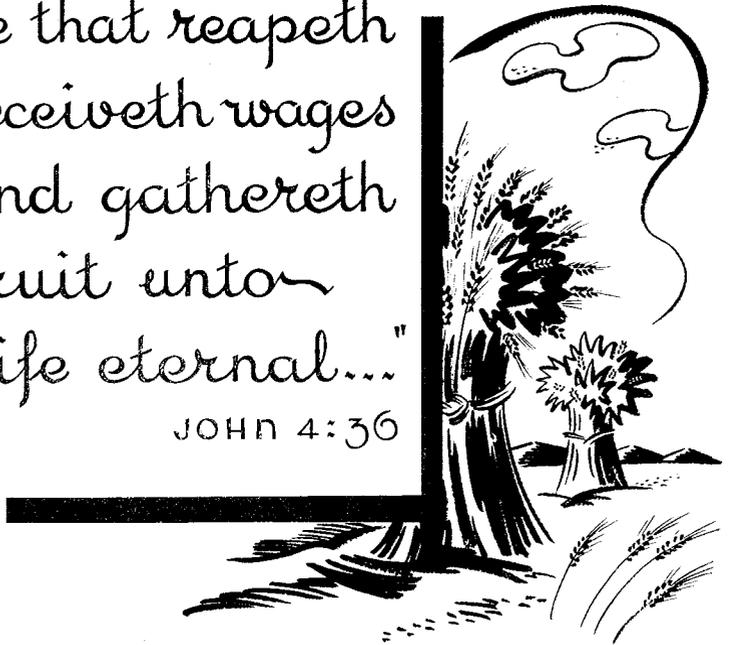


The DAWN

"he that reapeth
receiveth wages
and gathereth
fruit unto
life eternal...."

JOHN 4:36



**A HERALD OF CHRIST'S PRESENCE
OCTOBER 1950**

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East Rutherford

NEW JERSEY



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How Old Is Old Age?

ARTHUR BRISBANE, a noted newspaper columnist of his day, repeated the assertion on several occasions that "what man can imagine he can do." This is not literally true, but the statement comes to mind in connection with a recent well displayed news item reporting the opinion of certain scientists who claim that if a fraction of the money now being spent on atom bombs to destroy life was devoted to research to discover ways of prolonging life, it would be entirely possible that our great grandchildren might well live to be 800 years old, and some of them 2,200 years old. One scientist, Dr. Thomas S. Gardner, of Rutherford, New Jersey, says that "barring accident and atomic war my daughter may well live to be 120."

Such a development, however, would, as viewed by statisticians, present problems of its own. For example, if within a few years the life span of human beings should be increased to 120 years, and nothing interfered with propagation, it would mean that by the year 1990 the population of the United States alone might well be nearly one billion. And unless seven generations crowd into a one-family home, five times the present housing would be needed. Think of the home building program that would mean! Again, unless people were willing to spend an average of fifty-five years on old-age pensions, it would be necessary for our educational system at least to be doubled in order to train "oldsters" for new careers. And many other problems would arise.

When viewed in the light of the Bible, however, these statements of the scientists are not nearly so fantastic as they might seem. When God created our first parents and provided a garden home for them "eastward in Eden" nothing was said to indicate that they would ever die, unless they disobeyed divine law. And despite their subsequent disobedience and banishment from their garden home, Adam lived 930 years. Practically all their progeny up until the time of the Deluge lived to be several hundred years

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old. Methuselah, who died in the year of the flood, reached the ripe old age of 969.

After the Deluge the life span began to shorten, although Noah lived 350 years after the Flood, and died at the age of 950. Abraham lived to be 175. Later, however, the Scriptures speak of the years of man as being three score and ten—or seventy—suggesting the possibility of some attaining a slightly greater age than this. And it is this general standard of old age to which the world has been accustomed for a long time. Almost universally today, those who are past seventy are spoken of as living on “borrowed time.”

While we may not take seriously the scientists' prophecy that our great grandchildren will live to be 800 years old, it is well to remember what has already occurred within the lifetime of our generation. Fifty years ago the average length of life in the so-called civilized world was thirty-three years. Now it is sixty-five. True, this average has been raised to some extent by reducing the mortality rate among the infants and children; but it has also been increased all along the line. Medical science is constantly finding ways to cope more successfully with the various diseases which kill us off, and many of them have been well nigh conquered.

Science has known for a long time that there is no such thing as a “natural lifetime” for human beings. In other words, there is nothing inherent in man which, by nature, demands that he must die at a certain age, or, in fact, that he must die at all. This viewpoint is fully in harmony with facts set forth in the Word of God, which reveals that man, while now a dying creature, was not created for such a destiny. Man now dies because he became a sinner, that is, a transgressor against God's law, the penalty for which is death. The great theme song of the Bible is that God has made provision to set aside the penalty of death which came upon the race because of sin, and to give all mankind an opportunity to live forever.

All who have studied the Bible—even those who have but a nodding acquaintance with it—know that in its pages are contained many promises of eternal life. Few, however, have realized that these promises have any bearing on the prospect of the human life span being increased, or made eternal; but many promises do. Yes, many promises of the Bible assure us that what the scientists are working for today—their hope that the time will come when people will live to be hundreds of years old—will actually come to pass.

In fact, the hopes of the scientists come far short of what the reality will be, for God's plan is that the human race will be restored to perfection and live forever.

That it is the divine purpose to restore the human race to the perfection which was lost because of original sin and the willing and obedient live everlastingly on the earth, is one of the fundamental teachings of the Word of God. However, the vast majority who read the Bible overlook this fact and attempt to spiritualize the many promises of God which give us this assurance. The result of this is that every promise of eternal life which is recorded in the Bible is construed to mean eternal life in heaven as angelic beings. But this is an erroneous application of many of the precious promises of the Word of God.

It is true enough that the Bible does contain promises of everlasting life in heaven, as spiritual beings, but these promises do not apply to the human race in general; for they are made exclusively to the footstep followers of Jesus—promises which assure these that if they remain true to their Lord, proving faithful even unto death, they will not only share everlastingly a heavenly home with him, but will be associate rulers with him during the thousand years of his kingdom reign here on earth. The divine arrangement for this class which is willing to suffer and die for the cause of Christ, is styled a "heavenly calling."—Heb. 3:1

To these Jesus made a wonderful personal promise, saying that when he returned at his second advent he would gather them to himself, that they might be with him—"that where I am, there ye may be also," are his exact words. (John 14:3) These, throughout the age, have not, as many have mistakenly supposed, at death gone immediately to heaven to be with Jesus. The Scriptures explain that this heavenly reward is not extended to faithful Christians until after the Master's second advent, and that then it is necessary that they be raised from the dead. The awakening of these from the sleep of death is described in Revelation 20:4, 6, as the "first resurrection," and we are told that those who are brought forth from death in the first resurrection shall live and reign with Christ a thousand years.

However, the fact that the bringing forth of the church from death is described as the "first" resurrection indicates clearly that there is to be another resurrection, and so the Scriptures clearly teach; and those who are to be raised from the dead in the after

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resurrection are to be given the opportunity of living forever right here on the earth as human beings.

So we see that the Bible also surpasses the dreams of the scientists in that it assures us not only that those living at the time when Christ becomes the recognized King of earth shall live forever if they are obedient to the laws of that kingdom, but also that those who have died throughout the ages of the past are to be awakened from death and likewise given an opportunity to live forever. And shall we doubt the ability of the Creator to fulfil his promises to give everlasting life to those who accept Christ and obey the laws of his kingdom? Surely not, for if human wisdom has reached the point where, as now imagined by the scientists, it seems almost possible to conquer the disease of old age, surely the One who created life, and knows its secret, is abundantly able to accomplish his purpose toward his human creation. One of the precious promises to this effect is John 3:16, which states that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The reason the simplicity and beauty of God's promises of everlasting life on earth have been overlooked by so many is that the superstitions of the Dark Ages have beclouded so much of the truth concerning death and the hope of life after death. According to these traditions of the past, death did not mean death, but rather, conscious punishment in a literal lake of fire and brimstone. Destruction also meant torment, and to perish meant to be consigned to a place of eternal torture. According to these superstitions, everlasting life meant to escape from eternal torture in a fiery hell. Naturally, with these erroneous views in mind, one would not be in a position to understand and appreciate the reality of God's promises to give eternal human life to all of mankind who, during the thousand years of Christ's kingdom, when the truth is revealed to them, accept the provision of God's grace through the blood of Christ and obey its righteous laws.

Today, the human race is faced with a living room problem, which, while not seriously acute for the present generation is certain to become so within the next century or two, and especially if the scientists find a way to lengthen materially the present span of human life. In view of this, one naturally raises the question as to how the living room problem will be solved if human beings are

to live forever, and if all who have died in the past are to be restored to life.

This might seem to present a problem in connection with the fulfilment of God's promises, but not actually so. One reason it does not, is that Christ's kingdom is now so near, and the Scriptures reveal that one of the great changes which will occur during the reign of Christ will be the cessation of human propagation. When God created our first parents he commanded them to multiply and fill the earth. This command was clearly limited to the filling of the earth, and when fulfilled, the powers of procreation by which it was implemented will be withdrawn.

We have a good illustration of the human living room question in the mathematical problem of two germs in a bowl. Supposing that through propagation their number doubled every second, and that at the end of one day the bowl would be completely filled with germs: at what point in the day would the bowl be half full of germs? The correct answer is, that it would be only half full at the beginning of the last second in the final hour of the day. And it is at this point in the span of human existence that the race is now living.

As of now there is plenty of room on the earth both for the living as well as for those who have died; but in an alarmingly short time from now, there would not be room enough even for the living. So God, the great timekeeper of the universe, has planned the near establishment of the kingdom of Christ as the means by which his original purpose in the creation of man will be consummated.

And even now, just as the scientists are visualizing a greatly increased span of life as we near the time when God will give everlasting life, in civilized countries the trend is toward smaller families. Indeed, it is becoming more and more customary for married couples not to have children at all. Thus along this line also, the human race may be getting accustomed to some of the marked changes which will be brought about during the thousand years of Christ's kingdom.

Perhaps today many may doubt the desirability of living too long in view of the stress and strain and worry and suffering involved. But in the kingdom these conditions will also be changed. There will be no more war; economic security will be guaranteed to all; disease and pain will be destroyed, and all tears will be wiped away. Who will not praise the Lord when his wonderful provisions for his human creatures are made manifest!

Prayers for Peace

SHORTLY after the outbreak of the first World War, a day was officially set apart in America when all Christians—Protestant and Catholic—were urged to pray for peace. The war ground on for nearly four painful years after that. Later, when international tension was building up to a breaking point prior to the second World War, numerous appeals were made by Catholics and Protestants alike for the people to pray for peace. But the war started, and throughout the long years of suffering which followed, prayers for peace were constantly being offered. And now again, particularly since the beginning of the Korean war, the people are being urged to pray for peace.

One of the latest of these appeals was made by the Pope who, in an encyclical prompted by the Korean war, has urgently called upon the more than three hundred million Catholics the world over to pray for peace, or, as the Pope put it, "for the dispersal of the dark menacing clouds which now threaten the world with atomic war." In this encyclical, the Pope reminded the world that war brings only ruin, death, and every type of misery, and that new war techniques "not only destroy armies and navies, not only cities, towns and villages, not only the treasures of religious art and culture, but even the innocent children with their mothers, the sick, and the undefended aged. All that of beauty, good, and health, which human genius has produced, all, or almost all, can be destroyed," said the Pope. Continuing, the encyclical reads:

"If therefore war, above all today, presents itself to every honest observer as something terrifying and lethal, it is to be hoped that—through the forces of all and especially of the rulers of the people—the dark and menacing clouds which are now such cause for trepidation, may be driven away and that true peace will finally shine among peoples. However, knowing that everything given, and every perfect gift comes from above, descending from the Father of light, we deem it opportune, venerable brothers, to make new public prayers and supplications to employ concord among peoples."

Probably most Catholics will give heed to this request by the Pope, and will earnestly pray for peace. At the same time there are doubtless millions of Protestants who are more or less regularly

petitioning God to make an end of war and of the fear of war. What hope is there that these petitions will be answered favorably by divine intervention in the affairs of men to establish peace?

The answer to this question is found in the Bible, and certainly it assures us of a time when God will make wars to cease unto the ends of the earth. One of God's promises to this effect is found in the prophecy of the Psalmist. He tells us not only that the Lord will make wars to cease, but that he will also destroy the implements of war. (Psalm 46:9) However, in this same prophecy we are invited to "behold . . . what desolations he [the Lord] hath made in the earth," as though the establishment of peace would not take place until much that is in the world today is made desolate.

One of the Old Testament prophecies pointing forward to the birth of Jesus declares that he would be given the title, "The Prince of Peace." (Isa. 9:6) It was in keeping with this that the angel which announced the birth of Jesus said that as a result of his birth there would be peace on earth. There can be no doubt, then, but that it is God's purpose to establish peace on earth, so the question arises: Why have so many prayers for peace seemingly gone unanswered? And the further question: Will the prayers for peace now being offered by both Catholics and Protestants also go unanswered?

The Scriptures declare of God's people that they "ask, and receive not" because they ask "amiss," that is, they do not ask in harmony with the will of God. (Jas. 4:3) In considering the value and power of prayer, this is a very important point to keep in mind, for it should be obvious that the God of the universe is not depending upon his frail and imperfect creatures here on earth to tell him what to do, or what not to do. Prayer, in other words, was not designed by God as a means of keeping him informed regarding what he ought to do for his human creation. If we get this thought clearly in our minds it will help us to realize that the only blessings we can expect to obtain from God by means of prayer are those which he has designed and promised to give.

To pray effectively, therefore, one needs to know the will of God as it is expressed through his Word. This is true whether we pray for personal blessings, or for blessings upon our families, upon our communities, or upon the nations. If we pray for God to prevent war, or to stop war after it has started, we want to be sure

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that such a procedure on his part is in keeping with his plan. Since God has said so much in his Word about making an end of war, the first conclusion we might come to could very well be that he would certainly answer our prayers for peace since he has promised to establish peace.

However, this does not necessarily follow. It is made plain in the Bible that every promise God has made to establish peace on earth is to be fulfilled through the kingdom of Christ, and not through the kingdoms or governments of this world. Jesus related two parables which very well illustrate this point. One of them was the Parable of the Wineskins, in which he explained the uselessness of putting new wine into old wineskins. The other was the Parable of the Patched Garments, in which he explained the waste of effort involved in sewing new patches onto old garments. (Luke 5:36-38) Both these parables teach us that in the outworking of his plan God does not propose to patch up the institutions of this present evil world and thereby transform, or attempt to transform them into the kingdom of Christ.

Christ's misguided followers back in the Dark Ages tried this by uniting church and state. They designated this unholy union the kingdom of Christ, or Christendom. The evils of that system of government are now a matter of history. Under that arrangement many of the bloodiest wars of the past were fought, when one section of "Christ's kingdom" made war on another. Back in those days, while doubtless many sincere souls prayed earnestly for peace, the most popular prayers were those which asked God to fight on one or the other side of the contending factions of Christendom. And, of course, the Vatican encouraged prayers for the victory of Catholic arms, as in the Wars of the Crusades, and more recently in the subduing of Abyssinia.

Just as there is no evidence that God favorably answered the misguided prayers of his people in the past—prayers which, in effect, asked the Creator to bless the "patches" they were attempting to make stick on the corrupted and sinful "garments," or institutions of this present evil world—so, similarly, we should not expect such prayers to be answered today. As the tides of war ebb and flow, there are times of comparative peace, and periods of bloody wars, and since 1914, world wars, but it is doubtful that the prayers of Christendom have much to do with when the tide ebbs or when it flows, and that is especially so today.

However, there is an effective way to pray for peace! It is the way which Jesus taught his disciples. He told them that they should pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) The true followers of the Master throughout the entire age have been offering this prayer, and they are doing so today. It is a prayer which we can present to God's throne of grace with full assurance that it will receive his attention, and in his due time will be answered. We know that when we offer this prayer to God we are asking in harmony with what he has designed and promised to do.

Yes, throughout both the Old and New Testaments God has continued to emphasize that it is his purpose to set up a world government, a government which will establish righteousness and peace, a government which will satisfy the legitimate desires of all nations. Having made so many promises to this effect, there can be no question about the propriety of praying for such a kingdom. In doing so, we are not formulating God's plans for him, but merely asking for that which he has already planned to do. That is why we know that such prayers will be answered!

But not only has God promised to do certain things for the blessing of his human creatures, he has also outlined in his Word the very way by which he will fulfil them. In connection with his promises to establish the kingdom of Christ in the earth—a righteous government which eventually will rule from sea to sea and from the river unto the ends of the earth—he has foretold that first of all the kingdoms or governments of this world must be destroyed, or set aside. Furthermore, he has revealed that in connection with this setting aside of the kingdoms of this world there was to be a "time of trouble, such as never was since there was a nation." (Dan. 12:1) The Scriptures indicate also that this period of trouble would be characterized by wars, revolutions, and general chaos—or what some have referred to as "international anarchy." Furthermore, it was to be a time when religious authority, as well as civil, would be called in question and flouted by the very people who once venerated and obeyed without question these humanly constituted rulers of this "present evil world." (Gal. 1:4) It was to be a time when the "heavens" [the ruling powers] were to "pass away with a great noise."—II Peter 3:10

In the Book of Revelation we are told of the time when the sovereign ruling power of the earth would be taken over by Christ,

and of that time it is prophesied that the nations would become angry, and that it would be the time of God's wrath upon them. (Rev. 11:15-18) This same thought is graphically set forth in the 2nd Psalm. Here we are told by the Creator, Jehovah, that he has established his Son, Christ Jesus, to be earth's new King, and that this King will dash the nations to pieces like a potter's vessel.

Since these and many other prophecies of the Bible so clearly indicate that just before the full manifestation of the kingdom of Christ in the earth all the present governments of the world would be broken to pieces like a potter's vessel, it would hardly seem in keeping with the divine plan to ask God to call a halt on the very agencies which are bringing about the fulfilment of what he has prophesied. The Scriptures explain that the overthrow of the kingdoms of this world was not to be accomplished by a direct intervention of God and the use of divine power, but rather that the nations would be permitted to destroy one another. This they have been doing, slowly but surely, since the outbreak of the first World War in 1914. There have been intervals of partial peace, but each new spasm of conflict helps to bring about the end of this present evil world.

This does not mean that there is no good in the world, nor that both sides in the world conflict are equally selfish and corrupt. As Christians, we should be thankful for the blessings we are enjoying under the rulership of democracy and should have no sympathy for the intolerance and cruelties of totalitarianism, of whatever nature it might be. But even the best form of government the world has produced comes far short of what the kingdom of Christ will be.

So, let those who have placed their hope in the promises of God continue to pray for the kingdom which he will establish in the hands of Christ. This kingdom will result in all the genuine blessings we now enjoy under democracy, and more. It will give peace and security to the people; and besides, it will give them health and life—yes, everlasting life. Concerning the Ruler in that kingdom, the people will then say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." —Isa. 25:9

"Custom may lead a man into many errors, but it justifies none."

—Selected

WHAT IS CHRISTIAN LIVING?

Lesson for Sunday, October 1

MATTHEW 5:13-16, 20

THE term Christian has come to be used very loosely, and today it is applied quite generally to all who are not Jews or heathen. Among these nominal Christians there are very few who live true Christian lives, so the question, "What is Christian living?" is a very important one to those who desire to be in harmony with the Lord. Jesus himself said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21

The name Christian was first given to the followers of Christ at Antioch. (Acts 11:26) It was used by King Agrippa when he said to Paul, "Almost thou persuadest me to be a Christian," and by the Apostle Peter when he wrote, "If any man suffer as a Christian, let him not be ashamed." (Acts 26:28; I Pet. 4:16) These are the only uses of the word in the Bible.

Today the Christian is not suffering as much as in the past. Throughout what is left of Christendom it is honorable to be known as a Christian, and when we use the name to designate true dis-

ciples of Christ it is necessary to discover from the Word of God what kind of lives such are expected to live, and what is the purpose of their lives. Nominal Christians have no interest in these questions, but those who take seriously their profession of belief in Christ do want to know.

The first part of our lesson is taken from Jesus' Sermon on the Mount, and in it we find two illustrations by which the Master reveals the real purpose of the Christian life—we are to be the "salt of the earth" and the "light of the world." In order for this divine purpose to be carried out in our lives as individuals the "salt" must not lose its "savor" and the "light" must not be put under a "bushel."

The virtue of salt is its power to season and to preserve from decay. Being fallen and imperfect we have no "savor" by nature, being a part of the dying race. But as new creatures in Christ Jesus we have the truth and its Spirit within us, and it is thus that we have "savor." Jesus implies the possibility of losing this savor, and we know how constantly we need to be on guard lest the spirit of the world and of selfishness cause us

BIBLE STUDY

to lose the truth and thus be without its power in our lives.

The number of true Christians in the earth during this age has been very small, and while these have exercised a wholesome influence upon mankind within their limited sphere, and the world has thus been blessed by their presence, the next age will be the time when this statement will have its greatest fulfilment. Then, in association with Christ, the church will preserve and give everlasting life to all who obey the laws of that new kingdom.

Light is of value only when it is permitted to shine, so Jesus admonished us not to keep our light under a bushel, that is, hidden. We are to be the light of the world, Jesus said. Through Jesus and the church the whole world will ultimately be enlightened, for the knowledge of the glory of God will be caused to fill the earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

But even now, the church possesses the only true light there is in the world, and we are to make it shine out as widely and brightly as possible. Not many will be attracted by it. By the vast majority it will not even be recognized as light, because the "god of this world," who is Satan, the devil, has blinded their minds. (II Cor. 4:4) But this does not deter us from laying down our lives proclaiming the message. Indeed, it should spur us on to greater faithfulness as ambassadors of Jesus, the great Light-giver. Bearing witness to the truth is a very important phase of Christian living.

As Christians, our righteousness must exceed that of the scribes and Pharisees. They did their alms to be seen of men. Our sacrifices should be made to please God. They loved only those who loved them; but we are to love all, even our enemies, praying for them and blessing them. Thus will we be like our Heavenly Father, who causes the sun to shine and the rain to fall upon the unjust as well as upon the just.

PHILIPPIANS 1:27-30

CHRISTIAN living means the regulating of one's conduct consistent with the Gospel of Christ. The word "conversation" here used includes conduct, and not merely our words. Our words are, of course, a very true index of our hearts and lives. The Christian who loves to talk about the Gospel of Christ more than any other theme is quite likely to be ordering his whole life in keeping with the Gospel, for out of the abundance of the heart the mouth speaketh.

All Christians who truly appreciate the spirit and power of the true Gospel will want to labor together in its defense and promulgation. To allow petty and personal differences to occupy a position of greater importance in our lives than the Gospel, and because of these differences to hold ourselves aloof from the brethren, would be contrary to the true spirit of Christianity. The Gospel of Christ, the truth, is very important, and those who love it will stand together in its defense, and will permit its influence to weld

them together into a blessed unity in Christ.

Those who are set for the defense of the Gospel are sure to be opposed by the world. Jesus said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Being forewarned of the result of letting our light shine, we will not be terrified when the opposition strikes, but will remember—and in remembering, rejoice—that we have the privilege of suffering with Christ—that this privilege has been given to us that we may share in the "better sacrifices" of the present age and prove our worthiness to live and reign with Christ.

I THESSALONIANS 5:15-23

IN THIS passage the Apostle Paul gets right at the foundation of true Christian living when he writes, "See that none render evil for evil; . . . but ever follow that which is good, both among yourselves, and to all men." This is but another way of explaining the manner in which the divine principle of love should manifest itself in our lives. We are to follow that which is "good," and Jesus said, "there is none good but one, that is, God." (Matt. 19:17; Mark 10:18; Luke 18:19) In other words, our Heavenly Father is the true standard of goodness, and we should endeavor to be like him.

Christian living means happy living. We are to "rejoice evermore." True, there are many trials in the "narrow way," but the joys of serving the Lord far outweigh these, and the "joy of the

Lord" gives us strength to continue walking in the footsteps of the Master.

Christian living also includes prayer—"pray without ceasing," wrote Paul, and then adds, "In everything give thanks." (I Thess. 5:17, 18) Taking the two thoughts together it would seem that to pray without ceasing means that everything we do should be made a matter of prayer, giving thanks for every experience, whether bitter or sweet, and seeking divine guidance and strength in all the vicissitudes of life.

The Holy Spirit should fill every Christian's life. By it, we are begotten to newness of life and anointed to preach the glad tidings. Through the Word of truth, it witnesses with our spirits that we are the children of God. (Rom. 8:16) By the Holy Spirit, we are baptized into the body of Christ, and by the authority of the Spirit, we are "sealed unto the day of deliverance." (Rom. 6:3; Gal. 3:27; Eph. 1:13; 4:30) Let us, then, not "quench" the Spirit by resisting its influence or allowing the spirit of the world or the spirit of self to dictate our course in life.

Christian living does not mean that we should have an "open mind" for the various human philosophies which are continually being suggested to us. We are to "prove all things" by the infallible Word of God. And having found that the Gospel of Christ, which is the power of God unto salvation, satisfies our longings, we are to hold fast to it. Having satisfied ourselves that we have received the truth, it is not necessary to

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examine every idea that comes along. Having received the truth, let us also be anxious and glad to confess it before the brethren, and proclaim it as a witness to the world.

A better translation of verse 22 states that we should "abstain from every form of evil" rather than from every "appearance" of evil. Many things "appear" evil to those who are opposed to the truth and to Christian living. To those who sit in darkness, the dissemination of the truth appears evil; but we know, of course, that it is not. To abstain from what our enemies construe to be evil could well neutralize the power for good of the Christian life. We are, however, to abstain from that which actually is evil. And, where no principle is at stake, there are times when it is wise to refrain from that which others may think is wrong, although not actually so. A case in point was Paul's determination not to eat meat offered to idols when by so doing some might have been stumbled.

No life is truly a Christian life unless it has been sanctified by God, through the truth. It was for this great objective of Christian living that Jesus prayed when he said to his Father, "Sanctify them through thy truth: thy Word is truth." (John 17:17) This work of sanctification, or setting apart to do the will of God, is the work of a lifetime. At consecration, we dedicate ourselves to God and to the doing of his will, but it requires a lifetime to make good what we agreed to do, and then it is possible only by the grace of God.

Paul's prayer that their "spirit and soul and body" be preserved blameless unto the coming [Greek, presence] of the Lord, is to be understood as applying to the church as a body or group. While some may argue erroneously that the spirits and souls of individuals do not die, none wants to claim that his body is preserved. But the church, as a "body," has been preserved throughout the age—preserved even during the darkest period of the Dark Ages, and is still alive today, when the second presence of Christ has become a reality.

JAMES 1:22, 26, 27

IN THESE texts from the Epistle of James, we have what appears to be a summary of what it means to be a Christian. First, he emphasizes that it is more than merely being a hearer of the Word, regardless of how much pleasure we receive from hearing it. We hear for the purpose of learning and doing. If we are not doers of the Word, we are deceiving ourselves, James writes.

One of the important injunctions of the "Word" is that we should not speak evil of others. If we fail to bridle our tongues our claims of living a Christian life are vain. To speak evil of others is to do them an injustice. Even if they have rendered evil to us, we are not to retaliate. Thus the matter of bridling the tongue comes right back to the principle of divine love and the manner in which it is controlling our lives.

And then we are to "visit the fatherless and the widows." We

cannot, of course, visit all the fatherless and the widows in the world. It would seem that these terms are used to suggest the thought of assisting those who are in need of the help we can give. The principle involved is that of being mindful of others, that the Christian religion is not manifested by a self-centered attitude, but causes us to reach out to help others, particularly along spiritual lines.

Jesus said to his disciples, "I have called you out of the world," so we are to keep separate from its self-seeking and pleasure-loving influence. While we are in the world and are to let our light shine for the blessing of others, we are not to be a part of the world. We are to keep ourselves "unspotted from the world."

QUESTIONS:

In what sense are Christians the "salt of the earth," and what is the "savor" of a Christian life?

When will the whole world be enlightened by Jesus and the church?

What is a Christian's "conversation"?

What is one of the sure results of "laboring together in the Gospel"?

What is meant by rendering "good" instead of evil?

Is unhappiness a token of true Christianity?

How are we to pray without ceasing?

What does Paul mean by quenching the Spirit?

Are Christians to have an "open mind"?

Can a Christian abstain from every "appearance" of evil?

How is the "body and soul and spirit" of the church preserved?

What does it mean to be doers of the Word; to visit the fatherless and the widows, and to keep ourselves unspotted from the world?

PERSONAL COMMITMENT TO JESUS CHRIST

Lesson for Sunday, October 8

MATTHEW 16:24, 25

THE true Christian life is one that is wholly devoted to doing God's will as it is revealed through Christ and the holy prophets and apostles, the various expressions of the divine will recorded by the prophets and apostles being amplifications of what the Master himself taught and what he exemplified by his life. A true disciple of Christ is a member of his body, which means that Christ is his Head, and the will of God is ex-

pressed through the Head, for the Head of Christ is God.—I Cor. 11:3

One who wishes to be a disciple of Jesus must "deny" himself and "take up his cross" and "follow" him. Each of these expressions denotes a great deal more than the significance usually attached to them. Self-denial, for example, is generally thought of as merely the giving up of some little thing for a period of time, such perhaps as candy. But this is not what the Master meant. What he spoke of was the denial of self.

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Perhaps a good illustration of this is Peter's denial of the Lord at the time of his arrest. Peter refused to admit that he even knew Jesus. So the denial of self means that we turn our backs upon self, denying the flesh the right of expressing itself with respect to our course in life. When we accept Christ's headship, he becomes the controller of our lives, and we become "new creatures" in him. (II Cor. 5:16, 17) Henceforth we know no man after the flesh, not even ourselves, for self, with all its interests, is denied.

We also take up our cross and follow Christ. Paul says we are "crucified" with him. (Rom. 6:6) This language simply denotes that having denied self, we follow Jesus into death; that we suffer and die with him, inspired with the hope of living and reigning with him. Cross-bearing involves a great deal more than bearing patiently with some unpleasant circumstance of life. It means to die with Jesus.

As Jesus further explains, to take up our cross and follow him means the losing of our life; but having entered upon the "narrow way" of sacrifice and covenanted to die with him, faithfulness unto death is the only means of saving our lives in the resurrection, the only way to obtain that "great salvation" which began to be spoken by our Lord and was confirmed unto us by those who heard him.—Matt. 7:14; Psa. 50:5; Heb. 2:3

MARK 1:16-20

CHRISTIANS are not invited to be crucified with Christ merely in order that they might suffer.

They are called, rather, to be associated with Christ in the out-working of the divine plan, and their faithful performance of duty leads to suffering. The work of this age is that of calling from the world, through the proclamation of the Gospel, a people for Christ's name—the church, the "little flock" to whom it is the Father's good pleasure to give the kingdom. (Luke 12:32) Each one, as called, becomes a co-worker in calling others, so Jesus said to his disciples, "I will make you to become fishers of men." This is our work, and in this work we lay down our lives, suffering and dying with Jesus.

PHILIPPIANS 1:19-26

THE essence of this passage is stated in verse 21—"For me to live is Christ, and to die gain." Paul gloried in the privilege of living for Christ, although he knew that it would mean continued suffering, persecution, and weariness. This, he realized, was all involved in his commitment to Christ, his being crucified with Christ. To fall asleep in Christ, on the other hand, would be gain, because it would mean that having proved his faithfulness, his suffering was over, and that a crown of righteousness awaited him and would be given to him in "that day," and not to him only, but to all who loved his appearing.—II Tim. 4:8

For Paul there were advantages both in living and dying, and he was unable to decide which would be best, although he strongly expected that he would be permitted to live for a while and continue to

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serve. However, there was something else which he would very much prefer, a third thing which was much more desirable than either living for Christ during this time when it entailed suffering, or falling asleep in death to await the "first resurrection" at the end of the age. This third thing was, as the King James Version puts it, "to depart, and to be with Christ." This, the apostle declares, would be "far better." But Paul knew that this "far better" consideration was not possible, so he was left with a choice between the other two, and of these two he had no preference.

According to Prof. Wilson, the word translated "depart" in this text can be better translated "return," or "returning." Thus Paul was actually speaking, not of his

own departure, but of the returning of Christ when all of his true followers will be with him. But this, too, was out of the question at that time. So, whether we use the word "depart" or the improved translation "returning," it does not change the fact that Paul was referring to that which was impossible at the time, hence the text cannot be used to prove that Paul expected to go to heaven the moment he died.

QUESTIONS:

Explain what Jesus meant by self-denial.

What does it mean to take up our cross and follow Jesus?

How does a Christian save his life by losing it?

What is the Christian's vocation?

Explain what Paul meant by saying that he desired "to depart, and to be with Christ."

USING THE BIBLE

Lesson for Sunday, October 15

PSALM 19:7-11

ONE of the essentials of the Christian life is to make proper use of the Bible, for it was provided by the Lord to guide and strengthen us in the doing of his will. Its "exceeding great and precious promises" are the inspiration of our hope of glory, and its outline of the divine plan of salvation reveals God's loving purpose to bless all the families of the earth. (II Pet. 1:4) The poet has

well said that the Bible is a "boon most sacred from the Lord," and although it has already revealed much of the divine plan, it is a "mine" of truth which is deeper than the human intellect can ever go; and as throughout the years we continue to search new and rich gems of truth are continually found.

In verse 7 of our lesson the marginal translation informs us that the "doctrine of the Lord is perfect, restoring the soul." Doc-

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trine simply means teaching, and it is through the Bible that we are taught the will of God. One illustration of our relationship to the Lord is that of pupils who are being taught by him—taught to do his will and to put it into practice in our daily lives. As pupils, we are also being trained for a great future work—the work of reigning with Christ and of being co-judges with him during the thousand years of his mediatorial kingdom.

The Psalmist declares that the teaching of the Lord restores our souls—literally, our lives. The first application of this is with respect to our passing from death unto life, which has been made possible through the blood of the atonement. The teachings of the Bible reveal the wonderful provision of life through Christ and how we can benefit from it.

“Being justified by faith, we have peace with God through our Lord Jesus Christ,” the apostle writes. (Rom. 5:1) The Bible tells us that “faith, if it hath not works, is dead.” (James 2:17) Therefore, in order to be reconciled to God and to have peace with him through Christ, it is essential that our faith be demonstrated by a wholehearted consecration to do God’s will. It is when we thus present ourselves to the Lord, fully surrendering our wills to him, that the merit of the blood is made available and we have “justification of life.” (Rom. 5:18) Thus by obeying the teachings of the Word, our lives are restored—we are brought out from under condemnation in Adam, and into life in Christ.

There is another sense also in which the teachings of the Bible restore our souls, our lives. Due to human imperfections and the difficulties of the way in which we walk—the “narrow way”—there are times when we may become discouraged, temporarily “weary in well-doing.” (Gal. 6:9) Paul also speaks of this as being “wearied and faint in our minds.” (Heb. 12:3) It is in such times that the precious teachings of the Word of God can “restore” our courage and give us grace to continue on. But this also is dependent upon our earnest study and application of the Lord’s teachings, by faith making them our own, believing that the Lord will fulfil all his good promises.

“The statutes of the Lord are right, rejoicing the heart,” the Psalmist continues. These are the great principles of his law by which we are governed. They are “right,” our lesson declares, and it is because we recognize this that we rejoice in them. If we considered them burdensome and unjust, we would be vexed by them and would render obedience only by constraint. If, then, we rejoice in the “statutes” of the Lord, it is an evidence that we have made progress in the way of truth and righteousness.

David explains that the commandment of the Lord is “pure” and that it enlightens the eye. The quality of purity is that of being unmixed, or unadulterated. God’s commandments are wholly righteous, and if we are undivided in our devotion to them, they will indeed be an enlightening power in

our lives. Jesus said that if our eye be single, our whole body shall be full of light. (Matt. 6:22) Singleness of purpose in doing God's will is one of the essentials of remaining in the path of the just which "is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18

The "fear" of the Lord mentioned in verse 9 has more the thought of reverence than of actual fear or dread. A proper reverence of the Lord is the "beginning of wisdom," and such a reverence is pure, or "clean," a reverence that is sincere and wholehearted—not inspired by selfish motives. Too often the tendency is to think of the Lord only from the standpoint of what he can do for us, but this is not "clean" reverence. We should, indeed, appreciate God's goodness to us, but we should adore and reverence him because of his majestic glory alone, regardless of what it may mean to us as individuals.

The judgments of the Lord are "truth," the marginal translation states; that is, they are in harmony with the truth of the divine plan, therefore are both just and loving. It was a great truth that was declared to our first parents when they were told that disobedience to divine law would result in their death, for the wages of sin is death. (Rom. 6:23) When they disobeyed, God's judgment came upon them in keeping with this truth. God's judgments have always been in keeping with his truth, and will continue to be so until his plan of redemption and

salvation has been fully consummated.

If we truly appreciate all the teachings, or doctrines, of the Word, and respond in the spirit of full devotion to their outline of the divine will, they will indeed be considered by us as more valuable than gold, and sweeter than honey. There is nothing of sufficient value to which we can properly compare the doctrines of the divine plan. By them we are "warned," the Psalmist declares, and "in keeping of them there is great reward."

ACTS 8:26-35

THE story of Philip and the Ethiopian is always filled with interest to Bible students. In today's lesson it serves as a connecting link between the Old and New Testaments. The Ethiopian was reading from the prophecy of Isaiah when Philip joined him in his chariot. When asked by the evangelist if he understood what he read he responded, "How can I, except some man should guide me?" This has been true in the experience of all the true followers of the Master.

The prophets of the Old Testament wrote as they were moved by the Holy Spirit and did not understand the full truth of what they recorded. (I Pet. 1:10; II Pet. 1:21) Jesus and the apostles, inspired by the Holy Spirit, brought to light the hope of life and immortality contained in the written Word, the "Book." (II Tim. 1:10) But even beyond this, God's arrangements have been for his people to help one another in the understanding of the Bible. For this purpose he

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gave some to be "pastors," some to be "teachers," and some to be "evangelists."—Eph. 4:11-13

None of us is able to interpret the Scriptures entirely without the aid of others. Some mistakenly say that they do not want a man's ideas, forgetting that when they place their own interpretation on the Word of God, it is merely the best conclusion their own human minds are able to reach. True, we do not want a human being, even in the Vatican, arbitrarily to dictate what is truth and what is error, and brand as heretics to be eternally tortured those who do not agree. But we are to manifest humility by endeavoring to learn from others, especially from those whom the Lord has manifestly used to serve his people with "meat in due season."

The Lord used a "man"—Ananias—to instruct the great Apostle Paul. The Lord also gave Paul special revelations of truth. This was because he was one of the inspired Twelve. But the apostles were the last ones whom the Lord has specially inspired in this manner. All of his teachers since the apostles died have been merely teachers and pastors who have served as helpers in understanding the inspired Scriptures. And in this connection, how wonderfully

he used "that servant" in this end of the age in helping his people to gain a knowledge of present truth!

In the ministry of Philip to the Ethiopian, we are given an example which we all might follow. He explained the Scriptures to his pupil in such a manner as quickly to bring him to the point of consecration, and when asked by the Ethiopian if he could be baptized right away, Philip readily agreed. This is one of the proper uses to make of our knowledge of the truth. When we explain it to others, it should not be merely to inform them of the divine plan, but also that by its influence they might be turned to the Lord and their desire to serve him quickened into full consecration to do his will.

QUESTIONS:

What is the purpose of the Bible, and can we hope ever to understand all that it contains?

How do the doctrines of the Bible restore our souls?

What are the "statutes" of the Lord, and how do they rejoice our hearts?

How does the commandment of the Lord enlighten the eye?

What is the "fear" of the Lord, and in what sense is it "clean"?

How can it be said that the judgments of the Lord are "truth"?

Was the inability of the Ethiopian to understand the Bible without a teacher limited to him, or is this true of all who seek to know the Lord?

What good example did Philip give us in his ministry to the Ethiopian?



"It is easier to find a score of men wise enough to apprehend the truth, than one intrepid enough to stand up for it in the face of opposition."
—Selected

GROWING THROUGH PRAYER

Lesson for Sunday, October 22

MATTHEW 6:9-13

COMMUNION with God through prayer is one of the primary essentials of Christian growth. "Pray without ceasing," wrote the apostle. (I Thess. 5:17) This does not imply the necessity of being continually on our knees in prayer. The thought is, rather, of not ceasing the habit of prayer, but continuing to make it a regular part of our lives. This we will want to do if we appreciate as we should the precious relationship we bear toward our Heavenly Father as his children, for we will delight to enter into his presence with praise and thanksgiving, there to obtain mercy and find grace to help in every time of need.

The Scriptures do not indicate that we should employ any set formula of prayer in the sense of always using the same words. However, Jesus did leave with his church an outline of prayer; a model, so to speak, containing the essential elements of prayer, which should guide us in our petitions at the throne of heavenly grace. It is very brief, but when studied is found to be very comprehensive in its implications of what is proper to take to the Lord in prayer.

We are to address our God as "Father." This automatically keeps us reminded that we are his children, hence objects of his special care and protection. In the usual family relationship there is great

familiarity, but this should not be so when we enter into the presence of our Heavenly Father. This is indicated in the words of adoration, "Hallowed be thy name." We are to hold our God in sacred esteem at all times, and especially so when we approach his presence in prayer.

On another occasion Jesus instructed his disciples that their petitions to God should be presented in his name. If we properly honor our Heavenly Father, if we truly hallow his name in our hearts, we will be guided by these instructions of his Son, realizing that because of our imperfections we have no right to enter into his presence except through the Advocate who has been so lovingly provided for us.

"Thy kingdom come. Thy will be done in earth, as it is in heaven." It is doubtless by special design that Jesus taught us that our first consideration in prayer was not to be particularly our own blessing, but especially that of others—the whole world indeed, for when we pray for God's kingdom to come we are seeking divine blessings for all people. How appropriate that we should pray for that which our Heavenly Father has purposed to do and has made so prominent a part of his plan!

God's plan to establish a kingdom for the blessing of mankind reflects his love for humanity, even as did the giving of his Son

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to be the Redeemer of the world. God wants us to be like him, to be enthusiastic for the things which he purposes to do, to be filled with his spirit of love for one another and for all mankind. If we attain this goal of godlikeness our prayers will reflect our interest in the things which are so close to his heart.

"Give us this day our daily bread." Here we have a simple expression of our needs—needs which our Heavenly Father has promised to supply. We should not be concerned as to whether the reference is to material bread or spiritual food, for the Lord has promised to supply both according to our needs, and in keeping with the terms of our covenant to lay down our lives in his service.

And how essential it is that our prayers include requests for forgiveness—"Forgive us our debts, as we forgive our debtors"; or as stated in verses 14 and 15, "Forgive us our trespasses as we forgive those who trespass against us. God has made the necessary provision through Christ to forgive us. He is ready, willing, and anxious to forgive us, but he wants us to seek his forgiveness in prayer. And he wants us to be so in harmony with his spirit of mercy that we will be glad to forgive those who trespass against us. In this, as well as in our petition for the coming of his kingdom, we have indication that prayer, in order to be acceptable to God, must reflect a heart harmony with God and a genuine desire to be like him.

"Lead us not into temptation." This does not imply that God has

any intention of leading us into temptation any more than does our prayer, "Thy kingdom come," suggest that he will abandon his purpose to establish his kingdom if we neglect to pray for it. Prayer is the claiming of God's promises, and no prayer will be honored by God unless it is for that which he has purposed to do. He has promised his kingdom, so we pray for it. He has promised our daily bread, so we pray for our daily bread. He has promised to forgive us, so we ask his forgiveness. He has also given us assurance through his Word that he will not lead us into temptation—"God tempteth no man," writes James—so we claim this assurance, and confidently expect him also to deliver us from evil.—James 1:13

The latter part of verse 13—"Thine is the kingdom and the power and the glory"—is spurious, having been supplied without inspirational authority. It may have been added to substantiate the erroneous claim that God's kingdom was reigning through the church-state governments of Europe.

LUKE 11:9-13

"ASK, and it shall be given you," Jesus said to his disciples, "seek, and ye shall find; knock, and it shall be opened unto you." This should not be construed to mean that we can ask for anything which our human fancy may suggest and it will be given to us by the Lord. In this particular passage Jesus qualifies his promise by indicating that what he has reference to is our asking for the Holy Spirit. God has promised to fill us with his

Spirit, hence in asking for this blessing we are but claiming his promise; and in doing so we can be confident that our prayer will be answered.

Asking for the Holy Spirit means the seeking of all the blessings which the indwelling Spirit of God brings to his people. It means divine guidance in the narrow way of sacrifice; it means comfort and encouragement in our trials, and it means assurance and joy as we run for the prize of the high calling of God in Christ Jesus. All these blessings the Heavenly Father is more willing to give than is an earthly parent to give good gifts to his children.

On another occasion Jesus assured us that if we abide in him and his Word abides in us, we can ask "what ye will" and we will receive it. (John 15:7) If we are abiding in Christ—as members of his body—and his Word, his teachings, are abiding in us in the sense that we are being guided by them, then the only things we will wish to ask for will be those spiritual blessings which have been so lovingly promised to all who thus accept Jesus as their Head. Thus again we see that prayer is simply the claiming of God's promises—asking for the blessings he has provided for us and which he wishes us to have.

PHILIPPIANS 1:3-11

THANKSGIVING should always occupy an important place in our prayers. In this passage, Paul tells of his thanksgiving to God for the blessings which had come to him through fellowship with the brethren

at Philippi. "I thank my God upon every remembrance of you," he writes. How sweet those memories must have been! He says that they went back to the "first day" of his acquaintance with them. That "first day" was indeed a memorable one. It was the first contact Paul had made when he responded to the call, "Come over to Macedonia and help us." As a result of this contact, at a place just outside of the city where "prayer was wont to be made," Lydia, the seller of purple, embraced the truth, and soon an ecclesia—the church at Philippi—was established in her home.

There it was that God, through Paul, began a "good work" in the hearts and lives of the Philippian brethren—a spiritual work, building them up as new creatures in Christ Jesus. Paul knew that this was the plan of God for all the called ones, therefore he was confident that God would complete this good work; and being confident, he prayed to this end in full assurance of faith that his prayers on their behalf would be answered.

"And this I pray," he continued, "that your love may abound yet more and more in knowledge and in all judgment," or discernment. God had predestinated that all who were called according to his purpose must be conformed to the image of his Son. (Rom. 8:29) This meant that they were to be perfected in love, that the love of God and the love of Christ was to abound in them "yet more and more." Paul knew that this was God's will for them, as it is for every follower of the Master, so he

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could indeed make his request to this end "with joy."—Verse 4

Paul's epistle to the Philippian brethren was partly in acknowledgement of a gift they had sent to him in prison at Rome. Epaphroditus had taken it to him at the risk of his life. (Phil. 4:18) It was a wonderful evidence of their love for the apostle, which he recognized and appreciated.

Paul prayed that the love of the Philippian brethren might abound in keeping with knowledge, and that they might have discernment to approve the things which were excellent. We should endeavor to exercise discernment in connection with all things which pertain to our walk in the narrow way, and in doing this be sincere—not biased or prejudiced by our fears, preferences, earthly loves, or friendships.

It is for such spiritual guidance and blessing that the Lord is

pleased to have us pray. If the burden of our petitions to the Lord is that we might be emptied of self and filled with his Spirit, we are certain to grow strong in the Lord, and ultimately to become mature as new creatures in Christ Jesus and thus be "meet to be partakers of the inheritance of the saints in light."—Col. 1:12

QUESTIONS:

Is prayer optional in the Christian life, or is it a necessity?

What should be our first consideration when we go to God in prayer?

Should we ask God for material as well as spiritual blessings?

What is the condition upon which we may ask God to forgive our sins?

Why is it proper to pray, "Lead us not into temptation"?

What is it that we are sure to find if we seek for it through prayer?

What other purpose is there in prayer besides asking God for blessings?

Why is it proper to pray that we abound in love?

GROWING THROUGH READING AND MEDITATION

Lesson for Sunday, October 29

ACTS 17:10-12

OUR habits of thought set the pattern of our lives, and what we habitually think about is governed to a great extent by what we read. True, in this modern world of the radio, words enter our minds almost as readily by the sense of

hearing as they do through the eye by reading. It is words which influence our habits of thought, rather than the means by which they are conveyed to us. Words which we hear, however, are usually not so effectively impressed upon our minds as those we read, and perhaps reread and study.

The brethren at Berea were "more noble" than those of Thessalonica, the record states, in that they searched the Scriptures daily in order to make sure that what the apostles told them was indeed the truth. They heard the words of truth, but their real growth in Christian knowledge was due to their diligence in the study of the Word.

It was not an easy matter to study the Bible in those early days of Christianity. They did not have the Word in convenient printed form as we do, but merely in parchment manuscripts, and these were very cumbersome and very scarce. It is doubtful if they had more than one copy in the church at Berea, and it was necessary for the brethren to take turns using it. But despite these difficulties, they searched the Scriptures daily, and due to this they are cited as being noble—more noble than those of Thessalonica.

PHILIPPIANS 4:8, 9

PAUL'S list of holy things which should occupy our minds is very comprehensive, and to the extent that we are able habitually to meditate along these lines we are certain to make good spiritual progress. First he stresses the importance of those things which are "true." That which is not true should be barred from our minds regardless of how appealing it might otherwise be.

In addition to being "true," the thoughts which we entertain in the sense of meditating upon them must also be "honest," "just," "pure," "lovely," "of good re-

port," "virtuous," and "praiseworthy." When we subject our thoughts to this test, we will find that our meditations will principally be on the Lord, his plans and purposes, and the things which pertain to his kingdom.

Thought leads to action, and Paul follows up his exhortation to holy meditation by telling us what we should do. The apostle himself kept his thoughts trained upon God and the things of God, and his life of faithful service was consistent therewith, so he wrote, "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you."

The Philippian brethren had learned the truth from Paul and had received it gladly. In the apostle they witnessed an example of how one devoted to the Lord should respond to the truth, what changes it should make in his life. Now he admonished them to follow this example.

Shall we not ourselves give heed to this exhortation? If there is ever a doubt in our minds as to what the Lord would have us do, whether or not he wants us to hold forth the Word of life, to preach the Gospel, to let our light shine, to suffer for righteousness' sake, to lay down our lives for the brethren, to contend earnestly for the faith, we need only to think of Paul's faithfulness along these lines and remember his admonition to "do" what he did.

I TIMOTHY 4:12-16

PAUL'S exhortation to Timothy also included the importance of

BIBLE STUDY

reading and meditation. "Till I come," he wrote, "give attendance to reading, to exhortation, to doctrine." Some get the erroneous idea that holy meditation excludes interest in the doctrines of the divine plan, and that merely to think about the Lord is so important that activity in his service is very incidental and to some extent detracts from the blessings received from holy thinking. However, this is one of Satan's delusions, calculated to keep the Lord's people from proclaiming the truth of the divine plan.

It is necessary to read and study the truth, for it is only through the doctrines of the divine plan that we become acquainted with God and learn to understand something of his glorious character of wisdom, justice, love, and power. But this knowledge is to be put to use. Timothy was told to "exhort," that is, he was to use the knowledge attained by reading in an effort to help others. Knowledge thus used becomes the more deeply impressed upon our own minds and hearts.

"Meditate upon these things," Paul continues, "give thyself wholly to them; that thy profiting may appear to all." The meaning here seems clear. If Timothy studied and meditated upon the truth, the spiritual profit received would become apparent to all as he ministered to them, for his ministry would be more effective. It is even so today. Brethren are quick to discern when their teachers have neglected to spend time in studying the truth. An

elder who does not properly prepare his lessons is living beneath his privileges, and those to whom he ministers are not receiving the blessings which otherwise would be theirs.

Paul admonished Timothy to take heed unto himself and also to the doctrines, explaining that by following such a course of faithfulness he would save himself and also those to whom he ministered. The doctrines of the truth are absolute essentials in Christian living. But merely to understand them is not enough. Our lives must be brought into conformity with them. We must take heed to ourselves, our manner of living, as well as make sure that we are holding to the truth in its purity.

The doctrines of the truth alone will not save us, nor will merely holy living. Both are essential to a victorious Christian life. If we take heed to both, we will save ourselves; and, as Paul explained to Timothy, we will also save those who accept and profit by our ministry. This reveals the great importance of a pure ministry of the truth! Those who teach error are leading their hearers away from God rather than to him. Conversely, if we teach the pure truth of the divine plan, and exhort those who hear to put the doctrines into practice in their lives, the influence of our ministry will be toward the salvation of those whom we teach.

II TIMOTHY 2:15

IN THIS passage Paul explains the proper method of studying the Bible; that is, to rightly divide

the Word of truth. Only by doing this can we show ourselves approved unto God. One proper division of the Word of truth is that which pertains to time. There are various ages and dispensations in the plan of God, which if not noted, and the various Scripture texts properly applied in connection with them, will hinder us from understanding the great plan of God for human salvation.

Some texts of the Bible apply to the world before the Deluge; some apply to the present evil world; and some apply to the world to come. Then there is the patriarchal age, the Jewish age, the Gospel age, and the millennial age. The Bible speaks much about each of these ages, and it is essential to recognize which one is referred to by a text in order to appreciate the wonderful harmony of the Bible.

Although not many realize it, there are two salvations clearly taught in the Bible. There is the "great salvation" of the church to glory, honor, and immortality; and there is the salvation of the world to human life on the earth which is to be accomplished during the "times of restitution of all things."

Another important consideration in our study of the Bible is to realize that some of its passages present truth in symbolic language, while others do not. If we fail to rightly divide the Word of truth by not noting which parts are symbolic and which are literal we will not come to a clear understanding of the truth.

II TIMOTHY 4:13

NO MATTER how long one may be in the Christian way, he still needs to study the Word of truth, and to continue his meditations thereon. This was true even of the great Apostle Paul. His second letter to Timothy was written from prison in Rome, where he expected to be executed. The apostle had just about reached the end of the way, yet he asked Timothy to send him his "books"—probably manuscripts of the Old Testament. These were then called "books."

The Bible is a book which can be studied for a lifetime, and still it continues to yield rich gems of truth which had previously not been seen, or at least not fully appreciated. Paul was blessed with a deep insight into the Word of truth. He had been given special revelations, yet when he was "ready to be offered" and when the time of his departure was at hand, he sensed his need for further study, so he wrote, "When thou comest, bring with thee . . . the books, and especially the parchments."

QUESTIONS:

Should we accept that which is presented to us as truth without comparing it with the Word of God?

Name the characteristics of the thoughts which are spiritually profitable for us to entertain.

What sort of life will we live if we follow the example of the Apostle Paul?

Is meditation on the Lord and on his Word all that is essential in true Christian living?

Why is it especially necessary for teachers in the church to be earnest students of the Word?

What are three of the principal ways in which we should rightly divide the Word of truth?

The Harvest and the Reapers

"He that reapeth receiveth wages, and gathereth fruit unto life eternal."—JOHN 4:36

FULL consecration to the Lord and to the doing of his will implies an appreciation of the privilege of laying down one's life in his service quite apart from the consideration of reward. On the other hand, the Scriptures make it abundantly clear that every servant of the Lord is richly rewarded for all he does, and the "wages" are always far and beyond anything which he could ask or think. Jesus, the greatest of all servants of God, indicated that he did not seek a reward, for he asked to be glorified with the glory he had with the Father before the world was; yet it was the joy which was set before him by God's promises that enabled him to endure the cross and despise the shame. By enduring faithfully, he was rewarded with exaltation to the right hand of the throne of God. Surely it is true that he who reapeth receiveth wages!

The great salvation which began to be spoken by our Lord is not something that can be earned. It can be ours only because provision was made for it through the blood of Christ, and we are to rest in his finished work for us. Nevertheless, Jesus and the apostles made it very clear that there was much work for the church to do, that beginning with Pentecost the disciples were to embark on a world-wide mission. They were to be sowers of seed; they were to be reapers of wheat; they were to be fishers of men; they were to be the light of the world. These various expressions—and there are others—all indicate that the church was to be a militant and aggressive body of people in carrying out the divine plan for the Gospel age, and by so doing to be prepared for, and worthy to engage in, the great work of God in the age to come.

One of the illustrations of the church's work throughout the Gospel age is that of "sowing"—that is, sowing seeds of truth, the glorious Gospel of Christ which is "the power of God unto salva-

tion.” (Rom. 1:16) The faithful disciples of Christ in every part of the age have been “sowers.” “In the morning sow thy seed, and in the evening withhold not thine hand,” wrote the prophet, “for thou knowest not which shall prosper, either this or that.” (Eccles. 11:6) This indicates that daily, and in every part of the day, whether in season or out of season to us, we are to be on the alert for opportunities to witness for the truth.

Much of our seed sowing may seem like wasted effort except for the blessing we receive from our efforts—the “wages” of joy which come as we endeavor to show forth the praises of him who has called us out of darkness into his marvelous light. (I Pet. 2:9) Jesus, in the Parable of the Sower, indicated that this would be so. He said that some of the “seed” would fall by the “wayside” and would be snatched away by the “fowls of heaven” before it had a chance to grow. Other seed, he said, would fall on the rocks where the soil had no depth, and while it would try to grow, the sun of persecution would cause it to wither and die.

And some of the seed, Jesus further explained, would fall among thorns, which he said represented the cares of this world and the deceitfulness of riches, and that these influences would hinder the plants from properly maturing and bringing forth “fruit.” Only the seed which falls on “good ground” produces results for which the sower seeks. (Matt. 13:3-9; 18-23) In view of the true situation which is so clearly set forth in this parable, no disciple should be discouraged and refrain from the work of sowing simply because great results are not obtained. Our responsibility is to sow, leaving the results with the Lord.

The Wheat and the Tares Parable

Matthew 13:24-30; 36-43

Jesus’ Parable of the Wheat and Tares also indicates activity for his church, and is an illustration of what occurs progressively throughout the age. In this lesson the sowing is done at the beginning of the age, and the work at the end of the age is represented as harvesting. Another difference between this parable and that of the sower is that the “good seed” sown at the beginning of the age was not the “Word,” not the Gospel, not the truth, but “the children of the kingdom.” And in this parable, the “Sower” is “the Son of Man,” not the whole church.

It is important to recognize these differences if we are to understand the parable correctly. In addition to being a parable, it is

also a prophecy of what would occur throughout the age, showing that a great counterfeit of God's plan would develop, and that not until the end of the age would this be destroyed, and that then the "children of the kingdom," the "righteous" of the parable, would "shine forth as the sun in the kingdom of their Father."

The "good seed," Jesus explained, "are the children of the kingdom." Through his holy prophets God had many times promised to establish a kingdom of righteousness in the earth, and Jesus had come to be the King in this kingdom. John the Baptist announced to his disciples, "The kingdom of heaven is at hand," and Jesus reiterated this same glorious truth. (Matt. 3:2; 4:17; 10:7) There the kingdom promises of God began to be fulfilled. The King had come and had begun to select those who were to be his co-rulers in the kingdom. True, the kingdom was not then established in power and great glory as it eventually will be, but preparation for it began.

From this point forward throughout the centuries the kingdom of heaven has occupied the "field," the world, and will continue to do so until the will of God is done on earth even as it is in heaven. Appropriately, therefore, Jesus described the "good seed" which he sowed as "the children of the kingdom." The reference here is primarily to the apostles and their associates who were with Jesus personally, and who from his teachings and miracles became imbued with the kingdom hope. At Pentecost, and as a direct result of the Holy Spirit's outpouring in fulfilment of the Master's promise, this number was increased, and thus was the original sowing, or planting, of the kingdom accomplished.

The parable states that "while men slept" an enemy sowed "tares." This is an evident reference to what occurred after the apostles—the watchmen of the Early Church—died. These tares are described, not as false doctrines, but as "children of the wicked one." History indicates that false teachers did enter in among the true, and on such a large scale that eventually the original wheat field took on the appearance of a tare field.

Tares are an imitation, or counterfeit, of wheat. Since the wheat are said by Jesus to be the children of the kingdom, we should expect to find in history something which would indicate an attempt to set up a counterfeit kingdom arrangement in the name of Christ; and this is exactly what did occur. Underlying all of God's kingdom promises is the blessed assurance that their

fulfilment does not depend upon human efforts. The "government shall be upon his shoulder," states the prophet; and "the zeal of the Lord of hosts will perform this," we are assured.—Isaiah 9:6, 7

But the tare element changed this viewpoint. By uniting with the state they set up their own kingdom. They called it "Christendom," and the corrupting influence of this counterfeit arrangement is still blinding the nominal churches to the real hope of the kingdom. Even in America, where Protestants vociferously condemn church-state unionism, they are still laboring under the false idea that God wants them to bring in his kingdom. Here, basically, we have the great error with which the children of the wicked one are begotten. Satan himself proposed just such a plan to Jesus when he offered him all the kingdoms of this world.

"Let Both Grow Together"

The great apostasy was of rapid development, but as shown in the parable, it was not the divine will that anything be done to remove the tares from the field until the end of the age. "Let both grow together until the harvest," are the instructions of the parable. This also became historically true. History indicates that although the tare element dominated the field, some wheat continued to grow, that in every century there have been some who have held to the real hope of the kingdom, who knew that God's kingdom promises could not and would not be fulfilled until the King returned, and that if faithful, they would then live and reign with him.

But at the end of the age—the harvest time—this situation was to be changed. The tares were to be bundled and burned in the great "time of trouble" such as never was since there was a nation, and the wheat were to be gathered into the barn, representing, as Jesus explained, their shining forth as the sun in the kingdom of their Father. The remarkable manner in which we now see this harvest feature of the parable being fulfilled is convincing evidence that we are at the end of the age when the harvesting of both the wheat and the tares is being accomplished.

The parable indicates that this work was to be done by the "angels." This is a translation of a Greek word meaning "messengers." Often this word is applied to the heavenly messengers of God whom we speak of as "angels," but it is also employed in

"FRANK AND ERNEST" BROADCASTS

Beginning Sunday, October 15, on the Mutual Network

ALABAMA

Anniston WSPC 12:15 p.m.
 Birmingham WTNB 11:45 a.m.
 Brewton WEBJ 12:15 p.m.
 Gadsden WJY 12:15 p.m.
 Huntsville WBHP 11:45 a.m.
 Montgomery WJJJ 12:15 p.m.
 Muscle Shoals WLAY 12:15 p.m.
 Selma WHBB 12:15 p.m.
 Sylacauga WFEB 11:45 a.m.
 Talladega WHTB 12:15 p.m.
 Troy WTBF 12:15 p.m.

ARKANSAS

Arkadelphia KVRC 11:45 a.m.
 Camden KAMD 12:15 p.m.
 Fort Smith KFPW 12:15 p.m.
 Helena KFFA 10:30 a.m.
 Hope KXAR 11:45 a.m.
 Little Rock KXLR 12:00 noon
 Pine Bluff KOTN 1:00 p.m.
 Stuttgart KWAK 11:45 a.m.

CALIFORNIA

Bakersfield KAFY 11:00 a.m.
 Blythe KYOR 10:15 a.m.
 Brawley KROP 9:00 a.m.
 Calexico KICO 7:00 a.m.
 Chico KHSL 11:00 a.m.
 Los Angeles KHJ 11:00 a.m.
 Marysville KMYC 11:00 a.m.
 Merced KYOS 11:00 a.m.
 Palm Springs KREO 9:00 a.m.
 Paso Robles KPRL 12:30 p.m.
 Redding KVCV 11:00 a.m.
 Riverside KPRO 9:00 a.m.
 Sacramento KXQA 6:00 p.m.
 Salinas KSBW 11:00 a.m.
 San Diego KGB 11:00 a.m.
 San Francisco KFRC 12:15 p.m.
 San L. Obispo KVEC 12:30 p.m.
 Santa Barbara KDB 5:00 p.m.
 Stockton KXOB 11:00 a.m.
 Tulare-Visalia KCOK 12:00 noon

COLORADO

Denver KFEL 10:45 a.m.
 Grand Junction KFXJ 10:45 a.m.
 Pueblo KCSJ 10:45 a.m.

CONNECTICUT

Bridgeport WICC 12:45 p.m.
 Hartford WONS 12:45 p.m.
 New London WNLC 2:15 p.m.
 Waterbury WWCO 12:45 p.m.

DELAWARE

Wilmington WAMS 12:45 p.m.

DISTRICT OF COLUMBIA

Washington WEAM 12:45 p.m.

FLORIDA

Daytona B'ch WROD 12:45 p.m.
 Fort Pierce WIRA 12:45 p.m.
 Jacksonville WJHP 12:45 p.m.
 Miami WKAT 12:45 p.m.
 Orlando WLOF 9:30 a.m.
 Pensacola WEAR 11:45 a.m.
 St. Petersburg WTSP 12:45 p.m.
 W. Palm B'ch WIRK 12:45 p.m.

GEORGIA

Atlanta WGST 12:45 p.m.
 Augusta WBBQ 2:00 p.m.
 Brunswick WMOG 12:45 p.m.
 Cartersville WBHF 12:45 p.m.
 Elberton WSGC 12:45 p.m.
 Gainesville WGGG 1:15 p.m.
 Macon WNEH 10:15 p.m.
 Milledgeville WMYG 12:45 p.m.
 Newnan WCOH 12:45 p.m.
 Rome WRGA 12:45 p.m.
 Savannah WCCP 12:45 p.m.
 Statesboro WWNS 12:45 p.m.
 Tifton WWGS 7:00 p.m.
 Waycross WAYX 12:45 p.m.

IDAHO

Boise KFXD 10:45 a.m.
 Couer D'Alene KVNI 11:00 a.m.
 Idaho Falls KID 10:45 a.m.
 Lewiston KRLC 11:00 a.m.
 Pocatello KEYY 10:45 a.m.
 Wallace KWAL 11:00 a.m.

ILLINOIS

Cairo WKRO 11:45 a.m.
 Chicago WGN 12:15 p.m.
 Herrin WJPF 11:45 a.m.

INDIANA

Fort Wayne WKJG 10:30 a.m.
 Indianapolis WIBC 11:45 a.m.
 Vincennes WAOV 11:45 a.m.

IOWA

Davenport KSTT 10:30 a.m.
 Des Moines KIOA 1:00 p.m.
 Dubuque KDTH 11:45 a.m.
 Fort Dodge KFVD 12:45 p.m.
 Marshalltown KFJB 11:45 a.m.
 Mason City KRIB 11:45 a.m.
 Shenandoah KFNF 11:45 a.m.
 Sioux City KTRI 11:45 a.m.

KANSAS

Topeka KTOP 12:15 p.m.
 Wichita KAKE 11:45 a.m.

KENTUCKY

Hazard WKIC 12:15 p.m.
 Middlesboro WMIK 12:45 p.m.
 Owensboro WQMI 1:45 p.m.
 Somerset WSFC 2:45 p.m.

LOUISIANA

Alexandria KVOB 11:45 a.m.
 New Orleans WNOE 8:15 a.m.
 Shreveport KENT 12:15 p.m.

MAINE

Augusta WFAU 12:45 p.m.
 Biddeford WIDE 12:45 p.m.
 Portland WMTW 12:45 p.m.

MARYLAND

Baltimore WCBM 12:45 p.m.
 Cambridge WCEM 12:45 p.m.
 Salisbury WBOC 12:45 p.m.

MASSACHUSETTS

Boston WNAC 12:45 p.m.
 Fall River WALE 12:45 p.m.
 Fitchburg WEIM 12:45 p.m.
 Greenfield WHAI 12:45 p.m.
 Lowell WLLH 12:45 p.m.
 New Bedford WN8H 2:15 p.m.
 W. Yarmouth WOCB 2:15 p.m.
 Worcester WAAB 2:15 p.m.

MICHIGAN
 Alpena WATZ 12:45 p.m.
 Battle Creek WBCK 12:45 p.m.
 Cadillac WATT 12:45 p.m.
 Flint WBBC 12:45 p.m.
 Iron River WIKB 11:45 a.m.
 Ironwood WJMS 11:45 a.m.
 Lansing WILS 12:45 p.m.
 Marquette WDMJ 12:45 p.m.
 Muskegon WKNK 12:45 p.m.
 Petoskey WMBN 12:45 p.m.
 Port Huron WHLS 12:45 p.m.
 Saginaw WSGW 12:45 p.m.
 Traverse City WTCM 12:45 p.m.

MINNESOTA
 Bemidji KBUN 12:45 p.m.
 Fergus Falls KGDE 12:15 p.m.
 Wadena KWAD 11:45 a.m.

MISSISSIPPI
 Jackson WRBC 12:15 p.m.
 Tupelo WELO 12:15 p.m.
 Vicksburg WQBC 12:15 p.m.

MISSOURI
 Jefferson City KWOS 11:45 a.m.
 Kansas City KCMO 11:15 a.m.
 St. Joseph KFEQ 12:15 p.m.
 St. Louis KXOK 11:15 a.m.
 Sedalia KDRO 11:45 a.m.
 Springfield KICK 11:45 a.m.

MONTANA
 Butte KOPR 11:15 a.m.
 Havre KAVR 10:45 a.m.
 Miles City KRJF 10:45 a.m.

NEBRASKA
 Lincoln KOLN 11:45 a.m.
 McCook KBRL 11:45 a.m.
 Omaha KBON 11:45 a.m.

NEVADA
 Las Vegas KRAM 9:45 a.m.
 Reno KATO 11:00 a.m.

NEW JERSEY
 Atlantic City WMID 12:45 p.m.

NEW MEXICO
 Albuquerque KVER 10:45 a.m.
 Clovis KICA 10:45 a.m.
 Las Vegas KFUN 10:45 a.m.

Raton KRTN 10:45 a.m.
 Roswell KGFL 10:45 a.m.

NEW YORK
 Albany WROW 12:45 p.m.
 Auburn WMBO 12:45 p.m.
 Buffalo WEBR 8:15 a.m.
 Kingston WKNY 12:45 p.m.
 New York WJZ 11:15 a.m.
 Plattsburg WIRY 12:45 p.m.
 Rochester WRET 12:45 p.m.
 Utica WKAL 12:45 p.m.

NORTH CAROLINA
 Burlington WBBB 12:45 p.m.
 Fayetteville WFNC 12:45 p.m.
 Greensboro WGBG 12:45 p.m.
 New Bern WHIT 12:45 p.m.
 Newton WNNC 12:45 p.m.
 Raleigh WRAL 12:45 p.m.
 Salisbury WSTP 12:45 p.m.
 Wilson WVOT 12:45 p.m.

NORTH DAKOTA
 Bismarck KGCU 11:45 a.m.
 Grand Forks KNOX 9:30 p.m.
 Minot KLPM 12:15 p.m.
 Valley City KOVC 12:15 p.m.

OHIO
 Akron WADC 11:15 a.m.
 Cincinnati WCPO 12:45 p.m.
 Cleveland WHK 10:45 a.m.
 Columbus WHKC 12:45 p.m.
 Dayton WONE 12:45 p.m.
 Hamilton WMOH 12:45 p.m.
 Marietta WMOA 1:15 p.m.
 Sandusky WLEC 12:45 p.m.

OKLAHOMA
 Altus KWHW 11:45 a.m.
 Enid KGWA 11:45 a.m.
 Muskogee KMUS 12:15 p.m.
 Okla. City KOCT 11:45 a.m.
 Okmulgee KHBG 12:15 p.m.
 Tulsa KOME 12:15 p.m.
 Woodward KSIW 11:45 a.m.

OREGON
 Astoria KAST 11:00 a.m.
 Bend KBND 6:15 p.m.
 Coos Bay KOOS 11:00 a.m.
 Eugene KORE 11:00 a.m.
 Grant's Pass KUIN 10:15 p.m.
 Klamath Falls KFJI 11:00 a.m.
 Portland KPOG 11:00 a.m.

Roseburg KRRR 6:15 p.m.
 Salem KSLM 11:00 a.m.
 The Dalles KODL 9:15 a.m.

PENNSYLVANIA
 Altoona WJSW 12:45 p.m.
 Bradford WESB 12:45 p.m.
 Easton WEST 12:45 p.m.
 Hanover WHVR 12:45 p.m.
 Harrisburg WKBO 12:45 p.m.
 Johnstown WCRO 3:00 p.m.
 Lancaster WGAL 12:45 p.m.
 Philadelphia WFIL 11:15 a.m.
 Pittsburgh WPIT 9:30 a.m.
 Pittsburgh KQV 1:30 p.m.
 Pottsville WPAM 12:45 p.m.
 Reading WRAW 12:45 p.m.
 Shamokin WISL 2:45 p.m.
 Washington WJPA 12:45 p.m.
 York WORK 1:00 p.m.

RHODE ISLAND
 Providence WEAN 12:45 p.m.
 Woonsocket WWON 12:45 p.m.

SOUTH CAROLINA
 Charleston WUSN 12:45 p.m.
 Columbia WNOK 12:45 p.m.
 Dillon WDSC 12:45 p.m.
 Georgetown WGTN 12:45 p.m.
 Greenville WESC 12:45 p.m.
 Orangeburg WRNO 12:45 p.m.
 Walterboro WALD 12:45 p.m.

SOUTH DAKOTA
 Aberdeen KSDN 1:45 p.m.

TENNESSEE
 Chattanooga WAGC 12:45 p.m.
 Elizabethton WBEJ 12:45 p.m.
 Greenville WGRV 12:45 p.m.
 Knoxville WKGN 12:45 p.m.
 Memphis WHBQ 12:15 p.m.
 Nashville WMAK 11:45 a.m.
 Oak Ridge WATO 12:45 p.m.
 Union City WTKN 12:45 p.m.
 Winchester WCDT 11:45 a.m.

TEXAS
 Amarillo KAMQ 11:45 a.m.
 Bay City KIOX 11:45 a.m.
 Borger KHUZ 11:45 a.m.
 Brownwood KBWD 12:15 p.m.
 El Paso KSET 10:45 a.m.
 Galveston KLUF 12:45 p.m.

Houston KTHT 12:15 p.m.
 Huntsville KSAM 12:15 p.m.
 Lubbock KCBD 12:15 p.m.
 Lufkin KTRE 12:15 p.m.
 Pampa KPDN 12:15 p.m.
 Perryton KEYE 11:45 a.m.
 San Angelo KTXL 11:45 a.m.
 San Antonio KMAC 12:15 p.m.
 Tyler KGKB 11:45 a.m.
 Vernon KVWC 12:15 p.m.
 Waco KWTX 10:00 a.m.

UTAH

Logan KVNU 10:45 a.m.
 Ogden KLO 10:45 a.m.
 Price KOAL 10:45 a.m.
 Provo KOVO 10:45 a.m.

VERMONT

Rutland WSYB 12:45 p.m.
 Waterbury WDEV 12:45 p.m.

VIRGINIA

Front Royal WFTR 12:45 p.m.
 Galax WBOB 12:45 p.m.
 Norfolk WSAP 12:45 p.m.
 Richmond WLEE 10:45 a.m.
 Roanoke WROV 12:45 p.m.
 Waynesboro WAYB 12:45 p.m.

WASHINGTON

Bellingham KPUG 11:15 a.m.
 Everett KRKO 12:45 p.m.
 Olympia KGY 11:00 a.m.
 Seattle KVI 11:00 a.m.
 Walla Walla KUJ 11:00 a.m.
 Yakima KYAK 12:45 p.m.

WEST VIRGINIA

Bluefield WKOY 12:45 p.m.
 Clarksburg WHAR 12:45 p.m.
 Welch WBRW 12:45 p.m.

WISCONSIN

Ashland WATW 12:00 noon
 Beloit WGEZ 11:45 a.m.
 Fond Du Lac KFIZ 11:45 a.m.
 Manitowac WOMT 11:45 a.m.

WYOMING

Casper KSPR 10:45 a.m.

CANADA

Brockville CFJM 10:30 a.m.
 Niagara Falls WHVC 10:30 a.m.
 Prince Albert CKBI 10:30 a.m.
 St. John's VOXM 9:00 p.m.
 (Thursday)

Vancouver CJOR 10:45 a.m.
 Winnipeg CKY 10:15 a.m.
 Woodstock CKOK 10:30 a.m.
 Yorkton CJGX 10:30 a.m.

"GOOD HOPES" FOR NETWORK BROADCASTS

The Dawn, Radio Dept.

Date _____

East Rutherford, N. J.

Dear Friends: I concur in the action taken by the brethren at the Bowling Green Convention and am glad to do all I can to keep the "Frank and Ernest" programs on a network. After prayerful consideration I believe I will be able to send you \$ _____ a month for one year.

Name _____

Address _____

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time

Geelong 3GL 222 meters 10:00 A. M.
Sydney 2KY 294 metres 8:15 A. M.

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

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

POLISH BROADCASTS

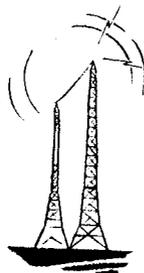
Adrian, Mich. WABJ 9:45 A. M.
Chicago, Ill. WGES 8:45 A. M.
Niagara Falls, N. Y. WHLD 9:45 A. M.
Meriden, Conn. WMMW 9:00 A. M.
(Middletown)
Stevens Point, Wis. WTWT 9:45 A. M.

"RADIO LUXEMBOURG"

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

"They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom."

—Psalm 145:11, 12



BY WAY OF EXPLANATION

THE list of stations on the preceding three pages includes the Mutual Network stations which had definitely cleared time for the "Frank and Ernest" broadcasts prior to our going to press with this issue of The Dawn. We have included the Canadian stations as well as a few non-network stations which are now carrying the programs. There will be additional network stations before the new arrangements are complete. However, we have assurance that the stations here listed will carry the program at the time shown, beginning, Sunday, October 15. For the first two Sundays of October the present ABC schedule will continue.

Stations on a network often find it difficult to clear time when a new program is offered to them, and the necessary adjustments in their schedules take time. We already have the assurance, however, that practically all the important cities where the programs are now heard over ABC will be represented on the Mutual Network.

the Scriptures to describe other messengers, both animate and inanimate. For example, Paul refers to his partial blindness as a "messenger" of Satan to buffet him.—II Cor. 12:7

So the angels of the parable are all those agencies which the Chief Reaper deems necessary to use in order to accomplish the work of bundling and burning the tares, as well as to gather the wheat into the "barn." The Lord's own people, the "children of the kingdom," are primarily the messengers used to accomplish the harvesting of the wheat. Some have asked if "wheat" can harvest "wheat," but we should remember that these terms are but illustrations, that actually individuals are involved, and that the general and conclusive testimony of the Scriptures is that the children of the kingdom, the members of the body of Christ, the church, do work together to prepare themselves for their ultimate position in the kingdom.

It was during the "harvest" at the end of the Jewish age that Jesus said to his disciples, "The fields . . . are white already to the harvest," and then commissioned them to enter into the harvest work. (John 4:35, 38) The disciples themselves were among the ripe wheat at that time, yet Jesus sent them out to reap other wheat, and that is the situation we have pictured for us in the parable pertaining to the harvest time of the Gospel age.

The "children of the kingdom" have no direct part in the bundling and burning of the tares. In the Lord's providences, this work is accomplished by other agencies, other messengers. To note what is being done along this line, however, strengthens our faith in the fact that we are in the harvest time, the time when the presence of the Chief Reaper would be due. Never before have the people of Christendom been so effectively bound together in denominational groups; and already, in certain sections of the world, the "field," these bundles are being "burned."

The burning of the tares does not imply their destruction as individuals, but merely the destroying of their status as tares. In large sections of Europe this is effectively being done in the experience of millions. These millions were once a part of the counterfeit kingdom setup of Europe. They were called Christians, and to the extent that they gave it any thought, they believed that they belonged to Christ. But for millions this has been changed. The fire of God's day of vengeance is destroying the false kingdom

of which they were a part, and its adherents are becoming merely a part of the world, no longer attempting to look like "wheat."

In the harvest time of the parable, the tares were "first" to be dealt with. We need not understand from this that the tares would be completely bundled and fully burned before the wheat harvest even began. The thought is, rather, that the work would begin with the tares, and that all the tares would be burned before all the wheat was gathered into the heavenly barn—the condition which is interpreted by Jesus as the righteous shining forth as the sun in the kingdom of their Father. And this is the way it will be, for not until the fires of the time of trouble have completely destroyed the counterfeit systems of Christendom, will the genuine kingdom manifest itself to the world as the "sun," and Jesus and his followers be recognized as the divinely appointed rulers of earth.

Sent Forth to Reap

It is most faith strengthening to note the marvelously accurate manner in which this parable outlined the development of both the true church and the false church throughout the age, and what is now occurring in the experiences of both. But the parable is also a commission of service, for by it the Lord is bidding us to engage in the reaping work. Indeed, one of the important objects of the parable is to reveal the Lord's will for his own people at the end of the age. Primarily Jesus himself did the sowing work of the parable in the beginning of the age, while these "children of the kingdom" passed on the kingdom message to other "faithful men," as explained by Paul. But the wheat and the tares were to grow together until the end of the age, when the harvest work was to be done. Thus is indicated that the beginning and the end of the age were to be periods of intense activity. And what a privilege is ours of living in the harvest time of the parable, and of joining in the work of reaping!

The complete picture of harvest includes the glorification of the church, but there is a gathering and preparation for this which is accomplished by the power of the truth; and it is the dissemination of the truth for this purpose that we are commissioned to do. It was thus that the harvest work was begun seventy-five years ago when the proclamation of present truth was first made. There the kingdom message of restitution was restored and made a vital part of the Gospel as it originally was preached in the beginning of the

age. Without restitution there is no kingdom message, no genuine Gospel within the meaning of these terms as they are employed in the Word of God.

With the proclamation of this glorious Gospel message, the wheat class began to respond and to separate themselves from the tares. Throughout the age the individuals who were begotten with the kingdom hope stood alone, but with the beginning of the harvest it soon became possible to identify them as a group, a class. Their hope of the kingdom brought them together and inspired them to labor together in the dissemination of the kingdom message. Thus that phase of the harvest work which is accomplished by the proclamation of the truth got under way, and is continuing. In the Lord's providence, the kingdom message is still proclaimed, and wheat continues to be separated from the tares and made to rejoice in the glorious fact that the government shall rest upon his "shoulder," and that the coming of peace on earth does not depend upon the frail, imperfect efforts of men.

Receiving Wages

"He that reapeth receiveth wages," our text declares, "and gathereth fruit unto life eternal." These words of encouragement were first spoken to the disciples who participated in the Jewish age harvest, but they are just as true of those who labor in the present harvest work. These wages might well represent both the present and future rewards of service. How rich and satisfying are the "wages" which we receive even this side of the veil as a reward for faithfulness in doing what we can to proclaim the glad tidings of the kingdom! The truth itself becomes more sweet and precious as we tell it to others, and a greater inspiration of joy in our own lives.

And it is a heavenly joy that fills our souls when as a result of our efforts, we learn that others are beginning to appreciate the truth, that the light of the glorious Gospel of Christ is finding its way into their hearts and they are beginning to rejoice therein. The truth reveals God's ultimate purpose to enlighten all mankind, to fill the earth with a knowledge of his glory. If we rejoice in this purpose of God, we will find joy indeed in the fact that even now one here and one there is being enlightened, and especially so if we realize that the Lord has used us in even a small way to bring the joyful message to others.

Undoubtedly the greatest joy results from personal witness work, but we are happy also in the privilege of co-operating with others, realizing that the work of God's people as a whole is being blessed by him. When the Apostle Paul was imprisoned in Rome, he wrote to the Philippian brethren saying, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." (Phil. 1:12) Paul wrote thus because he knew that it would be a great encouragement to the brethren to learn that his imprisonment had not resulted in hindering the spread of the glorious Gospel of Christ. He knew that the brethren at Philippi would rejoice, that it would be present "wages" to them to learn that their support of Paul by their prayers and in other ways as they were able was contributing to the general effort of the church to carry the kingdom message to all mankind.

Are we today receiving our share of the "wages" which the Lord is granting to all who are faithfully reaping? If we are laboring and sacrificing for the truth only because we feel it is our duty, then it is possible that we are not receiving the joy which might be ours. But if we are so imbued with the kingdom message that we are not happy unless we are doing all we can to tell others about it; if we are making every effort to proclaim the glad tidings, whether individually, or in co-operation with our brethren in a general proclamation of the message, then our cup of joy is sure to be overflowing—not only because of the blessed privilege we have of showing forth the praises of the Lord, but also in the fact that others are having an opportunity, as a result of our sacrifices, to become better acquainted with our loving Heavenly Father.

When we get the proper viewpoint of our relationship to the Lord as his servants, we will realize that we will always be indebted to him for the mercies and blessings which he bestows upon us. We have been bought with a price, even the precious blood of Christ. Realizing this, we know that we do not belong to ourselves, that we owe everything we have, even life itself, to him who loved us and died for us. Because of this, we present our all to the Lord, and endeavor to serve him as faithfully as possible; but instead of this in any way canceling the debt of gratitude we owe to him, we become more than ever his debtor, for the wages he pays are of far greater value than anything we can possibly do for him. How wonderful indeed is our God!

“As the Sun”

But over and above the “wages” which we receive daily as we lay down our lives in divine service, is the glorious future reward which he has promised, for we are gathering fruit unto life eternal. To the rich young ruler Jesus spoke of this as laying up treasures in heaven. It is described by Paul as “glory and honor and immortality, eternal life.” (Rom. 2:7) It is also presented as the glorious privilege of living and reigning with Christ; as partaking of the divine nature, and as an abundant entrance into the “everlasting kingdom of our Lord and Savior Jesus Christ.”—II Pet. 1:11

And in the parable this glorious future reward is described as shining “forth as the sun in the kingdom of their Father.” (Matt. 13:43) This reminds us of the Old Testament promise concerning the “Sun of Righteousness” which will arise with healing in His wings. (Mal. 4:2) And, oh glorious hope! we can look forward to being a part of that “Sun,” to shine forth with Him. Thus will the “children of the kingdom” fulfil the purpose of their calling.

As we have already seen, the preparation of the kingdom began with the first advent. There the children of the kingdom began to be prepared for their future shining forth as the Sun. Being planted as wheat in the field which is the world, the embryo kingdom remains, and at the end of the age expands into the kingdom of power and great glory. Temporarily the “tares” may have seemed to displace the “wheat,” but not so. By divine permission they remained in the field for a time. But the parable shows that at the end of the age it is the tares that are rooted out and destroyed, that these offending counterfeits are gathered out of the kingdom, while the wheat remains, and in the resurrected glory “shines forth” with Jesus for the enlightenment and blessing of all mankind.

And now that there are so many evidences that we have reached the end of the age, that the harvest of both the wheat and the tares is progressing and rapidly reaching a consummation, shall we not look up and lift up our heads in joyful realization of the fact that the time to shine forth as the sun is near? Our rejoicing in this fact should be reflected in redoubling our efforts to be faithful reapers, to thrust in the sickle of truth more energetically than ever, rejoicing in our daily wages now, and strengthened to continue in the narrow way of sacrifice by the joy set before us—the future glorious privilege of sharing with Jesus in the work of blessing all the families of the earth.

Songs in the Night

OCTOBER 1

Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith.—Hebrews 10:21, 22

IF THE child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men—a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my covenant of sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the royal priesthood, to sacrifice their lives in the Lord's service that they may reign with him. Let us never forget that he who has begun this good work in us changes never, and that if we keep our hearts in harmony with him, if our faith is still firm and clear in the great atonement made for our sins, and we continually renew our consecration to him, keeping our all on the altar of sacrifice, letting the Lord consume it in his own way, seeking not our own will, our own way, but his will alone, we have every reason to have full confidence that this good work in us will be finished, that we shall enter with joy into the everlasting kingdom of our Lord, and shall hear his blessed words of approval, "Well done, good and faithful servant."
—Z '14-90 (Hymn 241)

OCTOBER 2

We must through much tribulation enter into the kingdom of God.—Acts 14:22

THIS is not because divine power is not able to shield us from the tribulations, nor because our Lord is not interested in our welfare, but quite the contrary, because according to divine tests placed upon the church, the new nature can be developed, educated,

crystallized, only through the tests and trials it will endure through its earthly members in the flesh, through loyalty to the Lord. These testings will come along various lines—faith, obedience, endurance, love, etc. And it is only to the overcomers that the reward is promised us. But, thank God, grace to help in time of need is promised us. If our hearts are loyal and we do our best, the Lord will see to the remainder.
—Z '09-39 (Hymn 123)

OCTOBER 3

How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isaiah 52:7

DEAR, loving, tired feet members of the body of Christ, despised and rejected as was the Head, hated of all nations for his name's sake; yet beautiful they are and how blessed their portion! Beautiful as they declare the message of Messiah's kingdom to the nations of earth now in travail. Beautiful as they bear the reproaches that fall upon them because of their faithfulness and loving devotion to the cause of their King! Beautiful as they bring good tidings of good, declaring the kingdom of heaven at hand! Blessed is their portion, soon to be inherited. In the final conflict upon the members of Christ's body, are they able to stand alone? No, not in their own strength; but there is One who is able to make us stand and to keep us from falling. "The eternal God is thy refuge, and underneath are the everlasting arms." Weak and imperfect now, yet by the eye of faith behold the conditions of glory awaiting the faithful ones; and be of good courage. Soon that kind, wise, and loving Bridegroom will present all the members of his bride faultless before the presence of Jehovah with exceeding joy. Will there be no flaws then? No, not one. No fear? No sorrows? No disappointments? No, not even the thought of such things. Faultless then shall we

be, because we shall be like him—he who is the fairest of ten thousand, the one altogether lovely—and be with him, Yea, in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. Let us, then, forget the things that are behind. Be not dismayed with the trials that now abound; but with the eye of faith behold his beauty and glory and the unspeakable joy of being in his presence forever.—Z '18-151 (Hymn 327)

OCTOBER 4

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.—II Peter 1:10

THE contingency is not in the doing of these things perfectly, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, added to our faith in the imputed righteousness of Christ, we have cultivated all these graces to the extent of our ability, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample robe which is ours by faith in Christ while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and to pursue that "holiness without which no man shall see the Lord."—Z '97-150 (Hymn 183)

OCTOBER 5

The temple of God is holy, which temple ye are.—I Corinthians 3:17

THE lesson in connection with the building of the temple, the Lord's church, "which temple ye are," is that worldly persons, worldly methods, and worldly aid and wisdom are to be rejected. As all the living stones are to be polished, fitted, and prepared under the eye and direction of the great Master Builder, the Lord, so all the servants, all the ministers of the truth engaging in this work, are to be, so far as we have to do with the matter, such only as manifest a circumcision of heart, and thus show themselves to be Israelites indeed. Much and serious

has been the injury done to the Lord's cause by the selection of workmen whose chief recommendation has been that they had some ability as public speakers, a good address. Rather let us remember that none may engage in this work as true Israelites unless they be in full accord with the Master Builder, and by their ability in rightly dividing the Word of truth show themselves to be workmen that need not to be ashamed.—Z '99-204 (Hymn Appendix K)

OCTOBER 6

Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew 6:10

THIS prayer has been offered for more than nineteen hundred years, and God's children have not yet seen his kingdom established. Shall we cease to pray? Ah, no! We are assured that it will indeed come. Even now it is at the very doors! God's kingdom shall be fully set up; and the time will come when there will be no disloyalty in all the earth, as now there is none in heaven. Our prayers will not bring God's kingdom one minute sooner than he has planned, but we pray by way of assuring the Lord that we are waiting for the kingdom and expecting it in harmony with his sure promise. By so praying and not fainting, the children of the Lord are strengthening themselves. God's glorious kingdom will be manifested—and soon! Then all who have attained the character likeness of our Lord Jesus Christ shall be exalted to reign with him in this kingdom.—Z '15-186 (Hymn 66)

OCTOBER 7

It is not ye that speak, but the Spirit of your Father that speaketh in you.—Matthew 10:20

ONLY those whom God has ordained in the sense of giving them the Holy Spirit of sonship are in any wise commissioned, or authorized, to preach in the Lord's name. All the ceremonies on earth and all the hands of all the bishops cannot give authority to anybody to speak in the name of God. Our Lord Jesus did not begin his ministry until he had received God's ordination.

THE DAWN

At the time of his consecration and baptism the Holy Spirit came upon him, anointing him, consecrating him, authorizing him to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord, to comfort those that mourn. The same Holy Spirit is authority for anybody who has received it to tell all that he understands respecting the plan of God to all who have an ear to hear—especially to the meek, the brokenhearted, those who are feeling after God. While the Apostle Paul intimates that the female members of the church are not to preach publicly, this does not interfere with the fact that all of them who have received the Holy Spirit have the anointing to preach and to teach according to the limitations and opportunities of their sex, and sometimes the private teaching is equally effective as the more public.—Z '13-364 (Hymn 198)

OCTOBER 8

Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Colossians 3:23, 24

THE foundation principles of the Christian religion are laid upon these lines, which are the reverse of the world's lines of thought and conduct; namely, that the greatest one in the church is the one who is the greatest servant, the one who renders most assistance to others. The greatest servant in the church was the great Head of the church himself, who gave even his life on our behalf. And those of his followers who desire to be great in the estimation of the Lord and so esteemed of their fellows, are enjoined that they should follow closely in the Master's footsteps, and with humility of heart be ready and seek to lay down their lives for the brethren. Nor does this mean simply formal service; it means actual service. Our Lord's sacrifice, we see, was not merely a form or a show of interest and of love; it was the giving of his life as the purchase price for ours. So with us; we are not merely to love one another and to serve one

another, in word, in profession, in title (as for instance, the word "minister" signifies servant); but we are to serve one another as we are to love one another, "in deed and in truth."—Z '98-228 (Hymn 157)

OCTOBER 9

He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matthew 5:45

WHEN we read our text we see that it tells us that as our God is gracious, loving, merciful, kind, even to the unthankful, even to the unjust, even to sinners, so we should be kind, generous, loving, should do good unto all men as we have opportunity, and especially to the household of faith. This view of God appeals to our hearts; and the more we study this God of love, the more we realize that he is the only loving and true God, and that all of our previous misconceptions were unreal, unloving, untrue—gods of our own manufacture—and the more do we see that civilized lands have made creed idols with pen, type, ink, and paper, more horrible than any which the heathen ever made of iron, stone, brass, or clay. Let us hold fast that which is good—the sure Word of God. Let us discard the human theories of the Dark Ages, which greatly misrepresented to us the divine message. Thus we shall be giving heed to the Master's words: "Ye shall know the truth, and the truth shall make you free."—Z '14-168 (Hymn 165)

OCTOBER 10

The Lord is my helper, and I will not fear what man shall do unto me.—Hebrews 13:6

THE world has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify his grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of heaven, and to meet them in the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts

be in attune with the Lord, that we have no will but his, and that the fear of man, which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone. We are instructed to fear Jehovah, and not to fear a weak mortal. The righteous are as bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar combination of boldness, gentleness, and meekness should characterize every Christian.—Z '14-283 (Hymn 38)

OCTOBER 11

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.—Psalm 32:11

WE TRUST that all of our readers are coming to appreciate this blessed message more and more—to be glad in the Lord—a very different thing from being glad in the trifling things of this world. He whose affections are set upon this earth will continually find tribulations which hinder his rejoicing. But he who has set his affections upon things above, on the Lord and the glorious things which he has promised us, may indeed rejoice, for our Lord changes not—"Not one of his good promises shall fail." Let all who are honest in hope, in intention, in endeavor, speak forth the Lord's praise and shout for joy, not merely that their unintentional imperfections according to the flesh are covered, but also in the thought that the reign of righteousness, the millennial kingdom, is now at hand, and that under its domination all the families of the earth shall be blessed after the great adversary, Satan, shall have been bound.—Z '08-331 (Hymn 324)

OCTOBER 12

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.—Proverbs 3:3

FOR one to keep the principles of truth and of righteousness before his own mind is to be a thoroughly upright man or woman, one in whom truth, purity, goodness, will be in control. But a person who has merely these principles in control should cultivate more and more the quality of mercy.

We should bind these about our neck. The thought is that of a necklace, or ornamental band. As a man puts around his neck a cravat, with a jewel in it as an ornament, placed where it will be displayed, so these qualities of character are jewels. Give them a prominent place; for they will help to make you better, help to make you more acceptable to the Lord. The preferable place for the display of a jewel is the neck. There a jewel is especially conspicuous and ornamental. So we should fasten these noble qualities of character where they will be manifest in all the affairs of life. Whether we buy or sell, or whatever we do, we should wear these ornaments. They will show what is the character of the man or woman—right on the outside, in the very front. They should be seen as we meet others. There should be nothing mean, nothing contemptible, nothing niggardly about us.—Z '13-275 (Hymn 311)

OCTOBER 13

Redeeming the time, because the days are evil.—Ephesians 5:16

THIS signifies buying back the time, as though the time were already mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies, all would absorb every hour of life in the things pertaining to this life, whereas as new creatures our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises, and favors which are ours as new creatures? And where may we obtain the time for telling these good tidings to others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail, but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things, and be ready to sacrifice our earthly interests and customs and ambitions in favor of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such

time in the interest of ourselves and others of the new creation and in the service of our Lord and Master, to whom we have consecrated our all, which we find to be so little over and above the things necessary to provide honestly for the life that now is.—Z '08-185 (Hymn 210)

OCTOBER 14

Prepare to meet thy God.—Amos 4:12

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

OCTOBER 15

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body.—II Corinthians 4:10

WE UNDERSTAND Paul here to be referring to the human body. The new creature owns this body. With the people of the world there are not two personalities, but merely the one creature. This quality of personality is applicable only to those who have been begotten of the Holy Spirit. The old body is suffering; but the new creature rejoices, glad to be in the service—gives thanks to God day by

day respecting its tribulations, knowing that these are working out "a far more exceeding and eternal weight of glory." Thus the life of Jesus is manifested through us to the world, and to the brethren. The world cannot understand. They say, "If I were in your place in such a trial, I would be miserable. But you are rejoicing!" So they cannot understand. But we have a newness of life that the world cannot appreciate. All who can appreciate this should daily grow in grace and knowledge. We should show forth more and more of the Lord's life in our characters and in our bodies. Thus we shall be manifesting more and still more of the Lord's Spirit, doing more of the Lord's work, becoming more like Jesus—all of which will prepare us for the glory beyond, when the new creature shall be completed, when all the imperfections and glories of the new nature will be ours.—Z '15-123 (Hymn 13)

OCTOBER 16

The same works that I do, bear witness of Me, that the Father hath sent Me.—John 5:36

THE miracles which our Lord did were only intended to be sufficient to establish his identity, and were not with the view of establishing a precedent for the healing of the world nor of the church. The Lord's great healing time is designated in the Scriptures, "times of restitution." When those times shall come, when the millennial kingdom shall be established, the healing of the nations will be the great work; and it will not merely be a physical but also a mental and moral healing, which will gradually bring all in proper condition back to all that was lost in Eden, with increased knowledge through experience.—Z '05-30 (Hymn 212)

OCTOBER 17

The Good Shepherd giveth His life for the sheep.—John 10:7

OUR Lord wished it to be understood that his life, which would shortly be given, was voluntarily submitted on his part. It was necessary that his disciples should know this, not merely that they might esteem their Lord more highly,

but especially that they might realize him as the Redeemer whose voluntary sacrifice for our sins redeemed father Adam and his entire race. To have confidence in the result they must have confidence in his resurrection—that the Father had so pleased and had given his sanction or authority or power to this end. Our Lord acknowledged that all the authority, all the power in connection with his resurrection was of the Father. He was trusting implicitly to the Father, and so doing was able to lay down even life itself on behalf of the flock. The same will be true of all who would walk in his steps. In order to be faithful in the laying down of our lives, we must have faith in the Father and in the great plan of salvation which hinges upon the sacrifice of our Lord. With this matter clearly before our minds we may have grace and strength for every time of need.—Z '05-91 (Hymn 257)

OCTOBER 18

For the Word of God is quick, and powerful, and sharper than any two-edged sword.—Hebrews 4:12

How heart-searching is the Word of God when we get to understand it—not merely as a compendium of rules and regulations, but when we come to catch the spirit of it, when we come to see that its requirement is love out of a pure heart, first to the Father, secondly to our Lord and Head, and thirdly to all his brethren, fourthly to the world in general, groaning and travailling in pain, waiting for the glorious blessings of the coming day, and fifthly, sympathetically toward our enemies also, realizing that they are warped and twisted and blinded through the deceitfulness of sin and through the machinations of the great Adversary.—Z '05-170 (Hymn 22)

OCTOBER 19

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.—Judges 7:20

OUR Captain, the Lord, has given special instructions to those whom he

will specially use in the conflict of evil now in progress. Each one shall follow the example of the Captain of our Salvation. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the Spirit of truth is of Jehovah and of his anointed Son; and secondly, they shall break their pitchers and let their light shine out. The pitchers represent our earthly vessels, and the breaking of them in order to let the light shine out signifies that to which we are exhorted by the apostle, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, . . . your reasonable service." We see how our Chief-Captain broke his earthen vessel; we see what a light streamed forth. Our highest ambition must be to follow his example, to walk in his steps, to lay down our lives for the brethren as he laid down his life for us. Meantime the blowing of the trumpet is to progress as well as the shouting in the name of Jehovah, our Captain, and the sword of the Spirit of truth is to be wielded. The result will be victory; the enemies of the Lord will be overwhelmed.—Z '07-331 (Hymn 24)

OCTOBER 20

The Lord preserveth all them that love him.—Psalm 145:20

WHEN we note the divine providential care over God's typical people it increases our faith and trust as his spiritual children, for with the apostle we reason that if God so loved us while we were yet sinners as to give his Son for us, much more does he love us now that we are no more sinners, aliens, strangers, foreigners, but consecrated to him and seeking to walk in the footsteps of our Redeemer. Likewise we reason that if God exercised his providential care in the interests of the typical people he is both able and willing to do as much and more for his spiritual Israel—Israelites indeed in whom there is no guile—those who have entered into covenant relationship with him and are seeking to walk not after the flesh but after the Spirit. Our text is in accord with this thought. "The Lord preserveth all them that love

him." True, he has a sympathetic love for the world which has led him to provide a redemption for all in due time—all the redeemed ones will have a manifestation of divine love and care over their interests—but now, during the Gospel age, divine blessings are conferred upon those who will constitute the church, the body of Christ, who love him more than they love houses or lands, parents or children, or self. All who can thus affirm to their own hearts their loyalty to the Lord, their faith and trust in him, may be assured that all things are supervised for their good and working out for their welfare, in matters temporal and eternal.—Z '05-333 (Hymn 252)

OCTOBER 21

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

THERE is a lesson here, to the effect that while the Lord made clear to the apostles first the matter of receiving the Gentiles into the church, he nevertheless did not confine his message to them, but was willing to use any convenient disciple no matter how humble, as a mouthpiece for the truth, and was pleased to bless the consecrated ambassadors and their service. So today let each and all of the Lord's people be alert to notice the opportunities for service, and let those who occupy a position as teachers in the church emulate the example of the apostles, who manifested no spirit of jealousy in respect to this broadening of the work—rejoicing, rather, at the spread of the good news by whatever instrumentality the Lord might be pleased to use. This is the true spirit of discipleship, the spirit of humility. It is in accord with the apostle's words, "In honor preferring one another"; "rejoice not in iniquity, but rejoice in the truth."—Z '02-123 (Hymn 248)

OCTOBER 22

Beware of the concision; for we are the circumcision, which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh.—Philippians 3:2, 3

NO NATURAL man of the fallen race ever had a fully circumcised heart.

And such as have it are dead to the world. Its hopes, aims, and ambitions are crucified to them, and they are alive toward God. Anyone who has the realization of such a condition of heart has in this fact a blessed evidence of his acceptance with God and of his heirship of all the exceeding great and precious promises—if so be that he so continue faithful even unto death. But let all such beware of the concision, the spirit of strife and division; for in the fiery trials of this evil day all such will surely fall, and only such as worship God in Spirit and in truth can stand. Already the test of endurance is proving a severe test for some; and it will surely be yet more severe. "Ye have not yet resisted unto blood, striving against sin." There is no assurance whatever that any will be able to stand in this evil day who have not devoted themselves fully and unreservedly to the Lord. But those who have done so, and who are still faithful to their covenant, have cause to rejoice in Christ Jesus, whose grace is sufficient for them, and whose precious blood purchased their ransom.—Z '94-219 (Hymn 48)

OCTOBER 23

If any man thirst, let him come unto Me, and drink.—John 7:37

OUR text is quite in line with the lesson intimated—that before anyone can come to the Lord he must thirst, he must have an appreciation of that which the Lord has to give—the water, the refreshment, of eternal life. This means that he must learn that he is a sinner, and under sentence of death, and that there is no hope for a future life except through Christ. The coming to the Lord is the approach of faith. Our thirst is our desire. We drink, or appropriate to ourselves the divine message. "Sanctify them through thy truth; thy Word is truth." Water is the symbol of truth. The promise of a blessing to those who "hunger and thirst after righteousness" is in full accordance with this. And the promise is, "They shall be filled." This, too, is in harmony with our Lord's statement in our lesson, "Whosoever drinketh of the water that I shall give him shall never thirst."—Z '08-45 (Hymn 290)

OCTOBER 24

And I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years.—Revelation 20:4

DEARLY beloved, the time is short, the great prize we seek is near, the "mark" or standard of character to be attained is plainly set before us, and the Scriptures are luminous with illustrations of the necessity for complete consecration to the Lord, showing us that it means deadness to self. Shall we not each see to it that by the grace of God every other head and authority is completely cut off and cast aside, and that henceforth, as the apostle expressed it, "For me to live is Christ"—as a member of the body of Christ, guided by his will as discerned through his Word and providence and example? This is another picture of full completion of character likeness to our Lord. Did he not fully give up his own headship, his own will, to the Father's will? He surely did; and as that full consecration was rewarded by the Father, so we have the assurance that our full consecration (and nothing less than this) will be fully rewarded by our Lord and Head in the kingdom.—Z '01-230 (Hymn 152)

OCTOBER 25

The Lord is our King; he will save us.—Isalah 33:22

OUR text is one the sentiments of which should be deeply impressed upon the hearts of all the Lord's people. The world may cry out, saying, "We have no king but Caesar," but the Lord's people, the Israelites indeed, will feel the reverse of this—that "the Lord is our King." In harmony with his command we will honor earthly kings and obey earthly laws in every particular in which they do not conflict with the divine law; but, nevertheless, above earthly kings, our esteem, homage, and obedience must be to him whom the Lord hath appointed, King Immanuel. If he be enthroned in our hearts it will be comparatively easy for us to be loyal to him in our conduct and in our words, wherever we may be. If we deny him, he will also deny us; but if

we confess him he will also confess us before the Father and the holy angels—he will save us ultimately, through us as his church, his body, he will, according to the original promise, bless all the families of the earth which we, with him, will then inherit.—Z '03-207 (Hymn 45)

OCTOBER 26

Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head.—Psalm 141:5

IN THIS use of the word righteous, the text seems to imply that all who are the Lord's people should be able to give reproof and correction in righteousness in a manner that would be helpful to those corrected, and for their good; in a way that would bring a measure of comfort and blessing and refreshment; in a manner that would be like excellent or fragrant oil, whose perfume would linger for hours. With this thought before our minds, there is a valuable lesson here. First of all, we should be of those who receive the corrections as of the Lord; and who are glad to be set right if we are wrong in any manner; secondly, we should be of those who recognize that if reproof be proper to give, it should be of a kind that would not be injurious, but such as would be spiritual, uplifting, and refreshing.—Z '12-65 (Hymn 172)

OCTOBER 27

O Lord, open thou my lips; and my mouth shall show forth thy praise.—Psalm 51:15

THIS expression implies that none need expect to have a proper opening of their mouths to show forth the Lord's praises, and give the call from darkness into his marvelous light, unless the Lord shall first have opened their lips with his mercy and truth; for otherwise how could any expect to tell the glad tidings of great joy which shall be unto all people? This equally implies that all who have had forgiveness of sins should be in a condition of spirit to make a full consecration of their all to the Lord, and then all such should expect an unsealing of their lips, that the message of God's truth and grace may flow out from them for

THE DAWN

the instruction and blessing of others—as it is written, “Grace is poured upon thy lips.” “Thou hast put a new song in my mouth, even the loving-kindness of our God.” While these are appropriate specially to our dear Redeemer, they are appropriate also to every member of “the church which is his body,” and all claiming to be of “the body” who have never had their lips unsealed to confess the Lord to the extent of their opportunity, have reason to question everything pertaining to their relationship to the Lord.—Z ’03-386 (Hymn 319)

OCTOBER 28

When the righteous are in authority the people rejoice.—Proverbs 29:2

OUR text can only have a partial application to any kingdom of man during “this present evil world,” of which Satan has attempted control as the prince thereof. Owing to the inherent weakness of our race even its best specimens are far from absolute righteousness, and consequently no government of the present time, no government under imperfect men, can fulfil the predictions of our text. This is implied throughout the entire Scriptures, in which the Lord promises that he will establish his kingdom among men, and that under Immanuel’s government all the families of the earth shall be blessed. It is for this reason that the Lord’s people still pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven”; it is for this reason that the apostle declares that the “whole creation groaneth and travaileth together in pain until now”—waiting for the manifestation of the sons of God. The sons of God, the little flock with their Head the Lord Jesus, will by and by constitute the righteous who will be in authority, in power, in governmental control of the world by divine arrangement, based upon the great atonement sacrifice. Of that time and of that great Ruler; Head and body, it is written, “In his day shall the righteous flourish.” In his day Satan shall be bound a thousand years to deceive the people no more, and all the influences of righteousness and truth shall be let loose, that the world may be flooded with the light and knowledge

of the glory of God. Under those blessed conditions whosoever will may take of the water of life freely and live forever.—Z ’03-447 (Hymn 149)

OCTOBER 29

Take heed to yourselves; If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.—Luke 17:3, 4

THE disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil—or as little as possible—should be shown in all the words and acts of life. This course is godlike. God has a kind, benevolent, generous sentiment towards us, even while we were yet sinners, nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: “Be ye reconciled to God.” Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. On the contrary, they should manifest the loving forgiveness that we should have in our hearts at all times.—Z ’12-67 (Hymn 322)

OCTOBER 30

I drew them with cords of a man, with bands of love.—Hosea 11:4

LOVE is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises, and declarations and manifestations of justice as well as of mercy. If God’s character were devoid of Justice—if his love should override his Justice—it would be a terrible calamity for all those dependent upon him. It would testify weakness of character instead of strength. It is the fact that God’s Wisdom, Justice, Love, and Power operate in full harmony—in co-ordination—that gives us admiration for him, confidence in him, love for him; and all these appreciations are intensified as we realize his unchangeableness.—Z ’15-361 (Hymn 21)

CHRISTIAN LIFE AND DOCTRINE

OCTOBER 31

Let all your deeds be done in love.
—I Corinthians 16:14 (Diaglott)

GOD is the very personification of sympathy and love. As the Scriptures declare, "God is love." And all who will be God's children, developed in his likeness, will be loving children. As John says, "He that dwelleth in love dwelleth in God, and God in him." In proportion as we develop strength

of character as new creatures, this quality of love increases. In addition, we should find our judgment also becoming more accurate. Those who are developed in the Spirit of the Lord have better judgment than they formerly had. As the days go by, they know better how to sympathize with the world; how to deal with mankind; they are getting more and more of the wisdom which cometh from above.—Z '14-76 (Hymn 23)



In Pastures Green

In pastures green? Not always: sometimes he
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be,
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with terror and with fright,
Only for this—I know he holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I!"
Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

WEEKLY PRAYER MEETING TEXTS

OCTOBER 5—"Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Hebrews 12:3 (Z. '04-38. Hymn App. E)

OCTOBER 12—"Consider the lilies of the field, how they grow."—Matthew

6:28 (Z. '04-37, 38. Hymn 110)

OCTOBER 19—"Freely ye have received, freely give."—Matthew 10:8 (Z. '04-78. Hymn 280)

OCTOBER 26—"Casting all your care upon Him; for He careth for you."—I Peter 5:7 (Z. '04-237. Hymn 12)

Judgment After Death

In Hebrews 9:27, we read, "And as it is appointed unto men once to die, but after this the judgment." In the light of this text, how dare you promulgate the idea of future probation?

IN THIS text the apostle is making a contrast between the typical sacrifices of Israel, year by year, and the sacrifice of Christ, which was "once for all." Many students of the Bible understand that the "men" referred to in the text are those which comprise the anti-typical priesthood of this present Gospel age.

However, in the plan of God there is a judgment day for the whole world of mankind, and this trial period also is "after death"—that is, after they have gone into death as a result of Adam's sin and been awakened from death as a result of the redemptive work of Jesus. Because of traditional misconceptions, this and all texts in the Bible which use the word "judgment" have been greatly misunderstood. Applying it to the world's judgment day it still does not prove that there is no probation after death, but quite the contrary. The study of the day of judgment as it is taught in the Bible is reassuring indeed. The old idea of the wicked going to hell-fire immediately at death is wholly unscriptural.

Acts 17:31 reads, "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." These words of the apostle give new meaning to the day of judgment. No longer is it a time to dread, a twenty-four day of woe, for it is the time of Christ's righteous reign of a thousand years.—II Pet. 3:7, 8; Rev. 20:4, 6

Those who carefully consult the Bible with reference to the day of judgment, note the vast amount of work to be accomplished within that period, and are enabled to see the absurdity of the view held by many, and to recognize the necessity for the day being the full length of Christ's reign of righteous judgment. This fact is emphasized when we consider that "judgment" is not merely the passing of a sentence, but that it also includes a trial.

So the judgment day will be a happy time, when the blessings of Christ's kingdom shall come to those who have died through Adam's transgression, for Christ will judge the world in righteousness. The prophet describes that day beautifully in these words: "Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The Lord reigneth. Let the sea roar, and

the fulness thereof: let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth. O give thanks unto the Lord; for he is good; for his mercy endureth forever." (I Chron. 16: 31-34) And in Psalms 98:8, 9 we read, "Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

The subject of the judgment day of the church, and later of the world, is too great for our limited space here. For greater detailed proof of this subject, we suggest the 8th chapter of the book entitled, "The Divine Plan of the Ages," which deals exclusively with "The Day of Judgment." You may obtain this book by sending to The Dawn. Please enclose 25 cents.

"In a Moment"

Since childhood I have wanted to understand the full message of I Thessalonians 4:15-18. I have received so much truth from your discussions on the radio that I trust you can help me understand this text also.

IT IS difficult in the space allotted here to explain fully a text so full of meaning. The event here described is undoubtedly the same as that mentioned in I Corinthians 15:51, 52. In this latter text we are told that we "shall not all sleep, but we shall all be changed." Both of these texts refer to the true

church of God. Theirs will be a spiritual reward, and in order to possess spiritual existence, each one who will be of the church in glory must of necessity be changed from the corruptible, imperfect earthly body which he possesses during the time of his earthly life, to a spiritual, heavenly body at the time of his resurrection.

These texts also teach that the resurrection of the church awaits the time when "the Lord himself shall descend from heaven" at his second advent. Those who have been faithful members of his church down through the Gospel age since Pentecost and until the Lord's second presence have awaited his return while asleep in death; but we have the assurance that at his presence the dead "in Christ" shall rise first.

Many believe that the work of the second advent will all be accomplished in one twenty-four hour day, but the Bible teaches differently. The Lord's second presence will last one thousand years. One of the first phases of his work is related to his role as the Chief Reaper during the harvest of the Gospel age. During this harvest those "which are alive and remain" and who finish their course with joy, faithful as foot-step followers of Christ, will not sleep as did those who died before his return—these will be changed at the moment of their death and given their spiritual bodies in their resurrection to the divine nature.

We believe that we are now living in the days of the presence of the Son of Man, and therefore the

"sleeping saints" are already resurrected and with their Lord. As the remaining last members of his church finish their course, they are immediately "changed"—the moment of their death being also the moment of their resurrection. Thus the text in I Corinthians 15: 51 is clearly understood, "We shall not all sleep, but we shall all be changed."

In verse sixteen of the text of our question, several figurative expressions are used, which help us to recognize the signs of his presence. As the Chief Messenger, or Archangel, the Lord assumes command as represented in the "shout" of authority. The "trump of God" no doubt has reference to the Jubilee trumpet of ancient days which proclaimed liberty to the people of Israel; for we know that during the days of his presence the great antitypical Jubilee trumpet is an announcement of the blessings which will come to all people through Christ's righteous reign.

As to the time of the complete glorification of the church, this text seems to state clearly that it will be during the sounding of the last trumpet and after the Lord has come the second time. With these thoughts in mind, think closely as you read Weymouth's translation of the text as follows: "For this we declare to you on the Lord's own authority—that we who are alive and continue on earth until the coming of the Lord, shall certainly not forestall those who shall have previously passed away. For the Lord himself will come down from heaven with a loud

word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ will rise first. Afterwards we who are alive and still on earth will be caught up in their company amid clouds to meet the Lord in the air. And so we shall be with the Lord forever. Therefore encourage one another with these words."

Upon the "Waters"

Ecclesiastes 11:1, reads, "Cast thy bread upon the waters: for thou shalt find it after many days." Will you please give me light on the true meaning of this often quoted scripture?

THE study of the Bible should keep us humble. If anyone believes that he has all the answers, pride will close his understanding to many truths. It is apparent from reading this text and the verses which follow it that it contains a lesson, and we believe that the lesson is one of especial value at this time. Some believe that the time is past in which to be active in spreading the message of the truth among all people. The lesson of this text belies this attitude.

If one is inclined to be discouraged with the visible results of preaching the truth, let him consider that he does not know the full result of his labors, nor is it intended that he should know, even though he may be permitted to rejoice from time to time as he finds a hearing ear for the message of the kingdom.

In Ecclesiastes 11:1-6, the inspired writer tells us that there are many things we do not fully

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understand. We do not know the way of the wind, nor other wonders of the works of God; neither do we know where there may be a hungry heart seeking to learn more of our Heavenly Father and his wonderful plan. Verse three tells us that "if the clouds be full of rain, they empty themselves upon the earth," and the water from these clouds falls upon all kinds of ground, some stony, some shallow, and some of it falls upon good ground and causes the seed to grow. And with us, we cannot know where the "good ground" is, unless we spread the truth abroad.

Our text implies that some of the results of service in the work of the kingdom will not be seen until "after many days," for some of the seeds of truth which we now sow will not grow to fruitage until the showers of millennial blessings reach the hearts of men. The preaching of the truth, whether by giving a tract, or telling an acquaintance, should be done for the joy of proclaiming the goodness of our Father, regardless of visible results.

While all six verses are meaningful, we believe that the meaning of the text of our question is focused in verses one and six which read: "Cast thy bread [truth] upon the waters [all people]: for thou shalt find it after many days [the results will only then be apparent]. In the morning sow thy seed, and in the evening withhold not thine hand [we are now in the evening of the Gospel age, and we are to be active now as the disciples were in the beginning]: for thou know-

est not whether shall prosper, either this or that, or whether they both shall be alike good." However, the Lord will not be unmindful of our service and labor of love.

Cain's Wife

If, as you teach, Adam and Eve were the only humans living on the earth during the events of creation as recorded in Genesis, whom did Cain marry in the land of Nod?

"WHERE did Cain get his wife?" is a question frequently asked. Many seem to believe that he found his wife in the land of Nod, to which he fled after killing his brother Abel. They accept this conclusion as proof that other humans than the descendants of Adam and Eve inhabited the earth at the time of Cain's life span. The record of Genesis does not support this conclusion. It merely states that while Cain and his wife were dwelling in the land of Nod, she conceived and bore a son, whose name was Enoch. See Genesis 4:16, 17.

Adam and Eve had many children, both sons and daughters (Gen. 5:4), and no doubt these brothers and sisters became married to each other. Cain's wife was one of his sisters, and when he fled to the land of Nod she went with him and there her children were born.

The necessity which now bars, by law, intermarriage of blood relations did not then exist. When the race was so near to perfection inbreeding did not lead to the tragic results it does today.

In the Secret Place

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalm 91:1

EVERY normal person seeks to attain a position of security in life, physically, socially, and economically. To this end, people guard their health, try to please those with whom they are associated, and endeavor to "save up for a rainy day"; and all this in order that their position in life may be such that they will have no unnecessary fears of evils which may come upon them. Describing the position of security to be attained by the people in the "times of restitution" the prophet wrote that every man shall dwell under his vine and fig tree, and that there will be none to molest nor make afraid.—Micah 4:4

But new creatures in Christ Jesus are seeking a higher, a spiritual security. They are assured that the Lord knows about their physical needs, and will provide them according to the good pleasure of his will. Knowing this, they seek first the kingdom of heaven and its righteousness, endeavoring day by day to carry out faithfully the terms of their covenant with the Lord by sacrifice. (Matt. 6:33) And it is this course of daily faithfulness to the Lord that is symbolically described by

the Psalmist as dwelling in the secret place of the Most High.

This "secret place" seems to be represented by the "holy" of the typical tabernacle, and it is in this antitypical holy that the new creature dwells. It was the full surrender of our wills to God that gave us entrance into the "holy," and only by continuing this spirit of full consecration can we maintain our position in the "secret place of the Most High," and there "abide under the shadow of the Almighty."

To continue living a truly consecrated life is a costly undertaking. The flesh continually rebels, and there is always the danger of becoming "weary in well-doing." (Gal. 6:9; II Thess. 3:13) The weariness of the flesh oftentimes manifests itself in reasonings which appear to offer a sense of security even though we may slacken our hands in sacrifice. These false reasonings which exalt themselves above the knowledge of Christ and of what is implied by being baptized members of his body, are seldom detected as such. The human heart is deceitful and desperately wicked, and every follower of the Master needs constantly to be on guard lest he be led away from the simplicity of the Gospel and lured into a false sense of security by one or another fanciful misinterpretation of

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the Scriptures and of the plan of God revealed therein.—Jer. 17:9

Whether or not we are able to identify it, nevertheless it is true that back of every erroneous interpretation there is a selfish motive, or desire, hence in the consideration of any theory which may be presented to us we should make sure that we are not inclined to accept it because of a sense of security it may give us apart from our faithfulness in fulfilling our vows of consecration. We should ever remember that there is only one way to abide under the shadow—under the protecting care—of the Almighty and that is by continuing faithfully to sacrifice the flesh and its interest in his service and in the service of his people.

For example, take the erroneous theory that the door to the high calling is closed. If this be true it means that all those who entered the race for the prize of the high calling before the door of opportunity was closed are now safely on the inside, that there can be no more falling away. It is, in other words, a modern version of the old philosophy of "once in grace, always in grace." Now this gives those who accept the theory a sense of security, a security that is not based upon faithfulness in sacrifice, but on a sort of fatalism which in the divine providence, as they imagine, has worked most favorably for them.

A close ally to this erroneous viewpoint is the further unscriptural and unchristian theory that the time is past for the followers of Jesus to lay down their lives bearing witness to the truth, as the

Master did. These imagine they have discovered a way to be like Christ without doing as he did, of dying with him without laying down their lives in sacrifice, of being his ambassadors by keeping still about him and about his kingdom. They have found a new security, not in the secret place of the Most High, but in the ease which results from keeping their light under a bushel.

Still another erroneous viewpoint which appeals to the flesh is that every individual in the true church was predestinated by God. True, the Scriptures indicate that certain ones, as individuals, were chosen in advance, but these exceptions do not prove the rule; and even in these few individual cases their election was not irrespective of their qualifications and faithfulness. Saul of Tarsus was one, but he was chosen for the special position he occupies in the body because the Lord knew in advance that he would be qualified, and that he would meet the responsibility the Gospel imposed upon him. But Paul knew, nevertheless, that his security in Christ and in the secret place of the Most High, depended upon his continually keeping his sacrifice on the altar. "I keep my body under," he wrote, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:27

Jesus was also chosen in advance for the great role he was to play in the divine plan. He was "the Lamb slain from the foundation of the world." (Rev. 13:8) Yet Jesus did not find security in

his predestination as an individual. When he was near the end of his life of sacrifice, he was much concerned over his standing with the Heavenly Father, so much so that he feared death—the second death—thinking possibly he had not in every way proved faithful. Because of this fear the Master, we are told, “offered up . . . strong crying and tears, . . . and was heard in that he feared.” (Heb. 5:7) Being thus reassured of his position, not because he was elected to it, but because he had been faithful to his vows of consecration, the Master was calm and was able to face resolutely the ordeal of his arrest, trial, conviction, and death.

God’s program of election, on the whole, applies to classes. We as a class, the church, were chosen in Christ before the foundation of the world. (Eph. 1:4) And it was then predestinated that each one who makes up this class must

be conformed to the image of Christ—the image of God’s dear Son. (Rom. 8:28-30) Thus it was that the foreknowledge of God operated in connection with our election.

So let us not get the notion that God picked each one of us out as individuals before we were born, hence that he has given us the truth because of this and that he will continue to deal with us and bless us because we are his elect. It would be tragic indeed if by this or any other theory any of us should be lured into a false sense of security, and perhaps without realizing it, take our sacrifice off the altar.

Let us remember, brethren, that only by “dwelling” in the secret place of full devotion to God can we enjoy the security afforded by his protection, the protection of his almighty power.

Founded upon Love

NAPOLEON, standing on the brow of St. Helena, said to Montholon: “Can you tell me who Jesus Christ was?” Without waiting for an answer he continued: “There is something about him which I cannot understand. Alexander, Caesar, Charlemagne, and myself have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded his upon love; and this very day millions would die for him. I have inspired multitudes with an enthusiastic devotion, such that they would have died for me; but to do this it was necessary that I should be present with the electric influence of my looks, my words, and my voice. When I saw men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus, by some mysterious influence, reaching down through a lapse of eighteen hundred years, so draws the hearts of men toward him that thousands, at a word, would rush through fire and flood for him, counting not their lives dear unto them.” —Selected

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL	
Yeovil	October 22
Anerley	November 19
C. E. DICKINSON	
Dewsbury	October 8
J. E. HUMPHREY	
Eastleigh	October 22
F. LINTER	
Coventry	October 15
J. H. MURRAY	
Dewsbury	October 8
Pontypool	October 29
Portsmouth	November 26
W. E. PAMPLING	
Dewsbury	October 8
Luton	October 22
Lincoln	November 12

C. W. SCHOLEFIELD

Ipswich November 26

P. WATTS

Anerley October 29

CONVENTIONS

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

"RADIO LUXEMBOURG"

"Frank and Ernest" Broadcasts

11:15 P. M. Every Monday—1293 Meters Long Wave; 49.26 Meters Short Wave.



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Spiritualism; Jesus, the World's Savior; Hope for a Fear-filled World; Father, Son, and Holy Spirit.

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Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

MISCELLANEOUS PUBLICATIONS

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

God's Promises Come True—10/-

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

Hymns of Dawn (Cloth)—2/6 each

Tabernacle Shadows (Cloth)—2/6 each

Emphatic Diaglott—10/6

Moffatt's Translation (Complete Bible)—17/6

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

Hope (Consolation booklet)—1/2 a dozen

Leeser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

The Message on "Mutual"

AFTER careful and prayerful consideration the decision has been made to use the facilities of the Mutual Broadcasting System for the "Frank and Ernest" programs, beginning Sunday, October 15, instead of the ABC Network. Our relations with the American Broadcasting Company have been wholly satisfactory, even cordial, and ABC was very desirous of renewing our contract. However, after taking all the factors into consideration, it seems to us that the message will reach more people over the Mutual Network, and the cost will be only slightly higher. Let us all pray that the Lord will bless this enlarged effort according to the abundance of his grace.

In the center of this issue will be found a partial listing of the Mutual stations which will broadcast the "Frank and Ernest" programs. There are in all more than 500 stations in the Mutual Network, but they will not all be included in our contract as there is always a certain percentage of stations in a large network that for one reason or another cannot take a new program which is offered. This works to our advantage in that it keeps the cost down to where it is not prohibitive. As we go to press more than 300 stations have "cleared" for the "Frank and Ernest" programs, and this is approximately twice the number used on ABC.

In a few important centers where the Mutual Network stations are unable to take our programs, arrangements are being made with other stations. It is our hope that by the time the first "Frank and Ernest" broadcast goes over Mutual it will be heard not only in every locality which has been reached by ABC, but also in additional districts.

The hour for the broadcasts on Mutual will be different. In the Eastern Time Zone it will be 12:45 P. M.; in the Central Zone, 11:45 A. M., and in the Mountain Zone, 10:45 A. M. In the Pacific Time Zone the Don Lee-Mutual Network will broadcast the programs at 11:00 A. M. These are the time periods assigned

TALKING THINGS OVER

by Mutual, but there will be a considerable number of exceptions in the case of individual stations which cannot clear the time designated by the network. In these cases the programs will be broadcast some time later—usually within two hours after they are on the network. These are known as “D. B.,” or delayed broadcasts. If the only available time a station has happens to be earlier in the day than the programs come over the network, then these delayed broadcasts cannot go on the air until the following Sunday. There will be a few such instances.

We are explaining these details in order that you may understand some of the difficulties involved in negotiating a contract for 300 or more radio stations to broadcast the truth, and why, even with network broadcasts, there is some variation of time when the programs are heard. It is important, therefore, if you wish to hear the first “Frank and Ernest” program that goes over the Mutual Network, that you check the time it will come over your local station. If our present listing does not include a station that can be heard in your locality, watch for an additional listing next month.

The Mutual Broadcasting Company will do everything possible to help make our programs a success on their network. Arrangements are being made for the stations which will carry the broadcasts to make spot announcements concerning them in advance of the starting date. In many instances also, through the good offices of the Mutual System, newspapers will carry advertisements and news items announcing the “Frank and Ernest” programs. All of this will be without cost to us.

One of the reasons contributing to the decision to change to Mutual was to reach a new audience. At the same time, however, it is well that everything possible be done to inform our present listeners of the change in order that they may know where the programs may continue to be heard. The free publicity which Mutual is planning to give us will help toward this end. In addition to this, however, we think the brethren throughout the country may be able to help.

Most important in this connection will be the use of the mailing lists of “Frank and Ernest” listeners. Cards announcing the change can be sent to all on these lists. We are printing cards suitable for use in each section of the country, and will furnish them free to all who wish them. While these cards will be especially suitable for

mailing to "Frank and Ernest" listeners, they can also be used for general distribution.

What About Canada?

The Canadian brethren are interested to know what can be done to give the truth a wider witness throughout Canada. Neither ABC nor Mutual can be heard to any great extent in Canada. We wish to say, however, that we hope to be able to increase the number of stations carrying the "Frank and Ernest" programs in Canada. The extent to which this can be done will of course depend upon the funds available. There are at present eight stations in Canada carrying the message. While a good witness is being given by these broadcasts, there are a number of sections of the country where the truth is not heard. When the Canadian brethren have had time to send their expressions of "Good Hopes" to our Canadian office (442 Sherbourne Street, Toronto 5) we will be able to determine the possibility of securing additional stations.

Foreign Broadcasts

We are keeping in mind, too, the opportunity of sending out the kingdom message by radio in Europe. It is also possible to secure time on a radio station that can be heard well in India. These opportunities are truly heart cheering, and we are confident that the brethren everywhere will agree with us that they should be used as widely as possible. The message is already being heard in the British Isles over Radio Luxembourg, and all over Europe by those who understand the English language.

Arrangements have been completed for Radio Monte Carlo to broadcast an Italian translation of the "Frank and Ernest" programs. These will start as soon as the transcriptions reach Monte Carlo. The truth will then be heard for the first time over the radio in Italy. Later, the same stations, the Lord willing, will be broadcasting the message in the French and Greek languages, and probably also in Polish. It is also hoped that it may become possible to broadcast the message in the German language over Radio Luxembourg.

As we contemplate all these opportunities of disseminating the glad tidings of the kingdom over so many hundreds of stations here in the United States and Canada, as well as the opportunities which are opening up in foreign lands, the word miracle is the only one we can think of which really explains what is occurring. It is a miracle from more than one standpoint. The radio is itself a miracle

in that the electrical forces which make it possible are not really understood. Electronic engineers have discovered—or we might better say, stumbled upon—ways and means of harnessing and controlling electrical impulses in a manner to transmit sound through the air and reproduce it in radio receiving sets; but just what electricity is they really do not know.

And is it not reasonable to suppose that the Lord allowed the discovery of radio technique partly for the very purpose of making possible a wide witness of the truth during these closing years of the age? We think so. Here, then, is another miracle, a miracle of timing in the outworking of the divine plans and purposes. It was the same in connection with the art of printing earlier in the harvest period; and indeed, the printed message is still being blessed by the Lord.

But the “miracle” which comes the closest home to our hearts in connection with the wide radio witness now being given is the sacrificial response of the Lord’s people which makes it possible, for it is the result of the influence of God’s Holy Spirit in the hearts of his people, inducing them joyfully to give up everything, even life itself, in order to show forth the praises of their Heavenly Father and his beloved Son, Christ Jesus. The magnificent spirit with which the friends co-operated to make possible the ABC Network broadcasts has been a wonderful evidence of their zeal for the Lord and the truth.

The heavenly vision of truth with which the Lord has enlightened and inspired his people in these closing days of the age enables us not only to understand something of the glorious attributes of his character, but also to realize the importance of the times in which we are living—that the age of sacrifice is nearly ended, and that in the few remaining years we are enjoying our final opportunity of proving faithful to our covenant of sacrifice—yes, faithful even unto death. Surely we do rejoice in the heavenly vision, and as the Apostle Paul said to King Agrippa, we are determined not to be disobedient to the responsibilities which it has laid upon us.

Let us, then, continue to look to the Lord for guidance and help in connection with all our efforts to serve him—both our individual and co-operative efforts. We need wisdom from above, and we need the Lord’s strength. Nothing can be accomplished by our own wisdom and strength, but by his grace our imperfect efforts can

bring praises to his name, and in this we rejoice. May each one of us, then, endeavor to be a "broken and emptied vessel, for the Master's use made meet."

The brethren assembled at the Bowling Green General Convention voted to obtain an expression of "Good Hopes" from those present, which might serve to indicate whether or not it would be possible to continue network broadcasting. The total amount of funds for the year thus indicated as becoming available has given us the courage to make a contract with the Mutual Broadcasting Company. It will be a still further help in planning the work if the brethren everywhere—those who did not put in their "Good Hopes" at Bowling Green—will now let us know what they hope to be able to contribute during the year beginning with October. The final number of stations in the United States, Canada, and abroad, will be governed by this general expression of "Good Hopes."

A "Good Hopes" coupon will be found following the radio schedule especially inserted in the center of this issue of *The Dawn*. The coupon can be detached from the radio list and mailed to us, or the entire insert can be removed and returned, if preferred.

Many new readers may not understand fully the meaning of the expression, "Good Hopes." To these we wish to say that it merely denotes that one is expressing what he has reasonable hope of being able to contribute to the work over a given period. These "Good Hopes" are not considered by us as a binding contract. While some find that they are not able to contribute as much as they had hoped, others contribute more, hence our experience through the years has been that the "Good Hopes" of the brethren furnish a fairly accurate picture of the amount we can depend on in planning the work.

Love not the world!

*He in whose heart the love
Of vanity has found a place, shuts out
The enduring world above.*

Love not the world!

*However fair it seem;
Who loveth this vain world—the love of God
Abideth not in him.*

Encouraging Letters

While Making Rounds

Dear "Frank and Ernest": Did I enjoy hearing you today while making hospital rounds in my car! I am sure thousands echo my sentiments, and pray for you and your fine program. Please send me your Gift Book and the question and answer book, if they are not the same. Thanks. Dr. E. K. M., Ga.

Wants to Help Others

Gentlemen: I heard your questions and answers over the radio, and since I work with girls and we have twenty minutes a day set aside to read the Bible and discuss what we may choose to read, I believe your book, "God and Reason," will help me out with this discussion. May I say that I enjoy your programs very much, and wish we had more like them. Thank you so very much. Sincerely, Mrs. A. F. D., Fla.

Read the Book Twice

Dear "Frank and Ernest": I am very glad I listened to your broadcast and received the book, "Hope Beyond the Grave." I have read it twice and expect to read it many times more. It is written so plainly and the explanations are so clear it is a pleasure to read it. So many people need this kind of reading matter, and I intend to tell all who will listen about your fine radio programs, and your fine books. I want to read your Dawn Magazine and have enclosed my

subscription. Thank you, Mrs. A. W., N. Y.

Tells Sunday School

Dear "Frank and Ernest": Please send your book, "God and Reason." I listen to your discussions every Sunday morning, and like them very much. I go to my Sunday School later in the morning and tell them what I have heard "Frank and Ernest" say. It gives me a new lease on life. Respectfully yours, Mrs. L. G., La.

Very Much Interested

Dear "Frank and Ernest": I am enclosing twenty-five cents and would like you to send me the book, "The Divine Plan of the Ages." I am very much interested in your teachings. They certainly reveal a loving God, instead of a God who will eternally torment people as all other ministers preach. I like my Dawn Magazine very much each month also. Best wishes, Mrs. L. G., Md.

"So Much to So Many"

Gentlemen: Last Sunday while I was listening to your program you said that a booklet entitled "God and Reason" would be sent upon request. May I have one? We have heard many of your broadcasts and have been enlightened on the most wonderful subject yet written, "The Bible." What a pity that we profess to be Christians and yet know so little of Christian-

ity! I feel sure that your programs have meant so much to so many people, including myself. We appreciate them immeasurably. Yours sincerely, H. W., Va.

"That Something"

Dear Sirs: Your broadcasts are wonderful, instructive—"eye openers." They afford all who listen an opportunity to receive enlightenment on Bible truths and prophecies in an easy to grasp and understandable manner. I will appreciate your kindness in sending me the booklets offered on your last two broadcasts, which are the first knowledge I have had of your most inspiring service to the masses of the people who are today searching for "that something" which man today is trying to lay hold of amidst all the confusion and worldly turmoil. Thanking you so much, and more power to your work. H. E. S., Kans.

"Less Terrifying"

Gentleman: As I have written to you before, you now know that I am a regular listener to your programs. You make the frightening prophecies of the Bible seem less terrifying, and it is a comfort to hear your explanations, especially now when everyone is so upset. As I have asked for so many of your booklets I will be glad to reimburse you for the cost, if you will let know how much. Many thanks. Yours sincerely, A. F., La.

"Seriously Interested"

Gentlemen: I have read several of your publications and find them

interesting and enlightening. It is through these books and your "Frank and Ernest" radio talks that I have become seriously interested in the Bible and its interpretation, not only as a literary subject, but also as a dictionary for spiritual needs. In expressing my appreciation I can but say, "Thanks." Respectfully yours, Mr. R. D. W., S. C.

Attended Several Meetings

Dear Frank and Ernest: Would you please send me the booklet, "Divine Healing," as per your announcement last Sunday. Needless to say, I find all your booklets very interesting, and in passing each book on to friends it is gratifying to see the interest some are taking, such as asking questions and loaning out the books to their friends in turn and then asking us for more.

A member of the Dawn Bible class of Detroit was over about a month or so ago and we had a most wonderful visit with him. He also gave me a copy of "The Divine Plan of the Ages" which both my husband and I read and loaned out to a neighbor. Now we have lost track of it as everyone seems interested in it, for which we are extremely happy. We have also attended a number of your lectures (including the one where "Ernest" spoke) and I think they are just wonderful. We intend going as often as we can. You are doing a wonderful work. May the Lord help you continue in it. Yours sincerely, Mrs. J. N., Mich.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		Lincoln, Nebr.	26, 27
Wallingford, Conn. (Morning Oct.	22	St. Joseph, Mo.	28, 29
Hartford, Conn. (Afternoon)	22	Tulsa, Okla.	November 5
J. BEDNARZ		J. A. MEGGISON	
North Brookfield, Mass. .	October 15	St. Louis, Mo.	October 7, 8
F. A. BRIGHT		Grand Rapids, Mich.	14, 15
Paterson, N. J.	October 1	M. C. MITCHELL	
Lehighton, Pa.	22	Groton, Conn. (Evening)	October 14
O. D. DEIFER		Groton, Conn. (Morning)	15
Port Crane, N. Y.	October 15	New London, Conn. (Afternoon)	15
F. E. FRENCH		E. MURRAY	
Bremerton, Wash.	October 1	St. Louis, Mo.	October 7, 8
W. J. HOLLISTER		L. H. NORBY	
St. Louis, Mo.	October 7, 8	Wilkes Barre, Pa.	October 1
G. O. JEUCK		Reading, Pa.	15
Jacksonville, Fla.	October 8	H. PASSIOS	
A. H. KRUMPOLT		Duquesne, Pa.	October 1
Mahanoy City, Pa.	October 8	Washington, Pa.	15
Paterson, N. J.	15	V. E. SAMUELS	
R. J. KRUPA		Allentown, Pa.	October 15
Cleveland, Ohio	October 29	A. L. SMITH	
L. P. LOOMIS		Wilmington, Del.	October 15
Baltimore, Md. (Morning)	October 8	C. A. SUNDBOM	
Philadelphia, Pa. (Afternoon) ...	8	Grand Rapids, Mich.	October 14, 15
Hazleton, Pa.	22	J. I. VAN HORNE	
J. Y. MAC AULAY		East Liverpool, Ohio	October 8
Milwaukee, Wis. ..	Sept. 30, Oct. 1	F. S. WASSMANN	
Canton, Ill.	3	New Haven, Conn. (Morning)	Oct. 22
Champaign, Ill.	4	Waterbury, Conn. (Afternoon) ...	22
Mattoon, Ill.	5	C. R. WEIDA	
St. Louis, Mo.	7, 8	Easton, Pa.	October 8
Jonesboro, Ark.	9, 10	Lancaster, Pa.	22
Paragould, Ark.	11, 12	G. M. WILSON	
Memphis, Tenn.	13	Paterson, N. J.	October 8
Marianna, Ark.	14, 15	Rutherford, N. J. (8:00 p. m.)	8
Monroe, Ark.	16, 17	Grand Rapids, Mich.	14, 15
Little Rock, Ark.	18, 19	Monessen, Pa.	22
Ft. Smith, Ark.	20	Cleveland, Ohio	29
Stigler, Okla.	21, 22		
Muskogee, Okla.	23, 24		
Kansas City, Mo.	25, 31		

W. N. WOODWORTH	
Grand Rapids, Mich.	October 14, 15
Paterson, N. J.	22
Cleveland, Ohio	29
E. G. WYLAM	
Milwaukee, Wis. ...	Sept. 30, Oct. 1
Grand Rapids, Mich.	October 29
C. W. ZAHNOW	
Victoria, B. C., Can.	October 1
Vancouver, B. C.	2-4
Aldergrove, B. C., Can.	5, 6

Bellingham-Lynden, Wash. (area)	7, 8
Seattle, Wash.	9
Tacoma, Wash.	10
The Dalles, Ore.	12, 13
Portland, Ore.	11, 14, 15
Newport, Ore.	16, 17
Salem, Ore.	18
Lebanon, Ore.	19
Broadbent, Ore.	20-25
Klamath Falls, Ore.	27
Sacramento, Calif.	29-31



CONVENTIONS

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

BREMERTON, WASH., October 1—Home gathering at R. W. Valentine's, R. F. D. 5, Box 988. The Valentine's will appreciate knowing in advance how many can come so arrangements can be made for meals and transportation from Bremerton. Phone Bremerton 3-6501.

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

GRAND RAPIDS, MICH., October 14, 15—Convention opens at 10:00 Saturday morning in the Rowe Hotel. For reser-

vations and other information, write the secretary, Mrs. Edward DeGroot 2443 Foster Street, N. E., Grand Rapids, Mich.

POMONA, CALIF., October 15—Begins at 9:30 A. M. in the Washington Park Clubhouse, 877 East Grand. For details write the secretary, Mrs. Sam Liskey, 855 South Benson, Pomona, Calif.

BROOKLYN, N. Y., October 29—104 Clark Street.

CINCINNATI, OHIO, October 29—All day service. For details as to where the convention will be held, write the secretary, Mrs. W. N. Poe, 2128 Linden Road, Newport, Kentucky.

CLEVELAND, OHIO, October 29—Y. M. C. A. Building, corner of Prospect and East 22nd Streets. Opens at 9:30 A. M.

WEATHERFORD, TEX., October 29—Zion Hill Schoolhouse.

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THE DAWN

East Rutherford

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Six Volumes—Cloth—\$3.75

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Battle of Armageddon—Cloth, 85 cents.

The Atonement Between God and Man—Cloth, 85 cents.

The New Creation—Cloth, 85 cents.

Berean Questions—These books are available for the above volumes as follows: First three, 10 cents each; the last three, 15 cents each.

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Ten cents each, \$1.00 a dozen—please order by number.

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God's Plan—French, 10 cents each.

Where Are the Dead?—French. Free.

The Divine Plan of the Ages—Italian, 50 cents each.

God's Remedy—Italian, 50 cents a hundred.

The Dawn—Greek, \$1.00 a year. German, Nos. 4, 5, 6; 10 cents each.

ORDERS NOT ACKNOWLEDGED UNLESS REQUESTED

THE DAWN

East Rutherford

NEW JERSEY
