

The DAWN

*"In quietness
and in
confidence
shall be your
strength..."
Isaiah 30:15*



A HERALD OF CHRIST'S PRESENCE

AUGUST 1950

GENERAL CONVENTION

Bowling Green, August 12-19

THIS is the month for the 1950 General Convention, which is to be held at the State University, Bowling Green, Ohio. If you act at once, there is still time to secure advance reservations by writing to the convention secretary, Mr. Ray Krupa, 8191 Wisner, Detroit, Michigan. The rate for both room and meals is only \$15.00 for the entire week; or \$3.00 a day if you cannot stay the full week. It will be slightly more if you wish to room alone.

There will be ample room for all who attend, hence, if you decide the last minute to enjoy this season of spiritual refreshment, and have not written for a reservation, go anyway, for you will be taken care of. You will find the room committee in the Administration Building of the University.

The convention begins Saturday afternoon, the 12th. Sunday morning there will be an address of welcome by the university president. Thursday there will be an immersion service; Friday evening a public witness. Every day will be rich with blessings, so if you have not yet decided, make up your mind now to go to the Bowling Green Convention.

"I was glad when they said unto me, Let us go into the house of the Lord."—Psalm 122:1



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Vol. XIX AUGUST 1950 No. 8

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

CANADIAN BRANCH: 442 Sherbourne Street, Toronto 5, Ontario.

BRITISH BRANCH: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

GREEK BRANCH: Ha Charavgi (The Dawn), Agion Theodoron 4, Athens.

DANISH BRANCH: Dagtry Forlaget, Hyldebaervej 13, Copenhagen F.

SWEDISH BRANCH: Dagningen, Kristianstad.

SUBSCRIPTION RATE: United States and Canada, \$1.00 a year; Great Britain and Australia, five shillings. Remit by check, money order, bank draft, or registered mail; from foreign countries—money orders only.

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CONTENTS

HIGHLIGHTS OF DAWN

Christian Ethics Not Enough	2
Church Union in Canada	7

BIBLE STUDY

Elijah, a Courageous Prophet . . .	12
Ezra, Interpreter of God's Law . .	14
John, Preacher of Repentance . . .	16
Mary, the Mother of Jesus	18
Prayer of the Consecrated—Poem .	20
Flames in Hell	21
Genesis Study—	
Jacob Blesses His Sons	22
Jacob's Burial and Joseph's Death	26

CHRISTIAN LIFE AND DOCTRINE

"In Quietness and in Confidence" .	28
Loyalty	39
Weekly Prayer Meeting Texts . . .	39
"Songs in the Night"	40

YOUR QUESTIONS ANSWERED

Justification	49
The Word of God	50
Reincarnation	50
Room for All	51

TALKING THINGS OVER

The Network Broadcasts	53
Encouraging Letters	55
The "Reprint" Book Appreciated .	58

THE BRITISH SECTION

Our Strength and Sang	59
"The Lord Is My . . . Song"	59
"My Salvation"	60

SPEAKERS' APPOINTMENTS

Great Britain	61
United States	62

CONVENTIONS

Great Britain	61
United States	64

RADIO PROGRAMS

Schedules of Broadcasts	32
(Continued on)	27

Christian Ethics Not Enough

WHAT is wrong with the world? Why are the nations in such a hopeless muddle? Why are countless millions so afraid of the nefarious power of communist dictatorship? Why are the people lovers of pleasure—sinful selfish pleasure—more than lovers of God? Why is civilization falling apart with no hope in sight of a better world to come? The British author, Fredrick A. Voigt, himself a member of the Church of England, but writing in the British Roman Catholic Magazine, *The Month*, says that the illnesses of the times are due to the fact that the Protestant world has adopted what he described as:

“Religion without God; Christianity without Christ; Christ without Antichrist; heaven without hell; works without faith; a God of love but not of wrath; a church that can bless but cannot curse. We believe that God, almighty and incarnate, is but a benevolent Spirit; that Satan does not exist; that Christ was the Author of the ethical code, but not the Godhead crucified. We profess to believe that he existed, for agnosticism is no longer the fashion. We believe that the Gospels must conform with our time and not our time with the Gospels. . . . All articles of our creed can be summed up in one phrase: ‘the Christian ethic.’ The Christian ethic is the Antichrist of the Western world. It is the most insidious and formidable corruption that ever afflicted that world.”

This is a remarkable statement, which in many respects is true, but from the standpoint of what the writer has in mind is as “antichrist” in its entirety as the writer claims for what he describes as the “Christian ethic.” But let us examine it from standpoint of its face value. It is true that throughout the Protestant world, the moral code, or what Mr. Voigt describes as the Christian ethic, has taken the place of doctrine and dogma. The creed of modernism is that it doesn’t make any difference what we believe as long as we live right. Barring a little stretching here and there to make it conform to the liberalism of conduct which is so prevalent in the world’s social structure today, modernists profess to accept the

moral and ethical teachings of Christ. But they do not accept the Bible with respect to the great doctrines of the divine plan, such as the resurrection, the judgment day, the second coming of Christ, and his thousand-year reign.

True, there are exceptions to this. There are small groups of professing Christians who have not been brought under the spell of modernism. For the most part however these hold tenaciously, not to the true doctrines of the Bible, but to those dogmas which were formulated in the Dark Ages, such as eternal torture for the wicked; the literal destruction of the earth at Christ's second coming, and in a very literal sense the "wrath" of God against all who do not agree with them. Although these do realize that there is much more to Christianity than ethical teachings, their misconceptions of the plan of God hinder them from knowing him as otherwise they might.

But there is a still smaller minority who have not succumbed to the modernistic and liberal viewpoint described by Mr. Voigt as the "Christian ethic." These continue to rejoice in the simple and understandable teachings of the Word of God pertaining to the divine plan for the blessing of all the families of the earth. They not only believe the promises of God which give assurance of the second coming of Christ to establish the messianic kingdom of peace, but they accept the testimony of the prophecies which describe the peculiar characteristics of our day, and recognize it to be the time of Christ's second presence, and that he is here destroying Satan's world preparatory to blessing all the families of the earth through the administrative agencies of his kingdom. Those who are truly rejoicing in this understanding of the Bible are not saying that what they believe is unimportant.

Thus we find that while Mr. Voigt has made a good effort to point out the erroneous position of modern liberalism, the unfortunate part of it is that he recommends that which is equally injurious to take its place. For example, when he charges modernism with having "religion without God," and "Christianity without Christ," he is of course speaking of the Catholic God and the Catholic Christ, or perchance the Episcopal God and the Episcopal Christ. In either case he would substitute for liberalism a God of torment—not the loving and true God of the Bible. He would substitute the erroneous idea of a Christ which in reality is God, the third part of an unscriptural trinity.

Mr. Voigt speaks of Christ without Antichrist; but fails to realize that the very system of religion for which he is arguing is in fact the great Antichrist pointed out in the Word of God—the system that united with the state and thereby attempted to establish the kingdom of Christ contrary to the teachings of Christ and contrary to the divine plan for the return of Christ and his thousand-year reign at that time.

Mr. Voigt laments further that modernism has a heaven but not a hell. This is a misleading statement when viewed in the light of God's Word. In Mr. Voigt's mind it means that for all believers who are loyal to the church there awaits a heavenly reward, and that all others, as stated by the poet Whittier in describing the Dark-age view, "are doomed to eternal torture, and held in the way thereto." This viewpoint is wholly unscriptural. The Bible does make it plain that there is a just punishment for all wilful sinners against God's laws, but that punishment is death, not eternal torment. Eternal life and eternal death are the alternatives set forth in the Bible.

For members of the true church of Christ—that is, those whom the Lord accepts as his own because of their individual faithfulness to him, and not because they belong to some particular denomination—eternal life on the divine, spiritual plane, is promised. They are to be with Christ, and will live and reign with him. For all others the opportunity will be offered, during the thousand years of Christ's reign, to live on the earth forever as human beings. God created the earth for man, and according to the Bible he created man for the earth; and when the divine purpose in creating man is complete the entire human race, restored from death, will have the privilege of living here throughout eternity.

We can sympathize with Mr. Voigt in his lament that modernism has made such inroads among the adherents of denominational churches. But one of the reasons for this is the revolt against the God-dishonoring creeds of the Dark Ages. For this reason, it is unlikely that the trend away from creedal theology will be halted. As a matter of fact, this may well be the first step toward an understanding of the true God of the Bible and of his loving plan for the blessing of all the families of the earth. One must lose faith in his false gods before he can believe in the true God and appreciate his loving designs for his creatures.

The God whom we worship is represented by the things which we believe concerning him; and when one realizes that what he expected of his "god" is not working out, then he loses faith and is bewildered. Those who have believed that God wanted them to convert the world, for example, must now know that something is wrong. Not realizing that the fault was in their mistaken viewpoint of God's will for his people they are confused. This does not mean that they are "lost" and will be tortured forever. It simply means that they are approaching the point in their experience when they will be ready and glad to accept the truth of the Bible with respect to the divine plan for men and nations—the divine plan of salvation centered in the redemptive work of Christ, and to be consummated during the thousand years of Christ's reign. As an example of the bewilderment in which the modernist world finds itself today, note the following from an editorial appearing in *The Christian Century*:

"If man's necessity is God's opportunity, then the hour seems to have arrived for a historic display of divine initiative. Whether or when this takes place is of course not for us to determine. But we can contribute something by refusing any longer to pretend that we know the answer, by acknowledging humbly that we are in great trouble, by falling back on the Eternal in penitence and hope. We can contribute something more by joining in simple faith with others in like need to gain a wisdom not our own by pooling our admitted ignorance, by drawing upon the divine power which is made perfect only to those who are utterly convinced of their individual and collective weakness."

The Christian Century editor who wrote this expression of admitted ignorance concerning God and the divine plan is a modernist. He gave up his belief in the god of the Dark Ages. To him the idea that if there is no place of torment there can be no heaven, became properly repulsive. He denounced the idea that the Roman Catholic Church, or any other humanly constituted religious organization has the sanction of the Creator to exercise authoritarian control over the consciences of men.

Rejecting these dogmas of the nominal church he sought refuge in what Mr. Voigt designates the Antichrist of "Christian ethics." He doubtless reasoned that what was wrong with the churches, causing their failure to conquer the world, were their grotesque and conflicting creeds. He joined with millions of others in an effort to "convert" the world through the power of moral ethics.

He doubtless believed that if the moral teaching of Christ, the great precepts of the Master's Sermon on the Mount, could be brought to bear upon society through the channels of government and otherwise, we would have peace on earth and good will among men; and thus would the kingdom of God become a reality.

But now he knows better. Now he knows that more than the moral and ethical teachings of Jesus are needed to reform the world and cause the nations to love rather than hate one another. Vaguely he realizes that the only solution is divine intervention, but the only authority he can summon in support of his weak conviction is the old adage that man's extremity is God's opportunity. Realizing how great is man's extremity today, he reasons that there may be a possibility that God will do something about it.

Thus through trial and failure the modernists are gradually being prepared to accept the real truth of the Word of God; namely, that there will be divine intervention, that this intervention will be manifested through the establishment of the messianic kingdom. True, probably the vast majority will not recognize this until the kingdom agencies are in actual operation, and the foretold blessings of God are flowing out to the people. But then they will be glad that divine power did intervene. They will be happier than ever to realize that the creeds of the Dark Ages did not represent the true God of the Bible, but they will also rejoice that the divine plan for the people embraces more than merely ethical teachings, that in addition, the opportunity will be given for all the families of the earth to accept the provision of life everlasting made for them through the shed blood of Jesus Christ; and that by accepting this provision and obeying the laws of the kingdom, they will live forever.

They will then learn that the will of God is indeed to be the supreme law of life; also that the divine will is not expressed through the Roman Church, nor through any other of the present denominational organizations of men, but through the divine Christ—Jesus, and associated with him, his faithful followers, who then shall have been raised from the dead and glorified with him as the spiritual rulers in the new world. Thus will God solve the problems of an unbelieving world, and it is our privilege now to tell the whole world these blessed tidings.

Church Union in Canada

TWENTY-FIVE years ago, on June 10, the United Church of Canada officially came into being. It was a union of Presbyterians, Methodists, and Congregationalists. At that time a magazine in Great Britain, *The British Weekly* observed that it was the "most important step in the history of Christendom for many centuries." In an article appearing recently in *The Christian Century*, Mr. R. C. Chalmers explains and I quote, that "the call of God that brought the United Church of Canada into being twenty-five years ago—namely, to fulfil our Lord's prayer 'that they all may be one . . . that the world may believe that Thou hast sent Me'—is still an urgent one. Man must believe if he is to be saved."

It is probably safe to say that practically all the efforts being made throughout the world today to unite denominational churches have as their motive the hope that by the strength of numbers, influence, and finances which should result from union, the world can be impressed sufficiently to stem the rising tide of unbelief, and eventually to induce all to become believers. Since, therefore, the forming of the United Church of Canada was so important a step along the road of union, it is both interesting and revealing to observe just what has resulted from twenty-five years of effort through this pooling of the resources of three major denominations. Mr. Chalmers' article gives us a fair appraisal of results. On the matter of increasing membership, he writes:

"We have grown with the years until at the close of 1949 our membership stood at 806,167. However, we are not increasing as rapidly as the Canadian population. Among French Canadians, who have a high birth rate, we are making little advance. We are winning a relatively small number of non-Anglo-Saxons. We are not reaching the economically less favored group in a manner that is commensurate with our responsibility. The danger facing the United Church is that of becoming a middle class communion."

"We are not increasing as rapidly as the Canadian population"—this frank admission of failure should awaken the officials of the United Church of Canada to a realization of the fact that there is something radically wrong with their understanding of the Lord's purpose for this age. And what is true of the efforts of the United Church of Canada is true of all churches, and in every country. The stark fact is that the population of the earth, even in professed

Christian countries, is increasing faster than total church membership.

Professedly, as Mr. Chalmers points out, the United Church of Canada was formed in order to induce the world to believe. Presumably a believing world would be a morally upright world. Having failed largely in converting unbelievers, the church has therefore failed to hold back the upsurge of unrighteousness in Canadian life. On this point we quote further from Mr. Chalmers' article:

"The United Church of Canada has made a splendid contribution to the moral and social life of Canada. It has been in the forefront of many movements that lead to the abundant life for all. But in spite of these efforts we must face the fact that on the moral front Canadian life has suffered a decline. Secular trends are gaining ground, one evidence of which is the increasing commercialization of the Lord's Day. Alcoholism and the per capita consumption of alcoholic beverages have increased rapidly during the last decade. Gambling, divorce, juvenile delinquency and other evils have caused alarm among communal and national leaders, as well as in church. A stronger Christian witness on the moral front is an imperative in Canada today."

It is still true that "in unity there is strength," but the strength represented in the United Church of Canada has not been great enough to reverse the trend toward unrighteousness and unbelief that is sweeping over the whole world. However, instead of re-examining their viewpoint of what the Lord wants them to do the churches everywhere keep trying, hoping that eventually their efforts to convert the world will be crowned with success. With this thought in mind they use their failures as an excuse for appealing to the public for more help, financially and otherwise.

"To make the Gospel count in the world of tomorrow," writes Mr. Chalmers, "we need more ministers." "Also, we need more money." "There must also be a revival of theological awareness," he writes, "and of spiritual hunger." He closes his article by saying, "The Lord hath done great things for us, whereof we are glad." Perhaps he has, but when we consider the hope of the United Church of Canada to bring about the conversion of Canada, in the belief that this was what the Lord wanted done it would seem that he had failed them. And again we say that what is true in Canada is true all over the world. The denominational churches, either

Catholic or Protestant, are not winning the world for Christ and for righteousness.

The United Church of Canada does not represent as complete a union of denominational interests as desired. Continuous efforts are being made toward merging the United Church with the Church of England in Canada. It is claimed that while negotiations toward this end have been productive of a larger measure of cordiality between these two groups, the chief difficulty in the way of organic union still remains. This difficulty is clearly expressed by Dr. Gordon Sisco, secretary of the General Council of the United Church. He says:

"It is no secret that standing in the way of past proposals . . . is the doctrine set forth by at least some Anglo-Catholics, that the authority and commission of the church reside in the episcopate alone and that therefore the church which fails to believe this truth, and to rely exclusively on its authority, is not a church."

What Dr. Sisco refers to as the authority of the episcopate is otherwise known as the claim of apostolic succession. The Church of England in Canada, even as in Great Britain and elsewhere, claims that its priests and bishops get their authority as servants in the church through an unbroken line of succession all the way back to the original twelve apostles appointed by Jesus. To them this is a dogma of fundamental importance. As they see it, there is no salvation outside of the church, and unless their priests officiate in a congregation, it is not a church, hence all but Episcopalians are outside of God's provision of salvation.

However, the Roman Catholic Church makes the same claim, and this is also a strong church in Canada. So if we consider the Canadian church field as a fair sample of what holds true throughout the world—and it is—it means that even though the United Church, the Church of England, and the Catholic Church, should finally succeed in bringing all Canadians into one or another of their folds, we would still have each of these large groups of people in the unhappy position of theoretically claiming that the other groups were not Christians at all.

In view of these conflicting claims, is it any wonder that Canada is not converted? Is it any wonder that the people of every country are placing less and less confidence in the churches? The wonder is that more people are not caused to inquire why this situation has developed, and where along the line the churches in general left

the path of truth with respect to the plans and purposes of God; why the efforts of centuries to convert the world have continued to result in failure, leaving the world today in the grip of atheism and unrighteousness, and why this ungodly world is fearful lest in its selfishness it will destroy itself in a raging fury of hate.

No wonder so many millions of sincere church members are beginning to question the claims of Christianity. But there is no need to doubt that the real purpose of God in the earth will be accomplished. The great mistake made by all the denominational churches has been in losing sight of the fact that God has set aside a thousand years in his plan during which the world will be reconciled to him, and that his will prior thereto has been their preparation for this great future work. God's plan is that the world will be converted by the church. Not by the church in the flesh, however; not by the United Church of Canada; not the Church of England; not the Roman Catholic Church; not the Lutheran Church; not by any of the denominational churches, either in Canada or elsewhere in the world, but by the church which will be united with Christ in heavenly glory in the "first resurrection" to "live and reign with him a thousand years."—Rev. 20:5

The New Testament clearly reveals that the disciples of Christ were not sent into the world at that time to convert everybody to Christianity, and that such a program represented the final effort of God to save the people. James explains the real purpose of all divinely authorized missionary efforts of this age saying that "God at the first did visit the Gentiles to take out of *them* a people for his name." (Acts 15:14) He explains that "after this," that is, after the people for the Lord's name are called out of the world through the power of the Gospel, the Lord was to return and that then the "residue of men" might seek after the Lord.

Soon after the apostles died the nominal church lost sight of the glorious hope of Christ's return and of the promises that then he would set up his kingdom to rule and bless the world, and that all his true followers throughout this age—those who were willing to suffer and die with him—would then be raised from the dead to live and reign with him. Instead of continuing to cherish this "blessed hope" the church nominal began to court the favor of the world. Instead of waiting for Christ to return and the establishment of his real kingdom in power and great glory, they united with earthly rulers, forming the church-state systems of Europe.

HIGHLIGHTS OF DAWN

And the basic concept of church-state unionism corrupted the thinking of practically the whole professed Christian world. It robbed church people of the glorious hope that Christ would return to bring about the consummation of the divine plan in the blessing of all the families of the earth, and caused all to adopt the philosophy that whatever God accomplishes in the world is to be done through the feeble efforts of frail and imperfect human beings. So today, look where we will, we find no other viewpoint than this erroneous one which was adopted when the church forgot the great purpose of God as represented in the hundreds of kingdom promises recorded in both the Old and New Testaments.

Some are trying one method, some are trying another. In America the church-state idea is tabooed by Protestants, but these same Protestants work feverishly to bring in the kingdom by influencing lawmakers, locally and nationally, to enact laws which they think will establish righteousness. "If we can do this and if we can do that," they say, then Christianity will finally triumph. This is one of the great fundamental errors of Christendom today. Man has taken upon himself the task of accomplishing the divine purpose, and of course is failing. Not until we recognize, as the prophet declares, that "the zeal of the Lord of hosts will perform this," will we be prepared to understand the meaning of present world events, and be able to rejoice in what the Bible assures us will be the real world of tomorrow, that it will be a world wherein will dwell righteousness, because the kingdom of Christ will manifest itself in power and great glory for the reconciling of the people to God and for the blessing of all the families of the earth.

Three faultfinders were provided each with a crystal, to do with as he pleased; and this was the result:

The fool contrived of his a lens,
Wherein, to gloating eyes,
The smallest blot that could be found
Was magnified in size.
The just man made of his a pane,
All clear without a flaw;
Nor summer sun nor winter rain
Affected what he saw.
The wise man pondered long and well
How best to search, to aid,
Then, taking up the crystal given,
Of his a mirror made.

ELIJAH, A COURAGEOUS PROPHET

Lesson for Sunday, August 6

I KINGS 18:30-39

THE story of Elijah and the priests of Baal is always refreshing, and to recall it is to be stimulated with an increased desire to stand firm for the Lord against all the forces of evil, especially those of the world and of worldly religions. In Elijah's time practically the whole house of Israel had adopted the worship of heathen gods, and had turned their backs upon Jehovah, the true and living God. Indeed, Elijah thought he was the only one in the nation who still served the God of Israel, although the situation was not quite this serious, for the Lord assured him that there were yet 7,000 who had not bowed the knee to Baal.—I Kings 19:18

The Lord prepared Elijah for this special test of his courage and devotion by miraculously caring for him during the long drought. This must have given the prophet a sense of the Lord's nearness to him and of his ability to stand by his people and protect them. The Lord uses various methods of strengthening his people for severe tests which he knows will come upon them, and this is one of the means

by which he supplies them with strength in their times of need.

King Ahab and Queen Jezebel had been misruling Israel for a long time, particularly in that they had turned the hearts of the people toward Baal. Now the Lord indicated to Elijah that the time was ripe for a change, and that this could be brought about through a challenge to the priests of Baal to demonstrate the power of their god to accept by fire sacrifices which were offered to him. So Elijah issued the challenge.

These pagan priests must have been somewhat sincere in their belief, else they would not have accepted this challenge, for it would have been better to trump up some excuse for ignoring it, than to have the cause of Baal defeated as it was through his failure to respond to their prayers. Perhaps they reasoned that if he failed so would the God of Israel. For hours they agonized in prayer calling upon their god to send fire to consume the sacrifice they had offered to him, but there was no answer. Elijah mocked them, saying sarcastically that perhaps Baal was sleeping, or perchance had gone on a journey.

Elijah then prepared his sacri-

fice to be offered to Jehovah. He took special precautions in order to assure the people that his demonstration was to be a genuine one. He not only poured water over the altar and sacrifice, but dug trenches around the altar and filled them with water. Some might wonder where the water came from since there had been such a long drought. It seems, however, that there was a never-failing spring at the foot of Mt. Carmel, in connection with which there was a large fountain, or reservoir. Probably the water was carried from this fountain.

Elijah asked the people to come as near as possible to where the sacrifice was to be offered. He wanted them to be assured that it was to be a bona fide demonstration, that no trickery was to be used. When everything was ready the prophet went to the Lord in prayer. The burden of his prayer is noteworthy, for it reveals that Elijah's chief concern was the glory of God's name. "Hear me, O Lord, hear me," he prayed, "that this people may know that thou art the Lord God."

More prayers would be answered if they had as their motive the glory of the Lord. Too often prayers are more concerned with our own selfish desires than they are with glorifying the Lord. In the prayer Jesus taught his disciples he used the expression, "Hallowed be Thy name," and every effective prayer will need to have in it the desire to glorify the Lord, to make his name hallowed.

Elijah's prayer was answered promptly. Fire came down and consumed the sacrifice, licking up

even the water in the trenches which surrounded the altar. Prior to this, Elijah called upon the people to make their choice between serving Baal or serving Jehovah, the God of Israel, but they "answered him not a word." (verse 21) Now, however, it was different, for with one accord they shouted, "The Lord [Jehovah], he is the God; the Lord, he is the God."

Then followed the destruction of the priests of Baal, and once more the worship of Jehovah was restored in Israel. But Israel did not for long remain faithful to the Lord. It had ever been, and continued to be, a backsliding nation, a nation which needed to be continually and miraculously reminded that Jehovah was the true God, and that they should have no other gods before him.

Unbelief was Israel's besetting sin. The Lord told the people that the just "shall live by his faith" (Hab. 2:4), but they had little faith by which to live, and finally were set aside as God's royal nation. That was when Jesus said to them, "Your house is left unto you desolate." (Matt. 23:38) Because of Elijah's work of restoring the worship of the true God in Israel, the Lord used his name as one of the titles of The Christ, Head and body, in the great future work of restoring the worship of the true God among all nations.

The prophecy of Malachi concerning this (Mal. 4:5, 6) was partially fulfilled by John the Baptist. He did effect a reformation in the hearts and lives of some, but failed in his general effort. Christ and the church in the flesh likewise

have not reformed the world although they have proclaimed a message of repentance. The work of the antitypical Elijah will, however, be accomplished during the thousand-year reign of Christ and his church. Then the knowledge of Jehovah will be caused to fill the whole earth as the waters cover the sea.

QUESTIONS:

How did the Lord prepare Elijah for the great test of his courage in challenging the priests of Baal?

Is there reason to think that the priests of Baal may have been somewhat sincere?

What was Elijah's chief concern when he prayed to Jehovah to accept by fire the sacrifice he had offered to him?

In what manner is Elijah to be considered a type? Explain in detail.

EZRA, INTERPRETER OF GOD'S LAW

Lesson for Sunday, August 13

NEHEMIAH 8:1-6, 8, 10, 18

BOTH Ezra and Nehemiah served the people of Israel during those trying years when they were endeavoring to re-establish themselves in Palestine following their seventy years' captivity in Babylon. Their services centered particularly around the activities at Jerusalem—the rebuilding of the temple and walls of the city. The narrative of today's lesson pertains to an experience subsequent to the completion of this work of reconstruction, and has to do with the work of rebuilding the worship of Jehovah, Israel's God, by enlightening the people concerning his laws.

According to Deuteronomy 31:9-12 the priests were required to read the Law to "all the people" once every seven years, at the beginning of the feast of tabernacles, or booths. It was apparently in keeping with this that the great as-

sembly of our lesson was arranged. Probably this requirement of the Law had not been observed since the nation was taken into captivity, and now to have it renewed made this a momentous occasion. For the majority, it may have been their first observance, and also their first opportunity to become acquainted with the Law of their God.

The place of gathering is called in our lesson a "street," but in reality it was a large open space, or plaza, near the water gate. Preparation had been made for the occasion in that a high platform—called in the Common Version a "pulpit"—had been erected, and it was on this platform that Ezra and his assistants (who were Levites) stood to read the Law.

Evidently the occasion was opened with prayer, for we read that when Ezra opened the book all the people stood up and he "blessed the Lord, the great God.

And all the people answered, Amen, Amen." In so doing they lifted up their hands and "bowed their heads, and worshiped the Lord with their faces to the ground."

The first session of this great convocation lasted for at least five hours, but we are not to understand that the people remained standing all that time. It is reasonable to conclude that they stood only while the actual words of the Law were being read, and that they sat while Ezra's assistants mingled with them to answer questions and help them to a clear understanding of what the Law meant. This is shown by verse 8, where we read that the teachers "gave the sense, and caused them to understand the reading."

There is an important lesson here for us. God has given us his inspired Word, the Bible, but it would be unwise to say that the Bible is all we need. As shown in Ephesians 4:11-13, the Lord has also provided teachers and helpers to assist the church in its understanding of his Word, thus enabling us to grow up into Christ. The Lord has placed each member in the body of Christ according to his will, and we are richly blessed if we recognize this and work together as best we can.

This was a happy day for the Israelites who were fortunate enough to be present to hear the reading of the Law, but the instructions of verse 10 indicate that they should not forget those who were not so well provided for, that portions were to be sent to them from their own bounties. They were to re-

joice themselves and also make it possible for others to rejoice with them. None were to feel "sorry." And because their rejoicing stemmed from the fact of the Lord's returning favor to them, the "joy of the Lord" would be their strength.

In the experience of these returned captives, their joy in the Lord was dependent not only upon the fact that he was blessing them, but also upon their willingness to share their blessings with others. This has been the experience of God's people in every age. Today we can truly rejoice that the Lord has blessed his people with an understanding of his Word, but that rejoicing will be short-lived if we endeavor to hide the truth in our own hearts and not share these sweets of divine favor with others. And our joy in the Lord will be great indeed if our sharing of the truth is at the cost of self-sacrifice, for the returns in joy and peace in the Lord will be great in proportion to what the proclamation of the message costs us.

Israel's feast of tabernacles lasted for seven days, and verse 10 informs us that the Law was read on each one of these days. On the eighth day there was a solemn assembly, or as the marginal translation suggests, a restrained assembly. Apparently there was no feasting on the eighth day, and perhaps also the people exercised a measure of restraint in the matter of expressing their joy in the Lord. It was a day when they could meditate upon the lessons learned and let the meaning sink deeply into their minds and hearts. Thus

did Ezra bring the people of Israel back to the Law of their God.

QUESTIONS:

What was the occasion for the assembly of Israelites as recorded in this

lesson?

Is it possible for the Lord's people to understand his Word apart from other guidance and help?

What is the basis upon which the "joy of the Lord" may be the portion of his people?

JOHN, PREACHER OF REPENTANCE

Lesson for Sunday, August 20

LUKE 3:7-20

JESUS said concerning John the Baptist that none greater had ever been born; nevertheless, the Master explained, "He that is least in the kingdom of heaven is greater than he." (Matt. 11:11) John was the last of the prophets, and his ministry belonged to the closing days of the Jewish age. He was put to death before the "high calling" of this Gospel age was opened up to the followers of the Master. John, therefore, did not have a heavenly hope, a hope of sharing in the heavenly, or spiritual phase of the messianic kingdom. Great though he was, therefore, the least to attain a position on the divine plane with Jesus will be greater than he.

John's mission was to preach repentance to Israel, and thus to prepare the people to accept Jesus as their Messiah. Prophetically, this attempt had been described as one of turning "the heart of the fathers to the children, and the heart of the children to the fathers." (Mal. 4:6) So far as the majority of the Israelites were concerned,

John failed to accomplish this work of the antitypical Elijah, hence he disclaimed being the Elijah. However, Jesus explained that to those who could receive it, John was the Elijah, meaning that he had accomplished an Elijah work on their behalf.—Matt. 11:14

When asked if he were the Christ, John replied that he was not, that he was scarcely worthy to loose the shoe latchet of that great One of promise, the One for whom he was preparing the way. John explained that while he baptized with water, the Messiah would baptize with the Holy Spirit and with fire. Then he added, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

These two thoughts evidently belong together—the baptism of the Holy Spirit being the divine method of gathering the wheat of the Jewish-age harvest into the garner of the Gospel age; and the baptism of fire descriptive of the manner in which the chaff of that harvest was to be burned with un-

quenchable fire. The baptism of the Holy Spirit took place at Pentecost, when in one day three thousand Jews were brought into the Gospel garner—the church of this Gospel age. (Acts 2:41) The baptism of fire came upon the nation in A. D. 70-73, when Jerusalem and the temple were destroyed and the people driven out of Palestine to become wanderers among the the nations, and tormented throughout the entire age.

In Malachi's prophecy concerning the coming Elijah and his work, it is stated that in the event the reformation effort would fail the Lord would smite the earth with a curse. Evidently John the Baptist had this in mind when he foretold the baptism of fire that was to come upon Israel. While many came to him in the spirit of repentance, he realized that the nation as a whole was rejecting his message, hence that the foretold "curse" would fall upon Israel, as it did.

And what was true of that one little nation of Israel at the close of the Jewish age is true of all Christendom at the close of this Gospel age. The message of repentance proclaimed by the church throughout the age has gone largely unheeded. Unbelief and unrighteousness have increased, and the only remedy is the "fire" of the great "time of trouble" which is already bringing this present evil world to an end. This time the prophetic "curse" falls, not upon one nation only, but upon all nations—upon the whole symbolic earth.

Whether or not John acted under

instructions from the Lord in rebuking Herod, the Scriptures do not indicate. In any event, we know that he acted conscientiously, and the Lord overruled it as the means by which his ministry was terminated. Once imprisoned, John was not released, but was finally put to death.

Thus John was faithful unto death, but unlike the church of the Gospel age, he will not receive the "crown of life," that is, immortality, but instead a "better resurrection." Together with the other ancient worthies he will be made one of the "princes in all the earth"—one of the human representatives of the divine Christ.—Heb. 11:35; Psalm 45:16

It has been suggested that Herod's illicit relationship with his brother's wife might represent the harlot-like union of church and state, and that in this end of the age those who call attention to this illicit union may suffer martyrdom as John did. We know that all who will be worthy to reign with Christ must be willing to suffer and die with him; and while we should not purposely endeavor to bring persecution upon ourselves, no true follower of the Master will refrain from proclaiming the truth in order to keep out of trouble. So, then, let us strive to be faithful in the use of all our privileges, and in doing this we can safely leave ourselves to the care of Him who is able to bring us off conquerors, yea more than conquerors, through Christ, our Redeemer and Savior.

QUESTIONS:

What position will John the Baptist occupy in the kingdom of Christ?

Was John the antitypical Elijah? Explain.

In what sense did Jesus baptize with the Holy Spirit and with fire?

Are the closing experiences of John's life illustrative of the manner in which the church at this end of the Gospel age may be persecuted?

MARY, THE MOTHER OF JESUS

Lesson for Sunday, August 27

LUKE 1:46-48

IT IS a blessed thing to be used by God in any capacity, and Mary was highly honored in being chosen to be the mother of Jesus, the Redeemer and Savior of the world. All who understand the plan of God as it is centered in Christ Jesus are glad to recognize the important part Mary played in that plan, and realize that she was truly blessed by the Creator. However, they deny that she was the mother of God, and they also deny that she now occupies a special place in heaven as one who intercedes on behalf of Christians on earth.

In the first place, Jesus was not God, but the Son of God, the One who, in his prehuman state, was known as the Logos, or Word of God. (John 1:1) The transfer of the life of the Logos to the womb of Mary in order that he might be made flesh for the suffering of death was quite within the power of the Creator to accomplish. We cannot understand it, but neither can we understand how human beings—or even the lower animals, for that matter—are developed and born in what we call the normal way. The life principle and how it operates is a divine secret, and

from our standpoint, is always miraculous.

"My soul doth magnify the Lord," said Mary. This is the proper attitude for all upon whom the Lord bestows special favors. None of us merits the blessings which daily he bestows upon his "servants and handmaids," hence we should praise him for the privileges of service he grants us, and give all the glory to him.

LUKE 2:48-51

EVEN at the age of twelve, Jesus sensed that he had been born into the world to perform a special mission, and that his real father was not Joseph, although Joseph had graciously accepted him into their home as a member of the family. Jesus was anxious to be about his "father's business," so slipped away from his parents and found his way to the temple where he could question the doctors of the Law and discuss his situation with them.

The Scriptures do not relate the details of this interview, but it may be assumed that from these teachers Jesus learned that under the requirements of the Law it would not be proper for him to enter upon a priestly service for God until he was thirty years of age. Appar-

ently he also learned that until he was thirty his obligation was to be subject to his parents. Returning to their home he gladly acquiesced in this requirement and grew "in favor with God and man."

MARK 3:31-35

IN THIS passage we have a definite refusal of the Catholic attitude of special veneration for Mary, whom they allege to be the "mother of God." It would seem that Jesus purposely on this occasion made himself aloof from her and his natural brethren in order to help guard his disciples against the worshipful attitude toward her which later developed among his professed followers.

In this incident the Master makes it very emphatic that earthly relationships did not count as much with him as did those which pertained to the Spirit—that those who did God's will were his real brothers and sisters, and even closer to him than his natural mother. Thus the fact is clearly established that being the mother of Jesus did not place Mary in any special position of veneration in the divine arrangement, and that she would need to become his disciple and do God's will in order to be favored with equally his other followers.

JOHN 19:25-27

WE ARE not to understand that when Jesus held aloof from his mother, as related in the previous passage discussed, it was because he did not love her, nor recognize a proper degree of responsibility toward her. Jesus did love his mother and was solicitous for her

welfare. This is clearly indicated by his charge to John while hanging on the cross. Noting both John and his mother in the crowd that "stood" and watched him there, Jesus said to John, "Behold thy mother!" and to Mary, "Behold thy son!"

This undoubtedly was the Master's way of charging John with the responsibility of caring for Mary's material needs, and of assuring Mary that in the beloved John she would find a sympathetic and understanding provider. It is absurd to read into this narrative, as was recently done by a spokesman for the Catholic Church, that Jesus was here indicating that he wanted all his followers to venerate Mary as their "holy and blessed mother." Theologians are surely hard put to find scriptural backing for their dogmas when they consider it necessary to resort to such fantastic interpretations.

ACTS 1:14

PERHAPS the most outstanding fact in connection with this reference to "Mary the mother of Jesus," is that this is the last mention of her name in connection with the experiences of the Early Church. If the Catholic viewpoint of Mary were correct she should be referred to in connection with practically every event recorded in the Book of Acts, and her name should appear in all the epistles, especially those of Peter. And she should certainly appear as one of the chief characters in the Book of Revelation.

But in this brief mention of her presence with other disciples while

THE DAWN

they waited in that upper room for the Holy Spirit of promise to come upon them, we have the last reference to Mary, the mother of Jesus, to be found in the Bible. This certainly proves that she did not occupy so exalted a position in the minds of the apostles and the Early Church as has since been assigned to her by the apostate church.

As a matter of fact, every reference to Mary which we have in the New Testament tends to show that she was merely a woman among women, and that as a disciple of Jesus, she was given no honor above that enjoyed by all who hear and heed the call to take up their cross and follow him. That she was a noble woman, there is no

question; and one of the most outstanding traits of her nobility was her desire to honor and magnify the Lord, and to ever recognize her own lowly position as one of his servants.

QUESTIONS:

How do we know that Mary was not the "mother of God"?

Who was Jesus' real father, and why did he become subject to his parents after he questioned the doctors of the Law?

What was the only means by which Mary, the mother of Jesus, could enjoy his special favor?

How did Jesus indicate to John that he wished him to care for his mother?

What is the last reference in the New Testament to Mary, and what does this signify?



Prayer of the Consecrated

*We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim—
The balm for wounds that sin has made.*

*Breathe on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.*

*Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.*

*Grant faith, that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.*



Flames in Hell

"For I am tormented in this flame."—Luke 16:24

THIS statement will be recognized by Bible students as being that of the rich man, in the Parable of the Rich Man and Lazarus. It is the Greek word **hades** that is translated "hell" in the parable, and it signifies the death state. It has the same meaning as the Hebrew word **sheol** of the Old Testament, concerning which the inspired prophet wrote, "There is no work, nor device, nor knowledge, nor wisdom, in the grave [**sheol**], whither thou goest." (Eccles. 9:10) This description of the condition of the dead obviously does not harmonize with what Jesus said in the parable with respect to the rich man.

We know, of course, that the account of the rich man is a parable. The parable relates to the death of the Jewish nation on the one hand, and to God's favor going to the Gentiles represented by the beggar on the other. It is certainly true that the Israelites as individuals have suffered much persecution and many hardships since the death of their nation in A. D. 70-73. However, it has been a little difficult to understand why Jesus would represent these flames of persecution as coming upon them in **hades** when he knew that **hades** is a state of unconsciousness.

The explanation for what appears to be an incorrect use of **hades** as a symbol is found in Deuteronomy 32:22-24. This is a

prophecy of the final wrath of God to be visited upon Israel as a nation. Paul alludes to it in I Thessalonians 2:16 and indicates that the prophecy began to be fulfilled in the bitter experiences which came upon the Jewish nation at that time. Now notice how the prophecy of Israel's downfall as a nation reads—"A fire is kindled in mine anger, and shall burn unto the lowest hell [**sheol**]." (Deut. 32:22) It seems reasonable to believe that Jesus had these words in mind when he represented the rich man—the Jewish people—as being tormented in flames even though in **hades**.

Actually there are no flames in **sheol**, or **hades**. This makes the Lord's words all the more meaningful when he foretold that his anger would burn into the lowest **sheol**, or **hades**. How better could he describe what happened to Israel as a nation, and to the Israelites as a people! As a nation they died, went into **hades**, oblivion. This could well happen to a nation, yet the people would not necessarily have to suffer. But not so with the Israelites. God's anger burned against them as a people even during their death condition as a nation, and thus were they enveloped in the flames of God's anger throughout the age. How clearly Jesus conveyed the thought of the prophecy when he related the parable concerning it! For a complete explanation of the parable, see the book, "The Truth About Hell."

Jacob Blesses His Sons

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER FORTY-NINE

49:1, 2 Having adopted his grandsons, Ephraim and Manasseh, sons of Joseph, into his family and pronounced a blessing upon them, Jacob then sent for his own twelve sons in order that he might impart a blessing to them ere he died. What he said to them was also in the nature of prophecies for he explained that he wanted to reveal that which would befall them "in the last days."

This is the first of fifteen references in prophecy to the "last days," or "latter days," as the same general period is also called. The other thirteen are as follows: Numbers 24:14; Deuteronomy 4:30; 31:29; Job 19:25; Isaiah 2:2; Jeremiah 23:20; 30:24; 48:47; 49:39; Ezekiel 38:16; Daniel 2:28; 10:14; Hosea 3:5; Micah 4:1. A study of these will show that Jacob's prophecy and blessing as spoken to his sons extends to and embraces the messianic age, having a relationship both to the first and second advents of Christ.

We are not to understand, however, that what he said with respect to every one of his sons was so all-embracing. So far as his words pertaining to the Messiah and his kingdom were concerned, these were contained only in his prophecy concerning Judah. In the case of the other boys, what promises

he did make had to do particularly with comparatively minor things, such as their portion in the Promised Land.

49:3, 4 Reuben was Jacob's first-born son, Leah being his mother. The scriptural references concerning him on the whole present a favorable view of his disposition. To him the preservation of Joseph's life appears to have been due. The sin which apparently caused him the loss of the high honor of being the head of the tribe from which the Messiah would be born is recorded in Genesis 35:22.

Jacob intimates that by nature Reuben should have been of excellent dignity and strength of character, but instead he was as "unstable as water"; that is, easily stirred up emotionally as water boils over a fire, but quickly "cooling off" when the fuel is removed. Actually no blessing at all was imparted to Reuben, and no prophecy given concerning him.

49:5-7 Simeon and Levi were the second and third sons of Jacob by Leah. The mention of their cruelty is evidently a reference to the revengeful massacre which they perpetrated, as recorded in Genesis 34:25. This was evidently the sin which robbed them of the firstborn rights forfeited by Reuben. To them went a meagre

blessing—"I will divide them in Jacob, and scatter them in Israel." Apparently this is prophetic of the fact that in the division of the land following the Exodus the tribe of Simeon was limited to a portion within the grant of land given to the tribe of Judah. The tribe of Levi was given no inheritance in the land, although they were honorably used in connection with the service of the Lord, evidently because of the noble stand they took in a time of crisis. See Exodus 32: 1-29.

49:8-12 Judah was the fourth of Jacob's sons by Leah, and because of the sin of the other three he inherited the blessing of the firstborn, which in this instance was the honor of heading the tribe from which the "King of kings, and Lord of lords" was to be born. The name means "praise." His mother praised the Lord when he was born, and his father said that Judah's brethren would praise him.

Remembering that this prophecy was given amidst Egyptian surroundings, meaning is added to Jacob's reference to Judah being a "lion's whelp," and a "couched lion." It seems that in Egypt at that time a couched lion was symbolic of the right to rulership which was vested in the reigning Pharaohs. The "seed" promised to Abraham was to be a great Ruler. Isaac and Jacob in turn inherited this promise, and now Judah was also to be a "lion's whelp," that is, the one to inherit God's royal promise.

Thus, as Jacob explained, this

"sceptre" was not to depart from Judah, "nor a lawgiver from between his feet." This particular prophecy is given recognition in Revelation 5:5, where Jesus is referred to as "the Lion of the tribe of Judah." And Revelation 5:11-13 seems clearly to indicate the larger fulfilment of Jacob's prophecy pertaining to the praise that would come to Judah, or the tribe of Judah.

"Until Shiloh come": The word Shiloh means peaceable, and one of the prophetic titles ascribed to Christ is "The Prince of Peace." (Isa. 9:6) "Unto him shall the gathering of the people be." Paul may have had this in mind when in Ephesians 1:10 he wrote that in the "dispensation of the fulness of times" God will gather together "all things in Christ, both which are in heaven, and which are on earth."

Verses 11 and 12 appear to be symbolic descriptions of the great prosperity of the tribe of Judah in relationship to the other tribes when they became settled in the Promised Land. When the land was divided Judah was assigned a choice portion.

49:13 Zebulun was the sixth and last son born to Jacob by Leah. The tribe of Zebulun is very obscure in the Scriptures. Jacob's prophecy that the tribe would "dwell at the haven of the sea" and be for "an haven of ships," is in keeping with a statement of Josephus to the effect that Zebulun's allotment in the land reached on the one side to Lake Gennesaret, and on the other to Carmel and the Mediterranean.

49:14, 15 Issachar means "reward."

The land allotted to this tribe was, historians claim, among the richest in Palestine. It is this aspect of the territory of Issachar which appears to be alluded to in Jacob's blessing. It would seem, however, that the tribe of Issachar was not overly ambitious. Comfortably located in fertile territory, the prophecy indicates that the tribe would prefer to pay tribute to the Canaanites rather than engage in the struggle to expel them.

49:16-18 The prophecy that Dan would judge his people as one of the tribes of Israel was apparently fulfilled in the judgeship of Samson. See Judges 13:25 and 15:20.

The reference to Dan as a "serpent" that biteth the "horse heels" reminds us of the serpent in the Garden of Eden. Mother Eve was beguiled by that "serpent," and the tribe of Dan helped to beguile others in Israel to worship heathen gods, being the first of the tribes to go into idolatry.

Having given a prophecy reminiscent of the influence of Satan in Eden, and of his continued beguilement of the people, Jacob expresses his hope of ultimate salvation from evil and its results, a prophecy which originally was expressed as the seed of the woman bruising the serpent's head. All will be glad and rejoice in that salvation.—Isaiah 25:9

49:19 Little information is given in the Scriptures concerning Gad. When his mother (Zilpah) gave birth to him, Leah said, "A

troop cometh," and so named him Gad, which has that meaning. (Gen. 30:11) His father said concerning him that a troop would overcome him, "but he shall overcome at the last." What we know about the tribe of Gad indicates that they were a warlike people.

49:20 The tribe of Asher is another concerning which not much is said in the Scriptures. In the division of the Promised Land the Asherites were given the maritime portion of the rich plain of Esdraelon, probably for a distance of eight or ten miles from the shore. This territory contained some of the richest soil in Palestine, and it may be this fact that caused Jacob to prophesy concerning this tribe that "his bread shall be fat, and he shall yield royal dainties."

49:21 Naphtali means "wrestling." Jacob's prophecy concerning this tribe is rather obscure in meaning. The expression, "He giveth goodly words," may mean that he would give cause for goodly words. If this is the thought, its fulfilment may be in the fact that in Deborah's song of praise over the defeat of Sisera, she gives special praise to Naphtali and Zebulun for their heroism in the battle.—Judges 4:10; 5:18

49:22-26 In bestowing his blessing upon Joseph, Jacob first of all recounts the wonderful manner in which God had already cared for this favorite son, that although his enemies had tried to destroy him, his "hands were made strong" by the hands of the mighty God of Jacob. The clause

shown in parenthesis—"from thence is the Shepherd, the Stone of Israel"—is evidently intended to impress the thought that from the God of Israel come all blessings, and that in preserving Joseph, the Lord through him had preserved all Israel, thus keeping alive the nation from which the great Shepherd and Stone of promise would come. These two terms are among the many which refer to the promised Messiah. Surely God's providences over Joseph that he might be the savior of all Israel constitute a wonderful manifestation of God's ability to fulfil his promises concerning the "seed" through which all the families of the earth will be blessed!

God's blessings upon Joseph's tribe, future from Jacob's day, were manifested chiefly in the prolific increase of their numbers—"blessings of the breasts, and of the womb." Compare the "blessing" of Moses upon the tribe of Joseph as recorded in Deuteronomy 33:13-17.

49:27 According to this prophecy, one of the chief characteristics of the tribe of Benjamin was to be that of fierce cruelty. There are a number of references to Benjamites which bear this out; for example, Judges 3:15-30. King Saul was a Benjamite, and note his characteristics as revealed in I Samuel 11:6-11. Saul of Tarsus was a Benjamite, and before the Spirit of God began to mellow his heart he was a cruel persecutor of the church.

49:28 The parental blessing of Jacob was bestowed upon all twelve of his sons in contrast

with Isaac's blessing which was limited to the firstborn alone—or to Jacob who purchased the right to receive the blessing of the firstborn. True, the royal blessing bestowed by Jacob was limited to Judah, nevertheless the other tribes were not ignored—Jacob had something to say to them all, although in some cases the blessings were limited.

This contrast, we think, helps to establish the difference in God's method of dealing with his people during the patriarchal age and the Jewish age. During the former, he dealt with individuals only—the patriarchs, each in turn. But beginning with the death of Jacob, God's dealings were with all twelve tribes as a nation. To them as a nation were his promises made. To them as a nation he gave his Law. When they sinned they were punished as a nation; and when they continued to reject him, their iniquity coming to a full, they were rejected as a nation. This was one of the main characteristics of the Jewish age.

49:29-33 Jacob had a strong faith in the promises God had made to his grandfather Abraham, so strong that he knew his people would not remain in Egypt, but would eventually be delivered and brought into Canaan. On the strength of this belief he desired that he be taken back there to be buried. He gave specific instructions to his sons concerning his burial place, saying that he wished to be laid away with Abraham and Sarah, Isaac and Rebekah, and with Leah, one of his own wives.

Having pronounced his blessings upon his sons, and having instructed them concerning his burial, Jacob "gave up the ghost, and was gathered unto his people." Later, his sons carried him to "the field of Machpelah" for interment, but this was after he had been gathered to his fathers—an expression which denotes merely that he joined his fathers in the state of death, where "the wicked cease from troubling; and . . . the weary be at rest." (Job 3:17-19) The word "ghost" is a translation of a Hebrew word meaning "breath." No imaginary white robed phantom escaped from Jacob when he died. He simply gave up his breath, or stopped breathing.

JACOB'S BURIAL AND JOSEPH'S DEATH

Chapter Fifty

50:1-14 "Only their little ones, and their flocks, and their herds, they left in the land of Goshen" when they went back to Canaan to bury Jacob. This included, in addition to Jacob's sons and their grown children, "all the servants of Pharaoh." This was a wonderful tribute of respect and love for Jacob, and revealed the high esteem in which he was held by his family. Besides, it showed that they shared their father's faith in God's promises pertaining to Canaan.

50:15-21 Until the death of Jacob, Joseph's brethren had more or less taken for granted he would not endeavor to inflict special punishment upon them for their attempt to do away with him in earlier life. But now they be-

came fearful lest his leniency toward them had been on account of the great love he had for his father; and for the first time they formally and humbly asked his forgiveness, explaining that this was the death-bed request of their father.

Joseph was ever head and shoulders above his brethren in matters of righteousness, and he assured them that they had no cause to fear. "Am I in the place of God?" he inquired, then explained that while they had sought to do him harm "God meant it unto good, to bring to pass, as it is this day, to save much people alive." Since God's will had been manifested in what had taken place, why should he hold anything against them? Thus Joseph comforted his brethren, and "spake kindly unto them."

50:22-26 "So Joseph died, being an hundred and ten years old." The "dreamer," as his brethren had called him, had lived to see his prophetic dreams come true—his brethren had bowed down before him, yea, even his father had become dependent upon his mercy. He had not misused the authority and power which divine providence had entrusted to him; but rejoiced that God had given him the honor of being the savior of his people, the preserver of the "seed" of promise.

It was his faith in God's promises that caused him to arrange that his body should be embalmed and ultimately taken to Canaan. In exacting an oath from his brethren that they would carry out his wish in this respect, Joseph said to them, "God will surely visit you, . . . and ye shall carry up my bones from

BIBLE STUDY

hence." Joseph's willingness to have his bones remain in Egypt until the Exodus might indicate his desire not to impose an unnecessary burden upon his brethren by asking that they make a special funeral trip to Canaan as they had done in the case of Jacob. Or possibly he realized that when he was dead his people would not enjoy the same degree of freedom to come and go as they did while he was alive and serving as deputy ruler.

So we come to the end of the first book of the Bible, and in the outworking of the divine plan for human salvation, to the end of the patriarchal age, for with the Book of Exodus, the Jewish age begins. While historically the Book of Genesis covers the patriarchal age only, prophetically it embraces all the ages, including the Millennium, when as promised to Abraham, all the families of the earth shall be blessed. The development of the spiritual "seed" of promise has been the work of the present Gospel age. The promises of the book applying to the deliverance of the natural seed of Abraham from Egypt, and planting them in the

Land of Promise, were fulfilled during the Jewish age.

In this wonderful book we are told of the creation of man, and the divine purpose concerning him—that he was to "multiply and fill the earth, and subdue it." We are informed of the entry of sin and of its tragic results, man's loss of life and his earthly home. We are assured, nevertheless, of God's continued love, and that a provision would be made for the redemption and recovery of the human race from the result of its own transgression.

This provision is the "seed," first referred to as the "seed of the woman" and later as the "seed" of Abraham. With the aid of the New Testament, we learn that primarily this seed is Christ Jesus, the Redeemer and Savior of the world; also that his faithful followers of this Gospel age, the church, as members of his mystical body, are a part of that seed, "and heirs according to his promise." Thus does the opening book of the Bible introduce the main features of the plan of God, and wonderful is the harmony of the entire Bible as we trace the reiteration of these features throughout its sacred pages.



RADIO SCHEDULES—Continued from Page 33.

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

"In Quietness and in Confidence"

"The Lord shall fight for you, and ye shall hold your peace."

—Exodus 14:14

ONE of the secrets of a happy Christian life is to have confidence and trust in the Lord, a faith in him that is so un-failing and all-comprehensive that no matter what experiences may come we will be able from the heart to say with the Prophet Job, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10) It is not a case, however, of blindly trusting in the Lord in the sense of not knowing the ultimate purpose of the experiences which he permits to come into our lives. To the Christian he has revealed that purpose, which is that in us the image of the Master may be developed in preparation for the blessed privilege of living and reigning with him during the thousand years of his kingdom, and of being associated with him in divine glory throughout the endless ages of eternity.

But even though we rejoice in this knowledge of the divine purpose which is being worked out in our lives, and are assured beyond doubt that to this end all things are working together for our good, we still are not walking by sight. Faith and trust are essential, because with our limited comprehension and our short-sighted viewpoints, it is impossible to understand just how this or that experience, whether of joy or of sorrow, may be best at the time. If we were masters of our own destinies so far as our day by day walk in life were concerned, we would probably change a lot of things, but in so doing would be quite liable to create circumstances and conditions which would be detrimental to ourselves as new creatures in Christ Jesus.

How essential it is, then, to develop complete confidence in the Heavenly Father's care, to learn that his way is best, and that, although it is often difficult, the end will be glorious, because in every experience his wisdom is choosing that which will be the very best

for us. Happy are we, then, if by learning this, we can always leave the choice with him! If we can do this, we will not think strange the fiery trials which our loving Heavenly Father permits, but will accept them in quietness and confidence knowing that he is too wise to err and too loving to be unkind.

Lessons from the Past

We can learn many helpful lessons pertaining to God's watch-care over his people by noting the manner in which he dealt with his servants of old. One of these is brought to our attention in our text, and in it is emphasized the fact that the Lord is the strength of his people and that our part is largely that of implicitly trusting in him and letting him fight for us. This does not mean that we should assume a listless, indifferent attitude toward the Lord, his service, and the good fight of faith in which we are engaged as soldiers of Jesus Christ; because, while he fights for us, the Lord has given us a part to perform. But in doing our part faithfully, it should be with a peace of heart and mind, a tranquillity of soul born of the assurance that victory is not based upon what we can do, but what he has promised to do, and will do if we but let him fight for us.

When Moses said to the Israelites, "The Lord shall fight for you, and ye shall hold your peace," they were in a very precarious situation from the standpoint of human ability. In their march from Egypt they had reached the Red Sea. The way before them was blocked—or so it seemed. The Egyptian army had closed in on them from the rear. Losing faith in the ability of their God to care for them, they became "sore afraid." They chided Moses for leading them out of Egypt. Apparently even before they left the land of bondage many of them had remonstrated with Moses, claiming that it would be an ill-fated effort. And now, as so many have done since, they assumed the well recognized attitude, "I told you so."

But Moses was not disturbed. He said to the people, "Stand still and see the salvation of the Lord." The expression, "stand still," simply meant that they were quietly to rest in the Lord. Their faith was weak. They had become fearful, nervous, and agitated, and in that condition could not properly co-operate with the Lord. Centuries later, when Israel again was failing to place their confidence in the Lord and as a result were failing to enjoy the richness of his blessings, the Prophet Isaiah said to them, "In returning and

rest shall ye be saved; in quietness and in confidence shall be your strength."—Isaiah 30:15

It was just as true in Isaiah's time as it was when Moses spoke to the Israelites that if they were to see the salvation of God it was necessary for them to "stand still," to be at peace, to rest quietly in him and in his ability to deliver and bless. The same is true with the Lord's people today. As individuals and as a people we are constantly being faced with "Red Sea" experiences which try our faith; and if in these we are to be victorious, we must learn to put our full confidence in the Lord. Never should we take matters into our own hands, but should always wait on the Lord for a clear indication of his will. Those who do this shall "renew their strength" and thus be prepared for whatever experiences the Lord may choose for them.—Isa. 40:31

"Go Forward"

The Lord told the Israelites at the Red Sea that they should "go forward." From the human standpoint it seemed utterly impossible to obey this command, yet this was the Lord's will, and when they obeyed the sea opened up before them and they crossed in safety. In this instance, as always, the deliverance of the Lord's people depended upon their trusting the Lord and obeying his instructions. They were to "stand still" and at the same time to "go forward" in order to "see the salvation of the Lord."

So it is in the Christian life. It is one of confidently trusting in the Lord regardless of the apparently insurmountable difficulties with which we may be confronted, and no matter how fierce the storms of life may be raging around us; but it is not a life of listlessness and inactivity. The Lord has work to be done. There are loads to lift and seas to be crossed; and true faith will find expression in our obedience in going forward in the narrow way as the Lord directs and putting our hands energetically to the tasks which he assigns.

Nor should we expect the Lord to clear the way before we enter it, for he does not always indicate his will in this manner. There are certain things which we know from his Word that the Lord wants us to do. We are to be light-bearers in the world. He wants us to assemble with his people when it is at all possible. He wants us to study his Word that we may show ourselves approved unto him. He wants us to love our enemies and to do good

to those who despitefully use us and persecute us. The Lord may permit many obstacles to stand in the way of our doing these things, removing them only when, by confidently obeying him, we "go forward" to do his will.

Grace Sufficient

Ofttimes we may wish to change the circumstances of our lives, thinking that thus we could serve the Lord so much better. Even the Apostle Paul had thoughts along this line, but he learned that the Lord's way for him was best. At the time of his conversion he was blinded by the light which shone "above the brightness of the sun." (Acts 9:3; 26:13) Later, when visited by Ananias, his sight was partially restored, but he did not regain his normal vision, and was afflicted with this handicap for the remainder of his life. Paul refers to this as a "thorn in the flesh."—II Cor. 12:7

It was but natural for Paul to reason that he could serve the Lord more efficiently if he had better eyesight, so he made it a matter of special prayer. He besought the Lord three times to have this thorn in the flesh removed, but the Lord's answer to the apostle was, "My grace is sufficient for thee; for my strength is made perfect in weakness." (II Cor. 12:9) Paul's heart responded to this answer, and he wrote, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

In reasoning this matter out, Paul concluded that if he did not have this affliction he might be "exalted above measure," and thus be inclined to trust in his own strength and abilities rather than in the Lord's. And herein is the reason for many of the experiences and circumstances which the Lord permits to come into our lives. He wants us ever to realize that our every victory of faith is his victory and that our every success and accomplishment should be accredited to him. It is so easy to forget that he is fighting our battles for us and clearing the paths through the "Red Seas" which block our progress in the narrow way; so in his wisdom and mercy he allows conditions to be such that we are continually reminded of our need of him.

The "thorn in the flesh" which buffets us may be one or more of a number of things which our faulty judgment might think should be changed. With some, for example, it may be environment. We may be the only one in our family that is rejoicing in the light of present truth and running in the narrow way toward the prize of

Frank and Ernest Radio Schedule

Sundays unless otherwise indicated

ATLANTIC TIME

	STA.	KC.	P.M.
Bermuda	ZBM	1240	1:30
St. John's, N. F. (Thurs.)	VOCM	1006	9:00

EASTERN TIME

	STA.	KC.	A.M.
Akron, Ohio	WADC	1350	11:15
Albany, Ga.	WALB	1590	11:15
Allentown, Pa.	WAEB	790	9:30
Ann Arbor, Mich.	WHRV	1600	11:15
Atlanta, Ga.	WCOP	550	10:30
Augusta, Ga.	WGAC	580	11:15
Binghamton, N. Y.	WENE	1450	11:15
Boston, Mass.	WCOP	1150	11:15
Brockville, Ont.	CFJM	1450	10:30
Charleston, W. Va.	WKNA	950	11:15
Charlotte, N. C.	WAYS	610	10:45
Columbia, S. C.	WCOS	1400	11:15
Columbus, Ohio	WCOP	1230	9:00
Daytona Beach, Fla.	WMFJ	1450	11:15
Detroit, Mich.	WXYZ	1270	11:15
Erie, Pa.	WIKK	1330	11:45
Jacksonville, Fla.	WPDQ	600	10:15
Johnson City, Tenn.	WJHL	910	11:45
Johnstown, Pa.	WCRO	1230	11:45
Knoxville, Tenn.	WBIR	1240	9:15
Macon, Ga.	WBML	1240	11:15
Miami, Fla.	WQAM	560	11:15
New York, N. Y.	WJZ	770	11:15
Niagara Falls, Ont.	CHVC	1600	10:30
Norfolk, Va.	WGH	1310	11:15
Orlando, Fla.	WHOO	990	11:15
Palm Beach, Fla.	WWPG	1340	11:15
Philadelphia, Pa.	WFIL	560	11:15
Pittsburgh, Pa.	WPIT	730	9:30
Port Huron, Mich.	WTTH	1830	11:15
Portland, Me.	WPOR	1450	11:15
Rochester, N. Y.	WARC	950	9:15
Sault Ste. Marie, Mich.	WSOO	1230	7:45
Savannah, Ga.	WDAR	1400	11:15
Scranton, Pa.	WARM	1400	11:15
Toledo, Ohio	WTOL	1230	10:15
Torrington, Conn.	WTOR	1490	11:45
Utica, N. Y.	WRUN	1150	11:45
Washington, D. C.	WMAL	630	11:15
Waterbury, Conn.	WATR	1320	11:45
Woodstock, Ont.	CKOX	1340	10:30

➤ ➤ P.M.

Albany, N. Y.	WXKW	850	3:15
Altoona, Pa.	WRTA	1240	1:00
Asheville, N. C.	WLOS	1380	12:00

Atlantic City, N. J.	WFBG	1450	12:00
Baltimore, Md.	WFBR	1300	12:00
Bangor, Me.	WABI	910	12:30
Bay City, Mich.	WBCM	1440	1:15
Charleston, S. C.	WHAN	1340	3:45
Chattanooga, Tenn.	WDEF	1370	12:00
Chillicothe, Ohio	WBEX	1490	12:15
Columbus, Ga.	WGBA	620	12:15
Corning, N. Y.	WCLE	1540	12:15
Covington, Va.	WKEY	1840	12:00
Danville, Va.	WBTM	1330	12:00
Dayton, Ohio	WING	1410	12:45
Durham, N. C.	WDUK	1310	12:00
Elmira, N. Y.	WELM	1400	1:15
Fayetteville, N. C.	WFLB	1490	1:00
Flint, Mich.	WFDF	910	1:15
Florence, S. C.	WJMX	970	12:15
Fredericksburg, Va. (Thurs.)	WFVA	1230	10:45
Goldboro, N. C.	WGBR	1400	1:30
Grand Rapids, Mich.	WLAV	1340	12:15
Greensboro, N. C.	WCOG	1320	12:00
Greenville, S. C.	WMRC	1440	12:00
Harrisburg, Pa.	WHGB	1400	12:15
Lancaster, Pa.	WLAN	1390	12:15
Lawrence, Mass.	WLAW	680	12:00
Lynchburg, Va.	WLVA	590	12:00
Plattsburg, N. Y.	WEAV	960	12:15
Providence, R. I.	WFCL	1420	10:45
Raleigh, N. C.	WNAO	850	1:00
Richmond, Va.	WRNL	910	1:00
Roanoke, Va.	WSLS	610	12:00
St. Petersburg, Fla.	WSUN	620	12:15
South Boston, Va.	WHLF	1400	1:45
Suffolk, Va.	WLPM	1450	3:30
Sunbury, Pa.	WKOK	1240	10:45
Tallahassee, Fla.	WTNT	1450	3:30
Wheeling, W. Va.	WKWK	1400	12:15
Wilmington, N. C.	WMFD	630	12:00

CENTRAL TIME

	STA.	KC.	A.M.
Alexandria, La.	KALB	580	8:15
Ardmore, Okla.	KVSO	1240	11:15
Beaumont, Tex.	KFDM	560	11:45
Birmingham, Ala.	WGSN	610	10:30
Columbia, Mo.	KFRU	1400	8:30
Corpus Christi, Tex.	KSIX	1230	11:15
Duluth, Minn.	WDSD	1230	9:15
Fargo, N. Dak.	KFGO	790	11:15
Florence, Ala.	WJOI	1340	10:15
Fort Smith, Ark.	KFSA	950	10:15
Fort Wayne, Ind.	WOWO	1190	11:15

Indianapolis, Ind.
Iron Mountain, Mich.
Kansas City, Mo.
Lincoln, Nebr.
Milwaukee, Wis.
Minneapolis, Minn.
Mobile, Ala.
Nashville, Tenn.
Omaha, Nebr.
Pensacola, Fla.
Rock Island, Ill.
St. Louis, Mo.
San Antonio, Tex.
Shenandoah, Ia.
Topeka, Kans.
Waterloo, Ia.
Wichita, Kans.
Winnipeg, Man.
Yankton, S. Dak.
Yorkton, Sask.

WISH 1310 11:15
WMIQ 1450 7:45
KCMO 810 11:15
KFOR 1240 11:15
WMAW 1250 11:45
WTCN 1280 9:15
WABB 1480 11:15
WSIX 980 10:45
KOIL 1290 11:15
WBSR 1450 11:15
WHBF 1270 11:15
KXOK 630 11:15
KMAC 630 11:15
KMA 960 11:15
WREN 1250 11:15
KXEL 1540 11:15
KFBI 1070 11:15
CKY 1080 10:15
WNAX 570 9:45
CJGX 940 10:30

Idaho Falls, Idaho
Phoenix, Ariz.
Pocatello, Idaho
Prince Albert, Sask.
Pueblo, Colo.
Rawlins, Wyo.
Salt Lake City, Utah
Tucson, Ariz.

KIFI 1400 11:15
KPHO 1230 11:15
KEIO 1440 11:15
CK8I 900 10:30
KGHF 1350 11:45
KRAL 1240 11:15
KUTA 570 9:45
KCNA 1340 11:15

➤ ➤ P.M.

Albuquerque, N. M.
Butte, Mont.
Casper, Wyo.
Los Alamos, N. M.
Roswell, N. M.
Santa Fe, N. M.
Twin Falls, Idaho

KOAT 1450 3:30
KOPR 550 12:15
KVOC 1230 11:00
KRSN 1490 12:15
KSWS 1230 3:15
KTRC 1400 8:45
KLIX 1340 10:45

PACIFIC TIME

STA. KC. A.M.

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

KPMC 1560 11:15
KYOR 1440 10:15
KROP 1300 9:00
KICO 1490 7:00
KARM 1430 11:15
KREO 1400 9:00
KENO 1400 11:15
KECA 790 11:15
KPKW 1340 10:15
KEX 1190 11:15
KPRO 1440 9:00
KFMB 550 11:15
KGO 810 11:15
KTMS 1250 11:15
KPOR FM248 10:15
KCOY 1400 11:15
KJR 950 11:15
KGA 1510 10:15
KODL 1230 9:15
CJOR 600 10:45
KWWB 1490 10:15
KPQ 560 10:15

➤ ➤ P.M.

Eugene, Ore.
Klamath Falls, Ore.
Medford, Ore.
Yakima, Wash.
MERIDIAN TIME
Fairbanks, Alaska
HAWAIIAN TIME
Honolulu, T. H.

KUGN 1400 12:15
KFLW 1450 12:15
KYJC 1230 12:00
KIT 1280 12:00
STA. KC. A.M.
KFAR 660 9:45
STA. KC. P.M.
KULA 690 4:00

"RADIO LUXEMBOURG"

11:15 P. M. Every Monday—1293 Meters Long Wave; 49:26 Meters Short Wave.

CALIFORNIA RURAL NETWORK KYOR, KROP, KREO, KPRO, KPOR

N. Woodworth (News)—3:45 P. M. Sundays
G. R. Pollack (Lecture)—9:00 A. M. Sundays

(Continued on page 27)

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

➤ ➤ P.M.

KFDA 1440 12:15
WLCS 1400 12:30
KBUR 1490 12:00
WENR 890 4:30
KGGF 690 12:00
KRNT 1350 10:30
WBIZ 1400 9:15
KCRC 1390 12:00
WJPS 1330 12:00
WEVE 1340 9:15
KTHS 1090 12:00
KXYZ 1320 2:15
WSLI 930 1:15
KSWO 1380 12:00
WLAP 1450 1:00
KGHI 1250 12:00
WKLO 1080 12:30
WFYO 1340 3:30
WISC 1480 12:15
KTMC 1400 2:15
WMPS 680 2:15
WAPX 1600 12:00
KBIX 1490 12:45
KTOK 1400 10:30
KCLA 1400 12:00
KGFF 1450 2:15
KRMD 1340 2:15
WBRS 1340 1:15
KRMG 740 12:15
KFDX 990 12:00

STA. KC. A.M.

MOUNTAIN TIME

Boise, Idaho
Burley, Idaho
Cheyenne, Wyo.
Denver, Colo.
El Paso, Tex.
Great Falls, Mont.

KGEM 1340 11:15
KBIO 1230 11:15
KFBC 1240 11:15
KVOD 630 11:15
KEPO 690 11:15
KMON 560 11:15

the high calling of God in Christ Jesus. We may think, "Oh, if I could only enjoy the fellowship of someone right in my own home, how grand that would be, and how much better progress I could make in developing the fruits and graces of the Holy Spirit!"

We may make this a matter of prayer, perhaps even more than the three times that Paul prayed for better eyesight, only to get the same answer, "My grace is sufficient for thee"—"My presence shall go with thee." (Exod. 33:14) "I want you to appreciate my fellowship more, and to lean more confidently upon me. If you can learn to do this, I will be to you as the choicest of friends, and as one that keepeth closer than a brother or a mother; or any other human association you could possibly possess. I will be a friend who will overlook your shortcomings, and will give you strength in your weakness. I will be an ever present help in your every trial, and will share your every joy. So rest quietly in me, and I will give you peace and will be your shield and great reward."

We may not only be without fellowship with members of our own family, but they may even oppose us in our service to the Lord. From the natural standpoint, this could but lead to turmoil of heart, and to anxiety and sorrow. How our flesh would like to change a situation of this kind, that we might enjoy peace and quietness at least in our own home! Let us remember, though, that this is but another circumstance in which the Lord will fight for us, and that we can hold our peace. We will find that in this, as in every other circumstance of life, strength will be found in quietness and in confidence—not confidence in our own ability to weather the opposing gales, but confidence that the Lord is able to make his grace abound toward us at all times and in all things.—II Cor. 9:8

Seldom does a Christian enjoy the peace which results from tranquillity of circumstances and surroundings. Usually the storms of life are raging, with tempests high on sea and land. These tempests which come sweeping down over the soul may stem from one or more of many causes. The tempest of ill health may disturb our peace of heart. In such an event the flesh is quick to say that probably the Lord has forsaken us. The human mind is ever ready to fill the role of a "Job's comforter" and to try to persuade us that the Lord has turned his back upon us. But Job said to his accusers concerning God, "Though he slay me, yet will I trust in him."—Job 13:15

Nor is our trust in God under such circumstances necessarily

a blind one. We know that we have entered into a covenant with the Lord by sacrifice—the sacrifice of the flesh. We know, therefore, that our outward man must perish ere we can enter into and enjoy our house from heaven. Faith in God and in this part of his will and plan, therefore, should give us peace. Indeed, whether it be the trial of sickness, or one which is bearing down upon us in some other way, we should accept it as evidence of the Lord's love, depending on his promise to supply all our needs, rejoicing in his blessed assurance, "My grace is sufficient for thee; for my strength is made perfect in weakness."

New Creatures Secure in Him

As followers of the Master, new creatures in Christ Jesus, we should never lose sight of the fact that the Heavenly Father's care, his protection, his strength that is made perfect in our weakness, and the final victory which he has promised to give us through Christ, are all of a spiritual character. It is as new creatures that he keeps us from falling. It is the new mind that dwells in the secret place of his love. He is a rock and fortress to the inner man which, because of the bounties of his grace, is being renewed day by day.

This being true, it should matter little just how our flesh may fare, or what the natural circumstances of our lives may be. All that should really concern us should be—and in this we can always rejoice—that God is able to hold us in the hollow of his hand as new creatures regardless of the opposing forces with which we may be surrounded. He can open the "Red Sea" before us that we may "go forward" safely in the doing of his will. With his love and the love of Christ overshadowing us, nothing can pluck us out of his hand. Paul was persuaded of this, and we can be also, and in this assurance we can have peace.

"Who shall separate us from the love of Christ?" asks Paul. (Rom. 8:35) "Shall tribulation?" No, divine wisdom has decreed that we need tribulation to prove and develop us.

"Or distress?" Of course not! We do not expect to be at ease while walking in the narrow way.

"Or persecution?" Again the answer is no; for we will remember the Master's words telling of the blessedness of those who are persecuted for righteousness' sake, and the promise that theirs is the kingdom of heaven.—Matt. 5:10

"Or famine?" Paul learned to suffer want, and therein to be content, and so should we.

"Or nakedness?" There may be times when we could wish for better clothes to wear but will remember that to be clothed with a meek and quiet spirit is far better, for we might possess the richest of material clothing and yet not enjoy peace and quietness of heart and soul.

"Or peril?" No, for regardless of how perilous the storms of life may be, we will rest quietly in the Lord. As the little bird that builds its nest on the slender branch overhanging a cataract, does not fear, so we will remember that underneath us as new creatures in Christ Jesus are the everlasting arms of divine care which will ever hold us in the love of God.

"Or sword?" We know that the enemies of the new creature are fighting desperately to overthrow us, to break down our courage and confidence, to take us away from our Heavenly Father's love, but we will not fear. Instead, with the protection of the "armor of light" on the right hand and on the left, we will "go forward" in the strife, following the commands of the Captain of our Salvation. Doing this, no matter how fiercely the battle may rage about us, we will remain at peace, knowing that victory is assured.—Rom. 8:37

"Killed All the Day Long"

Quoting from Psalm 44:22, Paul continues, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Rom. 8:36) How much in keeping this is with our covenant of sacrifice! Our Master, in whose footsteps we are walking, was also "led as a lamb to the slaughter," and how honored we are to share this experience with him. This being true, the sufferings which result from our being planted together in the likeness of his death should but increase our faith and our confidence, and our peace should abound as our sufferings increase; for, as Paul expresses it, "In all these things we are more than conquerors through him that loved us."—Rom. 8:37

"For I am persuaded," the apostle continues. He was not persuaded that the Lord would protect him from trial, nor prevent his enemies from attacking him. No, he expected tribulation. He knew that he must endure hardness as a good soldier of Jesus Christ. He knew that Satan would buffet him, and that he would be at

enmity with the world. He knew that he would need constantly to struggle to keep his own body under, "and bring it into subjection." (I Cor. 9:27) But he was persuaded that in all these things the Lord would be to him an ever present source of strength, and in this assurance he enjoyed peace, the "peace of God, which passeth all understanding."—Phil. 4:7

Paul identifies many of the things which from the human standpoint might well pluck us out of the loving hand of God, such, for example, as "death." Death is the world's greatest enemy, one which disturbs the peace of every family where it strikes. But we are assured of victory over death, and certainly it cannot separate us from the love of God. Not that we are spared from death, for actually our covenant with the Lord calls for death. We are dying with Christ—sacrificially. Yes, "dying, and, behold, we live." (II Cor. 6:9) We have been raised up to walk in newness of life in Christ, and in this vantage point of divine love there can no evil befall us.

"Nor life." One of the greatest dangers to the new creature is an abundance of material good things—health, prosperity, friends, etc. To the natural man these constitute the joy of living, or "life," as the apostle puts it. Let us remember, however, that as new creatures our life does not consist of the abundance of the things which we possess, and remembering this, keep close to the Lord, looking to him for strength lest the allurements of ease and plenty pluck us out of his hand and we fall from our steadfastness.

"Nor angels, nor principalities, nor powers." These are the fallen angels, the "principalities" and the "powers" and the "rulers of the darkness of this world" which Paul speaks of in Ephesians 6:12, and identifies as among our most formidable enemies. It is against these that we "wrestle," yet we need not fear, for the Lord fights for us in that he has provided an armor which, if we put it on and keep it on, the "wiles of the devil" will not be able to harm us.—Eph. 6:11

"Nor things present, nor things to come." The Lord, through Moses, promised his people of old that as their days, so should their strength be. (Deut. 33:25) We know that the Lord is fighting for us today, that he is not permitting any of our enemies to overwhelm us; and we should also trust him for the future; for the apostle assures us that just as things "present" cannot separate us from the love of God, neither will "things to come" be permitted to do so.

What a promise, and how sweet is the peace which results when in confidence we lay hold upon it!

"Nor height, nor depth"—that is, exaltation or humiliation. Either of these extremes might easily separate us from divine love. Exaltation, either in the Lord's service, or in business, or among our friends could be dangerous to the new creature, but not if we remember who we are and the glorious prize of the high calling for which we are running. The Lord's protection against this danger might well be in permitting us to experience the "depth"—that is, to be humbled through reverses of one sort or another in order that we may realize that regardless of our position in life, it is by his permission, and that nothing which is really good for us as new creatures will he withhold.

"Nor any other creature." Paul gives us a very complete cross section of Christian experience, but in case he overlooked one or more of the influences—the "creatures" which war against our new minds in an effort to separate us from the Lord and to destroy our peace in him—he makes this blanket statement to assure us that nothing whatever is too small or too great for God to notice as he spreads over us the protection of his mighty power. Certainly, then, we can be assured that nothing will be able to "separate us from the love of God which is in Christ Jesus our Lord." Being confident of this, we can have peace.

"What shall we then say to these things? If God be for us, who can be against us?"—or as one translation puts it, "since God IS for us." Yes, he IS for us, and it is because he fights for us that we can have peace—"the peace of God, which passeth all [human] understanding." (Rom. 8:31; Phil. 4:7) It is this peace that keeps our hearts and minds through Christ Jesus our Lord.

The peace of God—the same peace which God possesses, the peace that results from his knowledge that nothing can happen in his whole vast universe except as he wills or permits it. He is neither anxious about the present nor fearful of the future; and his peace can be ours, for as members of his family he has assured us that all the glorious attributes of his character are enlisted for our protection and care as new creatures in Christ Jesus.

With this "blessed assurance" we can "go forward" in our march toward the heavenly Canaan with absolute confidence that if in each step of the way we obey him, no seas of trouble can drown us, nor will he permit any of the storms of life to overwhelm us.

He has promised to "guide" us, to "hold" us, to "keep" us, to "fight" for us, and to give us "strength."

What more could we ask? It remains only for us to wait on him in quietness and in confidence, knowing that whatever our need may be he will "bring it to pass." (Psa. 7:5) All we have to do is to "stand still," in the sense of not being fearful and agitated no matter what the circumstances may be; and when he gives the command to "go forward," obey knowing that he will lead the way and give victory to all who put their trust in him.



Loyalty

THE Christian is called to, and is being tested and prepared for, the divine nature and for joint-heirship with Christ Jesus in his millennial kingdom; also for the ages of glory to follow that kingdom. But God will not exalt to such a glorious position in his universe any who do not now demonstrate that they have a fighting spirit of loyalty to him and to the things that belong to him. It is through the truth that we know God, and know his will concerning us. Aside from the works of nature with which we are surrounded, the truth of the divine plan and his providential leadings through that plan are all that we know of God while this side of the veil. Hence, our manifestation of loyalty to his truth is the only manner in which we can now show our loyalty to God. Can it be said that we are loyal to the truth if, for policy's sake or to avoid controversy, or to have peace in the home or in the church, we refrain from earnestly contending for it?

WEEKLY PRAYER MEETING TEXTS

AUGUST 3—"Separate yourselves from the people of the land."—Ezra 10:11 (Z. '99-203. Hymn 312)

AUGUST 10—"If there be any consolation [comfort] in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil me my joy, that ye be like-minded, having the same love, being of one accord, of one mind."—Philippians 2:1, 2 (Z. '04-296. Hymn 172)

AUGUST 17—"Quench not the Spirit." I Thessalonians 5:19 (Z. '03-25. Hymn 91)

AUGUST 24—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."—John 17:11 (Z. '03-77. Hymn Appendix D)

AUGUST 31—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16 (Z. '03-206. Hymn 280)

"Songs in the Night"

AUGUST 1

Therefore they that were scattered abroad went everywhere preaching the Word.—Acts 8:4

DEAR brethren, he who was with and guided the Early Church is with us with equal power. He who guided in that harvest time is guiding now, and will continue to guide his work to the end. We may have experience with similar characters to that of Judas, Alexander the Coppersmith, Jannes and Jambres. But the Lord is able to make all these work together for good to us and through them all to fulfil his gracious promises. He may permit persecutions, imprisonments, or things corresponding on a different plane, but let us never doubt the presence and power of our Lord. The glorious results will more than compensate for the trials and difficulties. "Faith can firmly trust him come what may."—Z '09-57 (Hymn 200)

AUGUST 2

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

THE thought everywhere held out in the Scriptures is that God's mercy endureth forever—that is, "olam," or to a completion. A small portion of the world of mankind at the present time has received God's favor to the extent of being justified and made partakers in the divine favor and mercies of this present time. As in his dealings with these the Lord is very gracious, so is he to those who return from the ways of sin, and he is even patient with those who lack the spirit of love and forgiveness, and comes to them entreating them to join in his gracious plans and arrangements. This loving-kindness bestowed upon the believers of the present time illustrates the Spirit of the Lord. It becomes an assurance to us of the fulfilment of his promise that in due time all the families of the earth shall be brought to a knowledge of his goodness, to an opportunity for knowing him whom to rightly know and appreciate will mean to them everlasting life.—Z '06-254 (Hymn 226)

AUGUST 3

And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.—Luke 19:8

WE BELIEVE that many today make a mistake in that they do not more fully follow the course of Zaccheus—in that they continue to hold on to something which really, rightfully, belongs to another; and secondly, that they do not consecrate more of their wealth of money or property or time or talent to the Lord. Zaccheus was a Jew, and under the requirements of the Law one-tenth of his yearly increase would be his obligation to religious matters. But he far exceeded this, giving not merely a half of his annual income, but a half of all the principal, of all the money and property and goods which he possessed. Some have inquired of us, What is the reasonable obligation of a Christian? We answer that our reasonable service should surely be more than the one-tenth of the Jews. To our understanding Zaccheus did not even go the full length of a complete sacrifice.—Z '06-279 (Hymn 8)

AUGUST 4

Behold the Bridegroom.—Matthew 25:6

THE announcement, the truth upon this subject, is indeed a testing, proving, which of the professed virgins of the Lord have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter. In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence, but to assist those who have the oil in their vessels to trim their lamps. If it is not already too late to buy the oil it soon will be, and hence our special care should be in respect to those who have the oil of the Lord's Spirit but who are still asleep or drowsy and need to have an announcement of his presence brought kindly, patiently, perse-

CHRISTIAN LIFE AND DOCTRINE

veringly to their attention.—Z '06-315 (Hymn 230)

AUGUST 5

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

IT IS so narrow that it is wide enough to admit only the Lord's plan and those who are willing to discard all other plans, projects, and questionings, and to devote themselves fully to its service; and who are quite willing to bear any reproach it may bring. Are you endeavoring from day to day to vindicate the divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the truth so that you may indeed be a living epistle known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed (II Tim. 2:15)? Are you of those who have really given themselves to the Lord, saying truthfully to him:

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

If so, you are just narrow-minded enough to say, This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and of helping others into his marvelous light: and to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father.—Z '12-194 (Hymn 277)

AUGUST 6

Kept by the power of God through faith unto salvation.—I Peter 1:5

IN OUR journey through life almost daily we come to places and circumstances which, wrongly received, may change our entire course from fellowship and relationship to God to sin and opposition to him. What Christian has not realized certain crises in his life in which two voices seemed to speak to him; the one favoring humility and obedience to God at any cost; the other urging self-will backed by pride? If we are advanced Christians, who through numerous victories have gained a position where such besetments are rare, we still need to be on guard and

to remember that we have a very wily Adversary, that we have the treasure of the new mind in an earthen vessel, and that in our flesh dwelleth no perfection. These recollections should make us very humble, and lead us to cling closely to the Lord, and to fear and abhor any attitude of conduct and even of thought that would in any measure seem to antagonize the divine will.—Z '08-265 (Hymn 183)

AUGUST 7

Wait, I say, on the Lord.—Psalm 27:14

SOME of us have learned by experience that to attempt to go before the Lord in any matter is dangerous. We are not wise enough to guide ourselves. Indeed, as the poet has expressed it,

"We fear to touch
Things that involve so much."

If we could recognize the delicacy of our situation at times, it would make us more modest and cautious. Not only our own interests and eternal glory are at stake, but also the interests of other fellow-members of the body of Christ. A rash word, a thoughtless action, inconsiderateness in any sense of the word might lead to unfavorable conditions of heart, and, even though we gained the promise, it might be by tribulation rather than by the way in which the Lord would lead.—Z '08-267 (Hymn 313)

AUGUST 8

Brother shall deliver up the brother to death.—Matthew 10:21

ALAS, that this should be so—that the love of God should at any time fail to constrain us so that we would not only turn from his love and fellowship, but that the sword should be used to smite down brethren! Get the picture impressed in our minds and sealed in our hearts of coming days with spiritual Israel, when brother shall be against brother, which the Lord will permit just prior to the establishment of his kingdom. Let us resolve that however others may fight, the weapons of our warfare shall not be carnal and that our battling shall not be against those who are the Lord's by covenant, but against the great Adversary. Carnal weapons are not merely guns and

THE DAWN

swords, but more injurious and death-dealing is the tongue when used to slander and wound. God forbid that our tongues, wherewith we praise God, should work injury to any man, but particularly to any of the household of faith.—Z '08-268 (Hymn 333)

AUGUST 9

Them that honor me I will honor.—I Samuel 2:30

WE BELIEVE that this is a principle that holds good always. Now, today, those who are seeking to honor God he will be sure to honor. Those who are seeking merely self-honor may obtain some of that honor, may glorify themselves to a certain extent; but it will not be the Lord that will glorify them. In the service of his cause, his truth, they will not be honored by him. "The Lord resisteth the proud, and giveth grace [favor] to the humble." The way to honor God is to seek to know his will and to do it from sincere hearts, to have God first in all our affairs, to show forth his praises. We are to never mind ourselves, our own honor. We are to serve in accordance with the principles which the Lord is promoting. To seek the glory of God is the proper course for us who are his children and whom he has blessed.—Z '15-173 (Hymn 95)

AUGUST 10

Forsake not the assembling of ourselves together.—Hebrews 10:25

AS DAVID desired to be near to the tabernacle, close to the Lord, so we, members of the Beloved, should find ourselves longing for a closer walk with God, a nearness to his arrangement of the mercy seat, Christ Jesus. This will signify a desire to be near to the members of his body, the church, to have fellowship with them, because the condition of things is represented as being the "holy" of the tabernacle, with only a veil between this and that glorious condition beyond the veil. And is it not so that whoever desires to be near to the Lord and to those in fellowship with him, along the lines of the new nature, will give heed to the privileges of showing forth his praise by manifesting their love for the brethren and their confidence and faith in the Lord and in

his light and wisdom and love?—Z '08-311 (Hymn 329)

AUGUST 11

Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.—I Corinthians 1:26

HOW strange! Yet it is just like the Lord to pass by the self-righteous and the proud, and to declare that only those who humble themselves shall be exalted and those that exalt themselves shall be abased. This fact, then, that God will accept none but the humble accounts for the fact that those who have received the message in humility are chiefly the mean, the ignoble. It is only the humble-minded, taught in the school of Christ, who are able and willing to accept the ignoble ones who rally to the Lord's standard and who may be accepted. To love the ignoble signifies that we must view them from the divine standpoint and love them as God loves them—not because of their ignoble and mean qualities, but in spite of these; because of their heart's desires toward God and righteousness. As we come to love and appreciate all those who stand for and strive for those principles, we take our position with God and view the situation from the divine standpoint, having compassion upon those who are weak and out of the way and doing all we can to assist them, if they are of those who love righteousness and hate iniquity and are striving in harmony with their ideals.—Z '08-326 (Hymn 194)

AUGUST 12

We . . . that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Romans 15:1

TOO often the Lord's people forget this injunction and are disposed to lay down their lives for themselves, for their own comfort, or to lay down their lives, their time, their energy, in fellowshiping with those of the brethren most congenial to them in cultivation or in advancement. Is not this pleasing ourselves in ignoring to serve those members of the body who need our assistance most—the more ignoble?—Z '08-326 (Hymn 192)

AUGUST 13

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light.—I Peter 2:9

IS IT any wonder that the apostle declares that each and all of these "peculiar people" should make it the first, the chief, practically the only business of life, "to show forth the praises [the virtues of character and plan] of Him who hath called you out of darkness into his marvelous light"? And the showing or the telling of these is the preaching of the Gospel, whether it be done in public or in private, by word of mouth or by printed page. And this, the chief business of the peculiar people, begun now, will continue to be their business throughout the future, though under more favorable circumstances, in the majesty of the kingdom, with power to enforce the wise and just and wholesome laws, and with love and mercy to help and to succor the weak and the erring, and gradually to restore them, if they will, to all that was lost in Adam. What a wonderful Gospel! What a wonderful privilege to be permitted to engage in its proclamation in any manner! Truly, all of the peculiar people can appreciate the testimony of the great Apostle Paul, "Woe is me if I preach not the Gospel of the Lord Jesus Christ."—Z '97-99 (Hymn 260)

AUGUST 14

Certainly I will be with thee.—Exodus 3:12

OUR text is an inspiration to the Lord's people everywhere and at all times, when endeavoring properly to do any part of the Lord's work, heeding his call through the Word. If God be for us, and if God be with us, who can prevail against us eventually? There may be with us, as there were with Moses and his service, various difficulties, trials, vexations, and disappointments, for we have the treasure of the new nature in earthen vessels, and the weaknesses and imperfections and short-sightedness of these are sure at times to cause us difficulties and discouragements. On such occasions our duty is

to turn the eyes of our understanding to him whom we serve, whose ambassadors and representatives we are, and to recall his promise, "Certainly I will be with thee." This means eventual victory, though perhaps through devious ways that we know not, and expect not, which nevertheless will ultimately prove to have been advantageous to us and to our Master's glory.—Z '01-361 (Hymn 126)

AUGUST 15

Teach us to number our days, that we may apply our hearts unto wisdom.—Psalm 90:12

THE Christian, in numbering his days, does not do so with a doleful or disconsolate sentiment, although he does so with sobriety. He counts the days as they go as so many blessings, so many privileges, so many opportunities to show forth the praises of him who called us out of darkness into his marvelous light," to render assistance to others in the pilgrim journey, and to develop in himself more and more of the character pleasing in the sight of God—to become more and more a copy of God's dear Son. As he numbers the days gliding swiftly by, and perceives how he is using them in harmony with the divine instructions, he ultimately comes to that condition of heart in which he is longing for the kingdom and the full attainment of all the glories into which he hopes to be ushered, as a sharer in the first (chief) resurrection. And from this standpoint he numbers the days as they go by joyfully, and is glad when the days of the years of his present pilgrimage end; because his hope in the Lord, and in the gracious features of his plan, is growing daily stronger, clearer, and brighter.—Z '01-333 (Hymn 117)

AUGUST 16

Blessed are they that have not seen, and yet have believed.—John 20:29

NOW, while it is dark, before the Sun of Righteousness has arisen with healing in his beams, to scatter all the doubts and fears and hindrances, the Lord puts a premium upon faith, and only those who can and do exercise it may and do have certain rewards, privileges, opportunities, and blessings. Of

the Gospel-age little flock it is written, we "walk by faith and not by sight." We endure, "as seeing him who is invisible"; we run for a crown and a throne which we may see only with the eye of faith; we obey the voice of him who speaketh from heaven, but whose voice now is the still small voice, which only the few who exercise faith can hear, appreciate, and understand. By and by the time will come when this voice shall shake the earth and cause the knowledge of the Lord to fill the whole earth. Obedience then will be proper and bring a blessing; but obedience now, even unto sacrifice of earthly interests in following the footsteps of him who set us an example, brings the greater blessings—the blessings which pertain not only to the life which now is, but also to that which is to come—the blessings of glory, honor, and immortality.—Z '01-141 (Hymn 46)

AUGUST 17

The steps of a good man are ordered by the Lord: and he delighteth in his way.—Psalm 37:23

THEY can delight in this way, be it ever so thorny and narrow and rugged, because of their confidence in God's love and wisdom, and that he who began a good work in them is thus completing it and blessing them with experiences which divine wisdom sees will be to their profit eventually. Thus the Lord's blessing is upon this class; and they realize indeed that "the blessing of the Lord it maketh rich." How rich it makes their hearts in the present time—rich in noble sentiments, rich in faith, rich in love, rich in good works to all men as they have opportunity, especially toward the household of faith; and very rich in God's blessing and under his providential care which, if rightly accepted, will ultimately make these members of the royal priesthood heirs of God, joint-heirs with Jesus Christ their Lord, in an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them.—Z '01-56 (Hymn 12)

AUGUST 18

Make straight paths for your feet, lest that which is lame be turned out of the way.—Hebrews 12:13

WHAT does the apostle mean? He does not mean that we should literally shovel a path smooth, nor does he refer to our literal feet. All will agree to this. Evidently the apostle's teaching is that each one of the Lord's sheep has more or less of earthly blemish (imperfection), in consequence of which lameness it is difficult for him to make steady progress in the footsteps of our Lord. He urges that as we find out what our weaknesses are, physical and mental, we should endeavor to shape our course of life accordingly, so as to be able to overcome the difficulties of the way and the besetments of the Adversary. We make the straight paths by choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. We are to seek to overcome the lameness, and to do so, are not only to pray, "Abandon us not in temptation," but are to seek to avoid the temptation in all ways. How do we do this? We answer, by the exercise of our wills, or determinations—by mental resolutions; or, in other words, by making vows or solemn promises to the Lord respecting our determinations to take the proper course. Anyone, therefore, who has followed the apostle's injunction in our text has made vows to the Lord, which he should be faithful in performing, if he would come off a victor and have the divine approval.—Z '09-75 (Hymn 135)

AUGUST 19

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.—Psalm 23:6

THE assurance of faith that God's goodness and mercy will follow us all the days of our lives, and that we shall ultimately by his grace attain to the kingdom, is for the class mentioned in this psalm; namely, the Lord's sheep—those who are following him, and who are having the experiences outlined in this psalm. One of these experiences is that following the Shepherd they are not left to hunger and thirst, but are bountifully supplied in the green pastures and by the still waters of the truth. Moreover, it applies to those who experience the Shepherd's care, his rod and staff, correcting, reproving or

guiding them. Such sheep as learn to love and have confidence in the Shepherd and in his guidance, and to take comfort and blessing out of all the afflictions and trials of life which may be permitted to come upon them, realizing that they are providential, and for their blessing—such continue to follow the Shepherd, continue to have the experiences of sheep, and may rejoice with full assurance of faith that he who began the good work of shepherding them and leading them out from the byways of sin and of selfishness into the full blessing of the Heavenly Father, will continue this work and complete it, if they abide in him.—Z '00-170 (Hymn 288)

AUGUST 30

I will bless thee, and make thy name great; and thou shalt be a blessing.—Genesis 12:2

THE fulfilment has already commenced in our hearts, but that is not the end, not the fulness, not the ultimate meaning of the promises; for by and by this holy nation (the body of Christ, the church), shall be great indeed when filled with the divine blessing and power as God's glorified kingdom. We realize too that while it is our blessed privilege to let shine upon others the light which the Lord by his Spirit has graciously shined into our hearts, nevertheless our time for bestowing the great blessing is still future—that it belongs to the period for which we pray, "Thy kingdom come. Thy will be done on earth." We reason that although our name may be now cast out as evil, and the reproaches bestowed upon the Head of the body may fall also upon us, his members, nevertheless the time is surely hastening when the name Christ shall be great throughout all the earth, and that bearing the name of our Bridegroom it will also be our name as his bride and joint-heir. We look forward with joy to the time when the holy nation, now so misunderstood and considered a peculiar people, shall recompense the poor, blinded, Satan-deceived world and nominal church for all the evils inflicted upon The Christ, Head and body, by blessing them, returning good for evil in the highest degree—instructing

and uplifting all who will to return to divine favor.—Z '01-231 (Hymn 310)

AUGUST 21

Jesus Christ maketh thee whole.—Acts 9:34

OUR text is from Peter's words to Aeneas, the paralytic, whom the apostle found at Lydda and healed. We are not told that he was one of the saints; the presumption, therefore, is that he was not, but that at most he was a friend to some of them, and that thus the apostle's attention was drawn to him. The fact that he had been bedfast, helpless, eight years, testified that the healing was a miracle. Its fame spread abroad, and resulted, we are told, in the drawing of many unto the Lord and to the church. Thus did the Lord establish the church and attract to it those who were in the right attitude of heart, using miracles then, as he now uses other means. Those miracles cannot have lasted much longer than the apostles themselves; the gifts of healing etc., being granted only through the laying on of hands of the apostles—and the twelve had no successors—the heavenly Jerusalem had twelve foundations, and no more, and in them were written the names of the twelve apostles, and no others.—Z '02-105 (Hymn 264)

AUGUST 22

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Revelation 21:7

THOSE addressed are not the bride class, selected during the Gospel age, but the sheep class of Matthew 25—such of mankind as during the millennial age become the Lord's sheep and obey his voice. To these at the end of the millennial age, in harmony with the Father's plan he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They are not invited to inherit the kingdom prepared for us, in joint-heirship with the Lord, the heavenly kingdom. But they shall inherit the earth, the purchased possession—they shall come back into all the good estate of father Adam which he lost for himself and his children through disobedience, but which Jesus

redeemed with his own precious blood, and will restore at the close of the Millennium to all the children of Adam who shall have accepted his gracious favors and been regenerated by him, and thus become his sons, and he their God—their father.—Z '01-201 (Hymn 214)

AUGUST 23

With the mouth confession is made unto salvation.—Romans 10:10

THIS implies that a dumb believer will never make his calling and election sure. We do not refer to those who are naturally dumb: but understand the word "mouth" in the same sense that we speak of the "ears" of our heart, and the "eyes of our understanding." A heart that sees and hears the grace of God, and that truly accepts the same, must in due time become so enthused with the things heard and seen that it cannot refrain from some outward manifestation of its joy and peace and hope and trust and thankfulness. As the apostles declared, "We cannot but speak the things which we have seen and heard." All Christians who, having received the light of truth, having seen the grace of God in the divine plan, having tasted that the Lord is gracious, having heard the wonders of "so great salvation, which began to be spoken by our Lord, and was confirmed unto us by them that heard him"—these must not, cannot, keep silence nor put their light under a bushel. If they do, it means the extinguishment of their light, the stoppage of their growth; and persevered in this would ultimately mean to them destruction in the second death: for those who are ashamed of the Lord and of his Word, after they have discerned clearly, not only are not fit for the kingdom, but of such the Lord would be ashamed under any and all conditions.—Z '02-73 (Hymn 261)

AUGUST 24

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.—Ephesians 5:14

WHEN the believing, converted, consecrated, begotten, sleeping "new creature" has been awakened—when the eyes and ears of his understanding have been opened to see the true con-

ditions of the world, and to realize himself as a new creature in Christ—his next duty is to "arise." His arising from the dead signifies the activity of the new mind, the new will, in directing and controlling his mortal body. This implies effort; the putting forth of all the energy of the new creature. It requires no effort to sleep, or to lie after one gets awake; but to rise requires the exercise of every muscle. Arising is not an instantaneous act, but a process requiring one movement after another, until it is fully accomplished; so also is the arising of the new creature from the dead conditions of sin and trespass against the laws of righteousness and truth and purity; it requires his every effort, and is a work of time. Indeed all experienced Christians who have followed the apostle's injunction to arise from the dead have found that it requires days, months, years, of energetic effort to rise up above, superior to the fallen tendencies of his own flesh, common to the world of mankind. He finds that even after he has risen fully up, so that he does not wilfully practice sin, nor countenance it in any sense or degree, he still must be on his guard lest he be entrapped by the weaknesses of his mortal body; or by the allurements of the world; or by the temptations of the Adversary; and thus stumble again over some of the things of sin and death from which he had arisen by the Lord's grace.—Z '02-73 (Hymn 20)

AUGUST 25

He shall drink of the brook in the way: therefore shall he lift up the head —Psalm 110:7

WE PERCEIVE that if it was necessary for our glorious Lord from the heavenly courts to drink of the brook of experience, and gain wisdom by the things he suffered, endured, and thereby to demonstrate his confidence in God, it is equally necessary that all the members of his body should likewise drink of the brook in the way if they would hope to share with the Lord in the kingdom blessings—glory, honor, and immortality, the divine nature. Our dear Master's time for drinking at the brook is past, yet the lessons and encouragements therefrom are still before

us in the Scripture records. It is now our time to drink of the brook of experience—to learn the lessons that are necessary to our preparation for the kingdom. It is not enough that we have tasted of the brook of experience, that we have learned something of obedience, that we have endured some trials, that on some occasions we have learned obedience through the things we have suffered; we must continue drinking until we can gladly say, Father, thy will, not ours be done! If we drink not of the brook in the way we shall not share in the glory to follow.—Z '02-13 (Hymn 222)

AUGUST 26

The secret of the Lord is with them that fear him; and he will show them his covenant.—Psa. 25:14

THAT wonderful covenant, shown to all who are seeking the Word in honesty and sincerity, assures us that as our dear Redeemer humbled himself for our and the world's redemption and has been highly exalted, so if similarly faithful, we may suffer with him now and by and by share his glory and be co-laborers with him in the kingdom which is to bless all the families of the earth. O, what riches of grace! What loving-kindness! What tender mercy! What evidences of divine wisdom, skill, justice, love, and power! How this view of the Only Begotten of the Father shows him to us as our Redeemer and also as our Lord and Head, who by and by, according to the promise, will present us as his bride, blameless and irreprovable before the Father in love. Viewed from this standpoint, the recognition of Jesus, our dear Redeemer, the Sent of God, the Savior of the world, is not in derogation of the command of the text, "Jehovah, our God, is one," for the apostle assures us that according to the divine authority all should reverence the Son even as they reverence the Father—not reverence him as the Father, but reverence him as the Son whom the Father has appointed heir of all things, and who, as the Father's associate, is to bless all the families of the earth, and who a thousand years later will deliver up the kingdom to God, even the Father, that he may be all in all.—Z '07-263 (Hymn 154)

AUGUST 27

The Word of the Lord was unto them precept upon precept; . . . line upon line.—Isaiah 28:13

THE Christian's experience is a continual schooling. Daily we are learning more and more about ourselves and about the wisdom and justice of God. As we learn these lessons day by day, we are learning more to reprobate and correct in ourselves. In thus discovering our own imperfections, we should learn, as a matter of course, not to expect perfection in others; and we should give them credit for doing their best to exemplify the highest ideals which they have in respect to the unity and perfection required for membership in the body of Christ.—Z '12-337 (Hymn 198)

AUGUST 28

Ye also ought to wash one another's feet.—John 13:14

HOW many opportunities we have for comforting, refreshing, consoling, and assisting one another in some of the humblest affairs of daily living or in respect to some of the unpleasant duties, experiences, or trials of life! By love we are to serve one another, but not as a mere formality. Any service done or attempted to be done in love, with the desire to do good to one of the Lord's people has, we may be sure, the approval of the Head of the church. Let us lose no opportunities of this kind; let us remember the Master's example. Let us not merely assume the guise of humility, but let us actually have that grace of character which will enable us to do kindnesses and service to all with whom we come in contact. Then we shall all the more enjoy this privilege as we find the needy ones to be members of the body of Christ—The Christ.—Z '12-275 (Hymn 229)

AUGUST 29

I will show him how great things he must suffer for My name's sake.—Acts 9:16

IS ANY other service than that of our Lord ever entered on these terms—promises of suffering? Surely not. Yet how honest for the Lord not to call his disciples under any misapprehension of

the facts! We are called to suffer with him—to sacrifice ourselves, our earthly interests—to share his cross, and by these experiences to prove that we have been begotten of his Spirit, and that it has been shed abroad in our hearts and constituted us copies of God's dear Son. Faithfulness to this cause insures the reward of joint-heirship with our Redeemer in his kingdom; nor can those kingdom honors be hoped for on any other terms. The apostle understood this, and seems to give the thought also that the more any of the Lord's followers can share of the sufferings of Christ, in the flesh, proportionately will be his share in the glory which by and by shall be revealed to us—in the "members of his body." The expression, "For my name's sake," is comprehensive. It includes everything connected with the divine plan, of which Jesus, the Messiah, is the center. It includes sufferings for the truth's sake, because the truth is vitally connected with the "only name." It includes the brethren because they have named the name of Christ and they are under his name as members of his body. It includes all the work of the millennial kingdom because he is the Head of it all, and his name, his honor, is associated with it all. Let us, therefore, be glad of any sufferings which come to us directly or indirectly, because of our faithfulness to the "precious name" and these various interests which are associated with it.—Z '09-86 (Hymn 177)

AUGUST 30

God is light, and in him is no darkness at all.—I John 1:5

THE Scriptures represent God as being a light. In the tabernacle he was represented by a brilliant light on the mercy seat, called the Shekinah glory. Our Lord Jesus, filled with the light of the Holy Spirit, was called "the true Light." And it was he that said of his followers, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Similarly the divine power at

Pentecost was represented by flames of light, cloven tongues of fire. Similarly the Spirit of the Lord from his Word is in the Scriptures pictured as the blaze of light from a lamp. As we read, "Thy Word is a lamp to my feet, a lantern to my footsteps." The flame of sacred love, the Holy Spirit of the Father and of the Son, was enkindled in our hearts through the Word of grace and the impartation of the Holy Spirit. In proportion as we have fed this flame (the Spirit) with the truth, we have become burning and shining lights in the world—the Spirit of the Lord in us.—Z '09-189 (Hymn 36)

AUGUST 31

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.—I John 2:1

AS NEW creatures we are imperfect in that we have only the old body with its blemishes through which to serve the Lord. Because of antagonism of the legally dead flesh, "we cannot do the things which we would." What shall we do as respects our failure to come up to all the requirements of the Lord, because of our fleshly imperfections? Shall we say to ourselves and to each other, God knows that these imperfect things of daily life are not willingly ours as new creatures, and therefore we need not confess them? We answer that this would not be the proper course. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us at that time, but did not cover blemishes future. Hence, daily we should remember before the throne of heavenly grace the imperfections and blemishes of each day and hour, and should ask divine forgiveness for these through our great Redeemer. Thus he taught us, Pray ye, Forgive us our trespasses, as we forgive them that trespass against us. This would not relate to original sin, which could not thus be forgiven. It relates to our subsequent shortcomings, after we have become children of God through the begetting of the Holy Spirit.—Z '10-218 (Hymn 290)



Justification

Do you believe that a Christian's justification to life precedes or follows his consecration to do the will of God?

CONSECRATION is a term which we use to describe the Christian's act of complete devotion to God. Justification is the word we use to describe the condition wherein a Christian is made right with God. Only the consecrated are entirely acceptable to God, and they are acceptable not in their own merit, but because of the merit of Christ's blood. Therefore none can be fully justified to life before he has given himself to God in consecration, and has received the benefits of Christ's ransom sacrifice.

Each step that one takes away from sin, every effort made to know God's will, is a step toward consecration, and toward justification. But no one is acceptable to the Father because of his own righteousness. As it is written, "There is none righteous, no, not one." (Rom. 3:10) All are born in sin and God cannot accept sinners unto sonship. We are told that after our Lord Jesus' ascension to heaven he appeared "in the presence of God for us" (Heb. 9:24); and in Hebrews 7:25 we read, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Justification through Christ is again emphasized by the Apostle Paul in his epistle to the Romans, where he states, "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. 3:23, 24) Only through consecration unto death can anyone, during the Gospel age, receive the "redemption that is in Christ Jesus." Before we can be made right—justified—in God's sight, our Lord must make good for our imperfections by the imputation of his merit, and thus robed in Christ's righteousness we are acceptable to God through Christ—"justified by his blood."—Romans 5:9

In Romans 8:33 we are told, "It is God that justifieth." Our consecration, therefore, must take place before our justification to life. We must first present ourselves in consecration unto death before Jesus can accept us, before he can present us to the Father, and thus being acceptable to the Father through his beloved Son, begotten of the Holy Spirit unto a living hope, we become the children of God and joint-heirs with Jesus Christ.—I Pet. 1:3; Rom. 8:16, 17

If by faithfulness to our covenant with God we maintain our consecration to do his will in our lives, our justification to life through the merit of Christ's sacrifice will be continued. Surely we must depend upon him daily for the blessings we receive as children of God.

The Word of God

"Knowing this first, that no prophecy of the Scripture is of any private interpretation." (II Pet. 1: 20) Are you not violating this statement of the Bible with your private interpretations; for if your teachings are correct, would not the authorized denominations accept and teach them?

THE correctness of what we teach as truth is not dependent upon its acceptance or rejection by organized denominational groups, either Catholic or Protestant. The various denominations have never been able to agree among themselves as to what is truth, and certainly no one could agree with all that they variously hold as truth; for the teaching of one is contradicted by the teaching of another.

The important question that each one must answer is not what does this group or that group teach; the important question is, "What is truth?" The Bible claims to be the Word of God, and we accept it as our authority. It is our sincere endeavor to dispense the light of God's Word, as we obtain that light through study and meditation and prayer, without any bias or creedal influence.

The religious leaders of Jesus' day, as a group, did not recognize truth as it came from the lips of the Man of Galilee, nor should we expect it to be different now. Truth is a treasure which must be sought; and, as in all generations of the past, only a few are willing to seek for the truth of God's plan for the race. It is sincerity of heart, not membership in a denomination, that

leads to a deeper vision of the divine purpose.

However, you have not properly applied the text of your question. The apostle is not here discussing the interpretation of God's Word; on the contrary, he is telling us that we may depend upon the Bible for our guidance because it is not the word of men, but the Word of God, even though righteous men had been used as instruments of the Holy Spirit to record the divine plan. The proper meaning of this text is clearly expressed in Weymouth's translation of the New Testament, and we present it here together with the texts which precede and follow it:

"And in the written Word of prophecy we have something more permanent, to which you do well to pay attention, as a lamp shining in a dimly lighted place: until day dawns and the morning star rises in your hearts. But above all, remember that no prophecy in Scripture will be found to have come from the prophets' own prompting; for never did any prophecy come by human will, but men, sent from God, spoke as they were impelled by the Holy Spirit."—II Pet. 1:19-21

Reincarnation

Have we lived before our present existence on earth? Personally I feel very strongly at times that I have existed somewhere before entering this life. Is there anything in the Bible to support my opinion?

ACCORDING to the Bible we are all descendants of our first parents, Adam and Eve. Nowhere in the divine revelation is there

any support for your opinion. There is no biblical authority for the doctrine of reincarnation, or the belief that mankind has had a previous existence, either human or spiritual. Because the Scriptures tell us that Jesus had a pre-human existence does not alter this statement. As "the firstborn of every creature" (Col. 1:15), he came into being before any human person had life; "For by him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. 1:16

There was a reason for this mighty One in the spiritual world coming to earth. He came as a Savior, to save the people from their sins. After Adam's disobedience and fall into sin a ransom had to be provided, or else mankind would forever remain under divine condemnation, without the hope of salvation. None on earth could provide that ransom, which required a perfect man, one who could be obedient to the perfect law of God. All the human race are imperfect, none could be found to redeem his brother, nor able to save himself. But the Logos was made flesh and dwelt among us; he was obedient to the divine law, and died as our ransom. Indeed, the very cornerstone of Christian faith and doctrine is found in the words of John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

To understand the ransom is to know why our Master had a pre-human existence; but there is no good purpose served by anyone contending that human beings have a prehuman existence. Such contention is unscriptural and cannot be proven. How much better it is to look forward to an eternal existence, made possible by the love which God has bestowed upon us. Through the gift of his Son a ransom has been provided for all of Adam's children, "to be testified in due time."—I Tim. 2:3-6

The "due time" for the church is now, and those who are faithful during this Gospel age will be given, as a reward for their loyalty under trying conditions, the opportunity to live and reign with Christ a thousand years. (Rev. 20:4) The "due time" for the world will be during the thousand years of Christ's reign, when his righteous rule will establish a kingdom of peace and blessing for the obedient of "all families of the earth."—Gen. 12:3

Room for All

In discussing your teachings with a friend, I have been informed that there would be insufficient room on the earth for the millions resurrected from the dead, and insufficient food for their sustenance, for even now the problem of feeding humanity is acute; have you ever considered these objections and are they tenable?

YES, we have carefully considered the objections you mention, and what we have found is reassuring. According to Bible chronology, the human race began in Eden a

THE DAWN

little more than six thousand years ago. Beginning with the first pair, the population has doubled approximately every two centuries. There have been, therefore, about thirty "doublings" of earth's population since Adam's creation.

If we take the figure 2, and double it consecutively thirty times, we get the total 2,147,483,648, which is approximately the present population of our globe. Thus is corroborated Bible chronology as to the length of time man has lived upon the earth, and it also gives us the basis for calculating the total population of earth since Adam's creation. The total is about twenty billion people.

Further, a study of the land surface of the earth in comparison with the total world population leaves no doubt that there is ample room for all who have ever been born to live on the earth. Our study has reaffirmed our faith in the dependability of the Bible as the Word of the One who times the movements of the worlds and just as accurately has timed the table of human history.

It is true that famines have long plagued our race, just as food sur-

pluses in certain areas have long plagued our selfish economy of distribution. But undoubtedly some of the most wonderful discoveries of modern chemistry have to do with the soil. We now know that the most barren land can be made rich and productive simply by adding to it certain mineral elements which are in abundant supply. Already, through the irrigation of desert wastes, large areas of unproductive land have been made to produce bumper crops.

Until now what has been learned to make the desert blossom as the rose, (Isa. 35:1) has been the work of imperfect men. We will leave to the future what man will learn to do in feeding the race when the Spirit of God is poured out upon all flesh during the reign of Jesus Christ. We rest in the assurance that "then shall the earth yield her increase; and God, even our own God, shall bless us. . . . and all the ends of the earth shall fear [reverence] him." (Psa. 67:6, 7) For a complete study of the subject of this question, we suggest that you send to The Dawn, East Rutherford, New Jersey, for the booklet, "Creation," enclosing 10 cents in stamps.



"When thou passest through the waters,
I will be with thee!"
All God's billows overflowed him
In th' great atoning day;
Sure and sweet and all-sufficient
Shall his presence be.
Now he only leads thee through them—
With thee all the way."

The Network Broadcasts

THE network broadcasts of the "Frank and Ernest" discussions of the kingdom message are now well into the fourth quarter of the contract year, and there is good hope that through the continued co-operation of the friends the year will be completed. For this we should all give thanks to God that he has made it possible through the sacrifices of his people to herald the Gospel so widely and that so many have been comforted with a clearer understanding of his Word. At the beginning of the year the network broadcasts seemed almost beyond what should be financial reach, but there were many evidences that the Lord was saying, "Go forward," and it was in the belief that the "Red Sea" would open if we obeyed that the contract was signed.

As the programs continued from month to month, the Lord made it abundantly plain why he wanted this wider witness for the truth. One reason was that he had "much people" in the various sections of the country which had not previously been reached with the radio message. He wanted these to hear the truth and thereby to be drawn nearer to him, and in many cases closer to one another in that fellowship of kindred minds which is like to that above. Today several thousands of these are in contact with their brethren through reading *The Dawn*, and in many instances by meeting with local ecclesias, as a result of the network broadcasts.

Other thousands have learned through the programs and from the literature for which they sent, that the God-dishonoring creeds of the Dark Ages are not supported by the Bible and that our Heavenly Father is a God of love and mercy who has made provision for the blessing of all the families of the earth. A letter in our last issue revealed that in one place many of these are meeting together to hear the programs, and afterward to review what they have heard and compare it with the Word of God. Since then, we have learned that this is also being done in other places. From now on the opening announcements of the programs by "Don" will occasionally suggest that interested listeners everywhere adopt this practice. Probably many will.

Throughout the year, it has been a great cause for joy to note the increasing and developing interest created by the broadcasts, and we are confident that everyone who has helped financially and otherwise to keep the programs on the air has been richly blessed. Probably many have found it literally true that "there is that scattereth, and yet increaseth." (Prov. 11:24) And whether or not this has always been true materially, it has certainly been borne out by the increase of spiritual blessings which have been enjoyed as a result of faithfulness in helping to make known the glad tidings.

When the disciples obeyed Jesus by stepping out on faith, not taking extra provisions with them, upon their return he asked if they had lacked anything. Of course, they had not. And is not this true in the experiences of all the consecrated? If we respond to the call of sacrifice, having covenanted to lay down our all in divine service, the Lord, who knows all our needs, will provide them according to the abundance of his grace.

The manner in which the Lord opened up the way for the ABC Network broadcasts and made possible their continuance from week to week is clear evidence that his providences are no less wonderful now than in the past; that his Spirit working in the hearts and lives of his people is still accomplishing otherwise impossible tasks.

We have learned recently that the ABC officials will be glad to renew the contract for another year. The Mutual Network has also offered time. This in itself is encouraging, and it means that the question of whether or not the broadcasts will be continued lies entirely in the hands of the friends. The brethren at The Dawn office are not able to determine this without knowing the desire and ability of the interested throughout the whole country.

It will be recalled that the initial step toward attempting the first year's broadcast over the ABC Network was taken at the General Convention in Bowling Green last year. The Convention Committee has arranged to have a report of the effort presented to the convention this year, and probably the brethren gathered at Bowling Green will want to express themselves on the matter of renewing the contract. But whether they do or not, it is not too early for the brethren everywhere to begin thinking about it; and even more important, to make it a matter of earnest prayer for the Lord to direct in whatever decision is made. If the Lord clearly indicates it to be his will, the network programs will be continued another year, either on the ABC or Mutual systems.

Encouraging Letters

God Is Love

Dear "Frank and Ernest": I tuned in on your sermon at 11:15 today and was interested in your discussion on the future after death. I never did accept the orthodox idea that there is a place of everlasting punishment for those whom we call sinners. For me, God is love, not a father who dooms his creatures to an old-fashioned hell of torment. To me as a child the church was a place of fear and trembling. . . . When I was seventeen years old I refused to attend any longer because I found no joy in going. Let me have your "Hope" book. I am enclosing ten cents to pay at least the postage on it. Thanks a lot—maybe how much you will never know. Hopefully yours, Mrs. R. P. B., Nebr.

Wants Program Continued

Dear "Frank and Ernest": My wife and I listen to your Bible questions and answers each Sunday and enjoy the programs very much. They help us get straightened out of a lot of questions we didn't understand before; and I am sure that others also find them interesting. I hope you continue your good work. Please send me the "Hope" book you mentioned on the air this Sunday. We would like very much to read it. Yours truly, Mr. R. A. F., Tenn.

Gets Questions Answered

Dear Sirs: I enjoy your discourses on the radio Sundays very

much. At last someone clears up and answers questions forever in our minds. Misunderstandings and wonderments are corrected and made understandable because of your informal, clear "down-to-earth" way of talking. Believe me, folks need lots of this—more of this and less high-toned sermons that don't satisfy and are not understandable. Often in church sermons we don't get the spiritual enlightenment and food we need and for which we are craving. I do sincerely thank you for your fine Sunday morning discussions. Please send me your "Hope" book. Mr. A. A., Calif.

Gives Hope for the Future

Dear Sirs: Would you please send me your booklets, "God's Plan," "God and Reason," and your other books mentioned over the air. I listen to your very interesting Bible studies every Sunday morning and I must say that they not only give me a better understanding of the Bible but a feeling of inspiration and hope for the future. I have a neighbor friend who is worried and needs spiritual help during these days—as we all do—but she says she cannot understand the Bible. So I hope that when I receive your booklets I may be of some help to her. I remain your very interested listener, Mrs. R. S., Calif.

From Alaska

Dear "Frank and Ernest": We received your letter and booklet,

"Our Lord's Return." We appreciated both to the fullest extent. And we really enjoy listening to your radio programs, and get more than we can say out of them. We think that you and your staff are doing a very efficient and noteworthy work in serving the Lord. We always look forward to hearing your program up here in Anchorage, Alaska. We would like to help you in carrying out your mission for the good Lord. No doubt you encounter difficulties at times, and then things start to level out, so we are enclosing a check and we hope that it will help toward your good work in some way. Good-bye for now, "Frank and Ernest," and may God bless you and lead you always. Sincerely yours, Bob, Joe, and Pete Q., Alaska

Blessed by "Scripture Studies"

Dear Brethren: I received my six volumes you sent me, and also the free literature to give to the people. I have been reading the books ever since you sent them and I can't say how much I enjoy reading them for they are truly wonderful. Now I can understand the meaning of the Scripture text which says that when one knows the truth the truth will make him free—wonderful words of life. I certainly thank you for the books and also for the free literature. I have already given this to the people, and now I am waiting for some more free literature which you have promised to send. Thanking you for same, Brother J. L. P., Virginia.

Truths Made Plain

Dear Sirs: I am greatly interested in your broadcasts, and your fifteen

minutes on the air each Sunday mean more to me than the longest sermons I hear. You are doing a great work in making the Scriptures understandable and bringing out the truths which to me have been to a great extent hidden. I would like to have your literature, but I want to pay you for your booklets. Would you please let me know the price. Thanking you, I am Respectfully yours, J. L. S., Indiana.

Deeply Interested

Dear "Frank and Ernest": Will you kindly send me the book, "God's Plan," which you announced on the radio. I enjoyed your program and I am deeply interested in God's Word and divine teaching. Here's hoping your programs will continue to give inspiration to all who hunger for righteousness. Yours in Christ, Mrs. N. M. U., Florida.

"A New Lease"

Gentlemen: Enclosed find my check to use as you see fit, for it must cost money to do what you are doing. I have just finished listening to your program and I would like to have a copy of your booklet, "God and Reason." I would also like to have it sent to a very good friend of mine whom years ago I interested in the Lord Jesus and succeeded in getting to join a church. He even became a Sunday School superintendent. But now he has become dissatisfied with what he calls the misinformation and hypocrisy that are taught in the churches. So I feel sure that from the books I have received from you, and the highly inspira-

tional programs to which I have listened, my friend will feel as I do—I now have a new lease on the life to come—and will feel buoyed up to cope better with the daily problems as they arise. Thankfully yours, Mr. H. K., Indiana.

Will Inform Others

Dear Sirs: I have just heard your broadcast, and it was most enlightening. I will appreciate a free copy of your book, "God's Plan." I am sure this book will be a great help to all people. We need to be more informed concerning these things that are so often misunderstood. So many of us do not know how to divide the Word aright and assemble the truths in their proper relationship to the plan of God. Your book should be a great help to all students and new converts, as well as the learned. Thanking you for the book, and assuring you that I shall use it, and inform others of this offer, I remain yours in His service, Mrs. R. H., Florida.

Points Cleared up

Dear "Frank and Ernest": Enclosed you will find order for some books, and \$2.00 which will cover the cost. We listen to your radio programs twice every Sunday, and have enjoyed them very much. We can get more out of the Bible from the way you explain it to the people. You have cleared up a lot of thoughts which we just couldn't believe the way they are presented in the churches. I only wish more people would come to this correct understanding of the Bible. Then there would be rejoicing in the world, and instead of fearing God

the people could love him. Thank you very much, and keep up the good work. Sincerely yours, Mr. and Mrs. W. H. J., Minn.

"Christianity Beautiful"

Dear "Frank and Ernest": My, I enjoy your conversations. They are so simple that anyone can understand without questioning. You have made Christianity beautiful, not sad and depressing. Thank you so much. May I have one of your books of "Hope"? Mrs. J. E. C., Calif.

"So Thankful"

Dear Radio Friends: I listen each Sunday to your broadcast, and I want to tell you that these programs have been a wonderful help to me and my household in the study of the Scriptures. They have shed a new light, and I understand the Bible as never before. I am so thankful to you dear friends, and for this blessed opportunity of having these most helpful discussions brought into our homes. I am not able to attend my church services any more and so I look forward to your Sunday morning discussions. I have the two books entitled "Behold Your King," and "The Divine Plan of the Ages." Yours in our Master's service, Mrs. T. M., Pa.

Comforted

Dear Sirs: Please send me the "Hope" book. Since my husband called my attention to your program I have not missed a single broadcast. Thanks for your wonderful message. So many people need this help! We do—you see, our baby daughter was drowned last year. Thanking you in advance, Mrs. C. S., Texas.

The "Reprint" Book Appreciated

LAST month we announced the "Reprint" book, containing choice articles and sermons by Brother Russell. Many have since secured a copy, and reports already received indicate that the book is much appreciated and proving to be a rich blessing to those who enjoy "the deep things of God." It is titled "Our Most Holy Faith" because its contents include articles on all phases of the Gospel of Christ—the divine plan of the ages—and these great truths of the Bible constitute the foundation of every Christian's faith. Its articles on prophecy, Christian devotion, and prayer are also vital to Christian faith. One reader wrote to us, saying:

"I have been having a wonderful feast with 'Our Most Holy Faith,' ... When I start reading it, I just can't lay it down—time and everything else is forgotten. It contains so many precious truths which, although we knew them before, are brought back to us with added clearness. I even take it along to meetings as reference."

Yes, "Our Most Holy Faith" is a veritable storehouse of inspirational truths, presented in clear, readable type, and indexed for ready reference to any subject the reader may wish especially to study. It is five and five-eighths by seven and three-fourths inches in size, contains more than 700 pages, and is beautifully and durably bound in black, waterproof fabrikoid, lettered in silver. It is priced at \$2.00. Usual discount applies on orders from classes. Orders will not be acknowledged unless requested.

THE DAWN

East Rutherford

NEW JERSEY

Our Strength and Song

"The Lord is my strength and song, and is become my salvation."—Psa. 118:14; Exod. 15:2; Isa. 12:2

THE above Scripture speaks of two of the outstanding privileges and blessings of the consecrated children of God; namely, that God is our strength, our upholder in all our experiences in the narrow way; and our song the chief subject of our thoughts and conversation. The verse shows that this is to be followed by his becoming our salvation, our deliverer into the heavenly kingdom—the salvation to be brought unto us at the revelation of Jesus Christ.

First, let us think of Jehovah as our strength, our sustainer and upholder in every experience which comes to us; our source of grace to help in every time of need. If fully consecrated, the Lord unites himself with us in all we do; or, to use the beautiful expression of Abigail to David, "The soul of my lord shall be bound in the bundle of life with the Lord thy God." (I Sam. 25:29) If this be our experience, we may in all humility speak of ourselves as "strong in the Lord."—Eph. 6:10

But strange as it may seem, to be strong in the Lord means to feel very weak in ourselves. Indeed, a realisation of their own weaknesses, as well as a knowledge of the dan-

gers and difficulties of life and the ominous forces of evil around them, is what causes many to turn to the Lord in the first place. However, whatever motives may have first prompted us to leave the world and come to the Lord, we henceforth know that in every experience he is our strength, our helper; that without him we can do nothing toward walking the narrow way successfully.

We can, therefore, with the Psalmist, continually pray, "Give thy strength unto thy servant" (Psa. 86:16); and with the assurance of our prayer being answered, we may say, "I will go in the strength of the Lord God." (Psa. 71:16) "The Lord is the strength of my life; of whom shall I be afraid?" (Psa. 27:1) "God is the strength of my heart, and my portion for ever."—Psa. 73:26

"The Lord Is My . . . Song"

Most people have what may be called a life-theme or song. It may be their calling or an interest in life which occupies most of their waking hours. With some, it may be their home or family; with others, their business, or possibly a calling in the realm of art or science which occupies most of their thoughts and conversation. But to those blessed with the light of present truth, their "song" is the Lord and the great plan of salvation he has provided, very appropriately called by the Revelator, "A new song."—Rev. 14:3

Again, those who come off victorious from the beast and his image, sing the same new song, but in Revelation 15:3, it is described as "the song of Moses . . . and the song of the Lamb." The truth concerning the divine plan is, indeed, our song, the theme of our thoughts, the subject of our conversation. To such an extent is this true that our friends will sometimes say, "Can't you talk about something else?"

However, the Psalmist voices our sentiments, saying, "Let my mouth be filled with thy praise and with thy honour all the day." (Psa. 71:8) Thus the Spirit of the Lord constrains us to give a witness concerning the truth on every possible occasion; and today, this united testimony of the Lord's people brings about the fulfilment of the Master's prophetic utterance, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14

"My Salvation"

While the Lord is already our salvation by faith, in that he has provided the ransom sacrifice, has justified and called us to himself and begotten us to a living hope, we may here specially think of the Psalmist as speaking of "things

which be not as though they were" (Rom. 4:17); and hence we may understand him to mean that after the Lord has been our strength and song throughout our earthly pilgrimage, he will be our salvation at the end of the way—salvation to that wonderful inheritance to which he has called us. And in order to give us the strongest possible confidence in his promise, the Psalmist speaks of this salvation as though it had already come to pass and were now in our possession—he "is become my salvation."

What comfort and inspiration have such assurances been to tens of thousands of weary pilgrims as they have contemplated the bright and eternal home toward which they journey! "I go to prepare a place for you," and "will come again, and receive you unto myself." (John 14:2, 3) Such statements have rung in their ears through the centuries and now, today, this eternal rest has been almost reached. Let us continually echo the sentiment of the poet:

"Jesus still lead on,
'Till our rest be won;

Heavenly Leader, still direct us,
Still support, console, protect us,

'Till we safely stand
In our Fatherland."

Be patient and submissive; each disaster
Will bring thee nearer to thy loving Lord.
These trials make thee like thy blessed Master,
Who knows them all, and will his grace afford.
Be patient and submissive; strength is given
For every step along the weary way.
And for it all thou'lt render praise to heaven,
When dreary night gives place to perfect day.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Maidstone	September 10
J. E. HUMPHREY	
Luton	August 20
J. H. MURRAY	
Eastleigh	August 20
Lincoln	September 10
Southampton	17
W. E. PAMPLING	
Leigh (Afternoon)	August 13
Warrington (Evening)	13
Oxford	September 17
A. SPAIN	
Anerley	August 20

CONVENTIONS

OXFORD, September 17. The Pavilion, Botley Road Recreation (near railroad stations). Secretary: Mr. P. Watts, Valentia Road, Headington, Oxford.

WOOLSTON, SOUTHAMPTON, September 17. Old Pear Tree Hall, Portsmouth Road, Woolston (Opposite Woolston Free Library). Secretary, Mr. G. F. Coote, 88 Archery Grove, Woolston, Southampton.

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Speakers' Appointments

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		
Wallingford, Conn. (Morn.)	August	6
Hartford, Conn. (Afternoon)		6
Bowling Green, Ohio		12-19
W. A. BAKER		
Connellsville, Pa.	August	1
Washington, Pa.		2
Shadyside, Pa.		3
Nelsonville, Ohio		4
Columbus, Ohio		5-7
Newark, Ohio		8
Cleveland, Ohio		9
Elyria, Ohio		10
Toledo, Ohio		11
Bowling Green, Ohio		12-19
Los Angeles, Calif.		27
Seattle, Wash.	September	2-4
J. BEDNARZ		
Wilmington, Del. (Morn.)	August	6
Philadelphia, Pa. (Afternoon)		6
Bowling Green, Ohio		12-19
Pittsburgh, Pa.		27
C. CHUPA		
Bowling Green, Ohio	August	12-19
J. COPELAND		
Bowling Green, Ohio	August	12-19
S. C. DE GROOT		
Bowling Green, Ohio	August	12-19
O. D. DEIFER		
Lancaster, Pa.	August	27
Brooklyn, N. Y.	September	2-4
H. E. DEITRICH		
Bowling Green, Ohio	August	12-19
E. FAY		
Bowling Green, Ohio	August	12-19
Seattle, Wash.	September	2-4
P. HATGIS		
Pittsburgh, Pa.	August	2, 3
Akron, Ohio		4
Chicago, Ill.		5-8
Gary, Ind.		9, 10
Bowling Green, Ohio		12-19
E. H. HERRSCHER		
Bowling Green, Ohio	August	12-19
J. HULL		
Seattle, Wash.	September	2-4
L. JACOBS		
Bowling Green, Ohio	August	12-19
Brooklyn, N. Y.	September	2-4
C. W. JANKE		
Bowling Green, Ohio	August	12-19
G. O. JEUCK		
Bowling Green, Ohio	August	12-19
Brooklyn, N. Y.	September	3, 4
E. M. JEZUIT		
Gary, Ind.		20
P. KOLLIMAN		
Baltimore, Md.	August	13
R. A. KREBS		
Columbus, Ohio	August	1
Newark, Ohio		2
Coshocton, Ohio		3
Canton, Ohio		4, 5
Cleveland, Ohio		6
Bowling Green, Ohio		12-19
Toledo, Ohio		20
Adrian, Mich.		21
Ann Arbor, Mich.		22
Jackson, Mich.		23, 24
Chatham, Ont., Can.		25
Detroit, Mich.		26, 27
Flint, Mich.	September	1
Saginaw, Mich.		2-4
A. H. KRUMPOLT		
Allentown, Pa.	August	27
R. J. KRUPA		
Bowling Green, Ohio	August	12-19
L. P. LOOMIS		
Bridgeport, Conn.	August	6
Paterson, N. J.		27
J. Y. MAC AULAY		
Knoxville, Tenn.	August	1
New Albany, Ind.		3
Salem, Ind.		4
Indianapolis, Ind.		5, 6
Muncie, Ind.		7, 8
Richmond, Ind.		9
Piqua, Ohio		10, 11
Bowling Green, Ohio		12-19
South Bend, Ind.		20
Gary, Ind.		21, 22
Rockford, Ill.		23
LaSalle, Ill.		24
Chicago, Ill.		27
Elkader, Iowa		28-30
Minneapolis, Minn.	September	2-4

SPEAKERS' APPOINTMENTS

E. R. MAC JILTON

Bowling Green, Ohio August 12-19

W. S. MARSHALL

West Brooksville, Me. August 6
Dover-Foxcroft, Me. 13
Brewer-Bangor, Me. 20
Gouldsboro, Me. 27

J. A. MEGGISON

St. Joseph, Mo. August 6
Chicago, Ill. 7
South Bend, Ind. 8
Indianapolis, Ind. 9
Dayton, Ohio 10
Cincinnati, Ohio 11
Bowling Green, Ohio 12-19
Cleveland, Ohio 20
Erie, Pa. 21
Tonawanda, N. Y. 22
Port Crane, N. Y. 23
North Brookfield, Mass. 25
Boston, Mass. 27
Lynn, Mass. 28
Worcester, Mass. 29
New Bedford, Mass. 30
New London, Conn. 31
New Haven, Conn. September 1
Brooklyn, N. Y. 2-4

M. C. MITCHELL

Bowling Green, Ohio August 12-19
New Haven, Conn. (Morning) 27
Waterbury, Conn. (Afternoon) 27

J. H. MOORE

Ostrander, Minn. August 1
Elkader, Iowa 2-4
Gary, Ind. 5, 6
Grand Rapids, Mich. 7
Saginaw, Mich. 8
Flint, Mich. 9
Ann Arbor, Mich. 10
Detroit, Mich. 11
Bowling Green, Ohio 12-19
Dayton, Ohio 20
Cincinnati, Ohio 21
Columbus, Ohio 22
Piqua, Ohio 23
Newark, Ohio 24
Shadyside, Ohio 25
Pittsburgh, Pa. 27
Lewistown, Pa. 28
Allentown, Pa. 29
Reading, Pa. 30
Easton, Pa. 31
Brooklyn, N. Y. September 2-4

D. J. MOREHOUSE

Bowling Green, Ohio August 12-19

E. MURRAY

Bowling Green, Ohio August 12-19
Brooklyn, N. Y. September 2-4

A. B. NEWELL

Bowling Green, Ohio August 12-19

L. H. NORBY

Mahanoy City, Pa. August 6
Bowling Green, Ohio 12-19
Minneapolis, Minn. (Morning) 27
St. Cloud, Minn. (Afternoon) 27
Minneapolis, Minn. September 2-4

A. OBENLAND

Elyria, Ohio August 6
Bowling Green, Ohio 12-19
Cleveland, Ohio 20
Brooklyn, N. Y. September 2-4

W. N. POE

Bowling Green, Ohio August 12-19

G. R. POLLOCK

Bowling Green, Ohio August 17-19

B. ROSE

Bowling Green, Ohio August 12-19

V. E. SAMUELS

Bowling Green, Ohio August 12-19

A. L. SMITH

Bowling Green, Ohio August 12-19
Brooklyn, N. Y. September 2-4

C. A. SUNDBOM

Bowling Green, Ohio August 12-19

J. H. L. TRAUTFELTER

Brooklyn, N. Y. September 2-4

C. R. WEIDA

Bowling Green, Ohio August 12-19
Brooklyn, N. Y. September 2-4

G. M. WILSON

Duquesne, Pa. August 6
Bowling Green, Ohio 12-19
Brooklyn, N. Y. September 2-4

W. N. WOODWORTH

Paterson, N. J. August 6
Bowling Green, Ohio 12-19

E. G. WYLAM

Bowling Green, Ohio August 12-19

H. L. YOUNG

Easton, Pa. August 6
Lehigh, Pa. 27

C. W. ZAHNOW

Havre, Mont. August 1
Minneapolis, Minn. 3, 4, 21
Milwaukee, Wis. 6
Bowling Green, Ohio 12-19
Seattle, Wash. September 2-4

Conventions

BREMERTON, WASH., August 6—Home gathering at R. W. Valentine's, R. F. 5, Box 988. The Valentines will appreciate knowing in advance how many can come so arrangements can be made for meals and transportation from Bremerton. Phone Silverdale 8397.

GENERAL CONVENTION, August 12-19—See front cover.

PITTSBURGH, PA., August 27—Convention opens at 9:30 A. M., in the O. of I. A. Temple, 610 Arch Street, N. S.

BROOKLYN, N. Y., September 2-4—To be held in the regular meeting place, 104 Clark Street. An unusually good program is being planned. For room reservations write the secretary, Mr. Michael Kelly, 99-41 64th Avenue, Rego Park, L. I., N. Y.

MINNEAPOLIS, MINN., September 2-4—The convention will be held in the I. O. G. T. Hall, 2922 Cedar Avenue. For information and reservations, write the secretary, Miss Ruth Norby, 1829 Tenth Avenue, South, Minneapolis, Minn.

SAGINAW, MICH., September 2-4—The convention opens at three o'clock, Saturday in the Young Women's Christian Association Building, 215 South Jefferson Avenue. For information and reservations, write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Michigan.

SAN DIEGO, CALIF., September 2-4—Annual three-day gathering to be held

at the North Park Lion's Club House, 3927 Utah Street. The convention opens at 9:30 Saturday morning. A baptismal service may be arranged, if any so desiring will notify the secretary. Room reservations should be made in advance and addressed to the secretary, Mrs. Gilbert Rice, R. F. D. 1, Box 410, Spring Valley, California.

SEATTLE, WASH., September 2-4—The convention will be held in the Norway Hall, 2015 Boren Avenue, between Virginia Street and Denny Way. An interesting and varied program is being arranged, including an immersion service. Any candidates for immersion should notify the secretary in advance. Two meals will be served each day in the convention hall. For reservations, write to Mrs. F. French, 2821 W. 63rd Street, Seattle 7, Washington. Some of the speakers expected are Brothers W. A. Baker, H. Livermore, and M. Chandler, of Portland, Oregon, E. Fay and J. Hull, of Los Angeles, Calif., and C. W. Zahnaw.

ALBANY, N. Y., September 10—Y. W. C. A., 5 Lodge Street.

PITTSBURGH, PA., September 24—O. of I. A. Temple, 610 Arch Street.

MILWAUKEE, WIS., September 30, October 1—The convention will be held in the regular meeting place of the ecclesia, 734 North 26th Street. For reservations, write the secretary, Mrs. Matilda Conrad, R. F. D. 2, Box 485, Hales Corners, Wisconsin.

Love not the world!

He in whose heart the love

Of vanity has found a place, shuts out

The enduring world above.

Love not the world!

However fair it seem;

Who loveth this vain world—the love of God

Abideth not in him.

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

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

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

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

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

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