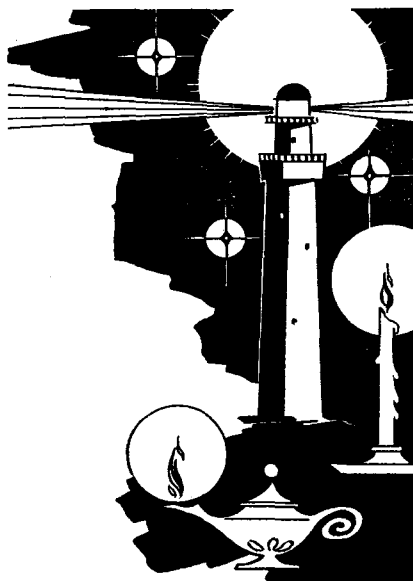


The DAWN



'YE ARE
THE LIGHT
OF THE
WORLD...'

MATTHEW 5:14

A HERALD OF CHRIST'S PRESENCE

October 1953

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



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In This Issue

On page 51, under the title, "Radio Work Going Forward," is a short article concerning the prospects of the radio witness for the new year beginning in October. The renewed contract with the Mutual Broadcasting System begins with Sunday, October 11. Important time changes will then go into effect throughout the Pacific coast area, and on a few individual stations in other places. Beginning on page 55 will be found a listing of all stations which will carry the programs. Check to make sure of the time and station in your district.

The article entitled "The Light of the World," beginning on page 28, is available in booklet form—five cents each, twenty-five for one dollar.

A Blessing to Many

If you have a tape recorder you are invited to use our recorded lecture service. These lectures are not those given at conventions, but are specially prepared for recording. They are excellent for use when visiting "shut-ins" and the isolated. They are suitable, in fact, for use in any place, or under any circumstances, where speakers "in person" are not available. Public lectures and "class talks" can be furnished. They are sent out on loan, free of charge. For further information, or to place an order, address, Dawn Recorded Lecture Service, Post Office Box 18601, Los Angeles 19, California.

EUROPE

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

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

INDIA

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

By Inspiration of God

"I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." —Psalm 119:99, 100

THE Apostle Paul wrote that the wisdom of this world is foolishness with God. (I Cor. 3:19) One of the ways in which this is exemplified is through the Word of God, that wonderful Book of books which we call the Bible. Throughout hundreds of years of the ancient past, the Lord used many different men to write the various parts of the Bible, and its contents as a whole give eloquent testimony that these men were inspired by God, for they expressed wisdom along historical and scientific lines far in advance of the times in which they were living. Moreover, their prophecies of future events are the only ones recorded which consistently have proven true and continue to be fulfilled along the exact lines foretold.

During those long centuries when the various books of the Bible were being written by God's "holy prophets," various views on astronomy were being expressed and written. The modern telescope, piercing as it does into the far-reaches and hitherto unknown depths of the universe, have proved all the ancient astronomers to be

completely in error, but not so the Bible.

Anaximenes taught that the world was the shape of a flat disc floating in air. Leucippus taught that it was like a drum. Pindar said that it stood on pillars, while others claimed that it sat upon the head of Atlas. Then there were those who taught that the earth stood on the head of a huge elephant, and that earthquakes were the result of the elephant moving. Plato, Aristotle, and Pythagoras tried to prove that the earth was a living, sentient being. Volcanoes, they insisted, was the earth vomiting.

The telescope, spectroscope, and around-the-world travel by sea, land, and air, have exposed the fallacy of all these crude notions of the past. However, the Bible, written during that same general period of time, when human understanding of the earth and of the universe was so limited, is found to be in harmony with the latest scientific truths.

Thousands of years before Columbus conceived the idea—which in his time was rank her-

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easy—that the earth was round and did not sit upon pillars or any other physical foundation, the Prophet Job wrote concerning God that he “hangeth the earth upon nothing,” and Isaiah wrote that God “sitteth upon the circle of the earth.” (Job. 26:7; Isa. 40:22) Expressions of this sort could have no meaning except as applied to a planet which is round, and held in place by magnetic power, as we now know to be true.

Geologically Correct

The first chapter of Genesis presents, ever so briefly, the story of creation. But despite the brevity of this record, it is being recognized more and more by the learned of today as scientific and geologically correct. How this contrasts with all other ancient writings which pretend to describe the work of creation! Concerning the accuracy of the Genesis account of creation we quote from a tract published by Dean C. Dutton, Ph. D., of the Oklahoma State University:

“In the first chapter of Genesis we have the story of creation, which Yale’s greatest geologist says ‘is in perfect harmony with geology,’ and of which Harvard’s great geologist says, ‘The order of creation as given in Genesis is faultless.’ Princeton’s great geologist says, ‘The more the leaves of the book of earth are turned, the more they show that the Old Book, the Bible, is true.’”

Historically Correct

As the archeologists continue to sink their spades ever deeper into the sands and subsoil of ancient Babylonia, Mesopotamia, Egypt, and other lands adjacent to Palestine, one after another of the

Bible’s historical records is proved to be true. There was a time when modern higher critics insisted that most of the places and people mentioned in the Old Testament were mythical, that such places and people never did really exist.

But these modern unbelievers have been silenced. For example, instead of Ur of the Chaldeans, the home of faithful Abraham, being merely a legendary place, ruins of that ancient city have now been unearthed.

Not so many years ago the story of Joseph and the seven years of famine in Egypt, for which, by divine providence, he wisely prepared the people, was considered by the worldly wise as a myth. Recently, it is claimed, archeologists have discovered tablets and monuments upon which this Bible story is recorded in great detail.

In the tract by Dean C. Dutton from which we have quoted, he informs us that to date five thousand places spoken of in the Bible have been definitely located by explorers and archeologists. Should not this fact alone help to increase our faith in the inspiration of the Bible!

The story of Jonah and the whale, and the subsequent conversion of the Ninevites resulting from Jonah’s preaching, has long been held incredible by modern unbelievers. It was claimed, for example, that a whale does not have a throat large enough to swallow a man. It should be noted, however, that in Jonah 1:17 the explanation is given that the “Lord

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had prepared a great fish to swallow up Jonah." This would indicate that it was not an ordinary whale.

It is now known that there are some sea monsters that could easily swallow a man. And certainly it was just as easy for the Lord to keep Jonah alive in the stomach of this "great fish" as it was to preserve the three Hebrews in the fiery furnace.

But even more difficult than this for many to believe is the seemingly incredible story that the wicked, godless, carefree people of Nineveh believed Jonah's preaching. Why should all those worldly irreverent, haughty Assyrians believe the utterances of a strange itinerant Jewish preacher? The sinful world has never believed any of the other prophets of God, from Noah on down—they have only scoffed at their repeated warnings of impending doom.

Imagine these Ninevites believing, from the greatest of them even to the least of them, with the king himself leading his wicked subjects in humble prayers to God, simply because a roaming, bedraggled stranger stood on the street corner and said, in effect, "Repent, or else you are doomed!" Yet that is what the story plainly implies.

However, after decades of scoffing at this Jonah story, scientists are now having to admit that it is all quite reasonable and probable. At the ancient site of Nineveh the excavators have found enough evidence to give us a fair picture of the Ninevites of Jonah's day. They

have found that the Assyrians at that time, with all their wickedness, were very superstitious. They worshiped God in a formal way, and habitually pictured him under the guise of a great sea monster.

The Assyrian conception of deity was a being all-powerful if not all-loving, and they represented him by the most powerful creature they knew—a monster of the mighty deep. Limestone reliefs of that period portray the kings of Nineveh clothed with "divine power"—and this they symbolized by a regal cloak made from the skin of a great fish, which reached from the monarch's head down to his ankles.

This throws new light on the effects of Jonah's preaching. Evidently the Ninevites believed him because they heard that he had come out of the mouth of a great fish. They had been accustomed to representing God as a powerful sea monster, and here was a prophet whom the mighty God had sent to them from the very jaws of the great deep, with a special message for them.

They dared not turn a deaf ear to such a prophet. They even trembled as he reminded them of their sins and warned them of impending destruction. Thus we see that a narrative which, apart from an understanding of all the factors involved, might be difficult to believe, when seen in its true light is recognized as a perfectly natural occurrence, and historically correct.

Prophetically Reliable

The prophecies of the Bible are also remarkably accurate in their forecasts of future events. Both ancient and modern history give us undeniable proof of the credibility and authenticity of the Bible by definitely recording numerous instances of its prophecies which have been fulfilled. No one, for example, can now point to a single city, kingdom, or dynasty that has ever survived a divine pronouncement of doom thereupon by any ancient biblical prophet.

When Jesus was on earth he upbraided certain unworthy cities of his day, saying, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! . . . And thou, Capernaum, which art exalted to heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."—Matt. 11:21-23

These Galilean cities around Lake Gennesaret which Jesus thus condemned had been very highly favored, even by nature. According to a well informed writer: "There were no such trees and no such gardens anywhere in Palestine as in the land of Gennesaret." Oranges, figs, and grapes grew there in great abundance. Its waters were pure and refreshing, its air was balmy and sweet. There seemed no reason on earth why such prosperous cities as these mentioned by Jesus should ever pass away. His prophecy must have sounded to the inhabitants of that day like very idle words.

But where are Capernaum, Bethsaida, and Chorazin today? Two of them are marked by desolate heaps of ruins, while the third has disappeared so completely that now not even its exact former site can be definitely determined. On the other hand, the neighboring city of Tiberias, on which no woe was pronounced by Jesus, was not destroyed. It is now the most prominent city on the historic shores of Gennesaret's celebrated blue lake—the Sea of Galilee.

Again, take the ancient city of Samaria, which was built by one of Israel's kings soon after the rebellion of the ten tribes. Its king, Omri, did more to provoke the Lord to anger than had all his predecessors. (1 Kings 16:25) Then came his son, Ahab who, in vicious propensities, surpassed even the odious Omri. Under his rule, and that of his wicked wife, Jezebel, religious freedom was taken away from the Israelites, and they were compelled to worship false gods.

The people soon sank to a very low ebb of morality. So great was the infamy of the inhabitants that divine judgment was pronounced upon Samaria by the Prophet Micah, as follows: "Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: I will pour down the stones thereof into the valley, and I will discover the foundations thereof."—Micah 1:6

Where is Samaria today? A history of Syria and Palestine says: "Samaria is but a heap of stones. Her foundations discovered, her streets plowed up, she is now cov-

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ered with cornfields and olive gardens. Samaria has been destroyed; her rubbish has been thrown into the valley; and her foundation stones lie scattered about on the face of the hill."

Jesus foretold the destruction of Jerusalem, and particularly of its temple, saying that there would not be one stone left upon another. (Luke 21:5, 6) This was literally fulfilled, even against the wishes of Titus himself. The one thing this Roman conqueror wished especially to save was the temple with its splendid stones, its rich furnishings, and its gold. History records that he gave positive orders that the temple be spared. But the prophetic decree was against him. The temple was destroyed, and its stones scattered about, even as the Master had foretold.

And just as Jesus and the prophets foretold the destruction of Jerusalem and the scattering of the Israelites among the nations, the prophecies also foretold the regathering of this ancient people and their ultimate repossession of the land which had been given to their fathers.*

These prophecies are being fulfilled in a very remarkable manner. Israel has already experienced a rebirth as a nation. Under the guiding hands of the returning exiles, the Land of Promise is rapidly being transformed into a

paradise. None except those who had confidence in the prophecies of the Bible would, fifty years ago, have thought this possible.

World Developments Foretold

The fulfilment of prophecy in world developments of our times reminds us of our text in which the Psalmist states, "I have more understanding than all my teachers: for thy testimonies are my meditation." (Ps. 119:99) Beginning in the nineteenth century, the wise men of the world—those whom the people looked up to as their guides—under the influence of the unproved theory of human evolution, began to teach that the world was getting steadily better, that civilization was rapidly advancing and that universal peace and prosperity were in sight for all.

This was contrary to the instructions of God's Word, so those who had confidence in the prophecies really had more understanding of world events and their outcome than did these wise men of the world. One plainly stated prophecy of Daniel would have corrected this false notion of the worldly wise, had they been willing to believe it. But they were not. Daniel foretold that there would be a "time of trouble such as never was since there was a nation." (Dan. 12:1) The worldly wise said that it was unthinkable that in this day of scientific development and general increase of knowledge there should come a time of trouble among the nations which would

*NOTE: See "Chosen People," a 64-page booklet dealing with prophecies pertaining to the Jewish people. A copy will be sent free upon request.

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surpass anything which had ever taken place in the past.

Jesus quoted this prophecy of Daniel and applied it to the time of his return and the end of the age. (Matt. 24:21, 22) In a description of what would be involved in this foretold trouble, Jesus said that there would be "distress of nations, with perplexity," and that the hearts of the people would fail them for fear as they looked ahead to the things coming upon the earth. (Luke 21: 24, 25) How accurately these and similar prophecies of the Bible have been, and continue to be, fulfilled in the experiences of a crumbling and dying world!

Rise and Fall of Empires

The Bible not only foretold the present period of international distress and chaos that would come upon an unexpectant world, but also gave a preview of four great empires that would succeed each other during a period of more than twenty-five hundred years, beginning with ancient Babylon. This prophecy is found in the 2nd chapter of the Book of Daniel.

This forecast of the rise and fall of empires is contained in the prophet's interpretation of King Nebuchadnezzar's dream in which he saw a human-like image with head of gold, breast and arms of silver, thighs of brass, and legs of iron. The feet of this image were of iron and clay mixed. In his dream, the king saw a stone cut out of the mountain without hands, which smote the image on its feet. Then the image fell, it was ground to

powder, and the wind blew away the fragments like chaff from a summer threshing floor. The stone which smote the image then grew until it became a great mountain which filled the whole earth.

In Daniel's interpretation of this dream, he identified Nebuchadnezzar, the head of the Babylonian Empire, as being represented by the head of gold. The prophet pointed out that following Babylon there would be a succession of three other empires, or "kingdoms," as he calls them. These are easily identified in history as Medo-Persia, Greece, and Rome.

The minute accuracy of the prophecy is shown in the interpretation of what was illustrated by the feet of the image; namely, a gradual weakening of the Roman Empire, and its ultimate divisions as represented in the various states of Europe, as they existed just prior to the first World War. This was shown, as Daniel explained, by the admixture of clay with the iron, and by the toes of the image.

The "stone" cut out of the mountain without hands, Daniel indicates, represented the fact that in the days of "these kings"—pictured by the toes of the image—the God of heaven would set up a kingdom. That this stone became a mountain to fill the whole earth, shows that the next world government to follow the downfall of the Roman Empire will be the kingdom of Christ.

When Daniel told Nebuchadnezzar that he was represented by the head of gold on that image, he said

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to the king, "The God of heaven hath given thee a kingdom." (Dan. 2:37, 38) This was an important part of the prophecy; that is, it foretold a succession of Gentile governments which would rule by divine permission and authority.

This concept of government came on down through the centuries and still prevailed in the hereditary ruling houses of Europe as they governed that old Roman world prior to 1914. But "in the days of these kings" that claim has already been destroyed, and the governments which held the people under control by virtue of it, have passed off the scene. Daniel explained that this would occur when the time came for the God of heaven to set up a kingdom.

This, then, is the prophetic explanation of what we have seen occur in the world since 1914. It is true that we have seen a world crumbling. But others see that also, and are ever striving to prevent the inevitable. They hope against hope that the evidence of a doomed civilization which they see all around them means something else. Wishfully they still think there may be a chance to save the world.

But because we have the guidance of the prophecies, we understand why the world is falling apart. We recognize that we are living in the time when the God of heaven is setting up his kingdom, and that it is this which is resulting in the downfall of the kingdoms of this world. So we "understand more than the ancients," not because we are more

brilliant than the wise of this world, but because we have confidence in the Word of God and its wonderful promises and prophecies.

Yet to Come

As we have seen, the evidence from every standpoint is that the Bible is the inspired Word of God. At a time when the world's best philosophers and scientists held the crudest of notions as to the shape of the earth, and other facts concerning it, the writers of the Bible were inspired to give utterance to thoughts which are fully in harmony with what scientists now know to be the truth. We have observed, briefly, that the Bible's account of creation is geologically correct.*

We have called attention to a few of the prophecies which have had remarkable fulfilments, and some that are being fulfilled at the present time. We have seen that the Bible's preview of present world conditions identifies these events with the setting up of the Lord's kingdom. All this evidence of the divine inspiration of the Bible should give us full confidence in its testimony concerning events yet to come.

And what are those events? What is the shape of things to come as outlined in the divinely inspired Word of God? First, and for yet a little while longer, the foretold "distress of nations with perplexity" will continue. Meanwhile, more and more of the Jew-

*NOTE: See the booklet, "Creation." Sent free upon request.

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ish people will be returning to the Promised Land. This returning of the exiles and the reclaiming of the land will be fraught with many difficulties, even dangers; and, at times, it may seem that the project will come to naught. But the Lord has promised it, and it shall come to pass.

Finally, as the end of the present transition period from Satan's world into the kingdom of Christ, draws near, there will be an aggressive attack from the "north" against the regathered people of God in Israel, an attack which would result in the re-enslavement of the people but for the fact that then the Lord will intervene on their behalf, and thereby the eyes of Gentiles and Jews alike will be opened to behold his glory.

From then on—the promises of God reveal—the authority and power of the kingdom of Christ will be exercised to establish peace on earth, and to restore the bleeding, dying race to life.

Yes, on the night Jesus was born the angels prophesied that there would be "peace on earth." The vast majority of those who profess to be Christians, followers of Jesus, have lost faith in that prophecy. They think of it as merely a beautiful poetic expression descriptive of an ideal which never will be realized. But it is more than that! It is one of the prophecies of the Bible which is just as sure to be fulfilled as those pertaining to the destruction of cities, the scattering and regathering of the Jewish nation, the rise and fall of successive empires, and

the great "time of trouble such as never was since there was a nation" which is now destroying Satan's world.

And because "this present evil world" is coming to an end, we can be certain that God's new world, the laws of which will be administered by the authority and power of Christ's kingdom, is very near. During the thousand years of that kingdom all the wonderful promises of God pertaining to the salvation and blessing of the human race will be fulfilled.

God promised that "all the families of the earth" were to be blessed, and they will be blessed. They will be given an opportunity to accept the grace of God through Christ, obey the laws of the kingdom, and live forever.—Gen. 12:3; 22:18; Gal. 3:8, 16, 27-29

This promised blessing of all people calls for the resurrection of the dead, and God has promised to raise the dead. (John 5:28, 29; Acts 24:15) These promises will also be fulfilled. Yes, ultimately all mankind will rejoice in giving testimony that there has not failed one word of all God's good promises.

It is because we know even now that this is to be the final outcome of God's loving design toward his human creation that we can live above the turmoil and chaos with which we are surrounded. More than that, while standing on this "sea of glass" we can, and should, bear testimony to those around us that in the Word of God alone will they find the answer to their questions pertaining to world problems,

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and the destiny of men and nations.

Knowing the meaning of what is transpiring and having confidence in God's promises pertaining to the outcome, let us rejoice in the privilege of telling the world these

blessed tidings. Let us be among those who proclaim "good tidings of good," and publish salvation. Let us continue together to lift up the voice of truth, that glorious truth of the divine plan, revealed to us in the "sure word of prophecy."—Isa. 52:7; II Pet. 1:19

WE CANNOT build tabernacles on the mountain heights of faith and hope, and expect to dwell there in enraptured vision always. We must remember that the duties and trials of present experiences in conflict with sin and with self and with the Adversary are essential to our development, and part of our covenant, but like the Master we should frequently seek the Heavenly Father's blessing in prayer; and in proportion as we use this privilege will our hearts and our faces shine; and proportionately we will be enabled to "show forth the praises of him who hath called us out of darkness into his marvelous light," and who has shined by his grace into our hearts, "to give the light of the knowledge of God as it shines in the face of Jesus Christ our Lord."

Weekly Prayer Meeting Texts

OCTOBER 1—"I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."—Psalm 39:1 (Z. '97-156; Z. '11-136. Hymn 125)

OCTOBER 8—"Be not deceived, . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6:7, 8 (Z. '04-57; Z. '11-167; Z. '15-108. Hymn 183)

OCTOBER 15—"Have faith in God."—

Mark 11:22 (Z. '04-59; Z. '14-219. Hymn 197)

OCTOBER 22—"Are ye able to drink of the cup that I shall drink of?"—Matthew 20:22 (Z. '04-138, 139; Z. '14-84; Z. '15-11. Hymn 177)

OCTOBER 29—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus."—II Corinthians 4:8-10 (Z. '01-55; Z. '15-120. Hymn 146)

The Heart's Reponse

**"What shall I render unto the Lord for all his benefits toward me?
I will take the cup of salvation, and call upon the name of the
Lord. I will pay my vows unto the Lord now in the pres-
ence of all his people."
—Psalm 116:12-14**

HOW appropriate that each day should begin with the inquiry as to what are the possibilities of our service or sacrifices in the Lord's cause! What is more appropriate than that we should remember the benefits we have received, as well as those which we hope yet to receive from our gracious Heavenly Father! What could be more appropriate than that we should resolve afresh every morning to take the cup of salvation, remembering that the cup of salvation is the cup of suffering, the cup of trial—his cup—the cup of communion, or fellowship, in the sufferings of Christ? As the Master said, so should we each say daily: "The cup which my Father hath poured for me, shall I not drink it?"

What is more appropriate than that we each should take pleasure in following our Master, being made partakers of the sufferings of Christ, that we may also be sharers in his glory? What could be more appropriate than our waking thoughts should recall the vow which we have made to the Lord, and that those thoughts shall be open to all the congregation of the Lord's people? We will not keep secret the matter of our vow, nor the matter of our obedience, but we will stimulate one another in the good way.

Furthermore, we call upon the name of the Lord for help, assistance, that the words of our mouths and the meditations of our hearts and the conduct of our life throughout the day may be pleasing and acceptable in the sight of our Lord. The day thus begun will surely be a happy day to those who have taken the vows of full consecration to the Lord. Any what a happifying thought we have in this connection; namely, that so many of the dear brethren and sisters may at the same time be lifting their hearts in thanksgiving and making resolutions afresh.

BIBLE STUDY

God's Design for a Better World

LESSON FOR OCTOBER 4

GOLDEN TEXT: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."
—Revelation 21:3

ISAIAH 42:5-9; MARK 1:14, 15
JOHN 3:16, 17; REVELATION 21:1-5

GOD does have a "design," a plan, for a better world. What the vast majority of those who read the Bible fail to understand is that the divine plan is sure to be carried out, that the better world the Creator has designed will, in his due time, become a glorious reality. The idea generally held by professed Christians is that while God has a design for a better world, because man continues to reject that design the better world never materializes.

The prophecy of Isaiah 42:5-9 pertains to the Messiah, that great "Servant" whom Jehovah promised to send to accomplish his design for a better world. Verse 4 of the chapter, which also refers to Christ, declares that "he shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

The Creator addresses his Servant and promises to uphold him

and to keep him and to give him for a covenant of the people, and "for a light of the Gentiles." God's design through him is stated to be "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

This is a marvelous design. First, it calls for the enlightenment of the people. Since sin entered into the world, and death by sin, the people have been under the rulership of the prince of darkness. Darkness has covered the earth, and gross darkness the people.—Isa. 60:2

But the design of God is that Jesus shall yet enlighten every man that cometh into the world. Thus far, because the "due time" has not arrived for this general enlightenment, only a few have been given eyes to see and ears to hear the glorious Gospel of the divine plan of salvation. These have been invited to lay down their lives with Jesus and thus prove worthy to participate with him later in accomplishing God's design for the

enlightenment and blessing of all mankind.

God has also designed that the "prisoners" shall be brought out of the prison house of death. In order to accomplish this, God sent his Son into the world to be the Redeemer of the human race. This was an expression of God's love in providing an opportunity for "who-soever believeth" in Jesus to receive everlasting life. Jesus did not come to condemn the world, but that the world through him might have life.

The receiving of life through Jesus is dependent upon believing in him. But, where many fail to realize the wideness of God's mercy is in their erroneous conclusion that the opportunity to "believe in him" is limited to the present short span of life, when most human hearts are darkened by sin, and-unresponsive through failure to recognize the light. It is in order that every man might be enlightened that God's design calls for the release of all the prisoners of death.

Jesus referred to the plan of God for a better world as the "Gospel of the kingdom of God," that is, the good news pertaining to God's plan to establish a righteous government over men under the administration of which they would be enlightened and blessed. Jesus is the great King in that government. (Isa. 9:6; Rev. 19:16) But there will be associate kings who will rule with him.

The work of calling these from among the world of mankind began at the first advent of Jesus.

QUESTIONS

Does the accomplishment of God's design depend upon human efforts?

To whom does the prophecy of Isaiah 42:5-9 relate?

How and when will all men be enlightened by the Gospel?

Who are the prisoners who are to be released in God's design?

In what sense was the kingdom of God "at hand" in Jesus day?

What is the present purpose of preaching the Gospel?

That's why Jesus spoke of the kingdom being "at hand" in his day, and explained that from then on, the Gospel was to be preached. But it was not God's design that all the world should accept the Gospel during this age. He visited the Gentiles merely "to take out of them a people for his name." It is after this that "all the Gentiles" will be enlightened and given an opportunity to receive the blessing of life.—Acts 15:13-17

It will be through Christ, and those associated with him in that glorious kingdom, that God shall "wipe away all tears from their eyes." And "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Truly, this will be a wonderful, new world, and it is sure to become a reality for "He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful."

God's Design for New Men

GOLDEN TEXT: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." —Ezekiel 36:27

JEREMIAH 31:31-34

I PETER 1:13-16, 22, 23

OUR Golden Text and the first Scripture passage of this lesson, pertain to God's design for new men in the coming social order which will be the kingdom of Christ—God's new world of tomorrow. The Golden Text applies particularly to the people of Israel restored to their Promised Land and enlightened to recognize Jesus as their Messiah and King. The precepts of the text will, of course, eventually be extended to the whole world of mankind who will desire to receive the blessings of Messiah's kingdom.

Jeremiah 31:31-34 is a promise of a "new covenant" which is yet to be made "with the house of Israel and with the house of Judah." This promise contrasts the old Law Covenant which God made with the nation of Israel through their lawgiver, Moses, with the New Covenant, showing that in the case of the latter, divine law will be written in the hearts of the people, and in "their inward parts."

It is this covenant that is referred to in Isaiah 42:6 where the promise is made that Christ will be given to the people "for a covenant," that is, as a Mediator to

establish a covenant of heart at-one-ment between God and men. Isaiah 49:8-10 contains a similar promise, and, according to the Apostle Paul in II Corinthians 6:1, 2, this includes the church of this Gospel age as associates with Jesus in establishing the promised New Covenant.

The New Covenant will be very far-reaching in its blessing, for the Lord tells us that when it is fully made with all the people it will no longer be necessary for one to say to his neighbor, "Know the Lord: for they all shall know him, from the least of them unto the greatest of them." Surely all should be able to see that no such design of God has as yet been carried out in the earth; but it will be carried out during the thousand years of Christ's kingdom.

In this original promise of the New Covenant it is shown to be first of all made with the people of Israel, but other promises of God reveal that it will not be limited to them. Ezekiel 16:6-63 is one of these promises. Here we are assured that certain wicked, non-Israelitish nations of the past will be given to Israel for "daughters," and brought into the same covenant which God has promised to make with them.

II Corinthians 3:6 speaks of Christians as becoming "able ministers of the new testament," or covenant. This does not mean that the New Covenant is now in force, but simply that its ministers, or servants, are being selected and prepared. The church will be associated with Jesus in the work of establishing and mediating that covenant. King Jesus will then rule the people; and, as Mediator, he will reconcile the people to God, and the church will participate with him in both of these works.

The mediating of the Law Covenant called for the offerings of sacrifice in advance of the time it was actually inaugurated. The same is true with respect to the New Covenant. This offering of the "better sacrifices" began with Jesus, and has continued throughout the entire age. To this end the footstep followers of Jesus are still presenting their bodies a "living sacrifice."

Thus we might say that there are two parts, or aspects, of the work of mediating the New Covenant—the sacrificial phase, and the glory phase. Jesus and his followers have been servants of that covenant by laying down their lives in sacrifice; and, when exalted to glory will continue to serve until the covenant is actually made with all who will come under its terms of obedience to divine law, and that law is actually written in their "inward parts."

Our lesson citation from Peter's first epistle pertains exclusively to the followers of Jesus at the present time. We are to "gird up the

QUESTIONS

To whom does our Golden Text and the promise of the New Covenant apply?

What will be the difference between the New Covenant and the old Law Covenant?

How do we know that the church will share in the work of mediating the New Covenant?

To whom does Peter's admonition to holiness apply?

Are Christians "born" of the Spirit in this life? Explain.

loins of our minds," "be sober, and hope to the end for the grace" that is to be brought unto us at the revelation of Jesus Christ. The blessings of the world under the New Covenant will be immediate and tangible, but Christians of this age must continue to "hope" for their reward.

Nevertheless, it is a Christian responsibility to practice "holiness unto the Lord." And that holiness is to be "in all manner of conversation"—or conduct, as the meaning of the Greek word indicates. True, holiness accrues from obedience to the Word of truth. This is symbolized as a "washing by the water of the Word." This purification leads to an "unfeigned love of the brethren."

Verse 23 speaks of "being born again." This would be more properly translated "begotten again," and it is also accomplished by the "Word of God." The word "begotten" suggests the beginning of a new life. It is the beginning of our life as a "new creature." (II Cor. 5:16, 17) Its completion, or birth, will be in the resurrection.

New Men and a New World

GOLDEN TEXT: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." —Matthew 5:16

MATTHEW 5:13-16; II CORINTHIANS 5:17-19; JAMES 2:14-18

THE caption for this lesson might better have read, "New Men in the Old World," for all the scriptures cited apply to Christians of this age who have been called to keep themselves separate from the world while they lay down their lives in God's service. Nominal churchianity mistakenly supposes that the influence of these will gradually and ultimately bring about the new world of the prophecies. But this is not God's plan. Not until these "new men" have all laid down their lives in sacrifice, and in the "first resurrection" have been exalted to live and reign with Christ a thousand years, will they actually participate in the establishment of the new world "wherein dwelleth righteousness."

When Jesus was on earth he said that he was the "Light of the world," but in our lesson he tells his followers that they were to occupy this position, meaning that that they would be his "ambassadors." The true disciples of Christ throughout the age have been the only source of light.

Jesus speaks of their shining as candles, but there hasn't been a sufficient number of these candles

to dispell the darkness and light up the whole world. The position of the church as light-bearers in the world has been likened to a lighthouse located on a rocky island in the ocean. It is not expected to light up the whole ocean, nevertheless, it serves as a beacon light to those who look for it.

We are also declared by Jesus to be the "salt of the earth." Salt is a preservative, and while Christians have been comparatively few in number in the world, their influence for righteousness doubtless has helped to prevent a more rapid deterioration of the social fabric than what would have occurred without them throughout the centuries. But there has not been sufficient "salt" to prevent decay altogether, which is the reason that in the "last days," as prophesied by Paul, men are "lovers of pleasures more than lovers of God."—II Tim. 3:4

The influence of true Christianity in the earth has been largely neutralized by the admixture of "tares" among the "wheat," as shown in the Parable of the Wheat and the Tares. But this does not mean that God's design for the church is defeated. Jesus explained that at the end of the age the "tares" would be separated

from the "wheat," and that then the "wheat," the "children of the kingdom," would "shine forth as the sun in the kingdom of their Father."—Matt. 13:43

This contrasts beautifully and encouragingly with the candle light effectiveness of the church's witness during the present age. In the kingdom, Jesus will be the "Sun of Righteousness," and his faithful disciples of this age will be with him, shining forth as the sun. It will be then that the knowledge of the glory of God will fill the earth as the waters cover the sea.

In II Corinthians 5:17-19 Paul describes the true disciples of Christ as "new creatures." This is because they are "in Christ," that is, members of his mystical body. This new creature is as yet only in its begotten stage, but is being nourished by the Word of God and thus made ready for birth.

During this development stage we are given a commission, which is to serve as ambassadors for Christ. Paul explains that God was in Christ "reconciling the world unto himself." This is the great purpose of God which is centred in Christ. As ambassadors for Christ this same purpose is being carried out through us.

This work is on a very small scale during the present age, and effective only on behalf of those whom God is drawing to Christ in order to give them the opportunity of suffering and dying with him that they might live and reign with him. Nevertheless, it is by faithfulness to our present responsibilities along this line that we

QUESTIONS

Does the caption of the lesson properly express the thought of the Scripture passages cited?

When will the "new men" of the lesson actually participate in establishing a new world?

Is it God's plan for the church during this age to enlighten the whole world?

What is implied by our being "the salt of the earth"?

What is a "new creature," and what work is assigned to such?

prove worthy of participating in the future work of reconciliation.

This is very much in line with James' lesson in which he reminds us that faith without works is dead. Anyone who grasps the great plan of God pertaining to the future work of reconciliation and restitution can't help but rejoice therein, and even long for that time to come. If we hope to participate with Christ in that future work of blessing, our anticipation is even more keen. But if we really have faith in that future glorious prospect of enlightening and blessing the world, we will demonstrate that faith by present zeal and effort in proclaiming the "Word of reconciliation."

Thus seen, every passage in the lesson emphasizes the importance of Christian faithfulness as ambassadors of Christ. We are to let our light shine. If we hide it under a "bushel" it will go out. As the "salt of the earth" we are to exert a righteous influence in the midst of all with whom we are surrounded. We are faithfully to proclaim the "word of reconciliation."

The War Against Beverage Alcohol

GOLDEN TEXT: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."
—Romans 12:2

ISAIAH 5:11-14; MATTHEW 18:6
ROMANS 13:11-14; JAMES 4:17

THE example of a Christian life of righteousness should be a potent influence for good, and against all the evil practices of the world, including the use of strong drink. However, God has not commissioned his people during this age to participate in crusades against moral corruption, whether of strong drink or along other lines. The Christian's business is to preach the Gospel of the Kingdom, and to back up his oral witnessing by a life conformed to the righteous will of God pertaining to purity of conduct along all lines.

Such witnessing for the truth is likely to accomplish considerable in the way of reforming the lives of the hearers, and most certainly will in the case of those who believe. It is thus that the Holy Spirit, through the lives of God's consecrated believers, brings a sense of condemnation upon many in the unbelieving world. And certainly we all rejoice to see evidences along this line. The situation would be hopeless, however, were it not for the assurances of God's Word that the thousand-year reign of Christ will actually and fully

accomplish the moral reformation of the people; so we look for that "new heavens and a new earth wherein dwelleth righteousness."

In the 5th chapter of Isaiah the nation of Israel is likened to a "vineyard" planted by the Lord, but it failed to bring forth the fruits of righteousness. Because of this, the destruction of the nation is foretold. In Matthew 21:33-46 Jesus sets forth this same parable, and indicates that the foretold punishment was due to come upon Israel in his day.

In Isaiah's prophecy, a number of "woes" are expressed, and different reasons given for them. The verses assigned for our lesson refer to those who continue in "strong drink, that continue until night till wine inflame them," or as the margin states it, "pursue them." "The harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands."—vs. 12

A literal scene of this kind would certainly be displeasing to the Lord, and quite out of keeping with Christian standards of conduct. However, it may also be a symbolic description of the general attitude

of the nation of Israel—their lack of reverence for God, and their failure to obey his Law. They had become intoxicated with the worship of false gods, and other evil practices.

"Therefore my people are gone into captivity, because they have no knowledge." (vs. 13) This could refer to the captivity in Babylon, but since Jesus takes a lesson from this chapter and applies it to Israel in his day, it would seem to have a larger fulfilment in the general scattering of the Israelites among all nations, which was a much greater and longer captivity.

"Therefore hell hath enlarged herself, and opened her mouth without measure." (vs. 14) "Hell" here is a translation of the Hebrew word *sheol*, which denotes the state or condition of death. Thus emphasis is again placed on the fact that "the wages of sin is death." (Rom. 6:23) This is true of nations as well as of individuals. Israel died as a free and independent nation in 606 B. C., but is now being "resurrected" because the time has come to "bring again the captivity of Judah and Jerusalem."—Joel 3:1

The "little ones" referred to in Matthew 18:6 are the Lord's own disciples of the Gospel age. They are thus named because they "become as little children," in contrast with the apparent ambition of some of Jesus' immediate followers to be greatest in the kingdom of heaven. (Matt. 18:1) These "little ones" are very precious in the sight of God, and any injury done

QUESTIONS

Are Christians commissioned to participate in crusades against sin?

Explain the general lesson set forth in Isaiah, chapter 5. How did Jesus apply it?

Who are the "little ones" referred to by Jesus, and how may they be offended?

In Romans 13:13, does Paul refer to literal drunkenness or spiritual intoxication?

to them will not go unpunished. Jesus speaks of the possibility of offending one of them. This could apply to any effort to lead them away from the path of truth.

Paul's admonition to cast off the "works of darkness" and "put on the armor of light" because the "night is far spent and the day is at hand," is a very timely one. "Let us walk honestly, as in the day," he writes, and then adds, "not in . . . drunkenness." Most Bible students apply this to spiritual intoxication. It would hardly seem possible that those to whom Paul is writing, those whom he admonishes—as in our Golden Text—to renew their minds and to prove what "is that good, and acceptable, and perfect, will of God," would be living so far from the Lord as to be indulging in "rioting and drunkenness," and in "chambering and wantonness."

However, in this "evil day" in which we are living, there is a danger of becoming intoxicated with false doctrines and to become lawless in our walk in the narrow way. Our only protection against all these evils is to "put on the whole armor of God," which is the "armor of light"—that is, the truth.

Questions on the Bible

PART X

What was one of the issues confronting the Galatian brethren when Paul wrote his epistle to them?

How does the apostle use the promise God made to Abraham to prove that one can be justified through faith in Christ, apart from circumcision?

What was the purpose of the Law in relation to the original covenant which God made with Abraham?

In addition to Jesus, who compose the "seed" of Abraham, and upon what conditions?

In your own words relate the "allegory" which Paul uses to show the relationship between two of God's covenants.

What was one of the objectives of the Apostle Paul in writing his letter to the brethren in Ephesus?

What are the "heavenly places" referred to by Paul, and how are Christians now dwelling in these?

What was the "mystery" Paul speaks of as having been given to him by special revelation?

What are some of the references in this epistle to the ministry of the Holy Spirit in the lives of Christians?

What is the "armor of God"? Name its various parts.

What was Paul's great confidence concerning the brethren in Philippi?

What great desire did Paul mention as "far better" than either continuing to labor on behalf of the brethren, or to fall asleep in death until the resurrection?

In what way did Paul use Jesus as an example of humble obedience to the Heavenly Father?

What was another reason Paul wrote his letter to the Philippian brethren?

What was Paul's desire on behalf of all his brethren in Christ?

What error is set aside by Paul's reference to Jesus' being the "firstborn of every creature"?

What doctrine of the divine plan is implied by Paul's reference to filling up that which is behind of the afflictions of Christ?

Know Your Bible

Galatians, Ephesians, Philippians, Colossians

THE "churches of Galatia," like many other congregations of apostolic times, were being tried by teachers who insisted that in addition to faith in Christ, certain ordinances of the Law must also be observed in order for one to be justified before God. It was this situation which prompted Paul's letter to the Galatian brethren. He comes to the subject very early in the epistle, saying, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."—ch. 1:6, 7

Chapters 1 and 2 deal mostly with Paul's personal experience in accepting Christ and being appointed to apostleship. He emphasizes that God had given him a special revelation to qualify him to serve the Gentiles in order to give the brethren at Galatia confidence in what he was writing. He also relates the necessity of correcting the Apostle Peter in connection with this issue in the church.

In chapter 3, Paul reminds the reader of God's promise to Abraham concerning the blessing of all

the families of the earth through his seed. He asserts that this was a statement of the "Gospel," that it was made before the Law was given, and that one of God's intentions was to justify the Gentiles through faith. (vs. 8) In verse 16, he explains that the promised "seed" was Christ. To Paul this meant that one could be justified through faith in Christ apart from the Law.

Verses 17 through 26 reveal the relationship of the Law to the original covenant which God made with Abraham, that it was "added because of transgressions, till the seed should come, "meaning that after the "seed" came, the Law would no longer be needed. These verses also explain that the Law was designed as a "schoolmaster to bring us unto Christ," that is, to teach the need of the atoning blood of Christ.

Verses 27-29 explain that those who, through faith in Christ, become members of his mystical body by being baptized into his death, thereby become a part of the "seed" of Abraham, and "heirs according to the promise." Verse 28 shows that being either a Jew or a Greek (Gentile) is not what qualifies one to be a part of the

promised "seed," for these, as well as "male and female, bond and free," are all one in Christ Jesus. It is those who, individually, and through faith "put on Christ," that qualify.

In chapter 4 Paul presents what he calls an "allegory," in which he uses Sarah and Hagar, the two wives of Abraham, to represent first, the original covenant made with Abraham concerning the development of a "seed," and second, the Law Covenant which was later "added"—Sarah representing one, and Hagar the other.

Isaac was the "seed" of Sarah, and, as Paul explains, represents Christ and the church—"We, brethren, as Isaac was, are the children of promise." (ch. 4:28) Ishmael, the "seed" of Hagar, represents, as Paul explains it, the Jewish nation under bondage to the Law. Just as Ishmael persecuted Isaac, so, Paul explains, the Jews were persecuting the faith seed of Abraham represented by Isaac.

Thus did Paul endeavor to make plain to those whom he calls "foolish Galatians" the seriousness of giving heed to teachers who had already to some extent "bewitched" them with their Judaizing teachings. (ch. 3:1) His conclusion on this point was, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—ch. 5:1

Chapter 6 of the epistle contains helpful admonitions to unselfishness, such as, "Bear ye one another's burdens, and so fulfil the law of Christ"; and again, "As we

have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (vss. 2, 10) But even in this final chapter of the epistle, Paul reverts to the subject of circumcision, saying, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—vss. 15, 16

To the Church at Ephesus

PAUL was a prisoner in Rome when he wrote his letter to "the saints" which were "at Ephesus, and to the faithful in Christ Jesus." Evidently the majority of these saints were Gentiles, and one of the purposes of the epistle seems to have been to assure them that they had indeed been made fellow-heirs of the royal promises made originally to Israel. He wrote:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—ch. 2: 11-14

In the letter, Paul also calls attention to the exceeding grandeur of the inheritance which believing Gentiles are invited to share with believing Jews. He speaks of being Jews. He speaks of being

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"blessed with all spiritual blessings in heavenly places in Christ," (ch. 1:3) and then reveals the high position now occupied by Jesus in these heavenly (Greek, high, or exalted) places, being raised to this high station in the resurrection.

He speaks of the time when God "raised him [Christ] from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all."—ch. 1:20-23

In chapter 3 Paul explains that the Lord had especially made known to him this "mystery" concerning the Gentiles being made "fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." (vs. 6) All the promises of the Old Testament concerning participation with the Messiah in his kingdom work were addressed exclusively to Israel, and it was in the Lord's providence that Gentile believers were given this and other reassuring statements to the effect that those promises also now apply to them.

Yes, as Paul points out in this letter, believing Jews and Gentiles were made one in Christ Jesus, so in chapter 4 he admonishes them to maintain this "unity of the Spirit in the bond of peace." (vs. 3) Then he adds, "There is one body,

and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—vss. 4-6

In this 4th chapter, Paul mentions the various servants in the church provided by the Lord to nurture the "body" so that all its members develop into mature Christians, and actually attain that unity of the faith mentioned in the verses just quoted. These servants are the apostles, prophets, pastors, teachers, and evangelists. And all are admonished to speak the truth in love in order that those who hear may "grow up into him in all things, which is the Head, even Christ."—vs. 15

Throughout this letter, Paul speaks of the ministry of the Holy Spirit as it reaches believers through the Word of truth. In chapter 2, verse 18, speaking of Jews and Gentiles, he says that through Christ "we both have access by one Spirit unto the Father." In chapter 4 verse 3, he admonishes believers to "keep the unity of the Spirit in the bond of peace." Then, in chapter 5, verse 9, he speaks of the "fruit" of the Spirit, saying that "it is in all goodness and righteousness and truth."

In verse 18 of chapter 5, we are admonished to be "filled with the Spirit," with the next verse suggesting one of the means to this end; that is, "speaking to yourselves in psalms and hymns and spiritual songs, singing and mak-

ing melody in your heart to the Lord."

A familiar lesson to many Christians concerning the "whole armor of God" is found in the closing chapter of this epistle. Paul urges Christians to put on this armor. We quote:

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

The Epistle to the Philippians

PAUL'S letter to the brethren in Philippi was also written while a prisoner in Rome. He expresses a strong hope that he would be released and be free to visit them again, yet he is not sure, and some aspects of the letter are written as though it were a farewell message to those for whom he expresses great love. He wrote, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—ch. 1:6

"I pray that your love may abound yet more and more," he wrote, "that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—ch. 1:9-11

Paul was somewhat uncertain as

to whether he would rather be released from prison and continue his service in the flesh, or be executed and remain asleep in death until the return of Christ. "I am in a strait betwixt [these] two," he wrote. But there was something which, he said, "is far better," that is, a third consideration. The King James translation obscures the meaning of what Paul wrote on this point, translating it as a departing "to be with Christ." However, the Greek word here translated "depart" really means "return," and what the apostle refers to is the returning of Christ when all the sleeping saints would be raised from the dead to be with him. There was his great desire, the thing which to him would be "far better" than either of the two possibilities he mentions.—ch. 1: 21-24

Chapter 2 opens with a touching lesson on the importance of mutual sympathy and love among the brethren, merging into an admonition to humility in which Christ is used as an example. Beginning with the 4th verse we read:

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery [more correctly translated: "thought not by robbery"] to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee

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should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—vss. 4-11

In the 3rd chapter, Paul relates his former standing as a Pharisee and how little that meant to him, now that he had learned that Jesus was indeed the Christ. His suffering as a Christian and even now his imprisonment in Rome, he considered as assets if they would help him "win Christ." We quote:

"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—ch. 3:7-11

In the opening verse of the last chapter he admonishes, "Stand fast in the Lord, my dearly beloved." In the 8th verse he writes:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

This letter was written also partly as an expression of Paul's appreciation of the spirit of love represented in a gift which the Philippian brethren sent to him at Rome. One of the brethren at

Philippi, Epaphroditus, was the messenger to deliver the package, and he did so at great personal sacrifice. "For the work of Christ," Paul wrote, "he was nigh unto death, not regarding his life, to supply your lack of service toward me."—ch. 2:30

In the closing chapter, Paul refers to this again and speaks of his rejoicing in the evidence of their love toward him. He mentions the fact that he had learned both "to abound" and to "suffer want." At the time, he was able to write, "I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."—vs. 18

Colossians

PAUL'S letter "to the saints and faithful brethren in Christ which are at Colosse" was also written while he was a prisoner in Rome, although his only reference to this fact is in the last verse of the epistle, where he says, "Remember my bonds." Paul did not lament the fact that he had the privilege of suffering with and for Christ.

Paul had not personally met the brethren in Colosse. He speaks of having heard of their "faith in Christ Jesus, and of the love which they had to all the saints," and "for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel."—ch. 1:4, 5

Paul possessed a consuming love for all his brethren in Christ, his great desire for them all being that

they might be faithful to the Lord. To those at Colosse, having been informed of their "love in the Spirit," he wrote:

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—ch. 1:9-12

It is in this epistle that Paul identifies Jesus as being "the first-born of every creature." (ch. 1: 15) And, in full agreement with the Apostle John's record in the first chapter of his Gospel, Paul affirms that Jesus was the active agent of the Father in the creation of all things. See chapter 1, verses 16-19.

In verse 24 of this chapter, Paul speaks of filling up "that which is behind of the afflictions of Christ." Many professing Christians today do not realize that the sufferings of Christ were not completed on Calvary. Paul's reference, of course, is to the Christ company, the "body" of Christ. It is the privilege of all these to suffer and die with Christ, encouraged and strengthened by the promise that if they are faithful in this even unto death, they will live and reign with Christ.

In the 2nd chapter, mention is made of the issue which, as we have seen, was almost universal in

all the congregations of the Early Church; namely, freedom from the ordinances of the Law that had been given to Israel. In this chapter, Paul also speaks of being buried with Christ in baptism, and of being "risen with him through the faith of the operation of God, who hath raised him [Jesus] from the dead."—vs. 12

The Christian's resurrection is as yet only by faith, but in proportion to our faith it becomes a reality so far as our viewpoint of life is concerned. In the opening of the 3rd chapter Paul emphasizes this, saying:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—vss. 1-4

In II Corinthians, chapter 3, verses 6-12, Paul uses the glory on the countenance of Moses as he came down from the mount to administer the Law Covenant, to illustrate "the glory that excelleth" in connection with the "appearance" of Christ, the antitypical Moses, when he administers the promised New Covenant. (Jer. 31:31-34) So the promise that "then shall ye also appear with him in glory" (Col. 3:4) confirms this hope of every faithful Christian to be associated with Jesus in "making" that New Covenant by which the world of mankind will be reconciled to God.

Thus we find, that even in these intimate letters to the "brethren,"

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the main purpose of which is to encourage them to faithfulness in their service of God, there is also reflected this background of hope for the world. Indeed, were it not for this larger theme of the entire Bible—the theme of redemption and restoration of a lost world through Christ and his church—these devotional portions would be

void of the strength and beauty which now attach to them. They are more, much more, than lessons on moral ethics, for they are pointing out the way for the followers of Christ to attain to glory with him, that they might be associated with him in the blessing of all the families of the earth.

A Faulty Rendering

OVER two-hundred prints portraying the Bible, by Gustave Dore', illustrating the dramatic events of the Old and New Testaments were published in 1934, as a book. Some friends will recall that many of his pictures appeared in the Photo Drama of Creation.

Spurgeon advised his flock to visit the "Dore' Gallery," in London, that they might better comprehend Bible history. The Reverend Dr. Parker spoke of the painter as "one inspired by God."

Though one of the world's outstanding artists of the 19th century, he was, due to accepting the faulty rendering in the King James Version, caused to depict David perpetrating atrocities upon a subdued people. The caption under the picture reads, "David Punishing the Ammonites," and the accompanying reading matter cites II Samuel 12:31, and continues, "He took the city and bringing forth all the people, mowed them down with chariots armed with scythes, put them under saws, made them pass through brickkilns and divided them with knives. When his blood lust was satisfied he returned with all his army to Jerusalem."

It would seem some Dark-age dogmas got translated in place of the original idioms. Recent translators give us quite a different story. Ferrar Fenton renders II Samuel 12:31 as follows: "He also brought out the people and settled them in Megreh, and at the iron works, and to manufacture iron, and distributed them through his dominions, and did the same to all the cities of the Beni-Amon. After that David returned with all the forces to Jerusalem."

The new Revised Standard Version reads, "And he brought forth the people who were in it, and set them to labor with saws and iron picks and iron axes, and made them toil at the brickkilns; and thus he did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem." —Contributed

"The Light of the World"

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." —Matthew 5:16

DARKNESS is used in the Bible as a symbol of separation from God and of a lack of knowledge concerning him and his purposes toward mankind. "God is light, and in him is no darkness at all," the Apostle John wrote. (I John 1:5) Those who know God as he reveals himself through his Word, and who are endeavoring to do his will, are scripturally represented as walking "in the light." All others are said to be walking "in darkness."—I John 1:6, 7

This symbolic darkness settled down upon mankind as a result of sin, our first parents being the original sinners. They chose to disobey God's law, and by so doing brought death upon themselves and upon all their progeny. Paul wrote, "As by one man's disobedience many [that is, the whole human race] were made sinners." (Rom. 5:19) This means that "darkness" has covered the earth since the days of Eden. Indeed, it is referred to by the Prophet David as a nighttime experience concerning which he wrote, "Weeping may endure for a night," and then added the reassuring promise, "Joy cometh in the morning."—Psalm 30:5

But during this long and dreary

night, when, for the most part, the people have been without God and without hope, he has had his witnesses in the earth, who, either by God's hand upon them, or by their own faithful testimony concerning him, have been as lights in a dark place. At no time have these witnesses convinced any considerable number of people of the truth pertaining to God, but they frequently have served as guides to those who have sought after God in an earnest endeavor to find and serve him.—Acts 17:27

Going back to the time of the Flood, we find that then Noah was a witness for Jehovah, the Creator. The Apostle Peter informs us that Noah was a "preacher of righteousness." (II Pet. 2:5) He did not reform the world of his day, but he was a light in that world because he bore witness concerning God and the purpose of God in connection with the coming Flood. Noah's stand for God and for righteousness was vindicated by the coming of the Deluge.

During all those centuries prior to the first advent of Jesus, God demonstrated his keeping power in the lives of his witnesses in a miraculous manner, and this tended to

increase the effectiveness of their testimony. Through the Prophet Isaiah the Lord promised, "No weapon that is formed against thee shall prosper," and this was literally true in connection with all his faithful witnesses during those ancient times.—Isa. 54:17

The enemies of Joseph sold him as a slave into Egypt, but through the wonderful providences of God he became the ruler of Egypt and the savior of his people. How wonderfully this demonstrated the power and the glory of Joseph's God! There is no record that Joseph ever preached a long sermon about God. His life of faith, and the occasional "word in season" by which he made known his faith, were more eloquent than any discoursing he could have done, especially since God openly vindicated his faith and rewarded his faithfulness.

Later, when a pharaoh came to power in Egypt "who knew not Joseph," the Israelites, then living in the land and greatly increased in number, were made slaves. In the providence of the Lord, Moses was raised up to deliver them. The name and glory of God were at stake as Moses and Aaron appeared before the king to demand the release of the Israelites.

Moses himself was powerless to accomplish the Lord's design for his people, but he stood loyally on the side of the Lord, and in the name of the Lord demanded deliverance for the Israelites. We know the result. Plague after plague fell upon the Egyptians, and finally the death of their firstborn.

Then the king demanded that the Hebrew children leave the country, which they did.

But Pharaoh changed his mind, and sent his army to recapture the Israelites. Again the Lord intervened, opening up a passageway through the Red Sea for his people, and allowing the waters to close in on Egypt's army as they tried to follow. Then was heard that majestic song of deliverance, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation."—Exodus 15:1, 2

This brilliant testimony of God's ability to fight for and deliver his people did not impress the Israelites sufficiently to enable them to put their full trust in him to go forward and possess the Promised Land. They rejected the report of the two faithful spies, Caleb and Joshua, and voted against trying to drive the Canaanites out of the land. Because of this God allowed them to wander in the wilderness for forty years.

But even so, he miraculously cared for them. He provided manna from heaven, and water gushed out from a rock to refresh them. He provided them with a tabernacle as a center of worship. During all that time, as Moses reminded the Israelites, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." (Deut. 8:4) Moses knew that it was the Lord who cared for his people during their wilderness journey, but he feared

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lest they forget, and reminded them that it was Jehovah "who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint."—Deut. 8:15

It was of course the Lord who did these things for Israel, and thus, through his dealings with them and despite their own lack of faith, they were being used as his witnesses. And this continued to be true as, under the leadership of Joshua, and by another miracle, he enabled them to cross over the River Jordan and possess the Promised Land.

Crumbling Walls

Immediately upon entering Canaan the Israelites were confronted with the fortified and walled city of Jericho. No progress could be made in possessing the land until this city was conquered, but they were incapable of doing this in their own wisdom and by their own strength. And then it was as "Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand." Joshua challenged this "man," asking, "Art thou for us, or for our adversaries?"—Joshua 5:13-15

The man with the drawn sword identified himself as the "captain of the host of the Lord"—the Lord's angelic hosts. As a messenger of the Lord this "man" outlined to Joshua the strategy to be

employed in capturing Jericho. Joshua followed these instructions, and the walls of the city crumbled before them—"So the Lord was with Joshua; and his fame was noised throughout all the country."—Joshua 6:27

Another outstanding victory which brought glory to the Lord was Gideon's defeat of the Midianites by his little band of three hundred. Again it was the Lord who gained the victory. When Gideon's three hundred, carrying out the instructions of their leader, broke the earthen vessels letting the light of their torches shine out in the darkness, and blew their trumpets and shouted, "The sword of the Lord, and of Gideon," "the Lord set every man's sword against his fellow, even throughout all the host [of Midianites]: and the host fled."—Judges 7:20-22

Jehovah Is God

Through the Prophet Elijah, God also manifested his glory in a very outstanding manner. Through the influence of Jezebel, King Ahab's wife, Israel had been led into the idolatrous worship of Baal. By the Lord's direction Elijah arranged for a test to be made on Mt. Carmel that it might be demonstrated whether or not Jehovah or Baal was the true and living God. It was agreed that the one who would cause fire to come down from heaven and consume a sacrifice offered to him would be the true God.

There was a tremendous gathering on and around Mt. Carmel that day. Elijah insisted that the priests

of Baal give their demonstration first, which they did, but they got no results. All day they agonized and cried unto Baal, but Baal did not respond. Elijah taunted them saying, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."—I Kings 18:27

The priests of Baal continued their agonizing cries to their god until the time of the "evening sacrifice." Then Elijah invited the people to draw near to watch the test he would make. He prepared an altar and placed a sacrifice upon it. Then, in order to demonstrate that no trickery was being practiced, he dug a trench around the altar and filled it with water, drenching the altar and the sacrifice with water. Then Elijah prayed:

"Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."—I Kings 18:36, 37

In response to this eloquent prayer asking that God vindicate his own name before his people, fire came down "and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."—I Kings 18:38, 39

Assyrian Army Destroyed

During the reign of King Hezekiah, Sennacherib, king of Assyria, in a campaign of aggression, demanded that Jerusalem be surrendered to him. He sent a messenger to Hezekiah asking for his surrender, but the demand was not granted. The messenger was sent again, with the following message:

"Let not thy God in whom thou trusteth deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"—II Kings 19:10-13

Here was a direct challenge to the ability of Israel's God to thwart the design of Sennacherib to capture and enslave Jerusalem. Upon the advice of the Prophet Isaiah, King Hezekiah prayed earnestly to Jehovah, saying:

"O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth. . . . Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may

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"Think on These Things"

The Ministry of Comfort

"The Lord hath anointed me . . . to comfort all that mourn."

—Isaiah 61:1, 2

SO FAR as the world is concerned, our Lord's ministry of comfort to them is chiefly a future work. But as respects Zion, the consecrated church, this comfort is now her privilege, and all children of Zion need to be comforted. First of all, they need the comforting knowledge that their sins are forgiven, and that they are no longer strangers and aliens and foreigners, but children of God, joint-heirs with Jesus Christ their Lord, if so be that they suffer with him. They need to be comforted, too, with the assurances of the Lord's Word that our God is very sympathetic, "very pitiful," and that if anyone be overtaken in a fault he may be restored, and "not be utterly cast down." If the children of Zion had no such consolations as these they surely would be utterly discouraged, disheartened, and faint by the way; hence the Lord has provided these comforting assurances, pointing out to them that having begun a good work in them he is desirous of completing it, if they will permit him to do so, and that to this end they must abide in

Christ by faith, coupled with obedience to the extent of their ability.

A Lesson in Humility

"Ye also ought to wash one another's feet."

—John 13:14

THIS lesson suggests that the members of Christ's body should have a mutual watch-care over one another's welfare; to keep each other pure, holy, clean, and to assist one another in overcoming the trials, temptations, and besetments of this present evil world, arising from the three great sources of temptation—the world, the flesh, and the devil. Only as we cultivate the various graces of the Spirit—meekness, gentleness, patience, brotherly-kindness, love—can we hope to be specially helpful to others in putting on these adornments of character and purities of life, and in getting rid of the defilements of the world and of the flesh. It requires peculiar qualifications to enable us to assist each other in this respect. Before we can help others to cleanse their way of life in every little particular, so that every thought, word, and deed shall be brought into subjection to the divine will, it is necessary that we have experiences along the same lines. Only as we

cultivate purity of thought, word, and deed in our own lives, only as we put on the various graces of the Spirit, can we "wash the feet" of the saints.

Our Loving God

"As in Adam all die, even so in Christ shall all be made alive."

—I Corinthians 15:22

WHEN we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the Dark Ages—then we began to recognize it as the message of Jehovah to his creatures. It informs us that the great Creator of the universe is not only almighty and all-wise, but loving and kind, with justice as the foundation of his empire. (Ps. 89:13, 14) From the Bible we learn, too, that our Creator has been pleased to make us in his own image, in his own moral likeness, to the extent that we may enjoy him and the fruits of his righteousness to all eternity. All the power, all the justice, all the wisdom of God must be used in accordance with his own character, which is love. It will therefore be loving wisdom, loving justice, which he will use toward all creation in the exercise of his loving power for their good. He created man. He permitted Adam to disobey his law, telling us that he knew in advance what man would do, and that he permitted man to do wrong. (Isa. 46:9, 10) He purposed to give an illustration

to the angels respecting the results of obedience and of disobedience. He also intended that the human family should gain a lesson from this experience. Thus we know that God's arrangement from the beginning has been for a resurrection of the dead.

The World

Called to Repentance

"God now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." —Acts 17:30, 31

WHOEVER knows of this plan of redemption knows that God intends to give every individual of Adam's race an individual trial for life. That trial will not be merely to determine whether mankind will try to do right and battle against all the evil influences of the world, but God will subdue sin and uplift all of Adam's race who are desirous of being uplifted. God has declared that no member of Adam's race need die. Everyone who will may return to God through the great Atonement to be effected by the Redeemer. He has not completed this work yet, but to those who have an ear to hear, the word has gone out that there is to be a future trial, and that the manner of one's life now will have a bearing upon that trial. It is proper to tell this now, because the provision has been made through Christ's death.

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know that thou art the Lord God, even thou only."—II Kings 19:15-19

The Lord replied to this prayer through the Prophet Isaiah, assuring the prophet and the king that he would indeed defend Jerusalem, "for mine own sake, and for my servant David's sake." And he did. We read, "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh."—II Kings 19:34-36

God's Glory in Babylon

Because his chosen people were not faithful to him, the Lord allowed them to be taken captive to Babylon. Among them, however, were a faithful few whom, as individuals, he used as his witnesses during the period of their captivity. Notable among these were Daniel and his three young friends, Hananiah, Mishael, and Azariah. The "prince of the eunuchs" under whom they first served changed their names to Belteshazzar, Shadrach, Meshach, and Abednego.—Daniel 1:6, 7

Daniel first came into prominence before the king when by the Lord's help he was able to recall Nebuchadnezzar's dream for him and interpret its meaning, after the "magicians, and the astrologers, and the sorcerers, and the Chaldeans" had failed in their at-

tempt to do so. This was a most effective witness for Jehovah, causing the king to acknowledge to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets."—Dan. 2:47

Daniel was then made ruler over the entire province of Babylon, "and chief of the governors over all the wise men of Babylon." Daniel, in turn, remembered his three young friends, and requested that they be appointed his assistants. This request was granted.

But Nebuchadnezzar soon forgot what he had confessed concerning Jehovah being the "God of gods and a Lord of kings." He wanted to be recognized as supreme ruler, and his gods worshiped in the realm, so he had a great image erected symbolizing his authority as civil ruler, and his right to demand that the people worship his gods. He commanded that all officials of the realm, at a given signal, bow down and worship this image. Those who refused to obey were to be cast into a fiery furnace. Apparently Daniel, because he "sat in the gate of the king," was exempt from this command.

But his three friends were not. Enemies, jealous of the position to which these Hebrews had been appointed, reported that they had not obeyed the king's command to fall down before his golden image. In a rage Nebuchadnezzar summoned the three Hebrews before him, demanding to know if the report were true. They assured him that it was. Then he indicated his willingness to give them another

chance, but made it plain that if they still defied his edict they would surely be cast into the fiery furnace. Then Shadrach, Meshach, and Abednego answered the king, saying:

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us . . . out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:16-18

We all remember the outcome. The three Hebrews were cast into the fiery furnace—a furnace in which the fire was burning so furiously that the king's servants who hurled them into it inhaled the flames and died. But the three Hebrews were protected by divine power.

Then the king, probably a little uncertain as to whether or not he had acted wisely, after the flames subsided somewhat, peered into the fiery furnace, and discovered not only were the three Hebrews alive, but there was a fourth person with them, "like the Son of God." (Dan. 3:25) Only the cords which bound them had been burned, and as a result of this, the king saw them walking about in the fire. Then he called them forth from the flames, and said:

"Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego,

shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."—Dan. 3:28, 29

So we might go on recalling these thrilling incidents in which the Lord glorified himself in the eyes, not only of Israel, but frequently of the surrounding nations also, by the wonderful manner in which he fought for his people and delivered his faithful servants. They were witnesses of the great Jehovah, not so much because they explained his glorious characteristics to the people, but because he manifested his favor to them on account of their unwavering faithfulness to him.

"Ye Are My Witnesses"

Jehovah himself sums up this viewpoint for us very clearly and beautifully, saying:

"Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by my name; thou art mine. When thou passest through the waters [as in the passage of the Red Sea], I will be with thee; and through the rivers [as in the crossing of Jordan], they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior; I gave Egypt for thy ransom, Ethiopia and Seba for thee." "I, even I, am the Lord; and beside me there is no savior. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore, ye are my witnesses, saith the Lord, that I am God."—Isa. 43:1-3, 11, 12

In the intervening verses of this revealing chapter the Lord indicates that his future dealings with his people Israel would also witness to

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his glory. Verses 6 and 7 read; "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

This is apparently a reference to the regathering of scattered Israel as it is being accomplished at the present time. There are many prophecies which show that this would take place at the end of the present age and the beginning of the millennial age. We will quote one of these for confirmation:

"Behold, the days come saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them."—Jeremiah 16: 14-16

The fact that the natural seed of Abraham are now going back to the Promised Land in unbelief, motivated, not by their love for God but by their desire for security, does not disprove the beginning of the fulfilment of these wonderful prophecies. It should be noted that their present exodus from the nations is likened to their exodus from Egypt. At that time the motive was to escape from slavery, and it was because of their lack of faith and their rebellion against

their God that they were allowed to wander in the wilderness for forty years.

That we should expect to see them go to Palestine in unbelief is clearly indicated by the prophecy of Ezekiel 20:33-37, which reads:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. . . . And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

Several important facts appear in this prophecy of Israel's return to the Promised Land. One is that God rules over them in his "fury" in order to accomplish it. This language does not describe the voluntary returning of a people motivated by love for their God. They are first brought into "the wilderness of the people." This expression indicates that for a time the returned exiles would be in the same confusion and unbelief as the world around them. God pleads with them "face to face." He would not need to plead with them if they were wholeheartedly for him and had accepted Jesus as their Redeemer.

After they are caused to pass under Jehovah's "rod" of punishment they are finally brought "into the bond of the covenant." This shows that when they are first restored to Palestine they are not in

covenant relationship with their God. Jeremiah 31:31-34 informs us that the time is coming when the Lord will make "a new covenant with the house of Israel and with the house of Judah." But this will not be until they have been brought "under the rod" of discipline, and after their eyes have been opened to behold the glory of the Lord.

The prophecy of Ezekiel, in chapters 38 and 39, gives us a clue as to when this will take place. Evidently Israel is to become much more firmly established and prosperous in the Promised Land than at present, sufficiently so to attract aggressor hordes from the north and other quarters to mount an attack against them. It will be in this attack that God will again fight for his people as he did in the days of old.

The prophecy states that Jehovah will plead against the leader of Israel's enemies "with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."—Ezek. 38:22

The result of this will be the opening of the eyes of the nations to the glory of God. And not only so, but Ezekiel 39:7 declares, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the nations shall know that I am the Lord, the Holy One in Israel."

Thus, as God brought glory to his name by the wonderful man-

ner in which he dealt with Israel in the past, it will yet be so again. In this way they will continue to be his witnesses, not because they are diligent in making known the virtues of his character, but because, as in the past, he will protect and deliver them, and will forgive their transgressions. Along this line the Lord further declares to Israel:

"Thou has brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou has made me to serve with thy sins, thou has wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—Isa. 43:24, 25

The Apostle Paul enlarges upon this thought when, in forecasting the return of Israel to covenant relationship with God after "the fullness of the Gentiles be come in," he says:

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and callings of God are without repentance. For as ye in times past have not believed God, yet now have obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Romans 11:26-33

So, after many centuries of patient waiting, during which the

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Lord has chastised Israel in their exile among the nations, he will bring them back to himself, and enter into covenant relationship with them. Paul informs us that this will also mean "life from the dead." Yes, all Israel, the living and the dead, will again be used by the Lord as a means of revealing his glory to them and to all the nations. So again they are to be his witnesses, even though, as the Lord explains, one of their contributions to this end was their sins, calling for the exercise of his mercy and love.

Witnesses of Jesus

DURING the Gospel age the light of God's glory has been manifested in quite a different manner. When in our text Jesus said, "Ye are the light of the world," he was speaking to his disciples. The era during which God miraculously manifested his hand in the protection and blessing of his chosen people, and in the punishment of their enemies, was rapidly drawing to a close. In a few short years God's typical people were to hear those fateful words, "Your house is left unto you desolate." Then the light of God was to shine out through other channels, and by different means.

In this new arrangement Jesus was the Leader, the Captain, the Forerunner. He declared of himself, "I am the Light of the world." (John 8:12) But Jesus knew that he would not personally remain in the world, and that the work of God entrusted to him would be continued by his representatives,

his ambassadors. In Revelation 20:4 they are referred to as those who are "beheaded for the witness of Jesus, and for the Word of God."

This language describes martyrdom, or the giving up of life in the service of Jesus and the Word of God. During the Gospel age faithfulness leads to death; and we are encouraged by the promise, "Be thou faithful unto death, and I will give thee a crown of life." —Rev. 2:10

In the beginning of the age, and continuing through the lifetime of the apostles, miracles were employed which demonstrated the glory of God. Jesus healed the sick and raised the dead. The apostles did the same, but they themselves died, and the onlooker was given no evidence of divine overruling or care in their lives. True, Jesus was raised from the dead, but few aside from the disciples believed it. The Holy Spirit was poured out upon the waiting disciples at Pentecost, but their enemies refused to accept what they saw and heard as evidence of God's hand in their affairs. Instead they charged that the disciples were intoxicated.

Soon after the apostles fell asleep in death, all miraculous demonstrations of divine protection and love ceased, and the Lord's people throughout the age since have been called upon to walk entirely by faith. They have been witnesses of Jesus, not because divine favor has been manifested toward them, but because they have been faithful in proclaiming the "Gospel of Christ," which, as Paul asserts, is "the

power of God unto salvation."—Rom. 1:16

The commission given to these by Jesus was that they should be his witnesses in all the world by preaching the Gospel. (Matt. 28:19; Acts 1:8) In the ages past when the Lord's people were called his witnesses it was because God revealed his glory by the miraculous manner in which he dealt with them. In the Gospel age those who witness for Jesus do so by proclaiming the marvelous plan for human salvation which Jesus was sent into the world to execute. In proclaiming this Gospel they tell not only of the mighty miracle of Jesus' resurrection, but also of the miracle of the resurrection of those who will live and reign with him.

Furthermore, the full Gospel message calls for a declaration of that great future miracle which will be necessary for the awakening of all the dead, and the restoration of the willing and obedient to full perfection of life as human beings on the earth. In proclaiming the facts concerning these miracles the witnesses of Jesus are strengthened by their knowledge of what occurred in the past; for they know that the God who delivered Israel from Egypt, who escorted them safely through the Red Sea and across Jordan to victory in Canaan, who sent an angel and destroyed an Assyrian army in one night, and who delivered the three Hebrews from the fiery furnace is abundantly able to fulfil all his good promises

pertaining to the deliverance of all mankind from sin and death.

Only a handful of these witnesses for Jesus ever actually saw him, but they believe the testimony of those who affirm the fact that he was raised from the dead. They also believe and proclaim the testimony of Paul that when Jesus was raised from the dead he was highly exalted above angels, principalities, and powers, and above every name that is named, to the right hand of the Majesty on high. (Eph. 1:18-23) They also accept and preach the further testimony of Paul which declares that ultimately "every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11

These witnesses of Jesus are glad to occupy this place, as his ambassadors, in the arrangements of Jehovah, because they delight to obey the divine command to honor the Son even as they honor the Father. Indeed, they realize that they cannot honor the Father at all, except as they do so through the Son. (John 5:23) They know that to honor and worship the resurrected and glorified Jesus, and to serve as his witnesses, does not detract from the glory of God, for they realize that it was the Father's power that exalted his Son to this high position, at his own right hand.

So as "witnesses of Jesus, and for the Word of God," these go forth with a song of praise upon their lips, praise to God for his love in sending Jesus to be the Redeemer and Savior of the world;

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praise for divine wisdom which designed such a loving plan of salvation; praise for divine justice which, while it could not clear the guilty, made provision to wash away their sins by the blood of the Redeemer; and praise for the power of God by which every feature of his glorious purpose is implemented and made sure.

These do not go about shouting, Praise the Lord! No, but they do praise and honor Jehovah by making known his loving plan as it is centered in Christ Jesus, the Redeemer. They rejoice that the Spirit of God has authorized them to be witnesses thus of Jesus, and that they are authorized to explain the plan of God as it relates to those who are invited to be joint-heirs with Jesus in the spiritual phase of his kingdom, as well as to proclaim the glorious hope of "restitution" for all mankind during the thousand years of Christ's reign.

The World Not Converted

But this glorious testimony which has been given throughout the age by the witnesses of Jesus has not converted the world, nor will it now convert the world. It was not God's plan that it should—his will being that the chief accomplishment of this witness work would be the reaching and development of those who would join the witness class and prove worthy to live and reign with Christ.

Incidentally, of course, others have heard, and to some extent have been blessed. Thus have they been in a measure prepared

for the blessings of the kingdom which will reach the world during the Millennium. Millions have heard the message, but have paid no attention to it, yet it has been a witness even to these. Jesus said that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [of the Gospel age] come."—Matt. 24: 14

Jesus likened his individual witnesses to candles shining in the dark. We know that a candle does not project its light any great distance into the darkness. It is of benefit only to those who are close to it. So the light of the Gospel shining through Jesus' witnesses is a guide and great blessing to those who, by belief and devotion, draw near to it and to the Lord whom it represents, but the outside world sees only an indistinct glimmer.

Someone has said that the light of the Gospel as it shines through the witnesses of Jesus is like a lighthouse in the ocean: it is not put there to light up the ocean, but to guide the mariner. So the truth has not enlightened the world during the Gospel age, although it has been the only light in the world. This light, however, has been a guide to the Lord's own people, enabling them to find and to walk in the "narrow way" which leads to "glory, honor, and immortality."

"As the Sun"

Through Jesus' witnesses, then, the Gospel is preached "until the end comes"—the end of the age, that is. Jesus' Parable of the Wheat

and the Tares also brings us down to the end of the age. The witnesses of Jesus are in this parable called "children of the kingdom," and when the work of harvest is fully consummated these "children of the kingdom" are said to "shine forth as the sun in the kingdom of their Father."—Matt. 13:43

This shining forth as the sun will be in association with Jesus, the foretold "Sun of Righteousness" who is to arise with "healing in his wings" to enlighten and bless the whole world of mankind. (Mal. 4:2) The witnesses of Jesus will, together, as the church triumphant, become a part of that "Sun of Righteousness," and together with Jesus will cause the knowledge of the glory of God to fill the whole earth, "as the waters cover the sea."—Isa. 11:9; 40:5

Thus we see that when Jesus said to that handful of disciples to whom he preached his Sermon on the Mount, "Ye are the light of the world," he meant that ultimately they would be more, yea, much more than merely a light "in" the world. It is in the latter, limited manner that they have thus far let their light shine. This has not been due to lack of zeal or enthusiasm on their part, but because of human limitations.

Not only so, but just as Jesus explained, the darkness of this world hateth the light, and therefore those who dwell in darkness usually turn away from the light even when they see it. Satan is largely responsible for this, for, as the god of this world, he has blinded the minds of those who

believe not, "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4

But when the "Sun of Righteousness" arises, and the "children of the kingdom" shine forth with him, Satan will be bound, that he may "deceive the nations no more." (Rev. 20:1-3) With the "prince of darkness" thus prevented from interfering with the shining forth of light from that glorious "Sun," all the world will have a full opportunity to become acquainted with Jehovah, the true God, and with his beloved Son who died for them that they might live. Then will be testified to all that great truth that Jesus gave himself a ransom for all.—I Tim. 2:4-6

The work of enlightening all mankind will require a thousand years, the thousand years of Christ's kingdom. First the living generation will have turned to them the "pure language" mentioned by the Prophet Zephaniah. (Zeph. 3:8, 9) This will be immediately after the "fire of God's jealousy" has destroyed the symbolic earth in the great "time of trouble such as never was since there was a nation."—Dan 12:1

Many who go through that "fire" will be quite ignorant of the true God, hence the necessity of having the pure message of truth given to them in order that they might have an opportunity to know and serve God properly, "with one consent." But that will be only the beginning. There will then come the awakening of the teeming millions who have died. As

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each generation of these hear the voice of the Lord calling them forth from the tomb they also will need to be enlightened, and so, although the "Sun" will be shining throughout the Millennium, it will not be until near the close that the darkness of the long night of sin and death will have been fully banished from the minds of all the people.

The Prophet Zechariah gives us a beautiful illustration of this. He speaks of the thousand years of Christ's reign—that thousand years during which the "Sun of Righteousness" will be shining—as a "day," and he says "it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—Zech. 14:7

"And it shall be in that day," the prophet continues, "that living waters shall go out from Jerusalem." (Vs. 8) Also, "the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one." (vs. 9) Because God loves natural Israel for the "fathers' sake," those regathered in the Promised Land will be the first to have the life-giving waters of the kingdom offered to them, but the river of life will quickly flow out to all nations.

This "river" is shown in Revelation 22:1, 2 to flow from the "throne of God and of the Lamb." On either side of the river are the trees of life, bearing all needed life-giving fruit, and "the leaves of the trees are for the healing of the nations." It will be then that the "Spirit and the bride shall say, 'Come, . . . take the water of life freely.'"—Rev. 22:17

Thus in this beautiful combination of symbols the future work of the present witnesses of Jesus is portrayed. Now our message to all who fully believe is to take up their cross and follow Jesus into death. Then, as through them the light concerning God's plan is revealed to all mankind, the invitation will be, "Come, . . . take the water of life freely."

Honored, then, are the saints of God today to be light-bearers and witnesses of Jesus; while at the same time they look forward with joy to the still greater honor of shining forth as the sun in the kingdom of their Father, causing the knowledge of the Lord to fill the earth so completely that no one will need to say to his neighbor, "Know the Lord: for they shall all know him, from the least of them unto the greatest of them."—Jer. 31:31-34

I, the Lord, am with thee—be thou not afraid;
I will help and strengthen—be thou not dismayed.
Yes, I will uphold thee with my own right hand;
Thou art called and chosen in my sight to stand.
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

The Inheritance Of Death

If there is a God in heaven, why does he permit my little child, who has done no wrong, to suffer from an incurable disease?

THE feeling of helplessness that a parent experiences as he watches his child suffer is very painful; but to deny the existence of a Heavenly Father, or to rebel against God because of the suffering which afflicts humanity, is not the answer to the question. Nor do such attitudes bring peace to the distracted heart, or in any way help the situation. We believe that comfort may be found in an understanding of the truth concerning God's plan for the blessing of both young and old through the establishment of his kingdom, and sympathetically we extend the comfort of this assurance.

In Romans 5:14 we read, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Adam's sin was wilful, but his children through succeeding generations, even though they have not sinned wilfully as did he, have inherited, at birth, the sentence of death inflicted upon him. Adam was the head of the entire human family. When he was sentenced

to death because of his disobedience, and cast out of the Garden of God, he was unable to bequeath to his children—all of whom were begotten after his expulsion from Eden—more than he himself possessed. All he had was a spark of life already under the condemnation of death. He could give his children no more than this, and so death reigns over infants and mature people alike.

According to God's plan, we find in our study of the Bible that "all the families of the earth" are to be blessed. In order to accomplish this, God has arranged for our redemption by sending his son into the world to die, the "just for the unjust." (I Pet. 3:18) Romans 5:18 tells us, "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life."

Every Christian rejoices in the assurance that Jesus Christ, by the grace of God, has tasted death "for every man"; for thereby we know that, as we inherited death from father Adam, we may inherit life through our Lord Jesus, the second Adam. (Heb. 2:9) As all have been afflicted by the condemnation of death, all will have an opportunity to receive the benefits of a new birth under Christ.

And that birthright will never be

taken away, unless forfeited by the individual's wilful transgression of the laws of God, after he has learned those laws and has been given a knowledge of the truth as to how they may be kept. (I Tim. 2:4) Let us look forward to that day of blessing which God has planned, and wherein he "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

What Is the Soul?

I enjoyed your radio message this morning. Please explain: What really is man's soul?

MANY people in Christendom and in heathendom join in the belief that every man possesses an immortal soul which continues to live after the body of flesh dies. According to the Bible, this is not true; and it has been a surprise to many when it has been brought to their attention that the common expressions, "immortal soul," "everliving soul," "never dying soul," etc., are not to be found in the Bible and are erroneous expressions.

In Ezekiel 18:4, 20, we find the simple statement that should be easy for all to comprehend: "The soul that sinneth, it shall die." This fact is in harmony with our Lord's words to his disciples, recorded in Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather

fear him which is able to destroy both soul and body in hell." "Hell" is here translated from the Greek word, "**Gehenna**," which is used as a symbol of destruction.

Jesus said concerning himself, as recorded in Matthew 26:38, "My soul is exceeding sorrowful, even unto death." And Jesus' soul did die, he poured out his soul unto death, and through that great sacrifice, all souls have been redeemed; and in God's due time will receive the benefits of redemption through a resurrection from the dead.

In Genesis 2:7, we are told what a human soul is. The text reads, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." How easy this text would be to understand if it were not for the confusing theories which have been based upon Satan's lie to mother Eve, when he falsely said, "Ye shall not surely die." After the Creator had formed man's body from the elements of the earth, he gave breath to his lungs and nostrils, and the result was the possession of human life. The text expresses it thus: "And man became a living soul."

So the scriptural answer to our question is that man did not receive a soul at the time he was created; but, instead, the union of the breath and the body resulted in man becoming a living soul, a living human being. In a word, the soul of man is himself, his being, his personality.

The understanding of the truth

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of Genesis 2:7 makes it possible to also understand the process of death; for, (when the breath leaves the body, from whatever cause, the soul dies—the “living soul” which existed because of the union of body and breath is dead, because such union no longer exists.) If the false philosophies concerning the “immortal soul” were true, we would not need a resurrection from the dead; for we would never really die. (But the Bible teaches that we do die and that our hope for eternal life is in the resurrection from the dead.)

Cleansing Self

II Corinthians 7:1 reads as follows: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.” How can we cleanse ourselves? How can we perfect holiness within ourselves?

WE CANNOT cleanse ourselves from Adamic condemnation, such cleansing comes to us as a gift from God through the blood of Jesus Christ. The exhortation of our text is given to those who have already been thus cleansed, and been made members of the church of God. It is difficult for some to understand why many noble people are unresponsive to the message of the Gospel, while others with less nobility of character gladly accept the terms of discipleship. The basis of sonship is faith in God and obedience to

the extent of complete devotion to him. And these terms many are unwilling to accept.

All men are imperfect but a Christian's defilements are veiled from God's sight by the robe of righteousness imputed to him because of the ransom by which he is cleansed from Adamic condemnation, made acceptable to God, and justified. But when one becomes a Christian, no miracle is performed to rid him of his natural meanness and imperfections. The defilements of the flesh are many, none are without them, but the effort to surmount them must be based upon a desire to overcome.

One who claims to be a Christian, but who has no desire and makes no effort to war against the weaknesses and the sins of his flesh, demonstrates that he has not the true spirit of sonship, even though he may appear to be more noble than others who do so strive. Love for righteousness and the hatred of iniquity is the standard which we must apply to our daily actions. This is what the Apostle John teaches in I John 3:3, saying, “Every man that hath this hope in him purifieth himself, even as he is pure.”

The cleansing spoken of in the text of our question is not only the avoidance of outward wrongdoing. Our minds must also be cleansed of selfishness. Hatred for sin begins in the mind and there the battle must be waged. This battle with self should satisfy the most combative among us, leaving no time nor inclination to criticize neighbors, friends or brethren in

Christ, because of their shortcomings. A proper evaluation of our own sins should make us sympathetic toward the faults of others.

Holiness is that quality of complete devotion which grows as a result of the consecrated effort to cleanse ourselves. It is not attained in a moment, nor can it be put on and taken off at will. It is like a fruit, it grows and develops and sweetens through the operation of the Holy Spirit in our lives.

God's Repentance

In Genesis 6:5, 6, we read, "And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." What does this text of Scripture teach regarding God's repentance?

GOD has never been taken by surprise nor has he ever been in doubt as to what eventually will be accomplished through his dealings with men. The Bible says, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isa. 14: 24-27) And in Isaiah 46:10, we are told that God declares the "end from the beginning." These Old Testament texts are, of course, in harmony with the statement of the Apostle James (1:17), who says that in Him there is "no variable-ness, neither shadow of turning."

God's plan has never changed;

but, from time to time, his course of action has changed in harmony with the gradual unfolding and development of the original plan which he made for man's salvation. Bible students know that God's dealings with us as Christians is not as he dealt with the Jews of old; nor will he deal with the people during the kingdom reign as he deals with the church during this Gospel age. But that does not mean that God has changed his mind concerning his original purpose. The changes in God's method of dealing have come as the plan of salvation unfolds.

Before the Flood, the wickedness of man was great, his progress into sinfulness was rapid, and God was grieved. But knowing "the end from the beginning," he knew the time had come to end the first dispensation and thus restrain man from so rapidly degrading himself. He therefore repented, that is, changed his course of action, and ended that dispensation, bringing Noah and his family through the deluge with which that age ended, to start another development of his great purpose.

God did not repent in the sense of being sorry that man had been created. Rather, as one who repents changes the course of his life, so God changed his course of dealing with the human race at the time of the Flood. Soon, again, he will change from dealing only with the church—for soon the church will be complete and glorified. Then, the thousand-year reign of Christ will carry on his purpose to bless all the families of the earth.

Not Ashamed Of the Gospel

THE question is still being asked, "Which is the true Gospel?" The answer is still provided by him who was not ashamed of the Gospel. It is found in Galatians 3:8, which reads: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, In thee shall all nations be blessed." This surely was the Gospel, or good news, to Abraham. It was, certainly, glad tidings to know that he was to have a seed and through that seed all nations would be blessed. It surely is the true Gospel, for God himself was responsible for its announcement to Abraham.—Gen. 12:1-3; 28:14

Our God has both a purpose and a plan. His purpose is to bless all the families of earth. The method or plan by which that purpose will be accomplished is through the seed of Abraham. Those who, together with the glorified Jesus, will constitute the long promised "seed" of Abraham through whom the promised blessing will come are being called of God during this Gospel age—"Precious promise, yours and mine, Galatians three and twenty nine." This verse reads: "And if ye be Christ's, then

are ye Abraham's seed, and heirs according to the promise."

Whilst being prepared during this Gospel age for their future work of service and blessing, this called out company takes a supreme delight in showing forth the praises of Him who hath called them out of darkness into His marvelous light. (I Pet. 2:9) The sentiments of their hearts are well expressed in Psalm 34:1, 2: "I will bless the Lord at all times: his praise shall be continually in my mouth."

To this called out company, those who have denied self, taken up their cross daily, and are faithfully following the Lamb whithersoever he goeth, Jesus said: "Ye are my friends, if ye do whatsoever I command you." (John 15:14) One of these commandments of Jesus which we must do in order to be numbered among his friends is found in Matthew 5:16—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It was by preaching and bearing witness to the truth that Jesus glorified, or honored his Father.

At the beginning of his ministry Jesus said, as recorded in Mark 1:38, "Let us go into the next towns, that I may preach there also: for therefore came I forth." At the close of his ministry he said, as recorded in John 18:37:

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"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." We not only do what we can to let the light of truth shine, but like the dear Master, in whose steps we are privileged to follow, the motive must be to glorify, to honour, our Heavenly Father.

One phase of this light of truth, this Gospel, this good news, is found in Acts 17:31: "Because he 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." What a privilege we have of telling out the good news that the poor world of mankind is to be judged in righteousness by him whom God raised from the dead; that the dear Lord is to restore those whom he so loved as to redeem with his precious blood. How this truth honours and glorifies God!

By way of contrast, error dishonours and belittles our God. This is seen in a verse of a hymn concerning the appointed time for judgment:

"That fearful day, that day of dread,
When thou shalt judge the quick and dead;
O God I shudder to foresee,
The awful things which then shall be."

To receive the truth in the love of the truth, means to tell out the truth. By so doing, a witness is given that the Bible does not teach those God dishonouring doctrines taught and sung about for so long. We endorse the poet's words:

"I love to tell the story, it did so much
for me;
And that is just the reason I tell it
now to thee."

This continues to be a very pleasing feature of many who have, themselves, been helped and blessed by the "Frank and Ernest" broadcasts. They tell others to listen in to this "good news" from the Word of God.

As recorded in Matthew 24:3, the disciples of Jesus asked him for a sign of his presence and of the end of the age. One of the signs given is recorded in verse 14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Greek word translated "end" in this text is translated "uttermost" in I Thessalonians 2:16.) This good news of the kingdom is to be preached until the dark night comes in which no man can work. (John 9:1-5) It is to be noted and appreciated that Jesus uttered these words in connection with one of his greatest public ministries: the giving of sight to one blind from birth.

In conclusion, we quote from **The Divine Plan of the Ages**, page 342: "The troubles of this 'Day of Jehovah' will give opportunity for preaching the good tidings of coming good, such as is seldom afforded; and blessed are they who will follow the footsteps of the Master, and be the good Samaritans, binding up the wounds and pouring in the oil and wine of comfort and cheer."

THE BRITISH SECTION

From Brother Murray

"Dear Brethren: From back home I write you these few lines of greetings in our precious Redeemer's name! By divine grace the brethren during my pilgrimage in America planted some very beautiful flowers in my garden of remembrance. As I daily reflect upon my fellowship with the American brethren I find that there is not one memory that I would wish to uproot. On the other hand, as one of the friends testified at the General Convention, I want to think of these not only as "flowers," but as "records" which I can "play back" to others that thus I may share my blessings with them.

"To the brethren in America, I extend my very grateful thanks for their great kindness to me throughout my visit. And I send to them also my fond Christian love; and in this many brethren in the British Isles heartily join. I shall be very happy, on every suitable occasion afforded me, to extend the Christian love and greetings of the American brethren to those of like precious faith in the British Isles.

"I returned home with the firm conviction that the American brethren need us here on this side of the ocean, and that we need them. Indeed, the Lord's people the world over are all "one in Christ Jesus." What better could

I say in closing than to quote the following poem:

"Let us pray for one another,
Helping thus the weakest stand;
For the conflict with the tempter
Strengthening both heart and hand.

"Let us cheer our homeward journey,
By sweet fellowship in prayer;
Thus the law of Christ fulfilling,
Thus each other's burden bear.

"Let us pray for one another,
God will our petitions hear;
He delights to have his children
To the throne of grace draw near."



Dear "Frank and Ernest":

"Please send me a few of your booklets entitled 'Creation,' for giving away. I consider it to be the finest answer to Evolution. I enclose Postal Order. Yours faithfully, G. C. England."

"Will you please send me the book 'Does God Answer Prayer?' I listen every week to your broadcasts and also tell other people to listen in. They are a great help to us all and we hope you will continue. M. E. A., England."

"Please send me The Dawn each month. I think the news, and especially the Bible instructions, are really grand. I am enjoying now a grand study of God's Word. J. L. B., Wales."

"Thank you for sending the booklets and 'The Divine Plan of the Ages,' which I received a few weeks ago. I have read The Divine Plan with great interest and found it very helpful, having gained a knowledge of the truth from my mother and father in the days before 1914. I should very much like to have the set of six volumes which were in the home of my parents in my early days; also a Daily Heavenly Manna. I also much enjoy reading The Dawn. May God's rich blessing rest upon you in the work for the Kingdom. Yours in Christ Jesus, Mrs. L. W., England."

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SPEAKERS' APPOINTMENTS

W. CLARKE		
Ipswich	November	15
C. E. DICKINSON		
Dewsbury	October	11
J. E. HUMPHREY		
Anerley	October	25
Eastleigh	November	8
Welling		22
J. H. MURRAY		
Belfast	October	11
Londonderry		12
Clonelly		13
Dublin		14
Ossett		25
Lincoln	November	8
Liverpool		22

WILLIAM E. PAMPLING

Dewsbury	October	10
Coventry		18
Leigh (Afternoon)		25
Latchford (Evening)		25
Luton	November	1
Guildford		15

P. WATTS

Anerley	November	29
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CONVENTION—Dewsbury, October 10, 11.
Central Liberal Club, Bond Street, Dewsbury.
For accommodation write early to Brother
A. Boyce, 491, Wayside, Leeds Road, Dewsbury.

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"
Mondays, 11:15 P. M.—208 Meters, 1439 kc.

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THE DAWN

98 Seel Street

Liverpool 1

Radio Work Going Forward

*"Ye are the Light of the World. A city that is set on an hill
cannot be hid."*
—MATTHEW 5:14

THREE years ago, after having completed a year's broadcasting of the truth over the ABC Network, and the "Frank and Ernest" programs were just starting to go out over the Mutual Network, one of the friends when shown a map indicating the location of the several hundred "Mutual" stations carrying the message exclaimed, "Why, it's just like a 'city set on an hill.'" We rejoice that the co-operative effort of the brethren through these years has made it possible to continue holding forth the light of truth over the radio so that a witness has been given to millions.

With October, by the Lord's grace, the fifth year of network broadcasting will begin, which will be the fifteenth year that the "Frank and Ernest" programs have been on the air country-wide. It is truly "the Lord's doing," and to him we give all the praise. At the same time, we feel sure that the Lord's people everywhere who have co-operated to make this witness possible are deeply grateful that in his providence it could be done, and that the blessings of heaven have been so abundantly manifested upon their efforts.

We are confident that we are expressing the sentiments of all who participate in the work in any way, including those who are praying for it, when we say that all concerned are entering upon the new broadcasting year with unabated enthusiasm. Showing forth the praises of our Lord is the very life of those who have been called out of darkness into his marvelous light, and there are ever new horizons of opportunity and new challenges of faith as we go forward joyfully in our endeavor to "tell the whole world these blessed tidings."

The radio report presented to the brethren assembled at the General Convention in Bloomington, Indiana, and published in last

THE DAWN.

month's issue of The Dawn, contains a fairly comprehensive review of the results of the work up to the present time, although the half will never be told, and in fact, will never be known while we are still this side of the veil. It is a witness to millions, and a comfort to unknown thousands. For many others it has served as an introduction to the way of truth which has led to their full consecration to the Lord and to his service.

One would think that after fourteen years of broadcasting, four of which have been over national networks, there would be no new listeners. But every mail brings responses from many who say, "We heard you today for the first time." Each year there are millions who mature from childhood to the age where serious thinking begins, and it is surprising how much mail we get from these young people who are bewildered over the condition in which they find themselves in this chaotic world.

And there are still those who once knew the truth but have lost contact with their brethren, who are seeking fellowship. Every broadcast seems to reach some of these. How these rejoice when discovering that they are not alone in holding fast to the faith once delivered unto the saints.

These are but some of the reasons the brethren generally are rejoicing in the prospect of keeping, as it were, the "city set on an hill." We want the "light" to continue shining so that those who are seeking the truth may see it and be blessed. However, just to keep the programs on the air is not enough. Our prayers should be behind the witness, as well as individual faithfulness as ambassadors in our own communities, by personal witness work and by co-operation with the local ecclesia—if there is one in the community in which we live.

In the September Dawn we announced a plan to advertise specially one "Frank and Ernest" broadcast each month by a wide distribution of tracts calling attention to the topic to be discussed on that Sunday. The brethren seem enthusiastic about this plan, and we are confident that it will result in thousands of additional listeners to the programs. The November program to be announced in this way is the one for Sunday, the 15th. The subject of this broadcast will be, "Where Are the Dead?" Tracts announcing this topic, and bearing the call letters of the station and the time of the broadcast in your locality, are available in lots of five hundred or more. You may place a standing order for these monthly tracts, if

TALKING THINGS OVER

you wish, or order each month according to the number you can distribute.

In addition to the distribution of tracts to advertise the one program a month, some may wish to insert advertisements in their local papers. In order to help facilitate this, we will undertake each month to publish a small sample advertisement which can be used as "copy" for your local paper. See page 61. The Mutual Broadcasting System is asking individual stations carrying "Frank and Ernest" to make spot announcements concerning this special broadcast.

Our contract with the Mutual Broadcasting System has been renewed for another year. There is a time change on the West Coast, where the Don Lee section of "Mutual" will carry the program at 10:15 Sunday mornings instead of 11:00 o'clock. Otherwise there are few changes so far as "Mutual" stations are concerned.

However, due to circumstances over which the Mutual Broadcasting System has no control, several of their stations in the North Central Time Zones have not been carrying the "Frank and Ernest" programs. Kansas City, St. Louis, and Chicago, are among the larger cities where our programs are not heard over "Mutual." To compensate for this we will use other stations in these cities.

Beginning on page 55 of this issue will be found the complete schedule of stations on the new line up, and we suggest that you check the list to see if there are any changes affecting your locality. There is an important change in Cincinnati, in that the programs will be heard over WLW instead of WCPO. Station WLW is heard well, and is a popular station throughout most of Ohio, Indiana, a large area of Kentucky and West Virginia. We believe that the use of WLW will greatly increase the effectiveness of the witness in this territory.

By the Lord's grace we are hopeful of being able to increase the witness in Europe by adding an Italian broadcast over Radio Monte Carlo, and a French period on Radio Luxembourg. We think that these foreign language broadcasts are very important, and we would be inclined, if it were necessary, to curtail the witness in this country to some extent to make them possible. However, the present outlook indicates that we will not need to do this, for which we rejoice. It is in the Lord's hands, and he is able to accomplish all his good purposes. We merely want to know and to do his will in the matter.

THE DAWN

Some of the brethren, in looking over the list of stations carrying the programs, as it has been published from time to time in *The Dawn*, have wondered why there are apparently so many stations in some sections of the country, and not so many in others. They have wondered why a more equal distribution of stations could not be arranged. The explanation is that in certain states there are many so-called "bonus" stations carrying the programs free.

These "bonus" stations have but part-time affiliation with the network, and are under obligation to take without charge whatever programs are on the network during certain hours, and our program comes within these hours. Naturally we are happy to have these stations broadcast the message, and are not concerned over how many there may be in a given territory since they are without cost to us. The brethren will be interested to know, we are sure, that there are 145 of these "bonus" stations which carry the program. This is one of the great advantages accruing from network broadcasting.

Information Desired

During the four years the "Frank and Ernest" programs have been on national networks through the co-operative efforts of the brethren in all parts of the United States and Canada, there has been an expressed desire on the part of many to be informed more regularly just how the radio finances stand. We recognize that those co-operating are naturally vitally interested along this line, and have a right to know. On the other hand, we have hesitated to mention this phase of the work very often in *The Dawn*. As we see it, it is wholly a voluntary matter, and should be talked about as little as possible.

However, to meet the wishes of the brethren in this respect, we have decided to publish a simple graph each month which will show at a glance the financial aspect of the radio work. The graph will indicate from month to month whether or not donations to the radio work are in excess of radio costs, the same as those costs, or are falling behind.

So, dear brethren, let us go forward in this "new year" with rejoicing hearts, looking to the Lord for guidance and help at every step of the way. May we be drawn closer to him and to one another as together we let our light shine in order that his name may be glorified and his people blessed.

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Andalusia	WCTA	1340	9:30	p.m.
Anniston	WSPC	1390	12:15	p.m.
Birmingham	WILD	850	12:15	p.m.
Brewton	WEBJ	1240	10:30	a.m.
Cullman	WKUL	1340	10:00	a.m.
Decatur	WMSL	1400	10:00	a.m.
Demopolis	WXAL	1400	10:00	a.m.
Gadsden	WGWD	1270	10:00	a.m.
Haleyville	WJBB	1230	10:00	a.m.
Huntsville	WBHP	1230	10:00	a.m.
Jackson	WPBB	1290	10:00	a.m.
Jasper	WWWB	1240	10:00	a.m.
Montgomery	WJJJ	1170	10:00	a.m.
Muscle Shoals	WLAY	1450	10:00	a.m.
Opelika	WJHO	1400	10:00	a.m.
Sylacauga	WFEB	1340	10:00	a.m.
Talladega	WHTB	1230	10:00	a.m.
Troy	WTBF	1490	10:00	a.m.

ARIZONA

Bisbee	KSUN	1230	12:30	p.m.
Mesa	KTYL	1310	10:30	a.m.
Tucson	KTUC	1400	11:30	a.m.
Yuma	KYMA	1400	10:45	a.m.

ARKANSAS

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

CALIFORNIA

Bakersfield	KAFY	1490	10:15	a.m.
El Centro	KXO	1230	10:15	a.m.
Fresno	KYNO	1300	10:15	a.m.
Los Angeles	KHJ	930	10:15	a.m.
Merced	KYOS	1480	10:15	a.m.
San Bernardino	KFXM	590	10:15	a.m.
San Diego	KGB	1360	10:15	a.m.

San Francisco	KFRC	610	10:15	a.m.
Stockton	KXOB	1280	10:15	a.m.

COLORADO

Denver	KFEL	950	9:15	a.m.
Grand Junction	KFXJ	920	8:00	a.m.
La Junta	KBNZ	1400	10:00	a.m.
Trinidad	KCRT	1240	9:00	a.m.

CONNECTICUT

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

Washington	WEAM	1390	12:45	p.m.
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FLORIDA

Jacksonville	WJHP	1320	12:30	p.m.
Key West	WKWF	1600	11:00	a.m.
Lakeland	WONN	1230	12:00	noon
Marianna	WTYS	1340	11:00	a.m.
Melbourne	WMMB	1240	12:15	p.m.
Miami Beach	WKAT	1360	12:30	p.m.
Orlando	WLOF	950	9:30	a.m.
Winter Haven	WSIR	1490	2:15	p.m.

GEORGIA

Atlanta	WATL	1380	12:15	p.m.
Augusta	WBBQ	1340	11:00	a.m.
Bainbridge	WMGR	1490	12:30	a.m.
Brunswick	WMOG	1490	11:00	a.m.
Cartersville	WBHF	1450	12:15	p.m.
Cordele	WMJM	1490	3:15	p.m.
Dalton	WBLJ	1230	2:00	p.m.
Dublin	WMLT	1340	12:00	noon
Elberton	WSGG	1400	1:45	p.m.
Fitzgerald	WBHB	1240	11:00	a.m.
Griffin	WKEU	1450	10:00	p.m.
Macon	WNEX	1400	12:45	p.m.
Milledgeville	WMVG	1450	12:15	p.m.
Savannah	WCCP	1450	11:00	a.m.
Statesboro	WWNS	1490	11:00	a.m.
Tifton	WWGS	1340	11:00	a.m.
Valdosta	WGOV	950	11:00	a.m.

IDAHO

Boise	KFXD	580	10:45	a.m.
Coeur D'Alene	KVNI	1240	10:15	a.m.
Idaho Falls	KIFI	1400	9:00	a.m.
Lewiston	KRLC	1350	11:00	a.m.

ILLINOIS

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

THE DAWN

INDIANA

Bedford WBIW 1340 10:00 a.m.
 Fort Wayne WKJG 1380 10:00 a.m.
 Lafayette WASK 1450 10:00 a.m.
 Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
 Davenport KSTT 1170 10:00 a.m.
 Des Moines KIOA 940 11:00 a.m.
 Dubuque WDBQ 1490 10:00 a.m.
 Shenandoah KFNF 920 10:00 a.m.
 Sioux City KTRI 1470 10:00 a.m.

KANSAS

Emporia KTSW 1400 12:00 noon
 Independence KING 1010 10:00 a.m.
 Topeka KTOP 1490 10:00 a.m.
 Wichita KAKE 1240 10:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 10:00 a.m.
 Cumberland WCPM 1490 10:00 a.m.
 Danville WHIR 1230 10:00 a.m.
 Frankfort WFKY 1490 10:00 a.m.
 Harlan WHLN 1230 11:00 a.m.
 Hazard WKIC 1340 10:00 a.m.
 Louisville WGRC 790 12:00 noon
 Mayfield WKTm 1050 12:00 noon
 Maysville WFTM 1240 12:30 p.m.
 Paintsville WSIP 1490 11:00 a.m.
 Pikeville WPKE 1240 11:00 a.m.
 Princeton WPKY 1580 10:00 a.m.
 Somerset WSFC 1240 11:00 a.m.

LOUISIANA

Eunice KEVN 1490 10:00 a.m.
 Lafayette KLFY 1420 10:00 a.m.
 Lake Charles KAOK 1400 10:00 a.m.
 Monroe KLIC 1230 10:00 a.m.
 New Orleans WNOE 1060 10:45 a.m.
 Ruston KRUS 1490 10:00 a.m.
 Shreveport KENT 1550 7:30 p.m.

MAINE

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

MARYLAND

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

MASSACHUSETTS

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

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
 Cadillac WATT 1240 12:45 p.m.
 Detroit CKLW 800 9:30 a.m.
 Iron River WIKB 1230 10:00 a.m.
 Ironwood WJMS 630 10:00 a.m.

Jackson
 Petoskey
 Port Huron
 Saginaw
 Traverse City

MINNESOTA

Austin KAUS 1480 10:00 a.m.
 Bemidji KBUN 1450 10:00 a.m.
 Brainerd KLIZ 1400 10:00 a.m.
 Minneapolis WLOL 1330 8:15 a.m.
 Wadena KWAD 920 12:15 p.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
 Brookhaven WJMB 1340 10:00 a.m.
 Columbia WCJU 1450 10:00 a.m.
 Corinth WCMA 1230 10:00 a.m.
 Greenville WJPR 1330 10:00 a.m.
 Grenada WNAG 1400 10:00 a.m.
 Jackson WRBC 620 10:00 a.m.
 Vicksburg WQBC 1420 10:00 a.m.
 West Point WROB 1450 10:00 a.m.
 Yazoo City WAZF 1230 10:00 a.m.

MISSOURI

Flat River KFMO 1240 10:00 a.m.
 Hannibal KHMO 1070 10:00 a.m.
 Jefferson City KWOS 1240 10:00 a.m.
 Joplin WMBH 1450 10:15 a.m.
 Kansas City KCMO 810 10:15 a.m.
 Lebanon KLWT 1230 12:00 noon
 Mexico KXEO 1340 10:45 a.m.
 St. Joseph KFEQ 680 10:00 a.m.
 St. Louis KXOK 630 11:45 a.m.
 Sedalia KDRO 1490 10:00 a.m.
 Springfield KICK 1340 10:00 a.m.

MONTANA

Billings KBYM 1240 9:00 a.m.
 Great Falls KMON 560 11:00 a.m.
 Havre KOJM 610 9:00 a.m.
 Helena KCAP 1340 9:00 a.m.
 Lewistown KXLO 1230 9:00 a.m.
 Miles City KRJF 1340 9:00 a.m.
 Shelby KIYI 1230 9:00 a.m.

NEBRASKA

Beatrice KWBE 1450 10:15 a.m.
 Fremont KFGT 1340 10:00 a.m.
 Hastings KHAS 1230 10:00 a.m.
 Kearney KGFw 1340 10:00 a.m.
 McCook KBRL 1450 10:00 a.m.
 Omaha KBON 1490 10:30 a.m.
 Scottsbluff KNEB 960 9:00 a.m.

NEVADA

Elko KELK 1240 8:00 a.m.
 Las Vegas KRAM 920 8:00 a.m.
 Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Manchester WMUR 610 10:45 a.m.

BROADCAST SCHEDULE

NEW JERSEY

Atlantic City WMID 1340 11:00 a.m.

NEW MEXICO

Alamogorda KAGL 1230 9:00 a.m.
 Albuquerque KABQ 1340 9:00 a.m.
 Artesia KSVP 1450 9:00 a.m.
 Hobbs KWEW 1490 9:00 a.m.
 Las Cruces KOBE 1450 9:00 a.m.
 Las Vegas KFUN 1230 9:00 a.m.
 Raton KRTN 1490 9:00 a.m.
 Roswell KGFL 1400 10:45 a.m.

NEW YORK

Buffalo WBNY 1400 8:45 a.m.
 Harnell WLEA 1480 11:00 a.m.
 Malane WICY 1490 11:00 a.m.
 New York WOR 710 8:45 a.m.
 Ogdensburg WSLB 1400 12:15 p.m.
 Oneonta WDOS 1400 11:00 a.m.
 Plattsburg WIRY 1340 11:00 a.m.
 Syracuse WNDR 1260 11:00 a.m.

NORTH CAROLINA

Boone WATA 1450 1:45 p.m.
 Charlotte WIST 930 12:15 p.m.
 Elizabeth City WCNC 1240 11:00 a.m.
 Elkin WIFM 1540 11:00 a.m.
 Greensboro WGBG 980 12:45 p.m.
 Kinston WISP 1230 11:00 a.m.
 Leaksville WLOE 1490 12:00 noon
 Lumberton WTSB 1340 12:00 noon
 Mt. Airy WSYD 1240 2:45 p.m.
 Raleigh WRAL 1240 1:00 p.m.
 Roanoke Rapids WCBT 1230 12:15 p.m.
 Waynesville WHCC 1400 1:15 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCN 1270 10:00 a.m.
 Devils Lake KDLR 1240 10:00 a.m.
 Farga-Moorhead KVOX 1340 10:00 a.m.
 Grand Forks KNOX 1400 10:30 p.m.
 Minot KLPN 1390 10:00 a.m.
 Valley City KOVC 1490 10:00 a.m.

OHIO

Ashland WATG 1340 11:30 a.m.
 Bellaire WTRF 1290 11:00 a.m.
 Cincinnati WLW 700 2:30 p.m.
 Cleveland WHK 1420 10:45 a.m.
 Columbus WHKC 610 12:45 p.m.
 Ironton WIRO 1230 11:00 a.m.
 Marietta WMOA 1490 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 10:00 a.m.
 Bartlesville KWON 1400 10:00 a.m.
 Chickasha KWCO 1560 10:00 a.m.
 Duncan KRHD 1350 10:00 a.m.
 Elk City KASA 1240 10:00 a.m.
 Enid KGWA 960 10:00 a.m.

Oklahoma City

Ponca City
 Stillwater
 Tulsa
 Woodward

OREGON

Albany
 Astoria
 Bend
 Eugene
 Klamath Falls
 Portland
 Salem

PENNSYLVANIA

Altoona
 Huntingdon
 Lock Haven
 Oil City
 Pittsburgh
 Punxsutawney
 Shamokin
 St. Mary's
 Washington
 Wilkes-Barre

RHODE ISLAND

Providence
 Woonsocket

SOUTH CAROLINA

Anderson
 Bennettsville
 Charleston
 Columbia
 Conway
 Georgetown
 Greenwood
 Hartsville
 Newberry
 Orangeburg
 Rack Hill
 Walterboro

SOUTH DAKOTA

Deadwood
 Sioux Falls
 Watertown

TENNESSEE

Athens
 Columbia
 Dyersburg
 Fayetteville
 Greeneville
 Harriman
 LaFollette
 Lawrenceburg
 Lewisburg
 McMinnville

KOCY 1340 10:00 a.m.
 WBBZ 1230 10:00 a.m.
 KSPI 780 10:00 a.m.
 KAKC 970 10:00 a.m.
 KSIW 1450 10:00 a.m.

KWIL 1240 10:15 a.m.
 KAST 1280 10:15 a.m.
 KBND 1110 10:15 a.m.
 KORE 1450 10:15 a.m.
 KFJI 1240 10:15 a.m.
 KPOJ 1330 10:15 a.m.
 KSLM 1390 10:15 a.m.

WRTA 1240 12:00 noon
 WHUN 1400 11:00 a.m.
 WBPZ 1230 11:00 a.m.
 WKRZ 1340 9:30 p.m.
 WJAS 1320 11:00 a.m.
 WPXY 1290 11:00 a.m.
 WISL 1480 11:00 a.m.
 WKBI 1400 11:00 a.m.
 WJPA 1450 11:00 a.m.
 WBAX 1240 11:45 a.m.

WEAN 790 12:45 p.m.
 WWON 1240 11:00 a.m.

WANS 1280 11:00 a.m.
 WBSC 1550 11:00 a.m.
 WUSN 1450 11:00 a.m.
 WNOK 1230 11:00 a.m.
 WLAT 1490 11:00 a.m.
 WGTN 1400 11:00 a.m.
 WGSW 1350 11:00 a.m.
 WHSC 1450 11:00 a.m.
 WKDK 1240 11:00 a.m.
 WDXI 1450 11:00 a.m.
 WRHI 1340 3:15 p.m.
 WALD 1490 11:00 a.m.

KDSJ 980 9:00 a.m.
 KIHQ 1270 10:00 a.m.
 KWAT 950 10:15 a.m.

WLAR 1450 11:00 a.m.
 WKRM 1340 10:00 a.m.
 WDSG 1450 10:00 a.m.
 WEKR 1240 10:00 a.m.
 WGRV 1340 11:45 a.m.
 WHBT 1230 1:00 p.m.
 WLAF 1450 12:00 noon
 WDXE 1370 10:00 a.m.
 WJIM 1490 10:00 a.m.
 WMMT 1230 10:00 a.m.

THE DAWN

Memphis	WHBQ	560	10:00	a.m.	Orange	WJMA	1340	11:00	a.m.
Morristown	WCRK	1450	11:00	a.m.	Roanoke	WRON	1240	12:15	p.m.
Nashville	WMAK	1300	10:00	a.m.	Waynesboro	WAYB	1490	12:45	p.m.
Oak Ridge	WATO	1490	11:00	a.m.	Wytheville	WYVA	1280	2:15	p.m.
Shelbyville	WHAL	1400	10:00	a.m.	WASHINGTON				
Union City	WENK	1240	10:00	a.m.	Bellingham	KPUG	1170	10:15	a.m.
Winchester	WCDT	1340	10:00	a.m.	Everett	KRKO	1380	10:15	a.m.
TEXAS					Olympia	KGY	1240	10:15	a.m.
Abilene	KWKC	1340	10:00	a.m.	Seattle	KVI	570	10:15	a.m.
Alpine	KVLF	1240	10:00	a.m.	Spokane	KNEW	790	4:45	p.m.
Bay City	KIOX	1270	10:00	a.m.	Walla Walla	KUJ	1420	10:15	
Borger	KHUZ	1490	10:00	a.m.	Wenatchee	KWNW	1340	10:15	a.m.
Bryan	KORA	1240	10:30	a.m.	Yakima	KYAK	1400	10:15	a.m.
Childress	KCTX	1510	12:45	p.m.	WEST VIRGINIA				
Corpus Christi	KUNO	1400	11:00	a.m.	Elkins	WDNE	1240	11:00	a.m.
Dallas	WRR	1310	10:00	a.m.	Logan	WLOG	1230	12:30	p.m.
El Paso	KSET	1340	9:00	a.m.	Martinsburg	WEPM	1340	12:00	noon
Fredericksburg	KNAF	1340	10:00	a.m.	Morgantown	WAJR	1230	11:00	a.m.
Harlingen	KSOX	1530	12:00	noon	Weston	WHAW	1450	11:00	a.m.
Huntsville	KSAM	1490	12:15	p.m.	Wheeling	WTRF	1290	11:00	a.m.
Laredo	KVOZ	1490	10:00	a.m.	Williamson	WBTH	1400	11:00	a.m.
Lufkin	KTRE	1420	10:00	a.m.	WISCONSIN				
Marshall	KMHT	1450	10:00	a.m.	Appleton	WHBY	1230	11:45	a.m.
Monahans	KVKM	1340	10:00	a.m.	Ashland	WATW	1400	10:00	a.m.
Odessa	KRIG	1410	10:00	a.m.	Beloit	WGEZ	1490	11:00	a.m.
Pampa	KPDN	1340	10:00	a.m.	Eau Claire	WBIZ	1400	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.	Fond du Lac	KFIZ	1450	10:00	a.m.
Perryton	KEYE	1400	10:00	a.m.	Janesville	WCLO	1230	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.	La Crosse	WLCX	1490	10:00	a.m.
San Angelo	KTXL	1340	10:00	a.m.	Madison	WISC	1480	10:00	a.m.
San Antonio	KMAC	630	11:00	a.m.	Monitowoc	WOMT	1240	10:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.	Rhineland	WOBT	1240	10:00	a.m.
Snyder	KSNY	1450	10:00	a.m.	Rice Lake	WJMC	1240	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.	WYOMING				
Sweetwater	KXOX	1240	10:00	a.m.	Lander	KOVE	1230	9:00	a.m.
Tyler	KGKB	1490	12:00	noon	Powell	KPOW	1260	9:00	a.m.
Uvalde	KVOU	1450	10:00	a.m.	Rock Springs	KVRS	1360	9:00	a.m.
Victoria	KVIC	1340	7:45	p.m.	CANADA				
Waco	KWTX	1230	10:00	a.m.	Calgary	CKXL	1140	10:05	a.m.
UTAH					Halifax	CJCH	920	10:00	a.m.
Logan	KVNU	610	9:00	a.m.	Hamilton	CHML	900	9:45	a.m.
Ogden	KLO	1430	9:00	a.m.	Orillia	CFOR	1570	9:45	a.m.
Price	KOAL	1230	9:00	a.m.	Ottawa	CFRA	560	8:05	a.m.
Provo	KOVO	960	10:45	a.m.	Peterborough	CHEX	1430	10:30	a.m.
Salt Lake City	KALL	610	9:00	a.m.	Prince Albert	CKBI	900	10:30	a.m.
VERMONT					Sarnia	CHOK	1070	9:45	a.m.
Rutland	WSYB	1380	11:00	a.m.	Vancouver	CJOR	600	10:45	a.m.
VIRGINIA					Winnipeg	CKY	580	10:15	a.m.
Blackstone	WKLW	1490	11:00	a.m.	PANAMA				
Culpepper	WCVA	1490	1:00	p.m.	Panama City	HPM21	1060	6:15	p.m.
Front Royal	WFTR	1450	12:15	p.m.		HP5J	1380	6:15	p.m.
Galax	WBOB	1400	12:15	p.m.		HP6J	9790	6:15	p.m.
Lynchburg	WWOD	1390	12:45	p.m.					
Norton	WNVA	1450	7:30	p.m.					

(For foreign broadcasts see page 1)

Letters of Appreciation

Believes God to Be Merciful

Dear "Frank and Ernest": I listen to your program every opportunity I can get, and I think it is quite wonderful, and the most logical interpretation of the Scriptures given by anyone. I have stopped attending church because I cannot believe in the doctrine of eternal torment, and other such things as are being preached from our pulpits today. Perhaps I am wrong, but they don't fit into my concepts of a merciful God in which I believe. I would appreciate any and all literature you may care to send to me, and may God bless you and keep you in the good work you are doing. H. T. R., Tex.

Shocked but Convinced

Dear Sirs: I have studied all the booklets I have received from you and found them very enlightening, and very true. They are so much apart from what I have always understood the Gospel to be, and in so many ways. For the past eighteen months I have studied and read the Bible with every ounce of power I had. There was so much I couldn't understand and believe, although I knew that all the Bible says is true. I was never satisfied with the hell-fire doctrine so many preached. I could never see a great and loving God being so cruel. After hearing "Frank and Ernest" I searched for several months in various book stores for

a concordance which would explain the Hebrew and Greek biblical words for me, but I came up empty handed. Then I decided to write to "Frank and Ernest" for the free booklet, "The Truth About Hell." The booklet was quite a shock to me, but it started me off on what I seemed to have been looking for all the time. I was about to give up the search for a concordance when the navy chaplain to whom I was chatting told me about "Young's". And now, with that I continue on with my study. I have all your small publications, and "The Divine Plan of the Ages." I would like to have any others which would be of interest and for my learning. I remain sincerely, yours in Christ, L. W. W., S. C.

A Tower of Strength

Dear Sirs: As a regular listener to your programs I take this opportunity of thanking you for the inspirational messages you bring to us over the air. My family and I wish and pray God's blessing upon your work of helping others to a better understanding of God. In conclusion I wish to state that your radio messages really prove to be a tower of strength to me. I remain sincerely yours, C. A. S., South Africa.

Thanks God for the Truth

Dear "Frank and Ernest": Thank you so much for your radio pro-

THE DAWN

grams. I know you must have brought peace and comfort to many hungry hearts, as you have to mine. God's love and grace are marvelous beyond any words of mine to express. I can only say with all my heart, 'Praise God from whom all blessings flow.' I would like so much to be able to study and worship with others of like precious faith, but do not know where to go to find them. Is there an ecclesia anywhere near? If not, would it be possible for me to get one started? Sincerely yours, M. S. J., Idaho.

Appreciates Explanation

Dear "Frank and Ernest": Please forward me your "Hope" booklet, and also, if possible, your explanation of the Parable of the Rich Man and Lazarus. I take great interest in your Bible broadcasts, and in the study of the Bible. Your explanation of the Parable of the Rich Man and Lazarus, as I heard it over the air, is the best I have ever heard. God bless your work. Yours faithfully, S. P. D., South Africa.

From a Methodist Minister

Dear Sirs: Please send me a copy of your booklet, "When a Man Dies." It will be a pleasure for me to receive a copy, as I have listened with deep interest to your discussions on hope for men beyond the grave. With greetings, yours in Christ, Rev. M. D. H., South Africa.

The Blessed Hope

Dear Sirs: I hear your broadcasts over KLPM. Please send me

your booklet, "Our Lord's Return." I am a missionary and interested in the truth of his appearing as Bridegroom to the church—a secret appearing—and then the manifestation of the "sons of God." G. K., N. Dak.

Bible Series Found Helpful

Dear Dawn People: I have just completed reading the eighth lesson in the "Know Your Bible" series. I have always wanted a basis, or foundation, on which to build my studies. In my ignorance I seemed to be adrift. These lessons are proving to be the foundation I wanted. Bible reading is good, but not enough. Study is required. God knows how thankful I am for this light and the pleasure I have had in studying these lessons. Please ask him to make me an humble and acceptable witness to his truth. Thankfully and prayerfully, M. C. E., N. Y.

Many Listening in Cape Town

Dear "Frank and Ernest": I and my family have just been listening to your radio message, which was, and always is, very interesting. We look forward to hearing you every week, and I can assure you that there are many people here in Cape Town who listen in to your broadcasts, and who feel as we do that they are very enlightening and a great blessing. Please pray for me that the Lord will lead me in the right way, and direct my path; also for my husband and family. Thank you, and God bless you. Mrs. J. G., South Africa.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"YOUR ADVERSARY THE DEVIL"

KHJ SUNDAY, OCTOBER 18, 1953
930 kc.—10:15 A. M.

Who, or what, is the Devil? Why does a God of love and power permit such an adversary to exist? Send for a free copy of the booklet, "Your Adversary the Devil."

"FRANK AND ERNEST"

BOX 60, GENERAL POST OFFICE
NEW YORK, N. Y.

For Use in Newspapers

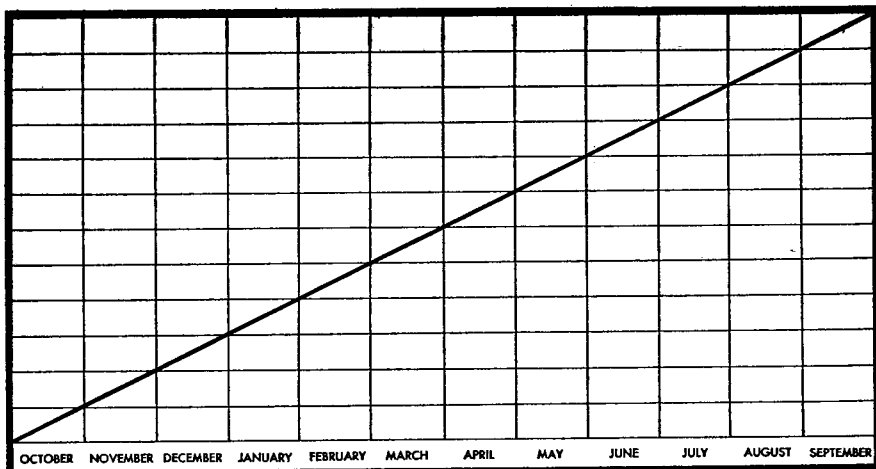
Many have inquired concerning the placing of advertisements of the "Frank and Ernest" broadcasts in their local newspapers. The above is a suggestion for a small advertisement—two inches deep in one column. Any newspaper will be able to copy the style shown in this sample, using the call letters of the station and time of broadcast in your district.

RADIO TRACTS

For October and November

As explained in "Talking Things Over," radio tracts will be available for advertising one special "Frank and Ernest" broadcast each month. The subject for October 18 is, "Your Adversary the Devil." There is still time to get your order in for the October tracts.

For November 15 the "Frank and Ernest" topic will be, "Where Are the Dead?" This subject has a strong appeal, and the distribution of tracts to advertise it will greatly increase our audience for that Sunday. These tracts are suitable to general house-to-house distribution, and are excellent for leaving in street cars and buses; or for handing to neighbors and friends. They provide a good opportunity for personal witness work.



In the above graph the straight black line running from lower left-hand corner to upper right-hand corner, represents our radio contract obligations, beginning with this month. This graph will be published each month, and a broken line will indicate the relationship of radio donations to contract obligations.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

Easton, Pa. October 25

WILLIAM A. BAKER

West Frankfort, Ill. October 1
St. Louis, Mo. 3, 4
Kansas City, Mo. 5
Topeka, Kans. 6
Denver, Colo. 8
Boise, Idaho 9
The Dalles, Ore. 11

JULIUS BEDNARZ

Grand Rapids, Mich. October 10, 11

EUGENE BURNS

Paterson, N. J. October 4

GEORGE B. CLARK

Baltimore, Md. October 25

CHARLES CHUPA

Grand Rapids, Mich. October 10, 11

DON H. COPELAND

Grand Rapids, Mich. October 10, 11

ORLANDO D. DEIFER

Wilkes-Borre, Pa. October 18
Columbus, Ohio 24, 25

EARL L. FOWLER

Fresno, Calif. October 11

TED HACK

LaSalle, Ill. October 18

PETER KOLLIMAN

Grand Rapids, Mich. October 10, 11

ARTHUR H. KRUMPOLT

Lancaster, Pa. October 25

RAYMOND J. KRUPA

Allentown, Pa. October 11
New London, Conn. 18
Providence, R. I. 25

EDWARD G. LAMEL

Whittier, Calif. October 18

LUDLOW P. LOOMIS

New Bedford, Mass. October 11
New Haven, Conn. (Morning) 25
Waterbury, Conn. (Afternoon) 25

ADAM MISKAWITZ

Gary, Ind. October 18

MARTIN C. MITCHELL

New Brunswick, N. J. October 18

DANIEL J. MOREHOUSE

Grand Rapids, Mich. October 10, 11

EVERETT MURRAY

Muncie, Ind. October 4

LEON H. NORBY

New London, Conn. October 18

ADOLPH OBENLAND

Grand Rapids, Mich. October 10, 11

HARRY PASSIOS

New Centerville, Pa. October 11

G. RUSSELL POLLOCK

St. Louis, Mo. October 3, 4
Wichita, Kansas 5
Riverside, Calif. (Morning) 18
Pomona, Calif. (Afternoon) 18

LEO B. POST

Milwaukee, Wis. October 11

SPEAKERS' APPOINTMENTS

KENNETH RAWSON

New London, Conn. October 18
 Wallingford, Conn. 25

FRED W. RICE

San Francisco, Calif. October 4
 (Morning, Y. W. C. A.; Afternoon, Palace)
 Santa Ana, Calif. 25

ALFRED L. SMITH

Wilmington, Del. (Morning) October 4
 Philadelphia, Pa. (Afternoon) 4

CHESTER A. SUNDBOM

Grand Rapids, Mich. October 10, 11

AUGUST SWANSON

San Diego, Calif. October 11

J. I. VAN HORNE

Duquesne, Pa. October 4
 New Centerville, Pa. 11
 Monessen, Pa. 25

CLAUDE R. WEIDA

Hazleton, Pa. October 25

GEORGE M. WILSON

Muncie, Ind. October 4
 New Centerville, Pa. 11
 Columbus, Ohio 24, 25

W. NORMAN WOODWORTH

Fargo, N. D. October 1
 Winnipeg, Man. Can. 4
 Chicago, Ill. 5
 Allentown, Pa. 11
 New London, Conn. 18
 Columbus, Ohio 24, 25

ERNEST G. WYLAM

Muncie, Ind. October 4

H. L. YOUNG

Reading, Pa. October 4
 Mahanoy City, Pa. 18

CHRISTIAN W. ZAHNOW

Sacramento, Calif. October 1
 Chico, Calif. 2, 4
 Klamath Falls, Ore. 5
 Broadbent, Ore. 6-8
 Empire, Ore. 9, 11
 Newport, Ore. 12, 13
 Albany, Ore. 14
 Lebanon, Ore. 15
 Salem, Ore. 16, 18
 The Dalles, Ore. 20, 21
 Clatskanie, Ore. 22
 Portland, Ore. 25
 Tacoma, Wash. 26, 27
 Seattle, Wash. Oct. 28, Nov. 1
 Bremerton, Wash. October 29, 30

THE CHURCH: The article under this title which appeared in the July Dawn has now been published in booklet form, and is ready for shipment. It discusses the organization of the church, as well as its present and future work. It also deals briefly with the subject of Christian baptism. The booklet has thirty-two pages, and is priced at five cents each, twenty-five for one dollar. Address, Dawn Publications, East Rutherford, New Jersey.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALBANY, ORE., October 4—Home gathering to be held at 3596 Bernard Street.

MUNCIE, IND., October 4—The convention will open at 9:30 a. m. in the Y. W. C. A. Building, 310 E. Charles Street.

SAGINAW, MICH., October 4—Woman's Club, 311 N. Jefferson Street.

ST. LOUIS, MO., October 3, 4—Annual Convention to be held in Northside Y. M. C. A. Building, 3100 N. Grand Boulevard. Reservations may be addressed to the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14.

ALLENTOWN, PA., October 11—All day gathering to be held in the Odd Fellows Hall, 118 N. 9th Street.

COLUMBUS, OHIO, October 11—Regular second Sunday in the month gathering, opening at 10:00 a. m., in the Woman's Benefit Association, 53 E. Goy Street.

GRAND RAPIDS, MICH., October 10, 11—Convention will be held in the Pantlind Hotel. Reservations should be addressed to the secretary, Mrs. Edward De Groot, 741 Sligh Boulevard, N. E., Grand Rapids, Mich.

NEW CENTERVILLE, PA., October 11—Convention will open at 9:30 a. m., in the Fire Company Hall. Tea and coffee will be served.

BOWIE, TEX., October 18—For details of this gathering, write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

NEW LONDON, CONN., October 18—All day gathering to be held in the Union Hall, on Union Street.

CLEVELAND, OHIO, October 18—Convention opens at 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

POMONA, CALIF., October 18—Convention will be held in Washington Park, 865 East Grand Avenue.

COLUMBUS, OHIO, October 24, 25—Convention opens on Saturday afternoon at two o'clock at 53 East Gay Street. Sunday the services will open at 9:30 a. m., in the Chittendon Hotel.

CHICAGO, ILL., October 25—Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., October 25—Moccabees Building, Woodward Avenue at Putnam.

NEW HAVEN, CONN., Nov. 22—Details later.

"GOD'S PLAN IN BRIEF"—In the Hebrew Language—is available at seventy-five cents each. They are free to rabbis who promise to read them. Address, Dawn Publications, East Rutherford, New Jersey.

DAWN PUBLICATIONS

BIBLE PROPHECY GROUP

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

DOCTRINAL SUBJECTS

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

ON THE CHRISTIAN LIFE

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
"Songs in the Night"—Daily texts and comments: cloth, 50 cents.

Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.

Daily Heavenly Manna—cloth, \$1.00

IN FOREIGN LANGUAGES

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

ITALIAN: The Divine Plan of the Ages, 50 cents; God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents.

FRENCH: "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God and Reason, 10 cents; God's Plan, 10 cents; God's Remedy, 10 cents.

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

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

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

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

ROUMANIAN: Where Are the Dead?, 10 cents.

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

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

Studies in the Scriptures

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each; Library Edition, cloth, \$1.00.

Volume II—The Time Is at Hand, cloth, 50 cents each.

Volume III—Thy Kingdom Come, cloth, 50 cents each.

Volume IV—The Battle of Armageddon, cloth, 85 cents each.

Volume V—The Atonement Between God and Man, cloth, 85 cents.

Volume VI—The New Creation, cloth, 85 cents each.

Questions Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

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

To Us the Scriptures Clearly Teach

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

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

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

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

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

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