, some 4,000 newspapers were publishing his sermons.

Approximately 50 million tracts were distributed annually.

The pilgrim and auxiliary pilgrim service became enlarged to the extent that some 70 brethren were engaged regularly and about 700 in the auxiliary service.

Perhaps the most effective preaching was done by the Photo-Drama of Creation—a complete outfit having been sent even as far as the Orient.

A little later came the Eureka Drama, mainly for the friends, although it was used to good effect in the class extension work.

The last form of service was the pastoral work under the personal direction of Brother Russell, mainly designed for the sisters to share in the service by

visiting homes, lending the First Volume with the object of starting Berean Bible classes, after interest had been aroused by the talks given by the brothers.

The distribution of millions of copies of *Millennial Dawn and Studies in the Scriptures*—published in thirty-five languages—is eloquent testimony to the zeal of the truth friends in those days.

It would appear that in all this work of disseminating the truth of God's Word, the results should not be considered **quantitatively**, but **qualitatively**; that is, the measure by which we should consider the preaching of the Gospel in its resultant effectiveness in producing in the hearers the desire to follow on to know the Lord and his way of life. This was the fruitage sought by the apostles, and it should be our objective also. Thus, with the apostles of the Lord, we can be certain our labor has not been in vain when once the marriage of the Lamb and his bride, the true church, has been an accomplished fact, and its results apparent in the blessing of all the families of earth.

Preaching the Word in Our Day

Wilbur N. Poe

Preaching the Word is the vocation of every consecrated person. "Ye are the light of the world," is the way Jesus phrased it, and that is accomplished by thinking, speaking, and acting as he did. The Gospel is still the truth that was once delivered to the saints.

God's provision for the redemption of Adam and his family from the sentence of death, through the promised Messiah, never changes. That light began to shine, though dimly, when the sentence was passed in Eden.—Gen. 3: 15-17

Hope of life for humanity is based upon the ransom, which was provided at the first advent, and which will be paid over to justice for the release of

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the world when the church of firstborn have finished their course in death, Jesus' merit having been previously applied for their justification.—Heb. 9:12

The prophetic lamp has increased in brilliance as prophecy after prophecy has been fulfilled, but it always has been the same light, with the degree of light revealed in one age or dispensation, laying the ground work for the next period. For example, the Jewish age was a shadow of that which was to follow. The harvest message, which followed the rejection of Israel, was twofold in its accomplishments, gathering both the ripe grain and sowing seed for the Gospel crop.

When the antitypical "sacrifices" (plural) began to be offered the typical ones were no longer acceptable and when the antitypical sacrificing ends, the work for the world will begin, which will close the door of opportunity to suffer for righteousness.

Present truth is the degree of light shining at the time one is living. Now that we already are in the morning of the millennial day, with the rays of the rising "sun of righteousness" penetrating the gloom, the church of the firstborn are enjoying great light, and their eternal future depends upon how they use it.—Dan. 12:12

Present truth today includes the fall from perfection; the death penalty; the ransom; sin offering; the covenants; two salvations; natures separate and distinct; promised immortality to the bride of Christ; the second presence; times and seasons; restitution for the world, and second death for the incorrigible.

This harvest message, like the earlier one, is finding ripe wheat and also sowing seed for a new crop. In the early days of the harvest every available means of proclaiming present truth was used.

Neither the truth nor the work has changed since, but the methods have increased and the means of transportation and communication have improved to compensate for the fewer laborers.

Instead of sermons in the newspapers we have the Radio, T. V., and the recorded lecture service, carrying the same wonderful message. And the Lord continues to bless it, as is evidenced by new faces in our midst in recent months, some of whom are Israelites indeed," measured by scriptural standards. In the apostles' day those following Jesus were "doers of the Word" as well as hearers, and no less is required of us.—John 4:36

Our Invisible Helpers

William E. Roach

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

THE Scriptures are clear in pointing out the fact that there are invisible powers on every hand for the protection and assistance of the Lord's people. The Lord declares that his faithful ones are as precious to him as the apple of his eye, and that all their interests are subject to his supervision. We read in Matthew 18:10 concerning his "little ones" that "in heaven their angels do always behold the face of my Father which is in heaven."

Paul in Hebrews 1:14 says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" How do they minister, or serve us? We have no way of knowing positively. We do know that their service is not to prevent us from having trials, nor to overcome for us, but they do assist and sustain us, after we have done all we can.

These angels are invisible, yet very powerful. In II Kings 19:35, we find where one angel slew over 185,000 Assyrians in delivering God's people. We read also of the two angels that destroyed Sodom and Gomorrah. From this we see that Jesus did not submit to his enemies because he lacked the power to prevent it. When Peter drew

his sword in an effort to prevent Jesus' arrest, Jesus said to him, in Matthew 26:52, 53, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Here were some 72,000 angels waiting for the word from Jesus, to help him. Of course, Jesus did not call upon them because he knew it was his Father's will that he die.

Our text says the angel encamps around the Lord's people to deliver them. Looking back we see that some of the Lord's people were delivered in a miraculous way, and some were not. We remember that Peter was delivered from prison while James was permitted to be killed, yet, without doubt, both of these events exercised a beneficial influence upon the church then and also do now. Surely, it was not because the Lord did not love James that he permitted him to be killed. But this does help impress upon our minds that those who have put themselves in God's hands, as did James, are to accept the will of God whatsoever it may be.

We must rely on the Lord to deliver each of us in the way that will bring us the largest ultimate blessing as new creatures. We have the assurance that all things work together for good to those who love God, the called ones according to his purpose. And we apply this scripture to James as well as to Peter, and by faith we apply it to ourselves; we walk by faith and not by sight.

We should be very thankful to our Heavenly Father, and to our Lord Jesus for their loving care for us through the ministrations of these holy angels, who deliver us daily from many things, which will never be known this side of the veil.

Let us strive to be faithful until our final deliverance.

"Remember My Bonds"

F. S. Wassmann

IN CERTAIN of his epistles, Paul concentrates on the exposition of specific doctrines; but in his letter to the Colossians, he devotes himself to calling attention to "the hope which is laid up in heaven" for the saints (Col. 1:5), and to the honor which has come to the church concerning "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:26, 27

The apostle plainly indicates that the purpose of his letter is to urge the church to walk worthy of the Lord, for this, he suggests, is a wonderful hope, a glorious inheritance; and in his love and concern for the brethren he has great conflict of soul lest they lose the prize. And he closes his letter with the words, "Remember my bonds."—Col. 4:18

Paul not only urges the church on to steadfastness, but he also supplies them with instruction as to how they might attain their hope. He expresses a prayer that the church be knit together in the bonds of love, and he stresses the need for all the Lord's followers to recognize, and to share in, this essential unity of the body of Christ.

He points out that only by being thus united, and by "holding the Head," can the church hope to come "unto all riches of the full assurance of understanding," so as to be nourished and strengthened and built up, and not be beguiled away from the prize with "enticing words." (Col. 2:2, 4, 18, 19) Therefore, he says, "Above all . . . things put on love, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body."—Col. 3:14

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But, while the apostle, in so earnestly endeavoring to encourage the brethren to walk worthy, speaks in lovely language of the figurative bonds wherewith the body of Christ is knit together, and in which bonds he himself rejoiced to be a prisoner, he is using no figure of speech when he says, in the words of our text, "Remember my bonds." He is talking about literal bonds in which he was held a prisoner. He is talking about chains which were very real—the chains of iron which bound him, day and night, to the Roman soldier who was his constant guard.

Was Paul seeking sympathy, thus to remind them of his bonds? No, I think not; though Paul must at times have longed for the love of the friends, and was surely appreciative of such sympathy as he received. Or was he merely boasting of his chains? Surely not, for he knew, as few others, the vanity of boasting. "He that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth.—II Cor. 10:17-18

No, Paul was not looking for sympathy, nor was he boasting. He called attention to his bonds, not to glorify himself, but to glorify God. He called attention to his bonds as evidence of the great esteem in which he held the prize of the high calling, and of the suffering one should be willing to endure to gain that prize. He desired, by his own example as a living sacrifice, performing his reasonable service, to urge them on to faithfulness.

Paul wanted to create in their minds a living, lasting picture of those chains. He wanted them to feel them, to hear them as he moved about, to see the bruises they caused; and he wants us to know about them. For those chains symbolized an entire life of sacrifice in the service of the Lord; and his patient endurance of them bore living witness to the value he placed on the privilege of serving the Lord, the truth, and the brethren. Thus Paul fortified the instruction of his word by the example of his life, that the church throughout the age, might indeed be followers of him, as he was of Christ.

"Ready to Be Offered"

Everett Murray

"I am now ready to be offered . . . I have fought a good fight . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me at that day: and not to me only, but unto all them also that love his appearing."—

II Timothy 4:6-8

THESE profound words were a fitting climax to one of the greatest lives ever lived. We are amazed as we contemplate the transformation of Saul of Tarsus. Being a man of no mean birth, the conquest of himself was a mighty one, suffering the loss of all things that he might win Christ.

Witness his selflessness as revealed in a free translation of Philippians 1: 21-25: "Life to me is Christ, as to death, it is gain. Now if to live, means fruitful labor, I have nothing to say, as to my preference. I am strongly appealed from both sides, but if I should consult my real desire, it is for the final release and for being with Christ, for that is by far the better thing; but, on the other hand, I am assured that for your sake, and therefore I know that I shall remain with you that I may promote your advancement and your joy."

The Greek word rendered "depart" in the Authorized Version is "analousai" and means to loose or release. Paul taught the returning of the Savior at his second advent at which time the faithful would be gathered to him, and that was what he had in mind.

In summing up the import of Paul's announcement, he said that his readiness to be offered revealed his deep spiritual life, a crystallized character, resulting from faithfulness to his Master.

Fighting the good fight of faith against the world, the flesh, and the Devil was made possible through the keeping of "the faith once delivered to

the saints." And his perfect confidence in the promises was the assurance that the crown awaited him at the Lord's return.

These things were recorded for our admonition and pose many questions: Are we motivated by his example, and do we share his simple confidence? Do we recognize that the day, toward which he hoped, is here, and do we love the evidence of the Lord's presence?

Seeing that we have looked forward to these things, and now see darkness settling down upon the earth, let us ask ourselves what preparation we are making to meet the tests of this crucial hour, when everything is being shaken that can be shaken. Are we ready to be offered? Let us "look up, and lift up our heads [rejoicing] for our deliverance draweth nigh."—Luke 21:28

"Lord, to Whom Shall We Go?"

Raymond J. Krupa

IT HAS almost become a proverb to Bible Students that the last convention is the best. The reason for this is that we are seeking to draw near to the Lord, and we are growing in grace, knowledge, and love.

During the past days of the convention we have looked at various facets of God's plan. We have seen the details of his grand provisions for us and we have recognized the Shepherd's voice. But the opening of our ears to hear the good tidings, of which Christ is the center, does not close them to the various voices crying out to us.

There was a time during our Lord's ministry when other voices called to the disciples. Our Master, turning toward those most closely associated with him asked, "Will ye also go away?" Peter, speaking for the group, answered, "Lord, to whom shall we go? thou hast the words of eternal life."—John 6:68

Some follow the voice of abundance in this present life, others the voice of the approval of men, or the voice of worldly

pleasure. When we are tempted to do so, let us remember the Lord's question, "Will ye also go away?" (John 6: 67) Our reply should be, "Lord, to whom shall we go? thou hast the words of eternal life!"

Our days together during the 1958 General Convention have better prepared us to listen only to the voice of our Lord, for we have been assured that there is just one source of eternal life. As we abound in the work of the Lord, we will find great safety in the presence of the Word of God.

Now as we go to our homes, let our hearts and minds be filled as much as possible with the Holy Spirit. Let us go to the cities and villages from which we came with the message of God upon our lips telling others of the blessings we have enjoyed, the lessons we have learned, and of the magnitude of God's great plan. Let us go back with the feeling that we are not satisfied with our past faithfulness and service. Let us not permit the noble people of the world, the humanitarians, the doctors, the teachers, the statesmen to out-sacrifice the people of God. May the Spirit of God so fill us that we will be satisfied with nothing less than the complete consummation of our little all.

Greetings to the Convention

THE attendance at the General Convention this year was larger than formerly, and through the greetings sent to Bloomington there was evidence also that untold thousands of the Lord's people throughout America and other countries of the world were there in spirit. These greetings reached the convention through those who

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personally attended from various ecclesias, by letter, by telegraph, by cable, and by recorded tapes.

In this way essentially all the larger ecclesias in the United States and Canada were represented at the convention. Besides, greetings were received from many ecclesias and individuals in Great Britain; Sweden; Finland; Denmark; Germany; Holland; Switzerland; France; Italy; Austria; India, and Australia. The messages from these various places gave fresh evidence of the "blest tie that binds" the hearts of the Lord's people together in Christian love. According to the flesh we may speak different languages, but the language of the spirit is the same the world over. Through the truth, we have all heard and recognized the "voice" of the Good Shepherd, and together are following him, Space will not permit the reporting of all these greetings in full, but here are excerpts from a few. First from India:

"Here there are more than one hundred consecrated Bible Students, and by God's grace we had our thirty-eighth annual convention at Madurai, which is the second largest city in Madras state. We are extremely glad and thank God for having our fellowship with you. The free supply of The Dawn literature helps us carry on the testimony work among the English-speaking people of India.—Brother D. Barnabas, Secretary."

Here is a quotation from a message of greetings sent to Bloomington from the brethren assembled at the annual general convention of the brethren in Denmark:

"Dear Brethren: we convey our most

hearty love and greetings to our American brethren gathered in convention in Bloomington. The prophecies of the Bible must be fulfilled in every detail, therefore mankind all over the earth are distressed and filled with fear and anxiety, because the powers of the heavens and earth are being shaken. We should now more than ever before patiently endure, that ultimately we may have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—The Convention in Denmark: Brothers J. Hasselgaard, Axel Christensen, and Herman Larsen"

Greetings on tape were sent specially to Bloomington by Brother and Sister Charles Cornell, and Brother and Sister E. T. Nadal, of the Aldersbrook Ecclesia, in England. We quote briefly from these:

"The wonderful plan of God which has been revealed to us by the Holy Spirit is not only a blessing to us, but gives us a hope for all mankind in the millennial day. Our Master has come and is feeding us with present truth. We are truly beside the still waters of present truth. May your convention help you more to enter into this rest with God, and revive your faith in his precious promises."—Brother Cornell

"With the wonderful assurance of God's Word, we can rest in him; although we today are witnessing the shaking of the mountains (kingdoms) of earth as a direct result of the second presence of Christ. We are thankful for the blest tie that binds our hearts in Christian love. This tie is strengthened by the almost annual visits of American brethren over here, and the periodic trips of our brethren to your vast country."—Brother Nadal

Many will remember with joy the visit of Brother G. A. Ford, of England. Brother and Sister Ford sent their love and greetings to the convention. Brother J. H. Murray will also be remembered with joy

by the brethren in this country. He recorded a brief message to the convention, from which we quote:

"We ever rejoice and are stimulated by your continued zeal in using every means available to you for spreading abroad the true Gospel of the kingdom. We in the British Isles have abundant evidence that these loving self-sacrificing labors of yours are continuing to receive the Lord's very rich blessing. Listeners to 'Frank and Ernest' and readers of The Dawn Magazine and your other publications, are increasing to a very encouraging extent. New-comers and oldtimers very sincerely appreciate your loving efforts. Time would fail me to tell of individual listeners being linked up with local ecclesias; also the wholehearted response to the truth to the point of full consecration to God. And in all this, dear brethren, it is for us a joyous privilege to co-operate with you. God bless you all."

Special greetings were also received from the ecclesia of Greek-speaking brethren of New York, Pantel Hatgis, Secretary; the ecclesia of Berlin, Germany, and The Dawn office in Berlin, sent by Christa Kreckler. Also the Dundee, Scotland brethren sent by James Guy, who attended the convention two years ago.

Pilgrim Brother J. Y. MacAulay, and Robert Hollinger who supervises the work of The Dawn office in Winnipeg, Canada, sent their personal greetings as well as the greetings of the Winnipeg ecclesia.

Greetings by telegram were also received from the ecclesia in San Jose, California; and in various ways from individual brethren too numerous to list. To be at the convention and to hear the names of

these dear ones as their telegrams and letters were read, or as they were mentioned by those taking part in the testimony meetings, gave all of us the definite assurance that we are a part of a most wonderful fraternity of love, a family of love, the love of the family of God.

The wideness of this fellowship as it was enjoyed at Bloomington this year was also emphasized by the foreign report. This partnership in Christian love is not only reflected in the joys of present truth which today is the common heritage of the children of light in every country, but is also shared in the service of the truth and the brethren. As revealed in the report, brethren in many countries are, today, enjoying the benefits of present truth literature, including hymn books and manna books because of the self-sacrificing love and zeal of the brethren generally in America.

Without doubt the General Convention of Bible Students in Bloomington, Indiana, this year has contributed greatly to strengthen the tie of Christian love which encircles the people of God throughout the world enabling them to press on together more energetically in the narrow way, and "together" lift up the voice of truth, that, so far as possible, the people everywhere may have an opportunity to hear the blessed tidings of the kingdom.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL		
Southend	November	30
G. A. FORD		
Letchworth	October	26
E. HALTON		
Latchford ..	October	19
J. LESLIE MC KEOWN		
Belfast ..	October	19

J. H. MURRAY		
Lincoln	October	26
Letchworth	November	30
E. TERRY NADAL		
Coventry	October	26
Dewsbury	November	2
Luton		16
W. E. PAMPLING		
Liverpool	November	30
W. F. READER		
Southend	October	26
T. STRACY		
Guildford	October	26

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Atonement; Divine Healing; The Day of Judgment; Reincarnation vs. Resurrection.

SIXPENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Israel in History and Prophecy; and Christ's Thousand-Year Kingdom.

MISCELLANEOUS PUBLICATIONS

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

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

Hymns of Dawn (Cloth)—5/ each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each.

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

Hope (Consolation booklet)—1/2 a dozen.

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

The Book of Books (Cloth)—5/-

THE DAWN

98 Seel Street

Liverpool 1

Radio and TV Prospects

THE contract has been renewed for another year of broadcasting over the Mutual Radio Network, and we will continue using the radio stations in Canada which are now broadcasting the "Frank and Ernest" programs. In addition to this there are the overseas stations which carry the message every week, in English as well as in other languages. A complete schedule of all stations currently broadcasting the truth begins on the next page, including those in languages other than English.

It is gratifying to realize that in the Lord's providence the Lord is still making it possible for the truth to be disseminated in this manner. With the growing coverage of television, all radio stations have lost the large audiences they once had, and for this reason the mail response to the "Frank and Ernest" broadcasts is not as large as it was several years ago. But the coming of the fall and winter months we look for a considerable increase in the mail, and we are rejoicing in this phase of the work.

A general letter has been sent to all ecclesias outlining the plans

made thus far for the use of this medium of communication. The responses from the ecclesias have been most gratifying. The brethren are informing us which television stations serve best in their respective territories, and we are now busy communicating with these stations endeavoring to ascertain what possibility there may be that some of them may use our filmed programs without charge. We know that the managers of some stations are willing to do this, and we will give them all the opportunity to do so. We will keep the ecclesias informed as to what progress is made in their respective territories. Arrangement for the stations in New Haven and Columbus, as listed below, were made by our brethren in Chicago.

TELEVISION SCHEDULE

Buffalo, N. Y.—WCNY-TV, Channel 7, 9:45 A. M., Sundays

Columbus, Ohio—WTVN-TV, Channel 4, 10:00 A. M., Sundays

New Haven, Conn.—WNHC-TV, Channel 8, 7:00 A. M., Tuesdays and Thursdays

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Bay Minette	WBCA	1150	1:00	p.m.
Birmingham	WSGN	610	9:45	a.m.
Brewton	WBJ	1240	10:00	a.m.
Decatur	WMSL	1400	10:00	a.m.
Eufaula	WULA	1240	10:00	a.m.
Florence	WJOI	1340	6:30	a.m.
Haleyville	WJBB	1230	10:00	a.m.
Huntsville	WBHP	1230	10:00	a.m.
Montgomery	WAPX	1600	10:00	a.m.
Opelika	WJHO	1400	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.
Tuscaloosa	WTBE	1230	10:00	a.m.

ARIZONA

Flagstaff	KVNA	690	11:30	a.m.
Globe	KIKO		8:45	a.m.
Phoenix	KOOL	960	8:45	a.m.
Prescott	KYCA	1490	8:45	a.m.
Yuma	KYUM	560	8:45	a.m.

ARKANSAS

Camden	KAMD	1450	10:00	a.m.
Fayetteville	KFAY	1250	10:00	a.m.
Fort Smnth	KTCS	1410	10:00	a.m.
Helena	KFFA	1360	10:00	a.m.
Jonesboro	KBTM	1230	10:00	a.m.
Magnolia	KVMA	630	12:15	p.m.
Pine Bluff	KOTN	1490	10:00	a.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Calexico	KICO	1490	9:45	p.m.
Chico	KPAY	1060	10:30	a.m.
Los Angeles	KHJ	930	10:30	a.m.
Marysville	KMYC	1410	10:30	a.m.
Merced	KYOS	1480	11:45	a.m.
Paso Robles	KPRL	1230	10:30	a.m.
Redding	KRDG	1230	10:30	a.m.
Sacramento	KGNS	1380	8:15	a.m.
Salinas-Monterey	KSBW	1380	10:30	a.m.
San Bernardino	KITO	1290	10:30	a.m.
San Diego	KGB	1360	10:30	a.m.
San Francisco	KFRC	610	10:30	a.m.
San Luis Obispo	KVEC	920	10:30	a.m.

Santa Barbara	KTMC	1490	10:30	a.m.
Stockton	KWG	1230	12:00	noon
Tulare-Visalia	KCOK	1270	10:30	a.m.
Ventura	KVEN	1450	10:00	a.m.

COLORADO

Alamosa	KGIW	1450	10:00	a.m.
Canon City	KRLW	1440	10:00	a.m.
Colorado Springs	KAFA	1460	10:00	a.m.
Denver	KDEN	1340	7:45	a.m.
Greely	KYOU	1310	10:00	a.m.
La Junta	KBNZ	1400	10:00	a.m.
Lamar	KLMR	920	10:00	a.m.
Pueblo	KGHF	1350	10:00	a.m.
Salida	KVRH	1340	10:00	a.m.
Trinidad	KCRT	1240	10:00	a.m.

CONNECTICUT

Hartford	WPOP	1410	11:00	a.m.
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DISTRICT OF COLUMBIA

Washington	WGMS	570	6:30	p.m.
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FLORIDA

Key West	WKWF	1600	11:00	a.m.
Lake City	WDSR	1340	12:15	p.m.
Lakeland	WONN	1230	12:15	p.m.
Marianna	WTYS	1340	11:00	a.m.
Melbourne	WMMB	1240	12:15	p.m.
New Smyrna Beach	WSBB	1230	11:00	a.m.
West Palm Beach	WIRK	1340	12:15	p.m.
Winter Haven	WSIR	1490	2:15	p.m.

GEORGIA

Atlanta	WYZE	1480	10:45	a.m.
Augusta	WBBQ	1340	11:00	a.m.
Cartersville	WBHF	1450	12:45	p.m.
Dalton	WBLJ	1230	12:15	p.m.
Griffin	WKEU	1450	11:00	a.m.
Savannah	WCCP	1450	11:00	a.m.

IDAHO

Boise	KGEM	1140	7:45	a.m.
Idaho Falls	KIFI	1400	10:30	a.m.
Pocatello	KWIK	1240	10:00	a.m.
Twin Falls	KLIX	1310	10:00	a.m.

BROADCAST SCHEDULE

ILLINOIS

Chicago WLS 890 12:05 noon

INDIANA

Bedford WBIW 1340 10:00 a.m.
Lafayette WASK 1450 10:00 a.m.
Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
Des Moines KWDM 1150 10:00 a.m.

KANSAS

Topeka KTOP 1490 10:00 a.m.

KENTUCKY

Bowling Green WLBJ 1410 10:00 a.m.
Danville WHIR 1230 10:00 a.m.
Frankfort WFKY 1490 10:00 a.m.
Richmond WEKY 1340 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.
Winchester WWKY 1380 10:30 a.m.

LOUISIANA

Eunice KEUN 1490 10:00 a.m.
Lafayette KLFY 1420 10:00 a.m.
Lake Charles KAOK 1400 10:00 a.m.
Monroe KLIC 1230 10:00 a.m.

MAINE

Augusta WFAU 1340 11:00 a.m.
Bangor WABI 910 1:00 p.m.
Houlton WABM 1340 11:00 a.m.
Presque Isle WAGM 1450 11:00 a.m.

MASSACHUSETTS

Boston WNAC 680 12:15 p.m.
Springfield WMAS 1450 1:15 p.m.

MICHIGAN

Detroit CKLW 800 1:00 p.m.
Grand Rapids WLAV 1340 11:00 a.m.
Marquette WDMJ 1320 6:00 p.m.
Saginaw WSWG 790 10:00 a.m.

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Bemidji KBUN 1450 10:00 a.m.
Fergus Falls KGDE 1250 9:00 a.m.
Minneapolis WISK 1590 11:45 p.m.
Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Brookhaven WJMB 1340 10:00 a.m.
Jackson WRBC 620 10:00 a.m.
Natchez WNAT 1450 10:00 a.m.
Vicksburg WQBC 1420 10:00 a.m.
Yazoo City WAZF 1230 10:00 a.m.

MISSOURI

Hannibal KHMO 1070 10:00 a.m.
Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1420 10:00 a.m.
Kansas City KCMO 810 9:30 a.m.
Mexico KXEO 1340 6:00 p.m.
St. Louis KXOK 630 9:00 a.m.

MONTANA

Billings KBYM 1240 10:00 a.m.
Butte KOPR 550 10:00 a.m.
Great Falls KMON 560 10:00 a.m.
Helena KCAP 1340 10:00 a.m.
Livingston KPRK 1340 10:00 a.m.
Miles City KATL 1340 10:00 a.m.

WEEKLY PRAYER MEETING TEXTS

OCTOBER 2—"Forgetting those things which are behind."—Philippians 3:13 (Z. '04-23 Hymn 58)

OCTOBER 9—"Why are ye fearful, O ye of little faith?"—Matthew 8:26 (Z. '04-60 Hymn 294)

OCTOBER 16—"He maketh the storm

a calm."—Psalm 107:29 (Z. '04-60 Hymn Appendix R)

OCTOBER 23—"Whosoever will be chief among you, let him be your servant."—Matthew 20:27 (Z. '04-140 Hymn 277)

OCTOBER 30—"No man can serve two masters."—Matthew 6:24 (Z. '01-61 Hymn 266)

THE DAWN

NEBRASKA

Scottsbluff KNEB 960 10:00 a.m.

NEVADA

Elko KELK 1240 10:00 a.m.
Las Vegas KORK 1340 10:00 a.m.

NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.
Artesia KSVP 990 10:35 a.m.
Hobbs KWEW 1490 9:00 a.m.
Roswell KGFL 1400 9:00 a.m.

NEW YORK

Albany WOKO 1460 12:05 noon
Malone WICY 1490 11:00 a.m.
New York WOR 710 10:30 a.m.
Niagra Falls WHUD 1270 11:30 a.m.
Ogdensburg WSLB 1400 12:15 p.m.
Plattsburg WIRY 1340 11:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Belmont WCGC 1270 12:30 p.m.
Elizabeth City WCNC 1240 3:00 p.m.
Greensboro WGBG 1400 10:00 a.m.
Leaksville WLOE 1490 11:00 a.m.
Lenior WJRI 1340 11:00 a.m.
Lumberton WTSB 1340 12:00 noon
Mt. Airy WSYD 1240 12:15 p.m.

NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.
 Fargo-Moorhead KVOX 1340 10:00 a.m.
Jamestown KEYJ 1400 10:00 a.m.
Minot KLPM 1390 10:00 a.m.
Valley City KOVC 1490 10:00 a.m.

OHIO

Athens WATH 970 10:45 a.m.
Ironton WIRO 1230 11:00 a.m.
Marietta WMOA 1490 12:45 p.m.
Worthington WRFD 880 10:30 a.m.

OKLAHOMA

Bartlesville KWON 1400 10:00 a.m.
Duncan KRHD 1350 10:00 a.m.
Ponca City WBBZ 1230 10:00 a.m.

OREGON

Albany KWIL 790 10:30 a.m.
Ashland KWIN 1400 10:30 a.m.
Astoria KAST 1280 10:30 a.m.
Bend KBND 1110 10:30 a.m.
Coos Bay KOOS 1280 10:30 a.m.
Eugene KORE 1450 10:30 a.m.
Grants Pass KUIN 1340 10:30 a.m.
Klamath Falls KFJI 1240 9:45 a.m.
Portland KPOJ 1330 10:30 a.m.
Roseburg KRXL 1240 10:30 a.m.
Salem KSLM 1390 10:30 a.m.
The Dalles KODL 1230 9:15 a.m.

Hear

"FRANK AND ERNEST"

ON THE TOPIC

"WHAT IS DEATH?"

WOR SUNDAY, OCTOBER 19
710 kc. 10:30 A. M.

Just what happens to a person when the heart stops beating? Is he more alive than ever? The Bible likens death to a long sleep. What does this mean? Send for a free copy of the book, "Hope Beyond the Grave." Address:

"FRANK AND ERNEST"

Box 60, Dept. N General Post Office
NEW YORK, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. The outline is designed for two inches in one column.

NOVEMBER SPECIAL TOPIC: The "Frank and Ernest" topic for the third Sunday of November will be, "The Bible Hell." Millions still believe in eternal torment. Other millions wonder about it. This is a timely topic, and should be widely advertised. Circulars for this will be supplied free. Estimate your needs, and order early. We will be glad to send as many as you can distribute.

BROADCAST SCHEDULE

PENNSYLVANIA

Lock Haven WBPZ 1230 11:00 a.m.
 Mc Keesport WMCK 1360 1:00 p.m.
 St. Mary's WKBI 1400 11:00 a.m.
 Washington WJPA 1450 11:00 a.m.
 Wellesboro WNBT 1490 11:00 a.m.
 Wilkes-Barre WBAX 1240 12:45 p.m.
 Tyrone-Altoona WTRN 1290 11:00 a.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
 Bennettsville WBSC 1550 11:00 a.m.
 Charleston WHAN 1340 12:15 p.m.
 Conway WLAT 1490 11:00 a.m.
 Georgetown WGTM 1400 11:00 a.m.
 Hartsville WHSC 1450 11:00 a.m.
 Rock Hill WRHI 1340 3:15 p.m.

TENNESSEE

Athens WLAR 1450 11:45 a.m.
 Columbia WKRM 1340 10:00 a.m.
 Fayetteville WEKR 1240 10:00 a.m.
 Knoxville WGNK 1340 12:15 p.m.
 McMinnville WMMT 1230 10:00 a.m.
 Memphis WHBQ 560 10:00 a.m.
 Morristown WCRK 1450 10:30 p.m.
 Nashville WNAH 1360 10:45 a.m.

TEXAS

Abilene KWKC 1340 10:00 a.m.
 Amarillo KAMQ 1010 10:00 a.m.
 Bay City KIOX 1270 10:00 a.m.
 Borger KHUZ 1490 10:00 a.m.
 Fredericksburg KNAF 1340 10:00 a.m.
 Lampasas KCYL 1450 12:45 p.m.
 Livingston KTET 1220 8:45 a.m.
 Lubbock KDAV 580 10:30 a.m.
 Lufkin KTRF 1420 9:45 a.m.
 McCamey KCMR 1450 10:00 a.m.
 Monahans KVKM 1340 10:00 a.m.
 Pampo KPDN 1340 10:00 a.m.
 Perryton KEYE 1400 10:00 a.m.
 Port Arthur KPAC 1250 10:00 a.m.
 San Antonio KMAC 910 9:45 a.m.
 Sherman-Dennison KRRV 910 10:00 a.m.
 Truth or Consequences KCHS 1400 10:00 a.m.
 Waco KWTX 1230 10:00 a.m.

UTAH

Logan KVNU 610 10:00 a.m.
 Moab KURA 1450 10:00 a.m.
 Ogden KLO 1430 10:00 a.m.
 Price KOAL 1230 10:00 a.m.

Provo KOVO 960 10:00 a.m.
 Richfield KSVC 980 10:00 a.m.
 Salt Lake City KALL 910 10:00 a.m.
 Vernal KVEL 1340 10:00 a.m.

VERMONT

Rutland WYSB 1380 11:00 a.m.

VIRGINIA

Front Royal WFTR 1450 11:00 a.m.
 Richmond WRNL 910 9:45 a.m.
 Waynesboro WAYB 1490 12:00 noon

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
 Centralia KELA 1470 10:30 a.m.
 Longview KWLK 1400 10:30 a.m.
 Olympia KGY 1240 10:30 a.m.
 Seattle KNBX 1050 1:15 p.m.
 Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Bluefield WKOY 1240 12:15 p.m.
 Logan WLOG 1230 10:00 a.m.
 Huntington WPLH 1470 11:00 a.m.
 Welch WMCD 1340 11:00 a.m.
 Williamson WBTH 1400 11:00 a.m.

WISCONSIN

Beloit WGEZ 1490 10:00 a.m.
 Eau Claire WBIZ 1400 10:00 a.m.
 Fond du Lac KFIZ 1450 10:00 a.m.
 Janesville WCLO 1230 10:00 a.m.
 Madison WISC 1480 10:00 a.m.
 Manitowac WOMT 1240 10:00 a.m.
 Reedsburg WRDB 1400 10:00 a.m.

WYOMING

Casper KVOC 1230 10:00 a.m.
 Cheyenne KVWO 1370 8:00 a.m.
 Lander KOVE 1230 10:00 a.m.
 Laramie KOWB 1340 10:00 a.m.
 Powell KPOW 1260 10:00 a.m.
 Rawlins KRAL 1240 10:00 a.m.
 Rock Springs KQRS 1360 10:00 a.m.
 Sheridan KWYO 1410 12:15 p.m.

CANADA

Calgary, Alta. CKXL 1140 10:45 a.m.
 Hamilton, Ont. CHML 900 9:45 a.m.
 Prince Albert, Sask. CKBI 900 10:30 a.m.
 St. John's Nfld. VOXM 590 10:30 a.m.
 Vancouver, B. C. CJOR 600 9:00 a.m.

(FOREIGN STATIONS: see page 1.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Portland, Ore.	Sept. 29-Oct. 1
The Dalles, Ore.	October 2, 3
Onalaska, Wash.	5
Tacoma, Wash.	6
Bremerton, Wash.	7
Shelton, Wash.	8
Seattle, Wash.	9, 31
Victoria, B. C. Can.	12-14
Duncan, B. C. Can.	15-19
Nanaimo, B. C. Can.	20
Vancouver, B. C. Can.	21, 22, 26
Langley Prairie, B. C. Can.	23, 24
New Westminster, B. C. Can.	27, 28
Bellingham-Lynden, Wash.	29
Burlington, Wash.	30

FRED A. BRIGHT

Allentown, Pa.	October 5
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J. BURTON BROWN

Riverside-Ontario, Calif.	October 19
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EUGENE BURNS

Paterson, N. J.	October 26
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BERTRAM COOPER

Stockton, Calif.	October 4
Sacramento, Calif.	5

ORLANDO D. DEIFER

Pottstown, Pa.	October 12
Reading, Pa.	19

THOMAS C. FAY

Ventura, Calif.	October 12
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IRVING C. FOSS

Baltimore, Md.	October 1
Charlotte, N. C.	3
St. Louis, Mo.	12
Kansas City, Mo.	15
Denver, Colo.	19

EARL L. FOWLER

Fresno, Calif.	October 12
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RALPH GAUNT

Detroit, Mich.	October 26
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JOHN G. HULL, JR.

Bakersfield, Calif. (YWCA)	October 5
Tehachapi, Calif.	5

PETER KOLLIMAN

Baltimore-Philadelphia, Pa.	October 5
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GEORGE M. JEUCK

New Brunswick, N. J.	October 5
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GEORGE O. JEUCK

Lakeland, Fla.	October 12
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EDMUND M. JEZUIT

Gary, Ind.	October 19
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ARTHUR H. KRUMPOLT

Catawissa-Quakake, Pa. ..	October 26
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LUDLOW P. LOOMIS

Hazleton, Pa.	October 19
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EDWARD G. LORENZ

Hemet, Calif.	October 12
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JOHN Y. MAC AULAY

Champaign, Ill.	October 1
Mattoon, Ill.	2
St. Louis, Mo.	4, 5
Ziegler, Ill.	7
West Frankfort, Ill.	8
Anna, Ill.	9
Madisonville, Ky.	10
Dawson Springs, Ky.	12
Nashville, Tenn.	13, 14
Knoxville, Tenn.	15, 16
Hendersonville, N. C.	17, 19
Charlotte, N. C.	20, 21
Granite Falls, N. C.	22, 23
Greensboro, N. C.	26

SPEAKERS' APPOINTMENTS

Roanoke,	27
Blue Ridge, N. C.	28
Lynchburg, Va.	29
Richmond, Va.	30

ADAM MISKAWITZ

Minneapolis, Minn.	October	12
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MARTIN C. MITCHELL

Providence, R. I.	October	26
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WILLIAM E. PAMPLING

Buffalo, N. Y.	October	4, 5
Boston, Mass.		11, 12
New Bedford, Mass.		13
Worcester, Mass.		14
North Brookfield, Mass.		15
Agawam, Mass.		16
Hartford, Conn.		17
New London, Conn.		19
Waterbury, Conn.		20
New Haven, Conn.		21
New Brunswick, N. J.		24
New York, N. Y.	3 p.m.)	26
Rutherford, N. J.	(8 p.m.)	26

HARRY PASSIOS

Cleveland, Ohio	September	21
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G. R. POLLOCK

Hemet, Calif.	October	5
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RAYMOND RAWSON

Saginaw, Mich.	October	5
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NORMAN F. RICE

Santa Ana, Calif.	October	26
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BERT ROSE

Saginaw, Mich.	October	19
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W. W. RYBA

Toledo, Ohio	October	12
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ALBERT SHEPPELBAUM

La Salle, Ill.	October	5
Milwaukee, Wis.		12

C. A. SUNDBOM

Topeka, Kans.	September	30
St. Joseph, Mo.	October	1
Kansas City, Mo.		2
St. Louis, Mo.		4, 5
Indianapolis, Ind.		6
Muncie, Ind.		7
Cleveland, Ohio		19
Warren, Ohio		20
Jackson, Mich.	November	2

AUGUST SWANSON

Whittier, Calif.	October	5
San Diego, Calif.		12

FELIX S. WASSMANN

Wilmington-Seafood, Del. ..	October	12
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W. N. WOODWORTH

Chicago, Ill.	October	1
Gary, Ind.		3
St. Louis, Mo.		4, 5
Boston, Mass.		11, 12
New London, Conn.		19
Detroit, Mich.		26
Pottstown, Pa.	November	2

CHRISTIAN W. ZAHNOW

Onalaska, Wash.	October	1
Portland, Ore.		2-5
Salem, Ore.		6-9
Albany, Ore.		10
Grants Pass, Ore.		12
Medford, Ore.		13, 14
Chico, Calif.		15, 16
Sacramento, Calif.		17, 19
Antioch, Calif.		20, 21
Oakland, Calif.		22
San Jose, Calif.		23
San Francisco, Calif.		24, 26
Stockton, Calif.		27, 28
Sonora, Calif.		29
Fresno, Calif.		30, 31

LOUIS ZBIK

Adrian, Mich.	October	12
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CONVENTIONS

DENVER, COLORADO, September 27, 28—Auditorium in the Farmers' Union Building, East 16th Avenue and Sherman Street. Mrs. Earl C. Webster, 3655 Eliot Street, Denver 11. Speakers: Brothers Emile Herrscher; G. R. Pollock; C. A. Sundbom; and Bertram Cooper.

MUNCIE, INDIANA, September 27, 28—Saturday evening service at 403 Riverside Avenue. Sunday sessions will be held in the Middle Club Room of the YWCA, 310 East Charles Street. Mrs. J. H. Atkinson, 403 Riverside Avenue. Speakers: Brothers J. Y. MacAulay; and W. N. Woodworth.

BUFFALO, NEW YORK, October 4, 5—Buffalo Lodge Temple, 212 Cazanovia Street. Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, New York. Speakers: Brothers A. H. Krumpolt; R. J. Krupa; D. J. Morehouse; W. E. Pamplung; and E. K. Penrose.

GRAND RAPIDS, MICHIGAN, October 4, 5—The Pantlind Hotel, 177 Monroe Ave., N. W. Mrs. Bernard J. Fuerst, 804 Conger Street, N. E.

ST LOUIS, MISSOURI, October 4, 5—Northside YMCA, 3100 North Grand Boulevard. Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14. Speakers: Brothers Julius Bednarz; Edmund Jezuit; J. Y. MacAulay; Arthur B. Newell; John T. Read; C. A. Sundbom; W. N. Woodworth; and E. G. Wylam.

BOSTON, MASSACHUSETTS, October 11, 12—Arlington Street Chapel, 355 Boylston Street. On Sunday, services to be held in the Sheraton Plaza Hotel, Copley Square. Miss Helena Buravich, 130 Circuit Road, Medford 55. Speakers: Brothers W. E. Pamplung and W. N. Woodworth.

SAN LUIS OBISPO, CALIFORNIA, October 11, 12—Grange Hall, South Broad Street. Mrs. Russell H. Blair, 351 Ramona Drive, San Luis Obispo.

VICTORIA, B. C. CANADA, October 11, 12—Holyroad House, McBride Avenue. For accommodations, write to Mrs. George Cooper, 2516 Shelbourne Street, Victoria.

COLUMBUS, OHIO, October 12—Women's Benefit Association, 53 East Gay Street. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, October 12—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, October 12—Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

LONDON, ONTARIO, CANADA, October 18, 19—YMCA, 433 Wellington Street. Mr. Clayton A. Campell, R. R. 8, London.

CLEVELAND, OHIO, October 19—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21. Speaker: Brother C. A. Sundbom.

NEW LONDON, CONNECTICUT, October 19—Union Hall, on Union Street. Mrs. Joseph Panucci, 61 Ledyard Street, Groton. Speakers: Brothers Levi Jacobs; C. Stuart Livermore; W. E. Pamplung; and W. N. Woodworth.

SALEM, OREGON, October 19—2339 State Street. Mrs. Jerry Andrus, 3745 June Avenue.

CHICAGO, ILLINOIS, October 26—912 N. La Salle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue.

DETROIT, MICHIGAN, October 26—Macca-bees Building, Woodward Avenue at Putnam. Mr. Daniel Kaziak, 20171 Binder Avenue.

MILWAUKEE, WISCONSIN, November 1, 2—YWCA Building, 610 N. Jackson Street. (Across street from U. S. Post Office.) Mrs. E. Conrad, 7135 West Cold Spring Road, Milwaukee 19, Wisconsin.

POTTSTOWN, PENNSYLVANIA, November 2—I. O. O. F. Building (Basement Room) 260 King Street. Mrs. W. S. Geisinger, 835 N. Hanover Street.

NEW HAVEN, CONNECTICUT, November 9.

ONTARIO, CALIFORNIA, November 16—Ontario Women's Club, 738 North Euclid Avenue. Mrs. A. B. Dickey, 1228 North Third Avenue, Upland, California

MIAMI, FLORIDA, November 23.

ORLANDO, FLORIDA, November 30.

BIBLE PROPHECY BOOKLETS

- Israel in History and Prophecy—64 pages, 10 cents.
 Christ's Thousand-Year Kingdom—64 pages 10 cents.
 Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Daily Heavenly Manna—cloth, \$1.00.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.

DOCTRINAL BOOKLETS

- Reincarnation vs. Resurrection—32 pages, 5 cents.
 Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
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 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
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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.—1 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; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 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