

a herald of Christ's presence

THE DAWN

THIS GOSPEL
OF THE KINGDOM
SHALL BE
PREACHED

MATTHEW 24:14



october • 1954

this month in the **DAWN**

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

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In This Issue

With the October issue, The Dawn begins its twenty-third year of publication. In "Talking Things Over" (page 44) is an article reviewing some of the Lord's providences in connection with The Dawn and its work—before it started, and through the years of its publication. The article is entitled, "Hopes and Purposes Reaffirmed."

On October 10 a new contract year begins for the "Frank and Ernest" broadcasts over the Mutual Network. The time remains the same, and the station lineup also remains essentially the same, although there are a few omissions, and some changes of individual stations. A complete listing of the stations will be found beginning on page 55. Brother G. R. Pollock, of Los Angeles, is the new announcer.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Kingdom Gospel

**"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."
—Matthew 24:14**

THESE words were spoken by Jesus just a few days before he was crucified, the "legal" charge under the Roman law which led to his death being that he aspired to be a king. And, indeed, Jesus did affirm before Pilate: "To this end was I born, and for this cause came I into the world." (John 18:37) But even though they hung the King upon a cross to die, he still had faith in his Heavenly Father's kingdom promises and in response to the request of the thief, who was dying with him, to be remembered in his kingdom, Jesus triumphantly said, "Thou shalt be with me in paradise."—Luke 23:43

Jesus knew, and thus expressed his belief, that he would be the supreme ruler in the kingdom promised by his Heavenly Father. He knew, too, that the establishment of that kingdom would result in world-wide paradise conditions far surpassing the utopia of which men and women throughout the ages have dreamed, and for which many of the noble-minded have struggled and died. But Jesus died, being slain by his enemies. His followers were but few in num-

ber, and even these became confused with the turn of events and wondered whether or not their Lord and Master truly was the King whom the God of Israel had promised to send to establish a world government.—Isa. 9:6, 7

More than nineteen centuries have passed since Jesus died, and today hundreds of millions of people profess to be his followers. In fact, the whole western world is at times referred to as "Christendom," meaning "Christ's kingdom." This title was descriptive, largely, of the church-state governments of Europe which claimed to be Christ's kingdom; but, in a more general way, it has been used to describe the entire nonheathen world. But is "Christendom" the foretold kingdom promised in the Bible?

After Jesus was raised from the dead, he commissioned his disciples to go into all the world and preach the Gospel. In doing this, they were to be his witnesses; witnesses, that is, to the fact that he would return and be the King supreme in the messianic kingdom. (Acts 1:8) The Early Church served valiantly as Christ's ambassadors, suffering

persecution, many of them even unto death, for their faithfulness.

A very vital part of their message, the "Gospel of the kingdom," was the fact that the King would return, that then he would set up the long-promised kingdom, and that his kingdom reign would continue until all "enemies" would be destroyed, including death itself. (I Cor. 15:25, 26) However, Paul wrote to the Thessalonian brethren that "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thess. 2:3

Much was involved in this foretold "falling away," including the gradual loss of the true kingdom hope; and with this loss, the "Gospel of the kingdom" was no longer preached by the increasing numbers of professed Christians. This was inevitable; for as the church grew in numbers and influence it courted favor with the world, and when Emperor Constantine professed acceptance of Christ he made Christianity the official religion of the Roman Empire. To those who accepted this arrangement as being of God, there was no point in preaching the return of Christ and a coming kingdom, for to them the kingdom had come; the enthroned bishop of Rome, as the pope, being the vicegerent of Christ, the King.

But this arrangement did not result in a utopia of blessing for those who came under its rulership. The centuries of its totalitarian rulership are now, by common consent, called the Dark Ages.

Out of the "darkness" of those centuries came the Protestant movement. The protesters, however, did not challenge the validity of the church-state system of government as being Christ's kingdom, for, when separated from Rome, their followers joined hands with the civil governments in their own respective countries, forming additional church-state governments.

It was not until after the discovery of America, and more particularly, after the establishment of a republican form of government in the new world, that Protestant leaders began to see the evils of church-state governments. There are still Protestant churches in Europe which are united with civil governments.

Protestantism has never been united. Generally speaking, each reformer established a church of his own and these were hostile to one another. Thus Christendom became divided, not only between Catholics and Protestants; but the Catholic Church itself is now divided between the Roman and Greek sections, and Protestantism is divided into hundreds of separate groups.

Nevertheless, even under these circumstances, practically all the various church groups have made strenuous efforts to "convert the world." Regardless of what other truths may have been lost to them, they have taken seriously the Master's instructions to go into all the world and preach the Gospel. However, their message has not been the "Gospel of the kingdom." The

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church-state ideology effectively destroyed in their minds the hope of the real kingdom; and even though there are millions today who discern the evils of church-state government, they do not recognize that a genuine kingdom of Christ is indeed to be established.

The "falling away" foretold by Paul has thus resulted in a loss of faith in God's true kingdom plan, and the substitution in its place of the idea that man must be his own blessing. The "kingdom" of the Bible, they believe, is a state of tranquillity and joy to be entered into after death, but meanwhile man should do the best he can to bring about a peaceful condition on the earth, that it might be a more pleasant place to live while he is awaiting death and the promised kingdom beyond.

There are variations of this viewpoint, but the majority of Protestant groups are coming to believe that their differences are not vital, so there is the disposition to work together, and in many cases to unite. The first world effort of this nature was represented in what was called the "Parliament of Religions," which was held in Chicago in 1896. This conference included representatives of all the various heathen religions of the earth as well as the professed Christian faith.

The next world effort that compared in magnitude to the Parliament of Religions occurred when the World Council of Churches was organized in Holland six years ago. However, representatives of hea-

then religions were not admitted into this organization. The second general conference of the World Council of Churches was held in Evanston, Illinois, in August of this year. It was an imposing conference. Delegates from forty-eight nations were present, including some from behind the Iron Curtain. One hundred and sixty-one denominations were represented, the membership of which, it is claimed, is 168,000,000.

The main theme for discussion by delegates at the conference was, "Christ, the Hope of the World." In the evening of the opening day of the conference this theme was depicted in pageantry, music, and drama, arranged and sponsored by the Church Federation of Greater Chicago. The first of these colorful scenes set forth the creation of the world and the creation of man. According to the report, as the fall of man was related by a narrator, the vast audience joined in the general confession of sin.

In the second scene of this drama, the proclamation of the coming of the Savior was told, and the third scene foretold the promise of God to make all things new. Properly interpreted, this drama was a comprehensive setting forth of the manner in which Christ is the hope of the world, and an outline of the Gospel of the kingdom. However, there was little said by the delegates throughout the seventeen days of the conference to indicate a genuine appreciation of this kingdom theme, or a firm belief in it.

The General Secretary of the conference, Dr. Visser 't Hooft, a Pastor of the Dutch Reformed Church, together with other delegates from Europe, seemed to believe more seriously than others the implications of the conference theme, "Christ, the Hope of the World." In a statement to the delegates he endeavored to quell the fears of some as to the purpose of the conference. It is "completely erroneous" he said, to suggest that the World Council "has any ambition to become a super-church." He explained also that it was not the work of the World Council to negotiate union between churches, but added, "We must work to create a situation in which there is so much in common between the churches that there is no adequate reason for them to remain separate from each other."

Dr. Hooft speaks of "so much in common between the churches." This is doubtless true with respect to certain groups within the World Council, but when it comes to all 161 denominations represented, about the only things which they all hold in common are the moral and ethical teachings of Jesus, and there would be degrees of acceptance with respect to some of these. Many would not go all the way with Jesus' injunction that when smitten on one cheek, one should turn the other cheek rather than to render evil for evil.

The Modernist churches of America, which are a part of the World Council, would not be in harmony, for example, with the

truths of the Bible set forth in drama on the opening day of the conference. They do not believe the Bible's account of creation. They do not believe in the fall of man. They do not believe in original sin. They brand as bloody and revolting the Bible's teaching of atonement for sin through the vicarious sacrifice of Jesus Christ. They do not believe that Christ returns to establish a government of peace and righteousness in the earth.

The only extent to which these Modernist delegates could agree that Christ is the hope of the world is that by the world-wide adherence to his righteous example and teachings further global wars would be averted. It is because the Modernists comprise such a large segment of the World Council that the strictly Fundamentalist groups of America are not a part of it, and were therefore not represented at the conference.

The two largest of these are the Southern Baptists, and the Lutheran Church—Missouri Synod. The Southern Baptists alone have a membership of more than seven million. These groups would be more in harmony with the European churches which participate in the World Council, although they are even more "Fundamentalist" in the sense that they are more energetic in their preaching of the doctrine of eternal torture than are their European brethren.

The Catholic Church, of course, is not a part of the World Council, and therefore did not have dele-

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gates at the Evanston Conference. At the conference in Holland six years ago, the Catholic Church did permit "observers" to attend, but even this was banned at the latest conference. It is understandable why the Catholic Church did not participate. As the "mother" church, she could not consistently confer with her wayward children. Cardinal Stritch, of Chicago, in a letter forbidding Catholics to attend the conference, said:

"We wish it to be clearly understood that the faithful of the Church are not permitted to attend the assemblies or conventions of non-Catholic organizations or councils. We ask you, however, to pray for our separated brothers and to beg God to give them the gift of Catholic faith."

But despite the fact that the Evanston Conference of church representatives was ignored by millions of Protestants, and snubbed by the Catholic Church, with its millions of adherents throughout the earth, it was a spectacular and imposing assembly. Its widespread representation gave it an air of importance and in the minds of many, great authority.

From this standpoint, statements by its delegates are of greater significance than those made merely to their local congregations at home. We were interested particularly in a speech delivered to the conference by Canon Theodore O. Wedel, of the Washington Cathedral (Protestant Episcopal), Washington, D. C., in which he said:

"The church is an evangelizing army on the march, and a haven of rest only between campaigns when it returns to home base to renew its strength and to

receive fresh orders. We have no right to our Sabbath ease and our promised end before the Gospel will have been preached throughout the world."

There is evidence here that the Canon recognizes the mission of the church to be the preaching of the Gospel, rather than ruling the world through civil governments. But what did he mean by the "Gospel"? Was he referring to the "Gospel of the kingdom" which Jesus said would be preached in all the world before the "end" came? And what did he mean by the "promised end"? Was this a reference to the end of earthly life, or to the hoped-for time when the world will be converted through the preaching of the Gospel?

It seems clear that the Canon did not refer to the "Gospel of the kingdom" within the meaning of that expression as used by Jesus. Despite the fact that the theme of the conference was "Christ, the Hope of the World" there was no clear statement on the part of any delegate affirming this fact from the scriptural standpoint; nothing to indicate that those at the conference really expected Christ to establish a kingdom which would truly save the human race from the result of its own sin and selfishness.

"Scandalous"

While a great deal of surface unity was displayed at the conference, some did not hesitate to dig beneath the surface and call attention to what a delegate from the African Gold Coast described as the "scandalous" divisions of the church. Rev. Peter Kwei Dagadu,

General Secretary of the Christian Council of the Gold Coast, said:

"In some quarters Christianity is being called the servant of the policy of divide and rule, imported by the West for political ends, and is regarded as having small value for Africa's new spiritual life. This unfortunate division does not foster the spirit of co-operation and love on a basis equal to what is provided by the African communal life."

That the hundreds of divisions of churchianity present a serious barrier to successful evangelism is not a new thought. The Apostle Paul, in his day asked, "Is Christ divided?" (I Cor. 1:13) The obvious answer is, No, Christ cannot be divided. His professed people may be divided, and to the extent that this is true, it reveals a lack of the true spirit of Christianity. How discouraging the hundreds of divisions in Churchianity must be to those who mistakenly believe that the Lord will use these systems to fulfil his kingdom promises.

President Eisenhower's Speech

One of the highlights of the conference was an address by President Eisenhower. Although he was not a delegate to the convention, he seemed to sense the general viewpoint held by those who were, and in two short paragraphs of his speech summed up their outlook, and that also of the vast majority of professed Christian people and nations the world over concerning Christ being the hope of the world. We quote:

"It is true that in today's world of risks and alarms we must, and we will, remain strong, and seek to make our good friends strong in all those scientific, material, and military means that insure or enhance our safety, and dis-

courage aggression against us or our friends.

"But we know that there is no true and lasting cure for world tensions in guns and bombs. We know that only the spirit and mind of man, dedicated to justice and right, can in the long term enable us to live in the confident tranquillity that should be every man's heritage."

The all-powerful Creator and God of the universe, by the mouth of all his holy prophets, promised to send a King who would establish a powerful government that would assure peace and happiness to all mankind, but the President says that "only the spirit and mind of man, dedicated to justice and right" can accomplish this desirable objective; and that meanwhile the nations must be kept armed with all the latest scientific missiles of destruction in order to discourage one another from aggression.

And, aside from those few delegates at the conference who vaguely endeavored to set Christ forth in a more definite way as being the hope of the world, the President's statement found ready acceptance. But he went further. He suggested a method by which he hoped that the "spirit and mind of man" might be stirred up actually to establish peace without the use of guns and bombs. He said:

"I believe that you, members of this convocation, spiritual leaders of a great world organization, together with your brethren of other faiths, can lead the way. The goal should be nothing short of inviting every single person in every single country in the world, who believes in the power of a Supreme Being, to join in a mighty, simultaneous, intense act of faith.

"That act of faith might take the form of a personal prayer by the hundreds

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upon hundreds of millions—delivered simultaneously and fervently for the devotion, wisdom, and stamina to work unceasingly for a just and lasting peace. If this mass dedication launched an unending campaign for peace, supported consequently by prayer, I am certain wondrous results would ensue.”

This is a noble suggestion, stemming from the depths of a sincere heart made sad by the plight of suffering humanity, and discouraged by the endless failure of human efforts to find a solution for the problems posed by human selfishness. But, while stated succinctly, and somewhat differently than a man of the cloth might express it, after all it is the viewpoint that has always governed human efforts to establish peace.

“If” this should be done, the President is confident of good results. This little word “if” has been the weakness of all humanly conceived efforts. And despite the naming of what the President suggests as an “act of faith,” which would be a simultaneous prayer on the part of hundreds upon hundreds of millions of people the world over, it is still a human plan upon which God is asked merely to give his blessing.

Yet the fact that the President of the United States suggests that God-fearing people the world over should pray and work for peace is, we believe, significant. A suggestion of this kind, coming from such a source, and on such an auspicious occasion, is certain to engender in the minds of millions, perhaps some of the world’s rulers, the idea that there is a Higher Power to whom they should look. As human ef-

forts continue to fail, this thought will develop and clarify to the point where they will realize that God will not use human efforts at all, and that they should go to him and ask for the establishment of his government in the earth. It will be then that they will say, “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.” It will be as a result of this that the nations will beat their swords into plowshares, and their spears into pruninghooks, and learn war no more. —Micah 4:1-4

Kingdom Gospel Preached

Meanwhile, as Jesus said, “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” This spells out the work of the true disciples of Christ—the kingdom Gospel was to be “preached.” The kingdom was not to be established by them, but the “good news” of the coming kingdom was to be preached—preached everywhere, the world over, as divine providence directed and made it possible.

The word “Gospel” itself does not appear in the Old Testament, but in one way or another all God’s holy prophets foretold the coming of a great Deliverer and King who, empowered by Jehovah, would establish governmental control over all nations. These Old Testament promises of God are freighted with good news pertaining to the blessings which would flow to the people through the agencies of the

messianic kingdom. Assurances are given of universal and everlasting peace; of deliverance for the poor and needy; and of the destruction of disease, old age, and death.—Isa. 2:2-4; Ps. 72:4, 11-13; Isa. 25:8, 9; 65:17-25

The "Gospel of the kingdom," therefore, is the good news pertaining to God's promises and plan to establish this wonderful kingdom which is so beautifully portrayed by the Old Testament prophets; and also by the New Testament writers, for they continued with the same glorious theme song of God's loving purpose to "bless all the families of the earth."—Gen. 12:3

The main purpose of God in commissioning his people to preach this Gospel throughout the world has been the calling and preparation of a small company of people who, through loyalty to this glorious truth, would qualify to live and reign with Christ in his kingdom when established in power and great glory. The preaching of the "Gospel of the kingdom" was also to serve as a "witness" that despite the continuance of human failure, the time would come when divine power would set up governmental control throughout the earth, when the Lord would say to the raging nations, "Be still, and know that I am God."—Ps. 46:10

But the work of selecting those who will be joint-heirs with Jesus, as well as the task of witnessing to all nations, will one day be finished, and then, as Jesus said, the "end" will come. This does not mean

that there will be an end of preaching because the world has been converted. The reference is, rather, to the end of the age. The disciples had learned that Jesus was going away, and would later return to establish his kingdom, so they inquired of him, "What shall be the sign of thy coming [Greek, *parousia*, meaning "presence"], and of the end of the world [Greek, *eion*, meaning "age"]? (Matt. 24:3) Jesus answered these questions when he said that the "end" would come after the "Gospel of the kingdom" had been preached in all the world.

It is, therefore, the Gospel age that comes to an end. It has been an age of Gospel preaching, and an age of faith. While the name of Christ has been taken upon the lips of countless millions, the true Gospel of the kingdom has been understood and believed only by a few, a "little flock" to whom Jesus made the promise, "Fear not, . . . it is your Father's good pleasure to give you the kingdom."—Luke 12:32

What Paul calls the "foolishness of preaching" having accomplished the divine purpose, the age of faith comes to an "end." Because this age will be superseded by the kingdom age, its ending will also mean the end of war, the end of fear, the end of sickness, and ultimately the end of death. The prospect is glorious, and while there is every reason to believe that the "end" is near, even at the door, it is still necessary to walk by faith, and still the will of God that his people should preach "the Gospel of the kingdom."

LESSON FOR OCTOBER 3

Job's Struggle to Understand Life

GOLDEN TEXT: "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."
—Jeremiah 29:13

JOB 1:1; 19:7-10; 23:3-10

WHILE there is much in the Book of Job which is of a figurative nature, we believe that Job himself was a real person and not merely a character of fiction. Most authorities believe that he lived some time prior to Moses and the giving of the Mosaic Law, probably during the patriarchal age—that is, between the Flood and the death of Jacob.

The first verse in the Book informs us that Job was an upright man, and that he "feared God, and eschewed evil." Job knew in his own heart that he loved God, and that he was, to the best of his ability, conducting his life in a manner which he believed would be pleasing to God. Under these circumstances it became a great test of his faith and integrity that he should be permitted to suffer, not only the loss of his family and material possessions, but of his health as well.

In the book we are told of certain ones—"comforters" so-called—who tried to convince Job that all his suffering was due to sins he had committed; sins which he was

endeavoring to conceal from others, but which were known to the Lord. Job knew that this was not true, but at the same time he did not understand just why the Lord was permitting him to suffer.

The opening chapters of the book reveal that the accusation was made by Satan that Job was serving the Lord only because he believed that all his blessings of family, home, and riches were given to him by God, and not because he really loved God. Satan's charge was that if these blessings were taken away from Job he would curse God.

The Lord had confidence in Job, and he permitted Satan to remove one after another of his blessings in order that it might be demonstrated that here was a man who at heart was loyal to God and would continue so, no matter what happened. Job was puzzled. Early in his trial he expressed the wish that he might have died when he was born. (Job 3:3) Later, he prayed to God to let him die; to let him go down into the Bible hell—that is, *sheol*, the death condition. Nevertheless he main-

tained his integrity before God. He did not curse God as Satan had said.

As we have noted, Job not only suffered from the loss of his family, wealth, and health, but the situation was made doubly difficult by the fact that his would-be friends tried to make him confess that he had grossly sinned against the Lord and to admit that this was the reason for his suffering. One of the arguments, beautifully worded, asked, "When He giveth quietness, who then can make trouble?"—Job 34:29

This question expresses a beautiful sentiment, and the text is often seen displayed as a motto in Christian homes, but it was first used to convince Job that God was not with him, that if God's blessing were upon him he would not be suffering as he was. This, of course, was false; but Job, not understanding the circumstances, was unable fully to refute the argument.

In the 11th chapter of Hebrews, Paul presents an impressive list of righteous men and women who suffered severely, and died in faith, not seeing God's promises fulfilled on their behalf. Concerning the Lord's people of the present age, Paul and Barnabas recounted that it is through "much tribulation" that we enter the kingdom of heaven.—Acts 14:22

The time is coming, however, when this situation will change. The Prophet Isaiah speaks of this, saying that then the Lord shall "take away the rebuke of his peo-

QUESTIONS

Who was Job, and about what time did he live?

Who were Job's "comforters," and what wrong viewpoint did they have?

Why was Job permitted to suffer?

Is it true that those who have the favor of God never experience trouble?

Will the time ever come when this will be true?

What has been the divine purpose in permitting the righteous to suffer?

ple from off all the earth." (Isa. 25:8) The reason the Lord permits his people to be rebuked during this time when sin and death are reigning is that he is preparing them through trial to be his instruments in the future kingdom work of enlightening and restoring the world to health and life.

The righteous, including Job, from Abel to John the Baptist, were trained and prepared to be the human representatives of the kingdom of Christ. Those who will compose the spiritual, or invisible, phase of that kingdom, have been called, disciplined, and otherwise prepared for the kingdom during the Gospel age. Both of these classes have walked by faith, not always understanding the meaning of their trials, but always assured, as Job was, that "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job 23:10

Our Golden Text, while expressing a principle which is true in the experience of any of God's people, is specifically a promise to the nation of Israel at this end of the age.

God's Answer to Job's Perplexity

GOLDEN TEXT: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."
—Psalm 46:10

JOB 38:1-7; 42:1-6, 10

JOB argued zealously and sincerely with his "comforters" in an effort to prove to them that he was not a hypocrite, that he was not hiding secret sins for which he was being punished. In his earnestness to justify his position to some extent, he overlooked the fact that by nature he was a sinner, and even though he had not wilfully opposed God, or deliberately sinned in other ways, nevertheless he was far from being worthy of God's favor, and his former favorable status had been merely an expression of God's grace.

During the controversy between Job and his three comforters a young man named Elihu apparently was listening, and finally when the comforters could present no further arguments to Job, and Job had nothing more to say, Elihu spoke. He recognized that Job's friends had failed to give him the proper answers, and that Job, in his desire to justify himself, had gone too far, so this young man spoke out against all four.

His thesis was that God was too great to be criticized. In chapter 33, verses 13 to 30, Elihu points out that while God permits man to suffer and die, he has made pro-

vision for his recovery from death, through a ransom—margin, an "atonement." In verses 27 and 28 he says of those who acknowledge their sin that God will deliver them from going down into the pit of death. While Elihu was endeavoring to induce Job to acknowledge his sin, he was also speaking under inspiration of a coming future deliverance of all mankind from death, through the atonement which is in Christ Jesus.

In part of Elihu's speech (ch. 37: 1-11) he sets forth the mighty wisdom and power of God as revealed through the phenomena of lightning, thunder, rain, and snow. These everyday displays of God's power in the atmosphere around us go far beyond our ability to understand, much less to produce, or hinder.

Through chapters 38 and 39 God speaks to Job, presenting a series of questions relative to the marvels of creation, and asking Job if he can answer them. God does not accuse Job of being a sinner, but when Job realizes how weak and helpless he is in comparison to the mighty power and wisdom of the Creator, he says, "I am vile; what shall I answer thee? I will lay my hand upon my mouth."—ch. 40:4

Then for two more chapters (40, 41) the Lord continues to impress upon Job the miracles of creation, and by implication his own greatness as the Creator. And then Job answered, "I know that thou canst do everything, and that no thought can be withholden from thee." (ch. 42:2) In verse 5 Job states, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Thus Job experienced the fulfillment of an earlier expression of his faith. When stricken with boils, he said, "Though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:26) He had heard of God, and believed in him; but his understanding of God was limited, so limited that when affliction came upon him he was bewildered and confused, not knowing why God permitted it. But he had faith to believe that eventually he would "see" God, that he would understand this mystery; and after God spoke to him his faith was rewarded, for he said, "Now mine eye seeth thee."—Job 42:5

But this will be true of Job in a still more wonderful way when he is raised from the dead. Then, still a human being—in his "flesh"—he will "see" God more clearly than ever, for then the knowledge of God's glory will fill the earth as the waters cover the sea.

After Job acknowledged his own sin, and manifested the proper spirit toward his tormenting "comforters," he experienced complete restitution, not only of his health,

QUESTIONS

What did Job overlook in seeking to justify himself?

What was Elihu's position in the controversy?

What finally caused Job to realize that he was a sinner?

How did Job "see" God, and will this be still more true of him in the future?

What is illustrated by Job's experience of suffering and restitution?

When will the nations hear the Lord saying, "Be still, and know that I am God"?

but of his flocks and herds, and a family of lovely children—his daughters becoming famed for their beauty. In fact, he received more than he had lost. Many think, and reasonably so, that in this experience of Job there is an illustration of the experience of the entire human race in losing the original riches of paradise, and having those earthly blessings restored to them through the provision of the Redeemer.

By virtue of the experience, including the wonderful manner in which God revealed himself to Job, he was caused to acknowledge the greatness of his Creator, and to "be still" before him. This also will be the experience of all mankind, Gentiles and Jews alike, when, as a result of the final "great tribulation" now coming upon the world, they will be prostrated before the Lord, and will hear him say, as in our Golden Text, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth."

The Way of Wisdom

GOLDEN TEXT: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."
—Proverbs 3:5, 6

PROVERBS 3:1-6; 4:10-15, 18, 19

OUR Golden Text is an admonition and a promise that has applied to the Lord's people in every age, and will continue to apply in the age to come, the Millennium. There is no other satisfactory or proper course for any servant of God than to "trust in the Lord" with all his heart. And how many bitter disappointments the Lord's people have experienced as a result of leaning on their own understanding!

Truly we should "acknowledge him" in all our ways, and in doing so we can have full assurance that he will direct our paths. There can be no greater joy in life than to realize that the Lord is directing our paths. There are many uncertainties along life's pathway; many times when it is most difficult to know which way to turn, but the promise of God is sure that if we acknowledge him and do not seek stubbornly to follow a path of our own choosing, he will direct, and we will hear a "voice" behind us saying, "This is the way, walk ye in it." (Isa. 30:21) This is the voice of the Word of God.

But the first four verses of the 3rd chapter, leading up to our

Golden Text, are not so universal in their application.

It is not always true, for example, as verse 2 states, that those who keep the commandments of the Lord and observe his ways, are rewarded with "length of days and long life"—at least, not in the sense that these expressions ordinarily would imply. This was, however, a promise to the Jewish nation with whom the Lord was dealing under the terms of the Law Covenant. God's promise under that covenant was to bless the faithful "in basket and in store," and to give them health and life—even everlasting life to the one keeping the Law inviolate.—Deut. 28:5; Lev. 18:5

None gained everlasting life under the Law because none of the fallen race could measure up to its perfect requirements. But those who sincerely tried did benefit along temporal lines, besides being blessed with a sense of having God's blessing in a measure upon them. In addition, their earnest effort to keep the Law prepared them in great measure to receive the fuller, richer blessings which will be made available under the New Covenant, when they are raised from the dead.

Those who accept Christ during

QUESTIONS

the Gospel age, and who keep his commandment to love one another as he loved them, receive everlasting life upon the basis of faith, and actually in the resurrection. First, however, these are required to lay down their human lives in sacrifice, even as Jesus did. They follow in his steps, suffering and dying with him in order that they might live and reign with him.

To these, "mercy and truth" are delight. With joy they "bind" these qualities about them. They recognize that these are qualities of their Lord whom they serve, and whose image they desire to have reflected in their lives.

Chapter 4, verse 10, promises that "the years of thy life shall be many." "Hear, O my son," the text begins. It seems reasonable that this is the Heavenly Father speaking to those who are his sons during the Gospel age. One of the New Testament references to these speaks of them as seeking "glory and honor and immortality, eternal life," through "patient continuance in well-doing."—Rom. 2:7

Patiently and zealously these seek to know the right way, and to walk in it. They have learned that it is a "narrow way," a way of sacrifice. They have learned, also, that this way ends only when they have been faithful even unto death. But they are encouraged to press forward in this "right way" by the promise that if they are faithful to the end they will receive a "crown of life."—Rev. 2:10

This "way" is described in our lesson as the "path of the just," and we are told that it "shineth more

To whom do the words of our Golden Text apply?

Do the Lord's people at the present time experience an increase in the length of their lives by obedience to the Lord?

To whom was the promise of temporal blessings and life promised if they were obedient to divine law?

Upon what conditions do Christians receive eternal life?

What name did Jesus give to the pathway in which Christians walk, and where does that "way" end?

Explain Proverbs 4:18, which speaks of the "path of the just."

and more unto the perfect day." (Prov. 4:18) This is true in the individual experience of all the Lord's people. Day by day, as they follow on to know the Lord, the way shines more brightly for them in the sense that they learn to know him better and to understand his will more clearly.

It is also true in a larger sense when applied to the Lord's people as a whole throughout all the ages. Not much light was given to righteous Abel and faithful Enoch in the world before the Flood. The "seed" of the woman was to bruise the serpent's head, but they did not understand very clearly what that meant. After the Flood, it was revealed that this same "seed," as the "seed" of Abraham, was to bless all the families of the earth. The light pertaining to that "seed" has continued to increase until now we see its near fulfilment in the establishment of the messianic kingdom through which all nations will have an opportunity to enjoy peace and to receive everlasting life.

Guidance for Family Living

GOLDEN TEXT: "My son, keep thy father's commandment, and forsake not the law of thy mother."
—Proverbs 6:20

PROVERBS 4:1-4; 6:20-23
19:13, 14; 31:10-12

WHILE the scriptures cited for today's lesson, including the Golden Text, are appropriate as directives in the guidance of family relationships, we think that their intended principal application is to the family of God, the family in which the consecrated followers of Jesus are the children of "our Father which art in heaven."

It was for the guidance of these Spirit-begotten children of God that the entire Bible was particularly written. Concerning the Old Testament writers, the Apostle Peter says that "not unto themselves, but unto us they did minister the things, which are now reported unto you, . . . which things the angels desire to look into."—I Pet. 1:12

Jesus, himself the Son of God, began the work of calling out from the people those who would constitute this Gospel-age house of sons. His personal work in this connection was confined to the nation of Israel, the nation to which the promises of God originally belonged. We read that he came to his own, but his own (as a nation) received him not, but as many as did receive him, to them he gave

"power [margin, right or privilege] to become the "sons of God."—John 1:11, 12

In the divine plan provision was made for a definite number to compose this house of sons—that number being 144,000. Far less than this number of Jews accepted Christ, so the remainder is being gathered from among the Gentiles. It was for this purpose that "God at the first did visit the Gentiles."—Acts 15:14

In Revelation 7:4, this entire company of sons is spoken of as though they were Israelites. This is in keeping with the original promise to Abraham that it would be through his "seed" that all the families of earth would be blessed, for the Israelites are his natural descendants. The intent of the original promise is not transferred to Gentiles as such, but individual Gentiles are invited to become, as it were, spiritual Israelites.

Paul presents this thought by likening Gentile believers to "wild olive branches" which are grafted into the original tree of promise. (Rom. 11:17) These Gentile believers, Paul further explains in Ephesians 2:12, were originally "aliens from the commonwealth of Israel, and strangers from the covenants of promise." But now, through Christ

and the begetting of the Holy Spirit," we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. 2:19

It is to these sons, these children of the Lord, that the Proverbs are particularly addressed. It is these sons who, in our Golden Text, are admonished to keep the commandments of their Heavenly Father—the commandments and instructions which are found throughout the Father's Word.

These are also admonished not to forsake the law of their mother. Paul speaks of the covenant God made with Abraham, which became operative through Sarah, as "the mother of us all." (Gal. 4:22-28) Consecrated believers receive the begetting of the Holy Spirit through God's Word of truth. Then his many promises which combine to round out his covenant pertaining to the "seed" through which the world is to be blessed, nourish the new life until it is brought to birth in the resurrection.

While the Book of Proverbs was written under the inspiration of the Holy Spirit, the Lord permitted the personal experiences and background of the writer to be reflected just as he did in the case of David's writings, as for example, in the Twenty-third Psalm. Thus, in the fourth chapter, the children of the Lord are addressed, and the writer, Solomon, speaks of his own experience as a child in order to impress the importance of the instructions.

To these children the Heavenly

QUESTIONS

Who are the children primarily referred to in the Book of Proverbs?

When did the work of selecting the "house of sons" begin, and by whom was it started?

Since many of these "children" were formerly Gentiles, why is the entire number referred to in Revelation 7:4 as Israelites?

Does the New Testament refer to these "children" as having a "mother"?

What is one of the New Testament illustrations of the church, as related to Christ, of which we are reminded in this lesson?

Father has indeed given "good doctrine," good teachings—all the various features of the divine plan of the ages, and the will of God pertaining to our share therein. These doctrines are held precious to every child of God.

The church, complete, and united with her Lord, is likened to a "bride." She is the "Lamb's wife." (Rev. 21:2; 19:9; 22:17) Paul used this illustration when he admonished the brethren to love their wives, even as Christ loved his church—also that wives be subject to their husbands. (Eph. 5:22-33) Proverbs 19:13, 14 indicate the result of failure along these lines.

In principle, at least, we could apply Proverbs 31:10-12 to the true church of Christ. When complete she will be pure and virtuous, and more precious than rubies; for she was bought with the precious blood of Christ. And she will do her husband good, for she will work with him to bless all mankind as the "bride" who will say, "Come, . . . let him take the water of life freely."—Rev. 22:17

The Dignity of Work

GOLDEN TEXT: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." —Proverbs 22:29

PROVERBS 6:6-11; 18:9; 24:30-34

WHEN our first parents were sentenced to death the Lord said to them that of the sweat of their faces they would eat bread all the days of their lives. (Gen. 3:19) From this standpoint, therefore, hard, servile labor may be looked upon as a punishment for sin. In the wisdom of God, however, the necessity for toil has served mankind as a blessing in disguise, for to the extent that their minds and bodies have been occupied by the necessity of earning a living, all have been hindered from falling into deeper depths of degradation and sin.

There is every reason to believe that we are now nearing the end of man's work-week of struggle against sin and death, and already entering into the early morning hours of a sabbath of rest. Many students of the Bible believe that the advent of labor-saving machinery is even now helping to remove this phase of the curse which came upon the fallen race. At the same time, and apart from supplying the sinews of war, machinery is posing the great problem of unemployment, which, while the

hearts of men remain selfish, is freighted with serious possibilities.

Honest toil for one who is healthy in body and mind is not burdensome. In fact, most people enjoy work, especially in a field of their own choosing, and if sufficient time is left for recreation and rest. But there have always been some misfits in human society—"sluggards," the Bible calls them—who have been slothful, indolent, and lazy. These have expected their friends, or the community, to provide their living. Perhaps the kindest thing we could say about these is that their attitude is an inherited disease for which they are not entirely responsible.

We believe, however, that the primary application of our lesson should be to work and workers in the Lord's vineyard. The Apostle Paul wrote to Christians, saying that they should not be "slothful in business," but "fervent in spirit, serving the Lord." (Rom. 12:11) The Christian's chief business is making his calling and election sure to live and reign with Christ.

In the pursuit of this calling, we, in keeping with the illustration of the industrious ant, are making provision for the future. Jesus

speaks of it as laying up "treasures in heaven." (Matt. 6:20) The work incident to this is difficult, but joyous; so we are admonished not to be weary in well-doing, assured that in due time we shall reap, if we faint not.—Gal. 6:9

As we labor in the Lord's vineyard we should avoid being "wasters," either of material things or of our spiritual blessings. All the various phases, or doctrines, of the Word are the tools the Lord has given to us with which to work, both in the development of our character in the divine image and in bearing witness to the truth that others may learn of his love. The Lord is pleased when we are diligent in both of these ways.

The lesson learned by the man who visited the field of the slothful is one to cause sober thought if we find ourselves at all inclined to become "weary" in the Lord's work. The field was unkept and disorderly, with thorns and weeds growing everywhere, and the wall broken down. So also will our spiritual "vineyards" be, if we become spiritually "slothful."

Unless watchful and alert, we may not realize at first that a stupor is coming over us. We may take the attitude that this is just a "little sleep, a little slumber, a little folding of the hands" necessary to recuperate strength to continue the work. But each "folding of the hands" is an inducement to further lethargy, and might well lead to permanent spiritual sleep.

The indolent and slothful are not aware of what is happening to their

QUESTIONS

Is work a curse or blessing to mankind?

Is there reason to believe that the time is near the burden of hard toil will be lifted?

What is the primary application of our lesson with respect to work?

How does the habit of the ant illustrate Christian effort?

How can we be wasters of spiritual things?

What lessons were learned by the one who visited the field of a slothful person?

"field"; they are sleeping too soundly to observe. But an alert "visitor" sees the evidence at once. The Lord has provided a strong wall of truth to protect our spiritual gardens. While we are awake and alert we will not permit the Adversary to break down this wall. To allow the removal of the doctrines would therefore be an evidence of spiritual drowsiness. The presence of "thorns" and "nettles" instead of the "fruit of the spirit" would be another evidence. A disorderly spiritual life, and failure to keep the body under, would be other such evidences. Let us keep awake and alert, that our "fields" may be an honor to the Lord and a blessing to those who "visit" them.

If we do remain "diligent" spiritually, we will maintain our standing of approval before the great King of heaven. Evil ones in the world will not appreciate our zeal, but it will be a sweet incense to the Lord, and at the end we will hear his "well done."

Our Faithful Creator

"Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

—I Peter 4:19

IN GIVING this advice Peter probably remembered the words of Jesus on the cross, "Into thy hands I commend my spirit." (Luke 23:46) Stephen used a similar expression in his dying hour. (Acts 7:59) Peter, however, suggests that this committing be done often, whenever experiences of suffering come. He also uses the word "soul" instead of spirit, or breath of life. Jesus and Stephen committed the spirit, that mysterious power to live, to God. Their future life must come from God since they couldn't raise themselves from the dead. The soul, however, is our entire being, and we are to use this up gradually in the service of God. Jesus "poured out his soul unto death."—Isa. 53:12

At consecration we give our all to God or, more accurately, we promise to do it. Actually, we cannot give tomorrow or any future time, for we have only today. We promise solemnly to do his will, but can **do** it only moment by moment. Each day we must pay our vow by doing God's will as each experience comes up. "Committing" as used in our text seems to refer to putting a particular matter into God's hands, espe-

cially one involving suffering. Even when there is no suffering it is our privilege and duty to "commit" our way unto him. (Ps. 37:5) This is one way of acknowledging that we want his will to be done in the particular matter under consideration. This is carrying out our vow of consecration and keeps the relationship with our Heavenly Father active and up to the minute.

Peter advises that when we suffer according to the will of God, we should commit our souls to him. Suffering is an occasion of special trial, a time of special need of God's help. Yet experience shows that at this particular time it is easy to forget this important fact. Our minds are disorganized to a certain extent, making it difficult to realize that God is supervising this particular experience. A mental fight is usually required at such times to apply the exceeding great and precious promises to ourselves. Peter's advice, therefore, is of particular value and if followed will give us divine help when we need it most. In any particular time of suffering we should commit ourselves to God. Instead of murmuring and rebelling, we will say as Jesus did, "Not my will, but thine

be done." It will also mean asking for help to endure, and for strength to overcome. This may require a repeated struggle in the mind, but it is a part of the good fight of faith and will surely bring us the true peace that comes to a mind stayed on God.

Our Father does not expect too much at once. In Hebrews 12:11 we read, "No chastening [discipline] for the present seemeth to be joyous, but grievous." God knows our frame, "He remembers we are dust." (Ps. 103:13, 14) When a particularly severe experience comes, we should not be discouraged if we "go to pieces" for the time being. The important thing is to ask God for help as soon as possible. Then we should try to get our bearings by viewing things from God's standpoint. We are called to this very thing, to suffer with Christ. It is a necessary part of our experience. In an unusually severe trial this procedure will have to be repeated over and over. Eventually we will get the proper perspective. With it will come "the peaceable fruit of righteousness."—Heb. 12:11

Our text uses the word "Creator" instead of God, or our Father. This is because every true Christian is in the process of creation. "If any man be in Christ he is a new creation." (II Cor. 5:17, *Diaglott*) "We are his [God's] workmanship." (Eph. 2:10) God's work is done upon the mind and character. A Christian is transformed by the renewing of his mind. "God . . . hath shined in our hearts, to give

the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels."—II Cor. 4:6, 7

This knowledge from God does its work on the mind. If a Christian continues faithful unto death, he will receive a divine body fashioned like unto Christ's glorious body. (Phil. 3:21) Suffering is an important and most necessary part of this creative process. Of Jesus, the Head of the new creation, we read: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) He could not be perfect or complete as a New Creature until he had **proven** loyal to God under conditions of suffering. Even though a Son of God, a perfect human being, he had to endure suffering before being completed as a Son on the divine plane of being.

His followers, originally "children of wrath," must suffer with him if they would be glorified together with him. This suffering is an indispensable part of the creative process. Even love, the sum of all graces, is proven genuine by obedience: "This is the love of God, that we keep his commandments." (I John 5:3; John 14:21) The test becomes severe when doing God's will involves suffering. At such times we should commit ourselves to our faithful Creator. This is done by accepting the experience, saying in our hearts, "Not my will, but thine be done." Our part is to

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submit our wills in this way. God's part is to direct the issue.

"God is **faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (I Cor. 10:13) He is, in this way, a faithful Creator. In a particularly severe trial we should ask him for help and strength. Asking him for this help proves that we are sympathetic with God's will for us. We want to please him, even though the flesh is weak. We accept the experience and are learning obedience. With such an attitude of mind, our faithful Creator will give us the help needed. Committing ourselves to him at such times definitely strengthens the New Creature.

The word "suffer" in our text is defined by Dr. Strong "to experience a sensation or impression (usually painful)." This is a broad definition since we experience sensations and impressions continually. Peter limits the meaning by saying "suffer according to the will of God." This means that the experience has come to us by his providence, and that we are taking or enduring it in a way that pleases him. Other texts explain what sufferings are in harmony with God's will. Suffering for wrongdoing is not counted as suffering with Christ. (I Pet. 4:15) "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" (I Pet. 2:20) Such experiences are not suffering

with Christ. There is no glory attached to them.

Glory comes only when we voluntarily suffer for doing right in the same way that Jesus did. This is to the glory of God. It is doing more than what will be required of perfect beings on the human plane in the millennial age. Christians in the flesh are imperfect and need correction and discipline. Taking the buffeting for our faults patiently is helpful if we try to correct our faults. Proverbs 3:11 and Hebrews 12:7, 8 show that we must have these buffetings. Let us endure these necessary corrections, but, at the same time, be active in letting our light shine and in living a life of righteous action. Whatever opposition this brings will be to the glory of God and thank-worthy.—I Pet. 2:19

When Jesus was reviled, he reviled not again; when he suffered, he threatened not; but committed his cause to him that judgeth righteously. (I Pet. 2:23, margin.) This is our example. (vs. 21) It isn't right that anyone should suffer for well-doing. God does not require this of perfect men nor angels. Those being created for the divine plane, however, are required to endure suffering for righteousness because they learn obedience this way. This proves they have an exceptional degree of love for God. Thus they become like Jesus. As Jesus committed his cause to God, so do they. They commit themselves unto their faithful Creator.

The Scriptures also use the word

"suffer" in the sense of permitting or letting things be as they are. "Suffer it to be so." (Matt. 3:15) When Jesus was reviled he could have taken matters in his own hands and retaliated. Instead, he chose to suffer it. When he was taken for crucifixion, he explained that he could call for twelve legions of angels. He could have prevented his capture. He did not do this, but suffered his enemies to take him because it was God's will. Had he not submitted, how would the Scriptures have been fulfilled? —Matt. 26:54

We are told that the course of Jesus is to be an example to us. (I Pet. 2:21) When we are reviled, we are not to revile again. We are not to return evil for evil, but are to suffer such things and commit our cause to him that judgeth righteously. This course is contrary to fallen human nature which continually urges that we should "get even." We must expect a fight between the old and new natures. We should oppose the old, and strengthen the new, by a determined effort to follow the example of Jesus in each such experience. It is helpful to remember that God will avenge all unrighteousness in his own time and way. "Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19) The responsibility for "getting even" is not ours.

The principle of suffering things to be as they are is very useful to the Christian. Few will have such an extreme experience as when Jesus suffered himself to be taken

for crucifixion, but all Christians will experience some reviling because of their loyalty to God's truth and the principles of righteousness. Such experiences will enable them to follow the example of Jesus who suffered without returning evil for evil. Paul advises brethren to take or suffer wrong rather than go to law with brethren."—I Cor. 6:7

The Christian must also suffer conditions to be as they are in this present evil world. He is often tempted by the natural desire to reform the world and make it a better place in which to live. Such noble desires must be curbed by remembering that the millennial age is God's time for converting and reforming the world of mankind. With few exceptions, he must suffer present conditions to be as they are. This course will be misunderstood by the great majority of professed Christians who do not know or cannot believe God's plan for the restitution of all things during the millennial age. The true Christian may be reviled as he gives his reasons for the hope that is in him. He may be merely thought foolish. Whatever the result, he will suffer it to be so, committing himself to his faithful Creator.

Jesus as a perfect human being could have done much reform work at the first advent. Even imperfect people with strong wills have accomplished great things at various times. Had Jesus devoted himself to something of this sort, he could

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have made a great name for himself and had some satisfaction as a human being. Such a course would not permanently solve the problems of humanity. Jesus knew God's long range plan which required the sacrifice of his humanity. He believed in this plan and was determined to go through with his part. He refused to be swerved from this singleness of purpose by any halfway measures. God's plan was more difficult in that it required sacrifice. True Christians, like Jesus, are living sacrifices. (Rom. 12:1) They, like him, will suffer present conditions to be as they are now and will trust God's promises for future glory.

Even in simple vexing trials, the Christian is helped by suffering things to be as they are. In this evil world, there are so many things which annoy and irk us. It is natural to grumble and speak our minds, but this does not help the New Creature. We can do very little in the way of changing things, but we can help ourselves by remembering that God will change conditions soon. We prove our faith in his plan by suffering things to be as they are. We fight our tendencies to grumble by applying such promises as "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) Paul advises us not to murmur as the Israelites did in the wilderness. (I Cor. 10:10) Developing and maintaining the attitude of suffering unpleasant things to

be as they are will help us to endure more severe sufferings when they come to us. If we have the habit of murmuring at little things, it is more than likely that we will find it difficult to take greater trials patiently.

A Christian may have to take a position with a lower salary, or be put under an unreasonable foreman. He may have a landlord or a neighbor that is disagreeable or offensive. The proper course is to ask God for wisdom, and endeavor to weigh the matter from the standpoint of his eternal interests as a New Creature. His present opportunities for serving the Lord and having fellowship with others of like precious faith may be greater than some place to which he might move in order to ease temporal difficulties. The Christian who suffers difficult situations for this reason will surely please God. He is committing his interests unto a faithful Creator. The process of "creation" will continue as he grows in knowledge and grace. By enduring disagreeable conditions he will allow patience to have her perfect work.

"This is thankworthy (well-pleasing—**Diaglott**), if a man for conscience toward God endure grief, suffering wrongfully." (I Pet. 2:19) The consecrated Christian educates his conscience by studying God's Word and watching his providences. He decides that God wishes him to do certain things and not to do other things. If his endeavors to please God result in grief, he can take satisfaction in the

above promise. God reads the heart and knows the sincere intention and effort to please him.

In Romans 14:5, Paul shows that the consciences of some were more fully educated than others. "One man esteemeth one day above another: another esteemeth every day alike." He himself was one who regarded every day alike. (Gal. 4:9-11) Every day was to be fully devoted to God's service, even when he supplied his temporal needs by making tents. Paul went on to say, "Let every man be fully persuaded in his own mind." (Rom. 14:5) He then explained that the conscience of another must be respected. (Rom. 14:13) Each one is responsible to God alone who can read the heart.

One who serves God sincerely will study God's Word diligently to educate his conscience by discerning God's will more clearly as time goes on. It is also helpful to question our motives occasionally. Why did I do this, or that? Can I truly say that I did it solely because I understood it to be God's will? Such heart-searching helps to counteract the deceptive tendencies of our natural earthly desires and habits of thought.

One subtle tendency is to go to extremes. In the Early Church there was a conflict about faith and works. James 2:20-26 shows that both are necessary. Faith without works is dead. There is a tendency to specialize on one phase of Christian living and ignore the others. The Christian

must take the disagreeable conditions of this present evil world patiently, but this alone will not make him a follower of Christ. Some worldly people do this, too, for various reasons. The Christian must also be active, taking the initiative in using his talents and opportunities. He will be careful to follow God's instructions in letting his light shine as a witness and for the purpose of taking out a people for God's name. He will suffer present conditions to be as they are until God's kingdom changes them. He will do what he believes God would have him do regardless of what the results are. It is well stated by Apostle Paul in II Corinthians 12:15: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." He would continue to be active in sacrificing for others regardless of what the recipients did. It is comparatively easy to do things that bring appreciation. When this is not forthcoming, it is natural to quit giving; but the Christian does not follow his natural tendencies. He does all things as unto God, not unto men.

Those who follow Jesus are to be living sacrifices. (Rom. 12:1) They permit their all to be used up gradually in serving God. As they see opportunities to exercise their talents they take the initiative and do with their might what their hands find to do. This activity costs them much—their all. It uses up their time, their energy.

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It will sacrifice their human hopes for success in this life. They, like Jesus, will make themselves of no reputation. Their feelings will be hurt. Instead of resisting, they suffer these things to be so, knowing that this is God's will for them. When their old nature, the flesh, tends to rebel, they ask God for help. He has promised to give grace to help in every time of need.—Heb. 4:16

We have but one sacrifice, our all; but it consists of many little sacrifices, some of which are too small to mention or even consider; yet all of these are necessary parts of the whole. To withhold in anything we see to be God's will, would be disobedience no matter how little it is. Things of small value can become important in that they exercise us in the great principles of faithfulness and obedience. "He that is faithful in that which is least is faithful also in much." (Luke 16:10) Carelessness in little things is a danger signal. On the other hand, it is possible to be deceived into thinking that because we are sacrificing some comparatively small things, we are fulfilling our entire obligation. This is a dangerous attitude. "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) We cannot stand still. We must grow as long as we are on this side of the veil.

Our covenant of sacrifice requires that we continually ask ourselves, "What more can I do? I will not be discouraged because I

can do little, but will ask the Lord to help me to recognize new and larger opportunities which I might have overlooked. I am a steward of all my time, talents, energy, temporal things. Can I use them to greater profit for the Lord?" This attitude will be a great help in fulfilling our consecration vow. It is pleasing to God because it was that attitude of Jesus, who said, "Not my will, but thine, be done." (Luke 22:42) One who maintains this attitude will become more and more like Jesus. He will be transformed by the the renewing of his mind. He will gradually bend his affections heavenward, away from the natural earthward tendencies, learning to think from God's viewpoint.

In time of suffering, our thinking is more intensified than in quiet meditation or study. We are forced to come to grips with great problems, and make definite decisions on great principles such as loyalty and obedience. The path of duty becomes clear as we try to discern God's will, even though the right course involves suffering. If we follow Peter's advice and commit ourselves to our faithful Creator, we will receive the necessary strength to do God's will. Our efforts to think the matter out from his viewpoint will accentuate the transforming process and develop us as New Creatures. Let us continue faithful until our humanity is entirely used up as a living sacrifice. —Contributed

The Holy Spirit -- When Received

When did the church receive the Holy Spirit? I have always believed that it was at Pentecost, but this does not seem to harmonize with Jesus' statement made to his disciples several days before Pentecost, even before he ascended, when he said, "Receive ye the Holy Spirit." Can you help me?

JOHN 20:21, 22 reads as follows, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit." We see no disagreement in this text from the thought, which we also accept, that the Holy Spirit was sent at Pentecost.

Throughout his ministry the Master had told his disciples of the Holy Spirit; in several instances he referred to the Holy Spirit as the Comforter. (John 14:26) In John 16:7 he said that it would not be until after his ascension that the Holy Spirit would come, saying, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Again, the disciples were told that it would be in Jerusalem that the blessing of Pentecost would come. Luke 24:49 reads, "And, be-

hold, I send the promise of my Father unto you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." That these assurances were fulfilled at Pentecost there can be no doubt, for the account in Acts is as follows: "To whom also he showed himself alive after his passion by many infallible proofs. . . . And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." At Pentecost Peter told the multitude, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear."—Acts 1:3, 4; 2:33

What then is the meaning of our text? Jesus, at the time was giving his followers their commission. He said, "As my Father hath sent me, even so send I you." (John 20:21) He had finished the work which he had been sent to do, therefore the church would soon embark on the work which they were to do: that of being witnesses of Jesus Christ and of the kingdom.

In verse 23 Jesus is quoted as saying to his disciples, "Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This prerogative of the apostles, like the commission to

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serve as Christ's ambassadors, could not be exercised until they received the Holy Spirit at Pentecost. They were not to enter the ministry at once, but were to "wait" at Jerusalem until they received the "power," or authority, of the Holy Spirit.

It is apparent then, that on this occasion when Jesus outlined his commission to the disciples and told them that they would have power to forgive sins, it was in anticipation of their receiving the Holy Spirit later. Jesus desired that all his disciples be ready to receive the Spirit when it did come, to be looking for it, and to be in the right attitude of heart to accept it. So we may understand his statement, "Receive ye the Holy Spirit" to be in the nature of an exhortation to help prepare them for the event of Pentecost.

The breathing upon them was evidently symbolic in nature, an illustration of his words, "Receive ye the Holy Spirit. By this he reminded them that although the Holy Spirit would come from the Father, it would be by means of the Son.

Speaking With Tongues

Please explain I Corinthians 14: 2-5. Where do you stand on the subject of speaking with tongues? Also tell me what is the truth behind the statement of verse four, which says, "He that speaketh in an unknown tongue edifieth himself."

THE apostles spoke with tongues

on the Day of Pentecost and later. The necessity for this "gift" of the Holy Spirit, which existed in apostolic days, does not exist today. Jerusalem was the Holy City to the people of Israel; at the time of "holy days" it became a gathering place for many devout Jews from many lands. Pentecost was a holy festival of the Jews and the city was crowded with pilgrims. They spoke the language of the countries to which their forebears had migrated. On the other hand, the apostles were Galileans and spoke the language common in that area.

The Lord reached these Jews, who had signified their devotion by coming to Jerusalem, with the message of the Gospel, through the miracle of having the apostles speak to them in the language which they understood. Their response to this miracle is recorded in Acts 2:7, 8 in these words: "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born?" The result was that many accepted Christ and were baptised.—Acts 2:41

In I Corinthians, the 14th chapter, the Apostle Paul is explaining to his Christian brethren that speaking in tongues, even then, had largely served its purpose and that this method of instruction was passing away. In I Corinthians 13:8 he wrote, "Whether there be tongues, they shall cease." Now that we have the New Testament

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for our instruction translated into all languages, speaking in tongues is no longer necessary.

In the chapter under discussion, the apostle compares speaking with unknown tongues with the gift of instruction through public speaking, termed "prophesying" in our Authorized Version. His comparison is forceful. In verse 2 he says of the one who speaks in an unknown tongue, "No man understandeth him." But of the public speaker he says in the next verse, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." His personal conclusion is expressed in verses 18 and 19 which read, "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

The expression, "He that speaketh in an unknown tongue edifieth [only] himself," suggests the thought that even in that day some used this gift (which was passing away, having served its purpose) to edify or build up themselves, either as a confirmation to themselves of the Lord's dealing with them, or to embolden themselves in the eyes of their brethren.

While the gift of "tongues" has passed away, we exhort all Christians to covet the fruits of Christian living by developing the "fruit of the Spirit" in accordance with the apostle's exhortation found in Galatians 5:22, 23.

Mansions in Our Father's House

I have been told the expression, "In my Father's house are many mansions," means that God is equipped with every means to meet any situation that might arise to overwhelm us. Is this the meaning of the text?

WE BELIEVE this scripture contains a different meaning from the one suggested by the questioner. The quotation is from the words of Jesus, spoken to his disciples. The complete text of John 14:2, 3 reads, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The "mansions" of the Father's house refer to the different planes upon which the various orders of created personalities live and move and have their existence. The angels are not the only ones who live in heaven as spirit beings; there are also cherubim and seraphim and principalities and powers. —Isa. 6:2, 6; 37:16; Eph. 1:21; 6:12

The members of the body of Christ will also be on the spirit plane. This is what our Lord meant when he said, "I go to prepare a place for you"—in the divine family.

Up until the time of our Lord's death and resurrection no provision had been made for his bride, who will enjoy the blessings of the

divine nature and immortality. Our Lord Jesus was the first to inherit this condition which the Apostle Paul describes in Ephesians 1:20, 21, saying, "Far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." God set him at his own "right hand." The church, as "new creatures" and "joint-heirs" with her Lord, will also inherit the divine nature, for they "shall be like him" and "shall see him as he is."—I John 3:2

Therefore, the purpose of the Lord's departure was to "appear in the presence of God for us"; presenting the merit of his ransom sacrifice to the Father on our behalf, and, as "the Forerunner," (Heb. 6:20) to prepare a place for his bride, the church. Thus, indeed, we will have a mansion, an abiding place in the Father's house.

Another "mansion," lost for a time, will be completed and restored to man during the thousand-year reign of Christ. This will be the kingdom provided for all those who obey him at that time. It will be an earthly paradise in which those of the earthly nature who are found worthy of eternal life, will abide forever.

Use of Preaching

If there is no hell for sinners, as you dare to tell us over the radio, what is the use of preaching at all?

THE word "hell" is used many times in both the Old and New Testaments. We believe in the

Bible teaching concerning hell, but we do not believe that "hell" is eternal torment in fire.

According to the Bible, there is punishment for sin, but it is not eternal torment—it is death. Romans 6:23 reads, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." This scripture is in harmony with what God told Adam in the Garden of Eden when he said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) After they had eaten of the fruit God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19) Note that God did not say there would be some part of man that would not die, that would be tormented in fire. It was the Devil who said to our first parents, "Ye shall not surely die."—Gen. 3:4

You ask why we preach. We rejoice in our opportunity to tell, not how terrible God is, but to tell of God's great love. Men have made God's love too narrow, by false limits of their creeds, not understanding his plan to bless all the families of the earth. (Gen. 12:3; 22:18) Just as one is made glad by the opportunity to tell the good qualities of a friend who has been wrongfully accused, we delight to tell of God's goodness.

Send for "The Truth About Hell." The Dawn will supply it postpaid for 10 cents.

Pathways of Promise

THERE are many varieties of natural pathways. There are the rough, the rugged, the smooth, the steep, the decline, the precipitous, and all these call forth skill, care, and judgment to negotiate. As Christians, we are more particularly concerned with spiritual pathways. In this connection the Bible is our guide book. It makes clear the path we must take. The Psalmist wrote, "O Lord, . . . hold up my goings in thy paths, that my footsteps slip not," or, as the Hebrew text gives it, "that my footsteps be not moved."—Psalm 17:1, 5

From Christian experience we find that the paths of the Lord's planning are mercy and truth unto all who keep his covenant and his testimonies. Our daily prayer should be, "O Lord, make me to go in the path of thy commandments, for therein do I delight." The Lord giveth wisdom and understanding to those who seek after him if they seek as though they were seeking hidden treasure. He giveth unto such sound wisdom; he keepeth the paths of judgment and preserveth the way of his saints in order that they may understand righteousness, judgment, and equity, yea, and every good path.

Jacob's Pathway of Promise

Jacob is an outstanding example

of one who valued God's favor and promise of future blessing above any immediate material gain. A very brief study of his history shows that he was a man of great faith and a chosen vessel unto God. Jacob, in receiving the birthright he purchased from his brother Esau, incurred Esau's hatred, which forced him to leave home for a number of years. On his journey he vowed that "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God."—Gen. 28:20, 21

Let us consider Jacob's condition at this time. He was solitary, lonely, and in exile. He had left his father's house to avoid being murdered by Esau, his brother. He was journeying to Padan-aram at his father Isaac's instigation, to take a wife from the daughters of his Uncle Laban. His heart was heavy with domestic trouble; the pathway before him was dark and dreary, and furthermore, clothed with uncertainty.

His first night away found him at Bethel. This was good traveling—forty miles the first day. Jacob was weary; the sun had set; and doubtless he would think of the four-hundred miles of inhospitable desert that lay between him and Haran, with uncertainty regarding

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Salt of the Earth

**"Ye are the salt of the earth."
—Matthew 5:13**

THIS declaration of the Lord may very properly be applied to those of the followers of the Lord who give heed to his teachings and who cultivate his character likeness. As salt is useful in arresting decomposition, so the influence of these faithful ones is preservative. At the time of the Lord's first advent the world was in a condition in which it would probably have hastened to degeneracy and decay, but for the introduction of the preservative influence extending from the members of the body of Christ. That influence is still manifest in so-called Christians. Even today, the truly consecrated believers in the great Redeemer are confessedly few in number, yet the saltiness from the teachings of the Savior has a wide influence upon the world. Without it, doubtless, corruption and a complete collapse would have come long ago. In spite of it, we see very corrupting and corrupt influences at work everywhere; and the wider our horizon, the more general our information, the more we realize the truth of this statement. When the last member of the body of Christ shall have passed beyond the veil, the salt will be gone. Then corruption will take hold swiftly, and

the result will be the great time of trouble such as never was since there was a nation.

"Sweet Incense"

**"She hath done what she could."
—Mark 14:8**

IT IS the deep, loving, benevolent hearts, like that of Mary, which delight in costly sacrifices at times, which also are likely to be deeply sympathetic and helpful to the physically poor. Money is not the only thing of which people are sorely in need—some need love and sympathy. Our Lord was one of those: his own heart, full of love, found comparatively little companionship in the more or less sordid minds of even the noblest of the fallen race represented among his apostles. In Mary he seemed to find the depth of love and devotion which was to him an odor of sweet incense, of refreshment, of reinvigoration, a tonic; and Mary apparently appreciated, more than did others, the lengths and breadths and heights and depths of the Master's character; she not only delighted to sit at his feet and learn of him, but now delighted, at a great cost, to give him some manifestation of her devotion, her love. She poured the perfume first upon our Lord's head (Mark 14:3), and then the remainder she poured upon his feet. It is not our privilege to come into

personal contact with our dear Redeemer, but we have, nevertheless, many opportunities for doing that which to some extent will correspond to Mary's act—it is our privilege to anoint the Lord's brethren with the sweet perfume of love, sympathy, joy, and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother.

Acquaintance With God

“This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”

—John 17:3

WHILE our knowledge of God is limited, it is only what we should expect of the Heavenly Father that any whom he accepts as his children will have the divine love and care in the supervision of their affairs. Since the Lord is our Shepherd, no one is able to pluck us out of his hands. And to know the Father means to be in fellowship with him, to have an intimate acquaintance with him. The more obedient we are as children, the more intimate is our acquaintance with him. If we are unfaithful, even for a little space, we shall fail to make development along spiritual lines. But in proportion as we are seeking to walk in his ways, we become intimate with him in the particular sense in which a child knows his father. This knowledge gives us the trust that he cares for us as his children, and makes all things work together for good to us.

Faith, Hope, and Love

“And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love].” —I Corinthians 13:13

THE Apostle Paul would have the church see that faith, hope, and love, three fruits of the Spirit, are far superior to all the “gifts” of the Spirit of any kind, because these will abide all through the age. Until the millennial morning we shall need faith; we shall need hope; we shall need love. We cannot make any progress in the footsteps of Jesus without them. But if we seek to contrast these qualities amongst themselves, Paul points out that the chiefest of these is love. Why the chiefest? Because it is the divine quality without which, with all the other qualities possessed, we should still be unsatisfactory to God. It is the quality which will persist to all eternity. We shall always need to have love, if we abide in divine favor. As for faith and hope, excellent qualities though they be, the time will come when they will be swallowed up by sight, by fruition, by the actualities of the glorious condition of fellowship with the Lord. But love will never fail. Amongst all the graces of the Spirit it stands supreme and eternal. Only because of serious misconceptions of love is it necessary or even proper for us to remind our readers, in the apostle's words, that this love quality is not merely a form of loving words, not merely kind words and smiles, but that it includes our deeds and our heart sentiments.—I John 3:18

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the reception he would receive, even should he reach his journey's end in safety. So, with the good earth for his bed, and stones for his pillow, he lay down in that place to sleep.

He dreamed, and in his dream Jehovah had united heaven and earth by a ladder, and God said that the land wheron he was lying he would give to him and to his seed. God also said he would not leave him until he had done all that he had spoken to him. Jacob awoke, and was afraid; he was overcome with reverent awe at the presence of God, and in thanksgiving anointed the stones with oil from his very scanty store, thereby marking the spot as holy ground.

There he entered into a covenant with God and supplicated his blessing on his journey. His requests at Bethel were moderate. He only asked to have God with him; to be kept in the way; to have bread to eat and raiment to wear, and that he might come again to his father's house in peace.—Gen. 28:20, 21

Have we as completely covenanted with God, asking him only for the things needful? Are we treading the unknown paths, trusting him whom we have not seen, but love? Are we prepared to trust our all with God? Jacob trusted God, and God delivered him from his Uncle Laban and family trouble, from the Canaanites, and from his brother Esau.

Jacob returned twenty years later to his native home. He had

many mixed blessings, and hard experiences during his absence. Was he disappointed at the end? Listen to the joy and gladness that filled his heart as he returned to his native land:

"O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all thy mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."—Gen. 32:9, 10

Yes, God gave Jacob the increase! No word of complaint is uttered; he does not dwell on the years of hardship and toil since he last walked by Jordan's stream. He knows the Bethel covenant has been completely fulfilled—he is increased, he is in princely state, having flocks, herds, menservants, and maidservants. Truth has accomplished what mercy covenanted.

Dear brethren, God is ever faithful to his Word; he cannot deny himself! God will always do his part. He has said he will never, never leave us nor forsake us. So take God as your guide, counselor, and friend. Not one jot or tittle of his Word on our account can ever fail.

Noah's Pathway of Promise

"Neither will I again smite any more every thing living as I have done. While the earth remaineth,

seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:21, 22) These words appear meaningless to many. They regard the seasons as a matter of course, as commonplace. The spring blossoms, the rich glow of summer verdure, the bountiful harvest, the hoary frost, and the cold of winter, inspire neither hope nor fear in men today; they neither evoke gratitude nor bring consolation to their souls.

Pause and think, however, what these words meant to Noah and his family, after experiencing the great Deluge. They might well think that what had happened once might happen again. What assurance was there against a recurrence? God gave Noah assurance in the words we have quoted. God gave back to the earth the blessings he had removed for a time. Ever since that time the seasons have been orderly.

God's faithfulness is here shown. He is a covenant-keeping God, and every harvest is an assurance of his faithfulness. What proof, too, of God's power! Man may plant and sow, man may reap and mow, but he cannot clothe the fields with golden corn and green grass. God has retained the power of life and creation: he keeps this in his own grasp—it is sacred and not to be communicated to man.

The seasons prove God's goodness to man. He showers his rain both on the just and the unjust. Men have despised and rejected God, yet he will not curse the

ground again for man's sake. Yes, four thousand years have elapsed, but the moon still knows her season and the sun her going down. Let us be fortified in appreciating the succession of the seasons, the recurring of which is an evidence of God's covenant-keeping and his love and power.

The bow in the cloud brings promise to our pathway. In Genesis 9:16 we read: "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." The Hebrew word for bow generally means a battle bow, but in our quotation it means an arch or iris of many colours, as seen in the rainbow. The rainbow appears to join heaven and earth, and figuratively speaks of God's desire for man's reconciliation to himself.

God did not set the rainbow in the heavens as a reminder to himself. He is not forgetful. It is placed there for our sake, that we might remember his mercy and goodness. Only in condescension to human weakness did the Almighty regard the bow as a reminder to himself.

Dear ones, your horizon will never be darkened if you always behold the bow in the cloud! The bow represents Jesus as our bow of promise, assuring us that he is our peace. The rainbow is a sign of peace. It appears on the cloud as the storm passes away. The symbolic rainbow round about the

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throne also speaks of peace in heaven.

There are, however, some views of Christ which can only be obtained beneath a clouded sky. When darkness gathers around you, and your soul is hard pressed, look up, and your reviving faith will see the bow of promise! Then your storms will be hushed, and with the sweet singer of Israel you will say, "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds."—Ps. 36:5

Think, too, of that not far off day when you will no longer need the emblem. You will then experience the full reality of God's faithfulness and love. Here below we have no bow without a cloud. There, above, our sun will never set, because, if faithful, we shall be like him and see him as he is. However dark our prospects, or if by grief we may be bowed, it cannot last forever, if we look beyond the cloud.

Guardianship

"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." (Deut. 32:10) Thus Moses describes God's great care over Israel of old. How accurate the description! God first found his people Israel in Egypt, groaning and oppressed as slaves writhing under their heartless taskmasters.

God found them! Finding presupposes seeking, and in seeking, the love of the seeker is manifest toward those being sought. When

God's eye of love had been fixed on the Hebrew children he led them about from the Red Sea to the Promised Land. He led them by paths of promise, which were sometimes straight, sometimes circuitous, but all the while his loving-kindness and providences were with them. He compassed them about and instructed them by various laws, and caused them to hear his voice out of heaven. He kept them as the apple of his eye. He gave them further instruction by mercies, judgments, and warnings.

Can we see in Israel the emblem of ourselves? Where did God find us? In a desert land—for earth, with all its loveliness and beauty is a desert place until the sinner finds grace in God through Christ Jesus. There is much in our beautiful earth to attract the eye, much to gratify the human sense; but, though beautiful, it is a desert land, it is a howling wilderness affording no sustenance, no refuge to our soul. If we are the Lord's, he leads us to our "promised land," sometimes by devious ways, yet in the right paths to our eternal rest.

Has God permitted you to encounter some severe affliction? Has God taken away any earthly props upon which you too fondly leaned? If so, remember, God is leading you round and about. Your unexpected trials, your heart throbs, are just so many turnings in your pilgrimage journey. No briar, no thorn, has been scattered in your path but that which is common to man and to the family of God. Our Good Shepherd is leading us, and

he leads his flock with a skilful hand, because he knows the right way. If he should bid you stand, do so; if he leads, follow!

How good for us that God kindly veils our eyes! It is good that we do not know his distant pathway for us. If we knew, how disheartening it might be, how long the way would seem! However, God knows, he loves, he hears, and he cares. If we will but put ourselves fully in his hands, the longer he leads us the more we shall learn to trust him.

His leading is instructive; it speaks of his faithfulness and goodness. He shows us that in our weakness he is our all-sufficiency, that our very frailty will demonstrate his constancy. Our security is that he keeps us as the apple of his eye. He that created the ear, shall he not hear; he that formed the eye, shall he not see?

Yes, God found you and me, and he is leading us, he is instructing us, and we can safely resign ourselves to him to choose our pathway of life. Rest calmly, therefore, upon his precious promises. Let our prayer be, "The night is dark, and I am far from home: lead thou me on. Keep thou my feet; I do not ask to see the distant scene—one step enough for me."

Yes, treat me, Father, as a little child, and guide me where to go, give me childlike humility; give me the trust of a little child, make me as genuine as a little child; give me the childlike love and affection which is open and flows so freely. Be thou our guardian and our

guide, o'er every thought and step preside.

Daily Strength

"As thy days, so shall thy strength be." (Deut. 33:25) The Christian is often compared to a pilgrim, traveling ever forward through a dreary wilderness to his promised Canaan. On route, his experiences are varied and sometimes he meets with reverses. The path is sometimes steep, the road rugged and rough, storms are encountered; therefore he requires great strength, energy, and patience.

Often if he tries to anticipate tomorrow, or the future, his heart sinks within him, courage gives way, despondency and doubt set in. Varying vicissitudes, however, must of necessity come to the Christian in order that the heart may experience both sunshine and shadow. The bright star of today leading us on may be in deep gloom tomorrow. Why? That we might pause and halt a little while and hear his voice, "As thy days, so shall thy strength be."

Halts along life's journeys are as necessary as the pauses and stops in music. We must be renewed in grace, that the grace of God in us might overflow to others. We pause that we might recognize the source of life's refreshing springs. We pause to recognize it is his presence in our hearts that sustains us, remembering we are the temple of the living God.

We need the cross we bear as much as the air we breathe, or the light by which we see. Why? Because it draws us to our Father's

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side in prayer. It binds us close to him. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Ps. 29:14

Does it seem hard to you to wait upon God? Let us consider just two examples of waiting—Moses and Jacob. In his own strength, Moses waited until he was forty years of age when he thought the time was ripe to deliver Israel, but God kept him another forty years in the wilderness preparing him for his subsequent forty years' leadership of Israel.

Moses' period of waiting proved four things to him: (1) his personal unfitness; (2) his fear of the people's unbelief; (3) his lack of eloquence; (4) his need for humility, which caused him to request that some other leader be sent. God, however, having conditioned him, gave him all the necessary aid for his leadership.

Jacob served God fourteen years for Laban's two daughters, Leah and Rachel. He served Laban another six years for his cattle. Yes! Jacob, too, was disciplined by his many trials.

Our times of waiting are times of preparation, mellowing our spirits, cleansing our hearts, preparing us both to receive and give with propriety the things we have received so graciously from our Father's hand. Only when God has mellowed and moulded our characters can he work in and through us according to his good pleasure. If we have good reason to believe that our daily lives are responding to

and attaining the end we have in view, our trials will seem light, and all things will indeed work together for good to those who love God, and who are called according to his good purpose.

The Pathway of Progress

"The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) "The light shall shine upon thy paths." (Job 22:28) These two texts treat Christian life from the viewpoint of progress. There is however, a value in looking back, not going back, not retracing our steps, but looking back to see why and what we can render unto the Lord for all his benefits toward us—stocktaking, if you will.

Spiritual progress is conditional. Job 17:9 reads: "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." Spiritual growth produces spiritual maturity. How is spiritual maturity reached? In the words of the Scriptures, by putting away childish things, by cultivating understanding, by striving after the Christ ideal. Spiritual growth also produces spiritual beauty, and spiritual beauty is something akin to spiritual fulness in Christ, and fulness in Christ produces the overflowing cup which is accompanied by fulness of blessing, fulness of joy, and the fulness of God.

The Christian's life is comparable to a journey, because he is always making progress in the way. There can be no standing still as the days, the weeks, the months, and the years soon pass. The child

of today becomes the youth of tomorrow, the youth becomes the man, and the man soon becomes the veteran.

There is another kind of progress to be made by all Christians. It is the pathway of character formation. Our daily experiences, our reactions to them, the thoughts occupying the mind, our companions, all combine in forming character. We must grow in grace and in the knowledge of our Lord Jesus Christ, ever pressing onward to the mark of the prize of the high calling of God in Christ Jesus. This can produce weariness. We must not, however, become weary in well-doing, for in due season we shall reap if we faint not.

There must be no standstill in the Christian life; we either advance or go backward; even when the pulse beats feebly, or the eye is growing dim, there is no single period when we can say, "Here will I rest." With a firm grip on the banner of the cross it must be forward, onward, upward, and heavenward. This must ever be the Christian's motto.

If ever you feel weary, think what it was that held Christ to the cross! It was not the nails; it was not because he was friendless. It was the Saviour's love, his full resignation to the divine will, and his loyalty to an eternal purpose. The Christian must ever be prepared to surmount fresh difficulties on his way homeward, being assuredly convinced that his pathway is leading him in triumph to glory, assured that his death will be the

death of victory.

What grounds have we to believe in such a pathway? We were once in darkness, and now, by the grace of God, we are in the light because we are in the Lord. Once we were ignorant of God, now we can say, "Abba, Father." (Rom. 8:15) Now, no longer blinded by Satan, we follow the Light of the world, holding forth the Word of life in the midst of a crooked and perverse generation.

This light is progressive. It is like the dawn of day which creeps gradually over the earth. The grey streaks of dawn bite into the horizon revealing at first the outline of the distant hills, and gradually illuminating the earth, completely sweeping away the darkness of night. So it is from the very earliest spiritual dawn which lighted our lives, there is a spiritual progress. Faith, hope, and love grow, leading to a mature spiritual understanding, bringing richer comforts and consolations which are the reward of the believer.

There cannot be true progress without prayer. How should we approach God? We should come reverently, yet boldly, to the throne of grace, that we might obtain mercy, and find grace to help in every time of need. The Psalmist says, "Lord, thou hast heard the desire of the humble: thou wilt prepare [margin, establish] their heart, thou wilt cause thine ear to hear."—Ps. 10:17

Prayer brings assurance. Prayer brings every grace of the spirit into active, holy, and healthy exercise.

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Prayer is the stream, so to speak, that supplies refreshing vigour and nourishment to all the plants of grace. Prayer is a sacred channel—a channel through which the Lord supplies our every need.

For what should we pray? Pray for God's glory, for the grace in every time of need. Pray for quickening, restraining, and sanctifying grace. Pray to be kept from falling, to be held up in slippery paths. Pray for a lowly mind, a contrite heart, and a close and humble walk with God. Pray that in prosperity we may not forget God, and in adversity that we may not be forgotten. Pray that in our health we may be given grace to use it to his glory, and in sickness for a patient submission to his will. "Taste and see that the Lord is good: blessed is the man that trusteth in him."—Ps. 34:8

We have a throne of grace. This throne is available in a world of woe. God sits on that throne to dispense to us pardon, peace, comfort, light, direction, and help in every time of need. Dear ones, do not linger because you feel you are unfit to approach the throne of grace. God desires us to understand that it IS a throne of grace, and not a throne of merit of our supplying. "Our daily load would lighter be, if only we'd draw nigh to thee. Draw nigh in faith and full belief—he'll take the sting away from grief."

The Pathway of Assurance

"For I know whom I have believed, and am persuaded that he is able to keep that which I have

committed unto him against that day." (II Timothy 1:12) These are the words of Paul the aged. He was about seventy when he made this utterance, and in a Roman prison. But he was calm, positive, tranquil, full of joyful anticipation in the closing scenes of his life. Quite different from the morning of one's life, when hope sheds its brightest radiance.

Paul was about to lay his hoary head upon the block in terminating his Christian ministry. He was ready to be offered; the time of his departure was at hand. There he was, as it were, on the very brink of his Jordan. The waters by his side were very dark, yet he had the spirit, the good cheer, with which to encourage young Timothy, his son in the faith.

At this crisis of Paul's life his faith was not as a leaf driven with the tempest, not as a reed shaken with the wind, but as an oak deeply rooted, surviving the blasts of a thousand storms, still unmoved. His faith was ready for the last mighty whirlwind which was about to sweep through its branches. His attitude was of calm assurance. The shades of eventide gathered around the apostle, but the fire of heaven lighted the spirit of his heart. He saw the gleam of a brighter sky beyond, and with tenfold greater conviction he saw his goal and his life's object accomplished; therefore he could say with assurance, "I know whom I have believed."

The Holy Spirit witnesses that we are the sons of God, and this

gives assurance. Obedience, however, is also essential to assurance, and obedience is the test of our love. Assurance comes as a result of right-doing—the work of righteousness shall be peace, and the effect of righteousness will be quietness and assurance forever.

Assurance is not a grace given to the believer which may never again be weakened or removed. Christian experience is varied. A Christian's journey is never all sunshine. To increase assurance, look back upon the pages of your experience, and be not afraid. You will see your pathway studded with Ebenezers, testifying to your Saviour's faithfulness and to God's mercy. These have sustained us in trial, supported us in perplexity, and been our mainstay when vain has been the help of man; therefore, take these things as pledges of future faithfulness!

The Path of Fidelity

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) Some Christians are apparently like some fruits, which ripen quicker than others. There are those who become speedily ripe for glory. Although we have not all borne the great heat and burden of the day, the words of the Revelator are addressed to all alike: "Be thou faithful unto death." Be fruitful all your life, all your days; though your life may be imperiled, be faithful until the hour of your departure comes.

Fidelity is the pathway of straightforwardness. God said to Israel, "Ye shall not turn aside to

the right hand or the left." (Deut. 5:32) Straightforwardness brings spiritual prosperity. Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62) Paul said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before."—Phil. 3:13

Time, however, tries one's love for God—time with its changes, sorrows, labours, and temptations. It is not so much the fierce onset that tries one as it is the endurance test where you are. Whether in the workshop, or when you return home; when you rest in bed, or are in the bustle of the day; whether in your family circle, or in society, alone in the field, or in secret retirement, you can never elude the enemy.

The conflict goes on—there must be no season of rest, no truce. If we halt, it is at our peril. If we pause, we may be wounded. The conflict continues even unto death, and we must wrestle in God's strength until the end—and even the oldest cannot relax if he would be a faithful soldier of the cross.

Faith must always abound. We must be in the world, yet not of it, for we have come out of it, not by monastic seclusion, but by overcoming its temptations and living apart from its spirit. We can appreciate innocent delights, yet we must not be ensnared by them. In the power of the Holy Spirit we must ever rise above the material things of this life.

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Many things doubtless appeal to our sight, yet we must value rather the things unseen, enduring always as seeing him who is invisible. Sometimes we must expect to pray, and see no answer to our prayer. However, we must still pray on. Sometimes we shall be harassed with doubts and fears, seemingly walking in darkness, seeing no immediate light, yet by faith we must daily stay ourselves upon our God. To endure to the end is no easy task, but it is not in our own strength that we shall continue steadfast. Like the Apostle Paul, we must look for our sufficiency in God.

What an array of triumphs is credited to Paul! He kept the faith at Lystra, Iconium, and at Antioch against erring Peter. Paul kept the faith at Phillipi, and made the dungeon echo back his praises to God. Paul kept faith at Ephesus, pointing men not to Diana, but to Jesus Christ as their only Saviour. In Jerusalem, Paul kept the faith when he was bound with fetters.

Paul triumphed before Felix and before Agrippa, where, by his earnestness, the king said, "Almost thou persuadest me to be a Christian."—Acts 26:28

This same strength, from the very same source, to help us continue faithful, is ours, through faith and obedience. Our conflict is not bereft of encouragement; our armour has been proven—we have a mighty Champion. No warrior who has been faithful to the Saviour's banner ever perished eternally, for, upon that banner is written, "No weapon that is formed against thee shall prosper." (Isa. 54:17) Listen to your Captain: "Be thou faithful unto death and I will give thee the crown of life."—Rev. 2:10

Think of your glorious Leader, who was exalted above principalities and powers, and who led captivity captive! Think of the prophets, apostles, and others who had found God faithful, and then be up and doing! Quit you like men and be strong in the Lord! Be not weary in well-doing—we shall reap if we faint not. Toil on in patience, doing the Master's work. Do battle with evil, both from within and without. Daily gain victory over sin. Deny yourself, and be a willing cross-bearer. Anticipate that grand sabbatical rest, and come and let the thought of it nerve you for your daily struggle.

WEEKLY PRAYER MEETING TEXTS

OCTOBER 7—"Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."—Matt. 7:26 (Z. '04-46. Hymn 177)

OCTOBER 14—"To do justice and judgment is more acceptable to the Lord than sacrifice."—Prov. 21:3 (Z. '04-56, 57. Hymn 313)

OCTOBER 21—"Our Father which art in heaven, Hallowed be thy name."—Luke 11:2 (Z. '04-119. Hymn 55)

OCTOBER 28—"The Spirit of the Lord God is upon me; because he hath anointed me . . . to comfort all that mourn, . . . to give them beauty for ashes, the oil of joy for mourning."—Isa. 61:1, 2 (Z. '04-295. Hymn 260)

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE		
Oxford	November	21
C. A. CORNELL		
Luton	October	24
Anerley	November	28
C. E. DICKINSON		
Liverpool	October	3
Dublin		5/6
Clonelly		7/8
Belfast		10
EDWARD E. FAY		
Clonelly	October	1
Londonderry		2/3
Coventry		4
Oxford		5
Swansea		6
Yeovil		7
Eastleigh		8
London (see note)		9
Kettering		10
Ilford		11
Grays		12
J. LESLIE McKEOWN		
Clonelly	November	7

J. H. MURRAY

Guildford	October	17
Anerley		31
Swansea	November	5
Llanelly (Afternoon)		7
Swansea (Evening)		7
Eastleigh		21
W. E. PAMPLING		
Lincoln	October	24
Leigh (Afternoon)		31
Latchford (Evening)		31
Coventry	November	14
Ipswich		28

NOTE: Brother Fay will speak afternoon and evening on Saturday, October 9 in the Council Chamber, The Baptist Church House, 4, Southampton Row, London, W. C. 1 (close to Holborn Underground Station).

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"Radio Luxembourg"

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What Can a Man Believe?; The Blood of the Atonement.

SIX PENNY BOOKLETS

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MISCELLANEOUS PUBLICATIONS

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

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

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

Tabernacle Shadows (Cloth)—2/6 each

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

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Liverpool 1

Hopes and Purposes Reaffirmed

"I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth."
—III JOHN 3

WITH this issue, The Dawn enters its twenty-third year of publication, having been first published under date of October 1932. It was believed then that there was need for a publication which would uncompromisingly sponsor the glorious kingdom message of present truth, yet at the same time refrain from interfering with the Christian liberty of the brethren, either as individuals or in their local assemblies. That belief, we feel, has been justified by the manner in which the Lord has, through the years, blessed the publication of his truth in The Dawn and other literature which from time to time has been made available.

One of the great joys of every Christian accrues from association and fellowship with others of "like precious faith." This is revealed in our text, addressed by the Apostle John to the "well beloved Gaius," whom, he said, "I love in the truth." So through the years our joy has increased as a result of the ever widening circle of truth brethren with whom we have become associated in the ministry. As members of the "one body," each of the Lord's people has a deep and genuine interest in every other member of the body, and rejoices in the assurance that they are spiritually healthy and walking "in the truth." By the truth we mean the divine plan of the ages set forth so clearly in the six volumes of "Studies in the Scriptures." In the Lord's providence it was possible to republish these "keys" to the Bible and again make them available for general circulation. Together with the Bible, these volumes constitute the foundation upon which the ministry of the Dawn is based. This was true twenty-two years ago, and remains unchanged.

We have no hesitancy in saying that the fundamental doctrines of the divine plan as set forth in "Studies in the Scriptures" are irrefutable. Briefly these doctrines are: "God's purpose in the crea-

tion of the earth and of man; the divine penalty for sin, which is death; the provision for the deliverance of the human race from death through Jesus, who gave himself a "ransom for all"; the high calling of the church to live and reign with Christ as the promised "seed" to bless "all the families of the earth"; Christ's second presence and the nearness of the "times of restitution of all things" to be accomplished through the agencies of the long-promised kingdom of the Messiah.

There are also those basic doctrines of the truth pertaining to God's covenants; and the true meaning of the Christian life as revealed by the many texts and pictures in the Bible revealing our privilege of being joint-sacrificers with Jesus and the relationship of our sacrifice—made acceptable through Christ's merit—to the divine plan for the destruction of sin and death. All of these gloriously harmonious doctrines of the divine plan, as set forth so clearly in the "Studies in the Scriptures," are becoming increasingly precious to us as year by year we continue to study them and make them known to others as best we can.

God's Organization

Due to circumstances at the time, it seemed appropriate in the early issues of *The Dawn* to emphasize that the local arrangements of the brethren in each community constitute the only church organization recognized by the Lord. Just as in the days of the apostles there was the church at Ephesus, the church at Jerusalem, the church at Rome, etc., so now the Lord's people in each community should be free to arrange and conduct their own affairs.

We think it is still important to emphasize this basic principle of Christian liberty. In this connection we wish to remind the brethren that the Dawn Bible Students Association, publishers of *The Dawn Magazine*, is not a church organization. It is instead a co-operative arrangement to publish the truth and to serve the brethren in whatever ways may be possible, subject to the desires of the ecclesias.

In the beginning of the age circumstances were such that some of the brethren could go forth as missionaries, serving thus in a wider field. Many of the congregations of the Early Church were established by these field workers. In principle we have the same situation today. Now, however, the printing press, rapid means of travel, the radio, and other modern facilities have greatly changed the

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aspects of "field service," and made possible a much wider dissemination of the Gospel than could possibly have been imagined in the days of the Early Church.

But even so, this more general missionary work, which is made possible through the freewill co-operation of the brethren everywhere, should not be permitted to override the rights and wishes of the Lord's people in their local assemblies. And it is inevitable that there should be this hearty spirit of co-operation. After all, the brethren responsible for the general activities of the Dawn Bible Students Association are themselves associated with local ecclesias—ecclesias which hold precious the same doctrines of present truth, and have the same desire to serve one another and to make known the Gospel of the kingdom as widely as possible. Whether in the activities of the local ecclesia, or the larger sphere of service represented in The Dawn, these objectives remain the same. That which the brethren in every ecclesia desire to see accomplished locally, they also wish to have done in larger fields, so are happy to co-operate as opportunities arise.

The Beginning of the Work

In 1929 a group of brethren in Pittsburgh, Pennsylvania, determined that they would not permit either the truth or their Christian liberty to be taken from them, organized an ecclesia and began holding meetings in the Bible House Chapel where Brother Russell had proclaimed the harvest message for so many years. Later in that same year they held a convention—a "Reunion Convention," it was called. The following year a similar convention was held, and at that convention a committee was appointed to contact as many brethren throughout the world as possible with the view of learning what might be accomplished in the way of a general service of the truth.

Early the next year, the Brooklyn, New York, Ecclesia sponsored a series of "Frank and Ernest" radio programs on a local station, appointing the elders of the ecclesia as a radio committee to direct this effort. The response was immediate and encouraging. A weekly circular called "Radio Echo" was published and sent to those responding to the radio programs. A "Witness Bulletin" was published and sent to the names contained in a large mailing list which, we believe, was providentially made available.

The response to this was also encouraging. Brethren from all

over the English-speaking world began to ask for literature, and for other assistance in connection with their desire to minister the truth to others. Meanwhile, the committee appointed by those assembled in convention at Pittsburgh had also found, through their contacts with the friends in various parts of the country, that truth literature was needed. The committee, in fact, published a generous edition of tracts as a start in this direction.

At the Pittsburgh Reunion Convention the following year, the brethren voted a recommendation that the efforts of the Brooklyn Radio Committee and the Pittsburgh Central Committee be combined. This recommendation was carried out. Meanwhile, the radio effort of the Brooklyn Ecclesia was no longer financially possible, but the friends from many parts of the country were still desirous of co-operating in a general service work. The Brooklyn Ecclesia, realizing that the work had grown beyond the bounds of its territory, recommended that the brethren principally active in the work continue the effort apart from the ecclesia.

This was done, and thus The Dawn Publishers, Inc., of New York, came into being. Later, when the office and printing plant were moved to the State of New Jersey, the name was changed to Dawn Bible Students Association, with which the Dawn Publishers, Inc. is now merged.

When, as noted above, it was no longer possible to continue broadcasting the message over the radio, the little paper named "Radio Echo" seemed inappropriate. This was a weekly paper, and it was decided to combine these weekly pamphlets into a monthly magazine. Thus The Dawn came into existence thirty-two years ago, in response to the desires of brethren in many parts of the world. The general effort represented in The Dawn has continued throughout the years to have the hearty support and good will of the Brooklyn Ecclesia, and several of its elders have continued their work in this larger field of activity.

When The Dawn work began, about the only piece of original truth literature available was "The Divine Plan of the Ages." Through the Lord's providence and the hearty co-operation of his people, all the volumes of "Studies in the Scriptures" have been republished, besides "Tabernacle Shadows," Hymns of Dawn," "Daily Heavenly Manna," and a seven-hundred page book of articles from the pen of Brother Russell—"Our Most Holy Faith." There was a

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need for this literature, and it has been a joy to have part in helping to provide it.

Guided by Principles

Throughout the years there have been issues to meet, and problems to solve; and we are free to admit mistakes have been made. Nevertheless, the brethren of The Dawn have endeavored to be guided by principle, rather than by feelings or prejudice. Throughout all the years of the harvest work, Brother Russell, the many who served in the pilgrim work, and ecclesia elders, continued to present the truth, keeping their messages up-to-date from year to year, ever seeking for more effective ways of presenting the old, old story. The Dawn has followed this same principle in connection with the printed message.

The Bible and "Studies in the Scriptures" will always remain the basic textbooks of present truth, and it is the truths contained in these, and only these truths, that we are endeavoring to present from various standpoints, and in condensed form, through tracts and booklets, with the object of creating a desire on the part of the interested to make a deeper study of the truth through the use of "Studies in the Scriptures."

There is much evidence that the Lord has blessed this method. Guided by the same principle of keeping the printed message abreast of the times, another new series of booklets is now being prepared. This series will bear the general title, "The Book of Books." In the forty years since Brother Russell died, and even during the twenty-two years since The Dawn was first published, there has been a great change in the attitude of the public toward the Bible. The time was when the majority of the people had at least a limited knowledge of the Bible. Through the years, however, due to the strain of war, the impact of the theory of evolution, higher criticism, and the fact that in these last days the people have become lovers of pleasure more than lovers of God, the new generation scarcely knows even that the Bible contains an Old and a New Testament.

Paradoxically, however, more copies of the Bible are now being sold than of any other book. There is a demand for the Bible and for religious literature generally. There are many who would like to understand the Bible better, but when they start to read it they become discouraged. It is this changed aspect of public thinking that has prompted us to prepare the Bible series of booklets. They will not explain the doctrines of the truth by citing texts through-

out the Bible to substantiate the thoughts presented. Rather, these booklets will review the various books of the Bible and, by calling attention to what each one says pertaining to the plan of God, the reader in becoming acquainted with the Bible as a book, will automatically learn all the various doctrines of the truth. It is not a new message, but merely a different way of presenting the same truth which many of us have loved so long.

The Radio and Foreign Work

While it was not possible in 1932 to continue the radio work as initiated by the Brooklyn Ecclesia, in 1940 this work was revived. The brethren most closely associated with the work of The Dawn at that time did not think radio work would be possible, but they were urged to make a start at least, which was done. A series of fifteen-minute programs were recorded, and offered to the ecclesias that might be able to make arrangements with local radio stations for their use. Much to our surprise, within a year more than sixty stations were using these programs, the costs being met largely by local ecclesias.

This work continued in about the same volume until 1949. Due to the so-called "recession" of that year it became necessary to cancel a few contracts with radio stations, and many of us wondered if the radio work was coming to an end. Then, through brethren on the Pacific Coast, it became known that the network facilities of the American Broadcasting Company were available for the "Frank and Ernest" programs, provided the brethren generally felt they could finance this larger effort. It was a challenge, and first presented to the General Convention, which that year was held in Bowling Green, Ohio. The brethren at the convention voted to try. Letters and telegrams from many parts of the country urged that the attempt be made, and it was.

It was thought at the time that if the message could be broadcast over a national network for only part of a year the effort would be well worth while. But the full contract year was completed. Then a yearly contract was made with the Mutual Network. This month the third year of broadcasting the kingdom message on this larger network will be completed; and already the contract has been renewed for another year.

Most readers of The Dawn are doubtless acquainted with these developments of the radio work, but some are not. We call atten-

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tion to them for the encouragement of all, because we are convinced that they have been made possible through the overruling providences of the Lord, and because he has wanted a wide witness given to the glad tidings of the kingdom. Beginning with the new contract, and continuing throughout the year, the programs will be based on the Bible series of booklets mentioned above.

After national networks in the United States accepted the "Frank and Ernest" programs, they were looked upon favorably by powerful stations in other countries, such as Radio Luxembourg and Radio Monte Carlo. Thus the way opened for the message to reach the British Isles, the French-speaking population of Europe and North Africa, and now, the people of Italy. Beginning this month, the "Frank and Ernest" programs will also be broadcast in the German Language, reaching all of Germany and Austria as well as the German-speaking part of Switzerland, over Radio Luxembourg.

Soon after the close of the second global war, brethren in various European countries began to write, asking what we could do to assist them in the work of the Lord, such as supplying their literature needs, etc. Here was another challenge to faith, but efforts began to be made. It was "uphill" work, with many obstacles in the way. But the brethren abroad and in this country who so lovingly co-operated, were patient, and by now much progress has been made—progress which may be viewed as further fruitage of the loving and continuous co-operation of the Lord's people in this country throughout the years The Dawn has been published.

Today there are offices of The Dawn in Sweden, Denmark, Germany, Switzerland, France, and Italy. Besides, there is the British Dawn office in Liverpool, England. Brother Woodworth, in his visit overseas this summer, conferred with the brethren in most of these places, and his report is very encouraging. In every place the ministry of the pure message of truth is rejoicing the hearts of the brethren whose "first love" of the truth remains ardent and unchanged.

The kingdom message as broadcast in the English language over Radio Luxembourg is producing encouraging results, and in a number of places throughout the British Isles there is genuine new interest in the truth. Many "oldtimers" have been reached by the broadcasts, and brought into fellowship with their brethren of like precious faith. The joy expressed by these is nothing short of thrill-

ing to those who love the brethren and rejoice to learn that they are walking in the truth. Many thousands of circulars are distributed every month by the British brethren advertising the "Frank and Ernest" broadcasts, and many are engaged in the follow-up work, even as in this country.

On the Continent

The number of brethren in the Scandinavian countries is small, but they love the Lord and the truth, and are doing all they can to serve one another and to make known the glad tidings of the kingdom. In addition to The Dawn Magazine itself, tracts and booklets of various kinds are available in the Swedish and Danish languages. The Danish brethren are very much in need of a new edition of their Hymns of Dawn, and we have promised to supply their need as soon as possible.

In Germany

Through the dictatorship of Hitler, and the subsequent years of the second World War, the German brethren suffered much. Under the Hitler regime all their truth literature, including hymn books and "Studies in the Scriptures," were taken from them, and many of the brethren were forced to spend years in concentration camps. Those in the East Zone of Germany are still denied the privilege of meeting together for fellowship and service.

Added to the tests which these hardships imposed upon the German brethren has been the promulgation among them of various erroneous theories contrary to the doctrines of present truth. It would seem that the Lord is permitting his people in every country to be tested along these lines, which again calls for sacrifices on behalf of all his people, that those who are being tried may have as much help as we can give them. And the brethren in Germany are very appreciative of the assistance they have thus far received along this line.

There is now in stock in the German language at The Dawn office in Berlin "The Divine Plan of the Ages," and an abridged edition of "The Time Is at Hand." They also have the Manna Book, Tabernacle Shadows, a German Hymn Book, "God and Reason," "Behold Your King," and several of the smaller booklets. Tracts are also available for general distribution.

The elders in some of the German classes are now beginning to do week-end pilgrim work, and one brother is available for full

THE DAWN

time pilgrim service as soon as the necessary funds are available to make this possible. The brethren in Germany have willing hearts, and a genuine spirit of self-sacrifice, but they are greatly limited economically. Conditions along this line have improved, but they are still difficult and restricting so far as the general service of the truth is concerned. So again there is the cry, "Come over to Macedonia and help us."

In the French Language

The work among the French-speaking people overseas is centered in Lausanne, Switzerland, and in Lille, France. The French Dawn is published in Lausanne, while the radio work is handled by brethren in Lille. Here again the general effort is most encouraging.

In Italy

Brother Comparato, of Rochester, New York, brought back interesting and encouraging reports concerning the progress of the work in Italy. At a convention in Naples, for instance, twenty-one symbolized their consecration to be dead with Christ. There were about seventy-five at this convention, which was but a sprinkling of the total number of brethren in various parts of Italy. These brethren love the truth and are zealously sacrificing time and strength in its service, although under great economic handicaps.

Italian literature now in stock in The Dawn office in Naples include "The Divine Plan of the Ages," "Daily Heavenly Manna," "Hymns of Dawn," "God and Reason," "Our Lord's Return," "God's Plan," and various other booklets. And, of course, The Dawn is published each month in the Italian language.

There is one full time pilgrim serving in Italy. In addition to serving the classes, this brother spends much time in visiting the interested, encouraging them to meet together for Bible study. It is a pioneer work, as is the entire effort in Italy. There is need for at least another brother to serve in this capacity, especially now, since the Italian broadcasts from Radio Monte Carlo are providing many names of those desirous of learning more about the truth. It is surely true in Italy, as elsewhere, that the harvest is great, but the laborers few.

A brother attended the Naples Convention from Nice, France. He reported that much interest had been created among the Italian-speaking people in the south of France by the Italian broadcasts over Radio Monte Carlo. One purpose of his attending the convention was to see if it would be possible for an Italian speaker to visit

TALKING THINGS OVER

the territory and conduct meetings. At the moment, the needs of the work within Italy are too pressing to permit this, but it will be kept in mind. We mention it as another illustration of the opportunities which are presenting themselves in the overseas part of the Lord's vineyard.

Farther Afield

There is opportunity to promote the work more energetically in India. The brethren there are doing the best they can, and the Lord is richly blessing their efforts, but here also there is the Macedonian call. In Australia the brethren, in a limited way, are broadcasting the truth over the radio, using the "Frank and Ernest" programs, but there is opportunity of reaching other sections of that country by radio when the Lord indicates it to be his will.

And what a blessed experience it is to wait on the Lord! Through all the years of this co-operative service the doors of opportunity have continued to open, first in this country, and then in foreign fields. It has been a privilege to enter these open doors upon the basis of faith. It has never been possible to know in advance just what joys or trials would be experienced beyond the open doors. But we have learned that when the Lord places opportunities of service before his people he will bless them in proportion to their faithfulness in using the opportunities to further glorify his name.

So, at the beginning of another year of publication, we are happy to realize that brethren in so many parts of the world are "walking in the truth" and rejoicing together in the privilege of being co-workers in the Lord's harvest field. May we all continue to look to the Lord for guidance and strength in our every time of need. We know that our Lord and Head, Christ Jesus, is the Chief Reaper, and will direct us in paths of service which are pleasing to him, if we humbly follow the leadings of divine providence.

FOREIGN BROADCASTS

AUSTRALIA

Brisbane	4KQ 435 metres	9:00 a.m.
Geelong	3GL 222 metres	10:00 a.m.
Perth	6KY 227 metres	4:45 p.m.
Sydney	2KY 294 metres	8:15 a.m.

AFRICA

"RADIO LOURENCO-MARQUEZ"—10:30 p.m.
Wednesdays 60 metres, 4900 kc.; 85 metres, 3500 kc.

EUROPE

"RADIO LUXEMBOURG"—RL II, 11:15 p. m.
Mondays—208 metres, 1439 kc.

"RADIO MONTE CARLO"—9:05 a.m. Tuesdays (French language)

INDIA

"RADIO GOA"—4:45 p.m. Sundays; 31 metres, 9610 kc.

How Can We Keep From Singing?

THE experience of the Christian should not be an evanescent one. Outwardly he may have the same sorrows as others, but inwardly he has "the peace of God which passeth all understanding," ruling in his heart. It is like living in a new world, wherein the clamor of the present time is indeed heard, but not so much heeded, because he hears the ringing of the music of the new dispensation.

The Christian's heart is with his Lord; his expectations are not for earthly wealth or fame, but for Kingdom glories, honors, privileges, and services. Even now he rejoices in his wonderful opportunities for serving. He is an ambassador for Christ, a representative of the coming Kingdom, a finger-post, a director for those who are "feeling after God" and wishing to be in harmony with him.—Acts 17:26, 27

As years go by, the Christian's experiences, if they are proper ones, grow richer and richer. Earthly joys and comforts may be taken away to prove his faithfulness and loyalty to God; but the fact that he is still in relationship to the Father and the Son is a source of continuous pleasure. It offsets all his losses. His faith grows stronger under trial. His inmost calm is the more serene. He looks forward trustingly, realizing his Master to be the King of kings and Lord of lords. He feels like singing, yea, often like shouting, so filled is he with the Spirit and with a sense of the divine presence.

The apostle admonishes: "Set your affection on things above, not on things on the earth." As we lift our eyes more and more to the heavenly things, the intervening clouds become less and less, and the realities of the future life deepen their impression upon us. The pathway, so narrow and rugged, gradually smooths as the child of God gets a firmer hold upon his old nature and brings it into subjection to the new mind. He learns to love the "narrow way," not merely because of the glorious outcome at its further end when he will be received into his Father's house on high, but also because of present privileges of service in this way.

The storms of life, its sorrows, its tears, do not penetrate so deeply as once they did. They are counted as light afflictions. "All things are mine since I am his!" the Christian joyfully sings. The development of the church of Christ is the great work of God for the present age. All the powers of heaven are enlisted. Soon, however, the great work of blessing the world will begin, for the Millennial age is already dawning.

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Andalusia	WCTA	1340	10:45	a.m.
Anniston	WSPC	1390	10:00	a.m.
Birmingham	WILD	850	10:00	a.m.
Brewton	WEBJ	1240	10:30	a.m.
Cullman	WKUL	1340	10:00	a.m.
Decatur	WMSL	1400	10:00	a.m.
Gadsden	WGWD	1270	10:00	a.m.
Haleyville	WJBB	1230	10:00	a.m.
Huntsville	WBHP	1230	10:00	a.m.
Jackson	WPBB	1290	10:00	a.m.
Jasper	WWWB	1240	10:00	a.m.
Muscle Shoals	WLAY	1450	10:00	a.m.
Opelika	WJHO	1400	10:00	a.m.
Sylacauga	WFEB	1340	10:00	a.m.
Talladega	WHTB	1230	10:00	a.m.
Troy	WTBF	1490	10:00	a.m.

ARIZONA

Bisbee	KSUN	1230	10:15	a.m.
Douglas	KAWT	1450	10:15	a.m.
Mesa	KTYL	1310	10:30	a.m.
Tucson	KTUC	1400	10:15	a.m.
Winslow	KUNC	1450	10:15	a.m.
Yuma	KYMA	1400	10:45	a.m.

ARKANSAS

Arkadelphia	KVRC	1240	10:00	a.m.
Batesville	KBTA	1340	10:00	a.m.
Camden	KAMD	1450	10:00	a.m.
Fayetteville	KGRH	1450	10:45	a.m.
Fort Smith	WKHN	1320	10:00	a.m.
Helena	KFFA	1360	10:00	a.m.
Hope	KXAR	1490	10:00	a.m.
Hot Springs	KWFC	1340	10:00	a.m.
Jonesboro	KBTM	1230	10:00	a.m.
Magnolia	KVMA	630	10:00	a.m.
Mena	KENA	1450	10:00	a.m.
Mountain Home	KTLO	1490	10:00	a.m.
Pine Bluff	KOTN	1490	10:00	a.m.
Russellville	KXRJ	1490	10:00	a.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Bakersfield	KBAK	1490	10:15	a.m.
Chico	KXOC	1060	10:15	a.m.
El Centro	KXO	1230	10:15	a.m.
Fresno	KYNO	1300	11:00	a.m.
Los Angeles	KHJ	930	10:15	a.m.
Marysville	KMYC	1410	10:15	a.m.
Merced	KYOS	1480	10:15	a.m.
Paso Robles	KPRL	1230	10:15	a.m.

Salinas-Monterey	KSBW	1380	10:15	a.m.
San Bernardino	KFXM	590	10:15	a.m.
San Diego	KGB	1360	10:15	a.m.
San Francisco	KFRC	610	10:15	a.m.
San Luis Obispo	KVEC	920	10:15	a.m.
Stockton	KXOB	1280	11:00	a.m.
Ventura	KVEN	1450	10:15	a.m.

COLORADO

Alamosa	KGIW	1450	9:00	a.m.
Denver	KINN	950	11:00	a.m.
Grand Junction	KFXJ	920	9:15	a.m.
La Junta	KBNZ	1400	9:00	a.m.
Salida	KVRH	1340	9:00	a.m.
Trinidad	KCRT	1240	9:00	a.m.

CONNECTICUT

Hartford	WGTH	1410	1:00	p.m.
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DISTRICT OF COLUMBIA

Washington	WOL	1450	10:00	a.m.
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FLORIDA

Key West	WKWF	1600	11:00	a.m.
Marianna	WTYS	1340	11:00	a.m.
Melbourne	WMMB	1240	12:15	p.m.
Miami Beach	WKAT	1360	12:15	p.m.
Orlando	WLOF	950	9:30	a.m.
Quincy	WCNH	1230	12:15	p.m.
Winter Haven	WSIR	1490	2:15	p.m.

GEORGIA

Augusta	WBBQ	1340	11:00	a.m.
Bainbridge	WMGR	1490	12:30	a.m.
Brunswick	WMOG	1490	11:00	a.m.
Cartersville	WBHF	1450	12:15	p.m.
Cordele	WMJM	1490	3:15	p.m.
Dalton	WBLJ	1230	2:00	p.m.
Dublin	WMLT	1340	12:00	noon
Elberton	WSGG	1400	1:45	p.m.
Fitzgerald	WBHB	1240	11:00	a.m.
Griffin	WKEU	1450	10:00	p.m.
Milledgeville	WMVG	1450	12:15	p.m.
Savannah	WCCP	1450	11:00	a.m.
Statesboro	WWNS	1490	11:00	a.m.
Tifton	WWGS	1340	11:00	a.m.
Waynesboro	WBRO	1310	11:00	a.m.

IDAHO

Boise	KFXD	580	10:45	a.m.
Coeur D'Alene	KVNI	1240	10:15	a.m.
Idaho Falls	KIFI	1400	9:00	a.m.
Lewiston	KRLC	1350	10:15	a.m.
Wallace	KWAL	620	10:15	a.m.

THE DAWN

ILLINOIS

Cairo WKRO 1490 10:00 a.m.
Chicago WAIT 820 10:15 a.m.
Herrin WJPF 1340 10:00 a.m.

INDIANA

Bedford WBIW 1340 10:00 a.m.
Fart Wayne WKJG 1380 10:00 a.m.
Gary WWCA 1270 7:45 a.m.
Lafayette WASK 1450 10:00 a.m.
Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
Davenport KSTT 1170 10:00 a.m.
Dubuque WDBQ 1490 10:00 a.m.
Shenandoah KFNF 920 10:00 a.m.

KANSAS

Emporia KTSW 1400 10:00 a.m.
Independence KIND 1010 10:00 a.m.
Topeka KTOP 1490 10:00 a.m.
Wichita KAKE 1240 10:45 a.m.

KENTUCKY

Bowling Green WLBK 1410 10:00 a.m.
Cumberland WCPM 1490 10:00 a.m.
Danville WHIR 1230 10:00 a.m.
Frankfort WFKY 1490 10:00 a.m.
Harlan WHLN 1230 11:00 a.m.
Hazard WKIC 1340 10:00 a.m.
Louisville WGRC 790 12:00 noon
Maysville WFTM 1240 12:30 p.m.
Paintsville WSIP 1490 11:00 a.m.
Richmond WEKY 1340 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.

LOUISIANA

Eunice KEUN 1490 10:00 a.m.
Lafayette KLFY 1420 10:00 a.m.
Lake Charles KAOK 1400 10:00 a.m.
Monroe KLIC 1230 10:00 a.m.
Shreveport KENT 1550 12:00 noon

MAINE

Augusta WFAU 1340 11:00 a.m.
Lewiston WCOU 1240 11:00 a.m.
Portland WPOR 1450 11:00 a.m.

MARYLAND

Baltimore WCBM 680 1:30 p.m.
Cambridge WCEM 1240 12:45 p.m.
Salisbury WBOC 960 12:00 noon

MASSACHUSETTS

Boston WNAC 680 12:15 p.m.
W. Yarmouth WOCB 1240 11:00 a.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
Cadillac WATT 1240 12:45 p.m.
Detroit CKLW 800 2:30 p.m.

Iron River
Ironwood
Petoskey
Saginaw
Traverse City

WKIB 1230 10:00 a.m..
WJMS 630 10:00 a.m..
WMBN 1340 12:45 p.m..
WSGW 790 1:15 p.m..
WTCM 1400 12:45 p.m..

MINNESOTA

Austin
Bemidji
Brainerd
Fergus Falls
Minneapolis
Wadena

KAUS 1480 10:00 a.m..
KBUN 1450 10:00 a.m..
KLIZ 1400 10:00 a.m..
KGDE 1250 11:00 a.m..
WDGY 1130 12:15 p.m..
KWAD 920 12:15 p.m..

MISSISSIPPI

Biloxi-Gulfport
Brookhaven
Columbia
Corinth
Greenville
Grenada
Jackson
Vicksburg
West Point
Yazoo City

WLOX 1490 10:00 a.m..
WJMB 1340 10:00 a.m..
WCJU 1450 10:00 a.m..
WCMA 1230 10:00 a.m..
WJPR 1330 10:00 a.m..
WNAG 1400 10:00 a.m..
WRBC 620 10:00 a.m..
WQBC 1420 10:00 a.m..
WROB 1450 10:00 a.m..
WAZF 1230 10:00 a.m..

MISSOURI

Flat River
Hannibal
Jefferson City
Joplin
Kansas City
Lebanon
Mexico
St. Joseph
St. Louis
Sedalia
Springfield

KFMO 1240 10:00 a.m..
KHMO 1070 10:00 a.m..
KWOS 1240 10:00 a.m..
WMBH 1420 10:45 a.m..
KCMT 810 10:15 a.m..
KLWT 1230 12:00 noon
KXEO 1340 10:45 a.m..
KFEQ 680 10:00 a.m..
KXOK 630 11:45 a.m..
KDRO 1490 10:00 a.m..
KICK 1340 10:00 a.m..

MONTANA

Great Falls
Helena
Lewistown
Miles City
Shelby

KMON 560 11:00 a.m..
KCAP 1340 9:00 a.m..
KXLO 1230 9:00 a.m..
KATL 1340 9:00 a.m..
KIYI 1230 9:00 a.m..

NEBRASKA

Beatrice
Hastings
Kearney
Lincoln
McCook
Omaha
Scottsbluff

KWBE 1450 10:00 a.m..
KHAS 1230 10:00 a.m..
KGFV 1340 10:00 a.m..
KOLN 1400 11:15 a.m..
KBRL 1450 10:00 a.m..
KBON 1490 10:00 a.m..
KNEB 960 9:00 a.m..

NEVADA

Elko
Las Vegas
Reno

KELK 1240 8:00 a.m..
KRAM 920 8:00 a.m..
KATO 1340 10:15 a.m..

BROADCAST SCHEDULE

NEW JERSEY

Atlantic City WMID 1340 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.
 Albuquerque KABQ 1340 9:00 a.m.
 Artesia KSVF 1450 9:00 a.m.
 Hobbs KWEW 1490 9:00 a.m.
 Las Cruces KOBE 1450 9:00 a.m.
 Las Vegas KFUN 1230 9:00 a.m.
 Raton KRTN 1490 9:00 a.m.
 Roswell KGFL 1400 9:45 p.m.

NEW YORK

Albany WPTR 1540 12:15 p.m.
 Malone WICY 1490 11:00 a.m.
 New York WOR 710 8:45 a.m.
 Ogdensburg WSLB 1400 12:15 p.m.
 Oneonta WDOS 1400 11:00 a.m.
 Plattsburg WIRY 1340 11:00 a.m.
 Syracuse WNDR 1260 11:00 a.m.

NORTH CAROLINA

Elizabeth City WCNC 1240 12:00 noon
 Elkin WIFM 1540 12:45 p.m.
 Greensboro WGBG 980 1:15 p.m.
 Kinston WISP 1230 11:00 a.m.
 Lumberton WTSB 1340 12:00 noon
 Mt. Airy WSYD 1240 2:45 p.m.
 Roanoke Rapids WCBT 1230 12:15 p.m.

NORTH DAKOTA

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

OHIO

Bellaire WTRF 1290 11:00 a.m.
 Cleveland WHK 1420 10:45 a.m.
 Columbus WTVN 610 11:00 a.m.
 Ironton WIRO 1230 11:00 a.m.
 Marietta WMOA 1490 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 10:00 a.m.
 Bartlesville KWON 1400 10:00 a.m.
 Chickasha KWCO 1560 10:00 a.m.
 Duncan KRHD 1350 10:00 a.m.
 Elk City KASA 1240 10:00 a.m.
 Enid KGWA 960 10:00 a.m.
 Oklahoma City KOCY 1340 10:00 a.m.
 Ponca City WBBZ 1230 10:00 a.m.
 Stillwater KSPI 780 10:00 a.m.

Tulsa
 Woodward

KAKC 970 10:00 a.m.
 KSIW 1450 10:00 a.m.

OREGON

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

PENNSYLVANIA

Lock Haven WBPZ 1230 11:00 a.m.
 Oil City WKRZ 1340 9:30 p.m.
 Pittsburgh WJAS 1320 11:00 a.m.
 Punxsutawney WPXY 1290 11:00 a.m.
 Shamokin WISL 1480 11:00 a.m.
 St. Mary's WKBI 1400 11:00 a.m.
 Washington WJPA 1450 11:00 a.m.
 Wilkes-Barre WBAX 1240 11:30 a.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
 Bennettsville WBSC 1550 11:00 a.m.
 Charleston WUSN 1450 11:00 a.m.
 Columbia WNOK 1230 11:00 a.m.
 Conway WLAT 1490 11:00 a.m.
 Georgetown WGTN 1400 11:00 a.m.
 Greenwood WGSW 1350 11:00 a.m.
 Hartsville WHSC 1450 11:00 a.m.
 Newberry WKDK 1240 11:00 a.m.
 Rock Hill WRHI 1340 3:15 p.m.

SOUTH DAKOTA

Deadwood KDSJ 980 9:00 a.m.
 Sioux Falls KIHO 1270 10:00 a.m.

TENNESSEE

Athens WLAR 1450 11:00 a.m.
 Columbia WKRM 1340 10:00 a.m.
 Dyersburg WDSG 1450 10:00 a.m.
 Fayetteville WEKR 1240 10:00 a.m.
 Greeneville WGRV 1340 11:45 a.m.
 Harriman WHBT 1230 1:00 p.m.
 LaFollette WLAF 1450 12:30 p.m.
 Lawrenceburg WDXE 1370 10:00 a.m.
 Lewisburg WJJM 1490 10:00 a.m.
 Lexington WDXL 1490 11:00 a.m.
 McMinnville WMMT 1230 10:00 a.m.
 Murfreesboro WGNB 1450 10:00 a.m.
 Memphis WHBQ 560 10:00 a.m.

THE DAWN

Morristown	WCRK	1450	2:30	p.m.	Norton	WNVA	1450	7:30	p.m.
Nashville	WMAK	1300	10:00	a.m.	Roanoke	WRON	1240	12:15	p.m.
Oak Ridge	WATO	1490	12:00	noon	Waynesboro	WAYB	1490	12:45	p.m.
Shelbyville	WHAL	1400	10:00	a.m.					
Union City	WENK	1240	10:00	a.m.					

TEXAS

Abilene	KWKC	1340	10:00	a.m.
Alpine	KVLF	1240	10:00	a.m.
Bay City	KIOX	1270	10:00	a.m.
Borger	KHUZ	1490	10:00	a.m.
Bryan	KORA	1240	9:30	p.m.
Childress	KCTX	1510	12:45	p.m.
Dallas	WRR	1310	10:00	a.m.
El Paso	KSET	1340	9:00	a.m.
Fredericksburg	KNAF	1340	10:00	a.m.
Huntsville	KSAM	1490	12:15	p.m.
Lampasas	KCYL	1450	1:00	p.m.
Lufkin	KTRE	1420	10:00	a.m.
Marshall	KMHT	1450	10:00	a.m.
Monahans	KVKM	1340	10:00	a.m.
Odessa	KRIG	1410	10:00	a.m.
Pampa	KPDN	1340	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.
Perryton	KEYE	1400	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.
San Angelo	KTXL	1340	10:00	a.m.
San Antonio	KMAC	630	11:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.
Snyder	KSNY	1450	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.
Sweetwater	KXOX	1240	10:00	noon
Uvalde	KVOU	1450	10:00	a.m.
Vernon	KVWC	1490	10:00	a.m.
Victoria	KVIC	1340	7:45	p.m.
Waco	KWTX	1230	10:00	a.m.
Wichita Falls	KTRN	1290	10:00	a.m.

UTAH

Logan	KVNU	610	9:00	a.m.
Ogden	KLO	1430	11:30	a.m.
Price	KOAL	1230	9:00	a.m.
Provo	KOVO	960	10:30	a.m.
Salt Lake City	KALL	610	10:30	a.m.

VEMONT

Rutland	WYSB	1380	11:00	a.m.
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VIRGINIA

Clifton Forge	WCFV	1230	2:00	p.m.
Culpepper	WCVA	1490	1:15	p.m.
Front Royal	WFTR	1450	12:15	p.m.
Lynchburg	WWOD	1390	12:45	p.m.
Norfolk	WLOW	1400	12:15	p.m.

WASHINGTON

Aberdeen	KXRO	1320	10:15	a.m.
Bellingham	KPUG	1170	10:15	a.m.
Everett	KPKO	1380	10:15	a.m.
Olympia	KGY	1240	10:15	a.m.
Seattle	KVI	570	10:15	a.m.
Spokane	KNEW	790	4:45	p.m.
Walla Walla	KUJ	1420	10:15	a.m.
Wenatchee	KWNW	1340	10:15	a.m.
Yakima	KYAK	1400	10:15	a.m.

WEST VIRGINIA

Elkins	WDNE	1240	1:15	p.m.
Logan	WLOG	1230	12:30	p.m.
Martinsburg	WEPM	1340	12:00	noon
Morgantown	WAJR	1230	11:00	a.m.
Weston	WHAW	1450	11:00	a.m.
Wheeling	WTRF	1290	11:00	a.m.
Williamson	WBTH	1400	11:00	a.m.

WISCONSIN

Ashland	WATW	1400	10:00	a.m.
Beloit	WGEZ	1490	11:45	a.m.
Eau Claire	WBIZ	1400	10:00	a.m.
Fond du Lac	KFJZ	1450	10:00	a.m.
Janesville	WCLO	1230	10:00	a.m.
La Crosse	WLCX	1490	10:00	a.m.
Madison	WISC	1480	10:00	a.m.
Manitowoc	WOMT	1240	10:00	a.m.
Milwaukee	WFOX	860	3:00	p.m.
Rhineland	WOBT	1240	10:00	a.m.
Rice Lake	WJMC	1240	10:00	a.m.

WYOMING

Lander	KOVE	1230	9:00	a.m.
Powell	KPOW	1260	9:00	a.m.
Rock Springs	KVRS	1360	9:00	a.m.

CANADA

Brandon	CKX	1150	10:30	a.m.
Calgary	CKXL	1140	10:05	a.m.
Dauphin	CKDM	1230	9:15	a.m.
Hamilton	CHML	900	9:45	a.m.
Prince Albert	CKBI	900	10:30	a.m.
Vancouver	CKMO	1410	10:45	a.m.

PANAMA

Panama City	HPM21	1060	6:15	p.m.
	HP5J	1380	6:15	p.m.
	HP6J	9790	6:15	p.m.

(For foreign broadcasts see page 53)

Recorded Lectures Appreciated

Dear Brethren: Greetings in Christ our Lord! Thank you very much for the tape recordings. They are wonderful, and we are enjoying them very much. The discourse, "This Thing Is from Me," is so good.—W., Ark

Dear Brethren: The tape recording, "This Thing Is from Me," means so much to me. How much I enjoy my tape recorder. How wonderful that one all alone as I am can have such a blessing.—M. W., Me.

Dear Brethren: Grace and peace be multiplied to you in the name of our Lord Jesus! We are grateful for the messages sent to us on tape. We thank you from our hearts. We feel as though we also, like Elijah, are being fed by the ravens.—J. P. E., Ga.

Dear Sir: I am returning the reel of tape that was mailed to me. I wish you to know that I appreciate your courtesy, and I will continue to use these lectures to good advantage for our Lord's work here. Thanking you for any others you wish to send. I beg to remain one of the friends of "Frank and Ernest."—F. W. S., Baptist Church Missionary Committee

Is Now Rejoicing

Dear Sirs: I recently ceased to study with . . . because they do not teach in harmony with God's Word, the Bible. Your publication, "The

Grace of Jehovah," expresses my thoughts on their attitude. Since I had no faith in the teachings of the nominal churches, I was very happy to find out about The Dawn. Now I attend the local class every Sunday, and it is the highlight of my life. God bless you.—N. W., Wash.

Interest in Panama City

Dear "Frank and Ernest": It gives me great pleasure to write and thank you for your broadcasts, which I have been hearing for the last several months. Your questions and answers have been a great blessing to me in knowing more about the Holy Scriptures. I want you to know also that I am praying daily for you and for your broadcasts, and will be happy to continue doing so. I trust that God will provide the means necessary for the continuance and growth of your wonderful work in his service. With cordial greetings and all good wishes.—E. I. D., Panama City

Taught Error in the Past

Dear Friends: Please extend my Dawn subscription for another year. I don't know how I could get along without it. I realize now that in past years we were taught incorrectly, and now, in advanced years, have to unlearn all we have been taught. I am really wondering if I should continue to send my little girl to Sunday School. There are so many questions I would like

THE DAWN

to ask, but doubtless I will get the answers eventually through The Dawn Magazine. I have already found many answers. Please do not let me miss any of the issues.—E. D., Iowa

Wants Fellowship

Sirs: I am interested in making contact with a study group as near my neighborhood as possible. Can you help me? For many years now I have listened to "Frank and Ernest" and have been reading The Dawn Magazine, and I believe it was the hand of God that brought you to me. Now I desire to have intercourse with others who can help me to study and understand more fully.—L. B., N. Y.

Lets Others Read

Please find postal order enclosed to renew my subscription to The Dawn Magazine. It is to me a real spiritual feast. I read each issue over and over again, and then I pass them on for others to read. I do thank God for all the good coming from the "Frank and Ernest" broadcasts. God bless you and your work, and all who are working with you. This is always my prayer. Christian love.—M. E., Scotland

Joy in Service

Hearty greetings in our Redeemer's name! You recently forwarded some copies of the "Creation" booklet. It was my wish to pass these copies to selected acquaintances, which I did, and I have been swamped with eager applications for additional copies for

their friends. The usual words which I received were: "I was thrilled with that "Creation" booklet you gave me. Can you supply me with another [in some instances the request was for several], because I have given my copy away." This small service has afforded me much joy—and to think that I have had an original copy of this booklet for over three years and had done nothing with it. Please, can you now supply me with fifty more.—W. P., England

Will Continue

Dear Brethren: Greetings in the name of our Lord Jesus! I am glad to be able to write to you again, and especially to tell you that I am still rejoicing in the precious promises that are ours if we hold fast to our confidence which hath great recompense of reward. I wish to encourage you dear brethren in the good work in which you are engaged. There are many evidences that the Lord is blessing the radio work. Recently one was added to our number whose testimony and zeal give evidence of his sincerity. He received the truth through the "Frank and Ernest" broadcasts. Still another joined with us at the Lord's Passover, who testifies he became interested by listening to "Frank and Ernest." We shall not slacken our efforts in the Lord's service until he shows us our work on this side is ended. With Christian love, Yours in the one hope, F. E. C., Michigan

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Empire Ore.	Sept. 30, October	1
Albany, Ore.		3
Newport, Ore.		4
Salem, Ore.		5
Portland, Ore.		6, 7
Tacoma, Wash.		8
Seattle, Wash.		10
Bremerton, Wash.		11
Victoria, B. C. Can.		13
Duncan, B. C. Can.		14
Bellingham-Lynden, Wash.		15
Vancouver, B. C. Can.		17
Calgary, Alta. Can.		19, 20
Saskatchewan Province area		21-31

EUGENE BURNS

Wilmington, Del. (Morning) .	October	3
Philadelphia, Pa. (Afternoon)		3

BERTRAM COOPER

Lewistown, Pa.	September	30
Flatwoods, Pa. (Morning & Afternoon)		3
Pittsburgh, Pa. (Evening)		3
Columbus, Ohio		4
Dayton, Ohio		5
Indianapolis, Ind.		6
St. Louis, Mo.		7
Kansas City, Mo.		8-10
Topeka, Kans.		11
Denver, Colo.		12, 13
Salt Lake, Utah		15

RUSSELL DEAN

New Haven, Conn. (Morning) October	10
Waterbury, Conn. (Afternoon)	10

ORLANDO D. DEIFER

Worcester, Mass.	October	2
Agawam, Mass.		3
New London, Conn.		4
New Haven, Conn.		5
Reading, Pa.		10

THOMAS FAY

San Diego, Calif.	October	10
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EARL L. FOWLER

Riverside, Calif. (Morning) .	October	17
Pomona, Calif. (Afternoon)		17

EDMUND M. JEZUIT

Milwaukee, Wis.	October	10
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DANIEL KAZIAK

Buffalo, N. Y.	October	2, 3
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PETER KOLLIMAN

Pottstown, Pa.	October	17
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ARTHUR H. KRUMPOLT

Allentown, Pa.	October	24
Wallingford, Conn. (Morning)		31
Bridgeport, Conn. (Afternoon)		31

RAYMOND J. KRUPA

Buffalo, N. Y.	October	2, 3
Pottstown, Pa.		17
Boston, Mass.		31

C. STUART LIVERMORE

Catawissa, Pa.	October	10
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LUDLOW P. LOOMIS

Mahanoy City, Pa.	October	10
Wilkes-Barre, Pa.		17

JOHN Y. MAC AULAY

Newfoundland, Nova Scotia, and		
New Brunswick, Can. area .	October	1-31

JOHN A. MEGGISON

St. Louis, Mo.	October	2, 3
Mattoon, Ill.		4
Indianapolis, Ind.		5, 6
Cincinnati, Ohio		7, 8
Columbus, Ohio		10
Toledo, Ohio		11, 12
Detroit, Mich.		13, 14
Jackson, Mich.		15
Grand Rapids, Mich.		16, 17
Chicago, Ill.		19
Clinton, Iowa		20, 21
Topeka, Kans.		22
Kansas City, Mo.		24

MARTIN C. MITCHELL

Lancaster, Pa.	October	3
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EVERETT MURRAY

St. Louis, Mo.	October	2, 3
Cincinnati, Ohio		31

SPEAKERS' APPOINTMENTS

LEON H. NORBY

Paterson, N. J. October 10
New London, Conn. 17

ADOLPH OBENLAND

Cleveland, Ohio October 10
Greensboro, N. C. 17
Orlando, Fla. 31

HARRY PASSIOS

East Liverpool, Ohio October 10
Monessen, Po. 24

ERNEST K. PENROSE

Buffalo, N. Y. October 2, 3

ROY E. POLAND

Orlando, Fla. October 6
St. Petersburg, Fla. 10, 20
Miami, Fla. 17

LEO B. POST

Gary, Ind. October 17

KENNETH RAWSON

New London, Conn. October 17

RAYMOND RAWSON

Flint, Mich. October 3
London, Ont. Can. 10

NORMAN F. RICE

Whittier, Calif. October 17

W. W. RYBA

Adrian, Mich. October 17

VICTOR E. SAMUELS

Pottstown, Pa. October 17

ALBERT SHEPPELBAUM

La Solle, Ill. October 17

ALFRED L. SMITH

Baltimore, Md. October 24

MICHAEL A. STAMULAS

New London, Conn. October 17
Poterson, N. J. 31

CHESTER A. SUNDBOM

Buffalo, N. Y. October 2, 3

AUGUST SWANSON

Sonto Ana, Calif. October 24

J. I. VAN HORNE

Duquesne, Pa. October 10

FELIX S. WASSMANN

New London, Conn. October 17

CLAUDE R. WEIDA

Easton, Po. October 31

GEORGE M. WILSON

Flatwoods, Po. October 3
Orlando, Fla. 31

W. NORMAN WOODWORTH

Minneapolis, Minn. September 29
Milwaukee, Wis. 30
St. Louis, Mo. October 2, 3
Elizabeth, N. J. October 10, 17, 24
(8:00 p. m., Y. M. C. A., 135 Modison Ave.)
Fort Wayne, Ind.. . . . 15
Grand Rapids, Mich. 16, 17
Allentown, Pa. 24
London, Ont. Can. 31

ERNEST G. WYLAM

Bloomfield, Ind. October 3
(Old Clifty Chapel)

Muncie, Ind. 8
Flint, Mich. 10
Jackson, Mich. 11

CHRISTIAN W. ZAHNOW

Buffalo, N. Y. October 2, 3

For Mutual Fellowship, Edification, and Service

BUFFALO, N. Y., October 2, 3—Convention will be held in the Delta Temple, 692 East Utica Street, and will open at 9:30 a. m. For further information and reservations, write the secretary, Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, New York.

ST. LOUIS, MO., October 2, 3—Northside Y. M. C. A. Building, 3100 North Grand Boulevard. Convention opens 1:30 o'clock on Saturday. Requests for room reservations should be addressed to the secretary, M. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14, Mo.

ALBANY, ORE., October 3—Home gathering to be held at 3596 Bernard Street.

FLATWOODS, PA., October 3—Convention opens 9:30 a. m. in the Curfew Grange, Route 711, between Vanderbilt and Route 51. Friends are requested to bring their lunch. Tea and coffee will be provided. For further information, write the secretary, Mrs. Ray Siesky, RFD 3, Box 105, Connelville, Pa.

COLUMBUS, OHIO, October 10—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., October 10—Convention opens 10:20 a. m., in the Woman's Club, 311 N. Jefferson Street.

GRAND RAPIDS, MICH., October 16, 17—Convention will be held in the Rowe Hotel. Reservations should be addressed to the secretary, Mrs. Edward DeGroot, 741 Sligh Boulevard, N. E., Grand Rapids.

GREENVILLE, IND., October 17—The Salem Indiana Ecclesia will hold a one day convention at the Chastain farm, on State Road Number 150. For further details, write Mr. Dudley Chastain, R. F. D. 2, Campbellsburg, Indiana.

NEW LONDON, CONN., October 17—All day gathering to be held in the Union Hall, on Union Street.

POTTSTOWN, PA., October 17—Convention opens 9:45 o. m. in the Odd Fellows Hall (Basement), 260 King Street.

SALEM, ORE., October 17—Third Sunday in the month gathering. Will open 11:00 a. m., 2339 State Street.

ALLENTOWN, PA., October 24—Odd Fellows Hall, 118 N. 9th Street.

CHICAGO, ILL., October 24—Convention opens 10:00 a. m., in the Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., October 24—Maccabees Building, Woodward Avenue at Putnam.

JACKSON, MICH., October 24—All day gathering to be held in the Y. W. C. A. Building (Gymnasium), 298 West Michigan Avenue.

CINCINNATI, OHIO, October 31—Convention opens 10:00 o'clock in the Finance Building, 616 Walnut Street. Place of the afternoon service to be announced.

LONDON, ONT., CAN., October 31—Convention starts at 10:00 o. m., in the Y. M. C. A. Building, 429 Wellington Street. Further information may be obtained by writing to Mr. Clayton Campbell, 952 Hamilton Road, London.

ORLANDO, FLORIDA, October 31—Conventions opens at 10:00 a. m. and will be held at 1910 Hillcrest.

VANCOUVER, B. C., CAN., October 31—Fifth Sunday gathering to be held at Norwil Hall, 156 East 7th Avenue.

WEATHERFORD, TEX., October 31—Zion Hill Schoolhouse.

COVERT, MICH., November 7.

MILWAUKEE, WIS., November 13 and 14.

NEW HAVEN, CONN., November 21.

CHICAGO, ILL., January 1, 2.

BIBLE PROPHECY GROUP

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—32 pages, 10 cents.
 God and Reason—96 pages, 10 cents.
 "Behold Your King"—144 pages, maroon cloth, 50 cents, twelve for \$5.00.
 Chosen People—64 pages, 10 cents.

DOCTRINAL SUBJECTS

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 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 Tabernacle Shadows, with questions—164 pages, cloth, 50 cents.
 The Everlasting Gospel—64 pages, 15 cents; twenty-five or more, 10 cents each.
 Hope—16 pages, 25 cents a dozen. Price includes envelopes to match.

ON THE CHRISTIAN LIFE

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
 "Songs in the Night"—Daily texts and comments; cloth, 50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages, 50 cents; The Time Is at Hand, 50 cents; Tabernacle Shadows, 50 cents; Daily Heavenly Manna, 50 cents; "Behold Your King," 50 cents; God and Reason, 10 cents; Spiritualism, 10 cents; When a Man Dies, 10 cents; Chosen People, 10 cents; Our Lord's Return, 10 cents; What Can a Man Believe?, 5 cents; Armageddon, 5 cents; Hymns of Dawn, without music, 25 cents.

ITALIAN: The Divine Plan of the Ages, 50 cents; Daily Heavenly Manna, 50 cents; Hymn Book, cloth \$1.00, flexible 50 cents; God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents.

FRENCH: "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God and Reason, 10 cents; God's Plan, 10 cents; God's Remedy, 10 cents; Our Lord's Return, 10 cents; Jesus, the World's Savior, 10 cents; Father, Son, Holy Spirit, 10 cents; When a Man Dies, 10 cents.

LITHUANIAN: "Behold Your King," 25 cents; Spiritualism, 10 cents.

GREEK: "Behold Your King," 25 cents; Hymns of Dawn, without music, 25 cents; God and Reason, 10 cents.

DANISH: God and Reason, 10 cents; Hope booklet, 5 cents.

POLISH: The Divine Plan of the Ages, cloth, \$1.00, paper 50 cents; Daily Heavenly Manna, \$1.00; "Behold Your King," 50 cents; God's Kingdom, 10 cents.

ROUMANIAN: Where Are the Dead?, 10 cents.

HUNGARIAN: What Can a Man Believe?, 5 cts.

HEBREW: God's Plan in Brief, 75 cents.

SLOVAK: God's Kingdom; The Day of Jehovah, 5 cents each.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

DAWN PUBLICATIONS, East Rutherford, N. J. Orders not acknowledged unless requested.

to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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