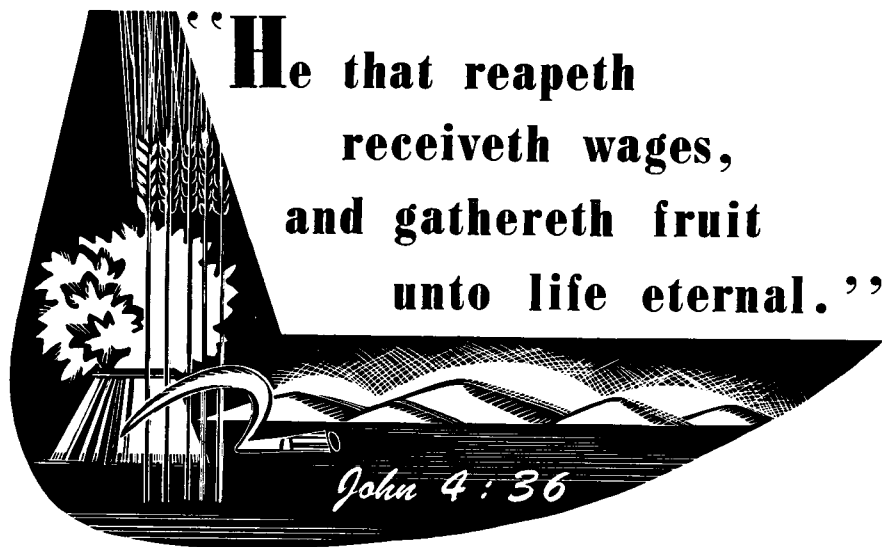


The DAWN



A HERALD OF CHRIST'S PRESENCE

October 1952

THIS MONTH *in The Dawn*

HIGHLIGHTS OF DAWN

When Israel Dwells Safely	2
Weekly Prayer Meeting Texts	10

BIBLE STUDY

Jesus Dedicates His Life	11
Jesus Describes the Christian Life	14
Jesus Demands Sincerity	18
Jesus' Test of Faith	20

YOUR QUESTIONS

The Called of God	23
Science and the Bible	24
Angels—Good and Bad	25
Learning God's Will	26

BRITISH SECTION

The Narrow Way	27
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On the Radio--Coast to Coast

OCTOBER	5	"The Hope of Immortality"
	12	"The Bible Hell"
	19	"A People for His Name"
	26	"The Fulness of Times"

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



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In This Issue

A report of the Bowling Green General Convention appears in the "Talking Things Over" section of this issue, which begins on page 33. It is far from a complete report, but we trust that it will help to convey some of the blessings of the convention to those who could not be present.

The yearly report of the "Frank and Ernest" radio work begins on page 44, also in "Talking Things Over." This report tells of the action taken at Bowling Green recommending the continuance of the broadcasts over the Mutual Network for another year.

A "Report from Israel," given at the General Convention, will also be found in "Talking Things Over." It begins on page 51.

STATION CHANGE IN NEW YORK DISTRICT

The "Frank and Ernest" programs in the New York district have been transferred from Station WJZ, of the American Broadcasting Company, to Station WOR (710 kilocycles) of the Mutual Broadcasting System. They are now heard on this station at 8:30 Sunday mornings. Station WOR can be heard almost anywhere within a radius of two hundred miles of New York.

THE MESSAGE ON TELEVISION: The Ecclesia at Grand Rapids, Michigan, has arranged for a half-hour television program in connection with their annual fall convention, October 11 and 12. This program will be televised on Saturday afternoon, October 11, and will consist of an informal discussion between "Frank and Ernest" and "Don." While it will not have a wide coverage, we will all be interested to see how this initial television truth program works out, and what the results may be.

When Israel Dwells Safely

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen [Gentiles] may know me, when I shall be sanctified in thee, O Gog, before their eyes."
—EZEKIEL 38: 14-16

MANY are the promises of God which assure us that in the "latter days" the Lord would gather the natural descendants of Abraham into the land which he promised to their fathers, and that this gathering would take place "from all the lands" whither they had been scattered. (Jer. 16: 15) One of these promises reads, "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth."—Isa. 43: 5, 6

However, our text, together with its context throughout the 38th and 39th chapters of Ezekiel, indicates clearly that the regathering of the Israelites into their land does not represent the full purpose of God concerning them. Nor does it mean that their troubles are at an end. In this prophecy it is clearly shown that after they have been regathered, and have become prosperous in the land, and seemingly dwelling in safety, there will be a massed attack against them by mighty allied forces from the north.

The prophecy also shows that this will be the time when the God of Israel will fight for them, manifesting his power in the defeat of their enemies, and in their deliverance. This will result in opening the eyes of the Gentile world to the fact that God's promises to

HIGHLIGHTS OF DAWN

Israel are being fulfilled, and thus his glory will be revealed to them. The Israelites will also then behold the glory of the Lord. The prophecy states, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen [Gentiles] shall know that I am the Lord, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken." "So the house of Israel shall know that I am the Lord their God from that day and forward."—Ezek. 39: 7, 8, 22

Obviously, this development will mark the beginning of kingdom blessings to both Israel and to the world. The regathering of Israel to the Promised Land in preparation for this is therefore kingdom work. This is also true of the destruction of Gentile kingdoms which has likewise been occurring since 1914. The King, Christ Jesus, is exalted to the symbolic "holy hill" of Zion, and he is dashing the nations to pieces like a "potter's vessel." This is not necessarily being done by the direct exercise of divine power, except where necessary, but, as in the case of Gideon's defeat of the Midianites, by turning the nations against each other.

But there is a vast difference between this kingdom work of preparation, and the blessings of life which later will flow out to the people through kingdom agencies. These blessings of life must await the destruction of "this present evil world," and a further development in connection with the Israelites in Palestine. Like the Apostle John on the Isle of Patmos, it is but natural when thinking of the distress and sorrow prevailing everywhere in the world, even in Israel, and knowing that once the blessings of the kingdom begin to flow out to the people these conditions will cease, to inquire, "How long, O Lord?"—Rev. 6: 10

Are the Jewish people safely settled in Israel today, to the extent that the assault forecast in our text may be mounted almost any time? It would not seem so! True, the Jewish population of Israel is now a little more than a million and a half, but Jews are still going there from many countries, and many thousands of others are desperately longing to go as soon as the governments in the countries where they are still exiled will permit them to leave. This applies to Russia, Roumania, and other countries back of the Iron Curtain. Even those in the Israeli Government recognize that the return of the exiles is not nearly completed. On this point we quote from Mr. David Ben-Gurion. After outlining the wonderful manner

THE DAWN

in which Jews have already been brought back to Palestine from practically all parts of the world, he said:

"This unparalleled return is the cardinal fact and the primary task of our generation. Without it, our independence will not be established, nor our State fully rise. . . . But it is **only a beginning**. If it is not continued on a large scale and at a rapid rate there will be no security and no purport in this beginning.

"No one can foretell whether all of dispersed Israel will be reassembled in this land, or not. The present Diaspora may be divided into those who do not consider themselves in exile and do not intend to settle here, and those who cannot and do not want to stay where they are because their life is unhappy, poor, and unsafe, and are **driven** to come."

In the speech from which this quotation is taken, Israel's premier enlarges somewhat upon the situation of the Jews in countries where they are not satisfied and prosperous. He suggests the possibility that this situation may well change, and that even from these places the Jews will be glad to go to Palestine to seek safety and security. And it is interesting to note his use of the word "driven," when speaking of those who are being forced to seek refuge in the Promised Land. This reminds us of the prophecy which states that the Lord would use "hunters" as well as "fishers" to induce his people to leave the countries where they had been exiled.—Jer. 16: 16

Note also Mr. Ben-Gurion's emphasis on the thought that Israel's safety and security in the land depends on a large scale continuance of the regathering, and that what has been accomplished thus far is "only a beginning." If his viewpoint is correct, it becomes apparent that the condition of safety and prosperity described in our text has not yet been attained in Israel. The foretold assault upon the nation by forces from the "north" is not therefore something to be looked for in the immediate future.

Nor is Israel really prosperous today. Quite the reverse is true. The hardships of the people in Palestine are acute. The economic crisis through which the nation is passing is imposing severe austerity upon all. Besides, the outlook for the future is far from bright. To pass through this crisis, and finally to reach a state of relative prosperity and economic security will require time. Since this seems to be called for in the prophecy from which our text is taken, we have another evidence that the full establishment of the kingdom which will be manifested to Israel and the world by

the resurrection of the ancient worthies should not be expected in the immediate future.

That Israel has within herself the potentials for attaining economic independence and security, seems reasonably certain. Nor should we discount the possibility of the Lord taking a hand in the situation in ways unforeseen even by the Israelites themselves. We mention this in view of the fact that it is not at all certain that the much hailed mineral and other resources of the land are as plentiful as has been supposed. We have before us a full page article entitled, "Assessing Israel's Varied Mineral Resources." This very complete analysis of the subject was written by Mr. M. A. Novomeysky, one of Israel's leading Geological scientists. It appeared in the July 4th edition of *The Jerusalem Post*. The information it contains may be considered authentic, but in no way does the article paint the rosy picture that has been presented in some Jewish and other papers in America. On the subject of oil, this scientist says:

"All the accumulated geological evidence gives sufficient justification to place pre-war Palestine in the category of oil-bearing countries. . . . The economic and national issues involved in the question of the presence of oil-fuel in the country are of such tremendous importance that the government will no doubt take speedy steps to encourage deep borings in search for the precious minerals. The work, if crowned with success, will be one of the greatest contributions to the economic development of the State."

It is well to note that in the opening sentence of this quotation reference is made to "pre-war" Palestine. The Israel government does not now control all of pre-war Palestine. The land has been divided. In Joel 3:2 there is a hint that this would occur. It might well be, however, that before the time referred to in our text, Israel will possess and control all the land. Even so, no part of the land is now furnishing oil, and as this quotation shows, it is as yet only a reasonable hope that oil will be discovered in commercially large quantities.

Phosphates and Bituminous Limestone

Mr. Novomeysky informs us that millions of tons of phosphates and bituminous limestone exist near Han-el-Hatrura, half way between Jerusalem and the Dead Sea. It is now being mined on a small scale, sufficient to supply The Fertilizers & Chemical, Ltd. of Haifa. In this there is a present saving of imports of about \$900,000 a year. The scientist goes into great detail to compare the

quality of this material now available within Israel, with that found in other countries. The comparison is not too favorable. He also notes the abundant supplies found in many countries, and the prevailing low prices.

There is also the matter of transportation from the mines. At present the small supply being used in Haifa is transported many miles by truck over dirt roads. This would be impracticable if large quantities were to be exported. The suggestion is made that a remedy for this might be the proposed Beersheba railroad, if and when built. Explaining that if in the future it is possible to have modern equipment for mining the phosphate, and adequate means of transportation, which are not now available, the scientist says, "There is no reason why the Negev phosphates should not have a fair share in shipments of phosphate rock to other countries."

Copper Deposits in Israel

Copper impregnations are known to exist in many places in the Southern Negev. Dr. Nelson Glueck, former director of the American School for Oriental research in Jerusalem, and the discoverer of King Solomon's seaport at the Gulf of Akaba, with the imagination of an archeologist, describes in glowing words the busy industrial copper center of that ancient time. There were mining camps, slaves' quarters, furnaces, large slag heaps, and large caravans of donkeys carrying the metal, partly to King Solomon's Phoenician master coppersmith. This was Hiram, of Tyre, of the tribe of Naphtali.—I Kings 7:45, 46

And there is still copper in this same region, but it is not known yet just how rich the deposits are, and whether the percentage of copper to slag will make it really profitable to mine and export. It is hoped that this may be the case. On this point *The Jerusalem Post* article states:

"Drilling and prospecting is a lengthy business, and it will take some time until the full extent of the quantity of available metal can be more or less accurately ascertained."

Manganese

There is also manganese in Israel, in sizeable quantities. But the question here is whether or not, due to high cost of mining and transportation, it will ever provide a profitable export trade. On this point Mr. Novomeysky writes:

"For the moment it is not the quantity ascertained in the area which is of importance. The extent seems to be sufficient to justify

HIGHLIGHTS OF DAWN

discussion about the exploitability of the ore, if other conditions, such as cost of excavation, concentration, and mainly cost of transport in future, when proper shipping facilities are established, turn out not to be too high. . . . It must be left to the future, whether or not, in connection with improved transport and other modern technical facilities created for the exploitation of copper and phosphates, the mining of manganese ore may become a profitable venture."

Iron Ore

There have been references in newspapers to the discovery of iron ore in the Negev district of Israel. *The Jerusalem Post* article states that up until now the only known iron ore deposits in old Palestine are those of the River Jabbok, in modern Ajlun. These deposits contain a rich percentage of iron, and the mines were worked in ancient time, furnishing this metal for use in the building of Solomon's Temple. They were, apparently, also worked by the Crusaders, and were rediscovered in the late eighties of the last century. It is not known as yet how great the quantity of iron ore in Palestine may be, or whether or not this metal will ever be a real asset to the nation. Mr. Novomeysky, the scientist from which we are quoting, says on this point:

"To make the exploitation of iron ore possible for the building up of an iron-steel industry, particularly favorable conditions are required. Besides a reasonably high content of metal in the ore, large established quantities and accessibility of the site for cheap mining and transport, is also the availability of cheap fuel, which is of the greatest importance. Without it no iron could be extracted from the ores. . . . Geologists would be less surprised if gold were to be discovered in the pre-Cambrian schists of the Granit-Schist-Complex at the Israel side of the Gulf of Akab, than if good coal were found somewhere in Israel."

Thus, while not discounting the possibility that quantities of iron ore may yet be discovered in Israel, this scientist reminds us that the presence of such ore would not in itself necessarily prove to be a great economic asset to the nation, due to the fact that cheap fuel would not be available for processing purposes. We realize, of course, that a scientist's viewpoint is usually a conservative one. A scientist, presumably, deals with facts only, and the facts are that at the moment there is no certainty that Israel's mineral deposits will ever help to a great extent in making the nation prosperous.

However, this need not discourage those who believe in the prophecies and promises of God. Israel's mineral wealth may be

far greater than this scientist is now willing to admit. Oil alone may well serve to balance the economy of the country. A promise concerning Asher says, "Let him dip his foot in oil." (Deut. 33:24) This has been construed to be a prophecy that oil would be discovered in Palestine. It is much more likely, however, that in this promise the reference is to olive oil rather than mineral oil. In this case, the reference would simply be to prosperity and health. It is thus understood by Jews who have faith in God's promises.

Our text assures us that regathered Israel will become prosperous in the land, and it is not necessary for us to understand just how this will come about in order to have faith in what God has promised. But we need not suppose that this will take place in a few weeks or months. The returning of the exiles still continues. They are being assimilated and educated. The land is being reclaimed through irrigation and other methods. Homes are being built, and factories erected and put into operation. The regathering of a dispersed people is being accomplished, but as yet it is far from complete.

God does not perform miracles on behalf of his people except when necessary, and will not do so in Palestine. But he will make sure that his promises are fulfilled. For example, the yearly average rainfall in Israel is definitely increasing. This is officially recorded in the Israeli Year Book, and was confirmed this year by a convention of desert scientists which met in Palestine to discuss the world-wide efforts which are now being made to reclaim desert lands. The large scale planting of trees in Israel is thought to have much to do with the increased precipitation of rain, but we should not rule out the possibility of divine intervention, for God is abundantly able to accomplish all his good purposes.

As students of prophecy, we should continue to watch developments in the Holy Land, as well as the fulfilment of the prophecies describing the disintegration of the Gentile nations which make up "this present evil world." In the general picture of the fulfilment of prophecies, the two trends should be noted. One world is dying, and there is also the preparation for a new world. So far as the material aspects of the new world are concerned, the work of preparation can be seen in the returning exiles of Israel and the rehabilitation of the Land of Promise.

When the Lord's due time comes, this slow work of preparation will give place to a sudden and dramatic manifestation of divine

HIGHLIGHTS OF DAWN

power in the defeat of Israel's enemies which come against the land and the people from out of the "north." Very quickly then the whole world will come to understand the significance of what is now occurring in Palestine. The kingdom of Christ, with the resurrected ancient worthies as its human representatives, will replace the present Israeli government; and with their eyes opened to recognize their true Messiah, the Israelites will be among the first to accept the rulership of his kingdom, and to participate in the blessings of life and peace which then will be dispensed.

As already suggested, we think it is possible that the division of the land as mentioned in Joel 3:2, might well refer to the present partition of Palestine, in which, by the authority of the United Nations, the Arabs are in possession of a large portion of it. Possibly before the prophecy of Ezekiel 38 is fulfilled, this situation may change and the Israelites will be in possession of all the land. We will have to wait and see. It is interesting, however, to note an official Israeli viewpoint as to the influences in the United Nations which are helping to prevent the Israelites from exercising a more widespread control, especially in the old city of Jerusalem, which now is in Arab hands. Commenting on a vote taken in the United Nations, Mr. David Ben-Gurion said:

"It was indeed a strange, an amazing, combination that we witnessed on the Jerusalem issue. On the one side there stood, not the whole Christian world, but the most universal group within it—the Catholic bloc. On another stood the Moslem bloc, and on the third, the Communist.

"There is no doubt that each had its own reasons. But there is also no doubt that they had a similar, although not a common interest. What unites the blocs is not a political interest, but an idea. Islam, Catholicism, Communism—each has its ideology. Again it is not important for the understanding of our problem to know whether the idea governs policy or whether policy determines the concept. Both derive from a common source. To ignore the factor of an idea is to ignore one of the cardinal factors and revelations in the history of mankind."

The power of ideas cannot be overestimated. It is ideas that are symbolically described in Revelation 16:13, 14, as "unclean spirits like frogs." These are shown to exercise great influence in gathering the nations to the "battle of the great day of God Almighty." It would be speculative to attempt too close an identification of these "unclean spirits," but it is interesting to note that in

THE DAWN

Palestine, as elsewhere in the world, the opposing ideologies of men are helping to prepare the nations for that final and terrible clash in which the Lord will show his strength on behalf of his chosen people Israel.

Then a new ideology will take the place of the selfish concepts of men. That new ideology will be represented in the laws of the messianic kingdom, laws which will supplant the rulership of selfishness, and instill in the hearts and lives of the people the great principle of divine love. Beginning then, gradually the knowledge of the glory of God will fill the whole earth as the waters cover the sea. Then the eyes of the blind shall be opened and the ears of the deaf unstopped. Then the former deserts of Palestine, as well as the rest of the world, will "rejoice and blossom as the rose."

It is an encouragement today to realize that God is fulfilling his promises to restore the dispersed Jews to their own land. But he has also promised a still more wonderful restoration, of both Gentiles and Jews—a restoration from the "land of the enemy," the land of death. (Jer. 31:16) One of the promises concerning this is that "the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

WEEKLY PRAYER MEETING TEXTS

OCTOBER 2—"Forgetting those things which are behind."—Phil. 3:13 (Z. '04-23; Z. '12-193, 255. Hymn 189)

OCTOBER 9—"Why are ye fearful, O ye of little faith?"—Matt. 8:26 (Z. '04-60; Z. '10-90. Hymn 137)

OCTOBER 16—"He maketh the storm a calm."—Ps. 107:29 (Z. '04-60; Z. '13-150; Z. '15-163. Hymn Appendix R)

OCTOBER 23—"Whosoever will be chief among you, let him be your servant."—Matt. 20:27 (Z. '04-140; Z. '13-295; Z. '15-326. Hymn Appendix C)

OCTOBER 30—"No man can serve two masters."—Matt. 6:24 (Z. '01-61; Z. '13-332; Z. '15-109. Hymn 203)

Jesus Dedicates His Life

LESSON FOR OCTOBER 5, 1952

GOLDEN TEXT: "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."
—Hebrews 10:7

MATTHEW 3:16—4:11, 17

OUR Golden Text expresses the wholehearted manner in which Jesus dedicated himself to the doing of his Heavenly Father's will. These words were spoken prophetically concerning the Master by David, and quoted by the Apostle Paul. The translation is not the best. The real thought is, "Lo, I come to do all that is written of me in the volume of the book." The will of the Heavenly Father for his beloved Son had previously been recorded in the Old Testament Scriptures, and in his consecration Jesus dedicated himself to be guided by these instructions.

It was because of his spirit of full consecration to God that the "heavens" were opened to Jesus. The thought is that he was granted spiritual vision which enabled him to understand the instructions of the Old Testament, and gave him inspiration and strength to undertake the sacrificial ministry which was there outlined for him.

Jesus, even in his prehuman existence as the Logos, had always been loved by his Heavenly Fa-

ther. He had been an obedient and faithful Son. And he was no less so now that he had humbled himself and was "found in fashion as a man." (Phil. 2:8) It was because of his expressed willingness, even "delight," to do all that had been written of him that the Father reaffirmed his confidence and love, saying, "This is my beloved Son, in whom I am well pleased."

Immediately after he dedicated himself to the doing of his Father's will, Jesus was "led up of the spirit into the wilderness to be tempted of the devil." We are not to suppose that the Spirit of God led Jesus into the wilderness especially to be tempted, for we are assured that God tempteth no man. (James 1:13) The records given us by both Mark and Luke simply indicate that it was while Jesus was in the wilderness that he was tempted by the devil, but do not suggest that he was led there for that purpose. The expression in Matthew's account, "to be tempted," might better read, "where he was tempted."

The Holy Spirit of inspiration and enlightenment flooded Jesus'

THE DAWN

mind when he dedicated himself to the service of his Father, and this impelled him to seek seclusion for a time so he could properly consider the full significance of all that had been revealed to him. It was to be expected that Satan, the great adversary of God and of all who serve him, would take advantage of this opportunity to turn the Master aside from faithfulness to his vows of consecration.

Jesus fasted for forty days, and was hungry, so Satan first appealed to him from this standpoint, suggesting that he use his God-given powers to turn stones into bread in order to satisfy his desire for food. This was a subtle approach, calculated to strike the Master at what was for the moment his weakest point. But it failed!

Jesus replied by quoting instructions from the Old Testament, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words of the "Book" which Jesus had agreed to obey were his source of strength against temptation. Having entered into a covenant with his Father to be guided by those words, he knew that his eternal existence depended upon faithfulness to that covenant in its every detail.

The "volume of the book" made it very plain to Jesus that he was to lay down his life in sacrifice, and that the power of the Holy Spirit which had been given to him was to be used on behalf of others, not for himself; except as it guided him in the way of sacrifice and strengthened him to endure the hardship associated with laying

down his life as the world's Redeemer. It would, therefore, have been wrong for him to use this power to provide food for his flesh which he had agreed to give up in sacrifice.

Failing in his first effort, Satan appealed to Jesus along another line. He knew that the Master was the Son of God, and that an issue would eventually be made of this fact. He knew that on this score Jesus would be accused of blasphemy and be counted worthy of death. So he suggested that Jesus give a demonstration calculated to prove the genuineness of this claim; that is, to cast himself down from the pinnacle of the temple.

In this instance Satan himself quoted from the Old Testament, as authority for Jesus to take such a step. But then, even as now, Satan misapplied the Scriptures. Jesus knew this, and replied, "It is written again, Thou shalt not tempt the Lord thy God." When Jesus was baptized he heard his Father say, "This is my beloved Son, in whom I am well pleased." For him even to think of expecting a further assurance of his sonship would have been displeasing to his Father, so the devil's "if" was quickly dismissed.

The third temptation was related to another great reality of the divine purpose in sending Jesus into the world; that is, to the fact that he was born to be a king—the "King of kings, and Lord of lords." In spirit, Satan took Jesus into an "exceeding high mountain" and gave him a mental picture of all the kingdoms of this world, and offered them to him, saying, "All

BIBLE STUDY

these things will I give thee, if thou wilt fall down and worship me."

Again Jesus resisted temptation by appealing to his Book of instructions—"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus knew that one day he was to be given all these kingdoms, but he also knew that he did not need to obtain them on the devil's terms. (Ps. 2:8, 9; Rev. 11:15) Satan's offer was therefore a suggestion that Jesus could accomplish this purpose by a method that would not involve suffering and death.

In these three temptations which the devil presented to Jesus, we have a general pattern of his method of attack on all the Lord's people. He is ever offering an easier road to travel; and by subtle suggestions makes it appear that the things which are appealing to the flesh are in reality the best for us as new creatures in Christ Jesus.

Having won the victory in this first encounter with the Adversary, Jesus was ready to enter actively on his ministry. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." For centuries God's prophets had been promising the coming of the "kingdom of heaven"—that is, the kingdom which would

be established by One whom the God of heaven would send. But now it was more than a promise; the King had come, and the work of preparing for the kingdom had begun.

Today the kingdom is at hand in a still more realistic manner, for the King is present again, not in a body of humiliation, but in power and great glory. The Gospel age work of selecting those who are to reign with him is nearing completion. Meanwhile, the kingdoms of this world are being destroyed to make way for his rule of righteousness, peace and life. It is a wonderful time in which to be living, and it affords the grandest opportunity ever granted to the people of God to proclaim that the "kingdom of heaven is at hand."

QUESTIONS:

Where do the words of our Golden Text first appear in the Bible, and of whom were they prophetic?

In what sense did the Holy Spirit lead Jesus into the wilderness?

What were the three temptations Satan presented to the Master, and what principle was common to them all?

Does Satan test the Lord's people today along similar lines?

In what manner was the kingdom "at hand" in Jesus day? Explain how this is even more true today.

"THERE are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true. Never tell even that, unless you feel that it is absolutely necessary and that God is listening while you tell it."

—Selected

Jesus Describes the Christian Life

LESSON FOR OCTOBER 12, 1952

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

—Matthew 5:16

THE assertion has often been made that "there is enough in the 5th chapter of Matthew to save any man." But this is not true, and for the simple reason that in his Sermon on the Mount, of which this is a part, Jesus did not present the divine plan of salvation through his own redeeming blood. The sermon was not given for this purpose, but rather, as the title of our lesson suggests, to describe the Christian way of life, and to outline those great principles of righteousness which must guide those whom the Lord uses as his ambassadors.

Our Golden Text is to the point in this connection, for it reminds us of our responsibility as representatives of the Lord. Verse 14 declares, "Ye are the light of the world." This is a great truth, and describes a high honor which is bestowed upon every faithful follower of the Master. Concerning himself Jesus said, "I am the Light of the world." (John 8:12) For him to say that we also are the light of the world indicates the exalted nature of our calling, and the carefulness with which we should endeavor to adhere to all its conditions.

Throughout the Jewish age the priests of Israel, together with the

scribes and Pharisees, were the religious teachers of the people, and from this standpoint they were the light of the world. Jesus said of them that they sat in "Moses' seat," meaning that they represented Moses as interpreters of the divine Law given to the nation by him. But they had proved unfaithful, and a change was to be made.

A new age was beginning. Jesus, as the antitypical Moses, was to become the Head of a new nation—a "royal nation," and his faithful followers were to represent him, rather than Moses. Seen in this light, Jesus' Sermon on the Mount is in reality an outline of character requirements which must be possessed by those qualified to render acceptable service as his ambassadors.

MATTHEW 5:1-12

THIS lesson assignment contains what has been appropriately styled the Beatitudes, or "blessings." There are eight of them in all, and in a general way the heart qualification described by them is a summary of the entire Sermon on the Mount. Those possessing the characteristics mentioned in the Beatitudes are glad to conform themselves to the various requirements of righteousness which are

BIBLE STUDY

outlined in greater detail throughout the sermon.

The "poor in spirit" are those who recognize their own limitations and their great need of divine guidance and help. Jesus' reference to the Pharisee and the publican who went into the temple to pray is a good illustration of what it means to be "poor" in spirit. The Pharisee was not thus poor, but proud. He felt that he was self-sufficient and had need of nothing. He was thankful that he was not like other men, especially the publican.—Luke 18:9-14

On the other hand, the publican realized that he was a sinner and that he stood in need of divine mercy and forgiveness. In his prayer he cried to the Lord for mercy. He knew that he possessed nothing by which he could commend himself to the Lord. He was "poor" and knew it. It is those who are thus "poor in spirit" that the Lord can use as joint-heirs with Jesus in the kingdom—"theirs is the kingdom of heaven."

The promise that those who "mourn" shall be comforted cannot be understood as applying to all in the world who mourn, because we know that there have been millions of mourners who have not been comforted. The application is limited to the followers of Jesus, those who look to him as their Exemplar. This means that his experience must be taken as a guide, or criterion, of what is meant by this promise.

We read concerning Jesus that he was "a man of sorrows, and acquainted with grief." (Isa. 53:3) This was because he bore "our

griefs," and "carried our sorrows." (Isa. 53:4) We have an example of Jesus' attitude of heart toward the sin-cursed world when he stood at the tomb of Lazarus. It is said of him then that he "wept." —John 11:35

Jesus was touched with a feeling of the world's infirmities and was thereby caused to "mourn" sympathetically for the dying race. This is an essential quality of heart for those who are used as his ambassadors. No true follower of the Master can be cold and indifferent toward the sufferings of those with whom he is surrounded; and if he genuinely mourns for them, he will do all he can to lighten their burdens, particularly by pointing them to the new age of joy and life now so near.

Those who "mourn" shall be "comforted," Jesus said. If we mourn on behalf of others, as Jesus did, and show our sympathy toward them by pointing them to the Lord and to his kingdom, we are sure to be comforted ourselves. Paul expresses this principle, saying, "We were comforted in your comfort." (II Cor. 7:13) The same thought is expressed in the words, "He that watereth shall be watered also himself." (Prov. 11:25) There is no condition under which the promises of God are more potent in our lives than when we use them in an endeavor to give comfort and joy to others.

The "meek" are those who are teachable—"the meek will he guide in judgment: and the meek will he teach his way." (Ps. 25:9) The promised reward to the meek is, "They shall inherit the earth." This

does not refer to the inheritance of the earth as an everlasting home in the "times of restitution." The reference is, rather, to the privilege of joint-heirship with Jesus in the great kingdom undertaking of reconciling the world to God and restoring the lost dominion of earth to the "sheep" class at the close of the millennial age.—Matt. 25:31-46

In Micah 4:8 is a promise that Jesus was to inherit the earth, that to him would come "the first dominion." This does not mean that Jesus will live on the earth; but rather that his assignment in the divine plan is the great work of reconciliation and restitution. The church shares with Jesus in this work. This is very vitally associated with our being the "light of the world," for even now we serve as ministers of reconciliation. (II Cor. 5:18) Hence the importance of being meek, teachable, in order that we may first learn how the work of reconciliation should be conducted.

We need to be guided in "judgment," and we need to be taught the Lord's way. If we are not meek we will be undertaking to serve the Lord in our own way, and our service will not be acceptable to him.

Of the scribes and Pharisees Jesus said that they encompassed "sea and land to make one proselyte" only to make him "twofold more the child of hell [Gehenna]" than themselves. (Matt. 23:15) This was because they were not teachable, so did not themselves learn the Lord's way. Instead of

being blessed by the Lord, "woe" was pronounced upon them.

Those who "hunger and thirst after righteousness" shall be "filled," Jesus promised. To truly "hunger" and "thirst" signifies more than a mere profession of desire, which might be no more than words. There is a thought of genuineness associated with the idea of hunger and thirst, and the promise is that those who thus long to know God and be in harmony with him, shall be "filled"; that is, their "hunger" and "thirst" shall be satisfied.

The "merciful," Jesus promised, shall "obtain mercy." This thought is enlarged upon later in the Sermon on the Mount when Jesus said that unless we forgive men their trespasses against us, neither will our Heavenly Father forgive us our trespasses against him. (Matt. 6:15) It is also incorporated in the Lord's prayer, "Forgive us our trespasses, as we forgive those who trespass against us."

The promise to the "pure in heart" is that they shall "see God." Purity of heart denotes sincerity of purpose and intention. Jesus condemned the Pharisees because they made the outside of the platter clean, but gave no attention to the inside. (Matt. 23:25) Inward, or heart purity means much more than outward professions; and those who are thus "pure in heart" shall see God.

There would seem to be a twofold application of this promise. There is a sense in which we "see" God even now; that is, through the vision of truth. The harmonious and glorious divine plan of the

BIBLE STUDY

ages reveals the glory of God to us. Through his Word we "see" his wisdom, justice, love, and power; and by this vision, we are inspired to love and serve him.

But there is a still more wonderful manner in which the pure in heart will see God if they maintain their purity and their faithfulness. They shall see him face to face, when, in the first resurrection, they are exalted to heavenly glory and enter into his presence with joy.

What a glorious hope!

The followers of the Master are also to be "peacemakers." Paul describes them as obtaining the "ministry of reconciliation," and their commission is to make peace between God and men, based on the atoning blood of Christ. This work of the church had its start at Pentecost, and will continue throughout the millennial age. Only those who will comprise the "church of the firstborn"—made up of the "little flock" and the "great multitude"—are reconciled to God during this age. The world-wide work of reconciliation will be accomplished by Christ and his body members during the age to come.

The Lord's people are also to be peacemakers in the sense that their influence and example will make for peace instead of strife. In all their associations with mankind they are to radiate peace and good will. No true Christian can be a breeder of strife and ill will. Paul represents these as having their feet "shod with the preparation of the Gospel of peace."—Eph. 6:15

The promise to these is that they shall be called "the children of God." Jesus said to the Pharisees,

"Ye are of your father the devil, and the lusts of your father ye will do." (John 8:44) By the same token we are the children of God if we do his works, and God's "work" on behalf of mankind has been the establishment of peace between himself and his erstwhile human creation. Paul wrote, "God was in Christ reconciling the world to himself," and explains that now we have been made the representatives of Christ in this work of reconciliation which God is accomplishing through him.—II Cor. 5:19

It is indeed an honored position.

It is comparatively easy in this world of prejudice and selfishness to get ourselves persecuted, but the reward of the eighth Beatitude is only for those who are "persecuted for righteousness' sake." It was persecution for this cause that came upon the prophets of old, and also upon Jesus. In the case of all these their righteousness consisted in their loyalty to God and their steadfastness and zeal in proclaiming the Word which he gave to them for this purpose. Jesus was not persecuted because he was kind and sympathetic, but because he proclaimed the Gospel of the kingdom, thereby exposing popular error and sponsoring unpopular truth.

The reward for those who thus are faithful to their calling, is the kingdom of heaven—the same promise as given to those who are "poor in spirit." Actually, of course, the various promises associated with the Beatitudes apply to all the Lord's faithful people, even as all must endeavor to attain

the character qualifications mentioned in connection with them.

All must be "poor in spirit" as well as mourners in their sympathy for others. Likewise, all must be "meek," and have a heart hunger for righteousness. We must also be "merciful" and "pure in heart." All true followers of the Master must be faithful to their commission of "peacemakers"—so faithful in fact, that they will find themselves "persecuted for righteousness' sake."

And to those who qualify in all these respects, the promises are made that "theirs is the kingdom of heaven"; that they "shall be comforted"; that they "shall inherit the earth"; that they "shall be

filled"; that they "shall obtain mercy;" that "they shall see God," and be "called the children of God."

It is only of these that Jesus said, "Ye are the light of the world."

QUESTIONS:

Is there enough truth in the 5th chapter of Matthew to guide a sinner to salvation?

What did Jesus mean by the statement, "Ye are the light of the world"?

Name the eight Beatitudes, and designate the reward which is associated with each of them.

Do these Beatitudes describe characteristics of eight different groups within the church, or do they present a composite description of the standard of righteousness toward which all true followers of the Master should strive?

Jesus Demands Sincerity

LESSON FOR OCTOBER 19, 1952

GOLDEN TEXT: "Where your treasure is, there will your heart be also."

—Matthew 6:21

MATTHEW 6:1-8, 16-18

IN THIS lesson Jesus contrasts outward professions and claims with inward or heart sincerity, and warns that unless we are sincere of heart we will have no reward from our Father in heaven. The marginal translation states, "with your Father." This is in keeping with the Beatitude, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) As we noted in our study of the Beatitudes,

they may be considered a summary of much of the detail presented in this entire Sermon on the Mount.

Our Golden Text presents a true index of the Christian's sincerity of heart in the worship and service of God. The "heart" stands for one's true desires, and the "treasure" suggests the reward for which we are seeking. If we are looking to God for our reward, then we will not be concerned about the opinions of men and will

BIBLE STUDY

not do our "alms" to be seen and heard by them.

But if we are more interested in the present plaudits of men than we are in attaining the favor and blessing of God, then we will "sound a trumpet" in order to call men's attention to what we are doing and to our professions of good works. Concerning those who do this Jesus said, "They have their reward." In other words, their hearts being centered on receiving the praise of men, this is their "treasure." They obtain this treasure now so have no right to expect any further reward from God.

The privilege of prayer is a sacred one, and affords an opportunity for personal communion with the Heavenly Father. To misuse this privilege by praying to be seen and heard of men is a flagrant evidence of insincerity. The scribes and Pharisees were guilty along this line, and because of this Jesus pronounced "woe" upon them instead of blessing.—Matt. 23:13-16

We might even condemn the practice of the Pharisees in making long prayers to be heard of men, and yet not be wholly sincere in prayer ourselves. This could easily be true in offering prayer at public and church gatherings. Often a brother in praying at the opening of a public meeting will explain various features of the divine plan. Obviously such a prayer is presented to the audience and not to God.

At times it happens that a brother who has given a discourse on the truth will, when closing the

meeting with prayer, mention various points which he overlooked in his lecture. Certainly the Lord does not need to have these points of truth told to him, so evidently these further explanations are presented for the benefit of the audience.

This does not mean that brethren who practice these unwise uses of prayer are hypocrites, like the Pharisees. More than anything else it is probably just a case of being careless in one's use of the sacred privilege of prayer. If we could always remember when praying, whether in public or in our own "closets," that we are addressing our Heavenly Father, it will make us exceedingly careful what we say.

Jesus said that the "heathen" use vain repetitions in their prayers, but we are to remember that we will not be heard for our "much speaking." There is nothing that we can tell our Heavenly Father that he does not already know. Expressions of thanksgiving and adoration are appropriate; as are also petitions on behalf of others and ourselves which are in keeping with the divine will. But these need not be long, drawn-out reasonings nor oratorical classics in order to enable God to understand our needs. He knows our needs, Jesus declares, even before we ask him.

MATTHEW 6:22-24

THE lesson in these verses relates to a slightly different phase of sincerity; namely, singleness of purpose in our service of God—"If thine eye be single." We might think of the "eye" in this illustra-

tion as representing our outlook on life, or our aspirations. If we have a "single" vision, then our bodies, or our beings will be filled with "light"; that is, influenced and controlled by the divine will.

An "evil" eye suggests a viewpoint out of harmony with God's will and plan. Jesus indicates what he means in this instance by saying that "no man can serve two masters." The "evil," therefore, is that of compromise—that false outlook which supposes that it is possible to serve both God and man. This double-minded

viewpoint is sure to lead to the loss of whatever spiritual vision we may have had. We cannot hold the truth in insincerity, but only by a wholehearted love for it, and for our Heavenly Father who has revealed it to us.

QUESTIONS:

Explain the Golden Text in relation to Jesus' reference to those who give alms to be seen and heard of men.

Is there a possibility that even those who are sincere in their service of God may misuse the privilege of prayer?

What is the relationship between having a single "eye" and Jesus' statement, "Ye cannot serve two masters"?

Jesus' Test of Faith

LESSON FOR OCTOBER 26, 1952

GOLDEN TEXT: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."
—Matthew 7:21

MATTHEW 7:12

IN THIS text we have an expression of what has been termed the "Golden Rule." Jesus explained that it sets forth the demands of "the Law and the prophets." It is a very high standard of righteousness which few, even of professing Christians, are able to attain. To start out each morning with the determination not to say or do anything during the day that we would not want others to say or do concerning us would surely safeguard us from being guilty of many unkind words and deeds.

The Golden Rule is the law of justice, and justice is a basic requirement in the Christian life. This has been true of the servants of God in every age. The Prophet Micah wrote, "What doth the Lord require of thee, but to do justly," but then he adds, "to love mercy, and to walk humbly with thy God." (Micah 6:8) The Hebrew word here translated "mercy" could be better translated "loving-kindness."

In addition to adhering to the basic principle of justice as set forth in the Golden Rule, a Christian is also expected to be in wholehearted sympathy with the

BIBLE STUDY

divine principle of love, or "loving-kindness." This is even more heart-searching than the principle of justice, for it implies willingness to lay down one's life for another.

The Golden Rule is the standard of righteousness in human associations as set forth by "the Law and the prophets," but Jesus said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you." (John 13:34) Jesus' love for his disciples led him to lay down life itself for them, and so should our love be for the "brethren," yes, even for the world, for Jesus laid down his life for all mankind. This is a severe test of Christian love, and also of Christian faith.

MATTHEW 7:15-27

"YE SHALL know them by their fruits." This was Jesus' criterion for testing prophets, or teachers. If they bring forth "good fruit," then they are true teachers blessed by the Lord and having his approval. And then, in our Golden Text, he warns, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The good fruits of righteousness are varied and rich. Among these fruits we can certainly include what Jesus designates "these sayings of mine," which would be the entire outline of righteousness contained in his Sermon on the Mount. This would include humility, meekness, sympathy, purity of heart, a hungering after righteousness, an attitude of mercy toward others, faithfulness as Christ's am-

bassadors, and a willingness to endure persecution for righteousness' sake.

Our fruits of righteousness must exceed that of the scribes and Pharisees, Jesus said. (Matt. 5:20) To hate another without a just cause is murder, according to Jesus' standard. To look lustfully upon a woman is adultery. There is to be no special reward, Jesus said, simply for loving those who love us. In addition we must love even our enemies.

Sincerity in our service and prayers is also a manifestation of true godliness.

We are to be self-sacrificing, willing to devote time and substance to the service of God, and thus lay up treasures in heaven rather than on earth.

We are not to attempt to read the hearts of others and upon this basis pronounce judgment upon them. Before attempting to remove the "mote" from a brother's eye, we are to take the "beam" out of our own eye.

These are but some of the fruits of righteousness, possession of which will distinguish true "sheep" from wolves which appear among us in sheep's clothing. Our lesson title suggests that by these "sayings" Jesus tests the faith of his followers. This is true. It does require faith to follow a course of action, a code of living, which is so contrary to the wisdom of this world. It requires faith to sacrifice earthly advantages in order to lay up unseen treasures in heaven.

Nevertheless, Jesus said that those who do keep these, his "sayings," are "wise," while those who

THE DAWN

do not, but who merely say, "Lord, Lord," are "foolish." They are foolish because their "house," their life's work, will finally prove to be all in vain; not standing the test of the winds and storms which will beat upon it. The victory which overcometh the foolish viewpoint of the worldly-wise is our faith—faith in God, in his promises, and in the rightness of his will for his people.

QUESTIONS:

Does the Golden Rule express the whole will of God for the followers of Jesus?

What is the "new commandment" which Jesus gave to his disciples?

What are some of the "fruits" which indicate the difference between false and true Christians?

In what manner is Christian faith tested by Jesus' "sayings" in his Sermon on the Mount?

Prayer of the Consecrated

WE SEEK not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim—
The balm for wounds that sin has made.

Breathe on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

Grant skill each sacred theme to trace
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.

Grant faith, that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

Give strength, blest Savior, in thy might;
Illuminate our hearts, and we,
Transformed into thine image bright,
Shall teach, and love, and live, like thee.

The Called of God

In Luke 14:23 we read, "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." How do you harmonize this statement with the idea that God coerces no one to serve him?

THIS text is part of the Parable of the Great Supper, to which only a select number were invited. In the parable, the food served at the supper referred to the good things, the precious truths which pertain to the kingdom of God, which the elect church enjoy throughout the time of their calling. It is a privilege to sit at the table of the Lord, and feast upon spiritual truths. The uncircumcised of heart do not understand the enjoyment of spiritual things by those who are the called of God.—Rom. 8:28

Originally the invitation to be of the spiritual kingdom was given only to Israel (Amos 3:2), but according to the parable, because of selfishness, pride, and unbelief they asked to be excused. The text of our question shows that after Israel's rejection of the invitation, it was extended to the Gentiles that the full number of the elect church might be found. See Acts 15:13-17; Rom. 11:7-36.

The Lord never irresistibly compels any of his creatures to accept his favors. The Greek word, **anagkazo**, from which the word "com-

pel" is here translated, in other texts is also translated, "constrained," which we believe is more correct. This Greek word does not contain the thought of compulsion, nor use of force, but rather of constraint against the natural reluctance which some might feel at accepting an invitation to the home and table of a great man. The Revised Version translates it, "constrain."

The Lord used this parable to encourage those who find it difficult to believe that they have been called to the heavenly hope. Some, being by nature of humble mind, feel that it would be presumptuous to seek so high a place; while others, aware of their shortcomings, feel that they are unworthy of the invitation, for they feel that they could never reach the high standard presented in the Scriptures.

In our text, the Lord counsels us to tell those who have been called through a knowledge of the truth that the Lord knoweth them that are his, and that it is not presumptive to humbly accept, through consecration, the invitation to sit at the Master's table. We are, if possible, to persuade those who are aware of their shortcomings to realize that the robe of his righteousness alone makes it possible for them to come into divine fellowship.

The invitation which the Lord has extended to us to enjoy the blessing of the truth is worthy of

self-denial. Let us be truly appreciative of it and "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; 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. 12:1, 2

Science and the Bible

I have enjoyed your radio message on the subject of creation. Please explain: (1) Why science and the Bible are at such wide variance as to the age of the planet? (2) Why does Genesis start the day in the evening and end it in the morning?

MANY believe that the Bible teaches that the earth is only six thousand years old. However, while the Bible teaches that man has lived on the earth for only a little more than six thousand years, the earth itself is much older. The six days of creation covered long periods of time. The creative days spoken of in Genesis were not twenty-four hours in length. In view of the wide scriptural use of the word "day," it is strange that any Bible scholar would hold the opinion that the earth was changed from a planet void of life to an inhabited globe in six short, solar days.

In fact, after the Genesis account takes us through the progress of creation showing the slow, orderly development from one stage of creation to another—which was

necessary to prepare the earth for plant and animal life—it refers to the whole creative period as but one day. Genesis 2:4 reads, "These are the generations of the heavens and of the earth when they were created, **in the day** that the Lord God made the earth and the heavens."

We should keep in mind that the long period of preparation which made human habitation possible, followed actual creation of the earth, and that nowhere does the Bible record tell us how old the earth actually is. The Genesis account reads, "In the beginning God created the heaven and the earth," but it does not say how long was the "beginning." (Gen. 1:1) We are told that originally the earth was "without form, and void" of life, and that long creative days prepared it for man's home, but as to the length of this intervening time it does not say; so, therefore, no controversy exists between the Bible and scientific findings as to the age of our planet.

Regarding your second question: After the work of each creative day is described, the record is, "And the evening and the morning were the first day," etc. (Gen. 1:5) When we properly understand that these "days" are long creative epochs, we are the better able to understand the thought expressed in this text. The sun controls the length of our twenty-four hour day, although the sun was not even seen upon the earth until the fourth creative day. (Gen. 1: 14-19) At the beginning of each of these creative epochs, the accomplishment of the divine pur-

pose was dim and obscure as are the shades of evening, but as the years gradually revealed the work being done, the day ended as the morning with the full design of accomplishment made clear. In the Moffat translation Genesis 1:5 reads, "Evening came and morning came, making one day."

Possibly it is because of this description of the creative days that the days of the Jewish calendar start in the evening. (For a more exhaustive study of this subject, a copy of the booklet entitled, "Creation" may be obtained from The Dawn—price, 10 cents.

Angels—Good and Bad

In your question department, please discuss the angels of heaven. Did they formerly live on the earth as humans? What is their present function in God's kingdom? Are some good and some bad? How can we protect ourselves from bad angels?

ACCORDING to the Bible, the angelic hosts are not creatures who, at one time, were of the human family and who have gone to heaven after death; rather, they are a direct creation of spiritual beings. According to Job 38:4, 7, they were in existence long before man was created, for they rejoiced when the earth was created and "shouted for joy" as they saw preparations being made to provide a home for others yet to be created.

The scriptural record is that prior to the Deluge some of these angels fell from their position of favor with God by following Satan

in rebellion against the God of heaven. (Gen. 6:1-5) Of these wicked angels, the Apostle Peter wrote, "For . . . God spared not the angels that sinned, but cast them down to hell, [Greek, **tartaroo**, incarcerated, by implication in the atmosphere of the earth], and delivered them into chains of darkness, [Greek, "shrouding like a cloud"] to be reserved unto judgment." (II Pet. 2:4, 5) In corroboration, Jude 6 declares, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." These disobedient angels are the "evil spirits" who are often spoken of in the Word of God. They are the lying spirits of the spiritualistic seances, who have deceived many, but who have added nothing to the wisdom or the righteousness of humanity.

The angels who remained loyal to their Creator are the "holy angels" of the Scriptures. They do not work in darkness nor in seances, but are the guardian angels of the righteous men and women who are footstep followers of the Lord. Concerning them we read in Psalms 34:7, "The angel of the Lord encampeth round about them that fear [reverence] him, and delivereth them." And in Psalms 91:11, 12, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." And the Apostle Paul in Hebrews 1:13, 14, adds these words: "But to which of the angels said he at any

time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

There is only one way that a Christian can seek and find protection against the cunning of Satan and these evil, rebellious spiritual forces. It is only as we abide "under the shadow of the Almighty" and make him and his work our "refuge and our fortress" that we are safe from harm. (Ps. 91:1, 2) The Apostle Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith."—I Pet. 5:8, 9

For those who seek more information on this subject, we suggest that they send to The Dawn requesting the booklet, "Spiritualism," enclosing 10 cents.

Learning God's Will

Does Christ now talk directly to his disciples on occasion? I believe that he appeared to me in a vision, telling me what I should believe and teach.

WE CAN find no scriptural authority for expecting the Lord to appear personally to anyone at this time to give him special instructions as to what he is to believe or to do. The will of God for his children is that they walk by faith and not by sight or sound. Our Heavenly Father has supplied us with the Bible, through holy men of God who spoke and wrote as they were moved by the Holy Spirit. (II Pet. 1:21) The Christian finds

that the Bible is sufficient, for it instructs him as to what he should believe and what he should teach. If we accept any other authority than God's Word, we are throwing ourselves open to deception, and may find that the message we receive is not of the Lord, but from the powers of evil which are always trying to ensnare and hinder those who walk the narrow way. Neither the church, nor the world, need any more apostles, nor any more dreams or speculations to instruct them in the way of truth, for it is written in Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my path." See also Isaiah 8:19, 20.

We have read your letter and find many things contrary to the clear teaching of Christ and the apostles. We must conclude, therefore, that it was not Christ who told you these things, nor can we co-operate with you in their dissemination. Our commission is to preach the Gospel of the kingdom as it is told us in God's Word, and to declare the counsel of God as we find it in the Scriptures. (Acts 20:27) In writing to Timothy, the Apostle Paul impressed upon him the importance of the Bible, in these words, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:15-17

The Narrow Way

IESUS said, How "strait . . . the gate, and narrow . . . the way, which leadeth unto life; and few there be that find it."—Matthew 7:14

The Christian way is made narrow by the circumstances of the present time, by the opposition of the worldly spirit against truth and righteousness. Whoever walks in the footprints of our Leader and Forerunner will find the way difficult, and will suffer persecution.

To walk in this way, as our Lord set us an example that we should follow in his steps, implies not only a passive conformity to his disposition or spirit, but also an active, energetic zeal in the promulgation of his truth at all hazards. And all who walk in this narrow way, faithful as he was faithful unto death, have fellowship in his sufferings, and will also in due time have fellowship in his glory at the marriage feast—in the glory to be revealed at his appearing and kingdom.—Phil. 3:10; I Peter 4:13

In view of its glorious termination, the opportunity to walk in this narrow way of self-sacrifice for the truth's sake is the grandest privilege that was ever offered to any creature. The privilege of suffering with Christ and in his cause, after first recognizing him as our Redeemer, is the "door," and the only door of opportunity by which the glory to follow, as the

bride and joint-heir of Christ, can be reached.

There are three ways in which the closing of this door might be indicated: first, by a definite Bible statement of the exact date; second, by such a reversal of public sentiment with reference to the truth that fidelity and zeal in its service would no longer meet with opposition, and when suffering with Christ for the truth's sake (Romans 8:17) would be no longer possible; or third, by such a condition of affairs obtaining in the world that all opportunity for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness by their activity and endurance.

Though we are definitely informed that the door will be shut sometime within this harvest period, or end of the age, the Bible does not give the exact date; and, although after the great time of trouble there will be a grand reversal of public sentiment in favour of truth and justice, we have no intimation whatever that such a condition of affairs will obtain until after the harvest period is fully ended. But we have a clear intimation that the door will be shut in the manner last named; for, before the millennial day breaks, we are forewarned of a dark night wherein no man can labor—"The morning cometh, and also the night."—Isaiah 21:12

THE DAWN

The narrow way opened to us is the privilege and opportunity of co-operating with our Lord now, when to manifest his spirit of meekness and zeal and loyalty to God and his truth will be at the cost of earthly advantage; when to champion his cause and the truths which he advanced will make us, to say the least, very unpopular; and when our endeavors to honor his name and bless our fellow-men with the truth, by letting our light shine, bring upon us reproach, misrepresentation, and persecution in some form.

And if, as we have seen, the narrow gateway opened means the privilege of thus sacrificing, faithfully, unto death, at whatever cost, it follows that the closing of all such opportunity for such fellowship of service and suffering would be the closing of the door, the barring of the narrow way to the future glory and joint-heirship; our reign with Christ being conditioned on our faithfulness in his service, which now means suffering with him.—Romans 8:17; 6:8

And suffering with Christ, we have seen, is not the ordinary suffering, common to all in the fallen state, but only such sufferings as are the results, more or less directly, of following Christ's example in advocating unpopular truths and in exposing popular errors. Such were the causes of the sufferings of Christ, and such will be the causes of persecution, suffering, and loss to all who follow in his footsteps. They will have fellowship in his sufferings now, and in the end will be accounted wor-

thy to share in the reward of such faithfulness to principle.

This, throughout the Gospel age, has meant self-sacrificing labor and endurance of reproach in the sowing and watering of the seed of Christ's doctrines: and now, in the close of the age, it means a similar fidelity and endurance in the harvest work now in progress—even to the laying down of life, whether it be required by the gradual process of working it out in the Master's service, a dying daily, or by being brought more abruptly to a martyr's sudden death.

The worthiness of the espoused virgin church to be the bride, the Lamb's wife, consists not merely in sinlessness, though she will be holy and "without blemish"—without "spot or wrinkle, or any such thing" (Eph. 5:27), made "whiter than snow" in the great fountain of redeeming love, her Redeemer's merit. This much is necessary to all who will ever be accounted worthy of lasting life on any plane. But to be the bride of the Lamb she must not only be a virgin in purity, and in addition be free from sinful alliance and coquetry with the world, but she must be more, much more than this.

She must so closely resemble her Lord, and so closely follow his footsteps and his counsel, that she will, on this account, be a sufferer, a martyr, as he was, and for the sake of the same principles of truth and righteousness. She must prove that she possesses a consuming love for the Bridegroom, and an untiring devotion to his name and principles, so as to be willing to be despised and rejected of the worldly

as he was, for the sake of obedience to his doctrines.

To develop and demonstrate this character, she must be tried and tested. Her confidence, her endurance, her fidelity to her Lord, through evil as well as good, must be developed and proved. And only such as are thus developed and tested and by the test proved faithful will ever be owned and recognized as the bride and joint-heir of the Lord, the heir of all things. As it is written, "Blessed the man that endureth under temptation; because having become [thus] approved, he will receive the crown of life, which the Lord hath promised to them that love him"—thus intensely.

Thus, rightly understood, every trial of our fidelity should be joyfully met as a fresh opportunity to show the Bridegroom the depth and strength of our love, and another proof of worthiness of his love and confidence and of the promised exaltation. Those who will share with the Lord the coming glory must not only be called, and accepted, but also faithful, even unto death. (Rev. 17:14) Thus the door of opportunity to engage with Christ our Lord in the work of the Gospel age will be closed when "the night cometh, wherein no man can work."—Extracts from Vol. 3, pages 207-210.

This Door of Opportunity Is Not Yet Closed

Various people have announced (incorrectly we contend) that this door has been shut since the year 1844; others variously quote the "closing" year as 1878, 1914, etc.,

but the evidences around us today prove conclusively to the contrary.

Concerning the true Gospel, the world is indeed a dark place, but not so dark that no man can work. World-wide conditions do not, at present, make it impossible to comply with our Lord's words, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matt. 24:14

So,

Shall I, for fear of feeble man
Refrain from showing God's great
plan?

Under a cover hide my light,
While thousands grope in cheerless
night?

We are continuing very gratefully to rejoice because in these days "thousands," yea millions, who "grope in cheerless night" have an opportunity as never before, of hearing the true Gospel going forth by means of the radio. Through the radio, we now have an opportunity, in effect, to "shine as lights in the world; holding forth the Word of life."—Phil. 2:15, 16

We shall not know this side of the veil to what extent remaining grains of wheat in the Gospel age harvest have been gathered into the Lord's garner by this means under his guidance and blessing. Neither can it now be even approximated the extent these broadcasts have preached good tidings unto the meek, bound up the brokenhearted, and comforted those that mourn.

So far as the "Frank and Ernest" radio discussions from Luxembourg are concerned, the mail re-

ceived at the British Dawn Office from some of the listeners continues to be very heavy indeed. Extracts from a few of these letters now follow.

From a Methodist

"Dear Sirs: As a Methodist (converted when I was 28, and am now 64) I write to tell you of the spiritual uplift I derive from your programmes from Luxembourg. Listening to your discussion, I was really intrigued on Monday night regarding the dying thief and the Saviour. We are never too old to learn. In the offering of your booklet, 'Hope,' I would be glad to accept one if it is available. Yours sincerely, T. N., England."

Spiritually Blessed

"Dear Friends in Christ Jesus: I take pleasure in writing to thank you for your talks on the radio. They are a source of real spiritual blessings after the trials and difficulties of the day. I pray that the Lord will abundantly bless your work for him. I would esteem it a very great favour if you would kindly send me the 'Hope' book, as I am sure it will greatly bless me. Sincerely yours in the Lord, F. S., Wales."

Eyes Opened

"Dear 'Frank and Ernest': Many thanks for the booklet, 'God and Reason.' It is wonderful news, and I would like you to send a copy to six people whom I know would be able to spread this wonderful news to others. It has opened my eyes, after having lived in false religion all my life. Thank you very much, and God bless you in your work. Miss M., Scotland."

"Sixteen Years of Age"

"Dear Friends: Today I received a postcard concerning the reading of your book, 'The Divine Plan of the Ages.' One of the questions on the card was, Have I been reading your book? And I feel I must write to tell you I have! and find it the most enthralling of the printed matter you have so far sent me. Though I am only sixteen years of age, I have found

it a very valuable asset in my Christian life. I notice that this book is one of a set of six volumes aptly styled, 'Keys to the Scriptures.' I would like to purchase the remaining five books, and complete the set. I have not read the 'Plan' book completely, but what I have read is wonderful. Through your broadcasts I have been changed from a reader of the Bible to a 'studying' reader of the Good Book. Your books too have helped me a great deal, and may I now ask for your booklet, 'The Lord's Return,' offered last Monday night. Enclosed postal order is for your book, 'Behold Your King.' Thank you, and God bless your work. Yours in Him, J. H., England."

Wants to Help Others

"Dear 'Frank and Ernest': This letter is to tell you how very much I love your book, 'The Divine Plan of the Ages.' Just how greatly it has helped me, and opened my eyes to hitherto unrealized truths, I can never tell you; for they are truths, I am convinced. I am truly glad to know that it has been, and is being so widely read, and trust it will yet get into many more people's hands, and that they will also be blessed by its perusal. Just to give weight to my words, I would ask if it would help you, in a small way (as I am rather incapacitated) if you would send me some printed matter that I could pass on to others, as I should so very much like to assist, and perhaps the time may come when I may be able to help to a far greater extent. Wishing you God's speed in all your endeavours, I am, Yours truly, B. T., England."

"Seventy Years of Age"

"Dear Sirs: Would you please send me your booklet, 'Our Lord's Return.' I do enjoy listening to you on the radio, and I do thank and praise the dear Lord for the wonderful way the Gospel is being broadcast. May God bless you in this loving work for him. I have loved the Lord since I was seventeen years old, now I am seventy, and to me, I feel that God is answering prayer through these messages. Oh, that the world might taste and see the riches of his grace; the arms of love that compass me, would all mankind em-

THE BRITISH SECTION

brace! Yours gratefully in Him, M. M., Scotland."

Wanting to Learn More

"Dear 'Frank and Ernest': Will you kindly send me a sample copy of The Dawn Magazine, also 'The Divine Plan of the Ages.' I enclose postal order to cover cost. The wonderful booklet, 'God and Reason,' has given me so much understanding of the truth that I want to learn much more. Thanking you so much, Yours faithfully, A. M., Scotland."

Bible More Easily Understood

"Dear Radio Friends: May I please have your booklet, 'Our Lord's Return.' I do like your explanatory discussions between 'Frank and Ernest.' I have been listening for about three months now. You are doing a splendid work, and I am sure, like myself, thousands understand the Bible much more easily through your broadcasts. God bless you. Yours sincerely, M. G., England."

Enlightened

"Dear Sirs: I received the booklet, 'Hope Beyond the Grave,' for which I am extremely grateful. It has enlightened me on many problems that have confused me beforehand. I would now like to have a copy of 'God and Reason.' May God bless you in your work and give you great happiness. There are so many passages in the Bible that are difficult to understand, and yet you seem to find the keys, and the solutions are so simple. Your work is truly wonderful. Yours sincerely, F. R., England."

A New-Found Happiness

"Dear 'Frank and Ernest': We have just been listening to your broadcast and we look forward to your clear explanations of the Bible every Monday evening. Would you please send me your books, 'Our Lord's Return' and 'When a Man Dies,' also any other booklets you can spare. I would be most grateful, too, if you would keep me posted with each new booklet, and I enclose postal order towards the cost. Thank you for your words of comfort, and for my new-found happiness. God bless you all, and your good work. A regular listener, M. F., England."

A Salvationist Writes

"Dear Sirs: Would you please forward the 'World Peace' book, as announced over Radio Luxembourg. I am pleased to hear someone advocating for world peace, by the blood of Jesus. Your programmes have been a great help in answering various questions that are put to me. I am one of the newly commissioned officers of the Salvation Army and need all the help I can get for the great purpose of leading men and women back to the only true way of peace. May God continue to bless your radio ministry. Yours in Christ, D. M., England."

Thank God for His Plan

"Dear 'Frank and Ernest.' Will you please send me a copy of 'Divine Healing.' I am enjoying your wonderful programmes on Radio Luxembourg. The explanations you give to questions which have often occurred to me on reading the Scriptures, are indeed most satisfying. For many years I dreaded opening the Bible because I shrank from the literal explanation forced on me from my youth up, until, I listened to 'Frank and Ernest.' I felt completely lost, and often disgraced myself among friends by refusing to believe in their doctrine of 'endless torture.' Now, in the glorious light of your broadcasts, I thank God for his plan, which I now conceive to be even more glorious than I ever thought to understand here on earth. If you have any study group near me, please forward the address, I shall be most grateful. Once more thanking you for your noble work, Yours, H. C., Northern Ireland."

The Right Path

"Dear 'Frank and Ernest.' I am an ex-service soldier, now unfit for any kind of work, caused by the late war. I have been in the house for the past four years and found it very lonely until I switched on the radio the other night and heard the two of you. It was as if I was in a dark dreary road groping my way, then suddenly there were two bright stars that showed me the right path. The stars were 'Frank and Ernest.' Would you kindly send me your book 'God and Reason.' God bless you. Yours sincerely, J. G., Scotland."

THE DAWN

SPEAKERS' APPOINTMENTS

W. CLARKE			
Anerley	October	19	
C. A. CORNELL			
Coventry	October	19	
Ipswich	November	30	
C. E. DICKINSON			
Dewsbury	October	11, 12	
Leigh (Afternoon)	October	26	
Latchford (Evening)	October	28	
Gateshead	November	2	
J. E. HUMPHREY			
Luton	October	19	
Oxford	November	23	
J. H. MURRAY			
Ossett	October	19	
Yeovil	November	2	
Welling		9	

W. E. PAMPLING

Dewsbury	October	11, 12
Lincoln		19
Swonsea		26
Guildford	November	2
Leigh (Afternoon)		30
Latchford (Evening)		30

P. WATTS

Eastleigh	October	12
Anerley	November	16

CONVENTION: Dewsbury, October 11, 12.
Central Liberal Club, Bond Street. For accommodations write early to Brother A. Boyce, 491 Wayside, Leeds Road, Dewsbury.

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SIXPENNY BOOKLETS

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Tabernacle Shadows (Cloth)—2/6 each

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

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/-

THE DAWN

98 Seel Street

Liverpool 1

The Spiritual Feast at Bowling Green

ANOTHER General Convention of Bible Students is now history, but in the minds and hearts of those who attended, it continues to be a blessed reality which will help to keep them near to the Lord and also encourage them to zeal and self-sacrifice in his service. It has become customary in connection with the assemblies of the Lord's people to conclude that the last one is always the best. This is as it should be, for each succeeding year should find us living nearer to the Lord, and abounding more and more in the fruits and graces of the Holy Spirit. To the extent that this is true, our fellowship with one another should become more blessed and vital, contributing to increasing joy in the Lord. This was manifestly true at Bowling Green.

Also contributing to the abounding joy experienced at Bowling Green this year was the large number of brethren who had not previously attended a General Convention. Some of these were "old-timers" who decided to "go and see" how blessed a convention could be when based upon the firm foundation of present truth. Other new faces were of those long in the truth who had been reached and brought into fellowship with the brethren by hearing the "Frank and Ernest" broadcasts. Then there was a considerable number present for the first time who were new in the truth, most of these having heard the message over the radio within the last two or three years. It was wonderfully encouraging to enjoy the fellowship of these dear ones, to note their zeal for the Lord and for the truth, and their determination to run faithfully for the "prize of the high calling of God in Christ Jesus."—Phil. 3:14

To fellowship with so many of the Lord's dear people was indeed a great joy. This together with the blessing of meeting the many who had only recently become acquainted with the truth, and to note their zeal and joy, seemed in part to be the "wages" mentioned by Jesus when he said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4:36) Whether at convention or elsewhere, it is wonderfully true that the Lord's peo-

ple are richly blessed in return for whatever sacrifices they may make in his service. This is in harmony with the promise, "He that watereth shall be watered also himself."—Prov. 11:25

The theme text of the convention was, "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. 10:35) This theme meant more to the convention than merely a text displayed on the platform, for it was as a golden thread interwoven throughout the discourses, the testimonies, and the general fellowship of the brethren. The confidence of the brethren today is based upon the surety of the Lord's promises—promises which have become so meaningful and precious to us through an understanding and appreciation of the divine plan of the ages. Appropriately, the opening discourse of the convention, given by Brother Julius Bednarz, was a discussion of the divine plan, in which the chart of the ages was used to remind the brethren of the beauty and harmony of the truth with which the Lord has blessed his people in these "last days."

This opening message in large measure set the pattern of fellowship for the entire convention, for practically every speaker, irrespective of his particular subject, emphasized one or more of the precious doctrines of present truth. It was doubtless because the "old, old story" was so dominantly in the minds and hearts of the brethren that their joy overflowed. It was not a convention of doubters and critics of the truth. The speakers were assured of their standing in the Lord and in the truth, and their desire and effort were to encourage the brethren to "hold fast" the profession of their hope "without wavering," reminding us that "he is faithful that promised."—Heb. 10:23

Boldness of Utterance

Brother George Wilson gave the convention theme address, using the theme text as a basis for his exhortation. He stressed the vital importance of maintaining our confidence in the Lord and in his truth, reminding the brethren that the victory which overcometh the world is our faith. He explained that the word "confidence," as found in the theme text did not convey fully the thought of the original Greek word which it translates. The more correct meaning of this Greek word is boldness in utterance, or an outspokenness based upon our confidence in the truth and our desire to show forth the praises of him who has called us out of darkness into his marvelous light.

TALKING THINGS OVER

It is the same Greek word which is translated "boldness" in Acts 4:13, which states that observers noted that Peter and John had been with Jesus. These two apostles had doubtless become like Christ in many respects, but in this particular incident the emphasis is on the Master's boldness in proclaiming the truth which he had received from his Heavenly Father. It is apparent, therefore, that our confidence in the Lord and in his truth, as well as our development in Christlikeness, involves boldness and faithfulness in proclaiming the message.

And this is as it should be! If we think of the truth merely as something to treasure up in our own hearts, something merely to give us peace and confidence in spite of a chaotic world, we are failing to appreciate the full purpose of the Lord in calling us out of darkness into his marvelous light. It is written prophetically of Jesus, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation." (Ps. 40:10) This sentiment will also be true of all those who are making proper progress in the development of Christlikeness. The image of Christ in his people will always manifest itself in their boldness and zeal in proclaiming the Gospel of the kingdom.

Our outspokenness, however, should not be based upon self-assurance, but upon the promises of God to give us strength and help in our every time of need. In order to be faithful in proclaiming the truth, it is essential that we have full confidence in the harvest message. It is essential also to realize the importance of all the divine plan doctrines, and for them to become a very part of our lives. To the extent that this is true it will be difficult to refrain from boldly proclaiming the truth to others. We will want to tell the whole world these blessed tidings, to speak of the time of rest that nears. We will want to tell the oppressed of every nation that jubilee lasts a thousand years.

The Sunday afternoon public meeting was in keeping with the desire of the brethren to share the blessings of the truth with others. The subject for the public lecture was, "Israel and Europe in a Dying World." Since the outline of this discourse appears in the September Dawn, we will not repeat here. It was decided to invite the public back in the evening to hear Pilgrim Brother Zahnow, so there were in reality two public meetings at the convention. This also proved to be a great blessing to the brethren, especially the

THE DAWN

many present who had not been long in the truth. Probably many of these had never before heard a public lecture on the divine plan.

Brother Zahnow's discourse was particularly appreciated by all present at the convention. His unique method of presenting some of the well-known truths of the divine plan was very refreshing and stimulating. For instance, he spoke of a Mr. Brown who had been killed in an automobile accident. Those at the scene were of the opinion that the accident was fatal to Mr. Brown. A physician was called, and he pronounced Mr. Brown dead. The undertaker who cared for and embalmed the body "knew that Mr. Brown was dead." Only the clergyman who performed his funeral rites said that Mr. Brown was not dead, that he was now more alive than ever: thus contradicting the plain teachings of the Bible that "the wages of sin is death."—Rom. 6:23

The Lord Jesus

One of the very helpful sessions of the convention was the discussion, by six brethren, of the subject, "The Lord Jesus." Brother Gilbert Rice, of San Diego, California, reviewed a number of scriptures which portray Jesus as our Physician, and later the Great Physician of the whole world. He now heals his sincere followers of their spiritual diseases, such as pride, selfish ambition, and spiritual drowsiness. During the kingdom age, he will heal all the willing and obedient of their physical ailments, restoring them to perfection of both mind and body, enabling them to enter into life eternal.

Brother Ludlow P. Loomis, of the Brooklyn, New York, Ecclesia, dealt with the subject of Jesus as the Captain of our salvation. He reminded us of the many texts which liken the followers of Jesus to soldiers, and that as "good soldiers of Jesus Christ" we are to wage a faithful warfare against our enemies, the world, the flesh, and the devil. In all our fightings, within and without, we should look to our Captain, our Leader, and listen attentively to his commands, and faithfully obey them. Soldiers need courage and fortitude, and Jesus our Captain was thus "strong" because he always put his trust in his Heavenly Father. Because of his faithfulness he was, in the resurrection, given a "portion with the great," and the promise is that he shall "divide the spoil with the strong," that is, those who overcome by faithfully following their Captain.—Isa. 53:12; Rev. 3:21

Brother Eugene Burns, of the New Brunswick, New Jersey, Ecclesia, spoke very fittingly on the subject of Jesus as our "Good

Shepherd." He reminded us that one of the evidences that Jesus is truly a "good" Shepherd is the fact that he laid down his life for the sheep. Oriental shepherds, he said, do not drive their sheep but go before them, and they follow him. Besides, they are trained to know their shepherd's voice, and "a stranger will they not follow." So it is with us. We follow Jesus. We should know his voice, for it is the voice of truth, and when reaching us from Jesus, is kind and sympathetic. Appropriately, Brother Burns closed his discussion by a brief review of the Twenty-third Psalm—that beautiful shepherd psalm in which the Lord is portrayed as supplying all our needs, and finally leading us to an eternal home with himself.

Jesus was also considered as "Our Advocate." This viewpoint was presented by Brother Bertrand Rose, of the Detroit, Michigan, Ecclesia. Brother Rose reminded us that while a mediator serves to bring opposing parties together, an advocate helps to make possible the full oneness of those who desire to be on friendly terms. Thus it is in our relationship to the Heavenly Father. We know that he loves us, and we love him. We desire above all things else to enjoy his friendship and fellowship. But we are imperfect, and need the services of an advocate who is in a position to make good our many imperfections. The Apostle John gives us the thought, explaining that when we sin we have an "Advocate with the Father," and that this Advocate is "Jesus Christ the righteous." Thus we are able to stand before our Heavenly Father, not in our own merit, but in his, wearing the white robe of his righteousness.

Jesus is also our High Priest. Brother Arthur H. Krumpolt, of the Brooklyn, New York, Ecclesia, pointed out some of the important truths associated with Jesus' priesthood. The function of the typical priesthood was to offer sacrifice. The typical priests offered animals which represented them, but Jesus, as our High Priest, offered himself in sacrifice, laying down his life that he might be the satisfaction for our sins and also for the sins of the whole world. The scriptural reference to Jesus as a "High" priest implies the existence of underpriests, and these underpriests, Brother Krumpolt pointed out, are the faithful followers of Jesus during the present Gospel age. This means that we also are to offer sacrifice, that we are to give up all we have, even life itself. If we are faithful in this privilege, we will be associated with Jesus as the great High Priest of the next age.

Jesus is also represented in the Scriptures as our Heavenly Bridegroom. Brother Edmund Jezuit discussed this phase of the

topic in a very helpful manner. The bridegroom picture applies more particularly to the future, after the marriage of the Lamb has come, his "wife" having made herself ready. However, we are even now "espoused" to this "one husband, even Christ." In this relationship to him, and while waiting for the time of the marriage, our fidelity is being proved, and we have the privilege of working on our "wedding garments"—garments, which when complete, will be of wrought gold, interwoven with fine needlework; that is, the fruits and graces of the Holy Spirit. (Ps. 45) With this preparation completed by each and all members of the prospective bride, there will come the marriage, when the Lamb's wife will be taken into the home for which he went away to prepare. Thus she shall ever be with her Heavenly Bridegroom, and together with him, during the thousand years of his kingdom, will regenerate the race of mankind for whom he died.—Matt. 19: 28

"Lest We Forget"

Another session of the convention, greatly enjoyed by the brethren, was the one listed on the program under the heading, "Lest We Forget." Participating in this discussion were Brothers Jens Copeland, of Chicago; Alfred Kuehn, of Rutherford, New Jersey; J. A. Meggison (pilgrim); C. W. Zahnow (pilgrim); Robert Hollister of Dayton, Ohio; Horace K. Blinn of Cincinnati, Ohio; and George M. Wilson, of Pittsburgh. The program was designed to recall the many harvest activities of the past when Brother Russell was still with us. There were various branches of the work at that time, principal of which were the pilgrim and colporteur services, the "volunteer" work, the newspaper work, and the outstanding witness which was then given for the truth through the almost world-wide showing of the "Photo Drama of Creation."

Brother Wilson related a number of interesting incidents which occurred in and around Pittsburgh in those early days. He spoke of the work in the old Bible House in Allegheny (now North Side Pittsburgh). While the Bible House building was sold many years ago, the Pittsburgh Ecclesia has been using the auditorium, or "Chapel," as it was formerly called, for many years—longer, Brother Wilson explained, than Brother Russell used it.

Brother Alfred Kuehn related some of his experiences in the colporteur work. He said that he had colporteured in Bowling Green and vicinity forty years ago. He remembered most of the canvass which he used at that time, and recited it to the convention.

It was interesting to note that in the canvass (a similar one was used by all the colporteurs) an effort was made to differentiate between Catholics and Protestants. It was generally supposed at that time that few, if any, Catholics would have an ear for the truth. This situation has changed considerably since then.

It was brought out in this discussion that there were at one time more than a thousand colporteurs in the field selling the volumes of Studies in the Scriptures. During those years of intense activity every city, town, village, and countryside was repeatedly visited by these earnest and zealous harvest workers. In many places good interest in the truth developed through this effort, while in many other places there was no interest. In this respect the experiences of those who work in the Lord's vineyard have always been the same. In the Parable of the Sower, Jesus foretold that this would be the case.

The pilgrim work in Brother Russell's day was discussed by Brother J. A. Meggison. He explained the great care exercised by Brother Russell in selecting brethren to serve in this field. He told of occasions when a general letter was sent to the pilgrims to correct erroneous viewpoints which were being presented by some of them. It was clear from Brother Meggison's remarks that Christian liberty was not then interpreted to mean that brethren working together in a common cause of promoting the truth and serving the brethren should have the privilege of presenting any sort of views which might happen to please them best. It is still true that co-operation in a general ministry of the truth places some restrictions upon the airing of "private interpretations" which are contrary to the general understanding of the brethren.

The newspaper service was a very important part of the work during the latter years of Brother Russell's ministry. His sermons appeared in a total of nearly four thousand newspapers in America and in Great Britain. Brother Robert Hollister, of Dayton, Ohio, was prominently associated with this branch of the work, and in a very interesting manner told of some of his experiences in getting Brother Russell's sermons into the papers. Brother Blinn related some of the circumstances in connection with a series of debates between Brother Russell and Dr. White. These debates were published in a Cincinnati paper, and it seems that this, in large measure, was the beginning of the newspaper work.

Following his successful effort in placing the sermons in papers

in this country, and later in several hundred papers in the British Isles, Brother Hollister was sent to India, China, Japan, and Korea, where he arranged for the publishing of truth literature in the many languages represented in those countries. Hearing these experiences impressed us with the fact of Brother Russell's great zeal to make known the Gospel of the kingdom throughout all the world. It was true of him, even as of Jesus, that he did not conceal the loving-kindness of God in his heart, but was determined that it be proclaimed to the "great congregation."

The "Photo Drama" work has also an important phase of the truth ministry beginning in 1914. Brother Jens Copeland, and others, told some of their experiences in connection with this work. It is estimated that during the short time the Photo Drama of Creation was shown (which was mostly during 1914 and 1915) a million dollars was spent to give the public an opportunity to see and hear the truth through this medium. The "Drama" was divided into four parts, and in most instances each part would be shown in a city or town, afternoon and evening, for an entire week. Thus the complete showing required four weeks. Then there would be the "Grand Finale," when Brother Russell, or one of the pilgrims especially gifted in public speaking, would give two public discourses, summing up the important lessons of the Drama. Almost without fail, thousands received a witness of the truth in every place where this medium was used. It was one of the outstanding features of the harvest work.

The "Volunteer" work was also very far-reaching in the past. This was the distribution of free literature. To begin with, this was done at church doors. Later, the tracts were distributed from house to house. In the large ecclesias this work was well organized, being directed by the "Captain of volunteers." Brother Jens Copeland told of his experience as "Captain" in Chicago, where, he said, it was not unusual to distribute as many as four hundred thousand tracts to advertise a public meeting for Brother Russell.

It was, indeed, stimulating to learn of these various widespread activities of the past. There are still many of the brethren who shared in the work at that time; and all of us who are rejoicing in present truth today had the message brought to us because of the faithfulness of the brethren at that time. Should we not also now be faithful in the use of all the opportunities we enjoy of making known the divine plan of the ages.

The Testimony Meetings

The praise and testimony meetings were a very inspiring part of the convention. Many of the testimonies were given by those new in the truth, and they told of the great joy a knowledge of the divine plan had brought into their lives. The testimonies of the "old-timers" were also most encouraging, for they revealed the keeping power of the Lord, and how wonderfully he sustains those who continue to put their trust in him. It was in the testimony meetings that we became better acquainted with one another as new creatures in Christ Jesus. Here we learned how true it is that we share our mutual joys, and our mutual burdens bear. Here, also, we learned how important it is that we bear one another before the throne of heavenly grace.

The Baptismal Service

Brother E. K. Penrose, of Columbus, Ohio, gave the baptismal discourse, following which sixteen brethren symbolized their consecration to do God's will by following in the footsteps of Jesus. A number of these had first heard the truth over the radio. As is always true, it is a great encouragement to witness a service of this kind. Since, as Jesus explained, no one can come to him except when drawn by the Heavenly Father, there is seen in these newly consecrated brethren the evidence of the miracle working power of God. It therefore gives all of us a sense of being in the very presence of God, and that his mighty power is still operating in the lives of his people.

Brother Johannes Bayings, present at the convention from Europe, was one who symbolized his consecration. In a previous session of the convention, he had told of his experiences in becoming a Catholic priest, and how the Lord had gradually led him out of the darkness of human tradition, and into the light of present truth. In this experience, we saw evidence of how the Lord at times deals with his people in ways unknown to them until later, when the meaning of his providences are revealed. It is surely true, as the poet has so well expressed, that "God moves in a mysterious way, his wonders to perform."

The Last Discourse

Brother Michael Stamulas gave the closing discourse of the convention. His topic was, "The Great and Marvelous Works of our God." He used Revelation 15:3 as his text. This was an ap-

propriate finale to the thought which had permeated the convention discourses during the entire week of feasting at the Lord's table. It was a theme which had been introduced the first day by a discourse on the divine plan of the ages, and now brought to a fitting conclusion by a discussion of the marvelous works of God, for among the most marvelous of all his works is his great plan for the redemption and salvation of the whole world of mankind.

This plan is described symbolically as "the song of Moses and the Lamb." Brother Stamulas reminded us that in order to sing this "song" it is first of all necessary to learn it, and he admonished us to be fervent in spirit in our study of the Word. The "song of Moses and the Lamb" takes us back to the typical lessons of the tabernacle erected under Moses' supervision, and onward through the Word to the redemptive work of Christ, as revealed in the New Testament.

Through the Law, and by types and shadows, God pointed forward to the "better things" which were to come later. Together, these constitute the "song of Moses" concerning the great plan of salvation in which Christ Jesus is the Redeemer and Savior. Moses was a symbolic savior of the Jews, and Christ is the real Savior of mankind. Christ died for all, and soon his kingdom will be manifested for the blessing of all with an opportunity to live forever.

"This," Brother Stamulas said, "is the 'song' which we should know and sing aloud to the whole world; and by God's grace we will do it."

God has made us to understand something of his great and marvelous works by calling us out of darkness into light. He has done this in order that we, in turn, might show forth his praises. (I Pet. 2:9) This is, then, our solemn duty toward our God. We are to preach the divine plan by and through which the greatness and the glory of his virtues are made manifest. "What a great opportunity we have," Brother Stamulas said, "what a precious lot is ours. This is our chance. It is an honor from God which will never again be offered."

The marvelous work of God now is the bringing of "many sons to glory." We can be one of these sons if we continue to be faithful to all the terms of our calling. Let us take heed lest we fail in this glorious opportunity. Let us be of them which will be overcomers. Soon the blessed kingdom of Christ will be manifested. Then the

TALKING THINGS OVER

whole world will shout for joy, with great jubilation, "Alleluia: for the Lord God omnipotent reigneth."—Rev. 19:6

Brother George Wilson, chairman of the convention committee, added a few appropriate words which brought the convention officially to a close. He said:

"Dear brethren, on behalf of the committee I want to express our appreciation of the assistance and help of the brethren at this convention. After all, you are the convention, and the committee wishes me to extend a hearty invitation to all the brethren to return a year hence. It seems like a very short time, when a week ago I stood on this platform and welcomed you. I know that you have had a good time. By a 'good time' I mean that you have thoroughly enjoyed the fellowship you have experienced with the Lord, as well as your fellowship and association with your brethren.

"I think we all remember Paul's parting message to the elders at Ephesus. I think that same message is applicable to us here. Paul said among other things that 'he had not shunned to declare the whole counsel of God.' I'm glad brethren, in connection with this convention, that basically and fundamentally the only thing under consideration was the Word of God and the counsel of the Word. During the week much of the truth which we love so dearly has been brought to our attention in one way or another. Paul, in that parting message, made mention of the fact that the truth had been the burden of his heart as he worked among the brethren. Then he admonished to 'take heed therefore unto yourselves.' He was addressing elders particularly, so he added, 'and to all the flock over which the Holy Spirit hath made you overseers to feed the church of God which he has purchased with his own blood.' Can we do better than to remember this admonition to 'take heed'? Let us take this to heart individually, and do all we can to help others hold fast the profession of our faith."

The Business Meeting and 1953

At the convention business meeting the brethren voted to accept the opportunity of holding the 1953 General Convention in Bloomington, Indiana, on the campus of the Indiana State University. Next year's convention will be held during the first week of August. Full details will be announced in ample time. At present the date is the important thing to keep in mind. It is believed that this new location for the General Convention will make possible the attendance of many who previously have not had the opportunity of enjoying the fellowship of their brethren at one of these larger gatherings.

The Radio Report at Bowling Green

THE "Frank and Ernest" programs have now been on the air nation-wide for more than ten years. Beginning in October, 1949, the kingdom message went out in this manner over the coast to coast network of the American Broadcasting Company, and was heard over nearly two hundred stations. The possibility of this enlarged radio effort was discussed by the brethren attending the General Convention in Bowling Green in August of that year; and a vote was taken recommending that the Dawn Bible Students Association enter into a contract with the ABC Network officials for one year. It was also voted to take up "Good Hopes" pledges from those attending the convention, and to suggest that a similar opportunity be given to the brethren everywhere through the pages of The Dawn Magazine. It was the hope of the brethren that in this manner the greatly increased financial costs of the radio witness could be met.

This hope was realized, and the programs continued on the ABC Network for the entire period of the contract year. Before that first year of network broadcasting was completed, an offer was received from the Mutual Broadcasting System to put the "Frank and Ernest" programs on their network. The Mutual Network is the largest in the world, and the offer we received indicated that it would be possible through the facilities of this system for the truth to be heard over a third more stations than had been available to us on the ABC Network, and at no additional cost.

These facts were set before the brethren attending the General Convention in 1950, and unanimous approval was given to change from the ABC to the Mutual Network, which was done. Similar recommendations concerning "Good Hopes" were voted at this convention, and the second year of network broadcasting became an encouraging and blessed reality.

The Mutual Broadcasting System was well pleased with the "Frank and Ernest" programs and indicated willingness to renew the contract for another year. This fact was set before the brethren at Bowling Green at the General Convention last year, and again great enthusiasm was manifested for continuing the witness on this large scale. The first Sunday of October completes the third year

TALKING THINGS OVER

of this wide and intensive witness for the truth over a national network, but the programs will, by the Lord's grace, continue on "Mutual," for the brethren at the General Convention in August voted approval for the fourth year of network broadcasting.

We have related briefly the circumstances which led to an increase of stations broadcasting the "Frank and Ernest" programs, from an average of about seventy to the present number of more than three hundred, in order that our thousands of new readers may become familiar with the manner in which this work continues to be made possible. Funds for the work are never solicited over the air, and seldom even mentioned otherwise. We believe that those whose hearts have been touched by the inspirational power of the truth will, in the very nature of things, be willing, yes, even anxious to do all they can to assure that others have an opportunity to hear the message. They will not need to be solicited for financial help.

Even so, all who do contribute to a common cause are properly interested in the results which are obtained by their co-operative efforts, and the brethren assembled at the Bowling Green General Convention were presented with most encouraging facts indicating how richly the Lord is blessing the radio ministry of the truth. Brother Don Copeland, who is "Don" on the "Frank and Ernest" programs, was the chairman of the meeting at which this report was submitted.

The statistics presented in this report were very brief, but to the point. They showed that from October last year to the beginning of August this year, more than ninety thousand booklets had been mailed to interested radio listeners. The cost of the radio witness during this same period was nearly one hundred and twenty thousand dollars, and the donations to the radio work had come within less than two thousand dollars of meeting this cost.

But these are merely figures. The inspiring feature of the radio report was the many evidences presented which showed that people in all parts of the country were being reached and enlightened by the truth. A standing vote indicated that approximately one hundred of those attending the convention were there because they had been reached by the "Frank and Ernest" broadcasts. This was most encouraging, and bore eloquent testimony of the power of the truth in the hearts and lives of those whom the Lord is now calling to follow in the footsteps of the Master.

THE DAWN

Pilgrim brothers Zahnow, MacAulay, and Meggison, testified that in many of the classes visited by them they found new interest which had resulted from the radio work. In some instances ecclesias had been formed by the newly interested. It is true with the radio witness, as it has ever been with respect to every effort made to proclaim the truth, that there are isolated districts where there may seem to be little interest. But when it is possible to get an overall picture of results, such as was presented to the brethren at the General Convention, no doubt is left as to the wonderful manner and great extent to which the Lord is blessing the broadcasting of his truth.

In view of these results which became so evident at Bowling Green, it is no wonder that the brethren again voted to continue the radio witness, not only over the Mutual Network, but also over as many stations in Canada and abroad as possible. They voted that "Good Hopes" pledges should be taken at the convention, as in previous years, and again recommended that The Dawn extend this opportunity to its readers everywhere. It was in keeping with this that we published a brief radio report, together with a "Good Hopes" coupon, in our September issue.

For the benefit of new readers, we might explain that the expression "Good Hopes" simply means that in sending in a pledge, it merely indicates what a person reasonably expects he will be able to contribute. The extent to which these "Good Hopes" are fulfilled is entirely between the individual and the Lord. These expressions of "Good Hopes" from the brethren generally, however, are a very helpful guide in contracting for the witness over the radio, for they give us a fairly accurate idea of what we may reasonably plan on for the months to come.

A coupon is not needed in order to send your "Good Hopes," but if you prefer to use a coupon, you will find one in the center section of the September Dawn. We are not repeating the coupon in this issue. With this brief report and explanation, we leave the matter in the Lord's hands, knowing that he will direct his people in the doing of that which will be pleasing to him, and an honor and glory to his name.

Beginning with the new contract year, the second Sunday of October, the "Frank and Ernest" programs will be heard over most "Mutual" stations at a new time. In this issue of The Dawn you

will find the new schedule, and we suggest that you check carefully the time you will be hearing the programs on the station which serves in your district. On the West Coast, where the Don Lee "leg" of the Mutual Network serves, there will be very few changes of time, although it will be advisable to check your local station to make sure. There will be virtually no changes on the Canadian stations since these are not on the Mutual Network.

Convention Greetings

LETTERS and telegrams of Christian love and greetings were received from ecclesias and individuals in many parts of America, and also from overseas. These greetings were greatly appreciated, for they helped us to realize that those of us assembled at Bowling Green were few in number as compared with the many consecrated throughout the world whose hearts were there, and whose prayers for the Lord's blessing upon his people were mingling with ours at the throne of heavenly grace.

Among the greetings from overseas was a cable from Berlin, Germany, expressing the love of the Berlin Ecclesia, and conveying to the convention also the love and greetings "from your brethren in the East Zone." It was encouraging to realize that not even the Iron Curtain could prevent the outflow of Christian love from those dear ones who have had so many of their privileges of service and fellowship taken away from them.

There was also a very meaningful message from Switzerland,

which read, "In thought we are with you. Psalm 133." Yes, we were assured by this and the many other messages received, that the thoughts of the brethren everywhere were with us. And this helped us to understand more realistically than ever the meaning of David's words, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

We do not have space to publish all these greetings, but we thought you would be particularly interested in the following ones from Greece and from Great Britain.

From Kavalla (Ancient Neapolis), Macedonia, Greece

"To our dear and beloved conventioners at Bowling Green, Ohio, grace, love, and peace to you. Dear and beloved conventioners, we your brethren of Macedonia, standing upon the old footprints of Paul and Silas on the shore of Neapolis, with brotherly love and a smile on our lips, stretch to you, and through you to all the dear churches of Bible Students whom

THE DAWN

you represent, our brotherly love and salutations in the name of our dear Father and Jesus Christ and the truth—the present harvest truth—which our present Lord revealed to us through that servant of his parousia whom he, in his own prophecy names ‘faithful and wise.’

“We salute and greet you all and pray the Lord to pour his Holy Spirit richly upon your convention. We pray him too, to open your hearts to the holy discourses, so that the truth and its spirit from this convention might flow and be spread all over the vast ‘wheat field’ of Jehovah God. Beloved in the vineyard of God, to you are directed the wonderful comforting words of Isaiah 27:3, ‘I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.’

“We your brethren in like precious faith of this place, are so glad that we have this opportunity to tell you that we stand by you in spirit, love, and faith, and forward to you these few words of love and sympathy, and though absent by flesh yet we are present by the spirit. In the midst of you stands also the ‘Captain of our salvation’ with all the glorified saints, his holy body, so you will have the help and the strength of all invisible and visible (human) angels of God. So dear brethren, this seven day convention will be rich in blessings. O, friends, drink ye, drink abundantly, O, beloved.

“We trust also that from this convention your fountain of the truths will disperse abroad, as last

year, and that the rivers of your waters will reach, as it were, ‘into the streets.’—Prov. 5:16

“How sweet are the words of our dear Lord. Harken: ‘Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.’ (Matt. 11:29, 30) Present by spirit, we lovingly salute you again, Church of Neapolis (Kavalla), Greece, through Brother Polatos.”

From Athens, Greece

“Your Brethren and Sisters of Athens, Greece, who stand with reverence in the truth, and in the faith, wish you richly the blessings of the Lord, peace and joy in the Holy Spirit by the love of Christ. We in Athens, though far away from you in the flesh, we are with you in spirit, and we share your fellowship and brotherly love in your convention in Bowling Green, Ohio. The Lord be with you all. Your brothers and sisters in the Lord. Athens Ecclesia, through Brother D. Cappatos.”

From Great Britain

The following messages were recorded in England, and played at Bowling Green. They were much appreciated by the brethren:

“This is Brother Pampling and with me are Brothers Humphrey and Murray. It is with deep gratitude that we send Christian greetings of love, joy, and peace from those of like precious faith here in the British Isles. Our prayer is that you all may experience a rich time of fellowship with our Heav-

TALKING THINGS OVER

only Father, with Jesus, and with each other, as you are gathered in convention at Bowling Green, August, 1952.

"It is, of course, cause for deep thankfulness that our feet are still found in the steps of consecration. It is true as we sometimes sing, that 'Day by day this pathway smooths since first I learned to love it.' It is made sweet because we accept the words of the Author and Finisher of our faith, 'I delight to do thy will O God.'

"Nevertheless, it is still true that loyalty to the truth, both in doctrine and in practice, keeps the way narrow along which we walk with the consecrated people of God. The opposition of the Adversary and the world against the spirit of truth means that whoever walks in the footsteps of Jesus finds the way constantly more narrow.

"We are reminded of the words found in Volume Three, page 270, 'To walk in this way, as the Lord set us the example, implies not only a passive conformity to his disposition and spirit, but also an active, energetic zeal for the proclamation of his truth.' So we rejoice in the service of the Lord, knowing that it is not in vain. Be assured of our prayers, dear brethren. Know, also, that we are continually strengthened and encouraged by the blessed tie that binds together the hearts of the Lord's people whoever and wherever they are. May God bless you all! And now I hand over the microphone to Brother Humphrey.

"Dear Brethren, again loving Christian greetings are sent to you

from Sister Humphrey and myself. We are still rejoicing in the work our Heavenly Father has placed in our hands. The work here has increased, and also our joy in it. To us has been vouchsafed an understanding of God's Word whereby we are able to give hope and comfort to those who ask us for a reason for the hope that is within us. To assist our fellows in this way is to be refreshed ourselves, according to Proverbs 11:25. This has been the experience of all those who have labored with us in the work.

"Time does not permit for us to state all we would like. Our brethren in North and South Ireland and in Scotland are still laboring very valiantly in the Lord's vineyard. In South Wales there is quite a lot of activity which is blessing the hearts of all those taking part, as their letters to us reveal. Several classes in the British Isles have been blessed in their labors by inquirers attending their classes regularly. We still find co-operation with our brethren on the Continent of Europe. It is a very blessed tie which binds us together.

"We wish to thank you again for supplying us with literature. We have, this year, been able to distribute approximately seven thousand booklets as against three thousand four hundred last year. This year five thousand new inquirers have written to us as a result of the 'Frank and Ernest' broadcasts over Radio Luxembourg, as against twenty-six hundred last year. Our joy knew no

bounds when on June 15 at our one-day convention in London, a number of these new ones attended and showed their enthusiasm to know more of God's plan. They certainly did want to know, 'What Can a Man Believe?' and we are sure that they received a satisfactory answer to their question.

"Brethren, be assured of our loving appreciation. Our prayer for you and for all who name the name of Christ in sincerity and in truth is that you may remain steadfast and firm in the truth to the end. May God bless you all! Now, here is Brother Murray:

"It is for me a joyous privilege to speak to you in this way, and to extend to you all our warmest Christian love. Our earnest prayer is that throughout this 1952 convention our Heavenly Father will very richly bless you. We continue to thank him upon every remembrance of you, because of the evidence of the faith that is within you, a faith that is impelled by love.

"Because of this loving zeal of yours, the Lord has given it to you to bless us. Concerning the pilgrim service which you so lovingly provide for us from time to time, we very thankfully testify that whenever these brethren visit us we enjoy 'mountain-top' experiences. This assembling together may be likened to an oasis in the desert. We are also very grateful to you for the abundance of very helpful printed matter made available to us.

"We appreciate the widespread broadcasting of the 'Frank and Ernest' program. The radio is indeed a marvelous means for beaming, or broadcasting to the world the Gospel of the kingdom. We continue with very grateful hearts to rejoice before the Lord that he has opened this way to you. Also that your love and faith and zeal have been so great that you have unhesitatingly seized this opportunity. There is much evidence that these various efforts of yours are being increasingly blessed by the Lord. We extend to you our warmest, heartfelt thanks, for it is a great privilege and joy to cooperate with you, and may the Lord continue to very richly bless you for all your loving and kind efforts."

From Denmark

"The friends in Denmark, Norway, and Sweden, gathered in convention at Slusemollen, Denmark, earnestly desire to convey to their American brethren in convention at Bowling Green, their Christian love and greetings. May God's Holy Spirit in a large measure fill your hearts and minds, just as that same Spirit has done for us these four days of our assembly here in Denmark. We greet you with I John 3:1-3." Signed by Brother Herman Larsen, Denmark; Brother David Falck, Norway; Brother N. C. Larsen, Sweden, and Brother Axel Christensen, on whose farm in Denmark the convention was held.

Report from Israel

(Also given at Bowling Green Convention)

IT WAS in 1899 that Volume III of Studies in the Scriptures was first published. It contains that remarkable chapter on the subject of Israel's restoration to the Promised Land. Through reading this chapter many have become firm believers that the fulfilment of God's promises pertaining to this people in the end of the age constitutes a very important part of the divine plan. These promises are also a vital teaching of present truth. In his treatise of the subject, Brother Russell refers to Dr. Theodore Herzl, founder of the Zionist movement, and the important part he played in the divine plan for the Jewish people.

Now that the return of the exiles is well on its way, and the Israelites are themselves supervising its continuance through the governmental channels of their new state, the bones of Dr. Herzl have been brought to Israel for re-burial on a beautiful hill overlooking Jerusalem. It was very stirring to stand beside this grave and reflect on all that had occurred since we first read about this man whom the Lord so mightily used in connection with his people.

There are many things which might be related with respect to the historic sights—biblical and otherwise—which are to be found in this land which God gave to Abraham. However, the object of the trip was to learn about the religious viewpoints of the returning exiles, and to discover if there may be a way to give a witness to the truth in the land, or, to “comfort ye, comfort ye my people.” (Isa. 40:1, 2) The Lord blessed this mission by making it possible to contact people who were able to furnish the information needed, which could not have been obtained except “on the spot.”

From time to time it has been reported that the Jews in Israel are turning to Christ in great numbers. This is untrue. In some instances the erroneous inference has been that these alleged converts are either accepting the truth, or glad to accept it when the message is presented to them. The true situation concerning conversions in Israel became evident through three wholly unrelated sources of information: (1) Sources somewhat sympathetic to the truth; (2) from nominal church sources; (3) from the Ministry of

Religious Affairs in the Israeli Government. The testimony of all these was that practically no Jews in Israel are turning to Christ.

Arriving in Jerusalem, I was welcomed by Mr. Robert Gary, Foreign Correspondent in Israel for the Mutual Broadcasting System. Mr. Gary is also associated with *The Jerusalem Post*. He invited me to be a guest at his home, and assisted in every way possible in securing the desired information. He arranged an interview with Dr. Wahrhaftia, Deputy Minister of Religious Affairs. The minister discussed the religious viewpoints and efforts of Israel very freely, furnishing valuable information pertaining to religious education in the Holy Land.

All schools are government owned and controlled except two or three which are operated by missionary societies. There are four types of schools, Dr. Wahrhaftia explained, two religious, and two secular. But in all these the Bible is regularly taught, so that the youth of Israel is growing up with a thorough knowledge of the Old Testament. Asked if the Bible was taught as actually being the inspired Word of God, and that its prophecies are now being fulfilled in the experiences of the Israelites, the deputy answered, yes, that this was true in the religious schools.

This was very revealing and encouraging. It indicates that the Lord, in his own way, is preparing his people to be ready to accept the ancient worthies when they are restored to them. Indeed, as world events continue to tie in with what they are learning in the Bible, and their knowledge of the promises of God increases, they will be quite prepared to accept their true Messiah when he reveals his presence to them. Judging from conditions in Israel today—the tremendous language barrier and other handicaps—it would be next to impossible for an educational program of this scope to be accomplished by anyone except the Jews themselves.

When asked about Jews turning to Christ, Dr. Wahrhaftia explained that there was complete freedom of religion in Israel, and that missionary societies were not legally restricted in any way, but that his observation was that few, if any, Jews were being converted to Christianity. He admitted the possibility of isolated cases. To their shame, he confessed, some of his people pretended to believe in order to obtain gift packages of food from America.

He mentioned this great sin also in connection with the two or three missionary schools which had been set up. Parents are free to decide which type of school their children shall attend. The

deputy explained that in these few places where the missionary societies have provided schools, their buildings and equipment are better than government schools, and that in some cases parents are influenced by this in making their decisions. He said, "I do not like this, but there is nothing the government can do about it." He explained, however, that in a number of cases it had been discovered that gift packages had been sent to parents by the missionaries in an effort to influence them. Where this is discovered, he said, the guilty ones are prosecuted in the courts.

One of the managers of the Jerusalem Y. M. C. A. was then interviewed, a Rev. Robert Minard. The Y. M. C. A. in Jerusalem is an outstanding institution, with beautiful buildings and a membership at present of over two thousand. However, ninety percent of these are Jews who do not believe in Christ, and who do not participate in any way in the religious services of the Y. M. C. A. The other ten percent are professed Christians, but not Jewish converts. Some are Arabs, and the remainder is made up of non-Jews in and around Jerusalem.

Mr. Minard was asked what success the missionaries are having in Israel, and he said, none. At first he did not qualify this, but later said the only exception was occasionally the case of an individual Jew who had had some association with Christians, either through marriage or otherwise, before coming to Israel. But, he explained that when one like this does accept Christ, he almost immediately begins to make plans to leave the country. Mr. Minard said that only a few days before, one of the prominent missionaries in Israel had said to him that if he were governed by results he would pack up and go home. This Y. M. C. A. official then regretfully volunteered the information that the reports of flourishing missionary results in Israel which were reaching America were evidently designed to stimulate greater donations to the cause.

All who have any knowledge of the prophecies know how prominently the subject of the Jews' return to the Promised Land is set forth, and of how important this people is in the plan of God. To give the impression that they are turning to Christ in great numbers captures the imagination, especially of those who know something about the truth. One believing Jew who accepted Christ many years ago in America, observed that there is no better way to raise money among church people in America than to impress them with the idea that something is being done for the Jew. Seemingly

he spoke from experience, for it appeared that he was getting his own living largely in this manner.

Many years ago it was reported that there are a large number of "secret believers" in Israel. Of course, that which is "secret" is difficult to uncover. But this claim is still being made. However, after carefully questioning one in Israel who holds this view, it would appear to have little foundation. The total population of Israel is registered for rationing, for work, for school, etc. A "secret believer" would have to be hypocritical in order to keep his faith in Christ concealed, and if he did this, his faith would not be genuine.

One missionary worker explained that the missionaries hold meetings among themselves, and with those who already believe, and that this is about all. The Christian Missionary Alliance, the Southern Baptists, and other groups in America, as well as the English and Scottish churches, are represented in Israel.

Daniel Zion, a former Bulgarian rabbi, is one of the few exceptions among Jews who have accepted Christ. But Rabbi Zion has not accepted the truth. His fellowship is with the nominal groups in Israel. However, he and a Mr. Moshe Ben-Muir, a postman in Haifa, have organized between them what they call the Messianic Union of Israel. They are not in harmony with the missionary efforts of the other groups, claiming that this is the sole prerogative of their "organization."

At the beginning of 1951 (no later figures appear to have been compiled) there were 150 baptized Jews in Israel. These were divided into three categories: (1) Assimilated Christians of Jewish origin who went to Israel through lack of other choice, and will leave when they have a favorable opportunity; (2) those who want to remain members of one of the existing churches or missionary societies; (3) the few associated with the former Rabbi Zion.

The Witness in Israel

Arrangements have been worked out with *The Jerusalem Post* to carry a message of the truth at least twice a month to all the English speaking people in Israel, Jews as well as Gentiles. *The Jerusalem Post* is the only English language newspaper in Israel. If the Lord blesses this arrangement, the message may later be carried in papers published in other languages. More details concerning this arrangement will be announced later. Many persons in Israel speak several languages. Those who speak English in

almost every instance know some other language, so we feel that through the message in the English paper, the literature in other languages will gradually be introduced by those who would like their friends to know what they are learning.

The visit to Israel was not a conducted tour. I mingled with the very poor and with the rich, and saw Israel at its best and at its worst. The very first man in Israel with whom I conversed told about many Jews who are coming from non-European countries. He said that to start with they seem almost like animals. But gradually they are cleaned up. Their children are sent to school, where they learn Hebrew, as well as how to live. "This," he said, "is good to see."

Yes, it is "good to see" all that is being done in Israel to bring back and to assimilate the "exiles." The work is far from complete, but it is progressing, and in the face of many handicaps. To see it is to be more sure than ever that prophecy is being fulfilled, that the Lord is restoring his people to the Promised Land that they might be there and be prepared to be the first to whom the blessings of the kingdom will be offered when the visible phase of that kingdom, in the hands of the resurrected ancient worthies, manifests itself in Jerusalem.

Nearly all members of the Israeli government when making speeches refer frequently to the Bible. In a speech made by the Prime Minister, Mr. David Ben-Gurion, he used as a text the words of the prophet found in Isaiah 43:5, 6, which read, "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth."

This is being literally fulfilled, for Jews are going to Palestine from all points of the compass, and we rejoice in this evidence that the glorious kingdom of promise is already functioning in restoring them. (Ezek. 20:33, 34) Every consecrated child of God, enlightened with present truth, should be happy to do whatever can be done to tell these people about the plan of God, to witness to them the Gospel of the kingdom. But the Israelites themselves, through their present governmental agencies, are doing more to enlighten the people concerning the Bible than anything we could hope to accomplish.

THE DAWN

Our work can, at the most, be merely in the nature of a witness, with possibly one here and there, even as in other parts of the world, having an ear to hear the joyful sound of present truth. But we should pursue this witness as effectively as possible, and through correspondence with individuals, develop the interest to the fullest extent possible.

And there really is some genuine interest in the truth in Israel. I have in mind one man in particular who is rejoicing greatly in what he has learned about the divine plan of the ages. He is willing to do what he can to pass the message along to others, and we will keep in touch with him and with others there whose interest in the truth is growing. If additional ones become interested through the witness in *The Jerusalem Post* we will help them to make contact with those who are already studying the truth.

There are a total of forty-five thousand professing Christians in Israel. The majority of these are converted Arabs who belong mainly to the Greek and Roman Catholic churches. A number of Protestant churches have small memberships, not of converted Jews, but of Gentile Christians of various nationalities who, for one reason or another, are living in Israel. Many of these read English, and the witness through *The Jerusalem Post* will be accessible to them.

So we rejoice in this further opportunity of making known the glad tidings of the kingdom. The effort will not be large. If a wider opportunity opens up later, we will rejoice in that also. May we all continue to seek the Lord's guidance and blessing in whatever we do to show forth the praises of his name.

—Brother W. N. Woodworth



Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

Encouraging Letters

Records the Programs

Dear "Frank and Ernest": I enjoy your program every Sunday over WBNY at Buffalo. I have a recording machine, and have been making recordings of your programs for the past few weeks. I have a special album made up for these recordings, and listen to them over and over again. I attended a meeting where "Frank" spoke recently, and enjoyed every minute of the talk. When I left I picked up a copy of your booklet, "Our Lord's Return," and I appreciated this very much also. Would appreciate a copy of the booklet, "Armageddon." I receive The Dawn Magazine each month, and enjoy it more than words can say. Very truly yours, R. C. H., New York.

A Young Catholic

Dear "Frank and Ernest": I am thirteen years old, and am of the Catholic religion. Since listening to your programs I have had clearer understanding of the Bible. The Bible is written in a way hard for children to understand, but in your simple and plain words things are made clear. I would enjoy very much receiving the free booklet that you are offering. Sincerely yours, J. C., Md.

Help in Teaching

Dear Sirs: I listen to your program each Sunday and enjoy the discussions; they are a great help

to me in my teaching a Sunday School class. Also my Dawn Magazine is a big help. Please send me the free book on "Chosen People." I appreciate all of the little books I get from you. Thank you. Very truly yours, E. M. R., Miss.

Nurses and Old Folks Listen

Dear Radio Friends: I really enjoy your program every Sunday over the radio. It is an educational program for us who nurse at a convalescent home for old folks. We don't get to church and Sunday School as often as we would like. Programs like yours help out wonderfully. Please send me several copies of your pamphlet on "Father, Son, and Holy Spirit," and any others you wish to send. The old folks here and I would get lots of good out of reading them. A million thanks. Your radio friend, Miss H. P., Ala.

Rebelled at Misinformation

Dear Sirs: Please send me a free copy of the "Creation" book. I've been listening to your radio talks on Sunday, and am very much interested. Even as a child the teachings some Sunday School teachers tried to make me swallow just wouldn't go down. I seemed to have an inward intuition that rebelled against a lot of misinformation—so much so that I couldn't get much from Sunday School. Thanks very much for your time and kindness. Sincerely, F. D., Calif.

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

NEW RADIO NETWORK SCHEDULE: The new time for many of the Mutual Network stations carrying the "Frank and Ernest" programs will become effective Sunday, October 12. Following is a fairly complete list of the stations, and times of broadcast. However, as we go to press there are still a number of places where individual stations have not reported to "Mutual" concerning the hour they will be able to carry the "Frank and Ernest" programs. This applies to all stations in the New England States.

We are publishing the west coast schedule, assuming that there will be few if any changes, since the Don Lee section of the Mutual Network will continue our broadcasts at the same hour.

Our programs will continue on the air in Philadelphia, St. Louis, Minneapolis, and Kansas City, but we are not able to include these cities in our present listing. We will publish the list again in the November Dawn, and by that time we hope to have the schedule complete.

ALABAMA

Annniston	WSPC	1390	10:00	a.m.
Birmingham	WILD	1490	10:00	a.m.
Decatur	WMSL	1400	10:00	a.m.
Eufaula	WULA	1240	10:00	a.m.
Huntsville	WBHP	1230	10:00	a.m.
Montgomery	WJJJ	1170	10:00	a.m.
Opelika	WJHO	1400	10:00	a.m.
Selma	WHBB	1490	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	11:15	a.m.
Phoenix	KOY	550	10:15	p.m.
Tucson	KTUC	1400	11:15	a.m.
Yuma	KYMA	1400	6:30	p.m.

ARKANSAS

Camden	KAMD	1450	10:00	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	10:00	a.m.
Mena	KENA	1450	10:00	a.m.

Pine Bluff	KOTN	1490	10:00	a.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Bakersfield	KAFY	1490	11:00	a.m.
Chico	KHSL	1290	11:00	a.m.
Fresno	KYNO	1300	11:00	a.m.
Los Angeles	KHJ	930	11:00	a.m.
Marysville	KMYC	1450	11:00	a.m.
Merced	KYOS	1480	11:00	a.m.
Paso Robles	KPRL	1230	12:30	p.m.
Redding	KVCV	600	11:00	a.m.
Salinas-Monterey	KSBW	1380	11:00	a.m.
San Bernardino	KFXM	590	12:00	noon
San Diego	KGB	1360	11:00	a.m.
San Francisco	KFRC	610	4:30	p.m.
San Luis Obispo	KVEC	920	12:30	p.m.
Santa Barbara	KDB	1490	5:15	p.m.
Stockton	KCOB	1280	11:00	a.m.
Tulare-Visoli	KCOK	1270	12:00	noon

COLORADO

Trinidad	KCRT	1240	9:00	a.m.
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FLORIDA

Jacksonville	WJHP	1320	12:45	p.m.
Key West	WKWF	1600	11:00	a.m.

BROADCAST SCHEDULE

Miami Beach WKAT 1360 12:45 p.m.
Winter Haven WSIR 1490 2:15 p.m.

GEORGIA

Augusta WBBQ 1340 11:00 a.m.
Brunswick WMOG 1490 11:00 a.m.
Fitzgerald WBHB 1240 11:00 a.m.
Milledgeville WMVG 1450 12:45 p.m.
Newnan WCOH 1400 12:45 p.m.
Savannah WCCP 1450 11:00 a.m.
Valdosta WGOV 950 11:00 a.m.

IDAHO

Coeur d'Alene KVNI 1240 5:15 p.m.
Idaho Falls KIFI 1400 9:00 a.m.
Lewiston KRLC 1350 11:00 a.m.
Wallace KWAL 620 11:00 a.m.

ILLINOIS

Cairo WKRO 1490 10:00 a.m.
Chicaga WGN 720 10:00 a.m.
Herrin WJPF 1340 10:00 a.m.

INDIANA

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

IOWA

Davenport KSTT 1170 10:00 a.m.
Shenandoah KFNF 920 10:00 a.m.

KANSAS

Topeka KTOP 1490 10:00 a.m.
Wichita KAKE 1240 10:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 10:00 a.m.
Cumberland WCPM 1490 10:00 a.m.
Frankfort WFKY 1490 10:00 a.m.
Harlan WHLN 1230 11:00 a.m.
Hazard WKIC 1340 10:00 a.m.
Louisville WGRC 790 12:15 p.m.
Maysville WFTM 1240 12:30 p.m.
Paintsville WSIP 1490 11:00 a.m.
Samerset WSFC 1240 10:00 a.m.

LOUISIANA

Lafayette KLFY 1420 10:00 a.m.
Lake Charles KAKK 1400 10:00 a.m.
Ruston KRUS 1490 10:00 a.m.

MARYLAND

Baltimore WCBM 680 12:45 p.m.
Cambridge WCEM 1240 12:45 p.m.

MICHIGAN

Detroit CKLW 800 9:30 a.m.
Iron River WKIB 1230 10:00 a.m.
Ironwood WJMS 630 10:00 a.m.
Jackson WKHM 970 11:00 a.m.
Port Huron WHLS 1450 12:30 p.m.

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Bemidji KBUN 1450 10:00 a.m.
Brainerd KLIZ 1400 10:00 a.m.
Grand Rapids KBZY 1490 10:00 a.m.
Marshall KMHL 1400 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Columbia WCJU 1450 10:00 a.m.
Grenada WNAG 1400 10:00 a.m.
Tupelo WELO 1490 10:00 a.m.
Vicksburg WQBC 1420 10:00 a.m.
West Point WROB 1450 10:00 a.m.

MISSOURI

Joplin WMBH 1450 10:00 a.m.
St. Joseph KFEQ 680 10:00 a.m.
Sedalia KDRO 1490 10:00 a.m.
Springfield KICK 1340 10:00 a.m.

NEBRASKA

Fremant KFGT 1340 10:00 a.m.
Kearney KGFw 1340 10:00 a.m.
McCook KBRL 1450 10:00 a.m.
Omaha KBON 1490 10:00 a.m.
Scottsbluff KNEB 960 9:00 a.m.

NEVADA

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

THE DAWN

NEW MEXICO

Hobbs KWEW 1490 9:00 a.m.
Las Cruces KOBE 1450 9:00 a.m.

Klamath Falls
Portland
Salem

KFJI 1240 11:00 a.m.
KPOJ 1330 11:00 a.m.
KSLM 1390 11:00 a.m.

NEW YORK

Malone WICY 1490 11:00 a.m.
New York WOR 710 8:30 a.m.
Oneonta WDOs 1400 11:00 a.m.
Syracuse WNDR 1260 11:00 a.m.

PENNSYLVANIA

Huntingdon WHUN 1400 11:00 a.m.
Johnstown WCRO 1230 11:00 a.m.
Lock Haven WBPZ 1230 11:00 a.m.
Pittsburgh KQV 1410 1:30 p.m.
St. Mary's WKBI 1400 11:00 a.m.
Washington WJPA 1450 11:00 a.m.
Wilkes-Barre WBAX 1240 11:45 a.m.

NORTH CAROLINA

Brevard WPNF 1240 12:45 p.m.
Elizabeth City WCNC 1240 11:00 a.m.
Elkin WIFM 1540 11:00 a.m.
Greensboro WGBG 980 12:45 p.m.
Mt. Airy WSYD 1240 12:00 noon

SOUTH CAROLINA

Anderson WANS 1280 11:00 a.m.
Charleston WUSN 1450 11:00 a.m.
Columbia WNOK 1230 11:00 a.m.
Conway WLAT 1490 11:00 a.m.
Georgetown WGTN 1400 11:00 a.m.
Newberry WKDK 1240 11:00 a.m.
Walterboro WALD 1490 11:00 a.m.

NORTH DAKOTA

Bismarck-Mandan KGCW 1270 10:00 a.m.
Devils Lake KDLR 1240 10:00 a.m.
Fargo-Moorhead KVOX 1340 10:00 a.m.
Grand Forks KNOX 1400 10:30 p.m.
Minot KLPM 1390 10:00 a.m.

TENNESSEE

Columbia WKRM 1340 10:00 a.m.
Dyersburg WDSG 1450 10:00 a.m.
Fayetteville WEKR 1240 10:00 a.m.
McMinnville WMMT 1230 10:00 a.m.
Memphis WHBQ 560 10:00 a.m.
Nashville WMAK 1300 10:00 a.m.
Shelbyville WHAL 1490 10:00 a.m.
Union City WENK 1240 10:00 a.m.
Winchester WCDT 1340 10:00 a.m.

OHIO

Cincinnati WLW 700 11:00 a.m.
Cleveland WHK 1420 10:30 a.m.
Columbus WHKC 610 12:45 p.m.
Morieta WMOA 1490 11:00 a.m.

OKLAHOMA

Altus KWHW 1450 10:00 a.m.
Bartlesville KWON 1400 10:00 a.m.
Chickasha KWCO 1560 10:00 a.m.
Elk City KASA 1240 10:00 a.m.
Enid KGWa 960 10:00 a.m.
Oklahoma City KOCY 1340 10:00 a.m.
Ponca City WBBZ 1230 10:00 a.m.
Woodward KSIW 1450 10:00 a.m.

TEXAS

Abilene KWKC 1340 10:00 a.m.
Alpine KVLf 1240 10:00 a.m.
Bay City KIOX 1270 10:00 a.m.
Borger KHUZ 1490 10:00 a.m.
Dallas WRR 1310 10:00 a.m.
Lubbock KCBd 1590 10:00 a.m.
Lufkin KTRE 1420 10:00 a.m.
Monahans KVKM 1340 10:00 a.m.
Odessa KRIG 1410 10:00 a.m.
Pompa KPdN 1340 10:00 a.m.
Pecos KIUN 1400 10:00 a.m.
Perryton KEYE 1400 10:00 a.m.
Port Arthur KPAC 1250 10:00 a.m.
San Angelo KTXL 1340 10:00 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
Coos Bay KOOS 1280 11:00 a.m.
Eugene KORE 1450 11:00 a.m.

BROADCAST SCHEDULE

San Antonio	KMAC	630	11:00	a.m.	Janesville	WCLO	1230	10:00	a.m.
Sherman-Dennison	KRRV	910	9:00	a.m.	La Crosse	WLCX	1490	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.	Rhineland	WOBT	1240	10:00	a.m.
Sweetwater	KXOX	1240	10:00	a.m.					
Tyler	KGKB	1490	10:00	a.m.					
Uvalde	KVQU	1450	10:00	a.m.					
Vernon	KVWC	1490	10:00	a.m.					
Victoria	KVIC	1340	9:30	p.m.	Cheyenne	KVWO	1370	9:00	a.m.
Waco	KWTX	1230	10:00	a.m.	Powell	KPOW	1260	9:00	a.m.

WYOMING

UTAH

Provo KOVO 960 9:00 a.m.

VIRGINIA

Blackstone WKLV 1490 11:00 a.m.
Orange WJMA 1340 11:00 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.
Centralia KELA 1470 11:00 a.m.
Everett KRKO 1400 12:45 p.m.
Olympia KGY 1240 11:00 a.m.
Seattle KVI 570 11:00 a.m.
Spokane KNEW 790 5:15 p.m.
Walla Walla KUJ 1420 11:00 a.m.
Wenatchee KWNV 1340 12:00 noon
Yokima KYAK 1400 12:45 p.m.

WEST VIRGINIA

Elkins WDNE 1240 11:00 a.m.
Logan WLOC 1230 12:45 p.m.
Martinsburg WEPM 1340 11:00 a.m.
Morgantown WAJR 1230 11:00 a.m.
Wheeling WTRF 1290 11:00 a.m.
Williamson WBTH 1400 11:00 a.m.

WISCONSIN

Ashland WATW 1400 10:00 a.m.
Beloit WGEZ 1490 11:00 a.m.
Eau Claire WBIZ 1400 10:00 a.m.
Fond du Lac KFIZ 1450 10:00 a.m.

CANADA

Calgary CKXL 1140 10:05 a.m.
Halifax CJCH 920 10:00 a.m.
Hamilton CHML 900 9:45 a.m.
Orillia CFOR 1570 9:45 a.m.
Peterborough CHEX 1430 10:30 a.m.
Prince Albert CKBI 900 10:30 a.m.
St. Catharines CKTB 620 9:00 a.m.
Saskatoon CKOM 1340 9:30 a.m.
Vancouver CJOR 600 10:45 a.m.
Winnipeg CKY 580 12:45 p.m.
Woodstock CKOK 1340 10:30 a.m.

PANAMA

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

EUROPE

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

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

"RADIO SAARBRUECKEN" (German Language)—2:15 p.m. Wednesdays

AUSTRALIA

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

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		Seattle, Wash.	12
Easton, Pa.	October 12	Yakima, Wash.	14, 15
JULIUS BEDNARZ		Spokane, Wash.	16, 17, 19
Allentown, Pa.	October 26	Wenatchee, Wash.	20, 21
DON COPELAND		Leavenworth, Wash.	22, 23
Grand Rapids, Mich.	October 11, 12	Everett, Wash.	24, 26
JENS COPELAND		Bellingham-Lynden, Wash. Area	27-29
Grand Rapids, Mich.	October 11, 12	JOHN A. MEGGISON	
ORLANDO D. DEIFER		St. Louis, Mo.	4, 5
Philadelphia, Pa.	October 5	MARTIN C. MITCHELL	
Wilkes-Barre, Pa.	19	Groton, Conn.	18
EDWARD FAY		New London, Conn.	19
Whittier, Calif.	October 19	DANIEL J. MOREHOUSE	
PETER KOLLIMAN		Muncie, Ind.	5
Grand Rapids, Mich.	October 11, 12	ARTHUR NEWELL	
ARTHUR H. KRUMPOLT		St. Louis, Mo.	4, 5
New Haven, Conn. (Morning) ..	October 12	LEON H. NORBY	
Waterbury, Conn. (Afternoon)	12	Baltimore, Md. (Morning) ..	October 12
RAYMOND J. KRUPA		Wilmington, Del. (Afternoon) ..	12
Wallingford, Conn.	October 12	Lancaster, Pa.	26
LUDLOW P. LOOMIS		G. P. OSTRANDER	
Hazleton, Pa.	October 5	Detroit, Mich.	September 28
Paterson, N. J.	26	Toledo, Ohio	29
EDWARD LORENZ		Piqua, Ohio	30
San Diego, Calif.	October 12	Dayton, Ohio	October 1
JOHN Y. MAC AULAY		Cincinnati, Ohio	2
Nanaimo, B. C., Can.	October 1	Indianapolis, Ind.	3
Duncan, B. C., Can.	2, 3	Muncie, Ind.	4, 5
Victoria, B. C., Can.	5	Mattoon, Ill.	6
Bremerton, Wash.	7, 8	Champaign, Ill.	7
Tacoma, Wash.	9, 10	LaSalle, Ill.	8
		Batavia, Ill.	9
		Rockford, Ill.	10
		Milwaukee, Wis.	12
		Kenosha, Wis.	13
		Chicago, Ill.	14
		Gory, Ind.	15
		South Bend, Ind.	16
		Grand Rapids, Mich.	17
		Jackson, Mich.	19

SPEAKERS' APPOINTMENTS

Adrian, Mich.	20	W. NORMAN WOODWORTH	
Toledo, Ohio	21		
Cleveland, Ohio	22	Pittsburgh, Pa.	September 28
		Oklahoma City, Okla.	29, 30
		Wichita, Kansas	October 1
		St. Joseph, Mo.	2
G. RUSSELL POLLOCK		Kansas City, Mo.	3
Santa Ana, Calif.	October 26	St. Louis, Mo.	4, 5
		Davenport, Iowa	6
FRED W. RICE		Des Moines, Iowa	7
Riverside, Calif. (Morning) .	October 19	Waterloo, Iowa	8
Pomona, Calif. (Afternoon)	19	Chicago, Ill.	9
		Grand Rapids, Mich.	11, 12
GEORGE P. RIPPER		Detroit, Mich.	13, 14
San Francisco, Calif.	October 5	Paterson, N. J.	19
B. E. ROSE		ERNEST G. WYLAM	
Grand Rapids, Mich.	October 11, 12	Grand Rapids, Mich.	October 11, 12
		Indianapolis, Ind.	19
CHESTER A. SUNDBOM			
Grand Rapids, Mich.	October 11, 12	HARRY L. YOUNG	
		Catawissa, Pa.	October 5
J. I. VAN HORNE		Mahanoy City, Pa.	26
East Liverpool, Ohio	October 12		
Washington, Pa.	19	C. W. ZAHNOW	
		Portage La Prairie, Man. ..	October 2
FELIX S. WASSMANN		Winnipeg, Man., Can.	3, 5, 6
New Brunswick, N. J.	October 19	Sanger, N. Dak.	8, 9
		Melville, N. Dak.	10, 12
CLAUDE R. WEIDA		Fergus Falls, Minn.	15
Columbus, Ohio	October 11, 12	Parkers Prairie, Minn.	16, 17
		St. Cloud, Minn.	19
GEORGE M. WILSON		Duluth, Minn.	21-24
Muncie, Ind.	October 5	Minneapolis, Minn.	26-28
Grand Rapids, Mich.	11, 12	Withee, Wis. Area	29-November 2
Monessen, Pa.	26		



Isaiah 61:1-3 records the commission of the Holy Spirit which applies to all the consecrated followers of the Master authorizing them to proclaim the glad tidings of the kingdom. A part of this commission is to "bind up the brokenhearted." A speaker at a recent convention called attention to this, emphasizing that we are not called to break hearts, but to bind up those which are broken. We can do this only by presenting the truth in love, and love is always "kind." Even in declaring the "day of vengeance," the servant of the Lord will endeavor to be kind, for we are not commissioned to pronounce vengeance. This is for the Lord to do.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ST. LOUIS, MISSOURI, October 4, 5—Opens Saturday at 1:30 p. m. in the Y. M. C. A. Building, 3108 North Grand Avenue. Requests for reservations should be sent to the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14.

BUFFALO (KENMORE), N. Y., October 5—Regular monthly gathering in the Kenmore Lodge, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

MUNCIE, INDIANA, October 5—Meetings will be held in the Y. W. C. A. Building, 310 E. Charles Street.

SAGINAW, MICHIGAN, October 5—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

COLUMBUS, OHIO, October 11, 12—Begins Saturday afternoon in the Women's Benefit Association Building, 53 E. Gay Street. Sunday meetings will be held in the Knights of Pythias Temple, 697 South High Street. Visiting brethren will be accommodated in the homes of local brethren as far as possible. Those expecting to arrive on Saturday please notify the secretary, Mrs. Josephine Ewing, 273 S. Algonquin Avenue, Columbus 4, Phone, Jordan 1-6712.

GRAND RAPIDS, MICHIGAN, October 11, 12—Annual fall convention to be held in the spacious Pantlind Hotel, Monroe Avenue at Pearl Street. A very comfortable meeting room with convenient facilities for families has been arranged for. The Pantlind Hotel has a large and excellent cafeteria. A favorable room price in the hotel has been se-

cured. A television program has been arranged—see announcement on page 1. Those desiring accommodations please write the secretary, Mrs. Edward DeGroat, 741 Sligh Blvd., N. E., Grand Rapids.

EAST LIVERPOOL, OHIO, October 12—Sessions to be held in the Old Nazarene Church, corner Lincoln Avenue and St. Clair Avenue. For further information write the secretary, Mrs. W. L. Glenn, 1076 Penn Avenue, East Liverpool.

BOWIE, TEXAS, October 19—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CLEVELAND, OHIO, October 19—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

JACKSON, MICHIGAN, October 19—Annual fall gathering. For other details write the secretary, Mrs. Luella M. Crawford, 322 N. Dwight Street, Jackson.

SALEM, OREGON, October 19—Home gathering, 2339 State Street.

CHICAGO, ILLINOIS, October 26—912 N. La Salle Street.

DETROIT, MICHIGAN, October 26—Macca-bees Building, Woodward Avenue at Putnam.

VICTORIA, B. C., CANADA, November 7-9—For reservations and other details write the secretary, Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road, Victoria, B. C.

INDIANAPOLIS, INDIANA, November 9.

NEW HAVEN, CONN., November 23—Details in next issue.

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

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

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

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

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

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