

a herald of Christ's presence

THE DAWN

"THE LORD IS GOOD
TO ALL: AND HIS
MERCIES ARE OVER
ALL HIS WORKS"

Psalm 145:9

september: 1957



HIGHLIGHTS OF DAWN

Twenty-five Years from Now	2
BIBLE STUDY	
Josiah, Statesman—Reformer	10
Baruch, Faithful Secretary	12
Ezekiel, Pastor of His People	14
Daniel, Steadfast in Crisis	16
Nehemiah, Patriot in Action	18
Peter, James, and John People of the Bible—Part XXVIII	
CHRISTIAN LIFE AND DOCTRINE	
Weekly Prayer Meeting Texts	8
"Know Ye Not?"	30
Filled with the Spirit The Holy Spirit Series—Article VIII	40
THE BRITISH SECTION	
"All Things New"	49
TALKING THINGS OVER	
Twenty-five Years Old	54

ON THE RADIO • COAST TO COAST

SEPTEMBER	1	"Freedom from Fear"
	8	"The Manner of His Coming"
	15	"Palestine in Prophecy"
	22	"The Birth of a Nation"
	29	"Two Salvations"

The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The network stations in Miami, Florida and Portland, Oregon use the programs one week later than the above schedule.

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by The Dawn Bible Students Association, Triangle, East Rutherford, N. J.
CANADIAN BRANCH: P. O. Box 217, Winnipeg, Manitoba.

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

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

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

GREEK BRANCH: He Haravgi (The Dawn), Agion Theodoron 4, Athens.

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

ITALIAN BRANCH: Aurora Associazione Studenti Della Bibbia, Corso Novara, 1/16, Naples, Italy.

SWEDISH BRANCH: Dagningen, Torpagatan 32A, Jonkoping, Sweden.

GERMAN BRANCH: Tagesanbruch Bibelstudien-Vereinigung, Berlin-Friedenau, Menzelstrasse 2, Germany.

UKRAINIAN DAWN: Box 3511, Station B, Winnipeg 4, Manitoba, Canada. \$2.00 per year. Other Ukrainian literature available.

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

FOREIGN EDITION SUBSCRIPTIONS: The rate is \$1.00 per year. The Dawn is published in the Dano-Norwegian, Swedish, French, German, Italian, and Greek languages. Subscriptions may be sent direct to foreign branches as listed above.

CONVENTION REPORT

THE 1957 General Convention is now history, but it will live in the memory of those who attended, and with the Lord's help we will endeavor to spread its blessings to thousands who could not be present personally. We will do this through the October issue of The Dawn Magazine, nearly all of which will be devoted to a report of the convention.

In addition to the regular sixty-four pages, there will be a picture supplement of sixteen additional pages, which we trust will help to convey the spirit of the convention to those not in attendance. All subscribers will, of course, automatically receive this convention report issue of The Dawn. We are announcing it in advance with the thought that additional copies may be desired.

If you wish extra copies of the October Dawn to give to friends, or for your ecclesia, please order them in advance, and as soon as possible, in order that we may know how many to print. Extra copies will be priced at twelve for one dollar; fifty copies, four dollars.

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This service is available, free, to all who own, or who have the use of tape recording machines. It is especially suitable for small groups which have no speakers, and for the isolated. The service includes discourses designed for the brethren, and lectures suitable for the public. Write for further information.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

Twenty-five Years from Now

FROM the standpoint of Bible prophecy we are chronologically living in what Daniel describes as the "time of the end." (Dan. 12:4) The "time of the end," Daniel foretold, would be characterized by an "increase of knowledge," one of the manifestations of which would be a running to and fro in the earth, or much and rapid travel. These forecasts have already had a phenomenal fulfilment. But as one writer has expressed it, if present progress in science and invention continues for another twenty-five years, standards of living and ways of life of the nineteen fifties will be looked back upon as quite old-fashioned.

Undoubtedly marvelous progress will continue to be made, but the extent to which it will change the world's way of living within the next twenty-five years will be governed by factors concerning which the forecasters have little knowledge. For example, the Prophet Daniel associates what he describes as a "time of trouble such as never was since there was a nation" with the "increase of knowledge." (Dan. 12:1) Jesus quoted this statement by Daniel and ap-

plied it to the time of his second presence, which, as the prophecies clearly reveal, is now a reality. (Matt. 24:21, 22) Jesus explained that this trouble, or "tribulation," would be so severe that unless it was brought to a close "all flesh" would be destroyed.

In Luke 21:25, 26 Jesus describes some of the details of the prophetic "tribulation." There shall be "distress of nations with perplexity," he said, with the hearts of the people failing them for fear as they look ahead to the things coming upon the earth. This situation already exists, and ever becomes more acute as scientists continue to develop more deadly weapons of destruction.

So, what the forecasters of things to come are unable to predict is whether or not the present potentials of destruction represented in the atom and hydrogen bombs; lightning-like speeds of rocket planes and rockets; ballistic missiles; and so forth, will actually be employed in a global strife for the destruction of men and nations, or whether these hitherto unharnessed energies will be turned to useful

purposes, leading to a more abundant life for the human race.

Not all, but much, of the scientific progress that man has made during this "time of the end" has been brought about by the exigencies of war. The development of atomic power was for the purpose of winning the Second World War. The same is true with much that has been accomplished in the field of electronics. Even now, the fear of the "enemy" spurs our scientists on to discover more and better ways of destroying the other fellow before he can destroy them. We can believe that few, if any, of the scientists are happy over this situation, but it is a dilemma into which human un wisdom and selfishness have led; and to them there is no way out except the selfish, brutal way.

But, whether through fear, or for commercial gain, or the desire to improve the lot of man, progress continues to be made, and as the scientists and others in the "know" look ahead to the next twenty-five years, here are some of the things they are predicting:

By reason of the strides being made in medical science, increasing the average length of human life, thus making for a more rapid increase of population, by 1982 the population of the United States will be 250,000,000. This increase will be the equivalent of adding a city approximately the size of Chicago to the population every year from now until 1982. In the

same period global population will increase from the present 2,700,000,000 to 4,000,000,000.

Here, especially, the forecasters are not taking into consideration the Lord's plan for the human race. Man was commanded to multiply and fill the earth. This command implies that when the earth is adequately filled human propagation will, in the Lord's own way, be brought to a halt. The fact that we are now living in the "time of the end" of "this present evil world" and at the threshold of the new age of Christ's kingdom, means that the time is very near when the Lord will do something about population increase. While there is plenty of room on the earth, God's plan calls for the resurrection of the dead. And there is still room for them also, but just when divine intervention will occur in this field we do not know. We will wait and see.

In the home: Comforts and conveniences for the home are now only in their infancy. Now electric blankets are used to keep the sleeper warm. In 1982, electronic blankets will be used in the heat of summer to keep the sleeper cool. In the winter he will use no blanket at all, but will sleep under a dome, which will emit warming rays. Food will be kept fresh and pure by electronics, and eventually there will be little use for the electric refrigerator. But you had better not try to make your old refrigerator last until then—per-

THE DAWN

haps the forecasters are over enthusiastic! Do you remember the old ice box?

Communications: How would you like to go around with a radio set concealed in your ear? That's what we are coming to, they say; and the set will be so small that no one will even suspect that it is in your ear. In 1982, when you watch the TV commercials, you will be able to purchase the articles advertised by simply pushing a button on your TV set. Suppose, for example, you decide you would like that new electronic shaver. You simply push the right button, and presto, it is delivered to your door. You will, of course, have to pay for it eventually.

Travel: It is predicted that within the next eighteen months commercial jet planes will whisk passengers through the air at ten miles per minute—600 miles per hour. But twenty-five years from now this speed will be considered too slow—a mere snail's pace. A cruising speed in 1982 will be 1,500 miles per hour, with the planes traveling 50,000 feet above the earth. Leaving New York after lunchtime, one would reach Los Angeles before lunchtime! London or Paris will be only two hours away.

Automobiles of 1982 will be "dream cars" indeed, so they say. Air conditioning will be standard. They will never have to be repainted. They will never have to be greased, or have the oil changed.

Tires will outlast the life of the car. And the aim of the manufacturers is to sell the public on the idea that each family needs three cars—one for cruising on long trips, one for around town, and one for business.

What about roads for all these cars? The prediction is that in towns and cities two- and three-deck highways will be common by 1982. The 41,000-mile superhighway network now being built will be expanded several times by 1982. Think of traveling from coast to coast at seventy or eighty miles an hour without passing through a city, and without being held up by a traffic light or slowed down by a grade crossing!

They say that electronically controlled highways will probably be a reality by 1982. Driving on one of these you will be able to sit back and relax. The "controls" will hold your car to a constant speed, and prevent you from getting too close to the car in front. If for any reason your car is disabled, a helicopter will lift you to a garage. But in all probability you will have the problem of finding a place to park when you get there.

Trains, they say, will still continue to run on tracks as now, but will be slung much lower, and built to glide along at two miles a minute. Other trains will rocket along on a single rail, with this mode of travel designed to give the riders the illusion of flying. This prob-

ably will be for the benefit of those who would like to travel by plane, but are afraid to do so.

Heat and power: It is predicted that by 1982 two out of every three power plants built will be powered by uranium; and that one-third of all power used will have its source in the atom. Small reactors will be shipped to all parts of the world bringing power to remote and undeveloped areas. The forecasters say that this will "enable them to lift themselves up by their own bootstraps."

By 1982 the sun as a source of power will begin to come into use. However, this will be only in its infancy at the end of the next twenty-five years. But a new "science of the sun" will emerge, and new marvels are expected ultimately to be developed.

Electronics generally: They say that development in the field of electronics is just beginning. There will be electronic typesetting machines that would set *The Dawn Magazine* in a time slightly longer than the twinkle of an eye. There will be electronic mail service which will enable you to send letters in an instant through facsimile. There will be telephones that will enable you to see as well as hear the person on the other end, if that person wants you to see, of course. There will be typewriters which will respond to the spoken word. Imagine that!

These are but a few of the marvels the forecasters say will be

realities by 1982. Impossible? By no means. Suppose any one of us who in 1932 was old enough to consider the future, had endeavored to forecast the scientific developments which have actually become realities during the twenty-five years since that time, how many of us would have had the imagination to have guessed half of what has actually been realized, such as TV; transocean air travel; synthetic fibers; wonder drugs; heart surgery; electronic calculators; jet planes; etc., to name a few.

All the things which have been forecast for the next twenty-five years seem quite within the range of possibility; but as we have said, the speed with which they are realized, and the manner in which they will affect mankind in general, are matters which will depend upon the outworking of God's kingdom plan, a plan which calls for the establishment of superhuman control over the affairs of men ere "this generation" passes away. Since the details of the divine plan in this connection are not revealed to us in God's Word, we can simply consider the forecasts based on human wisdom as "items of interest," meanwhile watching and waiting for the full manifestation of divine control in the affairs of men.

Leaving the element of time out of consideration, and basing our forecasts on the prophecies and promises of the Bible, we will pre-

THE DAWN

dict even greater things than those envisioned by the scientists. You may be captivated with the idea of seeing the person you talk with on the telephone but we predict that eventually the people of the world will be able to see and talk with their friends and relatives who have died! Through spiritualism? No, but because they will have been awakened from the sleep of death.

And think of the prospect—yea, the certainty—of one day meeting Adam and Eve, Noah, Abraham, Isaac, Jacob, Moses, and all the prophets. We don't know the details of this plan for the next twenty-five years, but this will all come true within the next thousand years, at the close of which all the things which now plague mankind, including sickness and death, will be completely destroyed.

Yes, by then all who have died will have been awakened from the sleep of death and given an opportunity to accept the provisions of divine grace through Christ, the Redeemer. Those who do believe and obey the laws of Christ's kingdom will have an eternity of joy stretching out before them; an eternity through which their perfect minds and God-fearing hearts will delight in the privilege of exploring all the marvels of nature, with their appreciation of and love for the great Creator of all things constantly increasing. Truly, we are at the threshold of a future far more wonderful than the wisdom

of this world even dares to imagine.—Rev. 21:4

NEW YORK NOT CONVERTED

THE Billy Graham Madison Square Garden Crusade in New York City was concluded in August. There had been years of preparation, and the Crusade itself was so highly organized that an editorial in *The Christian Century* raised the question of whether or not the Holy Spirit would have any opportunity to exercise its influence in the mass gatherings at the Garden. But withal, New York remains the same sinful city that it was before Mr. Graham came to the Garden.

In *Time* magazine, a feature story on the Graham New York Crusade presents some interesting statistics. At the end of July there were something in excess of 23,000 "decisions for Christ." But this does not mean the "conversion" of 23,000 sinners. Less than eight percent of these were people who had not previously been "converted." Fifty-eight percent were first-time public conversions—in other words, those who were professed Christians, but who had not previously responded to an "altar call." The remainder were not only professed Christians, but people who had previously, one or more times, made a public "decision for Christ." As for increased church attendance throughout the city, *Time* has this to say:

"A random check of churches around town turns up little to indicate that New York City's permanent population of Protestants is being significantly

HIGHLIGHTS OF DAWN

affected. In a representative sample of thirty-seven of the city's Protestant churches, three report a total of eight new members, two report a slight increase in attendance."

This means that thirty-four of the thirty-seven churches checked by **Time** had received no new members from the Crusade; and thirty-five of the thirty-seven had had no increase in attendance. **Time** further reports, "The tourist-attracting Marble Collegiate Church finds its attendance up." This was to be expected, for Graham followers from all over the country visited New York during the Crusade and helped to swell the attendance at the Garden. It would be surprising if many of these did not visit the popular New York churches while in the city. Summing up its findings, **Time** said:

"No spiritual event can ever be wholly represented in statistics or evaluated at the time it happens. The impact of Graham's preaching may bear

immeasurable fruits months and years hence, in unforeseen ways. But at present, in concrete, reportable terms, Crusader Graham's effect on the big city is negligible."

This is not an optimistic report, and even though we would assume that the Gospel had been preached throughout the Crusade, we would have to conclude that sinners increased in number in New York City faster than did saints. But the true Gospel of love, the Gospel of the kingdom, was not heard at Madison Square Garden. Fear of eternal torture was the impelling reason for most of the "decisions for Christ," for an escape from eternal damnation in hell was the reason Graham gave his listeners for making their decision. The threat of torture was couched in more refined language than it sometimes is by evangelists; but it was there, and cleverly and powerfully used.

HEAR . . .

"FRANK AND ERNEST"

ON THE TOPIC

"PALESTINE IN PROPHECY"

KHJ SUNDAY, SEPTEMBER 15
930 kc. 10:30 A. M.

Israel's prominence in the news today is in fulfillment of prophecies recorded in the Bible. Send for a free copy of the booklet, "Israel in History and Prophecy." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. The outline is designed for two inches in one column.

OCTOBER TOPIC: The "Frank and Ernest" topic for Sunday, October 20, will be, "The Coming Age of Miracles." We trust that this topic will appeal to many who are now wondering about divine healing. As usual, circulars advertising the program will be available, and free. You are invited to send for all you can judiciously use. Remember that those who reap receive "wages," and gather "fruit unto life eternal."

THE DAWN

It is a source of great satisfaction and joy to know that the conversion of New York City, and of the world, does not depend upon methods of this kind. We rejoice to know that the time is coming, and soon, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Through this knowledge the people will learn to know the true God of love and mercy, and they will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 11:9; 25:9

PULLEYS IN ANCIENT EGYPT

AN ARTICLE in the Washington, D. C. *Star*, date lined Cairo, Egypt, reports that an Egyptian archaeologist has unearthed two perfectly preserved pulleys which solve an ancient riddle of how the pyramids were built. Until now Egyptologists believed that the pyramid builders did not have the pulley, although they are known to have made wide use of ropes.

This coincides with facts set forth in an article by Walter B. Emery, and published recently in *The Scientific American*, in which he says that recent archaeological discoveries in Egypt reveal that a highly developed civilization existed in the Nile Valley 5,000 years ago. Mr. Emery writes:

"In assessing this culture we must remember that we do so on evidence which has survived 5,000 years of destruction by nature and man. But even in their ruined state the magnificent monuments of Sakkaram Abydos and other sites show that they were built by a people with an advanced knowledge of architecture and a mastery of construction in both brick and stone. The scattered contents of their tombs show that they had a well developed written language, a knowledge of the preparation of papyrus and a great talent for the manufacture of stone vessels, to which they brought a beauty of design that is not excelled today. They also made an almost unlimited range of stone and copper tools, from saws to finest needles. Their decorative objects of wood, ivory, and gold are masterly, and their manufacture of leather, textiles, and rope was of a high standard. Above all, they had great artistic ability; the motifs of painting and sculpture that were characteristic of Egypt for 3,000 years had already appeared."

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 5—"Jealousy is cruel as the grave: the coals thereof are coals of fire, which bath a most vehement flame."—Canticles 8:6 (Z. '03-330 Hymn 145)

SEPTEMBER 12—"In your patience possess ye your souls."—Luke 21:19 (Z. '03-361 Hymn 313)

SEPTEMBER 19—"Sanctify them

through Thy truth: Thy Word is truth."—John 17:17 (Z. '03-377 Hymn 296)

SEPTEMBER 26—"Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2:20-22 (Z. '03-443 Hymn 58)

HIGHLIGHTS OF DAWN

Mr. Emery explains that this ancient civilization appears suddenly in the early years of the third millennium B. C., and seems to have little or no background in the Nile Valley. He expresses the opinion that the architecture of this period was the product of a superior people who had previously inhabited the region. Here he is suggesting the thought that the farther the archaeologist goes back in his discoveries the more superior he finds the people to be. Thus again we find that the spade, in digging down into the ruins of the past, instead of finding proof for the theory of human evolution, is constantly disproving it.

Higher Critics of the Bible at one time claimed that Moses could not have written the first five books of the Bible, for the art of writing

was not known at the time Moses was supposed to have lived. Now the archaeologists are discovering that "a well developed written language" was in use by the people of the Nile Valley long before Moses received his education in the courts of Pharaoh.

This, of course, confirms our faith in the Bible's teaching that man was created perfect, and in the image of God; that he lost his perfection through sin; and gradually has become less perfect throughout the centuries. We are glad, though, that the Bible reveals the divine plan, through the redemptive work of Christ, to restore the willing and obedient of mankind to perfection and life. What a glorious hope! May we make it known to the world on every suitable occasion.

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DAWN PUBLICATIONS EAST RUTHERFORD, NEW JERSEY

Josiah, Statesman-Reformer

GOLDEN TEXT: "I am companion of all them that fear Thee, and of them that keep Thy precepts."
—Psalm 119:63

II KINGS 22:1, 2; 23:1-5, 25

JOSIAH was one of the good kings of Judah. He came to the throne at the tender age of eight. "In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images."—II Chron. 34:3

The various wicked kings of Judah invariably introduced the worship of Baal, erecting idols within the temple of the Lord. When a good king came to the throne, an effort usually was made to restore the worship of Jehovah. Josiah was very zealous in this undertaking. He came to the throne of Judah after the ten-tribe kingdom of Israel had been destroyed, and many of the ten tribes taken captive to Assyria; so his reformation extended into the northern part of the country which had been the territory of the ten tribes.

Prior to the reign of Josiah the temple had not only been desecrated, but allowed to deteriorate; so, in

addition to clearing out the idols and other symbols of heathen worship, he directed that the temple be repaired. During the reign of previous righteous kings of Judah the people had been encouraged to donate money for the repair of the temple. This custom apparently had continued, and Josiah was aware of the fact that there was a considerable sum on hand. So he instructed a scribe to "go up to Hilkiah the high priest," and have him "sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people." This money was put into the hands of workmen who would do the repair work.—ch. 22:4-7

In connection with this activity, the priest found a copy of "the book of the Law in the house of the Lord." (vs. 8) Shaphan, the scribe, read the book, recognized its great importance, and then read it to Josiah, the king. From this the king realized that the nation had grossly violated the precepts of the Lord and stood in grave danger of experiencing his wrath in the form of dire calamities upon the people, so he sent the priest

and the scribe, and others, as a committee to inquire of the Lord as to just what might be expected.

These went to Huldah, a prophetess, and she confirmed the king's fears. Through Huldah the Lord said, "Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read."—vss. 13-16

The Lord appreciated Josiah's noble efforts as a reformer, although they had come too late. However, the king was favored. The Lord promised that the "evil" which the "book of the Law" foretold would come upon the nation in the event of its disobedience would be held back until after the king's death. He said, "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."—vss. 15-20

A very interesting fact is expressed here by the Lord. He said that Josiah, in death, would not see the trouble that would come upon his people because of their sins. How flatly this contradicts the generally accepted notion that those who are dead are more alive than ever, and are aware of everything that is happening! If this were true, it would have been no favor to Josiah to hold back the calamity coming upon Judah until after he died, for then he would have been more keenly aware of it than if he had remained "alive."

QUESTIONS

Who was Josiah, and what were some of the good things he did?

What did Josiah learn when the book of the law was read to him?

What favor did the Lord extend to Josiah in connection with the retributions which came upon Judah?

Divine retribution for Judah's sins began to fall soon after the death of Josiah. Up to this time the people exercised their right to appoint a successor to the king's office, and this they did when Josiah died. They appointed his son, Jehoahaz. But this appointment did not stand. The king of Egypt was encroaching upon the nation and was in a position to impose his will, so he removed Jehoahaz, and made Eliakim, another son of Josiah, king instead.

From this time onward the people had no control of the situation. Nebuchadnezzar, king of Babylon, conquered Egypt, and supplanted Egyptian authority in Judah by his own. Jehoichin was appointed successor to Jehoikim, his father. But he was shortly removed to Babylon, and Zedekiah, the last of Judah's kings, was put in his place. With his overthrow by Babylon, the kingdom of Judah came to an end.

The people were taken captive to Babylon, as had been foretold, and the foretold evils also came upon the nation. But good king Josiah escaped it all because the Lord, in his kindness, allowed him to fall asleep in death.

Baruch, Faithful Secretary

GOLDEN TEXT: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."
Colossians 3:23

JEREMIAH 36:4-8, 22-26, 32

OUR Golden Text expresses the spirit of humility and faithfulness which we find in Baruch, faithful secretary to the Prophet Jeremiah. Chronologically, the events recorded in this lesson occurred during the reign of Jehoiakim, king of Judah and successor to good King Josiah. The record states that Jehoiakim did that which was evil in the sight of the Lord, and today's lesson confirms this.

As is so frequently the case, we see in this lesson God's long-suffering toward his people, even though he knew in advance that they would not respond to his warnings to reform. Instructing Jeremiah to write the prophecy against them, the Lord said, "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin."—vs. 3

Jeremiah did not himself pen the prophecy against Judah, but called Baruch to do it for him, and "Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him,

upon a roll of a book." (vs.4) Jeremiah was "shut up in the court of the prison," and could not personally read the words of the book to the people, so he requested Baruch to do it for him. (Jer. 33:1) This was to be done in the Lord's house, on a day when the people were fasting—presumably the time when they would be most likely to give an attentive ear and respond with heart obedience.

The record does not state what effect the reading of the scroll had upon the people in general. But a certain one named Michaiah, hearing the words of the book, "went down into the king's house, into the scribe's chamber"—the scribes, that is, who served the king—and reported what he had heard, so "all the princes" expressed a desire to have it read to them, and Baruch obliged.—Jer. 36:11-19

These, in turn, reported the matter to the king, who also requested that the scroll be read to him. However, the king did not give Baruch this honor, but asked Jehudi to do it instead. The king was in his winter home at the time, beside the fire, and as the pages of the book were read, he promptly consigned them to the flames, mistak-

enly supposing, no doubt, that if he could dispose of this forecast of calamity it would not come upon him and the people.

In this we see a very revealing display of the false and faithless human reasoning. This sort of thing was common with the wicked kings of Judah and Israel. They seemed to think that they could employ any sort of methods they chose, and resort to any strategy that seemed necessary, in order to attain their own ends, as though they were not in any way responsible to the Lord. This, more than anything else, displayed their lack of faith in God.

In principle, there is a lesson in this for the Lord's people in all ages, even now. Yes, perhaps especially now. Those who are truly consecrated to the Lord, and to the doing of his will, are happy to leave their affairs completely in his hands. They may have preferences, but they do not permit these to lead them into doing rash things in order to have their own way.

Others may adopt worldly methods to accomplish their designs, but we cannot. There are many things considered proper by the world—flattery; scheming; “voting blocks”; half-truth propaganda; and diplomacy—but for us these things are wrong, just as wrong as it was for Jehoiakim to burn the book of the Lord in order to accomplish his own ends. Yes, others may do these things, but as Christians we cannot.

QUESTIONS

Who was Baruch, and how did he serve the Lord?

How is God's long-suffering revealed in today's lesson?

How did the king think to prevent the judgments of the Lord against Judah?

Seemingly it never occurred to Jehoiakim that Jeremiah could dictate another message for Baruch to write. But this is just what was done. Not only so, but “there were added besides unto them many likewords.” (vs.32) The scroll had prophesied that the king of Babylon would come and “destroy this land, and . . . cause to cease from thence both man and beast.” (vs. 29) The burning of the scroll did not prevent this. Indeed, because he burned the scroll, Jehoiakim's personal punishment seems to have been increased. In addition to burning the scroll, Jehoiakim directed that both Jeremiah and Baruch be imprisoned, but the Lord intervened in this, and they continued to serve the Lord.

So we see that Baruch was indeed a faithful secretary. Serving as a scribe in the usual way he would not have incurred the wrath of the king, but because he faithfully served the Lord by writing the scroll for Jeremiah, he had the honor of suffering for righteousness' sake. May we also be faithful in the small things, and, as our Golden Text states, do all “as to the Lord.”

Ezekiel, Pastor of His People

GOLDEN TEXT: "Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."
—Ezekiel 34:31

EZEKIEL 1:1-3; 2:1-5; 34: 11-16

IZEKIEL was a prophet of the captivity, being one of the first of the nation to be taken to Babylon. The Israelites were progressively taken captive even before the fall of their last king, Zedekiah. Ezekiel was in Babylon when called to be a prophet, and this was in the fifth year of king Jehoiachin's captivity, six years before the complete fall of Judah, when Zedekiah was dethroned.—II Chron. 36:9-11

Describing his experience when called by God, Ezekiel wrote, "The heavens were opened, and I saw visions of God." (1:1) The expression, "the heavens were opened," is used in the New Testament with respect to Jesus at the time of his consecration, when he began his ministry. (Matt. 3:16) It evidently denotes discernment of the Lord's will, a revelation from God to serve as a guide for his servants.

Ezekiel wrote that he "saw visions of God." In vision Isaiah also saw the Lord, "high and lifted up." Isa. 6:1) Isaiah understood that by means of this vision the Lord was calling him to a special

service, and his response was, "Here am I; send me." (Isa. 6:8) Ezekiel understood his vision to mean the same thing, and he also responded in faithful service.

It is imperative that those who serve the Lord be given a vision of him to serve as an inspiration to faithfulness. "Visions" are not always given in the same literal fashion that came to Isaiah and to Ezekiel. The Lord also reveals himself to his people through an understanding of his written Word, a knowledge of his great plan of redemption and salvation through Christ Jesus. Jesus said, "Blessed are the pure in heart: for they shall see God."—Matt. 5:8

To "see" God within the meaning of this Beatitude is to understand the great attributes of his character which combine to make up his glory. This understanding comes through the written Word. But it is not given to all—only to as many as the Lord calls. It is in this age restricted to those whom the Lord invites to be co-workers with him. To these it is given to know "the mysteries of the kingdom of heaven." (Matt. 13: 11) These "see" God now, through his Word, and, if faithful, will be

ushered into his actual presence in glory. —11 Cor. 3:18

"Stand upon thy feet, and I will speak unto thee," the Lord said to Ezekiel. (ch. 2:1) Ezekiel testifies that the "Spirit" entered into him. This is the Holy Spirit, the holy power of God by which he inspired all his prophets. The Lord called Ezekiel the "Son of man," and said, "I send thee to the children of Israel, to a rebellious nation that hath rebelled against me."

Since Ezekiel was among the captives of Judah, it would seem that his ministry was mostly to those of the two-tribe kingdom of Judah which technically still existed at this time. It is interesting to note, however, that the Lord speaks of sending him to the children of Israel. Actually the name Israel properly applied to all twelve tribes, the terms Judah and Israel being used only temporarily as designations of the southern and northern kingdoms during the time of the separation. This distinction was dropped beginning with the captivity of Judah.

Ezekiel was sent to what the Lord called a "rebellious house." (ch. 2:3) But whether or not the people heard and responded favorably to his message, the Lord wanted them to know that a prophet had been among them. In every age those who have spoken for the Lord have usually had to accept the fact that their messages have been largely merely in the nature of a witness, but the Lord wants

QUESTIONS

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- When did Ezekiel serve as a prophet?
 Do all the Lord's servants see visions of him?
 Is it proper now to bear witness to the truth?
 What encouraging message did Ezekiel have for Israel?
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his faithful people to continue bearing witness to the truth.

Seldom are those who witness for the Lord limited in their messages merely to the warnings and prophecies of calamities by which his people will be punished. They are also given words of comfort to speak. So it was with Ezekiel. The captivity in Babylon was to end, and, more important, a much longer captivity was forecast when this people would be scattered among all nations, and which would also end: and, from that time forward they would no longer be oppressed by the "heathen."

It is to this final gathering and returning to their land that the final portion of our lesson seems to apply. Even now we see this prophecy in course of fulfilment, and we are glad—glad for Israel, and glad for the whole world, for the events of today betoken the near and full establishment of the kingdom of Christ, through the agencies of which all the nations of the earth are to be blessed.

The Golden Text is a simple explanation of the fact that the Lord speaks of his people as "sheep," implying that as a loving shepherd he will care for them.

Daniel, Steadfast in Crisis

GOLDEN TEXT: "Finally, my brethren, be strong in the Lord, and in the power of his might."
—Ephesians 6:10

DANIEL 5:1, 5, 13, 14, 16-18, 22-28

DANIEL, one of the Hebrew captives in Babylon, was a man of integrity and courage. Under King Nebuchadnezzar, Daniel had been exalted to the high position of Prime Minister of the realm. Yet withal he had remained humble, and was faithful to Jehovah, who used him mightily as a prophet. While highly placed in the Babylonian government, Daniel's first loyalty was to God and to his own people, whom he served faithfully and efficiently.

The background of today's lesson is the period following Nebuchadnezzar's reign, when Belshazzar, his son (or grandson—see margin vss. 2 and 11) was the supreme ruler of Babylon. He should have profited from the lessons Jehovah taught to Nebuchadnezzar, but seemingly he did not. This is apparent from the circumstances at the great feast which he prepared for a thousand of his lords.

To add glamor to the feast, Belshazzar commanded that the golden and silver vessels which had been taken from the Lord's temple in Jerusalem by his father be brought into the banquet hall, "that the king, and his princes, his wives,

and his concubines, might drink therein." "They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone."

Here was wilful defiance of the true and living God, and it was not permitted to go unchecked. Throughout the long ages of the reign of sin and death God has seldom interfered in the affairs of men, allowing them to go in their own sinful ways. The exceptions to this have been in cases where the interests of his own people were at stake, and this was the situation in Babylon.

In the kingdom of Judah—which was overthrown by Nebuchadnezzar—the kings ruled as God's representatives. It was a theocratic form of government, in which the people governed were, by covenant and profession, God's people. But this arrangement ended with the overthrow of Judah's last king, Zedekiah. It was then that God granted a lease of power to a certain succession of Gentile governments, beginning with Babylon.

These governments have not represented God in the earth, but have been used by him to preserve a measure of order sufficient to make possible the outworking of God's

providences in connection with his own people as he has carried forward the various aspects of his own kingdom plan. At the time of our lesson God's people were held captive in Babylon, and he proposed to deliver them when his own due time came. The prophecies revealed that this would be accomplished by Cyrus, not a Babylonian king. This meant that Babylon was to be conquered by the Medes and Persians, and now the time had come for this change to be brought about.

Thousands have mocked the true God and he has done nothing about it. But in the case of Belshazzar, God was concerned with the interests of his own people, and the king's banquet, at which he defied the God of heaven, was an auspicious moment for divine intervention and the manifestation of divine power. So, suddenly, at the height of the feast, there appeared a hand inscribing a message on the wall of the banquet hall.

The king was frightened, as well he might be. He sent for his own wise-men—"the astrologers, the Chaldeans, and the sooth-sayers"—to interpret what had been written. (ch. 5:7) They were unable to do so. Then the king's wife reminded him of Daniel, "in whom is the spirit of the holy gods," and who had, on different occasions, been so helpful to Nebuchadnezzar.

The Lord gave Daniel the explanation, but it was not a pleasant one for Belshazzar. First, he

QUESTIONS

What was the key to Daniel's success as a civil ruler, and his favor with God?

Why was God interested in the affairs of Babylon and the empires which followed?

Relate the story of Belshazzar's feast, and Daniel's role in connection with it.

reminded the king that God had given his father or grandfather, a kingdom, and when he became exalted with a sense of his own importance, had humbled him. Daniel said, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven."

Then Daniel gave the king the interpretation of the handwriting on the wall—"God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians." It was in the strength of the Lord, as suggested by our Golden Text, that Daniel was able to deliver this bold message.

Although Daniel had declined it, Belshazzar had promised him a royal robe and a gold chain for his neck if he could interpret the handwriting. He also promised to make him the third ruler in the kingdom. Now that he had given the interpretation, the king kept his promise. His orders concerning Daniel were the last he gave, for in that very night he was slain. Babylon had fallen.

Nehemiah, Patriot in Action

GOLDEN TEXT: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts."
—Haggai 2:4

NEHEMIAH 2:17, 18; 4:6; 13: 19-21

NEHEMIAH was a faithful servant of the Lord who returned to Jerusalem with the first group of Jewish captives released under the decree of Cyrus. Subsequently he became cupbearer for King Artaxerxes, and through this intimate association with the king, succeeded in obtaining from him authority to rebuild the walls of Jerusalem. When the Lord has work to be done he knows how to have the necessary servants in positions to accomplish it.

In Nehemiah's approach to the task of rebuilding the walls of Jerusalem, important factors may be noted. First, he saw the need.—"Ye see the distress that we are in." As a rule it is difficult to engender interest in a project for which there is no need. Nehemiah's confidence in the success of the undertaking was based on the fact that he was able to see the Lord's providence in his being able to obtain the needed authority from King Artaxerxes.

This not only gave him confidence, but when he related the circumstances to those in Jerusalem

who would share the responsibility of the undertaking with him, they said, "Let us rise up and build. So they strengthened their hands for this good work."

As always during this "present evil world," when there is something to be done for the Lord, Satan always has his emissaries ready to oppose the work. (Gal. 1:4) The opposition may be violent, or it may be concealed and subtle. In any event, the Lord's servants need always to take this into consideration and to prepare themselves accordingly with whatever safeguards may be necessary at the time, and in keeping with the Lord's will.

Nehemiah, and the faithful Jews in Jerusalem, had their enemies, who were determined that the walls of the city would not be rebuilt. These were Sanballat the Horonite, and his servant Tobiah an Ammonite, and Geshem the Arabian, who were leaders of the movement to stop the work. Nehemiah took every precaution to protect his work against any aggressive move that might be made against them by these clever adversaries. When these enemies

learned that the work of building was actually in progress, they "conspired all of them together, ...to fight against Jerusalem, and to hinder it."—ch. 4:8

But the builders, under the direction of Nehemiah, would not be deterred by this threat of possible violence. The record states, "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." (ch. 4:6) Here is another formula for success in the service of the Lord; namely, "a mind to work." Acceptable service to the Lord must be motivated with a sincere desire to serve, and not merely by a sense of duty.

The poet wrote, "Ne'er think the victory won, nor once at ease sit down; thine arduous work will not be done, till thou hast gained thy crown." Nehemiah found it necessary to remain alert in safeguarding the interests of the Lord's people. After the crisis with respect to the rebuilding of Jerusalem's wall had passed, another danger, more subtle, loomed up. The Jews returned to their old sins of ignoring the Law, particularly in this instance, in not properly observing the sabbath.

The Jews themselves, as well as "men of Tyre," brought their wares and sold them to the people in Jerusalem on the sabbath day. (ch. 13:16) Nehemiah "contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath

QUESTIONS

Who was Nehemiah?

What important factors entered into his success as leader of God's people?

Is mere duty sufficient for acceptable service to God?

How did Nehemiah demonstrate that compromise is not acceptable to God?

day?" Forthwith he commanded that the gates of the city be closed when it "began to be dark before the sabbath."

But this did not stop the evil, for the "merchants and sellers of all kinds of wares lodged without Jerusalem." Apparently the people of the city were willing to travel out to these merchants and purchase what they thought they needed. Perhaps the merchants, as well as those who bought their wares, thought this would be an acceptable compromise with the requirements of the Law.

But compromise with the Lord is never acceptable. Nehemiah knew this, and took a strong stand against it. He said to the evil doers, "Why lodge ye about (margin, before) the wall? if ye do so again, I will lay hands on you." (ch. 13:21) We read that from "that time forth came they no more on the sabbath." Courageous faithfulness had won. Our Golden Text pertains to the rebuilding of the "Lord's house," which did not compare very favorably with the former temple, hence the Lord encouraged them to faithfulness in its re-establishment.

THE PEOPLE OF THE BIBLE

PART XXVIII



Peter, James, and John

THERE is very little in the Gospel records pertaining to several of the apostles. Of Bartholomew and "Simon the Canaanite" we know little or nothing. Thaddaeus Lebbaeus is believed to be Jude, who wrote the Epistle of Jude. Thomas is known mostly for his role of doubter in connection with the resurrection of Jesus. And Judas, of course, is the apostle who served the Twelve as treasurer, and in the end betrayed our Lord.

Matthew is identified as a publican and collector of taxes when called to be an apostle. His great contribution to the church is his scholarly record of the life and ministry of Jesus. Aside from his Gospel, however, there is little in the Bible to reveal the extent of his ministry.

Andrew, Simon Peter's brother, was with Peter, James, and John

when they asked Jesus "privately" concerning the signs of his second presence. (Mark 13:3) Near the close of Jesus' ministry, when certain Greeks desired an interview with him, Andrew was one of the apostles who conveyed this information to the Master. (John 12:21, 22) Andrew also expressed his misgivings when Jesus inquired concerning the amount of food they had on hand just before the feeding of the five thousand. (John 6:8) These brief glimpses are about all the Bible furnishes on Andrew's activities as one of Jesus' apostles.

Philip was a zealous apostle. It was he who "discovered" Nathanael and "saith unto him, We have found him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1:45) While able to discern that Jesus was the Messiah,

apart from the revealing power of the Holy Spirit, Philip was unable to grasp the deeper truths of the Master's teachings. When Jesus said, "If ye had known me, ye should have known the Father," Philip replied, "Lord, show us the Father." To this Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip?"—John 14:7-9

Of the apostles, the names Peter, James, and John are linked together in the Gospels by reason of the fact that they seemed to be closer to Jesus than some of the others. For example, when Jesus went up into the Mount of Transfiguration he took with him "Peter, James, and John." (Matt. 17:1) When he raised Jairus' daughter from the dead, "Peter, James, and John" were the only ones he allowed in the room. (Mark 5:37) Jesus took these three deeper into the Garden of Gethsemane with him than he did the others.—Mark 14:33

Possibly there was something in the personalities of these three apostles that drew Jesus closer to them on special occasions than to the others. However, we believe that the chief reason for this seeming favoritism is the fact that the Lord was preparing them for a wider field of service in later years than the others may have been capable of filling. How effectively, for example, Peter later used his experience on the Mount of Transfiguration! (II Pet. 1:16-18) Divine wisdom never errs.

And these three were greatly used by the Lord beginning with Pentecost, particularly Peter and John. It was Peter who acted as spokesman for the apostles on the Day of Pentecost, delivering that marvelous sermon, the central theme of which was the resurrection of Jesus Christ from the dead. When the people heard the clear and powerful reasoning of Peter, three thousand of them were picked in their hearts, and asked, "What shall we do?"—Acts 2:37-41

Shortly after this, probably within days, Peter and John went together into the temple. Just outside by the gate called "Beautiful" they healed a man who had been lame from birth. This led to another sermon by Peter, on the object of our Lord's return, in which he showed that its result would be "times of restitution of all things."—Acts 3

When the religious rulers noted the boldness of Peter and John, "they took knowledge of them, that they had been with Jesus" and learned of him. (Acts 4:13) Here, perhaps, comes to light one of the reasons Jesus had for the special consideration he gave to these. He wanted them to learn his ways, and to imbibe his courage, his boldness in declaring unpopular truth.

Surely the intimate association which Peter, James, and John enjoyed with Jesus did help much in equipping them for the service that had been designed for them. But these three men were, by nature, very different, and this we will best

THE DAWN

discover by noting some of the individual characteristics of each of them.

Peter

We are first introduced to Peter at the time Jesus called him to be one of his apostles. (Matt. 4:18) He and his brother Andrew were in the fishing business, and Jesus said unto them, "Follow me, and I will make you fishers of men." This record states that he was "called" Peter. Mark 3:16 explains that it was Jesus who surnamed him Peter, his family name being Simon. In the Greek text it is "Petros," meaning a piece of rock.

The significance of Peter's name was used by Jesus to teach an important point of truth. (Matt. 16: 13-19) This was some time after Jesus began his ministry. He had become fairly well known and he inquired of his apostles as to who the people thought he was. They answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

This was far from being an unfavorable report, for it indicated that the people seemed agreed that Jesus was a prophet sent by God, even though they did not agree as to his exact identity. But Jesus was not satisfied, so he inquired further, "Whom say ye that I am?" It was in reply to this that Peter said, "Thou art the Christ, the Son of the living God."

This was Jesus' true identity, and he was pleased, so he said to Peter,

"Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven."

This observation has been misused in an attempt to exalt Peter to a position of prominence and authority among the apostles which Jesus did not actually give to him. The expression, "Upon this rock I will build my church," has been mistakenly applied to Peter as though Jesus had constituted him the foundation of the church, whereas Jesus, as the divine Christ, is in reality that foundation. See I Cor. 3:11. It was Peter's confession of this great truth to which Jesus referred as "this rock." Here the Greek word is "Petra," meaning a large rock, or boulder, unlike Peter's name which signifies merely a piece of rock.

Nor are the "keys of the kingdom of heaven" what many have supposed them to be. Peter is not the doorkeeper of heaven. In the first place, it was the "kingdom of heaven" that Jesus mentioned, not "heaven." In Luke 16:16 we read that "the law and the prophets were until John," and that since then "the kingdom of God is preached." The kingdom of heaven and the kingdom of God are synonymous. See Matt. 13:31-33 and

Luke 13:18-21. The purpose of this preaching has been to gather out from the world a people to be associated with Jesus in the heavenly phase of his kingdom.

Jesus said to the religious leaders of his day, "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13) To "enter" the kingdom of heaven, to live and reign with Christ, it is essential to accept Jesus as Redeemer and Lord, and the scribes and Pharisees did all they could to turn the people away from Jesus and to prejudice them against him. Thus they "shut up" the "kingdom of heaven."

But in contrast to this, Peter was given "keys" to "unlock" the kingdom of heaven. He did this by presenting the truth concerning Jesus, and giving the people an opportunity to become his followers. He used one of these "keys" on the Day of Pentecost when he presented the truth concerning Jesus to a vast assembly of Jews, three thousand of whom believed. Later it was Peter whom the Lord sent to Cornelius, the first Gentile convert. Here he used another "key" and "unlocked" the kingdom of heaven to the Gentiles.

Impetuous

We get an intimate glimpse of Peter at the time Jesus walked out on the waters of Galilee, rescued his disciples and calmed the sea. (Matt. 14:22-31) The apostles saw

Jesus approaching their ship, and they were fearful. But Jesus said, "Be of good cheer; it is I; be not afraid."

Peter's nature did not allow him simply to remain in the ship and wait for his Master, so he cried out, "Lord, if it be thou, bid me come unto thee on the water." Jesus invited Peter to come, but when he found himself surrounded by the waves, his faith failed and he began to sink. Jesus rescued him and said, "O thou of little faith, wherefore didst thou doubt?" Surely later this experience must have been a great source of strength to this intrepid apostle!

Peter was loyal to his Master. This was true even at the close of Jesus' ministry when Peter seriously disagreed with the course he was taking. Jesus announced to his apostles that he was going to Jerusalem where he expected his enemies to put him to death, and Peter objected, saying, "Be it far from thee, Lord: this shall not be unto thee." Responding to this, Jesus said to Peter, "Get thee behind me, Satan: thou art an offense unto me."—Matt. 16:22,23

Explaining this rebuke, Jesus said to Peter, "Thou savorest not the things that be of God, but those that be of men." In other words, in trying to dissuade Jesus from surrendering to his enemies, Peter was expressing a human viewpoint. To him it was unthinkable that Jesus, who had done no wrong, but instead had unselfishly served the

THE DAWN

people, should be put to death. He did not yet realize that it was necessary for Jesus to die in order to redeem the world from sin and death.

In the Upper Room, when Jesus partook of the passover supper with his disciples for the last time, he said to Peter, "Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter replied, "Lord, I am ready to go with thee both into prison, and to death." Then Jesus prophesied, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."—Luke 22:31-34

Peter meant it when he said that he would be willing to die with Jesus. Later, when his Master was about to be arrested, Peter drew his sword and demonstrated his willingness to do everything in his power to prevent Jesus from surrendering to his enemies. Jesus commanded him to put away his sword, which was another rebuke to this faithful disciple.—Matt. 26:52

But despite this thwarting of his effort to prevent Jesus' arrest, Peter followed him to the judgment hall of the high priest. The record states that he "went in, and sat with the servants, to see the end." (Matt. 26:58) In this we see a wonderful spirit of devotion. Perhaps Peter thought that by being

nearby there still might be something he could do for his Master, perhaps even save him from what now seemed to be the inevitable.

Apparently Peter did not realize that he was likely to be recognized as one of Jesus' disciples and thus be placed in danger, and when he was recognized he denied that he knew him. Fear is the motive usually ascribed to this denial, although the record gives no motive. Some have suggested that Peter endeavored to conceal his identity in the hope that he still might have an opportunity to rescue his Master from the cruel hands of his enemies.

But regardless of his motive, Peter realized that his denial had been foretold by Jesus, and that it was wrong. (Matt. 26:69-75) He "wept bitterly," the record states. Remorseful for his own wrongdoing, he also now realized that he could do nothing to prevent the death of his beloved Lord; so he was overwhelmed with sorrow.

After the Resurrection

In one of Jesus' appearances to his apostles after his resurrection he engaged in a revealing conversation with Peter. (John 21:15-19) "Lovest thou me?" Jesus inquired of Peter. Upon being asked this question the third time, Peter replied "Lord, thou knowest all things; thou knowest that I love thee." Perhaps here Peter's mind went back to the "Upper Room" when Jesus had prophesied his de-

nial, and realized that his Master was indeed able to read his heart.

Yes, Peter did love his Master despite the fact that his efforts to save him from the cross had been thwarted and that Jesus had referred to him as "Satan." Prior to his crucifixion Jesus had said to Peter that when he was "converted" he was to strengthen his brethren. And now Jesus said to him, "Feed my sheep." It might seem strange that Peter, who accepted Jesus as the promised Messiah, who had served with his Master in preaching the Gospel of the kingdom, who had been empowered to perform miracles, should still need to be "converted."

While Peter was convinced that Jesus was the Messiah, he did not understand that it was necessary for him to suffer and die as the world's Redeemer. Doubtless Peter realized that if a man did wrong he should suffer for it, but his human reasoning told him that those who do only good should not suffer. This is why he endeavored to prevent Jesus' death. While his experiences in connection with this futile effort would help to prepare him for "conversion," he did not fully understand this matter until he received the Holy Spirit at Pentecost. Then he knew why it was necessary for Jesus to die, and quoted a prophecy from the Old Testament relating to the death and resurrection of Jesus.—Acts 2:25-28; Ps. 16:10

Later, when Peter himself was

imprisoned and threatened with death, we find him so submissive to the divine will that he slept while chained to guards within the prison. (Acts 12:4-6) This was the "converted" Peter, who now knew that in the divine plan for the recovery of man from sin and death, suffering for righteousness' sake was necessary.

And now this "converted" Peter was equipped, both by experience and by revelation, to "strengthen" his brethren in this essential aspect of the Christian life. One of his services along this line is found in his first epistle. In the opening chapter of this letter he refers to the prophetic testimony concerning the "sufferings of Christ, and the glory that should follow." (I Pet. 1:11) In this epistle Peter explains that the followers of Jesus have the privilege of sharing in this foretold suffering.

"Ye also," Peter wrote, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." (ch. 2:5) Again "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." —ch. 2:19-21

THE DAWN

His Sacrificial Death

In his discussion with Peter after his resurrection Jesus said to him, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." John adds, "This spake he [Jesus], signifying by what death he [Peter] should glorify God."—John 21:18,19

This is generally understood to mean that Jesus foretold Peter's death by crucifixion, this thought being taken from the expression, "Thou shalt stretch forth thy hands." Tradition has it that Peter was crucified head down. Whether or not this be true, we know that Peter was symbolically crucified in the sense that Paul wrote of himself, saying, "I am crucified with Christ."—Gal. 2:20

To "stretch forth" the hands could also well represent the thought of surrender to another. While Jesus surrendered to his enemies and allowed them to put him to death, this was but a reflection of his surrender to his Heavenly Father whose will it was for him to die as the world's Redeemer. Likewise, Peter also surrendered himself to God, and understood that the divine will for him, too, was that he should die a sacrificial death, a death that was contrary to the desires of his flesh.

But it was by such a death that Peter was able to glorify God, even

as Jesus had foretold. Perhaps Peter had this in mind when he wrote, "What glory is it, if, when ye be buffeted for your faults, ye take it patiently." The implication here is that "glory" does result from suffering for righteousness' sake, that it is thus that God is glorified. Surely to thus follow the example of Jesus is to the glory of God.

James

There were two apostles named James—"James, the son of Zebedee"; and "James, the son of Alphaeus." "James the son of Zebedee" was a brother of the Apostle John. To these two Jesus gave the name Boanerges, meaning "sons of thunder." This burning, impetuous spirit twice manifested itself. (Mark 10:37; Luke 9:54) This spirited brother of John did not continue long after Pentecost, for he was put to death by Herod Agrippa I. (Acts 12:1,2) Almost nothing is known of his activities after the death and resurrection of Jesus.

James, the son of Alphaeus, is generally accredited with writing "The Epistle of James." It seems quite evident that it is this apostle who was also known as "James the Less," perhaps because he was younger than James the son of Zebedee, or smaller in stature. This apostle was more prominent among the brethren after Pentecost than were some of the others. Jesus seems specially to have appeared to him after his resurrection. (I Cor. 15:7) It would appear that

he was an elder in the Jerusalem church.

When the apostles gathered at Jerusalem to decide on some course of action with respect to Gentile converts who were coming into the church in various places, James presided over the conference. It was at this conference that he stood up and said, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts 15:13-18

The last record we have of this apostle is when Paul went to Jerusalem bearing gifts from the various churches, and James, together with the other brethren, advised him to go into the temple for the ceremony of purification. This, the brethren reasoned, would help to clear Paul of the charge that he was opposed to the Law of Moses. Instead of serving to avoid trouble, this resulted in rioting against Paul and his protective arrest by the Roman authorities. (Acts 21:17-40)

After this we know nothing of James' activity.

John

The apostle John, as we have seen, was the son of Zebedee, and one of the "sons of thunder." We have already noted his close association with Peter, both during the earthly ministry of Jesus, and after Pentecost. His Gospel account of the life and teachings of Jesus represents one of his major contributions to the spiritual upbuilding of the entire church of Christ.

While the fourth Gospel bears John's name as the author, nowhere in it does he directly identify himself as the writer. When necessary to refer to any part which he played in connection with the experiences of Jesus he refers to himself as "that disciple which Jesus loved." Some have used this in an attempt to prove that John was not the author of the Fourth Gospel, arguing that he was too humble to speak of himself as being specially loved by Jesus. But this seems like a weak argument. How much more humble is the attitude thus reflected than if he had used the pronoun "I."

John's humility is further reflected in his three epistles. In the first he makes no reference to himself at all; and in the second and third he identifies the writer simply as an "elder." In the Book of Revelation, which this apostle also wrote, he refers to himself simply as "His servant John," or just "John."—Rev. 1:1,4

THE DAWN

The Lord in his wisdom has chosen to emphasize various aspects of his plan through the varying personalities of those whom he has used as his inspired servants. For example, David's background as a shepherd lent itself admirably to this end. Peter's difficulty in connection with Jesus' suffering and death later served to enrich his ministry in connection with the "sufferings of Christ, and the glory that should follow." We find a further reflection of this in the personality of John.

While John was one of the "sons of thunder," he also evidently had a loving disposition which appreciated companionship. We see this exemplified in his closeness to Jesus on various occasions. It would be just such a personality which could the better appreciate the precious truth which Jesus taught concerning the partnership his disciples were to enjoy with him, both now and when glorified with him in the kingdom.

John picked up this thought from the Master, and reveled in it. This fact is reflected in his Gospel and also in his epistles. He saw Jesus, both as the Logos and, forever as the Son of God. He perceived that as many of the Jewish nation that believed on Jesus were given the authority to become the sons of God, members of the divine family. (John 1:11,12) In his first epistle he wrote, "Beloved, now are we the sons of God."—I John 3:1-3

Those intimate lessons of part-

nership which Jesus taught to his disciples in the Upper Room the night before he was crucified were recorded only by John. "I am the vine, ye are the branches," and, "My Father is the husbandman." (John 15:1-8) "As the Father hath loved me, so have I loved you: continue ye in my love." (vs. 9) "I go to prepare a place for you." "I will come again, and receive you unto myself." (ch. 14:1-4) "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—ch. 17:24

No wonder John later wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) John realized that in preparation for this glorious future association and partnership with Jesus, we need to enjoy the fellowship of one another, and of the Father and the Son, even now. He wrote, "That which we have seen and heard declare we unto you, that ye also may have fellowship [Greek, partnership] with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:3

But let us not assume that because John was an apostle of love he could not be firm in his defense of the truth and in safeguarding the interests of his brethren. To "the elect lady and her children, whom I love in the truth," John wrote, "If there come any unto you,

and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that bid-deth him Godspeed is partaker of his evil deeds."—II John 1:10,11

How this beloved apostle must have rejoiced in the privilege that was given to him by the resurrected Jesus of recording those precious promises to the seven churches:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26,27

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name

out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3:5

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:12

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

There is every good reason to believe that John lived to a very old age, continuing faithfully in the service of his Lord to the very end. The exact time of his death lies within the region of conjecture rather than of history. The dates which have been assigned to his death range from A. D. 89 to A. D. 120. But this is not important. Actually, like the other inspired writers of the Bible, his service to the Lord's people has never ceased.

In our next article we will endeavor to become better acquainted with the great Apostle Paul.

Then a thousand swords might cut you down, fierce hunger may devour you;

But nought should rob you of your crown, and none should over-power you.

*Arise, no longer let the things of groping sense confuse you;
Race on ahead and let God fully use you.*

What matters loss of home, or friend, the agony, the dying, if, in the end,

You've won your crown, and at God's feet are lying.

"Know Ye Not?"

**"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."
—I Corinthians 9:24-27**

THE outstanding remarks of the apostle are, "So run," and so "obtain." These are prefaced with the telling phrase so often used by Paul, "Know ye not?" Here are a few instances, and all so impressive:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. 6:3

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"—Rom. 6:16

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I Cor. 3:16

"Know ye not that a little leaven leaveneth the whole lump?"—I Cor. 5:6

"Know ye not that the unrighteous shall not inherit the kingdom of God?"—I Cor. 6:9

"Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—II Cor. 13:5

The Apostle James adds: "Know ye not that the friendship of the world is enmity with God?"—James 4:4

Do you really not know that they

which run in a race run all; or, as Ferrar Fenton says: "The runners on the track all run, but one carries off the prize." Therefore, as the apostle emphasizes, so run that you may win. "So" run, that is, with diligence, perseverance, constancy, and care that you will gain the reward.

To do this implies concentration of purpose. Not one thing is ever achieved without a conviction of its being right, and a growing enthusiasm to accomplish it. The apostle assures us of this great principle when he says: "This one thing I do." (Phil. 3:13) and again, "So fight I, not as one that beateth the air."—I Cor. 9:26

When Paul was journeying from Ephesus to Jerusalem, he was assured by the Holy Spirit that bonds and afflictions awaited him, and he

(Continued on page 35)

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Anniston	WSPC	1390	10:00	a.m.
Brewton	WEBJ	1240	10:00	a.m.
Decatur	WMSL	1400	10:00	a.m.
Eufaula	WULA	1240	10:00	a.m.
Florence	WJOI	1340	6:30	a.m.
Foley	WHEP	1310	1:00	p.m.
Gadsden	WCAS	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.
Montgomery	WAPX	1600	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	9:00	p.m.
Douglas	KAWT	1450	11:30	a.m.
Flagstaff	KVNA	690	11:30	a.m.
Phoenix	KOY	550	8:45	p.m.
Tucson	KTUC	1400	6:45	a.m.
Winslow	KVNC	1450	6:15	p.m.
Yuma	KYMA	1400	10:30	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.
Helena	KFFA	1360	10:00	a.m.
Hot Springs	KWFC	1340	10:00	a.m.
Jonesboro	KBTM	1230	10:00	a.m.
Magnolia	KVMA	630	12:15	p.m.
Pine Bluff	KOTN	1490	10:00	a.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Bakersfield	KAFY	1490	10:30	a.m.
Chico	KXOC	1300	10:30	a.m.
Fresno	KYNO	1300	10:30	a.m.
Los Angeles	KHJ	930	10:30	a.m.

Marysville	KMYC	1410	10:30	a.m.
Paso Robles	KPRL	1230	10:30	a.m.
Redding	KRDG	1230	10:30	a.m.
Salinas-Monterey	KSBW	1380	10:30	a.m.
San Bernardino	KFXM	590	10:30	a.m.
San Diego	KGB	1360	10:30	a.m.
San Francisco	KFRG	610	10:30	a.m.
San Luis Obispo	KVEC	920	10:30	a.m.
Santa Barbara	KTMC	1490	10:30	a.m.
Tulare-Visalia	KCOK	1270	10:30	a.m.
Ventura	KVEN	1450	10:00	a.m.

COLORADO

Alamosa	KGIW	1450	9:00	a.m.
Canon City	KRLN	1400	10:45	a.m.
Denver	KIMN	950	9:00	a.m.
Grand Junction	KFXJ	920	9:45	a.m.
La Junta	KBNZ	1400	9:00	a.m.
Salida	KVRH	1340	9:00	a.m.
Trinidad	KCRT	1240	9:00	a.m.

CONNECTICUT

Hartford	WPOP	1410	11:00	a.m.
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DISTRICT OF COLUMBIA

Washington	WGMS	570	6:00	p.m.
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FLORIDA

Key West	WKWF	1600	11:00	a.m.
Marianna	WTYS	1340	11:00	a.m.
Melbourne	WMMB	1240	12:15	p.m.
Miami Beach	WKAT	1360	9:15	a.m.
Orlando	WORZ	740	10:30	p.m.
Palatka	WWPF	1260	9:15	a.m.
Winter Haven	WSIR	1490	2:15	p.m.

GEORGIA

Augusta	WBBQ	1340	11:00	a.m.
Cartersville	WBHF	1450	12:45	p.m.
Dalton	WBLJ	1230	2:00	p.m.
Griffin	WKEU	1450	9:00	p.m.
Savannah	WCCP	1450	11:00	a.m.

BROADCAST SCHEDULE

IDAHO

Coeur D'Alene KVNI 1240 10:30 a.m.
Idaho Falls KIFI 1400 9:00 a.m.
Lewiston KRLC 1350 11:00 a.m.
Wallace KWAL 620 10:30 a.m.

ILLINOIS

Chicago WLS 890 12:05 noon

INDIANA

Bedford WBIW 1340 10:00 a.m.
Gary WWCA 1270 3:30 p.m.
Indianapolis WFBM 1260 10:45 a.m.
Lafayette WASK 1450 10:00 a.m.
Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
Dubuque WDBQ 1490 10:00 a.m.

KANSAS

Newton KJRG 950 10:00 a.m.
Topeka KTOP 1490 10:00 a.m.

KENTUCKY

Bowling Green WLBj 1410 6:30 p.m.
Danville WHIR 1230 10:00 a.m.
Frankfort WFKY 1490 10:00 a.m.
Hazard WKIC 1340 10:00 a.m.
Louisville WGRC 790 12:15 p.m.
Somerset WSFC 1240 11:00 a.m.

LOUISIANA

Eunice KEUN 1490 10:00 a.m.
Lafayette KLFY 1420 10:00 a.m.
Lake Charles KAOK 1400 10:00 a.m.
Monroe KLIC 1230 10:00 a.m.

MAINE

Augusta WFAU 1340 11:00 a.m.

MARYLAND

Salisbury WBOC 960 12:00 noon

MASSACHUSETTS

Boston WNAC 680 12:15 p.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
Cadillac WATT 1240 12:45 p.m.
Detroit CKLW 800 1:00 p.m.
Grand Rapids WLAV 1340 11:00 a.m.
Marquette WDMJ 1320 12:00 noon
Petoskey WMBN 1340 12:45 p.m.
Saginaw WSGW 790 11:00 a.m.
Traverse City WTCM 1400 12:45 p.m.

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Bemidji KBUN 1450 10:00 a.m.
Fergus Falls KGDE 1250 9:30 a.m.
Minneapolis WISK 1590 12:15 p.m.
Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Brookhaven WJMB 1340 10:00 a.m.
Corinth WCMA 1230 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.

MISSOURI

Hannibal KHMO 1070 10:00 a.m.
Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1420 9:00 a.m.
Kansas City KCMO 810 9:30 a.m.
Mexico KXEO 1340 6:00 p.m.
St. Louis KXOK 630 9:30 a.m.

MONTANA

Helena KCAP 1340 9:00 a.m.
Lewistown KXLO 1230 9:00 a.m.
Shelby KYYI 1230 9:00 a.m.

THE DAWN

NEBRASKA

Lincoln KLIN 1400 10:00 a.m.
Omaha KBON 1490 10:00 a.m.
Scottsbluff KNEB 960 9:15 a.m.

NEVADA

Elko KELK 1240 8:00 a.m.
Reno KATO 1340 10:30 a.m.

NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.
Artesia KSVP 990 9:00 a.m.
Hobbs KWEW 1490 9:00 a.m.
Las Cruces KOBE 1450 9:00 a.m.
Roswell KGFL 1400 9:00 a.m.

NEW YORK

Albany WOKO 1460 12:00 noon
Malone WICY 1490 11:00 a.m.
New York WOR 710 10:30 a.m.
Niagara Falls WHLD 1270 11:15 a.m.
Ogdensburg WSLB 1400 12:15 p.m.
Plattsburg WIRY 1340 11:00 a.m.
Syracuse WNDR 1260 11:00 a.m.

NORTH CAROLINA

Elizabeth City WCNC 1240 3:00 p.m.
Greensboro WGBG 1400 10:00 a.m.
Leaksville WLOE 1490 12:15 p.m.
Lumberton WTSB 1340 12:00 noon
Mt. Airy WSYD 1240 4:15 p.m.
Raenoke Rapids WCBT 1230 12:15 p.m.

NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.
Fargo-Moorhead KVOX 1340 10:00 a.m.
Grand Forks KNOX 1400 10:00 a.m.
Jamestown KEJY 1400 10:00 a.m.
Minot KLPK 1390 10:00 a.m.
Valley City KOVC 1490 10:00 a.m.

OHIO

Athens WATH 970 10:45 a.m.
Cleveland WHK 1420 10:45 a.m.
Ironton WIRO 1230 11:00 a.m.
Morieta WMOA 1490 12:45 p.m.

OKLAHOMA

Bartlesville KWON 1400 10:00 a.m.
Duncan KRHD 1350 10:00 a.m.
Ponca City WBBZ 1230 10:00 a.m.
Tulsa KOME 1300 10:00 a.m.

OREGON

Albany KWIL 790 10:30 a.m.
Ashland KWIN 1400 10:30 a.m.
Astoria KAST 1280 10:30 a.m.
Bend KBND 1110 10:30 a.m.
Coos Bay KOOS 1280 10:30 a.m.
Eugene KORE 1450 10:30 a.m.
Grants Pass KUIN 1340 10:30 a.m.
Klamath Falls KFJI 1240 9:45 a.m.
Portland KPOJ 1330 8:30 a.m.
Roseburg KRXL 1240 10:30 a.m.
Salem KSLM 1390 10:30 a.m.
The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Lock Haven WBPZ 1230 11:00 a.m.
Pittsburgh WJAS 1320 11:00 a.m.
St. Mary's WKBI 1400 11:00 a.m.
Washington WJPA 1450 11:00 a.m.
Wellesboro WNBT 1490 11:00 a.m.
Wilkes-Barre WBAX 1240 12:45 p.m.

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
Bennettsville WBSC 1550 11:00 a.m.
Charleston WHAN 1340 12:15 p.m.
Conway WLAT 1490 11:00 a.m.
Georgetown WGTN 1400 11:00 a.m.
Hartsville WHSC 1450 11:00 a.m.
Rock Hill WRHI 1340 3:15 p.m.

BROADCAST SCHEDULE

TENNESSEE

Athens	WLAR	1450	10:00	a.m.
Columbia	WKRM	1340	10:00	a.m.
Fayetteville	WEKR	1240	10:00	a.m.
LaFollette	WLAF	1450	12:30	p.m.
McMinnville	WMMT	1230	10:00	a.m.
Memphis	WHBQ	560	10:00	a.m.
Morristown	WCRK	1450	10:30	p.m.
Nashville	WNAH	1360	9:45	a.m.
Union City	WENK	1240	10:00	a.m.

TEXAS

Abilene	KWKC	1340	10:00	a.m.
Alpine	KVLF	1240	10:00	a.m.
Amarillo	KAMQ	1010	10:00	a.m.
Bay City	KIOX	1270	10:00	a.m.
Borger	KHJZ	1490	10:00	a.m.
Dallas	WRR	1310	10:00	a.m.
Fredericksburg	KNAF	1340	10:00	a.m.
Lampasas	KCYL	1450	12:45	p.m.
Lubbock	KDAV	580	10:30	a.m.
Lufkin	KTRE	1420	10:00	a.m.
Monahans	KVKM	1340	10:00	a.m.
Odessa	KRIG	1410	10:00	a.m.
Palestine	KNET	1450	10:00	a.m.
Pampa	KPDN	1340	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.
Perryton	KEYE	1400	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.
San Antonio	KMAC	910	10:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.
Snyder	KSNY	1450	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.
Victoria	KVIC	1340	7:45	p.m.
Waco	KWTX	1230	10:00	a.m.

UTAH

Ligon	KVNU	610	9:00	a.m.
Price	KOAL	1230	9:00	a.m.
Provo	KOVO	960	10:30	a.m.

VERMONT

Rutland	WYSB	1380	11:00	a.m.
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VIRGINIA

Culpepper	WCVA	1490	12:00	noon
Front Royal	WFTR	1450	11:00	a.m.

Norton	WNVA	1450	7:30	p.m.
Richmond	WRNL	910	10:00	a.m.
Roanoke	WSLS	610	12:15	p.m.
Waynesboro	WAYB	1490	12:00	noon

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia	KELA	1470	10:30	a.m.
Olympia	KGy	1240	11:00	a.m.
Seattle	KOL	1300	9:45	p.m.
Tacoma	KTNT	1400	10:00	a.m.
Walla Walla	KUJ	1420	10:30	a.m.
Wenatchee	KWNW	1340	10:30	a.m.

WEST VIRGINIA

Logan	WLOG	1230	10:00	a.m.
Martinsburg	WEPM	1340	12:00	noon
Morgantown	WAJR	1230	11:00	a.m.
Welch	WMCD	1340	11:00	a.m.
Williamson	WBTH	1400	11:00	a.m.

WISCONSIN

Beloit	WGEZ	1490	10:00	a.m.
Eau Claire	WBIZ	1400	10:00	a.m.
Fond du Lac	KFIZ	1450	10:00	a.m.
Janesville	WCLO	1230	10:00	a.m.
Madison	WISC	1480	10:00	a.m.
Manitowoc	WOMT	1240	10:00	a.m.
Rice Lake	WJMC	1240	10:00	a.m.

WYOMING

Lander	KOVE	1230	9:00	a.m.
Laramie	KOWB	1340	8:45	p.m.
Powell	KPOW	1260	9:00	a.m.
Riverton	KWRL	1450	9:00	a.m.
Rock Springs	KVRS	1360	9:00	a.m.
Thermopolis	KRTR	1400	9:00	a.m.
Worland	KWOR	1340	9:00	a.m.

CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Kenora, Man.	CJRL		9:45	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's Nfld.	VOCM		9:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.

(Continued from page 30)

says: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus Christ, to testify the Gospel of the grace of God."—Acts 20:24

Let us seek to follow the apostle as he followed Christ, and so run in the race of life and immortality, not uncertainly, thoughtlessly, but with a clear definite objective in view, as did Paul. "What things were gain to me, those I counted loss for Christ."—Phil. 3:7

Olympic Games

In the Olympic games to which Paul so often refers there were prescribed regulations for each competitor to observe and obey in order to become eligible to race or to play in the games. These were:

- (1) Freemen only were eligible.
- (2) Ten months' training under a professional trainer or tutor.
- (3) Particular attention to one's diet.
- (4) Special discipline to one's habits.
- (5) Repeated and continual exercise and practice.

An experienced trainer or tutor was necessary for the competitor to become conversant with every need and detail. The Scriptures suggest that our trainer and tutor is Christ Jesus our Lord. In his experiences he became our Fore-runner and Captain, and as we concentrate on the hope set before us, looking to that which is beyond the veil, "the crown of life," we

shall be inspired by the instructions imparted to us through his Word. Jesus said, "The words that I speak unto you they are spirit, and they are life."—John 6:63

We can "see Jesus" crowned with glory and honor. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:9, 10) "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. (Heb. 3:1) Again: "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) We are to be copies at heart of God's dear Son, and be conformed to his image.—Rom. 8:29

Freemen

To be a freeman implies that all encumbrances and hinderances would need to be disposed of. Engagement in other contracts taking one's interest and time would prevent one holding a position as a competitor for the prize. As children of Adam, and therefore as children of disobedience, and as men of the world fulfilling the desires of the flesh, we could not hope to enter upon the race for life in Christ and for immortality and the divine nature, as promised—I Pet. 1:4; II Pet. 1:4

THE DAWN

We must first be delivered from Adam's condemnation and freed from the burden of sin in our hearts. Repentance toward God and faith in our Lord Jesus Christ, demonstrated by a full consecration, are the steps necessary to attain this freedom. Being made free through Christ, we are eligible to enter the race for "the prize of the high calling of God" (Phil. 3: 14); and then we should remember that "no man that warreth entangleth himself with the affairs of this life."—II Tim. 2:4

This being our happy heart experience, we can say with the apostle, and with all who accept this great honor, "Beloved, if our heart condemn us not, then have we confidence toward God." (I John 3:21) It is here that we learn the first principles and go on to perfection not, of course, forgetting them, but in building up our increase of faith upon those principles of elementary faith and full appreciation of God's Word.

The giving up of oneself in consecration to do the Lord's commands is a glorious experience in human life, and the outworking of Romans 12:2: "Be not conformed to this world: but be ye transformed by the renewing of our mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This is one of the greatest privileges and one of the highest honors ever conferred upon angels or men. It is the noblest deed that man can possibly perform. Those who have thus devoted themselves

to God can enjoy the thrill of the poet's expression:

"Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Shall have my soul, my life, my all."

It is right here in our experience of Christian life that the race set before us actually starts.

Training

The ten months' training would compare largely with our earlier experiences in the Christian way, prior to our definite consecration. Whereas consecration—coming to a decision to take up our cross, to deny ourselves, and to follow Jesus Christ—marks the time of actually entering the race.

Just as a professional tutor in the Olympic race would furnish all competitors with a knowledge of the dangers and ensnarements during the actual race, so our "Tutor" in the Christian race encourages and exhorts us to perseverance and to endurance. We also become aware of every pitfall before and during the running of the race.

Pitfalls in the Race

Sometimes there may be disappointments at the position given to start off in the race. "Let your conversation be without covetousness, and be content with such things as ye have." (Heb. 13:5) "Godliness with contentment is great gain." (I Tim. 6:6) Do not complain or compare yourself to others with greater advantages and less disability. Through "much tribulation"

we enter the kingdom of God.—Acts 14:22

Some run because their friends do, rather than for personal eagerness to gain the prize. But we should individually run for the prize. Paul wrote, "Being made conformable unto his death, if by any means I may attain unto the resurrection of the dead."—Phil. 3:10, 11

There may be real faintness, fatigue, resulting from self-effort. Always remember that "it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13) "He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. 40:29) Let us, then, "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."—Heb. 12:1,2

There is a tendency with some to be careless. "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—I Pet. 1:13

Others are self-reliant, proud of strength and form. These easily miss the way. They keep running, but never arrive. "God resisteth the proud, but giveth grace unto the humble."—James 4:6

Some runners are too self-centered and vain. They give too much attention to externals: how they shine, whether or not spectators are taking note of all their salient

CHRISTIAN LIFE AND DOCTRINE

points. "If ye live after the flesh, ye shall die; but IF ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." (John 6:27) Jesus assured his disciples: "The life is more than meat, and the body is more than raiment." (Luke 12:23) "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1

All these are as pitfalls in the way of those taking their place as runners in the race for the crown of life, and will be encountered as the race proceeds. As the tutors of the Olympic games and races warn their runners, or prospective winners, so our Heavenly Tutor and High Priest warns and admonishes us against these things. In the heavenly race all these possibilities have to be accounted for, and even greater temptations than these confront us.

The apostle brings to our attention the devices of our great Adversary: "We wrestle not against flesh and blood [merely], but against principalities, against powers, ... spiritual wickedness in high places," and against "the rulers of the darkness of this world." For this reason, since these are more powerful than ourselves, we are exhorted to take every precaution in fortifying our hearts and minds with the whole armor of truth provided for our security in Christ.

THE DAWN

(Eph. 6:11,12) "Beware," says the apostle, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8

The response to the Adversary is by the human heart. The human heart, as God's Word says, is deceitful and "desperately wicked." (Jer. 17:9) The Adversary's method of operation is by strategy rather than by open violence. Therefore we find it necessary to be quite convinced and fully enthused with the faith that wins.

If this is so, we shall find ourselves adhering more strongly to the principles of truth and love, even to one's own hurt. "Every man that striveth for the mastery is temperate in all things." (I Cor. 9:25) We may be called upon during this race to sacrifice our human attainments and prospects for the will of God, and we readily acquiesce. In these tests and experiences we become more restful, and equipped even for greater trials of our faith. We are more peaceful amidst confusion, and more resigned to every experience, whether it be sweet or bitter. We learn to count it a joy when we "fall into divers temptations." (James 1:2) We well know that "God is able to make all grace abound" toward us, that we always having "all sufficiency in all things, may abound to every good work."—II Cor. 9:8

God's commands are his enableings. If he bids us go forward, it is lack of faith in him rather than

distrust in ourselves if we hesitate, falter, and draw back. This inspires one to go on and on with humble spirit, but with a stout heart, full of confidence and assurance to "so run" that he may obtain.

All who hold fast to the conviction of faith, strong and unwavering, embrace confidently the promises of God and become victors before God. Think of Moses who, by faith, when he came to years, "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward." (Heb. 11:24-26) Abraham went out from his own country, "not knowing whither he went," and was among those who "died in faith not having received the promises, but . . . were persuaded of them," and looked for a city prepared of God.—Heb. 11:8-16

As those who preceded us reached their goal by faith and endurance, so must we reach our goal. These things are recorded for our benefit, to supply us with food for thought and meditation, that we might take comfort in the Scriptures. (Rom. 15:4) Let us take a lesson from these noble worthies of the past and note their severe discipline, the intenseness of their struggles, and their reward in comparison with our own privilege of being called to a throne. (I Cor. 1:

26) "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, . . . and let us run with patience the race that is set before us."—Heb. 12:1,2

Every man that strives is temperate, agonizes, indulges self in no way whatever, but bruises the body, keeps it in subjection. (I Cor. 9:27) He fulfils not only some, but all conditions relating to the race. He does it for a corruptible crown, "but we an incorruptible." (I Cor. 9:25) If men show such extraordinary devotion to self-sacrifice for a perishable crown, what should be the devotion and sacrifice of those for whom an imperishable crown is certain! (II Tim. 4:8) What an encouragement to mount up in the spirit of Christ with "wings as eagles"; to run, and not be weary; to walk, and not to faint.—Isa. 40:31

In the Olympic races and games there is continual practice thirty days prior to the race. So we should give greater diligence. No day should be allowed to pass without meditation, prayer, earnestness in righteousness, unity and love, and in fellowship and communion with God.

Devotion and Service

The "race" involves contemplation and activity; devotion and service. The exhortation is not only to "so run." The apostle also says, "so fight I." The illustration changes from running to boxing. So contend I, Paul wrote. He had an adversary to strike, and did not

do so wildly or impotently, thus merely beating the air. There is a definite aim, a decided purpose. We should not wear out our strength with vain flourishes, but with a telling aim. "Resist the Devil, and he will flee from you."—James 4:7

Many people of God flounder, and "shoot at a venture," and so often repress merely the symptom of trouble instead of attacking the real disease. It is better to examine the particular hinderances, bring them into subjection and make them slaves, conquered and led captive. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"—Rom. 6:16

If there is anything we delight to do, we shall be found at every opportunity doing that thing. Jesus said, "If any man love me, he will keep my words: and my Father will love him, and he will come unto him, and make our abode with him." (John 14:23) The great objective of this race is that we might dwell with God and with Jesus Christ our Lord. Let us make it our delight.

Soon the clock of the ages will have struck, and the last members of that glorious priesthood will have completed their course. Then shall be heard once more, "It is finished." Then shall we enter into joys abundant forevermore, and we shall be with the Lord to express perfect praise to him and our Father. This will be our happy ending!

THE HOLY SPIRIT SERIES
ARTICLE VIII

Filled with the Spirit

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."
—Ephesians 5:18, 19

THE expression, "filled with the Spirit," is used a number of times in the New Testament, but not always with the same meaning. It was first spoken by an angel in a proclamation to Zacharias concerning his wife Elizabeth, assuring him that in answer to his prayer she would bear a son, and that his name should be called John. The angel further said, "Thou shalt have joy and gladness; and many shall rejoice at his birth: for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God." Here the thought simply is that John the Baptist would be endued with God's power and blessing to enable him to accomplish a special work of reformation in Israel.

In Luke 1:41 we are told that when Mary, the mother of Jesus, visited Elizabeth and heard her salutation, "the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit." This denotes Elizabeth's great rejoicing over the miraculous events which were occurring in connection with herself and Mary. The Spirit, or power of God, was being exercised through both these women, and to their great joy.

Luke 1:67 informs us that Zacharias was "filled with the Holy Spirit, and prophesied." Here is a work of the Holy Spirit similar to what occurred during Old Testament times when the prophets "spake as they were moved by the Holy Spirit." (II Pet. 1:21) Zacharias was undoubtedly happily in harmony with truth and enthusiastic over the prophecy which the Holy Spirit enabled him to utter, but the Spirit did not beget him to a new life, neither did it fill him with the fruits of righteousness.

In John 3:34 it is said concerning Jesus: "He whom God hath

sent speaketh the words of God: for God giveth not the Spirit by measure unto him." This surely implies that Jesus was "filled with the Holy Spirit." He was so filled, and so overwhelmingly controlled in his every thought and word and deed, that everything he said and every act of his consecrated, Spirit-filled life expressed the mind or will of his Father who sent him. Jesus' filling with the Spirit occurred at Jordan, although even before this there was a certain preparation, in that he doubtless had acquainted himself well with the Spirit-inspired testimony contained in the "volume of the book," that is, the Old Testament Scriptures.

As we have noted in a previous article, the Spirit of God came upon Jesus as a miraculous revealing power, enabling him to understand the meaning of the Old Testament Scriptures. And besides this, the Spirit which filled Jesus' life empowered him to perform miracles—to cast out devils, open blind eyes, cleanse the lepers, heal the sick, and raise the dead. Not all the Lord's followers may expect to be filled with the Spirit in this sense.

When the promise to send the Holy Spirit was fulfilled at Pentecost, there were miraculous manifestations of this "shedding forth" of the holy power of God. One of these is mentioned in Acts 2:4, which reads, "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Here, being "filled with the Spirit" denotes another miraculous exercise of divine power, enabling those who were "filled" to speak in foreign tongues without the necessity of previous study. This was unlike the manner in which the Holy Spirit empowered Jesus to perform miracles. Later, in fact, the apostles performed miracles other than speaking with tongues.

In Acts 9:17 our attention is called to a similar instance involving a filling with the Spirit. In this case it is Saul of Tarsus, who, struck down by a blinding light on the way to Damascus, and hearing the question, "Saul, Saul, why persecutest thou me?" had, by the Lord's direction, gone to a certain home in Damascus to await further instructions from the Lord. Those instructions were sent to him by a disciple named Ananias. Entering the room where he found the converted persecutor of the church, Ananias said, "Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit." Saul, or Paul, was ap-

THE DAWN

pointed by God to take the place of Judas, and it was essential, therefore, that he be "filled with the Spirit" even as the other apostles were at Pentecost. And he was thus filled, because he was able to perform miracles and speak with tongues, even as they.

One of the powers given Jesus and the apostles by the miraculous infilling of the Spirit was the ability to read the hearts of those with whom they came in contact. It was upon this basis that Jesus was able to call the Pharisees hypocrites. Paul was given this ability. In Acts 13:6-12 we are presented with a very interesting example of this. "Elymas, the sorcerer" undertook to interfere with Paul's work, especially Paul's effort to interest a certain "deputy" in the Gospel of Christ. We read, "Then Saul, (who also is called Paul,) filled with the Holy Spirit, set his eyes on him [the sorcerer], and said, O full of all subtlety and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? and now, behold, the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and a darkness; and he went about seeking some to lead him by the hand." Paul was able to execute this punishment upon the sorcerer because he was "filled with the Holy Spirit."

A further miraculous manifestation of the infilling of the Holy Spirit is recounted by Paul in his letter to the church at Rome, chapter 15, verses 18 and 19. Paul writes, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through *mighty signs and wonders*, by the *power of the Spirit of God*; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ." Every ambassador of Christ should preach the Gospel by the power of the Holy Spirit, but it was given to the twelve apostles only to proclaim the message on a background of "mighty signs and wonders."

All Disciples May Be Filled

While Jesus and the apostles were the only ones of the new creation class who were "filled with the Spirit" in the sense of being endued with miracle-working power from God, all the true disciples of the Master may be filled with the Spirit" in the sense that God's thoughts and plans as revealed in his Word, and his will for them, become the all-absorbing, all-consuming, overwhelming

power in their lives. It is this that is indicated in our text.

Immediately preceding this admonition, and in contrast with it, Paul writes, "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit." Clearly the reference here is to the intoxicating effect of strong drink. To be "drunk with wine" means to be brought fully under the control of its intoxicating power. One who is thus intoxicated is unable properly to exercise his own mind. This is wrong, Paul indicates, and instead of this, the Christian should endeavor to be "filled with the Spirit." The thought is that if we are filled with the Spirit our fleshly minds will also be rendered subservient, not to the stupifying effect of alcohol, but to the will of God. God's thoughts, revealing his will through his written Word, will take control so that our chief concern, yes, our only concern in all things will be to do his will.

Filling Through Fellowship

Having written this exhortation to be "filled with the Spirit," Paul then suggests one of the ways it can be accomplished. It is through "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." In a general way this suggests the privilege and the value of Christian fellowship in terms of being "filled with the Spirit." In this text Paul seems primarily to be describing a "praise service," the use of "spiritual songs."

The inspirational power of music is well known. The martial strains of a military band have encouraged many young men to die for their country. So the "psalms and hymns and spiritual songs" of the Christian have an inspirational value in his life. When sung together, as in an assembly, the result is salutary, helping all who participate to be more fully devoted to the Lord through the renouncing of self-will that the will of God might rule more fully in their consecrated lives.

As a rule, however, these sessions of united praise to the Lord are not a large factor in any congregation of the saints. On the other hand, the entire plan of God for his "new creation" and for the world is as a melodious, harmonious song. Indeed, it is designated the "song of Moses and the Lamb." (Rev. 15:3; 14:3) In Psalm 40:3 also in Rev. 14:3, it is described as a "new song." This marvelously harmonious unfolding of God's eternal purpose through Christ Jesus, as set forth by the Holy Spirit throughout

THE DAWN

God's written Word, when understood and appreciated, eclipses every other consideration of life. To know it, to believe it, to obey it, to have our lives consumed by it, is to be "filled with the Spirit."

Sincere, energetic Bible study is, then, one of the potent means of being "filled with the Spirit." Because of our faulty memories we cannot expect to read the promises of God once, and retain them in our minds. Besides, the Bible is so written that each time we open its Spirit-inspired pages we see some rare gem of truth never before noticed. The poet has well said,

" 'Tis a mine aye deeper too.
Than can mortal ever go.
Search we may for many years,
Still some new rich gem appears."

And as we thus plumb deeper and deeper into the revealing thoughts of God recorded in the Word, and our minds and hearts yield in a rejoicing desire to bring our lives into harmony with each revealing ray of light that beams forth from it, we become increasingly filled with the Holy Spirit. Jesus received the Spirit without measure. This was because he was perfect. We are imperfect. The "motions of sins" in our "flesh" bar the complete in-filling of the Spirit for which our hearts yearn. (Rom. 7:5) Yet we can, and should, strive to be more and more emptied of self that the Holy Spirit might fill and more fully control our thinking, our speaking, and our acting.

Filled Through Prayer

Jesus said to his disciples, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) Here is an important promise for it assures us that one of the means of being "filled with the Spirit" is through prayer. Through prayer, we claim the promises of God, and since we know he wants us to be filled with his Spirit, it is proper, and needful, that we earnestly petition him to this end.

But we should not expect a miraculous answer to our prayers for the Holy Spirit. The miracle-working power of God has already operated in furnishing us with his written Word, the source of his thoughts for all the "new creation" class. It is true, of course, that God still uses his unlimited power in shaping his providences for us,

that we might be brought into contact with his Word. He has given his angels charge over us to see that nothing can happen which will defeat his purpose in our lives. But in asking him for his Spirit, we must not expect that God will miraculously fill our minds with his thoughts.

When we ask God for his Holy Spirit, we must co-operate with him in the zealous use of the provision he has made whereby we might be filled. We must go to his Word. If we could but fully realize, as the consecrated people of God, that when we open the pages of the Bible and read its wonderful messages, we are looking into the mind of our Heavenly Father, and there discovering his will for us, and his thoughts toward us, how much more precious would be the hours spent in the study of his Word! Actually they are hours spent with God. David wrote that God's thoughts to "us-ward" are more than can be numbered. (Ps. 40:5) Those we are informed of are all in the written Word, put there by the power of the Holy Spirit, that in studying it we may be "filled with the Spirit."

Fruits of the Spirit

The infilling of the Holy Spirit in the lives of the children of God is manifested in the fruits of righteousness. Paul wrote to the brethren at Rome, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." (Rom. 15:13, 14) Here we observe that being filled with joy and peace is a result of the indwelling Spirit of God: To be filled with the Spirit also means to be "full of goodness," and filled with all knowledge."

In Ephesians 3:19 Paul describes being "filled with the Spirit" as being "filled with all fulness of God." Obviously, God does not personally enter into his people, but his Spirit does, his holy mind which he has caused to be mirrored through his Word. Paul also speaks of Christ dwelling in our hearts. We will quote this whole revealing passage: "That he [God] would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and

THE DAWN

depth, and height; and to know the love of Christ, which passeth [human] knowledge, that ye might be filled with all the fulness of God.”—Eph. 3:16-19

In Philippians 1:9-11 Paul, without using the words Holy Spirit, nevertheless reveals some of the qualities of a Spirit-filled life. We quote: “This I pray, that your love may abound yet more and more in knowledge and in all judgment; 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.” No one could be filled with the “fruits of righteousness” without being “filled with the Spirit,” for the fruits of righteousness are the fruits of the Holy Spirit of God, the result of the Holy Spirit of truth working in the heart and life.

Again, in Colossians 1:8-11 we read, “Who [Epaphras] also declared unto us your love in the Spirit. 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 [Spirit], unto all patience and long-suffering with joyfulness.”

This is a remarkable summary of many of the things which result from being “filled with the Spirit.” It means to be “filled with the knowledge of his will in all wisdom and spiritual understanding.” If we are thus filled, we will “walk worthy of the Lord unto all pleasing.” Also, we will be “fruitful in every good work,” the “fruit of the Spirit” being abundantly manifest in our daily lives. Being “filled with the Spirit” also results in an increasing knowledge of the Lord, through the Word of truth, which, in turn, will lead to our being “strengthened with all might, according to his glorious power.” This power, this strength of the Lord which is the daily portion of the Spirit-filled life, enables the Christian to be patient in trial, and long-suffering in the face of every difficulty—not merely in the sense of enduring what cannot be changed, but with “joyfulness.”

The Holy Spirit of truth with which every Gospel-age saint of God may, and will, be filled if he is living up to his privileges, is a gift from God. Paul mentions some of its characteristics in his

second letter to Timothy. He speaks of stirring up the "gift of God" which was in Timothy. Then Paul adds, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

As we have seen, the Spirit of God is a Spirit of power. His Spirit-inspired Word is a mighty power in the lives of those who yield to its directives, and are strengthened by its promises. Besides, the Spirit of God, operating through whatever agencies he may choose to shape his providences in our lives, is "Almighty." He alone, through the instructions of his Word, and in whatever other ways his wisdom may choose, is able to cause "all things to work together" for the good of his people. (Rom. 8:28) His record of achievement always has been, is now, and ever shall be, perfect. Can we doubt his mercy, his ability, who through life has been our guide?

The Spirit of God with which his people are filled is also one of love. It displaces selfishness, and all of its characteristics of envy, malice, hatred, and strife. It leads to self-sacrifice on behalf of others and kindness in association with them. Christians who lack these qualities may question the extent to which they are "filled with the Spirit."

Paul says that God has also given us the "spirit of a sound mind." This is because he has given us his own thoughts, his own mind, by which, in our consecration we have agreed to be governed. The Holy Spirit of God does not change the contour of the brain to give us soundness of mind. It is simply that we have renounced our own will and ways, and are endeavoring to be guided in our thoughts, words, and actions by the holy thoughts of God as he has miraculously caused them to be recorded in his written Word.

The mind of will of God which guides the Christian may not seem "sound" in the judgment of the world. In fact the reverse is true. When the Apostle Paul reasoned on the truth before King Agrippa and Festus, this latter Roman ruler of Judea replied, "Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26:24) The Greek word here translated "learning" is the same one used by Paul in II Timothy 3:15 and translated "Scriptures."

In this latter text, Paul notes that from a child Timothy had known the "Holy Scriptures," the "Scriptures" which in the next verse he says were given "by inspiration of God," and therefore profitable for "doctrine, for reproof, for correction, for instruction in righteousness."

THE DAWN

Evidently Festus recognized that Paul's reasoning was based upon the sacred writings of the Old Testament, and his claim was that these had made Paul "mad." Surely Festus did not consider that the study of the Scriptures had given Paul the "spirit of a sound mind." Paul's reply was, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." (Acts 26:25) Yes, all the Spirit-inspired words in the "volume of the book" are "words of truth and soberness." To the extent the Lord's people set aside their own reasoning and their own preferences and ways, and are governed by the inspired "words of truth and soberness," they will have the "spirit of a sound mind."

But, as we have noted, the Christian's mind is not sound according to the human standards. Peter, before he had received the Holy Spirit, did not think Jesus was being guided by a "sound mind" in voluntarily surrendering himself to his enemies to be put to death. Paul's friends did not think he was acting wisely by insisting on going to Jerusalem where he knew that bonds and imprisonment awaited him. It is true, nevertheless, that the Holy Spirit of truth does direct those who are controlled by it to lay down their lives in sacrifice. Paul admonished that we present our bodies a living sacrifice, explaining that this is our "reasonable" service—a service, that is, which by God's standards is based on reason, reflecting the exercise of a "sound mind."—Rom. 12:1

Paul sums up beautifully what it means to have the spirit of a sound mind and to be "filled with the Spirit." He says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:9-14

"All Things New"

"And 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."

—Revelation 21:5

HOW natural for us to like to have things "new"—to have new things. But alas, how soon they become old! True are the words, "Change and decay in all around I see," as we view and apply them to the works of fallen men.

How different will be the case when the promise of our text is fulfilled. Speaking of God's "new things," Isaiah in chapter 66:22 says, they "shall remain before me, saith Jehovah."

What then is the significance of this "newness" as promised by God? In our present experience and order of things, "newness" does not always indicate "perfection," but our Heavenly Father is the Creator and Maker of "new and perfect" works; nothing less or short of this can be attributed to him. It is recorded in Deuteronomy 32:3, 4: "Ascribe ye greatness unto our God, . . . His work is perfect: all his ways are . . . just and right."

We should also notice that our text does not say "Behold I make all NEW THINGS," for that is not God's intention. The process of

"renewing" as concerns mankind in particular, is by "resurrection," and, of course, this implies pre-existence. So we learn from the Scriptures that the whole race of Adam, condemned through his transgression, will, if they render the required obedience to their Redeemer in the judgment day (Acts 17:31) experience a renewing of body and mind which shall fit them for their perfect earthly home.

How good it is to know that, unlike the promises of fallen men, God's promises are sure! (Josh. 21:45; 23:14; I Kings 8:36) What assurance these scriptures give us that every promise of God will be fulfilled!

The things to be "made new," according to our text, all come within the scope of the "new heavens" and the "new earth." (Isa. 65:17; 66:22; Rev. 21:1 see also II Pet. 3:13) Here we must be careful to distinguish between the literal and symbolical application of these expressions. The heavens in these scriptures clearly do not refer to God's dwelling place or throne; nor does the earth refer to this terrestrial planet, which is to abide forever, and eventually is to be made glorious.—Eccles. 1:4; Isaiah 60:13; 66:1

Rather we should understand the heavens and earth of Revelation 21 and II Peter 3 to apply in a symbolical sense to the rulers or governments of the present ar-

THE DAWN

rangement and the society over which they rule. This is the sense in which they are referred to in Isaiah 1:2, 10 and Psalm 96:11. By considering present conditions in the world, we shall appreciate more clearly the need for the establishment of the new heavens and earth. If we could see at close view the conditions prevailing over the whole earth—the state of humanity spread out before us—what a deplorable, terrible picture it would present, with its turmoil, vice, unrest, distress, pain, sorrow, and death!

As we travel about in our small circles we see abundant evidence of the result of the rule of the present heavens, whose prince and chief ruler is Satan. All the depravity, wickedness, and injustice with which mankind is afflicted are traceable to the great Adversary, the god of this world,” and are perpetuated by those in authority, who have been largely influenced and blinded by him. (II Cor. 4:4; John 14:30) The Apostle Paul says in Romans 8:22, “The whole creation groaneth and travaileth in pain together,”—a very apt description of earth’s inhabitants, especially at this end of the age in which we are living.

What a contrast this is to the “new earth” conditions described by the Apostle John in Revelation 21:4, where he declares that “God shall wipe away all tears ... 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.” This will be the grand result when he [Christ] shall have put down [overthrown and destroyed] all opposing rule and authority, including both sin and death. (I Cor. 15:24-26) The Prophet Isaiah gives a very remarkable but true picture of the new earth society in chapter 65:17-25.

The same prophet says in chapter 26:9, “When thy (Jehovah’s) judgments are in the earth, the inhabitants of the world will learn righteousness.” And it will be only those who do learn righteousness, by a willing obedience to the requirements of earth’s new King, that will reap the benefit and blessings, and eventually become sharers in the “new earth.” (Acts 3:19-23) The Scriptures reveal that it will require the whole of the “thousand-year” reign of Christ to complete the new earth “wherein” dwelleth “righteousness.” It will be composed of resurrected members of Adam’s race, who will have been individually regenerated by the “age-lasting Father” [Christ Jesus] and individually made new [perfect].—Isaiah 9:6, 7; Ezekiel 36:25-28

How will this great work of renewing the earth be accomplished? We are not given in the Bible all the details concerning this immense work, but we are provided with much information, which helps us to some extent. For example, we learn from the Scriptures that the new earth conditions will come into existence by means of the op-

eration of the New Covenant which will be made with the house of Israel and Judah, and the blessings of the New Covenant will become available to whomsoever will of all the families of the earth. This covenant is described by the Prophet Jeremiah (31:31-34). When that covenant has accomplished its purpose, Isaiah, the prophet, tells us that "nothing [that has hitherto been a curse] shall hurt nor destroy in all my [God's] holy mountain [kingdom]." (chapter 65:25) A still fuller prophetic description of the blessed and enduring condition of the new earth is to be found in Psalm 145.

And now having considered the wondrous prospect of the "new earth," what does the Bible teach concerning the new heavens? As mentioned earlier in this article, the present "heavens," or ruling powers, are made up of the "god of this world," the Adversary, together with those who have come under his power and influence. So the new heavens will consist of our glorified Lord Jesus, upon whose shoulders the government of earth will rest (Isa. 9:6); and, also, the Scriptures tell us that those of his disciples who having faithfully followed his example of obedience to the Father's will, even unto death, will be granted joint-heirship with him in his reign and rule.—Rev. 3:21; Rev. 20:6; Rom. 8:17

As the original curse pronounced upon Adam has been perpetrated through the rule of the Adversary,

Satan, the usurper of the present "old heavens," so the blessings of life promised under the New Covenant will be realized through the righteous rule and power of the "new heavens." This authority and power to rule and bless is the distinguishing feature of the new heavens.

How aptly the relationship of the literal heavens and earth illustrates this principle! We all know that our planet and everything upon it depends absolutely upon the influence and power of the solar system for its very life and existence. But we may enquire, how are these future heavens, consisting of Christ and his followers, to be "made new"? They will be made new in the sense that perfect divine beings will be in control of earth's affairs.

In Heb. 2:9,10 we are told that our blessed Lord Jesus was crowned with the glory and honor of perfect manhood for the purpose of suffering and death as man's Redeemer, and also that to become the captain [or Prince, leader] of our salvation he was to be made "perfect" through suffering. (See also Heb. 5:8,9) The preparation of Jesus as the "Sun of Righteousness" in the new heavens is described prophetically by Isaiah in chapter 11:1-5

It was after this great and important work of perfecting him that Jesus declared "all power is given unto me in heaven and in earth." (Matt. 28:18) How glad we are to know in these perilous days

THE DAWN

this claim is still true! Yes, we know from God's Word that our glorified Master and Lord is even now King of kings and Lord of lords, seated at the Father's right hand of authority and power.—Psa. 110:1; Phil. 2:8-11

This, then, is the explanation as to our Lord's being made "perfect." And now what is the process by which those who have been invited to become his joint-heirs in these new heavens are made perfect? We who have been thus favored know only too well, and the Scriptures repeatedly admonish, that we must be "renewed," transformed. Paul in II Corinthians 5:17 says that being in Christ, the Anointed, constitutes us "new creatures." See also Gal. 6:15; Eph. 4:22-24; Rom. 12:2

Our Lord never needed to "put off the works of evil," as we have to do, for he was never contaminated by the weakness with which we and all men are beset; but he, by virtue of his sacrifice and High Priest work on our behalf, has made it possible for us, by faith, to put off the old disposition, and to be renewed in the spirit of our minds. If, then, we would seek for a place in the "new heavens," it is of the utmost importance that this process of being "made new" is accomplished in our lives. This great work of transformation is only possible through the power of God's Holy Spirit working in us as the apostle indicates in II Corinthians 3:18, Diaglott: "We all, be-

holding the glory of the Lord in a face unveiled, are transformed into the same likeness, from glory to glory, as from the Lord, the Spirit." All such changed ones will receive the "new name" (Rev. 3:12) and be able to sing the "new song," which only the little flock can sing.—Rev. 14:3

When these "new heavens" are complete, then will come the time for the establishment of the "new earth" society. But before this great event, the present heavens and earth, the present evil order, must be removed as is described so vividly by the Apostle Peter in II Peter 3:7-14. The evidence of the fulfillment of this prophecy is to be seen all around us in this our day: the dire distress of nations, bitterness, animosity and strife, social unrest, and contentions of race and religion are all indications that we are indeed in the Day of the Lord, during which he is shaking all nations in preparation for the kingdom of righteousness which shall abide forever.—Heb. 12:26-29

The Prophet Joel also refers to this same time of trouble to precede the new day, and his descriptions of the signs which are to accompany this great distress of nations are very remarkable and significant.—Joel 2:30

Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness!—II Peter 3:11

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL

Coventry	September	15
Southend		29
Anerley	October	27

G. A. FORD

Letchworth	September	29
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J. LESLIE MCKEOWN

Belfast	September	15
Liverpool		26
*Manchester		27
Dewsbury		28/30

J. H. MURRAY

Luton	September	15
Dewsbury		28/30
Belfast	October	5/6
Clonelly		7/8

Dublin	9/10
Londonderry	11, 13/14
Lincoln	20

E. TERRY NADAL

Dewsbury	September	28/30
Guildford	October	27

W. E. PAMPLING

Latchford	September	8
Anerley		22
Dewsbury		28/30
Eastleigh	October	20
Southend		27

CONVENTION at Dewsbury September 28/30.
Saturday and Sunday meetings in Central Liberal Club, Bond Street. On Monday in the Bible Students Room, 10, Nelson Street. Write Mr. E. Thurman, 491, Leeds Road, Dewsbury for accommodations.

*To be held at The City Mission, St. Ann's Churchyard at 7:30 p. m.

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Atonement; Divine Healing; The Day of Judgment.

SIX PENNY BOOKLETS

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

MISCELLANEOUS PUBLICATIONS

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

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

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

Tabernacle Shadows (Cloth)—2/6 each.

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

Hope (Consolation booklet)—1/2 a dozen.

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

The Book of Books (Cloth)—5/-

Twenty-five Years Old

WITH this issue The Dawn Magazine completes its twenty-fifth year of publication. As the Lord reckons time this is not very long, but when we consider that it is more than half the average working period in a man's life, it seems a long time. And when we consider what has occurred in the world within these twenty-five years, they are seen as very important years indeed in the out-working of the divine plan.

During the closing months of 1932, when the Dawn Magazine was born, the world was passing through the throes of the "great depression." Some relief from the depression in this country was afforded by the W. P. A. program (Works Projects Administration), but only by the military and other needs created by the second world War was any degree of prosperity restored.

During the years preceding the war, Facist and Nazi dictatorships flourished in Italy and Germany. With the Vatican catering to the dictators it seemed possible that this unholy combination of power could emerge with sufficient strength to dominate the world; but this was not to be. There came the war, and these dictatorships were crushed. And after the war came religious liberty in Italy for the first time in history.

As a result of the war, Russian communism grew to a position of power feared by the whole world, one of the manifestations of that fear being the most gigantic armament race the nations have ever known. Theoretically the war ended in 1945, but actually the world has been in a state of war ever since—a "cold war" they call it, but no one knows when it may erupt into a shooting war that will bring devastation on a scale far surpassing anything that the inhumanity of the human race has ever before inflicted upon itself; for now, remember, they have hydrogen bombs and guided ballistic missiles which, supposedly, crown the glory of their achievements.

From the standpoint of present truth, which The Dawn Magazine is dedicated to publish, a "time of trouble such as never was since

there was a nation" was expected. Indeed that "trouble" began in 1914 with the outbreak of the first World War. But we doubt if anyone could have predicted, or did predict, the exact pattern of the trouble, nor do we know now what tomorrow or the day after tomorrow hold in human experience. Nor do we know the timetable of events as they unfold from day to day and year to year.

Brother Russell, upon whom we look as the outstanding spiritual guide in this end of the age, warned against becoming prophets instead of prophetic students. There is something fascinating about attempting to be a prophet. Probably all of the Lord's people are tempted by this urge from time to time; and not a few have recommended that *The Dawn* endeavor to inform its readers of things which were to come to pass. As we look back over the past twenty-five years, we are happy indeed that by the Lord's grace we have not fallen into this snare. We are happy because, as we look back upon events, we realize that practically everything that has happened has, in detail, been quite different from what we expected.

True, major world trends are adding up to the "time of trouble" which the prophecies of the Bible foretold. We see this and our faith is strengthened. We "lift up our heads" with increasing assurance that our deliverance into the kingdom, and the world's deliverance by the Kingdom, is drawing near. It is not that the prophecies of the Bible have failed to reveal world developments as they have happened, it is just that our limited minds have been incapable of visualizing in advance events and trends so colossal and so world-shaking as those which we have witnessed during the last quarter of a century.

Not the least of these has been what has taken place in Palestine in connection with the typical people of God, the Israelites. All who are acquainted with present truth believed that in the end of the age the Jews would return to the Promised Land. But how many knew the exact circumstances under which this would occur? How many knew in advance that an Israeli government would be formed, and that it would become a member of the world family of nations? How many knew that this government would become powerfully armed, and that it would have to fight for its right to occupy even a small part of the land which God promised to Abraham and his descendants?

While it is evident that the prophecies pertaining to Israel are

THE DAWN

being fulfilled in a much more realistic manner, and on a grander scale than we visualized twenty-five years ago, the details are different from what we expected. Our faith is indeed made strong by what is happening in Israel today, but we are glad that twenty-five years ago we did not yield to the temptation of trying to prophesy the details of God's dealings with his typical people. How much better it is just to be prophetic students and endeavor as best we can to understand the meaning of what takes place, rather than to foretell what is to happen!

The Bible likens the transition period through which we are now passing to the dawning of a new day. This is one reason we chose "The Dawn" as the name of our magazine. It symbolizes the fact that, together with all who are rejoicing in the knowledge of present truth, we are dedicated to the publishing of the truth that the new day of Christ's Kingdom is at hand; that the King is even now present, having risen as the "Day Star" in our own hearts, and will soon, as the "Sun of Righteousness," rise for the healing and blessing of all mankind. Everything that has happened in the Gentile and Jewish worlds during the last-twenty five years helps to confirm the fact that "The Dawn" is now a timely title for a present truth" magazine.

Its Purpose

In the initial issue of The Dawn Magazine we announced the intention of adhering to and publishing the great fundamentals of present truth as set forth in "Studies in the Scriptures." We are still dedicated to this purpose. This seems the simplest way of setting forth our doctrinal position. Those who are "in the truth" know that when we state it this way we have reference to the great harvest truths pertaining to the end of the age and the near establishment of the Kingdom. They know, also, that we are dedicated to publishing the truth of our Lord's second presence, and the "times of restitution" that are near because he is present. The church's share in the sin-offering, and a proper understanding of God's great covenants, are also precious truths to us, and it is a joy to publish them, as they are taught in type and antitype.

With the "great depression" of the nineteen thirties staring us in the face, it did not then seem possible that the brethren would be able to republish the six volumes of "Studies in the Scriptures," but by the Lord's grace this was done, and in the Lord's providence

these volumes will continue to be available as "keys" to the precious doctrines of the divine plan as revealed in the Bible. Through the years the "Daily Heavenly Manna" book, "Tabernacle Shadows," and "Hymns of Dawn" have been made available for the use of the brethren, and a choice selection of articles from "The Reprints" has been published in the book, "Our Most Holy Faith."

When starting The Dawn Magazine twenty-five years ago, it was with the conviction that the "truth people" wanted, and would support, a truth periodical. Our conviction has been confirmed. "Truth people" are the same today as they were then. They still want a truth magazine, and being "truth people" ourselves, we find our greatest joy in publishing the truth for the building up of the brethren in the "faith once delivered unto the saints," and as a witness to the world.—Jude 3

*"And when in scenes of glory we sing the new, new song;
'Twill be the old, old story that we have loved so long."*

Committed to Service

The Dawn Bible Students Association, publishers of The Dawn Magazine, is a service arrangement, not an ecclesia organization. In the first issue of The Dawn, twenty-five years ago, we announced our willingness to serve the brethren as individuals, or as ecclesias, but stated that we had no intention of trying to dictate their policies, or manage their affairs; and we have found much satisfaction and joy in maintaining this position. The general objectives of the brethren are the same as ours, and we find ourselves all "minding the same thing." (Phil 3: 16) This is not because one is telling the other what to do, but because, as "truth people," we all love the same message, and are all laying down our lives in the same glorious cause.

We believe that the best spiritual interests of the brethren are served in recognizing that those who are sponsored as teachers should be sound in the great fundamentals of present truth. All who accept Christ as Redeemer, and in his name have devoted their lives to do God's will, are heartily accepted as brethren, but not all such are qualified to be teachers in the church. But here again we are speaking only for ourselves as publishers of the truth. We endeavor to take reasonable precautions in making sure that those whom we sponsor as traveling speakers are sound in the truth, and qualified

THE DAWN

to "contend earnestly for the faith." We believe that this is the right procedure, and through the years we have had much evidence that the Lord has blessed it.

The Public Ministry

The main objective in proclaiming the truth is to seek and to build up those whom the Lord is calling to be members of the mystical body of Christ. Incidentally this ministry also is a witness to the world; but the ministry itself is not incidental. It is for this that we lay down our lives—that the brethren might be served and the witness given. From the beginning, The Dawn Magazine has been committed to an active ministry of the truth, and has done all in its power to co-operate with the brethren in their self-sacrificing efforts to make known the glad tidings of the Kingdom.

With us it has not been enough simply to say that we are in harmony with a public ministry of the truth; for we consider the public ministry so important an aspect of Christian living—and dying—that we feel it to be an obligation not only to be active ourselves, but to encourage others also to be zealous as witnesses of Jesus, and for the Word of God. (Rev. 20:4) To proclaim the truth effectively the brethren need tracts and other literature, and the Lord has blessed us in being able to co-operate along this line.

The Radio Work

The Dawn Magazine supplanted a little weekly paper known as "The Radio Echo," so named because it was designed as follow-up literature to the "Frank and Ernest" discussions which for a short time had been broadcast over Radio Station WOR in New York, and a few other stations. But those "depression years" made it impossible to continue the radio ministry at that time. Thus there were no programs to "echo," so the name of our little paper became inappropriate.

But in "due time," and in the Lord's providence, the radio work was revived. This was toward the close of 1940. Since then, the truth has continued to go out over the airwaves from coast to coast in the United States, in Canada, and in foreign countries. Meanwhile an ample supply of follow-up literature had become available, so it was not necessary to resume publication of "The Radio Echo." There is good reason to believe that the radio work will continue, and in this the Lord's people everywhere rejoice.

Last month we published the list of radio stations which carry the "Bible Answers" program each Sunday. Beginning on page 31 of this issue we are showing the schedule of stations currently carrying the "Frank and Ernest" broadcasts.

Recorded Lectures

Twenty-five years ago, the tape recorder was unknown, but now these wonderful little machines have come into general use, and are finding their way into hundreds of thousands of homes. This has opened up a new field of service. The brethren were probably a little quicker to see the advantages of the tape recorder than many in the world, and they have been using them for a number of years to record talks given at conventions and at other times. More recently, The Dawn has initiated a special recorded lecture service, which is proving to be a blessing to an ever increasing number of the Lord's people, and is helping them also in witnessing to the public.

This service is free to the brethren. If you have a tape recorder, and would like our recorded tapes, simply write and request them. When your request reaches us, you will be sent two recorded lectures, one suitable for the brethren, and the other for the public. Use one or both of these as much as you can, and then, when you return them, you will receive replacements. You may return one or both at a time that suits you best.

The Future

What does the future hold in connection with our co-operative efforts to serve the Lord, the truth, and the brethren? We do not know. As we have noted, it was the inability to continue the radio work twenty-five years ago that to some extent was responsible for the birth of The Dawn Magazine. Who could have foreseen then that in eight years the radio work would be revived, and that it would be expanded through the years until the message reached out over several continents? Who then could have foretold the advent of the tape recorder and the use that could be made of it in the ministry of truth?

Today we are faced with the challenge of television as a medium through which to proclaim the truth. And it is indeed a challenge, both from the standpoint of cost and the ability to effectively use this combined visual and audible method of presentation. We are trying, and will continue to try. Further programs are being planned.

THE DAWN

Above everything else, we want to be sure of the Lord's will in this, as well as in all other aspects of the ministry. Let us earnestly pray that we may have his guidance.

Just as twenty-five years ago we could not have foreseen much that has happened in the world since that time, nor the extent to which the ministry of truth would expand, neither can we now foresee what will take place. During the second World War, the service of the truth was almost completely at a standstill throughout Europe, and the brethren there were quite sure that the "dark night" in which "no man can work" had settled down upon them. And it had, but in some of those countries at least, only temporarily. Since then, throughout the British Isles, and in various countries on the Continent of Europe, the work has revived, and many have come into the truth. Twenty new ecclesias, for example, have been formed in Italy. Who could have known this in advance?

The "dark night" is still upon the brethren in much of Eastern Europe, although in Poland in recent months the Lord's people are enjoying considerable liberty. They are again holding their meetings and conventions, and again making known the glad tidings of the kingdom. But this is not true in East Germany, nor in Hungary. Only to the extent that the kingdom message is reaching into these countries by radio, in the German and English languages, is the truth being heard. To the brethren in East Germany, the radio message in their own language does, of course, mean much.

But now, if the "cold war" suddenly erupts into a world conflagration, how will the ministry of the truth be affected? Only time and circumstances can answer this question. Meanwhile, let us do with our might what our hands find to do. When Jesus used the expression, "The night cometh, when no man can work," he referred to the close of his earthly life and ministry. (John 9:4) It is an expression which can properly be applied to any circumstances which restrain activity in the Lord's service. What could be more definite in this respect than death? And we know that we have covenanted to serve the Lord faithfully even "unto death." So it seems to us that this should be our chief concern. We may not know when the "dark night" of world conditions may hinder our activities in the Lord's service, but we do know that our greatest joy in life is in his service, and may we all be more determined than ever that as long

as we have breath we will continue to speak of the glory of his kingdom!

In a prayer to his God, Moses said, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Ps.90:4) From this, it is clear that twenty-five years is certainly a very short time in the Lord's sight. And now that it is past, it is very short to us also. But it seemed fitting to recall some of the Lord's blessings which he has poured out upon his people during these years of happy co-operation. We believe that the Lord's blessing has been upon us because as truth people we have worked together in the common cause of the truth.

Moses further said, "So teach us to number our days, that we may apply our hearts unto wisdom." (Ps. 90:12) In looking back over the "days" of the last twenty-five years, we trust that lessons have been learned which, when applied, will be to the glory of the Lord. Many mistakes have been made, and will continue to be made. But we thank God that in his graciousness and wisdom he is able to overrule even these to his glory. So brethren—dear brethren—we solicit your prayers, and a continuance of your patient understanding, as mutually we continue on in the service of one another.

Encouraging Letters

Controversial

Gentlemen: I sincerely enjoy the "Frank and Ernest" program each Sunday morning. I always make it a point to tune in prior to departure for my own church. The program answers some interesting and controversial questions which my wife and I discuss. Being a Sunday School teacher she is unable to hear the program. Keep up the good work, and I, along with many others, will continue to look forward to each and every program."

—N. Y.

Continues to Study

Dear Friends: I am writing to thank you for the wonderful books you have so kindly sent to me. I cannot find words to express to you the joy I receive from reading them. I have been very fortunate in obtaining *The Dawn Magazine*, "The Divine Plan of the Ages," and "Behold Your King," and quite a few of the booklets, and I read them every day along with my Bible. I also enjoy the "Frank and Ernest" broadcasts very much. I have listened to them for many years. May God bless you for your wonderful work.—Missouri

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER		
Bremerton, Wash.	September	3
Allyn, Wash.		4
Shelton, Wash.		5
Onalaska, Wash.		6, 8
Salem, Ore. area		9-12
Portland, Ore.		13, 15
The Dalles, Ore.		16, 17
Walla Walla, Wash. area		18, 19
Clarkston, Wash.		20
Spokane, Wash.		22, 23
Wenatchee, Wash.		24, 25
Marysville, Wash.		26
Seattle, Wash.		27
Tacoma, Wash.		29
Bellingham, Wash.		30
JOHN BARACOS		
Monessen, Pa.	September	1
Washington, Pa.		15
OTIS R. BARRALL		
Seaford, Del.	September	22
WALTER Blicharz		
Adrian, Mich.	September	8
Buffalo, N. Y.		28, 29
FRED A. BRIGHT		
Allentown, Pa.	September	22
DAVID A. BRUCE		
Santa Ana, Calif.	September	22
ALFRED BURNS		
Covert, Mich.	September	15
Buffalo, N. Y.		28, 29
EUGENE BURNS		
North Brookfield, Mass. ..	September	29
CHARLES M. CHUPA		
Saginaw, Mich.	September	29
ORLANDO D. DEIFER		
West Sayville, N. Y.	September	8
THOMAS C. FAY		
Sacramento, Calif.	September	7
Stockton, Calif.		8
IRVING C. FOSS		
San Luis Obispo, Calif. ..	September	22
EARL L. FOWLER		
Ogden, Utah	August	27
Withee, Wis.	September	3
Plover, Wis.		4
Milwaukee, Wis.		5
Kenosha, Wis.		6
Chicago, Ill.		8
Clinton, Iowa		9
Kansas City, Mo.		10
Burlington, Colo.		11
Denver, Colo.		12
Laramie, Wyo.		13
WILLIAM S. GEISINGER		
Seaford, Del.	September....	22
TED HACK		
Milwaukee, Wis.	September	8
JOHN G. HULL, JR.		
Ventura, Calif.	August	25
San Jose, Calif.	September	28
San Francisco, Calif.		29
LEVI JACOBS		
North Brookfield, Mass. ..	September	29
GEORGE O. JEUCK		
Lakeland, Fla.	September	8
St. Petersburg, Fla.		29
EDMUND JEZUIT		
LaSalle, Ill.	September	15
PETER KOLLIMAN		
Phoenix, Ariz.	September	3
Galena, Kansas		4
Memphis, Tenn.		5
Knoxville, Tenn.		6
Lynchburg, Va.		7
ARTHUR H. KRUMPOLT		
Albany, N. Y.	September	8
RAYMOND J. KRUPA		
Yark, Pa.	September	8
Torrington, Conn.		15
Seaford, Del.		22
Buffalo, N. Y.		28, 29
C. STUART LIVERMORE		
Catawissa-Quakake, Pa. .	September	22
LUDLOW P. LOOMIS		
Flint, Mich.	September	3
Cleveland, Ohio		5
Pulaski, N. Y.		6
Washington, D. C.		15
EDWARD G. LORENZ		
Ventura, Calif.	September	22
JOHN Y. MAC AULAY		
York, Pa.	September	8
Baltimore, Md.-Philadelphia, Pa. ...		15
Paterson, N. J.		22
North Brookfield, Mass.		29
ADAM MISKAWITZ		
Aurora, Ill.	September	8
EVERETT MURRAY		
Columbus, Ohio	September	26

SPEAKERS' APPOINTMENTS

Buffalo, N. Y.	28, 29
Erie, Pa.	30
GUSTIN P. OSTRANDER	
Grand Rapids, Mich.	September 3
Gary, Ind.	4
Clinton, Iowa-Albany, Ill.	5, 6
Lincoln, Neb.	8
St. Joseph, Mo.	9, 10
Kansas City, Mo.	11, 13, 15
Topeka, Kans.	12
Newton, Kans.	16, 17
Wichita, Kans.	18, 19
Enid, Okla.	20
Oklahoma City, Okla.	22, 23
Ada, Okla.	24
Muskogee, Okla.	25
Stigler, Okla.	26, 27
Fayetteville, Ark.	29, 30
GEORGE PASSIOS	
East Liverpool, Ohio	September 15
HARRY PASSIOS	
Monessen, Pa.	September 29
ROY E. POLAND	
Lakeland, Fla.	September 22
G. RUSSELL POLLOCK	
Victoria, B. C. Can.	September 3
Duncan, B. C. Can.	4
Vancouver, B. C. Can.	8
KENNETH W. RAWSON	
North Brookfield, Mass. ..	September 29
GEORGE P. RIPPER	
Whittier, Calif.	September 22
BERT E. ROSE	
London, Ont. Can.	September 8
ALBERT SHEPPELBAUM	
Gary, Ind.	September 15
MICHAEL A. STAMULAS	
New Brunswick, N. J.	September 15
CHESTER A. SUNDBOM	
Phoenix, Ariz.	September 25
San Diego, Calif.	26
Los Angeles, Calif.	27-29
San Luis Obispo, Calif.	30
San Francisco, Calif.	October 2
AUGUST SWANSON	
Riverside, Calif. (Morn.) ..	September 15
Ontario, Calif. (Aft.)	15
J. I. VAN HORNE	
Monessen, Pa.	September 1
CLAUDE R. WEIDA	
Wilkes Barre-Hazleton, Pa. ..	September 15
GEORGE M. WILSON	
Monessen, Pa.	September 1
Cleveland, Ohio	8
Torrington, Conn.	22
Pittsburgh, Pa.	29

W. NORMAN WOODWORTH	
Torrington, Conn.	September 8
Buffalo, N. Y.	28, 29
ERNEST G. WYLAM	
Northern Michigan area ..	Aug. 29-Sept. 6
Petoskey, Mich.	8-11
Traverse City, Mich.	12-15
Grand Rapids, Mich.	16
Elkhart, Ind.	17
CHRISTIAN W. ZAHNOW	
Parkers Prairie, Minn. ...	September 3
Bemidji, Minn. area	5, 8, 15
Lockhart, Minn.-Cummings, N. D. ..	9, 10
Fergus Falls, Minn.	11, 12
Minneapolis, Minn.	16, 17
Austin, Minn.	18
Ostrander, Minn.	19
Clinton, Iowa-Albany, Ill.	20, 22
Cedar Rapids, Iowa	23
Birmingham, Iowa	24, 25
Lincoln, Neb.	26, 27
Kansas City, Mo.	29
Topeka, Kans.	30
LOUIS ZBIK	
Toledo, Ohio	September 15
LABOR DAY CONVENTION SPEAKERS	
CINCINNATI, OHIO: Brothers Edmund M. Jezuit; Daniel J. Morehouse; Arthur B. Newell; Claude R. Weida.	
MINNEAPOLIS, MINNESOTA: Brothers Alfred Burns; Earl Fowler; Everett Murray; C. W. Zahnow; Louis Zbik.	
NEW YORK, NEW YORK: Brothers Otis R. Barrall; Eugene Burns; Orlando D. Deifer; Earl Fellenbaum; Wm. S. Geisinger; Thomas Hicks; Levi Jacobs; George M. Jeuck; C. S. Livermore; J. Y. Mac Aulay; Adam Miskawitz; Adolph Obenland; Victor E. Samuels; Albert Sheppelbaum; Alfred Smith; Richard Suraci; Tony Tsimonis.	
SAGINAW, MICHIGAN: Brothers Jens Cope-land; Ludlow P. Loomis; Gustin P. Ostrander; Ernest K. Penrose; Leo Post.	
SAN DIEGO, CALIFORNIA: Brothers F. Brackett; R. Cole; L. P. Davis; S. C. De Groot; Edw. E. Foy; I. C. Foss; E. Herrscher; H. Herrscher; John Hull, Jr.; P. Kollman; Edw. G. Lorenz; C. Miles; N. Molenaar; H. Ostrander; C. O. Pitner; Fred Rice; Gilbert Rice; G. P. Ripper; Theo. Smith; W. Soper; S. Sowers; A. Swanson.	
SEATTLE, WASHINGTON: Brothers Samuel Baker; W. A. Baker; W. K. Barrett; Taze Barton; Burton Brown; Charles Chambers; Sam Clements; Thomas C. Fay; Frank E. French; L. E. Kirkham; Wilfred McNee; Le-land Parsons; G. R. Pollock; Norman F. Rice.	

CONVENTIONS

For Mutual Fellowship, Edification, and Service

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

MINNEAPOLIS, MINNESOTA, August 31-September 2—Mrs. Charles R. Newham, 678 40th Avenue, N. E.

***NEW YORK, NEW YORK, August 31-September 2**—Mr. Russell Deon, 166-05 89th Avenue, Jamaica 32, New York.

SAGINAW, MICHIGAN, August 31-September 2—Mrs. Chester A. Sundbom, 207 Alice Street, Saginaw.

***SAN DIEGO, CALIFORNIA, August 31-September 2**—Mrs. Gilbert Rice, 4202 60th Street, San Diego 15.

***SEATTLE, WASHINGTON, August 31-September 2**—Miss Mory Stevens, 2317 1/2 North 45th Street, Apt. 12, Seattle 3.

WICHITA FALLS, TEXAS, August 31-September 2—Mr. George Wilmott, R. F. D. 1, Box 405, Saginaw, Texas.

CINCINNATI, OHIO, September 1 and 2—Mrs. W. N. Poe, 1 West Ridge Place, Newport, Kentucky.

MONESSEN, PENNSYLVANIA, September 1—Pythian Center, 580 Schoonmaker Avenue.

COLUMBUS, OHIO, September 8—Women's Benefit Association, 53 E. Gay Street. Mrs. Josephine Ewing, 273 S. Algonquin Avenue.

YORK, PENNSYLVANIA, September 8—YWCA Building (Auditorium), 320 East Market Street.

CLEVELAND, OHIO, September 15—YMCA Building, Prospect Avenue and East 22nd Street.

SALEM, OREGON, September 15—2339 State Street. Mrs. Jerry Andrus, 3745 June Avenue.

SEAFORD, DELAWARE, September 22—Consolidated School Auditorium.

***BUFFALO, NEW YORK, September 28, 29**—Delta Temple, 692 East Utica Street. Mrs. H. Szuba, 362 South Union Road, Williamsville 21, New York.

NORTH BROOKFIELD, MASSACHUSETTS, September 29—Grange Hall on Main Street. Miss Helen Waytina, North Brookfield, Mass.

PITTSBURGH, PENNSYLVANIA, September 29—610 Arch Street, North Side. Mr. J. I. Van Horne, RFD 1, Mars, Pennsylvania.

GRAND RAPIDS, MICHIGAN, October 5, 6—Mrs. Bernard Fuerst, 804 Conger Drive, N. E., Grand Rapids.

ST. LOUIS, MISSOURI, October 5, 6—Northside YMCA, 3100 North Grand Boulevard. Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14, Missouri.

CATAWISSA, PENNSYLVANIA, October 6—Mrs. Ruth Smith, R. F. D. 3, Catawissa, Pennsylvania.

SAN LUIS OBISPO, CALIFORNIA, October 12, 13—Grange Hall, South Broad Street. Mrs. Russell H. Blair, 351 Ramona Drive, San Luis Obispo.

VICTORIA, B. C. CANADA, October 12, 13—C. C. F. Hall, on North Douglas Street. Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road, Victoria, B. C. Canada.

POTTSTOWN, PENNSYLVANIA, October 13—Mrs. Wm. S. Geisinger, 835 N. Hanover Street, Pottstown, Pennsylvania.

NEW LONDON, CONNECTICUT, October 20—Union Hall, on Union Street.

ONTARIO, CALIFORNIA, October 27—Mrs. A. B. Dickey, 1228 North Third Avenue, Upland, California.

ALLENTOWN, PENNSYLVANIA, November 3.
NEW HAVEN, CONNECTICUT, November 10.

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 without music, 25 cents.
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ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢

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

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason—10¢.

DANISH: God and Reason—10¢. Hope—5¢.

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

ROUMANIAN: Where Are the Dead?—10¢.

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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