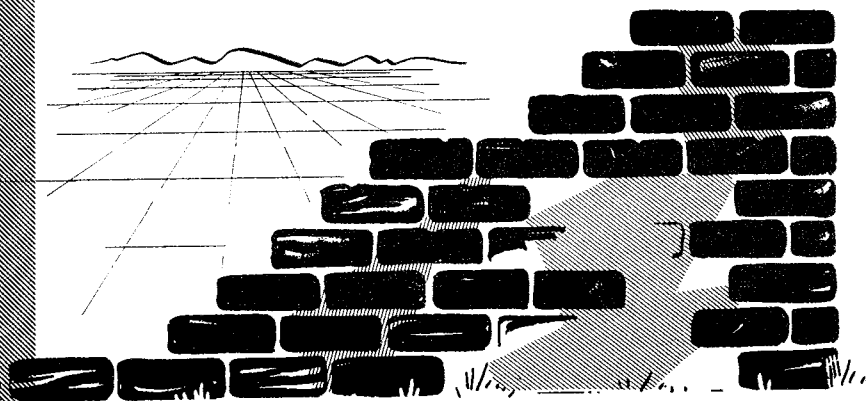


The DAWN

SO BUILT WE THE
WALL; . . . FOR THE PEOPLE
HAD A MIND TO WORK.

NEHEMIAH 4:6



A HERALD OF CHRIST'S PRESENCE
SEPTEMBER 1950

CONVENTION RECOMMENDS

Continuance of Network Broadcasts

THE General Convention of earnest Bible students which met at the State University in Bowling Green, Ohio, August 12-19, recommended by a unanimous vote that the "Frank and Ernest" broadcasts of the kingdom message be continued for another year on a national network. Inasmuch as there is an opportunity to use either the ABC or the Mutual Network, the convention voted to leave the decision in the hands of the brethren of The Dawn.

As we go to press with this issue, negotiations with the network companies have not reached a point where a definite announcement can be made as to which network will carry the programs following the conclusion of our present contract. However, this will be announced in the forthcoming Bible Students News, which is being published to report the Bowling Green Convention. Full information will also appear in the October issue of The Dawn.

"Good Hopes" pledges for supporting the network broadcasts were taken at the convention, and the brethren everywhere are now invited to let us know what they hope to be able to give for the new contract year. This information may be sent to The Dawn, Radio Department, East Rutherford, New Jersey.



A HERALD OF CHRIST'S PRESENCE

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For Better Service

Orders for literature, donations to the radio fund and other services, correspondence relating to pilgrim visits, and requests for information about the radio work, will receive more prompt attention if, when writing in connection with more than one item, separate sheets of paper are used for each. Also, all correspondence should be addressed to The Dawn, and to the department for which it is intended, rather than to individuals. Your co-operation will help to facilitate the work and will be appreciated.

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God Will Not Fail

THE poet has well said that "hope springs eternal in the human breast." It is fortunate that man has the ability to rise above the chaos and distress of the present and to keep hoping for better times to come. The sages of the past looked forward to and wrote about a "golden age" which ultimately would become a reality through the good will and co-operative efforts of those who believed that human destiny promised something better than continually to be at war. Idealists of today still entertain this hope, and are doing all they can to translate their hope into reality. This has been emphasized for us recently by a letter received from a vice-president of the "United World Federalists," in which the viewpoint of the prophecies and promises of God was criticized, and an appeal made to join hands with them in helping to establish a federal government of the world. The letter stated, in part:

"It is difficult for me to believe that anyone in this country would believe in the kind of God that you appear to worship. The idea that it is the divine purpose that we should destroy ourselves and look forward to living happily in heaven forever after is beyond my ability to comprehend. If I thought that that was a sound interpretation of the prophecies I think I would prefer to be an atheist. I very much regret that an enlightened country should produce people with such conceptions of the Creator—a cruel and sadistic sort of God."

This part of the letter reveals that the writer failed to grasp the viewpoint of the prophecies presented by "Frank and Ernest" for certainly it is not the teaching of the Bible that it is God's will for the human race to destroy itself and then to live happily in heaven forever after. If this were the viewpoint of biblical prophecy we would be inclined to agree that it might be better to be an atheist. We are glad that thinking men and women in all walks of life, in America and throughout the world, *are* revolting against interpretations of the Bible which in effect *do* represent the Creator as a sadistic sort of God.

However, the fundamental orthodox understanding of the Bible does just this. Take the theory, for example, of the eternal torture of the wicked. Could there be a viewpoint more cruel and sadistic than that? Properly, the enlightened people of America and the world were shocked at reports of cruelties inflicted against political and racial enemies by dictators during the period of the last war. Freedom-loving people of the world today are just as properly crying out against the cruelties of the slave labor camps in Russia and other atrocities which so frequently are the earmarks of communist totalitarianism. Should we not all, and with equal emphasis cry out against the claims that the Creator of the universe, the God of the Bible and of Christianity, is far more cruel in dealing with his enemies than totalitarian dictators have ever been?

Then there is that tradition of the Dark Ages pertaining to the "end of the world"—that one day Jesus will return to earth and precipitate a literal world conflagration which will destroy the entire planet in the short space of twenty-four hours. This is truly a sadistic viewpoint.

The question of morality is raised today in connection with the use of atomic bombs. Is it morally right for the United States to do this? the question is asked. The chances are, however, that many who raise this question, themselves claim to believe that their God will, when he gets ready, destroy, not one city, but all the cities of every nation, and every countryside, every mountain and every valley, slaughtering all the billions of the human race except the few who will at that time be deemed worthy to be snatched away to heaven. What an unhappy ending to a domain which, when created, was designed to be filled with the glory of God!

And even worse than this, when nations destroy cities with bombs, the victims slaughtered are beyond the reach of having further punishment inflicted upon them by their national enemies, but according to the traditions of the Dark Ages, when God destroys the whole earth, and the communists and all other unbelievers who live on it, they will not be beyond his reach, for he intends, in addition to destroying them by fire, to torment them forever afterward in a burning hell of brimstone.

If you have continued reading this far, you are perhaps shocked that we should present such a sadistic conception of God. You may be saying to yourself, Why talk about anything so horrible? And

we feel that way, too, but the point is that there are still many who claim to hold to this belief concerning the purpose of God. They are conscientious in these beliefs, and perhaps if they could be helped to see them in their true light they would re-examine the Bible and learn that the God of Christianity is not such a cruel monster, but instead has made plans for the blessing of all the families of the earth following the second coming of Christ; that the earth is not to be destroyed, but is to be made perfect and is to be the everlasting home of the human race, rescued from sin and restored to life.

Going back to the letter received from a vice-president of the "United World Federalists," after telling us that he does not care to worship a sadistic God—to which we say, Amen—he then writes about the aims of the organization with which he is affiliated. I quote:

"I hope you will see your way clear to realize that we are all individually responsible for affairs in this life and that it behooves all of us to work for such things as world peace and world brotherhood. I have supported every sincere peace movement during the past thirty years and now I am supporting the United Nations for a revision of the charter to make the United Nations into a law-making body with jurisdiction to outlaw war and prevent aggression. In a world of natural law on every hand, it would seem to be in harmony with the divine purpose for man to finally establish law and order on an international basis—a world basis. I sincerely hope that you will reflect on these ideas."

One can't help but recognize and appreciate the sincerity and earnestness with which this statement was written. This gentleman, like millions of others, wants peace. We all want peace. Better than this, the Bible assures us that the world will have peace. But we have to face the facts, and the facts are that ever since The Prince of Peace was born, noble-minded men and women have been working for peace, yet now, after more than nineteen centuries of such sincere efforts, we have nothing better to show for these labors than threatened destruction by super bombs. The present generation has already witnessed two global wars, and the third, perhaps, has already started.

We should not discourage those who are working for peace. It is a great deal more honorable to be working for peace than to be promoting war. At heart, probably nearly everybody wants peace,

HIGHLIGHTS OF DAWN

and even the promotion of war is usually with the hope that thereby permanent peace will some day be established. But the great handicap to attaining lasting peace is fallen human selfishness, and this ungodly element of depraved human character is to be found everywhere. It is not a characteristic merely of communists, or Germans, or Russians, or Americans. It is universal.

It is this element, for example, which causes sellers to raise prices the moment war starts, even though there may be no need to do so. It is human selfishness that induces people to hoard food when a war threatens, even though by so doing it might well deprive others from obtaining what they actually need. Fallen human beings cannot cope with the problem of human selfishness. This is the fundamental reason no progress has been made throughout the centuries toward actually establishing universal and lasting peace. And, from the human standpoint, there is certainly no prospect that mankind will suddenly discard selfishness and deal with one another on a basis of genuine mutual interests, the basis of love.

But the problem of human selfishness is not beyond God's ability to solve! That's the reason we can have confidence in his promises to establish peace, why we can believe his promise that under the administration of his kingdom "the desire of all nations shall come." (Hag. 2:7) It is true that God knew about the terrible debacle into which human selfishness would finally plunge the world. God permitted this, but he did not design it, nor does it represent his will. In addition to foreknowing the present crisis of the human race, God also foretold it. It has not come as a surprise to him.

One reason God has allowed man to go to this extreme limit of his selfish propensities is in order that he might be convinced of his own inability to establish lasting peace. Most of those even today, however, who are so zealously working for peace, have not yet learned this lesson. They still want to establish peace by their own wisdom and power. If they believe in God at all, they seem to think that while he may be looking on as they struggle against such desperate odds, he doesn't intend to do anything about it.

And it is right at this point that the teachings of the Bible part company with all human philosophies pertaining to the ultimate destiny of man. While man tries to lift himself by his own bootstraps, the Bible assures us that in his own due time God will inter-

vene in human affairs, rescue man from the result of his-own selfish foolishness, and establish peace and good will on a world-wide scale. And not only will he give the nations peace, but life also, for the same agencies—the agencies of Christ's kingdom—which will bring peace to the nations, will also exercise divine power to give the people health and life—everlasting life.

Even the professed Christian world holds the viewpoint of the worldly wise in supposing that whatever of good is to be accomplished in the world, man alone must do it. The promise of God assuring us of the establishment of Christ's kingdom have been misconstrued to mean that Christians must set up this kingdom themselves, hence the church-state systems of Europe, and all the various efforts of the churches in America to influence lawmakers to enact better laws. This wrong viewpoint of Christianity finds expression in many ways, but it is always wrong, always contrary to the teaching of the Bible; and efforts based upon it will always fail, for they are attempts to accomplish the divine purpose without God, and in ways not designed by him.

As we said in the beginning, "Hope springs eternal in the human breast." But apart from God it is a hope that is ever failing to mature into reality. We *can* have a genuine hope, however, by placing our confidence in the promises of God, by which he assures us that even now his hand is overruling in the affairs of men in preparation for the complete fulfilment of the angelic song on the night when Jesus was born, that glorious assurance of peace on earth and good will toward men.

Nations have not yet learned that they cannot establish peace—cannot solve the problem of human selfishness. But ultimately they will, and then they will say, as the prophet foretold, "Let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths." Then "they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up a sword against nation" any more. Then also, as the Lord promises, Every man shall dwell under his vine and fig tree, and none will molest or make afraid, not because man has finally succeeded, but because "the zeal of the Lord of hosts will perform it."—Micah 4:1-4; Isa. 9:6, 7



Catholics' Fear of Communism

THE outbreak of war in Korea naturally has not only increased the tension of the "cold war"—if, indeed, it can still be called cold—but it has also stepped up Catholic action against communism, both in this country and elsewhere. Says Father John C. Heenan, Superior of the Catholic Missionary Society of England:

"America seems to have communism on the brain. In particular, the Catholics of America seem to have a fixation on this subject. Catholics must be acutely conscious of the communist danger to the world, but there is such a thing as crying 'wolf' too often.

"On recent visits to America I found it depressing that attacks on communism should take up so much of the energy of Catholic speakers and writers. It was almost impossible to hear a speech from any priest or prelate in which communism was not the dominant theme. I once saw a beautiful congress of children marred by a philippic against Soviet Russia. The thousands of children taking part might so easily have been stirred by a sermon on the beauty of the church of God. Nor was it possible to doubt that a more certain blow would have been struck against communism by deepening the faith of those children than by playing over the anti-communist record for their parents.

"Of course Catholics should not sleep while the enemy is restlessly active. Catholics again should resolutely refuse to take the bromides offered by the left-wing journalists. But the Soviet should not become an obsession. It should be possible just occasionally to have a communion breakfast without communism on the menu."

Thus does a prominent British Catholic view the anti-communist campaign of the Catholic Church in America. There is no doubt that Russian-sponsored communism is a threat to all organized religious efforts, not only in America, but throughout the world. And this is particularly true with respect to the Roman Catholic organization. It is also true that the Catholic Church the world over now considers communism its number one enemy, and the lineup of these two powerful forces is developing into a struggle such as never before witnessed by man.

It is a struggle of the ideology of absolutism of the Roman church against the ideology of communist totalitarianism. Or, expressed by Msgr. Fulton Sheen, it is a conflict for supremacy in which, on one side, a man sets himself up to be God, and as the head of the state demands the worship of his subjects; while on the

earth. No one could be interested in Russian communism once he learned to know the true God of the Bible.

"Truly Shocked"

The professed Christian world as a whole is not accustomed to think of the love of God as being a powerful influence in the lives of men and women. Millions are still influenced by the practice of the Dark Ages of holding a whip of fear over the heads of the people in order to keep them in the straight and narrow path of righteousness. But this method has not been successful. The professed Christian world has steadily become more selfish and more sinful under the influence of a religion of fear. Nevertheless, there are those even now who sincerely think that the threat of hell-fire is the only thing that will keep the world from becoming worse than it is. One of these sincere persons recently wrote a letter to a radio station protesting against the broadcasting of a recent "Frank and Ernest" discussion in which they call attention to the fact that the Bible does not teach eternal torture for the wicked. The letter reads:

"Dear Sir: I was truly shocked today to hear a program on your station by 'Frank and Ernest.' I have always liked your station, and have especially enjoyed your religious broadcasts, but when people are allowed to teach frankly that there is no hell, don't you think that is going too far? I realize there is nothing I can do about it but express my feelings, and I hope many others will do the same. It hurts to know that our young people will hear such teachings. Most of us have enough common sense not to let it sway us in the least, but there are lots of young people who have very little religious training. Think what it can do to them. I'll admit that it would be nice to know there was no eternal punishment, but I beg you, don't defile your station with such lies."

Here is an earnest appeal, made in all sincerity, but with the mistaken belief that people will head pell-mell into a life of sin should they get the idea there is no hell of eternal torture to which they will go when they die. The president of a state university in Ohio told a group of Christians in convention at the university that if everybody in the world were like them there would be no war, and no need for armies and navies. It so happened that not a single individual in this group believed the Dark-age theory of eternal torture for the wicked. This group—and there were many young people in it—had learned to know the God of love, the true God of the Bible, and the influence of divine love had become a powerful

factor for good in their lives. Along this line Whittier wrote:

In the minister's morning sermon he told of the primal fall,
And how, henceforth, the wrath of God rested on each and all;
And how, of his will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.

Yet never, by faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.
And after the painful service, on that pleasant, bright first day,
He walked with his little daughter through the apple bloom of May.

Sweet in the fresh green meadow sparrow and blackbird sung;
Above him its tinted petals the blossoming orchard hung.
Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from his hand, my child.

"Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the garden of the Lord."

Then up spake the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked, I think.

"Had there been no Garden of Eden, there never had been a fall;
And if never a tree had blossomed God would have loved us all."
"Hush, child!" the father answered, "By his decree men fell;
His ways are in clouds and darkness, but he doeth all things well.

"And whether by his ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love him still."
"Oh, I fear him!" said the daughter, "and I try to love him, too;
But I wish he were kind and gentle—kind and loving as you."

The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain.
Bowing his head, he pondered the words of his little one.
Had he erred in his lifelong teachings, had he wrong to his Master done?

To what grim and dreadful idol had he lent the holiest name?
Did his own heart, loving and human, the God of his worship shame?
And lo! from the bloom and greenness, from the tender skies above,
And the face of his little daughter, he read a lesson of love.

No more as the cloudy terror of Sinai's mount of law,
But as Christ in the Syrian lilies the vision of God he saw.
And as when, in the clefts of Horeb, of old was his presence known,
The dread, ineffable glory was infinite goodness alone.

Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.
And the scoffing tongue was prayerful, and the blinded eyes found sight,
And hearts, as flint aforetime, grew soft in his warmth and light.

PETER, WHO BECAME A MAN OF POWER

Lesson for Sunday, September 3

ACTS 4:8-20

WE OUGHT to obey God rather than men," said Peter to the religious leaders of his day. (Acts 5:29) Faithfulness to this principle contributed to the great power and influence which Peter and others of the apostles exercised in the Early Church; and their example in this respect has been an encouragement to all the true followers of the Master from that time until now. True, the apostles taught that we should be subject to the powers that be (Rom. 13:1), but this injunction had more particularly to do with obedience to civil law, whereas in the case of Peter and his associates as brought to our attention in today's lesson, their defiance was simply that of not complying with the demand of the religious teachers in Israel to cease proclaiming the Gospel of Christ.

Here was a clear-cut case of obeying either God or man. Through Christ and the Holy Spirit the will of God had been made very plain to the Early Church. Every follower of the Master was commissioned to be his ambassador. Beginning with Jerusalem, they were to carry the Gospel message to the uttermost parts of the earth.

(Acts 1:8) This privilege and duty was enjoined upon them by a definite command. So when the religious leaders in Israel forbade them to carry on their evangelistic work, they were left with no choice but to disobey.

Divine providence always overrules with respect to purposes which God desires accomplished. This is brought vividly to our attention in the incident which constitutes the background of today's lesson. Peter had been instrumental in healing a man who had been lame from the time of his birth, Peter and his associates were summoned before the rulers and elders of Israel to explain by what power and in whose name this outstanding miracle had been performed.

Peter undoubtedly knew of the animosity against the name of Jesus that existed in the orthodox religious circles of Israel, yet this did not deter him from speaking out boldly and affirming the fact that the miracle had been performed through the name of Jesus Christ, the One whom they had crucified. There are times, no doubt, when in being wise as serpents and harmless as doves, the Lord's people must exercise restraint in the telling of the truth, but the circum-

stances of our lesson indicate that this was certainly not one of these times. A clear-cut issue had been raised between religious prejudice and the truth of the Gospel, and Peter recognized that the sooner it was settled the better it would be for the interests of the truth and for all the disciples.

Peter had a wonderful argument to buttress his position that Jesus was "the Sent of God," the Messiah, for God had raised him from the dead. And besides, even the crucifixion of Jesus did not represent a victory for the forces of unrighteousness. It was, on the other hand, one of the substantial evidences of divine blessing, for the prophecies had foretold that Christ would suffer and die at the hands of his enemies—die as the Redeemer and Savior of the world.

Peter, referring to the prophecy of Psalm 118:22, said, "This is the stone which was set at nought of you builders." But while they had rejected him, Jesus, nevertheless, had become the "head of the corner." This language suggests the pyramid form of construction in which the headstone of the corner would not fit in any other place in the building. Not understanding the divine plan, the professed "builders" would see no place where a stone of this shape could possibly fit.

Peter reveals that Jesus had already become the head of the corner in the new building which God was constructing. This reminds us that the foundation was laid in heaven, and that the remainder of the structure is being built up to and in conformity with this "head-

stone." This work of building will not be completed until the "dispensation of the fulness of times," when all things both in heaven and on earth will be gathered together under Christ, the Head.—Ephesians 1:10

There is no other name given under heaven or among men whereby "we must be saved"—that is, we must be saved by this name, or else not be saved at all. This is the great fundamental teaching of Christianity—fundamental, that is, to obtaining salvation. We dare not deny the right hand of fellowship to one who has wholeheartedly accepted Jesus as his personal Savior, and has devoted his life to the doing of God's will as expressed through Christ. If one who makes such a profession holds erroneous conceptions concerning the plan of God we should do what we reasonably can to help him see the way of the Lord more perfectly, but we are under no Christian obligation to co-operate with him either directly or indirectly in spreading his erroneous views.

The enemies of the Gospel "took knowledge" of Peter and his associates that "they had been with Jesus," and, as we often add, had learned of him. This latter expression is not in the account, but is unquestionably implied; for they saw manifested in these disciples the same characteristics that had been displayed by the Master. No doubt those early disciples were endeavoring to copy all the beautiful characteristics of Jesus, but the one specifically referred to in this lesson is his boldness.

Peter and his friends were bold in their defiance of orders issued to them by "men"—that is, the religious rulers of that day. God had helped them to be bold by blessing Peter in the healing of the man who was lame. The outpouring of the Holy Spirit on the day of Pentecost also served as a background of strength to this handful of disciples in an antagonistic world. Their enemies recognized in their boldness that they were like Jesus, who also, because he was supported by divine power and guided by divine wisdom, was bold in the doing of his Father's will.

Too frequently the Lord's people overlook this essential quality of Christlikeness. We are prone to think of Jesus merely from the standpoint of his patience, gentleness, and purity. These are also essential qualities of a Christian, but boldness and fearlessness are also required if we are to be faithful ambassadors for Christ.

This does not mean that we are to be arrogant. We are not to intrude ourselves upon others, nor attempt to force the message of the kingdom upon ears that are deaf. Boldness must be tempered with gentleness and kindness. Thus, while as good soldiers of Jesus Christ we will be unrelenting in fighting the good fight of faith, as we go forward in the battle we will wear the "sandals of peace."—Eph. 6:15

The enemies of the Gospel could not deny the reality of the miracle which Peter had performed. They knew it was useless to tell their people that it didn't happen. All they could do was to forbid Peter

and his friends from further activity, thus hoping to keep the teaching of the Gospel from spreading further. But their edict went unheeded. Indeed, they were at once reminded of the erroneous position they had taken when asked if in their opinion it was better to obey them or to obey God.

Prior to Pentecost, these religious rulers in Israel were in a measure recognized by God. Indeed, this arrangement continued until three and one-half years after Pentecost—to the full end of the seventieth week of Daniel's prophecy. (Dan. 9:25-27) Jesus said of them that they sat in Moses' seat, and because of this some recognition was due them. This dispensation of exclusive favor to Israel and the teachers in Israel, however, was very near to an end at the time of the incident recorded in our lesson—so near, apparently, that Peter decided that the command of the rulers could not be construed in any way as representing the will of God, especially since it was contrary to the commission given to them by Jesus. Thus the issue was clear, and boldly they continued the work of the ministry.

QUESTIONS:

In the situation of today's lesson, how can we harmonize the decision of Peter with the instructions of Paul to be subject to the powers that be?

Are there times when it may be advisable, temporarily, to refrain from proclaiming certain features of the truth?

Explain the manner in which Jesus became the headstone of the corner.

What great fundamental of the Gospel is essential to salvation?

In what particular sense were Peter and his friends like Jesus in their service of the truth?

JOHN MARK, WHO MADE GOOD

Lesson for Sunday, September 10

ACTS 12:12, 25

WHILE the "Mark" of our lesson is generally believed to be the one who wrote the Gospel of Mark, he is first mentioned in the historical record of the Early Church in connection with Peter's visit to his mother's home, when miraculously released from prison in response to the prayers of the church, or ecclesia, which evidently gathered for meetings at this address. The Scriptures do not reveal the details of Mark's conversion, but it seems likely that he was influenced to become a disciple by the ministry of Peter, either in connection with this visit, or before, for the apostle refers to him as his "son."—I Peter 5:13

Since he is not mentioned earlier, it is thought by some that he did not write his synopsis of Jesus' life upon the basis of his own personal observation and experience, but probably under the direction of Peter. This, of course, is conjecture, but certainly the book which bears Mark's name reveals an intimate association with the Master, either by the one who penned it, or by someone who furnished the writer with the information which it contains.

Not a great deal is said in the Bible to indicate the nature of Mark's service in the church. He was selected by Paul and Barnabas

to accompany them on a missionary tour. He was a cousin of Barnabas, and this probably had some bearing upon his being selected to accompany them.

ACTS 13:4, 5, 13; 15:36-40

John Mark was with Paul and Barnabas when they went to Cyprus, and in that city "preached the Word of God in the synagogues of the Jews." The account says that here they had "John to their minister." However, the word "their" has been supplied by the translators, and without it the text would simply say that they also had John to minister. The thought may be that he ministered the Word of God in somewhat the same manner as they, although we cannot be sure of this. It may be, as the translators have indicated, that Mark's service was in rendering aid to Paul and Barnabas, perhaps as a secretary, or helper along other lines.

For some unexplained reason, when the trio reached Perga of Pamphylia, Mark left the other two and returned to Jerusalem. We cannot surmise what the cause for this may have been, unless it was that on account of his newness in the truth he lacked the necessary quality of endurance to continue in the field of active service. Missionary work in those early days of the age was difficult, requiring courage and patient endurance;

BIBLE STUDY

and it may be that Mark's "first love" enthusiasm did not stand up under the heat of trial and persecution.

Whatever Mark's reason was for abandoning Paul and Barnabas, Paul did not consider it a valid one, and later was not willing that he should join them again. We can understand why Barnabas, being a cousin of Mark, would be inclined to overlook his previous lack of fidelity; so the two disagreed to the point of a "contention" which separated them, Paul thenceforth taking Silas with him, while Barnabas and Mark worked together.

This does not mean, however, that Paul disfellowshipped Mark. Far from it! Much later than this, and during the time of Paul's first imprisonment in Rome, Mark is mentioned by the apostle as one of three fellow workers who, during that time of severe trial, had been a comfort to him. Regardless of the reason for which Mark may have left Paul and Barnabas in earlier years, Paul now recognized him as a stalwart in the faith, and as one of a very few who had the courage to stand by him when to do so meant the hazarding of his life.

And Mark continued to be faithful to the Lord and to Paul, for during the time of his second im-

prisonment, the apostle sent for Mark, who at the time was apparently serving in association with Timothy. Paul wrote to Timothy, saying, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." (II Tim. 4:11) A little later in the same chapter of this epistle, Paul asks Timothy to bring certain parchments with him also, and it is possible that in sending for both Mark and the parchment he was planning to use him to do some writing for him.

The main point for consideration is, of course, that Mark, having wavered in his earlier Christian life, had now made good, and that the great Apostle Paul, who formerly had refused to have this wavering one accompany him, now recognized his growth in grace, appreciated his faithful service, and was sending for him that he might have him as a helper during the last hours of his earthly ministry. Yes, it can truly be said that John Mark "made good."

QUESTIONS:

Who was John Mark, and what is the first record we have of him in the Bible?

Why was Mark selected to be a fellow worker with Paul and Barnabas; and after leaving them, why did Paul refuse to have him join them again?

Explain Paul's later association with Mark, and the manner in which the latter had evidently "made good."

"Go, labor on; spend and be spent—

Thy joy to do thy Father's will;

It is the way the Master went;

Should not the servant tread it still?

"Go labor on; enough, while here,

If he shall praise thee—if he deign

Thy willing heart to mark and cheer;

No toil for him shall be in vain."

JAMES, LEADER IN THE JERUSALEM CHURCH

Lesson for Sunday, September 17

ACTS 15:13-20

WHAT IS quite evident that James, although not one of the twelve apostles, was looked up to in the church at Jerusalem, and that his views were highly respected. On the occasion of the first general conference of disciples, James seems to have served as chairman, and after there had been much deliberation over the question at issue, it was James who summed up the findings of the conference and made a recommendation of what seemed to him a reasonable course to follow. His suggestion was accepted and made the official edict of those gathered, and was sent to all the churches.

The question at issue was concerning Gentiles who were accepting Jesus and coming into the various congregations of the believers. It may be a bit difficult for us at this end of the age to comprehend why the conversion of Gentiles should present a problem to Christians, but when we take into consideration the circumstances which existed at that time, we can understand why this issue became one which called for careful consideration. And certainly the brethren gathered at Jerusalem, under the direction of James, dealt with it in an admirable manner.

One of the most significant speeches made at the Jerusalem

conference was that of the Apostle Peter. Peter really had something outstanding to report, for God had especially directed him to go to the home of Cornelius, the first Gentile convert, and preach the Gospel to him. In obeying the "vision" which the Lord had given to him, Peter witnessed an outstanding demonstration of the fact that it was God's will to accept Gentiles into the church, and to bless them with an infilling of the Holy Spirit. When Peter was given this experience, he remarked that it was evidence to him that God is no respecter of persons, that now Jew and Gentile were alike acceptable to him.—Acts 10:34

Peter reported this wonderful experience to the brethren at the Jerusalem conference, explaining that God had given the Holy Spirit to the Gentiles even as he had given it to them as Jews, and that now he put no difference between them, that he was purifying their hearts by faith, even as he was doing for the Jewish converts. This being true, Peter reasoned, why should they put a yoke upon the necks of these Gentile converts which no Jew had been able to bear, past or present?

It was at this point that James stood up, and building upon Peter's argument, said that the words of the prophet agreed with what Peter (Simeon) had said, quoting, "After

this I will return, and will build again the tabernacle of David, which is fallen down . . . that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord."

We have in this statement a good example of close reasoning by James in which he quotes from the prophecy of Amos 9:11, 12. James does not say that this prophecy was being fulfilled by the fact that a sprinkling of Gentiles were then coming into the church. His argument is that the prophecy of Amos showed clearly that God intended to bless Gentiles; for it revealed that "after this," that is, after that which they were then witnessing, and which would continue throughout the Gospel age, the Lord would return, build again the tabernacle of David, and then "all the Gentiles" would be given an opportunity to be blessed.

The point James seems to have been stressing was that if, in the outworking of the divine plan, a time was coming later when all the Gentiles would be blessed, it should not be considered strange that he was accepting some of them into the church then. True, it had always been possible for a Gentile to become a proselyte to the Jewish faith, but that was on condition of obedience to all the ordinances of the Law; now, however, both Peter and James argued that this requirement should be abolished.

While in principle this was the proper viewpoint, James recognized that it could not be expected that Jewish converts would at once become entirely free from their Jew-

ish training and background, and that if these Gentile converts were to be accepted into their fellowship, they should be required to refrain from certain of their former customs which were particularly objectionable to Jewish Christians.

These were "pollutions of idols"—that is, eating meat offered to idols, which, according to the Jewish viewpoint, caused the meat to be polluted; "fornication," which in any case was contrary to the will of God, but practiced by Gentiles in connection with some of their religious rites; "things strangled, and from blood." For Gentile converts to associate with Jewish Christians while continuing to practice all, or even any of these things, would have presented too severe a test upon the spirit of unity which James and others wanted to see abide in the church. So the recommendation James made to the conference was to abstain from these things. The wisdom of his suggestion was recognized.

From this incident we therefore get the thought that to no small degree James' influence in the church was due not to any effort on his part to lord it over the brethren, but because they recognized his balanced judgment, particularly in dealing with critical situations.

GALATIANS 2:9-12

WHILE a certain procedure was adopted at Jerusalem, James having recommended a course of moderation in dealing with Gentile converts, the putting into practice of what was there agreed upon was not an easy task. Even Peter was rebuked by Paul for refusing to eat

with Gentiles when he thought it would discredit him in the eyes of certain Jewish Christians. The opinions of others concerning ourselves often have a great deal more influence over what we do than they should.

In the incident referred to in Galatians, Peter seems to have been led to dissemble by the arrival of certain brethren who "came from James." Apparently Peter was particularly anxious to please James, although it is difficult to understand why he thought James would be displeased to hear that the apostle ate with Gentiles, for it was James who argued most effectively that they should be received and fellowshiped—provided, of course, that they observed the few simple restrictions which the Jerusalem conference named.

It may be, however, that James, having suggested this minimum of restrictions, was rigid in his insistence that Gentile Christians observe them, and possibly the Gentiles with whom Peter had been eating, and from whom he now dissembled, were not adhering to the requirements. We know that as a matter of fact, the Jerusalem edict did not put an end to eating meat offered to idols, for we find Paul discussing the issue in his letter to the Corinthian church. Although Paul saw nothing fundamentally wrong with this custom, he explained that if eating such meat would cause his weaker brethren to offend, he would refrain from so doing.—I Cor. 8; Rom. 14:13-23

There was a noteworthy difference in this viewpoint from that of

Peter's when he dissembled. Paul was thinking of the spiritual safety of his weaker brethren; while Peter was concerned over what James and his friends would think of him. Paul's motive was love—a love which prompted him to sacrifice his preferences for the spiritual good of others. Peter's motive was selfishness—a selfishness which in this instance caused him to seek the favor and praise of man. Paul rebuked him for it, and we may assume that Peter learned his lesson well.

James was a power for good in the Early Church, and so far as his personal admonitions and conduct are concerned, there is nothing in them to indicate that he was seeking a position of power or influence among the brethren. It is doubtful if James would have approved Peter's course in dissembling. James has not been the only brother in the church whom others have tried to please in ways often contrary to what they would have approved."

QUESTIONS:

Relate an important incident in the Early Church which indicates that James occupied a position of respect and influence.

In what manner did James indicate that the prophecy of Amos 9:11, 12 was in agreement with what Peter had testified concerning God's acceptance of Gentiles into the church?

What were the minimum requirements James suggested should be placed upon Gentile converts, and why?

Explain the difference between Paul's refraining from eating meat offered to idols and Peter's refusal to eat with Gentiles when certain Jews were present who were friends of James.

PAUL, WORLD EVANGELIST

Lesson for Sunday, September 24

ACTS 26:9-20

PAUL was a world evangelist in the sense that much of his ministry was on behalf of the Gentiles. True, Peter also preached to the Gentiles. In fact, it was Peter who used one of the keys of the kingdom entrusted to him by Jesus when he opened up kingdom privileges to Cornelius, the first Gentile convert. However, Peter's missionary efforts among the Gentiles were incidental to his ministry to the "circumcision," that is, to the Jews. Nor did Paul ignore the Jews, for in many places visited by him he first of all preached in the synagogues. However, he is especially designated the apostle to the Gentiles, and he spent much labor in this field.—Gal. 2:7-9

It was perhaps partly because of his conscientiousness that he was especially commissioned to preach the Gospel to the Gentiles that Paul appealed his case to Rome when taken into custody because of Jewish accusations against him. His approach to the whole problem of his arrest and imprisonment indicates that he was much more interested in bearing witness to the truth on every occasion afforded him than he was in securing his freedom. This fact is emphasized in connection with his appearance before Agrippa, who admitted after hearing Paul that had he not ap-

pealed his case to Rome he could have been released.

Even when Paul was given the opportunity to present his case to Agrippa he was more concerned in giving a witness for the truth than he was in convincing the ruler that he was innocent. And how glad he was for this opportunity to proclaim the glad tidings of the resurrection through Christ! "I think myself happy, King Agrippa," said this world evangelist, "because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews."—Acts 26:2

Checking back to the time Paul was taken into protective custody in Jerusalem, it is found that the Jewish opposition against him was on the ground that he had defiled the temple. But he ignores this in his speech before Agrippa. Perhaps this was because the temple charge would not afford him such a good opportunity to present the truth; or it may have been he recognized that this was not the real reason that the Jews hated him.

In his statement to Agrippa, Paul indicates that the Jewish opposition was due to his absolute faith in the promises of God through the prophets that God would raise the dead. Of course many of the Jews professed to believe these promises, although the sects of the Saddu-

cees did not. Their hatred, however, stemmed from the Christian belief that the promised resurrection would be accomplished by, or through Jesus, whom they had crucified.—Acts 4:2

But Paul was not concerned at the moment with explaining this detail of doctrine to Agrippa. He was desirous, rather, of appealing to the king's reason and to help him see the light of truth and become a believer. "Why should it be thought a thing incredible with you," he asked, "that God should raise the dead?" (Acts 26:8) Notice here the personal appeal. And then again, in the 27th verse of the chapter, "King Agrippa, believest thou the prophets? I know that thou believest."

Agrippa answered, "Almost thou persuadest me to be a Christian." Seemingly the king recognized that Paul was laboring harder to convert him than he was to gain his freedom; and in this fact we see the true missionary spirit of the great apostle to the Gentiles. And no doubt it was this objective that Paul had in mind in relating to the king those stirring facts relative to his conversion from being a persecutor of the church to being an ardent servant of the Master. According to tradition, Agrippa was of the Jewish faith and was well versed in the Law. He would know, therefore, of the marvelous manner in which God had appeared to certain of the prophets in Old Testament times, and no doubt was deeply impressed to realize that Paul had experienced a similar manifestation of divine power, guidance, and blessing.

Paul recognized clearly the meaning of the vision given to him on the Damascus road. It was not merely for the purpose of restraining him from further persecuting the church. It accomplished this, but it was also the divine commission to proclaim the Gospel of Christ both to Jews and to Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith" in Christ.

Paul's assertion to Agrippa that he was not disobedient to the heavenly vision explains the whole course of his life of faithful service from his conversion until finally, and on account of his obedience to the vision, he was executed in Rome. As a world missionary, the farthest extent of Paul's travels was probably Rome; but his writings, his sermons, and the eloquent example of his life have helped to turn many from darkness to light wherever the Gospel has been preached. He has truly been an epistle, "known and read of all men."—II Cor. 3:2

QUESTIONS:

In what sense was Paul more of a world missionary than Peter?

What did Paul seemingly have in mind when presenting his case to King Agrippa?

What did Paul understand to be the meaning of the "heavenly vision" that was given to him at the time of his conversion?

Explain how Paul became a world evangelist, although not traveling farther than Rome.

Zealous of Good Works

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

—NEHEMIAH 4: 6

THE Apostle Paul, writing about Jesus Christ and his true followers, said, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14) The faithful people of God in every age have been zealous of good works—the good works, that is, which have been authorized by God and blessed by him. Those who have professed to be his people, yet have been lukewarm toward the things he has asked them to do, have not been pleasing to him and are represented as being spewed out of his mouth.—Rev. 3:16

In the Old Testament we find notable examples of zeal in the work of the Lord. One of these is the occasion when, directed by the Lord, Moses called upon the people of Israel to volunteer their services and to donate their valuables to be used in the building and furnishing of the typical tabernacle. The response to this opportunity was so generous that finally Moses found it necessary to urge the people to cease bringing their things, that more than sufficient had been furnished.

One not understanding how mightily the Spirit of God can work in the hearts and lives of his people might well have been skeptical of the possibility, in that barren wilderness, of erecting the tabernacle and furnishing it with all its rich trimmings of gold and other rare material. But it was done, not because Moses was a brilliant leader, nor because he held a whip of fear over the heads of the people to make them comply with his request, but because they were stirred by the Spirit of God and rejoiced in the privilege of co-operating with him. Because God worked in and through the people, all the difficulties of the undertaking were overcome, and the tabernacle was built.

Another example of zeal for God and for his work is the one referred to in our text. The work in hand at that time was that of rebuilding the walls of Jerusalem after the Jews had returned from their seventy years of captivity in Babylon. There had been much delay in getting this work started, as the enemies of the Jews had thrown hindrances in the way. But finally, Nehemiah, secretary to King Artaxerxes, came to Jerusalem with written authority from the king to proceed with the work and this faithful servant of God did not permit further delay.

The Jews who were loyal to Nehemiah caught the spirit of the occasion and although they hazarded their lives to co-operate in the work, they zealously undertook the project, and the walls were built, "for the people had a mind to work." The Lord's work is never accomplished without difficulty, and certainly Nehemiah and his faithful company of co-laborers had to work in the face of much hardship, and even danger to their lives. Material was not too plentiful, their supply of stones being limited to what they could find in the pile of rubble which was still there from the time the former walls of the city were destroyed.

In addition to this handicap, the enemies of the Jews threatened to attack them in an effort to stop the work. But despite these difficulties the people "had a mind to work." Encouraged by Nehemiah and having confidence in his ability to plan the work properly, they labored on until it was finished. However, confidence in Nehemiah was not their only source of strength and courage. Nehemiah himself reveals the real source of their inspiration, saying, "We made our prayer unto our God, and set a watch against them [their enemies] day and night." (Neh. 4:9) The fact that they prayed indicates that the basis of their confidence, and the inspiration of their zeal, was Israel's God.

This is the secret of success in every work authorized by God and zealously undertaken by his people, and the assurance of victory in every battle for truth and righteousness. Nehemiah and his co-workers watched, and prayed, and worked. As followers of the Master, we are bidden to do the same; for we, too, have a difficult task to perform—hard work to do and loads to lift—and are surrounded by enemies: the world, the flesh, and the devil.

The Gospel-age Works of God

The work of God during the present age has not been the building of literal city walls, but rather the building up of his peo-

ple in their most holy faith—that is, their spiritual development as “new creatures” in Christ Jesus. The foundation upon which we build, Paul explains, is Christ, and we are encouraged to build an enduring structure by the use of gold and silver and precious stones, rather than to build a superstructure of character with perishable material such as wood, hay, and stubble.—I Cor. 3: 12, 13

We are given many illustrations in order that we may comprehend all that is involved in the work we are divinely commissioned to do. One of these is that of the bride making herself ready for the marriage. The church is the prospective bride, and is preparing herself to be united with the “Lamb,” which is Christ. (Rev. 19: 8) In this illustration a collective work is indicated. True, each individual member of the prospective bride class has a work to do, but it is the collective work of all the individuals that makes the bride ready for the marriage—she makes “herself” ready. And who could think of a prospective bride preparing for her wedding who does not “have a mind to work”? Her whole heart and soul is in the work, and joyfully so, for she not only wants to be pleasing to her prospective bridegroom, but looks forward with fond anticipation to being with him and sharing his fortunes and his love.

“These Sayings of Mine”

In concluding his Sermon on the Mount, Jesus said, “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” (Matt. 7: 24, 25) Here the Master compares zealous obedience to his teachings to a work of building, and building solidly upon a rock.

And what are “these sayings of mine” referred to by the Master, obedience to which is so fundamental to success in God’s work? Going back to the beginning of his sermon we first of all find the Beatitudes. These emphasize the need for humility of heart—“poor in spirit”; heartfelt sympathy for the “groaning creation”—those who “mourn”; teachableness—the “meek”; a desire above all things else to know God and be pleasing to him—hungering and thirsting after righteousness; divine mercy and love—the “merciful”; sincerity—the “pure in heart”; faithfulness in the ministry of reconciliation—“peacemakers”; zeal in light-bearing which results in persecution—“they which are persecuted.”

Continuing, Jesus said, "Ye are the salt of the earth," and warned against losing our "savor." We have nothing of ourselves that could be called "savor," so it is evident that the reference is to that which the Lord has given us; namely, his truth and the Spirit of the truth. Even though we may be very zealous, if we lose the truth and its spirit the Lord would look upon us as workers of iniquity, rather than as co-laborers with him.

Jesus also said, "Ye are the light of the world," and then bids us to let our light "shine before men," that they, seeing our "good works," may glorify our Father who "is in heaven." Certainly we have no good works of our own, for the best show of righteousness we could ever hope to make would be as "filthy rags" in God's sight, and obviously would not cause men to glorify God. (Isa. 64:6) These good works, then, must be, just as the Master indicates, the letting of our light shine. And while Jesus refers to the light as though it is ours, in reality it is the light of divine truth which the Lord has caused to shine into our hearts, and which he here bids us to make known to others.—II Cor. 4:6; II Pet. 1:19; I Pet. 2:9

And how wonderfully does this "light" glorify our God! It is the truth of his plan, and in it is revealed his infinite wisdom, his almighty power, his exact justice, and his boundless love. These attributes of the divine character harmoniously working together reveal his glory, and those who see the truth behold this glory. Holding forth the Word of life is therefore one of "these sayings" of Jesus which we are obligated as his followers to obey if we are to be true builders of righteousness.

Continuing, Jesus not only spoke against breaking even the least of his commandments—those commandments which magnified the Law and made it honorable—but also against teaching others to do so. (Matt. 5:19) This is an admonition against compromise in connection with any part of the Word of God. Since there is no part of the truth of the divine plan which does not have a bearing on how we serve the Lord, the principle underlying this "saying" of Jesus is loyalty to the whole truth, not only in our own lives, but also, and especially, in teaching it to others. It is a grave sin indeed to teach error or to co-operate with those who do.

Every true disciple of the Master is hopeful of reigning with him in his kingdom, but Jesus said that we would "in no wise enter into the kingdom of heaven" unless our righteousness exceeds that of the scribes and Pharisees. (Matt. 5:20) The righteousness of

the scribes and Pharisees was largely a matter of outward show. They made a great display of piety to be seen of men, but inwardly they were "full of dead men's bones." (Matt. 23:27) The righteousness which exceeds this is heart purity and a zeal for God and for his work which does not cater to the plaudits of men.

The Law Magnified

Jesus explained that he did not come to destroy the Law but to fulfil it. He also magnified the Law and made it honorable. (Matt. 5:17; Isa. 42:2) We have examples of this in his Sermon on the Mount, in which he said, for instance, that hatred of one's brother is murder; that looking upon a woman to lust after her is fornication; and that a voluntary going to those whom we have wronged with a sincere desire to make amends is a sign of true repentance.—Matt. 5:21-28

"These sayings" of the Master also include his admonition to sacrifice every precious thing in the interests of righteousness, even those things as dear to us as our right eye, right hand, or right foot. (Matt. 5:29, 30; 18:8, 9) It takes those who truly "have a mind to work" at character building to obey injunctions of this kind. The flesh urges moderation, explaining that Jesus didn't mean that we should be quite as radical as his words appear to be. But we should not listen to the reasonings of the flesh, those reasonings which exalt themselves above the knowledge of Christ.—II Cor. 10:5

Continuing his sermon, Jesus follows with one "saying" after another, such as the divine rule on divorce; the injunction against the taking of oaths contrary to God's will; how the law of love operates toward those who smite us; and that we should love even our enemies. Jesus explains that by this exercise of love in the blessing of our enemies, we will be like our Heavenly Father, for he causes the sun to shine and the rain to fall upon the just and upon the unjust. To this he adds that if we love only those who love us we are no better than the "publicans," but if we do display that comprehensive love which reaches out to bless all mankind we will be "perfect," even as our "Father which is in heaven is perfect."—Matt. 5:31-48

The Model Prayer

Amongst "these sayings" of the Master is also the model prayer which his followers have been using throughout the entire Gospel age. Those who "have a mind to work" as God wants them to

work, and are faithful in watching and praying, will be guided by this outline of the fundamental principles of Christian prayer. We will delight to pray to "our Father," and we will recognize the sacredness of his name. Prominent in our prayers will be the desire to see the world blessed by the setting up of the kingdom—"Thy kingdom come." We will not make elaborate requests for ourselves, but ask only for the needful things, both temporal and spiritual—"Give us this day our daily bread."

Realizing how far short we come of the glory of God, and our great need for divine forgiveness, we will petition God for his mercy, knowing meanwhile that we cannot expect his forgiveness unless we forgive those who trespass against us.

Because we have the assurance that God does not tempt his people—that he tempteth no man (James 1:13)—we will claim this promise and ask God also to "deliver us from evil," knowing how liable we are to stumble into the many pitfalls set for us by the Adversary.

Heavenly Treasures

We are not to lay up treasures on earth, but in heaven. This "saying" of the Master is perhaps one of the most exacting. Earthly treasures are the source of man's security, and it requires great faith to realize that our real security is to be found in the promises of God. Other scriptures indicate, of course, that reasonable provision is to be made for those dependent upon us; but our "interpretation" of what is reasonable might well make the difference between faithfulness and unfaithfulness in God's sight.

The light of the body, Jesus explained, is the eye, and then adds, "If . . . thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." (Matt. 6:22, 23) This immediately follows Jesus' admonition to lay up treasure in heaven, and his explanation that where our treasure is there shall our hearts be also. The "single" eye, therefore, might well be a symbolic reference to a wholehearted setting of our affections on things above, rather than a compromising attitude between earthly and heavenly treasures. A "single" eye would suggest seeking "first the kingdom of God," in the assurance that all our legitimate material needs will be furnished. We cannot serve God and mammon.—Matt. 6:19-34

Judge Not

We are not to sit in judgment upon others. We are not qualified to do that, and Jesus in another "saying" indicates that the urge to criticize and judge others might well represent a hypocritical attitude on our part, that there is more wrong with ourselves than with those we attempt to judge. We are to "have a mind to work," not to "cast out the mote" from our brother's eye, but to "cast out the beam" from our own eye. This "beam" may be a "holier than thou" attitude toward our brethren. The sin of spiritual pride is a flagrant one in God's sight. It seems especially to fasten itself upon some long in the truth, causing them to take pride in their "development" and in their "mature judgment."—Matt. 7:1-5

We are to be zealous in dispensing the holy things of the Word of God, but are to use wisdom and not cast our "pearls before swine."—Matt. 7:6

Not only did Jesus give us a model prayer to guide us in our petitions at the throne of heavenly grace, but he also urged us to "ask," to "seek," and to "knock," with the assurance that our Heavenly Father will reward us if we ask for that which he has promised to give. In Luke 11:13, Jesus indicates that the chief burden of our petitions should be for a greater infilling of the Holy Spirit. If we are filled with the Holy Spirit, all our spiritual needs are supplied; for the Holy Spirit cleanses us, leads us, strengthens us, quickens us, and fashions us into the divine image. And how blessed the promise that our Heavenly Father is more willing to give us these "good things" than earthly parents are to give good gifts to their children.

The Strait Gate

Those who have "a mind to work" will not be seeking an easy way to serve the Lord, but instead they will "strive to enter in at the strait gate." (Luke 13:24) To keep "these sayings" of Jesus is not an easy task. It requires much effort. Many difficulties are encountered. It is because of this that not many "find" the true way—the way of sacrifice and suffering—to glory, honor, and immortality. It is found only by those who "have a mind to work" at the cost of weariness, sacrifice, and finally of life itself.

We are to beware of false prophets—wolves in sheep's clothing—using the test suggested by the Master in another of "these say-

ings," which is, "By their fruits ye shall know them." (Matt. 7:20) Love is the principal "fruit" of the Spirit, and it is usually not difficult to detect whether would-be leaders are selfishly seeking their own interests, or are sincerely concerned over the welfare of the flock. A true sheep of the Master's fold, one who is keeping "these sayings," should be easily recognized in contrast with the self-seeking exploiters of the Lord's people.

Not All Who Say, "Lord, Lord"

In the last of "these sayings," Jesus warns that a mere profession of love for him and for his people is not necessarily proof that one is a genuine "sheep." This is a heart-searching "saying" for all of us. Only those who do the will of the Heavenly Father shall enter into the kingdom, and throughout the entire Sermon on the Mount Jesus outlines one detail after another of the divine will, and finishes the sermon by saying that those who keep "these sayings" will enter into the kingdom. His work, zealously wrought, will stand because he has built upon a rock.

After Pentecost, the apostles filled in many details of the divine will, but in "these sayings" of Jesus in his Sermon on the Mount, all the great principles of the divine will for Christians are to be found.* It is, as it were, the blueprint by which we build the superstructure of Christian character, and blessed are all those who follow implicitly these instructions. In this sermon, as we have seen, we are commanded to let our light shine, to be filled and controlled by love, to be faithful in prayer, to refrain from judging others, but to take ourselves in hand and make sure of our own standing before God.

"Our Own Salvation"

Zeal—having "a mind to work"—in the application of these principles of divine righteousness in our daily lives, and thus being transformed into that image by the "renewing" of our minds, is referred to by the Apostle Paul as "working out" our own salvation. (Rom. 12:2; Phil. 2:12) In doing this, however, Paul assures us that God is also working in us "to will and do of his good pleasure." (Phil. 2:13) The task is too great for us to accomplish alone, so we are glad to be assured that God does work with us.

Yes, the Lord directs how the work is to be done, and by the infilling of his Spirit gives us zeal and courage to do the work. If we have "a mind to work" we will not "quench" God's Spirit, but

will allow its stimulating power to keep us "alive" and zealous regardless of how difficult the task may be.

The apostle speaks of girding up the loins of our minds, thus suggesting a long and arduous undertaking. (I Pet. 1:13) When Nehemiah and his co-laborers were rebuilding the walls of Jerusalem, they did not so much as take off their clothes at night. They had to be ready always to meet the enemy, and at the same time carry on with the work. Such is our position today. Our Adversary, the devil, is seeking to devour us, and while we resist him by being steadfast in the faith, we must continue the work of building upon the "rock."

And it is important to remember that "these sayings" which we are to keep and by keeping them build our house upon the rock, include the necessity that is laid upon us to be "ambassadors for Christ" by faithfully proclaiming the Gospel of the kingdom. (II Cor. 5:20) This is not merely a suggestion from the Lord, but a command. It is a part of the "holy conversation and godliness" of every Christian's life. (I Pet. 1:15; II Pet. 3:11) Faithfulness in proclaiming the truth does not interfere with the work of applying the other "sayings" of Jesus, but augments that work; for the more we tell the truth to others, the greater will be its power in our own lives.

The Great Objective

The work of God in this age is in preparation for what he has promised to do in the next age, that is, the blessing of all the families of the earth; so we are being trained for that future work. Through the application of the divine principles of righteousness in our own lives, we are being prepared to administer God's law to the poor groaning creation in the time of the world's trial, or judgment day. And how wonderfully divine wisdom is displayed in the arrangements he has made for our training to be kings and priests unto God—the arrangements by which we are brought into actual contact with the people in our work of proclaiming the glad tidings of the kingdom!

As we have seen, our work of "building" is an individual one as well as collective. Collectively we work, for example, in our local groups, or ecclesias. When we are faithful in evangelistic efforts, they usually result in attracting newly interested persons to our meetings. These mingle with us, and we seek to help them

grow spiritually. Some make progress, and remain. Others do not, but after attending for awhile are not seen any more.

Thus it has been that throughout the age every group of the Lord's people has been a mixed one. And it is still so. In Paul's day, for example, he indicates the varying degrees of spiritual development which existed in the churches at Corinth, Rome, etc. He did not, however, suggest that evangelistic efforts cease so that all in the ecclesias could ultimately become fully matured in Christ, and thus enjoy one another's fellowship the more. No, instead, he wrote to the church at Rome, admonishing that those who were strong should bear the infirmities of the weak, and not to please themselves.—Rom. 15:1

And how better could the saints be trained to deal with all the various classes of society in the next age than by coming into actual contact with them now and endeavoring to help them understand something of the great principles of the divine character! It is the experience of all Christians who are faithful in trying to help their fellows understand the truth, that never is the message of God's love so precious to them and such a great power of regeneration in their own lives, as when they tell it to others. Never is a congregation of God's people more alive, more joyful in the Spirit, more enthusiastic for the truth and more spiritually healthy, than when there are "beginners" to care for and to build up in the most holy faith!

Admonishing the church as collective groups, Paul writes, "So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."—Rom. 12:5-8

After emphasizing that all these services should be rendered in love, Paul adds, "Not slothful in business; fervent in Spirit; serving the Lord." (Rom. 12:11) The "business" here referred to is unquestionably the Lord's business, his work, the various phases of which the apostle had just outlined. And in this business we are "fervent in Spirit," which is Paul's way of describing that zeal for the work of God which Nehemiah referred to in his co-laborers as "having a mind to work."

CHRISTIAN LIFE AND DOCTRINE

The essential services in the church are today as they were when Paul wrote his epistle to the Romans. The use of printing and other advantages of these "last days" facilitate the work a great deal, but do not deprive any of the privilege of helping. All, for example, can be evangelists through the use of the printed page. Greater distances can be traveled to visit those who may need special encouragement. The point is that if we have a mind to work—first of all in applying the principles of the truth in our lives, and then in helping to reach and serve others—we will find something to do, some part of the "wall" on which we can work.

When Nehemiah and his co-workers had just about completed the rebuilding of Jerusalem's walls—all except erecting the gates—their enemies subtly made overtures to Nehemiah asking to have a conference with him. But Nehemiah sent messengers to them saying, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3) This is a good thought to apply in our own lives. While the Gospel-age work of preparing the church to live and reign with Christ a thousand years is just about completed, we are highly honored with the privilege of still doing some "building." But more than ever before, the enemies of the Lord, the truth, and his people, are endeavoring to attract us away from the job—all sorts of temptations to ease, and myriads of misleading sophistries are being presented. But in response to all these, may we always have the courage to say, "I am doing a great work, so that I cannot come down."

Ours is not the boasted "great and wonderful works" of those to whom the Lord says, "I never knew you," but the work of keeping "these sayings" of the Master, and by keeping them, preparing ourselves and one another for glory, honor, and immortality in the kingdom with Jesus, whose image we are endeavoring to reflect as we lay down our lives as his ambassadors of light.



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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
Albany, N. Y.	WXXW	850	9:15
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
Jahson 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.	WTHH	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.

Altoona, Pa.	WRTA	1240	1:00
Asheville, N. C.	WLOS	1380	12:00

Atlantic City, N. J.	WFPG	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.	WCLI	1540	12:15
Covington, Va.	WKYE	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	940	1:00
Flint, Mich.	WFDF	910	1:15
Florence, S. C.	WJMX	970	12:15
Fredericksburg, Va. (Thurs.)	WFVA	1230	10:45
Goldsboro, 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.	WFCT	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.	WDSM	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.	WISH 1310 11:15	Great Falls, Mont.	KMON 560 11:15
Iron Mountain, Mich.	WMIQ 1450 7:45	Idaho Falls, Idaho	KIFI 1400 11:15
Kansas City, Mo.	KCMO 810 11:15	Phoenix, Ariz.	KPHO 910 11:15
Lincoln, Nebr.	KFOR 1240 11:15	Pocatello, Idaho	KEIO 1440 11:15
Medford, Wis. (Wed.)	WIGM 1500 9:45	Prince Albert, Sask.	CKBI 900 10:30
Milwaukee, Wis.	WMAW 1250 11:45	Pueblo, Colo.	KGHF 1560 11:45
Minneapolis, Minn.	WTCN 1280 9:15	Rawlins, Wyo.	KRAL 1240 11:15
Mobile, Ala.	WABB 1480 11:15	Salt Lake City, Utah	KUTA 570 9:45
Nashville, Tenn.	WSIX 980 10:45	Tucson, Ariz.	KCNA 1340 11:15
Omaha, Nebr.	KOIL 1290 11:15		
Pensacola, Fla.	WBSR 1450 11:15	Albuquerque, N. M.	➤ ➤ P.M.
Rock Island, Ill.	WHBF 1270 11:15	Butte, Mont.	KOAT 1450 3:30
St. Louis, Mo.	KXOK 630 11:15	Casper, Wyo.	KOPR 550 12:15
San Antonio, Tex.	KMAC 630 11:15	Los Alamos, N. M.	KVOC 1230 11:00
Shenandoah, Ia.	KMA 960 11:15	Roswell, N. M.	KRSN 1490 12:15
Topeka, Kans.	WREN 1250 11:15	Santa Fe, N. M.	KSWs 1230 3:15
Waterloo, Ia.	KXEL 1540 11:15	Twin Falls, Idaho	KTRC 1400 8:45
Wichita, Kans.	KFBI 1070 11:15		KLIX 1340 10:45
Winnipeg, Man.	CKY 1080 10:15		STA. KC. A.M.
Yankton, S. Dak.	WNAX 570 9:45	PACIFIC TIME	KPMC 1560 11:15
Yorkton, Sask.	CJGX 940 10:30	Bakersfield, Calif.	KYOR 1440 10:15
	➤ ➤ P.M.	Blythe, Calif.	KROP 1300 9:00
Amarillo, Tex.	KFDA 1440 12:15	Brawley, Calif.	KICO 1490 7:00
Baton Rouge, La.	WLCS 1400 12:30	Calexico, Calif.	KARM 1430 11:15
Burlington, Ia.	KBUR 1490 12:00	Fresno, Calif.	KREO 1400 9:00
Chicago, Ill.	WENR 890 4:30	Indio and Palm Spgs., Calif.	KENO 1400 11:15
Coffeyville, Kans.	KGGF 690 12:00	Las Vegas, Nev.	KECA 790 11:15
Des Moines, Ia.	KRNT 1350 10:30	Los Angeles, Calif.	KPKW 1340 10:15
Eau Claire, Mont.	WBIZ 1400 9:15	Pasco, Wash.	KEX 1190 11:15
Enid, Okla.	KCRK 1390 12:00	Portland, Ore.	KPRO 1440 9:00
Evansville, Ind.	WJPS 1330 12:00	Riverside, Calif.	KFMB 550 11:15
Evelath, Minn.	WEVE 1340 9:15	San Diego, Calif.	KGO 810 11:15
Hot Springs, Ark.	KTHS 1090 12:00	San Francisco, Calif.	KTMS 1250 11:15
Houston, Tex.	KXYZ 1320 2:15	Santa Barbara, Calif.	KPOR FM248 10:15
Jackson, Miss.	WSLI 930 1:15	San Bernardino, Calif.	KCOY 1400 11:15
Lawton, Okla.	KSWO 1380 12:00	Santa Maria, Calif.	KJR 950 11:15
Lexington, Ky.	WLAP 1450 1:00	Seattle, Wash.	KGA 1510 10:15
Little Rock, Ark.	KGHI 1250 12:00	Spokane, Wash.	KODL 1230 9:15
Louisville, Ky.	WKLO 1080 12:30	The Dalles, Ore.	CJOR 600 10:45
Lubbock, Tex.	WFYO 1340 3:30	Vancouver, B. C.	KWWB 1490 10:15
Madison, Wis.	WISC 1480 12:15	Walla Walla, Wash.	KPQ 560 10:15
McAlester, Okla.	KTMC 1400 2:15	Wenatchee, Wash.	
Memphis, Tenn.	WMPS 680 2:15		➤ ➤ P.M.
Montgomery, Ala.	WAPX 1600 12:00	Eugene, Ore.	KUGN 1400 12:15
Muskogee, Okla.	KBIX 1490 12:45	Klamath Falls, Ore.	KFLW 1450 12:15
Oklahoma City, Okla.	KTKO 1400 10:30	Medford, Ore.	KYJC 1230 12:00
Pine Bluff, Ark.	KCLA 1400 12:00	Yakima, Wash.	KIT 1280 12:00
Shawnee, Okla.	KGFF 1450 2:15		STA. KC. A.M.
Shreveport, La.	KRMD 1340 2:15	MERIDIAN TIME	KFAR 660 9:45
Springdale, Ark.	WBSR 1340 1:15	Fairbanks, Alaska	STA. KC. P.M.
Tulsa, Okla.	KRMG 740 12:15	HAWAIIAN TIME	KULA 690 4:00
Wichita Falls, Tex.	KFDX 990 12:00	Honolulu, T. H.	
MOUNTAIN TIME	STA. KC. A.M.		
Boise, Idaho	KGEM 1340 11:15		
Burley, Idaho	KBIO 1230 11:15		
Cheyenne, Wyo.	KFCB 1240 11:15		
Denver, Colo.	KVOD 630 11:15		
El Paso, Tex.	KEPO 690 11:15		

"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. Pollock (Lecture)—9:00 A. M. Sundays
(Continued on page 39)

"Let Us Go Forward"

THE Lord's professed people are all much the same. Sometimes they manifest a magnificent faith; at other times their faith seems to fail them under the least trial. We are all imperfect, hence should not point the finger at any of our brethren, scanning their efforts and saying, Ah, ah, I told you so! The fact is we have all failed in many respects to do those things that we ought, and have done things that we ought not, and have surely come short of the glory of God. We have not gone forward as we should!

We can be truly grateful for the arrangement God has made through Christ whereby our unintentional sins and weaknesses are all covered by that wonderful robe, the imputed robe of Christ's righteousness. The desire to be righteous in thought, word, and deed, to stand before the Lord our Maker perfect and pure in his sight, is strong in every true child of God.

All true children of God love righteousness and hate iniquity, even as it is stated of Jesus Christ—"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Psa. 45:7) As it is true of Jesus Christ so it is true of all his followers—or his "fellows," as the Psalmist calls them. How they long for the kingdom, for the night of sin and death to give place to the dawn of the new day—the day of righteousness and peace, which dawn it is indeed our happy lot to witness in this our time.

So then, while we do enjoy the great privilege of standing before our God, it is not in our own righteousness, which is "as filthy rags" (Isa. 64:6), but in "the righteousness of faith." (Rom. 4:13) This faith we have in God through Christ, knowing that he, Jesus, "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:2) As Paul writes in Romans 3:22-24, "Even the righteousness of God which is by faith of Jesus Christ unto all . . . them that believe, . . . being justified freely by his grace through the redemption that is in Christ Jesus." We stand therefore before God in Christ, justified freely by his grace. And again in Romans 4:7, "Blessed are they whose iniquities are forgiven, and whose sins are covered."

If we learn the lesson our Heavenly Father has for us in all of our trials and difficulties, appreciating the fact that they will work out for us a far more exceeding and eternal weight of glory, then in our stumbling toward the goal we shall indeed be blessed and we will ultimately attain to the place that God has in reservation for us. And surely, as we contemplate by the eye of faith that exceeding weight of glory and the joy and blessedness that will attend it, we steel our hearts and minds with a great determination to make our calling and election sure, to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us."—Heb. 12:1

The idea or motive during a race is ever to press forward, not thinking of what is behind, thinking only of what is before. So we as Christians have our affection set on things above, where Christ sitteth at the right hand of God. (Col. 3:1, 2) This is the goal and the prize of the race; this race for "the prize of the high calling of God in Christ Jesus."—Phil. 3:14

In this connection Paul warns us that we must still go forward, running and pressing hard toward the prize, for as long as we are on this side of the veil we will not have attained that for which we run—a crown of life that fadeth not away. (Jas. 1:12; I Pet. 1:4) "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14

The nation of Israel, composed of twelve tribes, began with the twelve sons of Jacob, and this nation God chose or elected to serve him in a typical way; that is, he caused them to enact certain rituals in connection with the Law given at Mount Sinai, and these things the Apostle Paul speaks of as "a shadow of good things to come." (Heb. 10:1) They foreshadowed in a typical way those good things that God has in reservation, not only for the faithful of this Gospel age, the church, but also for the faithful of the millennial age—those who will compose the earthly phase of the kingdom of God. We are reminded by Paul that these things which happened back in Israel's day were for our benefit now, so we do well to give heed to the lessons they inculcate.

For instance, the Israelites provoked God in the wilderness and hardened their hearts. Paul says in Hebrews 3:7, 8, "Wherefore (as

the Holy Spirit saith), Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." This, then, is the object lesson for us, not to do as they did, to harden our hearts and provoke God by our unbelief.

We indeed are traveling through a wilderness, a wilderness of sin. Life is not easy, and God allows many things to test us on the journey, but let us go forward keeping our eye on the goal, the "Promised Land"—a land flowing with "milk and honey"—which is just before us. It is not a hallucination; it is not a mirage that we see shining over the sands of this world, but it is the "land" that God has promised, the kingdom of God, and is as sure to the faithful as that we exist at this moment.

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." (Isa. 33:17) Paul in I Corinthians 10:11, again brings the matter of Israel being a typical people to our attention, in words whose meaning there is no mistaking: "Now all these things happened unto them for ensamples [margin, types]: and they are written for our admonition upon whom the end of the world [ages] are come." He shows in the verses just previous to this that we should not tempt God, that is, try him by our perverseness, nor murmur as they did.

The particular incident in the lives of this people that we have in mind is when they halted instead of going forward, just as we, the antitypical people, are inclined to do if there is something in our way. "How long halt ye between two opinions?" We come up against a seemingly insurmountable obstacle; we wonder why we came so far—nothing but a wide "Red Sea" before us. It looks as though we were sure to lose our lives. Following this "Moses" has surely put us in a terrible plight. The "water" before us and the "Egyptians" behind us—what to do? We cannot go forward, that is sure. We will cry unto the Lord and see what he will do. That is exactly what the Israelites did when in their flight from Egypt they reached the Red Sea, and in the same manner that he answered them when they cried unto him, he quite often answers us.

"And the Lord said unto Moses, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." (Exodus 14:15) Egypt represents the world and Canaan represents the kingdom of God. We the Lord's people are on our flight from the world to the kingdom, during which time our great adversary Satan does all in his power to hinder the flight and call halt.

As individuals we know we have a great responsibility to grow up and develop into mature Christians, as members in the mystical body of Christ, being more and more completely rounded out in Christlike character, being made conformable unto the image of God's dear Son. The development of the fruits and graces of the Holy Spirit is a lifetime work, a work that is carried on under the constant opposition of the great Adversary.

The more determined we are to become copies of Jesus Christ does not always mean the greater opposition, but sometimes our determination brings relief. As in the case of Jesus being tempted in the wilderness, the defeated Adversary had to leave. But not, of course, without a struggle. No indeed! Our Lord was sorely tried at that time. But as the apostle puts it, "Resist the devil, and he will flee from you." (Jas. 4:7) The thought is that if we are fully determined to do God's will along a certain line, the devil will see the uselessness of attack in that direction.

God has begun a good work in us, both to will and to do of his good pleasure; he is protecting us by a pillar of cloud by day and a pillar of fire by night. Would Satan hinder this and try to get us to call a halt? We all know that this is true, and sad to say it is evident that many have even done this and made shipwreck of their faith, becoming castaways, as Paul mentions.—I Cor. 9:27

The Lord's people as ecclesias, and as members of the one body in this world, have a responsibility to build one another up in this most holy faith, being built up "by that which every joint supplieth," and to finish the harvest work. (Eph. 4:16) To finish the antitypical Elijah work, we must continue to give the witness until our end shall come. Would Satan hinder and try to get us, the feet members of the body of Christ, to call a halt to this labor of love in the harvest field in this end of the age?

Among some of the Lord's people there has always been the tendency to halt work in the Lord's vineyard, or harvest field. Somehow or other there is a pleasant sensation in the thought that the work is all done. This is true in the case of any job well done. So, too, the individual would experience the same satisfaction if he thought it was all done and finished when in reality it was not. Satan the great deceiver has ever been on the alert to place things in a false light regarding the work and plan of God—yes, even claiming that our individual work along the development of Christian character is not necessary.

The harvest of the Gospel age began in 1874, and how often since then the idea has been injected that the work is all done; the door is shut. Or perhaps the idea would be that the work will be over by a certain date and the door will be shut then. It seems to us that our attitude should be as Brother Russell stated just before he died: "Similarly we may expect that quite a good many will yet be gathered to the heavenly garner and we know of no time limit here." It is just as true today, more than thirty years later, that we know of no time limit to the harvest work. God knows just when the last member of the body will go home. He knows just the exact time when the nations will all be broken to shivers, and also the very moment when the ancient worthies will be resurrected. In the meantime, let us go forward, saying:

*"So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light."*

It is very necessary to understand and appreciate the fact that the Christian is on trial now, that we cannot get "to paradise on flowery beds of ease, while others fought to win the prize and sailed through bloody seas." Nor can we be refined as gold without the heat; but we must ever keep in mind, that "when he has tried us, we shall come forth as gold" (Job 23:10), that our God and Heavenly Father makes no mistakes, that he will not try us beyond our strength, that he will not destroy the gold with too much heat, that "as a father pitieth his children, so the Lord pitieth them that fear him."—Psa. 103:13

So it was with Israel when they went forward; God was with them. When they put forth an effort he blessed them. The pillar of cloud hid them from the Egyptians, and the Red Sea opened up before them and they passed over on dry ground.

"Speak unto the children of Israel, that they go forward." (Exod. 14:15) Let us go forward, strong in faith, and hope, and love, knowing that at the proper time when we, as individuals, are fully mature in Christlikeness, and when God has nothing else for us to do this side of the veil, he will say, "It is enough, come up higher." Then, too, our conviction is that it cannot be long until God will take the last of the feet of Him to that high plane of life,

because they will have accomplished the will of him with whom they have to do. They will have done "enough."

Let us learn the lesson not to be crying unto the Lord when we should be acting; at least let us not halt in uncertainty crying unto him all the time. There is a clearly marked pathway before us. Let us, as good soldiers, go forward in the strength of our Captain and he will give us the victory. The Red Sea of death will soon be passed for all of us, and the Egyptians, representing Satan and his hosts—both evil angels and evil men—will be put to naught; and then, the opposite shore attained, we will sing, as did Moses and the children of Israel, the song of triumph and of praise for the great deliverance.—Exodus 15

*We are marching to Zion,
Beautiful, beautiful Zion;
We are marching upward to Zion,
The beautiful city of God.*

—Contributed



WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 7—"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Corinthians 5:17 (Z. '03-333. Hymn 160)

SEPTEMBER 14—"Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. For this is thankworthy, if a man for conscience

toward God endure grief, suffering wrongfully."—I Peter 2:12, 19 (Z. '02-365. Hymn 255)

SEPTEMBER 21—"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Psalm 23:4 (Z. '03-413. Hymn 328)

SEPTEMBER 28—"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."—I Peter 5:8, 9 (Z. '04-11; '00-32. Hymn 183)

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.			

"Songs in the Night"

SEPTEMBER 1

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—II Corinthians 12:9

AH, SAYS the apostle, if having this affliction means more divine grace, then I am content to keep it, and would be sorry to part with it. Let us, dear friends, view our trials, persecutions, difficulties, thus—as of divine permission for our good. Let us be assured that he who has accepted us in the bonds of love and who has begotten us with his Spirit and called us sons, is not unmindful of our highest interests and would not suffer us to be tried and tempted except as he would make all such experiences work out harmoniously to our highest welfare.—Z '09-86 (Hymn 47)

SEPTEMBER 2

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.—Acts 11:21

THE word hand as a symbol signifies power and direction. Here we have the true secret of all successful Christian work which will have the divine approval. Each individual Christian, so to speak, is a finger of the Lord. If we would be used and useful as God's agencies, ambassadors, we should seek to be impelled and guided by him. We are to hear his voice through the Scriptures and we are to realize his energizing power in the spirit of the truth. Nor are we to gauge the success of our endeavors by the great numbers, as in this case, which was quite exceptional. We should, however, except some fruitage to our labors, and if peradventure, by unwisdom in our methods of presenting the message we have lost our influence as "ambassadors for God," we should seek to appreciate the lesson of greater wisdom and should look to the Lord for an open door to service along some other lines or in some other place, where our lessons of experience could

be put to practical effect.—Z '09-87 (Hymn 330)

SEPTEMBER 3

Prepare to meet thy God.—Amos 4:12

THE right way to prepare to meet God and to hear his decision respecting the character is not as usually supposed, to begin to get pious when we feel the approach of sickness or death or in the presence of calamity. From the moment we become believers in Christ and turn from sin and seek forgiveness and thus become eligible to God's favor, we are urged to present our bodies living sacrifices to him and thus to receive of him an adoption of his Spirit to fellowship. This in turn proves to be but the entrance way to the school of Christ, where they are to be taught as sons of God, to be prepared for the glorious work in association with their Redeemer in his glorious kingdom. As they grow in grace and knowledge they grow in appreciation of divine favor. Such as are in this attitude of heart are prepared to meet their God at any time. Indeed, their meeting with him has already begun, and anything that will serve in any degree to hinder its pleasurable continuance will be a disaster indeed.—Z '08-266 (Hymn 170)

SEPTEMBER 4

And they sing the song of Moses the servant of God, and the song of the Lamb.—Revelation 15:3

WE WHO hope to be members of the bride class and joint-heirs with Him are expected to learn to sing the song of Moses the servant and the song of the Lamb, for "worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing." Realizing that this new song is the tidings of great joy which shall be to all people, we are correspondingly interested to know to what extent we have learned—to what extent we can sing it now. We find indeed that it is a life study to learn this lesson. We rejoice in the privilege to bear witness of our God to all those

who have ears to hear, even though doing so brings reproaches, frowns, opposition. Our patience and our faith are to continue, and we are to wait for the kingdom in its beauty and the glorious "change" in ourselves to tell to others more effectively than ever the blessed tidings.—Z '08-269 (Hymn 79)

SEPTEMBER 5

David went on, and grew great, and the Lord God of hosts was with him.—II Samuel 5:10

DAVID'S experience in waiting for the kingdom and the lessons learned and the character developed and the preparation which made him wise and moderate all serve to illustrate a great lesson to the Gospel church. We also are called to sit upon the throne of the Lord—to rule in his name. We also have been anointed to the office by the Holy Spirit, which the apostle declares is a foretaste of the glory and joys into which we shall enter when the crowning days shall have come. If discipline, self-control, faith, moderation, and hope were all requisite to make David a king over the Lord's people and to properly represent him in government, how much more severe lessons should be for us, who are called to so much higher a station—to the throne of earth as God's representatives and to the royal priesthood, ruling, judging, and trying mankind, to the intent that as many as possible of them may be rescued from their degraded condition and be brought into full harmony with God!—Z '08-268 (Hymn 327)

SEPTEMBER 6

As an eagle stirreth up her nest.—Deuteronomy 32:11

THUS does the Lord at times permit trials, persecutions, etc., which outwardly seem to imply the wrecking of most precious interests, and sometimes cause surprise to his people by the roughness and jarring conditions. Nevertheless, under divine supervision, the stirring up of the nest and the throwing of responsibility upon his people can be made advantageous to them, strengthening, helping them. Then comes a time of rest and opportunity for spiritual edification, comfort, growth in grace and knowledge. Happy are those

who, in the time of the stirring up of the nest, are rightly exercised by the Lord's providences and taught of him and made more and more active in his service—the service of righteousness, truth, and love.—Z '09-55 (Hymn 324)

SEPTEMBER 7

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28

THE elders everywhere need to take especial heed, because in every trial the most favored and most prominent have the severest besetments and tests. Hence the apostle exhorts, "Be not many of you teachers, brethren, knowing that a man shall receive the more severe testing." We, likewise, exhort all the elders who in heart are pure, unselfish, that they have nothing but love and good wishes for all mankind, and that they become more and more filled with fruits and graces of the Holy Spirit, taking heed also to the flock. Remember that the flock is the Lord's and that you have a responsibility to the Lord, as well as to them. Remember that you are to watch for their souls (interests) as those who must give an account to the great Chief Shepherd. Remember that the principal thing is love, in all; and while not neglecting doctrines, give special heed to the development of the Lord's Spirit among the various members of his body, that thus they may become "meet for the inheritance of the saints in light," and according to the divine will, be not suffered to stumble in this evil day, but having done all to stand complete in Christ, his body, his members, his joint-sacrificers, his joint-heirs.—Z '09-73 (Hymn 225)

SEPTEMBER 8

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!—John 19:26, 27

OUR Lord, so far from thinking of himself and his own anguish, was thinking of others. As during his ministry he had gone about doing good, so in his dying

hour here he thought of the good, the welfare of others, and in the above words committed his mother to the care of the loving disciple. Beautiful is the lesson! How it shows us the largeness of our Lord's heart and sympathy, and how it teaches us not to be entirely engrossed with our own trials and difficulties, large and small, but rather to be burden-bearers of others, allowing our sympathies, our thoughts and our plans to be active for the blessing of all those who in any measure are under our care in matters temporal or spiritual.—Z '08-153 (Hymn 186)

SEPTEMBER 9

I am he that liveth, and was dead; and behold, I am alive forevermore.—Revelation 1:18

THERE is no more important lesson in connection with the Gospel than that of the resurrection of our Lord Jesus. The death of Jesus indeed exhibits to us his love, and the love of the Father on our behalf. But in the divine plan, in order for the proper benefit to come to man from the death of Jesus, he must rise from the dead; he must become the Captain of our Salvation, as well as our Redeemer. A dead Christ could not be our Savior; as it is declared, "Because I live, ye shall live also." (John 14:19) . . . It is in full accord with the scriptural presentation that joy thrills our hearts as we come to the resurrection morning of the millennial day and the promise that therein and thereby the Lord shall wipe away all tears from off all faces.—Z '08-154 (Hymn 111)

SEPTEMBER 10

And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.—I Samuel 17:47

WHAT lesson can the new creation of the present time draw from this story of olden time? David, whose name signifies beloved, in many respects typified The Christ, Head and body. His experience with Goliath illustrates well first of all our Lord's conflict with the Adversary during the forty days temptation in the wilderness. Our Lord's victory over Satan on that occasion, his

loyalty to the Father and the work entrusted to him, his own self-sacrifice, meant the victory for all the world of mankind desirous of being in harmony with God and his arrangement. Did he not declare to us, "Fear not, I have overcome the world"? In overcoming Satan, the prince of this world, he was gaining at the same time a victory over all the hosts of evil and servants of sin. He stood faithful to God and to his covenant relationship and responsibility and hurled at the Adversary the pebble of truth, "It is written." As Goliath fell before David, so Satan was vanquished by our Lord, who declares, "I beheld Satan as lightning fall from heaven," and declared also as a result of his victory, "All power is given me in heaven and in earth," and sent forth his disciples in his name to similarly battle in his strength and to come off conquerors and to ultimately share with him in his kingdom, which is to "bless all the families of the earth."—Z '08-233 (Hymn 270)

SEPTEMBER 11

Thou shalt remember the Lord thy God.—Deuteronomy 8:18

THE more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need we will have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefor. The grateful, thankful heart may go on from grace to grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we will find ourselves growing cold spiritually, and with unthankfulness will come unholiness, spiritual self-conceit and pride, and all of this will lead to spiritual dearth, and if persisted in, to spiritual death.—Z '02-286 (Hymn 196)

SEPTEMBER 12

By faith the walls of Jericho fell down.—Hebrews 11:30

"I CAN do all things through Christ which strengtheneth me." (Phil. 4:13) Faith is an essential; but we must have

crossed the Jordan; we must have been justified; must have partaken of the antitypical passover; must have been sanctified before we could have of the Lord either a promise of victory over our Jericho, or before we could exercise such a faith as would result in that victory. If in the type faith could bring the fall of the strong walls of a city, how great must be the value of faith in the antitype! "This is the victory which overcometh the world, even your faith," but only so long as we trust in the Lord and seek to do those things pleasing to him, can we exercise this overcoming faith.—Z '02-303 (Hymn 174)

SEPTEMBER 13

I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth.—II Peter 1:12

TO BE established in the truth signifies that we have carefully studied and thoroughly proved it by "the law and the testimony" (Isa. 8:20), and that as a consequence we are convinced of its verity, so that our faith is steadfast and unmovable: we know whom we have believed; we have tasted and seen that the Lord is good; we have partaken of the sweets of fellowship with him; we have partaken of his spirit of meekness, faith, and godliness to such an extent as to be led into a joyful realization of the fulness of his grace as manifested in the wonderful divine plan of the ages; and we have been permitted to see not only the various features of that plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fulness of the appointed times. This is what it is to be "established in the present truth." It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.—Z '02-303 (Hymn 49)

SEPTEMBER 14

And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8

THE spirit of Christianity is an aggressive one. The Gospel sets before the true believer an object, a motive,

which inspires to an enthusiasm of the highest degree. The message becomes a burning one which must flame forth as a true light to enlighten others. Otherwise it would become extinct, smothered. "Quench not the Spirit, whereby ye are sealed," may surely be applied to a proper missionary spirit as well as other ways. . . . Ours is a message of special favor now being given out to any who have the ear to hear and the heart to appreciate and accept it. Ours is the missionary hunt for the Lord's jewels, for his "royal priesthood," his "little flock," his "elect"—that these may be enlightened and assisted to a clearer knowledge of the truth, that they may make their calling and election sure to joint-heirship with their Redeemer in the kingdom.—Z '09-93 (Hymn 261)

SEPTEMBER 15

But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.—Hebrews 10:39

OUR exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval. This seems to be the thought of the apostle when he urges us to lay aside every weight and entanglement that we may run with patience the race set before us, looking unto Jesus, the Author of our faith, until he shall have become its Finisher. Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange as wisely as possible our temporary affairs and interests in accordance with the reasonable demands of others respecting the same, and let us then faithfully persevere to the end of the racecourse.—Z '06-46 (Hymn 184)

SEPTEMBER 16

My teaching is not Mine, but His that sent Me.—John 7:16 (Diaglott)

THE teachings of all the Lord's representatives should be along this same

line—not human speculations and philosophies, but the Word of God—He “that hath a dream, let him tell a dream; and he that hath my Word, let him speak My Word.” (Jer. 23:28) “To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.” (Isa. 8:20) “Preach the Word; be instant in season,” and even when inconvenient to yourself. (II Tim. 4:2) “The Word of God is . . . powerful, and sharper than a two-edged sword.” (Heb. 4:12) “Sanctify them through Thy truth: Thy Word is truth.” (John 17:17) “They took knowledge of them, that they had been with Jesus” and learned of him. (Acts 4:13) Thus it is that those who are faithful and loyal to the Lord and the word of his testimony speak not vaguely and indefinitely to the world, but declare the message of God, the “good tidings of great joy which shall be unto all people,” “in due time.”—Z ’06-58 (Hymn 300)

SEPTEMBER 17

Forgive us our debts, as we forgive our debtors.—Matthew 6:12

IT WILL be remembered that in our Lord's prayer he sets forth this principle for our instruction and guidance, that we must not expect of the Heavenly Father mercy for our shortcomings and blemishes and continuance in his favor and ultimately joint-heirship in his kingdom, unless we cultivate in ourselves the same spirit. How beautifully and how simply the Lord states this matter in the prayer: “Forgive us our debts, as we forgive our debtors.” How emphatically the Lord states it again, saying, “If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” These trespasses, be it noted again, do not refer to the one original sin on account of which the curse is ultimately to be rolled from every member of the race so that there shall be no more curse. These trespasses are our own individual shortcomings and blemishes which we have inherited and which the Lord is very willing to overlook and excuse for those who will comply with the conditions of their covenant and be follow-

ers of the Lord Jesus, filled with his Spirit and striving to walk in his steps.—Z ’06-200 (Hymn 290)

SEPTEMBER 18

They shall bear thee up in their hands, lest thou dash thy foot against a stone.—Psalm 91:12

THE “feet” of the body are its last members; the saints now living are members of “the feet of him” (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end, or harvest, of the Jewish age. While doubtless the heavenly messengers are connected with this work, yet it is surely done through the church in the flesh. The Lord in this present harvest time has given his messengers, the leaders of his consecrated people, a “charge,” a message, a word of warning, counsel, advice—an opening of the Word of truth, an enlightening of their understanding—that they should bear up all the members of the feet class in this time of serious trial, testing and stumbling, lest at any time any of this class should stumble through the trials of the present time. How manifestly this is fulfilled! The harvest message in its various features, bearing on every phase of truth now due, and every phase of error now brought forward, is God's keeping power by which, according to his guarantee, we know that nothing shall by any means hurt “the feet” members of the body of Christ.—Z ’11-438 (Hymn 61)

SEPTEMBER 19

I will come again, and receive you unto Myself; that where I am, there ye may be also.—John 14:3

LET us, dear brethren, keep well before our minds the Master's promised return, and now in the time of his *parousia* (invisible presence) let it have its full weight and influence upon our every word and act; yea, upon our very thoughts. Let the hope that we shall soon experience our resurrection change, and be made like our dear Redeemer, and see him as he is, and share his glory in the great *epiphania*, or shining forth of the sons of God in the glory of the kingdom, enthuse us—let this energize our hearts, loose our lips, and

strengthen us for every duty, privilege, and opportunity—to serve our Master and the household of faith. If this hope has been an anchor to the Lord's people for so many centuries, how much more does it mean to us who are living in the very time of his presence, waiting for his apokalupsis—his revealing in the glory of the kingdom.—Z '03-150 (Hymn 30)

SEPTEMBER 20

Having therefore obtained help of God, I continue unto this day.—Acts 26:22

IN REFERRING to the preservation of his life, the apostle does not give credit to Lysias, the commander of the garrison at Jerusalem, but declares that he obtained help of God, by whom he had been sustained to the time of his speaking. There is a good lesson in this for all the Lord's people. How apt many are to give credit to "luck" or "chance" or human instrumentality, overlooking the fact that the Lord's saints are the special objects of his care, and that the angel of the Lord encampeth round about them and delivereth them.—Z '03-157 (Hymn 61)

SEPTEMBER 21

Unto you it is given to know the mystery of the kingdom of God.—Mark 4:11

OUR faith in the Lord and in his wonderful plan is strengthened when we find how simple his plan is, how grand, how beautiful, and yet how hidden from the world—from all except those who have the guidance of the Holy Spirit and to whom it is given to know the "mystery." Some of these mysteries pertain to the present and some to the future, and the more clearly we seek the more we may find, and the more clearly we discern the stronger will be our faith and loyalty and the better will be our prospects therefore of making our calling and election sure by obedience.—Z '06-124 (Hymn 154)

SEPTEMBER 22

Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.—I Samuel 12:24

AS A help to our flagging zeal, we

should continually remind ourselves of the Lord's great blessings to us. As we learn to appreciate the goodness of the Lord, if rightly disposed at all, the influence will be to strengthen us and to make us more and more loyal to him. Failing to seek with our whole heart the Lord's service after we have become his people and entered into covenant relationship with him, receiving of his favors and blessings in this life, and also, by promise, in the life to come, would mean wickedness which, persevered in, will surely bring destruction. Faithfulness to God should be the keynote of all our desires.—Z '03-219 (Hymn 243)

SEPTEMBER 23

Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.—Titus 2:13

THIS is to be the center of our expectations. We are not to hope for blessing this side of the manifestation of God's kingdom. We are to note that this kingdom must come before God's will can be done on earth as it is done in heaven. We are to know that this kingdom must bind Satan and overthrow his institutions, based upon selfishness, before it can supplant these with new institutions of justice and truth based upon the principle of love. Whoever, therefore, has been blessed with the grace of God, and has had the eyes of his understanding opened by the Word of truth and its Spirit, finds its teachings to be that these blessings of salvation are to be "brought unto us at the revelation of our Lord and Savior Jesus Christ" (I Pet. 1:13), and that our chief object in the present life is to fight a good fight against self and against sin, and in defense of righteousness and in the assistance of the household of faith; and not to fight for earthly rights nor to strive for earthly honors and riches—the warfare and strife in which the whole world, except ourselves, is almost exclusively engaged. If the Lord's saints possess talents or influence or wealth, these are not their treasures, but merely their servants, and they are not the possessors of these, but merely the stewards, whose privilege it is to use them as best they may know how, in the Master's service,

and to the forwarding of the interests of righteousness in the preparation of themselves and others for his appearing and the kingdom.—Z '00-336 (Hymn 214)

SEPTEMBER 24

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season.—Matthew 24:45

WE BELIEVE it the duty, as well as the pleasure, of all who have been enlightened of God through the harvest message, to spread the good tidings abroad—to hand out to famishing brethren the meat in due season which has so strengthened our own hearts. And this seems to be more and more the Spirit of the Lord's brethren, as they receive of the Lord's grace and truth and become more and more copies of God's dear Son, and have more and more of his spirit of willingness to serve the brethren and, as the apostle suggests, are willing to lay down their lives for the brethren (1 John 3:16)—not literally, but day by day and opportunity by opportunity—willing to sacrifice the comforts and advantages which, to the natural man, go to make up the sum of earthly life and happiness. They take pleasure in renouncing earthly privileges and luxuries, and even some of life's comforts, that they may spend the more of their substance and be the more spent themselves in doing good unto all men, especially to the household of faith, and especially in the higher spiritual good things which they have the inestimable privilege of dispensing as servants of our present Lord.—Z '01-4 (Hymn 280)

SEPTEMBER 25

Without Me ye can do nothing.—John 15:5

ONLY the humble-minded could possibly be prepared to confess themselves sinners and unworthy of divine favor and love, needing justification, forgiveness, provided for us in Christ. Not only so, but even after exercising such humility and coming to the Lord and being accepted of him, if the humility be lost our gracious standing in Christ is forfeited. Pride signifies self-satisfaction, and the corresponding ignoring of the all-sufficiency of our glorious

Head, who said to us, "Without me ye can do nothing."—Z '06-266 (Hymn 202)

SEPTEMBER 26

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.—Psalm 37:24

WHAT a comforting thought is here! How well calculated it is to deliver the Lord's people from utter despondency in respect to themselves and each other! The all-important thoughts to be kept in mind are, Am I still the Lord's? Am I still trusting in the precious blood? Am I still consecrated to the Lord and his righteous way? If these can be answered in the affirmative we can still realize that we are God's children, and that our hands are still in his; that the Spirit of begetting and adoption, which began in us the new life, has not perished; and that it is God's will that we should recover ourselves as quickly as possible from any stumbling, and looking well at the difficulties and trials which led us into it, we should fortify our characters against those difficulties as respects the future, and thus go on really stronger because of our difficulties, and yet all the while realizing that our recovery from the difficulty was not of our own strength, but because of our trust in the arm of the Lord, to which we are still holding.—Z '03-72 (Hymn 331)

SEPTEMBER 27

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

IT IS a part of our duty as Christians and as new creatures to withstand all assaults of the Adversary; and these assaults come, not from visible forces alone, but from evil spirits; from those who seek to obtain possession of us—as is the case with those who come under the control of these evil spirits. Their wills are subdued, broken down, and they are in the hands of their enemies, exactly as pictured in our text. Let such strive to cast out the enemy, to resist him, to strengthen the walls of their minds and to make an alliance at once with the Lord Jesus. Let them give their hearts fully and completely to him and accept his will, his Word, his guidance, in every matter.—Z '11-94 (Hymn 136)

SEPTEMBER 28

Because Thy loving-kindness is better than life, my lips shall praise Thee.—Psalm 63:3

THOSE faithful to their covenant, and appreciative of the Lord's favor as "better than life," will show forth his praise at any and every cost of an earthly kind. The harvest message of good tidings which is now revealed to the Lord's consecrated people, by which they discern the loving-kindness of God, which they feel they must tell forth to others, not for money, nor for reputation, but at the cost of worldly reputation, at the cost of financial loss, at the cost of home trials and difficulties—this message is the "new song" mentioned by the prophets, that the Lord has put into the mouths of his consecrated ones. It is the same new song that is mentioned by our Lord in Revelation, which none others might sing except the elect 144,000, who have the Father's name in their foreheads—publicly professed. If others hear of the song they cannot sing it, because it costs something to sing this song.—Z '01-248 (Hymn 249)

SEPTEMBER 29

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.—Philippians 3:16

IT IS indispensable to those who have reached the mark of perfect love that they shall keep actively engaged in the service of the Lord, laying down their lives for the brethren, because he who loveth not his brother, whom he hath

seen, what assurance hath he that he really loves God, whom he hath not seen? Such must stand, not only as representatives of God and of the principles of righteousness, but as representatives of those strong in the Lord and in the power of his might, and in the faith of his Word—ready and willing and efficient in the encouragement of other runners in the racecourse, that they likewise may attain to the "mark."
—Z '01-13 (Hymn 107)

SEPTEMBER 30

The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power.—Ephesians 1:18, 19

HOW often would this good counsel of the Lord, if remembered, bring a blessing and a relief from the attacks of the Adversary, who fain would make us believe that we are not the Lord's. With this counsel before us, what a strength we should have in combating the besetments of the world, the flesh, and the devil. How it should lead us in the moment of temptation to lift up our hearts in prayer to the Lord for "grace to help in time of need." The Lord wishes us to learn the lesson of our own weakness and imperfection, and to learn to go to him for strength and succor—not before we need it, but "in time of need," in every time of trouble.
—Z '98-7 (Hymn 251)



How goes the fight with thee?

The life-long battle 'gainst all evil things?

Thine no low strife, and thine no selfish aim;

It is the war of giants and of kings!

Say not the fight is long;

'Tis but one battle and the fight is o'er;

No second warfare mars thy victory,

And the one triumph is for evermore!

Greater Works

John 14:12 reads: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." What works can the disciple of Jesus do that are greater than those done by the Lord Jesus Christ?

CERTAINLY from this text we have no authority to place the disciple above the Master in pre-eminence, for he says these "greater works" shall be done by his followers "because I go unto my Father." The Lord's works during his first advent were of an earthly character—his miracles were physical. His teachings were not understood in their fullest sense by anyone, for even his disciples were natural men without full spiritual vision. It was not until after Pentecost, when the Holy Spirit was given them, that they were able to comprehend the spiritual significance of his words, and fully understand their meaning.

Because he did go unto his Father, the Holy Spirit has come upon the church of God. The true church is composed of his faithful disciples, and these he has used to accomplish works which are in some ways more wonderful than those which he himself performed. While on earth, he opened the eyes

of some of those who were blind; but his followers, by the power of the Holy Spirit, have opened the eyes of some to understand or "see" spiritual truths. He healed some of those who were physically sick; his disciples have been used of him to heal those who are spiritually sick.

He healed some who had leprosy; by his Spirit, his followers have been used to heal those who are sin-sick and weary. Leprosy is a picture of sin. Our Master raised a few of the dead; his disciples have been used to encourage many to take the step of consecration to God, whereby they are brought from "death unto life." Being once dead in trespasses and sins, these now walk in newness of life through Christ Jesus our Lord. Blessed are they who are "about the Father's business" with energy and zeal; for truly these "greater works" are still the privilege given to the Lord's disciples.

But this is not the only sense in which we may understand that our works may be greater than those our Master performed during his first advent! More particularly, in fact, these "greater works" will be performed after the church has finished her earthly pilgrimage, when they reign with him in the earthly kingdom. Then the great work of awakening all who are in their graves (John 5:28, 29) and re-

storing the willing and obedient to the full perfection of human life surely will be a greater work than the temporary blessings of the first advent; and in this greater work he has promised that his faithful disciples will share with him.

The works of his first advent were done to show forth the coming glory of his kingdom, when he, together with his bride, say "Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—John 2:11; Rev. 22:17

The Acceptable Time

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the acceptable time; behold, now is the day of salvation." (II Cor. 6:2) In the light of this scripture, how can you continue to promulgate the idea that the age to come is also a day in which another chance for salvation will be given?

MEN, not God, have limited to the Gospel age the chance, or opportunity, for attaining life through Jesus Christ, and the text quoted above has been misused to establish this error. Some believe this text teaches that the whole world is now being called to accept Christ as their Savior, and that the present life presents the only opportunity for salvation. But a closer study of the text reveals that this is not its meaning. Neither the Apostle Paul, nor the Prophet Isaiah from whom he quotes, is addressing worldly men.

In II Corinthians 6:3-10, the verses immediately following the text quoted above, a description is given of those who have been called out of this world into the kingdom of his dear Son, during the time set apart for the development of the true church, through trial and sacrifice. The apostle is here telling us that a Christian's life is not one of ease and lethargy, and that in serving God he will not gain the approval of worldly men, but must go forward "by honor and dishonor, by evil report and good report: as deceivers, and yet true." (Verse 8) Those who are fully devoted to God, will not seek temporal advantage, nor live after the desires of the flesh. They will desire to give no "offense in anything, that the ministry be not blamed."—Verse 3

Now is the day of salvation for those called to be members of the true church; the unfaithful will never have another opportunity for life. The faithful will receive salvation, and their reward will be to share the Lord's throne with him, as joint-heirs. (Rom. 8:17) They will live and reign with him during the age to come for the purpose of establishing a kingdom of righteousness. That coming age will also be a day of salvation for all the willing and obedient of earth; even those who have gone down into death will come forth to enjoy the blessings of salvation offered in that day.

A reading of the prophecy of Isaiah will assure the student of the Bible that the thoughts here expressed are in harmony with the written Word. We quote Isaiah

49:8, 9: "Thus saith the Lord, In an acceptable time have I heard thee [Jesus Christ and his church], and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages [the heritage of perfection, lost in Adam's disobedience]; that thou mayest say to the prisoners [those under the penalty of adamic death], Go forth; to them that are in darkness [in the tomb], Show yourselves . . . and their pastures shall be in all high places."

Redeeming the Time

Since hearing your message on the radio I have consecrated myself to God, and I am now a Christian; but I regret many years of wasted life. Had I been a Christian sooner, my children might have been also. Is there any way in which I may retrieve these wasted years?

THE Bible says concerning those who are called to be Christians during this Gospel age, "The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1:17, 18) Since our enlightenment is by divine providence, let us not regret the time the Lord chose to give us the truth.

It is true that the joy of being able to discern spiritual things makes one wish that the wasted former years might be restored.

But one should not look back with regret. Our experiences during those years may all have been necessary to prepare us, so that his Word would find in our hearts the good soil in which to grow. How grateful we are that our knowledge of God's goodness assures us that our children, yes, all, will have a full opportunity to gain everlasting life in the kingdom of God, either now or in the age to come.

Let us not grieve for the "years that the locust hath eaten" (Joel 2:25), but now that we have been enlightened, let us be concerned with every opportunity to tell our children and others of the goodness of our Heavenly Father, and the glorious majesty of his kingdom to come, "redeeming the time, because the days are evil."—Eph. 5:16

We find a message to all Christians in the words of the Apostle Peter—"But 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 Pet. 2:9) Some do not live up to this high profession, choosing to live below their privileges as "ambassadors for Christ"; while others, even though they may possess far less natural ability, have found the real joy of Christian living through activity in the work of publishing the kingdom message. It is not ability to speak, but the heart's desire to be used in any way possible, that is important. Through our prayers, our consecrated time, and the means with which he has blessed us, we can all have a part in this glorious service, for the

Master said, "Out of the mouth of babes and sucklings thou hast perfected praise."—Matt. 21:16

Seeing the Father

John 14:9, reads, "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" You deny the doctrine of the trinity, but what clearer proof do you need than this text? If in seeing the Son, we have seen the Father, surely, then, they are co-equal.

IN OUR study of God's Word it is our endeavor to learn the truth. Often a preconceived notion hinders one from a clear understanding of what is meant. The proper understanding of a text, however, will be in harmony with the divine revelation as a whole.

When the Master declared, "He that hath seen me hath seen the Father," he did not intend that his disciples, either then or since, should believe that he is the Father, or that he was part of a triune God; for he had repeatedly disclaimed that this was so. This can be readily seen from the twenty-eighth verse of the chapter of our question, where he said, "My Father is greater than I," a statement that is contrary to all trinitarian concepts. In John 1:18, our Mas-

ter also said, "No man hath seen God at any time; the only begotten Son, . . . he hath declared him." What is the meaning of our text? How did our Lord as the only begotten Son of God declare him to Philip and the others?

Much as the apostles and disciples esteemed the Master, it was difficult for them to grasp the truth that he was a perfect man, untainted with sin, and separated from fallen humanity because he was the Son of God. In seeing Jesus, they had seen the most that was possible to see of the Father. As a perfect man, he was the image of God, in flesh. Therefore, in this text our Lord is explaining that his disciples should realize that in seeing his character, his motives, his love for humanity, they had seen a true expression, faithfully representing the Father, to the greatest degree of appreciation possible by a natural man.

We would that all understand the unity which exists between the Father and the Son. His will always has been buried in the desire to be an obedient Son. Even in Gethsemane, when he knew that obedience led to Calvary, he declared, "Not my will, but thine, be done." (Luke 22:42) His words and works have always represented, and always will represent, fully and completely, the will of the Father.

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sented in sequence, \$7.00. **Hope of Life Series**—three double-faced twelve-inch records consisting of six dialogs, \$3.00. Albums for each series fifty cents additional. Address The Dawn, East Rutherford, N. J.

For an Incorruptible Crown

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."—I CORINTHIANS 9:25

BE THOU faithful unto death," said Jesus, "and I will give thee a crown of life," that is, an incorruptible crown. (Rev. 2:10) Paul was one who was faithful unto death, and shortly before he was executed by the Roman authorities he wrote to Timothy and said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Timothy 4:7, 8

The matter of being faithful to our vows of consecration is a serious one. The Lord is looking for those who are wholeheartedly for him, those who are not "lukewarm," but "hot," in their zeal to know and to do his will. "Seek ye first the kingdom of God, and his righteousness," Jesus said, and it is in obeying this injunction that we prove ourselves worthy of the crown of life. (Matt. 6:33) We can't think of our relationship to the Lord, our service to him, as being but an incidental phase of our lives. It must be the dominant theme of our lives, so much so that no step will be taken, no plans made, without considering his will in the matter. A Christian cannot plan his life simply to suit himself, or merely to promote his own interests, and be pleasing to the Lord.

It is a comparatively easy matter to serve the Lord when all the circumstances are favorable, and for this we can be thankful. But we should be just as willing to serve him when conditions are unfavorable to our flesh. The point is, we are not to plan our lives—where we will live, and how—simply with the thought of making

ourselves comfortable, and then ask the Lord what we can do for him under such circumstances. If we are seeking first the kingdom of God, we will say to the Lord:

*"I'll go where you want me to go, dear Lord,
I'll say what you want me to say.
I'll do what you want me to do, dear Lord,
I'll be what you want me to be."*

If in the Lord's providence, and in the doing of his will, our surroundings are congenial, we will thank him for this unmerited favor. If he leads us to places and into situations which are difficult for the flesh to bear, we will also thank him, and will look to him for strength to bear whatever his wisdom and love may deem to be best for us. Many times there are opportunities to serve the Lord which entail much hardship, and when such opportunities are presented we should not hesitate to accept them, regardless of what the cost may be to our flesh.

This was the attitude of the Apostle Paul. In the chapter from which our text is taken, he reveals how he had put aside every other consideration in life except that of seeking first the kingdom of God. Indeed, Paul went beyond what many would have considered necessary in order to make sure that he was keeping his body under, and bringing it into subjection. He says much, for example, about the matter of depending upon the brethren whom he served in spiritual things to make necessary provision for his material needs. He argues that under the Law he had a right to expect this. But Paul decided that he would not take advantage of this provision. Instead he would work and provide for his own food and clothing, and then serve the brethren in spiritual things besides. Thus he would be doing double service, as it were.

It was this desire to be used up completely in serving the Lord and the brethren that he refers to in the last verse of the chapter, saying, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." The *Emphatic Diaglott* word for word translation reads, "I browbeat my body," indicating that in his viewpoint of life, the comfort of the flesh did not enter into his planning, but only how much he could sacrifice in carrying out the terms of his consecration.

"Know ye not that they which run in a race run all, but one

receiveth the prize?" writes Paul, and then draws the lesson, "So run, that ye may obtain." Yes, we are to run for the prize of the high calling with the same degree of application and diligence as though we were competing with other brethren. It is not actually a competitive race; but if we are to be victorious it is essential to "run" just as energetically as though it were.

Then come the words of our text, "Every man that striveth for the mastery is temperate in all things." In other words, his victory in the race is possible only because he devotes his whole life to this one end, and has properly prepared himself for the race. He is "temperate in all things," writes the apostle. This is literally true of all athletes. They must be temperate in their eating, get a proper amount of rest, take the necessary exercise and training. In other words, every phase of their lives is brought into control along lines which will assure them of final victory when the contests occur.

"Now they do it to obtain a corruptible crown," writes Paul. All the honor and glory which men can bestow upon their heroes is "corruptible," that is, transitory and short-lived. And yet those who strive for such crowns deem it well worthwhile to make all the necessary sacrifices involved in order to win that crown—the plaudits of men. But how much more valuable is the "crown" for which we are striving, and how foolish it would be not to devote our entire life to obtain it!

Are we doing this? Is our first thought of each new day that which is expressed in the "Morning Resolve"—"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord [for grace to help]. I will pay my vows unto the Most High." (Psa. 116:12-14) Resolving thus each morning, do we keep our minds and hearts fixed on this one idea throughout the day? It is true that with many of the Lord's people most of their waking hours are consumed in making necessary provisions along material lines for themselves and their families, but even this should be done as unto the Lord.

In addition, we should keep in mind the need of "redeeming" as much of our time as possible for spiritual matters. We need to keep up with the study of the Word. In many places there are meetings to attend. In every place there is witnessing work to be done. In the matter of earning a living, while the Christian is not under the tithing system as was natural Israel, it is well to realize that we are merely stewards over what we earn, and as faithful stew-

ards should devote whatever is possible of it directly to the service of the Lord, the truth, and the brethren. We do all of this, and whatever else is possible, knowing that any and every sacrifice we make is as nothing in comparison with the glory which shall be revealed in us if we are faithful.

It is true, of course, that we should be willing to lay down our lives in the Lord's service regardless of the reward at the end of the way. On the other hand, the reward is held out to us in the Bible as an incentive. Even of Jesus we are told that "for the joy that was set before him [he] endured the cross, despising the shame." (Heb. 12:2) While this, no doubt, was an unselfish rejoicing in the prospect of blessing all the families of the earth, it was nevertheless, a reward, and the thought of it inspired him faithfully to endure the trials involved in laying down his life as the Redeemer of the world.

And how wonderful it is that this same joy is set before us! Yes, if faithful unto death, we will have the privilege of being associated with the Master in that glorious future work. And there is no reason why we should not be faithful, for the Lord has made every possible provision to this end. He has given us his Holy Spirit to guide us, to comfort us, to enlighten us, and to strengthen us. He covers our imperfections with the robe of Christ's righteousness so that our imperfect works are acceptable to him. He has provided the armor of truth for our protection, and we can say of the Lord, "He is my refuge and my fortress: my God; in him will I trust."—Psa. 91:2.

So brethren, let us continue to run with diligence the race that is set before us. Let us continue to fight the good fight of faith. Let us lay aside the works of darkness, and put on the armor of light. Having escaped the corruption that is in the world through lust, and having been given the exceeding great and precious promises whereby we might become partakers of the divine nature, let us add to our faith virtue, and to virtue knowledge, and to knowledge temperance (or self-control), and to self-control patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love.

Peter explains that if these things be in us, and abound, we will neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, and that we will never fall, but will be given an "abundant entrance" into the everlasting kingdom of our Lord and Savior Jesus

Christ. (II Pet. 1:8-11) The incorruptible crown for which we are striving is beautifully described also by Peter. He says that we have been begotten to a living hope, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:4, 5

"Kept by the power of God"—may this blessed assurance give us confidence to step out on God's promises in the zealous devotion of all that we have and are to the one great vocation of seeking first the kingdom of God and his righteousness. Let us do this with the full assurance that the Lord will be with us, and will provide all our needs, material and spiritual, according to the abundance of his grace. Let us resolve anew that we will win that incorruptible crown!



Encouraging Letters

"A Wonderful Story"

Dear Friends: It has been two years since I first started getting *The Dawn*. At that time I also got the first volume of "Studies in the Scriptures." It is a shame that it has taken me so long to get around to reading it, but maybe the Lord knew I wasn't ready to understand until now. I finished reading "The Divine Plan of the Ages" today and I want you to know that I have learned more from it than I ever knew before. I used to read the Bible, but it was just words and nothing more. Now it is like a wonderful story—or should I say stories, since there are so many life stories in it; in fact the story of everyone's life is there if our eyes are opened to see.

I suddenly feel like a new person, and would like to do something to help other people believe in God and in his promises, so am asking for an assortment of your free literature. Thanks again. A believer, Mrs. D. P., Mass.

From Brother Zahnow

I wish to report the possibilities of real service resulting from the "Frank and Ernest" broadcasts. I have just returned from a public meeting here in Sacramento where there were forty in attendance, mostly as a result of the radio work. There were three from Sacramento immersed at the Los Angeles Convention, and this afternoon I immersed four more—all from Sacramento, and all as a

result of the radio work. The friends here are personally contacting those who send for literature, and the success lies in this personal work; and there is so much of it to be done, and it is for God's jewels. By his grace, Brother Zahnow.

Truth from God's Word

Dear "Frank and Ernest": What a wonderful program. I heard it today for the first time, and oh, how wonderful to know that someone does really teach the truth from the Word of God. I try so hard to understand it, and I know that by listening to your programs I shall get nearer to the Lord. Thank you so much. May God shower his blessings upon you always, and may you continue in your wonderful work. Would appreciate a copy of "Hope Beyond the Grave." Mrs. J. R., Okla.

"A More Reasonable Explanation"

Gentlemen: Interest in the practical statements made on your "Frank and Ernest" radio program caused me to order the booklet, "Hope Beyond the Grave." Never have I read anything that gave me more satisfaction, for it presented sensible interpretations on some questions that have been in my mind all my life. It was a more reasonable explanation, which should attract those with practical minds. I would like to have about twenty-five copies of this booklet, and I would like you to enter my subscription to your regular publication. In addition, I would like a copy of "The Divine Plan of the Ages," and a copy of "Behold Your King." Sincerely, Mr. T. A. S., Va.

Thanks God for the Message

Dear "Frank and Ernest": Once more God gave me the privilege of listening to your broadcast. I sincerely thank you for the copy of The Dawn Magazine and the book "Hope Beyond the Grave." I thank God for the message, and wish to tell you that I have received more enlightenment upon the Bible since listening to your broadcasts and reading the booklet than I have ever received from any and all other sources. Yours in Christ, Mr. W. W. W., N. J.

Wants to Know More

Dear "Frank and Ernest": I have just heard your broadcast and I was so thrilled with it that I sure do want the booklet, "Divine Healing." It is so plain, so simple, so good, when we can understand God's plan of the ages. There has never been a greater subject over the air than what I have just heard—to my way of thinking. I want to know more. I am really interested in your programs, so please send the booklet. As ever, Your friend, Mr. E. D. D., Ala.

"We Have a Heavenly Father"

Dear Sirs: Please send me your book, "Our Lord's Return." I thank God that I was listening today to your program. I have been searching for someone who believes as I do, that regardless of the conditions that are facing us at this hour we have a Heavenly Father who is greater than any man or men living on this earth. I manage a business and naturally meet a lot of people. Most of them

have their faith completely shaken in mankind, and are worried about our civilization. I am an average citizen with not much education, but I read the Bible quite a lot, and I think this is the reason I feel as I do. It is full of promises to us all. More power to you and to your work. May God richly bless you. Yours very truly, Mr. H. K., Texas.

"Impressed"

Dear "Frank and Ernest": I have been listening to your broadcasts and have been impressed with your viewpoint. I have been taught that hell is eternal, and to me that doesn't make sense. To even think such a thing is awful. Will you please send me the book, "Hope Beyond the Grave." I have many unsaved loved ones, and I would like them to learn what you teach concerning life after death. Yours in Him, Mrs. A. A., Wis.

"Very Interesting"

Gentlemen: Please send me the book giving the last talks on the radio. It is very interesting to me, because I was raised in a neighborhood of regular "Campbellites." They preached nothing but hell-fire and brimstone, and insisted if you were not saved in this life you wouldn't have a chance after death. Thanking you in advance for any literature you can send me, I remain, Yours sincerely, Mr. C. D. B., Wash.

Listened in Bermuda

Dear Sirs: I am a member of the Royal Canadian Navy and heard your program while in

Hamilton, Bermuda. I found it extremely interesting. Would you kindly oblige me by sending your free book entitled, "Hope Beyond the Grave," and information on any other books similar to this, as I have never been able to understand most passages in the Bible, and found your program most enlightening. Thanking you very kindly, I remain yours truly, Mr. L. F., N. S., Canada

Comforted

Dear Sirs: Will you please send me another copy of "Hope Beyond the Grave"? I gave mine to a lady who lost her husband, as I thought it would comfort her as it has me. I miss mine very much. When I get downhearted I feel better after reading it, and I even get up during the night, when I can't sleep, to read it. I hope that this is not asking too much. Thanking you for the comfort I have received from your books and broadcasts, I remain, Sincerely, Mrs. E. E., Pa.

Understanding Increases

Gentlemen: I heard your broadcast again today and enjoyed it very much; and I thank you sincerely for the information you have been giving and continue to give to us. I am very anxious to receive six copies of the booklet, "Our Lord's Return." I want to pass them on to others whose interest in and understanding of the Bible are on the increase—and largely, if not entirely, on account of the efforts of your organization. I thank you very much. Most sincerely, Mr. W. T. M., Calif.

Consecration

IT WILL be generally agreed that a full consecration, or, in other words, a wholehearted devotion to do the will of God, and a carrying out of this even unto death, on the part of a Christian, is necessary if he would make his calling and election sure to a place in the glorified church, the body of Christ. As this company, under the headship of the Lord Jesus, is the seed of Abraham through whom all the families of the earth are to be blessed (Gal. 3:29), and also the seed of the woman which is to bruise the serpent's head—destroy Satan and all his works—(Genesis 3:15; Romans 16:20; I John 3:8), it is clear from the Scriptures that the great Adversary's main activity in this age is to prevent the development of this seed—God's instrument for his destruction. Hence the many and varied hindrances to our making a consecration to God; and if this cannot be prevented, multitudinous temptations are presented with a view to hindering us from carrying it out, drawing us away from the Lord's service, or causing us to become weary in well-doing.

A typical example of this is seen in the varied hindrances placed in the way of the Israelites who returned from Babylon under Nehemiah for the purpose of rebuilding the walls of Jerusalem. Nehemiah

replied to Israel's enemies who would hinder their activities, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3, 4) May not this be our reply to those who would take us away from the work of the Lord, or cause us to waste time over things of less importance? Suggestions of this character may be safely regarded as coming from the Adversary to hinder our consecration to do the will of God.

Other endeavours on the part of the Adversary to hinder the development of the "seed," or in other words, to draw the Lord's consecrated servants from the work they have covenanted to do, may be seen in the ancient custom referred to by Paul in Galatians 6:17, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

In Paul's many references to himself as a servant of God, the Greek word he always uses means "bond servant" or "slave." It was a frequent custom in his day for the owners of slaves, if opportunity occurred, to make use of other slaves than their own. For instance, a slave might be sent on an errand by his master, and on his way it would be possible for him to be commandeered to render some temporary assistance on a job another master might have in hand, with unfortunate consequences

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when the poor slave returned to his real owner for being so long about what he had been sent to do.

However, the slaves of great rulers, such, for instance, as the Roman Emperor, enjoyed special privileges. If, when on the Emperor's business, a slave was commandeered to do something for another master, he could say, "Don't trouble me, don't hinder me," and he would show the emperor's brand mark, a safeguard from any such molestation. So a Christian, consecrated to the Lord and not without sympathy for all good works, is sometimes persuaded to leave the Lord's work to assist in benevolences carried on by "those that are without," to give a hand with this, or a small subscription for that, etc.

But bond servants of the great King are privileged to say with Paul, "One thing I do." (Phil. 3:13)

The terms of their consecration mean a full devotion to the will of God and to the work of developing the "seed"—the work he now wishes to have done. Therefore we must say with Paul, "Let no man trouble [hinder] me"—I am a servant of the great King, "I bear in my body the marks of the Lord Jesus." He has called me to a great work; do not hinder me. The Master emphasized the same point on one occasion, saying, "Let the dead bury their dead: but go thou and preach the kingdom of God."—Luke 9:60

In spite of all the Adversary's hindrances and deceptions, the promised "seed" will ere long be complete. Satan will be bound, his works destroyed, and mankind, so long held in bondage, liberated and blessed with a full opportunity for obtaining everlasting life through Jesus Christ our Lord.

When clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou oppressed by anxious care
Art almost tempted to despair,
Still wait upon the Lord.

When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And hope within thy heart lies dead,
Still wait upon the Lord.

Whate'er thy care, believe his Word;
In joy or grief, trust in the Lord.
Good courage he will give to thee,
And strong, indeed, thy heart shall be,
Still wait upon the Lord.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Maidstone	September 10
C. A. CORNELL	
Oxford	September 17
Ipswich	24
Yeovil	October 22
C. E. DICKINSON	
Dewsbury	October 8
J. E. HUMPHREY	
Oxford	September 17
Eastleigh	October 22
F. LINTER	
Coventry	October 15
J. H. MURRAY	
Lincoln	September 10
Southampton	17
Dewsbury	October 8
Pontypool	29
W. E. PAMPLING	
Oxford	September 17
Anerley	24
Dewsbury	October 8
Luton	22

C. W. SCHOLEFIELD

Oxford	September 17
P. WATTS	
Anerley	October 29

CONVENTIONS

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

DEWSBURY, October 7, 8. Central Liberal Club, Bond Street. Secretary: Miss A. Rothery, 139 Westgate, Cleckheaton.

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J. COPELAND			Wausau, Wis.	19	
Pittsburgh, Pa.	September	24	Appleton, Wis.	20, 21	
O. D. DEIFER			Rockford, Ill.	22	
Easton, Pa.	September	10	Clinton, Iowa	23, 24	
Hazleton, Pa.		24	LaSalle, Ill.	25	
P. KOLLIMAN			Chicago, Ill.	27	
Lancaster, Pa.	September	17	Waukesha, Wis.	29	
R. A. KREBS			Milwaukee, Wis. ..	Sept. 30, Oct. 1	
Flint, Mich.	September	1	J. A. MEGGISON		
Saginaw, Mich.		2-4	New Haven, Conn. ..	September	1
Grand Rapids, Mich.		5	Brooklyn, N. Y.		2-4
Gary, Ind.		6	Allentown, Pa.		5
Chicago, Ill.		7	Pittsburgh, Pa.		6
Rockford, Ill.	8-10		Columbus, Ohio		7
LaSalle, Ill.		11	Indianapolis, Ind.		8
Canton, Ill.		12	St. Louis, Mo.		10
Quincy, Ill.		13	M. C. MITCHELL		
St. Louis, Mo.		14	Wallingford, Conn. ..	September	10
Kansas City, Mo.	16, 17		A. MISKAWITZ		
St. Joseph, Mo.		18	Gary, Ind.	September	17
Topeka, Kans.		19	D. J. MOREHOUSE		
Ogden, Utah		21	LaSalle, Ill.	September	-17
Sacramento, Calif.		24	L. H. NORBY		
A. H. KRUMPOLT			Washington, D. C. ...	September	23, 24
Albany, N. Y.	September	10	Wilmington, Del. (Afternoon) ...		24
Boston, Mass.		17	G. P. OSTRANDER		
L. P. LOOMIS			Port Crane, N. Y.	September	17
Binghamton, N. Y. ...	September	10	H. PASSIOS		
Paterson, N. J.		17	Duquesne, Pa.	September	3
J. Y. MAC AULAY			A. L. SMITH		
Minneapolis, Minn. .	September	2-4, 11	Baltimore, Md. (Morning) .	Sept.	10
Parker's Prairie, Minn.		6, 7	Philadelphia, Pa. (Afternoon)		10
Fergus Falls, Minn.		8	F. S. WASSMANN		
St. Cloud, Minn.		10	Paterson, N. J.	September	24
Austin, Minn.	12, 13		C. R. WEIDA		
Ostrander, Minn.		14	Leighton, Pa.	September	17

SPEAKERS' APPOINTMENTS

G. M. WILSON		C. W. ZAHNOW	
East Liverpool, Ohio .	September 10	Seattle, Wash.	September 2-4
Washington, Pa.	17	Bremerton, Wash.	6-8
W. N. WOODWORTH		Tacoma, Wash.	9, 10
New Haven, Conn. (Morn.)	Sept. 24	Bellingham-Lynden, Wash. Area	12, 13
Torrington, Conn. (Afternoon) ..	24	Aldergrove, B. C., Can.	14, 15
E. G. WYLAM		Vancouver, B. C., Can. ...	Sept. 16-20
Indianapolis, Ind.	September 17	October 2-4
H. L. YOUNG		Nanaimo, B. C., Can.	21, 22
Pottstown, Pa.	September 10	Duncan, B. C., Can.	24-27
Reading, Pa.	24	Victoria, B. C., Can. Sept. 28-Oct.	1

The Great First Cause

*Behind the bark are the saps that run
In power to life and limb,
Behind the sap is the glowing sun,
Far off in the spaces dim.*

*Behind the sun and its shining ray,
The arm and the guiding rod,
Is the law of the orbs of the Nebulae,
And, back of the law, is God.*

*Behind the gleaming fields of gold
Are the sun and rain and soil,
That give reactions manifold
To man's directed toil;*

*And every ripened grain that's packed
Within the harvest broad
By embryo avers the fact
That back of it is God:*

*Behind the act is thought's rich gleam,
Behind that is the brain,
Behind the brain is the red blood stream
From heart to the heart again.*

*Behind the blood, as its courses go,
Whether we wake or nod,
Are the vital currents that ebb and flow,
And, back of these, is God.*

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BROOKLYN, N. Y., September 2-4—Regular meeting place, 104 Clark Street. The following brethren will serve: O. D. Deifer; L. Jacobs; G. O. Jeuck; J. A. Meggison; E. Murray; A. Obenland; J. H. L. Trautfelter; C. R. Weida; G. M. Wilson; and W. N. Woodworth. For room reservations write the secretary, Mr. Michael Kelly, 99-41 64th Avenue, Rego Park, L. I., New York.

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SAGINAW, MICH., September 2-4—Opens at three o'clock Saturday in the Y. W. C. A. Building, 215 South Jefferson Avenue. For information and reservations write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

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and C. W. Zahnow will be the speakers. Two meals will be served each day in the hall. Requests for room reservations should be addressed to Mrs. F. French, 2821 West 63rd Street, Seattle 7, Wash.

ALBANY, N. Y., September 10-5 Lodge Street.

CHICAGO, ILL., September 24-910 N. LaSalle Street.

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

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

MILWAUKEE, WIS., September 30, October 1—Regular meeting place, 734 North 26th Street. For reservations write the secretary, Mrs. Matilda Conrad, R. F. D. 2, Box 485, Hales Corners, Wis.

ST. LOUIS, MO., October 7, 8—Northside Y. M. C. A., 3108 Grand Avenue. For reservations and programs, write the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14, Mo.

GRAND RAPIDS, MICH., October 14, 15—Details later.

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—Selected

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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