

THE DAWN



A HERALD OF
CHRIST'S PRESENCE

OCTOBER
1949

TO US THE SCRIPTURES CLEARLY TEACH

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

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every

man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

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

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

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

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Our Cover Picture

BETHLEHEM—"The City of David": It was here that Jesus, the Savior of the world was born. The true date of his birth was in October rather than December. Bethlehem is one of the oldest cities in the world. Its original name was Ephrath. (Gen. 35:19) Little except the name is left of the ancient city, but even the name serves to recall many incidents recorded in the Bible having to do with the outworking of the divine plan.

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HIGHLIGHTS OF DAWN

"This Changing World"

ONE of the noted sayings of President Roosevelt was, "It is given to this generation to hold a rendezvous with destiny." No truer statement was ever made than this, yet all of us are slow to grasp the reality of what is actually taking place in the world around us. Events are occurring today which would have been thought impossible a decade ago. Old and revered institutions, whose right to exist in the earth has been considered irrevocable, are now being challenged, and in some instances their very foundations are tottering.

In one of our recent broadcasts we called attention to statements being made by news commentators to the effect that the battle between Catholicism and Communism is now joined; and since that time the tempo of this battle has increased. To a great extent it is still a war of words, although in certain instances, particularly in countries behind the Iron Curtain, the struggle has flared into open violence.

The nature of this battle between these mighty opposing forces is such that both sides are being forced out into the open and compelled to reveal policies and viewpoints which hitherto were held more or less as a sacred trust by those on the inside. This is particularly true with respect to the Catholic Church. For example, to the Protestant mind, the word excommunicate has never been a very familiar one. Catholics knew more about it, but even they did not have occasion to think too much about the possibility of being excommunicated from their church.

But how different it is now! Because the Vatican became painfully aware of the inroads Communism was making into the membership of the Catholic Church, and because the Pope considered that there was no other way to hold back the forces of this evil, an edict of excommunication from the church was issued and made applicable to all Catholics who were Communists or who supported the Communist cause. In addition to this, all Catholics were

forbidden to read Communist literature, and told that those who disobeyed this order would be denied the sacraments of the church.

Before this edict was issued, probably most Catholics supposed that they were free to be associated with the political party of their choice; and certainly very few realized that their church had the right or the power to step in and tell them what they could read and what they could not read, and at the same time remain good Catholics. Thus has the desperate position of the Catholic Church on the field of battle forced her to reveal these unpopular methods of holding her children in line.

When this edict was issued, some of the questions which arose in the minds of millions were, To what extent will it be obeyed? and if disobeyed, will it result in the actual excommunication of millions of Catholics? Or will Communists within the church go "underground" and carry on their activity secretly? The world did not have to wait long for the answer. The Polish government issued a directive forbidding Catholic priests in Poland to excommunicate Communists from the church. Immediately the Vatican replied that this order revealed a lack of understanding of the intent of the church's edict of excommunication, explaining that no action by local leaders of the church was contemplated, that each Catholic was left to decide for himself whether or not he should leave the church on account of being sympathetic toward Communism.

In other words, the church was quick to realize that this edict could not actually be enforced, and took this method to ease itself out of a difficult situation. It was what would be called in military circles a "strategic retreat." But strategic retreats seldom strengthen the position of an army or bolster the morale of the soldiers; and probably when all the points are considered, it will be found that this particular encounter with the Communist enemy did not result in any visible gains.

What the excommunication order has done is to place millions of Catholics on the defensive in their association with Protestants; for it has brought out into the open a viewpoint and practice of the church which, as the non-Catholic world views it, is not at all praiseworthy. To many Protestants this viewpoint of the alleged right of the church to excommunicate and to forbid the reading of whatever literature church authorities may deem not good for Catholics, is not new. One of the causes contributing to the birth

And while we have no sympathy for the methods of the Communists, we can understand how their philosophy makes them feel as they do about religion in general, and the Catholic religion in particular. They are taught to believe that religion has been used as an opiate of the people, meaning that in the name of religion—a religion that instills the fear of endless torture in hell-fire—the common people have been kept in line with the powers that be—that is the capitalistic powers—and thus made the slaves of the wealthy and ruling classes. With this understanding of the matter, what they claim to be trying to do is to liberate the people and make them free to think and act as they wish without the restraints imposed by the fear of future torment.

How can this effort to destroy religious influence be most successfully combated? Well, in the first place, we think that every Protestant minister and every Catholic priest should re-study the Word of God and discover that it does not teach the cruel doctrine of eternal torture. If the leadership of the entire professed Christian world would come forward and tell the people the truth about hell—that according to the Bible it is merely the state of death, and not a place of excruciating torment—one of the most effective weapons of the Communists would be taken right out of their hands.

The vast majority of the people want to worship a higher power, but not many in these enlightened days are willing to worship a god of torment. The enlightened public mind of today conceives the great Creator of the universe to be a God of love and mercy, and they have not learned as yet—with the exception of the very few—that the God they want to worship, the God of justice and love, is the God that is revealed to us in the Bible. They still think that the Bible teaches that God is a demon, waiting to torment those who do not please him. If this gross misunderstanding of the Bible could be cleared up, and the people told the real truth concerning God and concerning his wonderful plan of salvation for a sin-cursed and dying world, the anti-God theories of the Communists would not be nearly so effective.

If the churches are to defend Christianity in this war of ideologies, let us first of all make sure what Christianity stands for and what it teaches. And one of the most damaging misunderstandings which all of us sooner or later will need to unlearn is that God-dishonoring theory of eternal torture for the wicked.

tion business. I just don't want any Federal control over American education, any more than I want any church to control it."

Here is what seems like a forthright statement of fact as to the conduct of organized religion in Europe, both Catholic and Protestant, and it's not a bit complimentary. Apparently the situation has not changed there much from what it was when the Founding Fathers of America crossed the Atlantic to these shores to escape the intolerance and persecution which was then being practiced in the Old World. Perhaps this helps to explain somewhat the growing opposition to the church in many European countries.

What Congressman Barden has said in explanation of his insistence on maintaining in America the separation of church and state, is not new to most of us. What is new about it is the fact it has been given so much publicity. Years ago none but an anti-Catholic paper—like the *Menace*, for example, or other unorthodox and unrecognized periodical—was willing to publish facts of this sort. But now these facts are appearing more and more in the popular Protestant journals, and to some extent in newspapers and over the larger radio stations. Bishop Oxnam's attacks against the practices of the Catholic Church, for example, are frequently given wide publicity. No longer is the "hush hush" policy being adhered to so rigidly in Protestant circles.

We think this is a healthy sign. One outstanding fact to which both Catholics and Protestants agree is that today religion is on trial, and is fighting for its life. A world that is becoming increasingly enlightened along economic and scientific lines should become increasingly insistent upon knowing the meaning and background of the religion which it accepts. No longer is the thinking public willing to take its religion for granted. If the people are expected to worship a Supreme Being, it is logical that they should want to learn all they can about him—whether or not he is just and loving and kind, or whether he is vengeful and cruel.

Seemingly the Catholic Church is more keenly aware of this trend of the public toward wanting to understand religion better, than are many of the various Protestant denominations; for Catholic groups are spending millions of dollars in national advertising to explain Catholic doctrines to the public. Though we must disagree with many of these doctrines, we can all be thankful that we are living in a free America where all have equal rights to present their beliefs for public scrutiny.

Recently a Catholic advertisement appeared in a number of national magazines, including *Collier's*, dealing with the question of what happens to a person after he dies. This is a topic of universal interest; for, sooner or later, we all die, and most of us agree that there would be much satisfaction in having a fairly definite conviction beforehand of just what becomes of us after we draw our last breath.

Basing their understanding solidly on the Word of God, many thousands of earnest Christians throughout the country believe and publicly teach that death is a temporary cessation of life, and that the sleep of death—this state of complete unconsciousness—continues until the return of Christ, when he will establish his long-promised kingdom on the earth; and that then, divine power will be exercised to restore the dead to life as human beings and all will be given the opportunity to live forever on a perfected earth.

The statement is made that if the dead are not dead at all, if they are more alive now than they were before they died, wherein is the necessity for a resurrection of the dead? This is sound reasoning; for certainly the Bible teaches, and all professed Christian groups believe, that there is to be a "resurrection of the dead." (Acts 24:15) Now these who believe that the dead are unconscious until the time of the resurrection, also find in the Bible abundant testimony to the effect that those who have died in unbelief because of never having heard of Jesus, or on account of the confusion in their minds due to the conflicting creeds of men, will, when restored to life, be enlightened concerning God and concerning his beloved Son, Christ Jesus, and given an opportunity to repent, believe, and live forever.

Those who are opposed to this viewpoint of the mercy and love of God have dubbed this interpretation of his promises the doctrine of a "second chance." In the Catholic advertisement mentioned, the people are specifically warned against accepting this viewpoint, and emphasis is laid on the erroneous claim that the opportunity to believe and to receive salvation is definitely limited to this present life.

Back of this warning is the age-old theory that in order to keep people in line with righteousness the whip of fear must be held over them through continual warning that if they do not walk in the strait and narrow way the consequences will be terrible, that a wayward course persisted in will surely result in their being

tortured forever in a fiery hell. Many will remember that a while back the Pope revived this viewpoint by his directive that the doctrine of hell-fire be preached more vigorously as a deterrent to the increasing godlessness of the world.

But how does this actually work out? Is it true that the threat of hell-fire must be held over the heads of people in order to make them live righteous lives? Is it true that if one believes that there will be an opportunity for salvation after death—a "second chance," as the opponents of this viewpoint have dubbed it—he will become careless and drift into sin?

These are questions which the public should consider, and in order that those who are interested may have an opportunity to make comparisons upon the basis of actual occurrences, we recite an incident which has recently come to our attention. It relates to a national convention of Christian believers which was held on the campus of a State University in Ohio.

There were nearly a thousand delegates at this convention. They occupied the dormitories of the University and were fed in the huge cafeteria provided for the students. The sessions of this convention were held in the spacious auditorium located in the University's Administration Building.

After this large group of Christians had been the guests of the University for nearly a week, the President of this state institution of learning asked for the privilege of addressing the delegates for a few moments. He was, of course, granted the opportunity, and during the course of his remarks he said that he was pleased to report that during the entire time the delegates had been on the campus not a single whisky bottle had been found, nor had it been necessary to sweep up a single cigarette butt.

Furthermore, this University President told the delegates of the convention that one of the deans had remarked he wished fifty million Americans belonged to this organization; and another dean had said that if all the people in the world were like these people, there would be no wars nor rumors of wars.

This was an unusual testimony to be given concerning any group of religious people. But the interesting part of it is that every delegate at this convention—without exception—had discarded the Dark-Age theory of eternal torture, and every delegate believed in the doctrine of which some call a "second chance." The question, then, is this: Upon the basis of what this University

President had observed concerning a group of people in whose hearts the love and mercy of God had been exalted, can it truthfully be said that people must be held under the constant fear of being tortured after death lest they drift deeper and deeper into sin?

Could a convention of believers in hell-fire and purgatory offer a testimony such as this? We doubt it. Surely to any thoughtful, rationally minded and unbiased person this should be proof that a knowledge of the love of God is a more powerful influence in the hearts of people than are the misconceptions concerning him which are embodied in the doctrines of torture that have come down to us from the Dark Ages. The great Apostle Paul wrote that the "love of Christ constraineth." (II Cor. 5:14) It was the love of God that was held out to the people during the days of the Early Church, and we can be reasonably certain that as the people today are given an opportunity—which they are through these religious controversies—to select the God they would prefer to worship, the vast majority of them will turn to the God of love and mercy, the God of the Bible, the God whose Spirit inspired the writers of both the Old and New Testaments, the God who is the Father of our Lord and Savior Jesus Christ, the God who sent his Son into the world to redeem the human race from sin and death because he loved the people and wanted to shower his blessings upon them.

Systematic Study Necessary

THOSE who are of humble, teachable mind, seeking a "thus saith the Lord" for all they accept, not trying to uphold any theories of their own, but to follow only the Lord, can generally, by taking the **Studies in the Scriptures** and their Bible and taking up the plan step by step in a systematic, orderly manner, as it is presented, proving each statement by the sure Word of God, see the truth regarding these fundamental doctrines with little difficulty. In this way they gain a comprehensive view of the whole plan of God, and can see how its various features fit and dovetail into one another. To gain this appreciation, it is necessary, not only to read the truth, but to think upon it, make it our own, to strive earnestly to conform our lives to it.—Reprints

LESSON FOR OCTOBER 2—

“Here Am I; Send Me”

ISAIAH 6:1-10—In commissioning Isaiah to proclaim a message—to “go, and tell this people”—there is exemplified a very important principle in God’s dealings with his servants; namely, giving to them a measure of understanding concerning himself. For example, when God spoke to Moses and commissioned him to lead the children of Israel out of Egyptian bondage, he said to him, “I am the God of Abraham, Isaac, and Jacob.” This identification gave Moses a comprehensive understanding of who was speaking to him, and that in responding to the call to service he would be participating in the divine purpose pertaining to the seed of promise.

When Saul of Tarsus asked for the identity of the voice he heard speaking to him on the Damascus road, he received the reply, “I am Jesus of Nazareth.” Later Paul referred to this as a “heavenly vision,” and by it he was made to realize that Jesus was the Christ of promise, that now he was being called into the service of the messianic cause.

So it was with Isaiah. The Lord had an important service for him to render, and to provide him with the proper background of understanding and inspiration, the

prophet was given a glorious vision of the great God whom he was to serve. Writing about this he said, “I saw also the Lord sitting upon a throne, high and lifted up,” and he heard the heavenly messengers proclaiming, “Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.”

This vision was to some extent prophetic, for while Jehovah has always been holy, the earth was not in Isaiah’s day, nor is it now filled with his glory. True, there are many evidences of God’s glory all around us if we look for them, and interpret what we see in the light of the divine plan, but the prophecies tell of a time when the knowledge of the glory of God shall fill the earth as the waters cover the sea. It will be then that his glory will be recognized by all people—a glory which will be seen and appreciated as a result of the consummation of the divine plan of salvation.

The Lord does not grant to all of his people such spectacular visions of his glory as that given to Isaiah, yet in one way or another he does reveal himself to his servants. In this end of the age we have seen the holiness and the glory of the Lord through the vision of present truth. And through

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the truth, how "high" and "lifted up" we have seen the Lord to be!

God's love has been revealed to us in his marvelous provision of grace through Christ Jesus. We have seen his justice manifested in the condemnation of the race to death because of sin, and the satisfaction of justice through the ransom.

We have seen the Creator's wisdom in sentencing the race to death through one man, thus making it possible for all to be redeemed from death through the one man, Christ Jesus.

We have seen his wisdom also in the permission of evil in order that his human creation might learn by experience the exceeding sinfulness of sin, and its terrible results.

The Apostle Paul speaks of the manner in which the mighty power of God has been revealed to the church through the resurrection of Jesus from the dead. (Eph. 1:18-23) Through the divine plan we have also learned of the marvelous manner in which, through Christ, divine power is manifested in the resurrection of the church, and will be demonstrated further in the resurrection of all mankind.

All of these cardinal attributes of Jehovah's character combine to reveal his glory, to help us realize that he is indeed "high and lifted up." This knowledge has come to us through the truth, the truth of the divine plan of the ages. And it is well to remember that while this "vision" has not been given to us in such a spectacular manner as the one with which God revealed his glory to Isaiah, it has been none

the less of God; for no one can grasp the truth, and through the truth see the glory of God revealed, except by divine arrangement. On this point Jesus said, "Blessed are your eyes, for they see; and your ears, for they hear." He explained also that many righteous men had desired to see these things—these mysteries of the kingdom of heaven—but were not permitted.—Matt. 13:16, 17

One of the first reactions of Isaiah when he saw the Lord "high and lifted up" was the realization of his own undone condition and his sins. This is true of all who are favored with a vision of God's glory. It is essential that this be so, else the Lord could not use us at all in his service. In Isaiah's case, a coal from the altar purified his lips and made him acceptable to serve the Lord.

An altar is symbolic of sacrifice, and a burning coal from the altar would bespeak the fact that an offering had been made. Isaiah lived in the age of typical sacrifices, and the antitypical sacrifice which makes our "reasonable service" acceptable to the Lord is that of Jesus. (Rom. 12:1) It is a wonderful provision, a provision so complete that it enables us to lay down our lives as co-sacrificers with Jesus, to be "planted together in the likeness of his death."—Rom. 6:5

Isaiah heard the Lord asking, "Whom shall I send, and who will go for us?" This question indicates the purpose of every "vision" by which the Lord reveals his glory to his people. But God does not coerce his people to serve him.

The Lord did not ask Isaiah directly if he would serve, but merely made it known that there was an opportunity for service, and the prophet answered, "Here am I; send me." Inspired by his vision of God's glory, Isaiah wanted to serve.

So it is with us. If the vision of God's glory through the truth has had its intended effect in our lives, we will not only respond in full consecration to the Lord, but will not be happy unless we can be laying down our lives in his service; for the Lord has "sent" us to declare a message just as surely as he sent Isaiah.

Isaiah's commission was to serve a people dull of understanding, and who would not hear. Throughout the present evil world this usually has been the case with those who have proclaimed the message of the

Lord. As a rule God's servants are rejected and persecuted, and the results of their ministry very small. It was so with all the prophets. It was thus with Jesus and the apostles. It is still true today. But the commission to go and tell the people is not based upon results, for God is testing our loyalty to him upon the basis of our willingness to lay down our lives in his service regardless of the results obtained.

QUESTIONS:

What is one of the principal facts associated with every vision which the Lord gives to his people?

What is the purpose of these visions?

How is the church made clean and fit for service?

Does the Lord coerce his people to serve him?

Are we to judge the Lord's will in the matter of service upon the basis of results obtained?

LESSON FOR OCTOBER 9—

The Moral Basis for True Worship

II SAIAH 1:10-18—In this passage of Scripture the Lord points out that the true basis of acceptable worship is to be "clean," "cease to do evil," "learn to do well," "seek judgment, relieve the oppressed, judge the fatherless," and "plead for the widow." Here we have a comprehensive outline of true righteousness as it is exemplified in personal purity of conduct, and in dealing justly with others. It is that which is summed up in the Golden Rule of doing unto others

as we would that others should do unto us.

This message of the prophet is addressed to the nation of Israel whom he likens to "rulers of Sodom," and the "people of Gomorrah." The two cities which bore these names had been destroyed many centuries before this prophecy was written, but because of their great wickedness the prophet is using the memory of them to emphasize the great wickedness of Israel at the time

this message was delivered. In the ninth verse the information is given that Israel would have become as Sodom and Gomorrah but for the fact that there was a small remnant of the nation which still adhered to God's Law. This saved them from utter destruction as a nation; but in other respects they were like the two wicked cities which God had destroyed.

In this message of condemnation, the Lord refers to the various typical sacrifices which previously had been enjoined upon Israel in connection with the tabernacle and its services, and tells them that now he is no longer pleased with his people when they bring these offerings to him. God had a certain purpose in the institution of those typical sacrifices, as well as the various ceremonial features of the Law; and it was his will that they be carried out in keeping with the instructions he had given. What he is condemning, through this message of the prophet, is the viewpoint of the wicked Israelites that they could practice injustice and unrighteousness and suppose that everything would be made right by observing these various ceremonies of the Law.

The Prophet Micah sums up the viewpoint beautifully, saying, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my

soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:6-8

Fundamentally, God's requirements of righteousness are the same in all ages, and regardless of the outward means by which his people manifest their devotion in order that their service be acceptable to him, their righteousness must be of the heart. God was pleased with the typical sacrifices of animals during the Jewish age when those offering the sacrifices did so as an expression of their heart loyalty to him and as a manifestation of the righteousness by which their lives were controlled. It was only when the outward forms of worship were practiced to cover up hypocrisy and unrighteousness that God's anger was kindled against Israel.

This same fact is clearly set forth in the New Testament. Love supreme for God, for his people, and for his truth—yea, for all men—is the sum total of true Christian righteousness, and the Apostle Paul tells us that regardless of our outward forms of service, if we have not love it will profit us nothing. God wants us to speak the truth as eloquently as possible; he wants us to sacrifice our all in his service thus giving all our goods to feed the poor; he wants us to present our bodies a living sacrifice; but unless these things are done as the expression of love, they will profit us nothing.—I Cor. 13:1-3

The Lord invites us to reason together with him. (Isa. 1:18) We

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have the privilege of doing this through his Word. In the Scriptures God has revealed his plan of salvation and outlined the manner in which we can, although members of the sinful and dying race, be made pure in his sight and thus acceptable for his service. Happy are we if we accept this loving provision through Christ and, prompted by a true heart desire to please him, devote our all in his service.

JEREMIAH 7:3-7—Here the Lord, through the Prophet Jeremiah, again calls attention to the backsliding tendencies of his typical people Israel. One of their repeated failures seems to have been in supposing that their outward forms of worship were all that was necessary in order to meet the righteous requirements of the Law. They failed to realize that outward forms of worship meant nothing in God's sight unless prompted by purity of heart.

The repetition of the expression, "The temple of the Lord," as recorded in verse 4, seems to indicate that they trusted in the services of the temple, and their part in those services to maintain them in the favor of the Lord. Perhaps a parallel to this would be the case of those who feel that if they attend church more or less regularly they can otherwise forget their duties to the Lord and live their lives pretty much as they please.

Even among the consecrated people of God who are enlightened with present truth, there may be a danger of settling down in the idea that all the Lord expects is that we attend "church" with some degree of regularity. Let us be on the alert along this line, remembering always that we have devoted all our time, all our strength, all our substance to the service of him who has called us out of darkness into his marvelous light.

In the case of typical Israel, their reward for faithfulness, as stated in this passage, was to be that of abiding everlastingly in the land which God had given to their fathers. With spiritual Israel, the promise is that "if we do these things" an abundant entrance will be given us "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

QUESTIONS:

What constitutes the true basis of worship as outlined in Isaiah 1:10-18?

Why did the Lord associate Israel with Sodom and Gomorrah?

Quote a statement recorded by the Prophet Micah which conveys the same meaning as that of Isaiah 1:10-18.

How does the Apostle Paul outline a similar thought?

How do we reason together with the Lord?

Is regular attendance at church all that the Lord requires of his people?

What was to be one of the rewards of righteousness in the Jewish age; and what is the reward offered to spiritual Israel?

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.

God and the Nations

THE Lord, through the prophet, declared, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45:22) Of Israel the Lord said, "You only have I known of all the families of the earth." (Amos 3:2) The Lord said this to Israel despite the fact that he promised Abraham that through his seed "all" the families, or nations, of the earth would be blessed.

We mention this apparent disharmony of the Scriptures to emphasize that there are time elements in the plan of God, and that in the ages of the past it was not God's due time to deal with and bless all the nations of the earth. God's call for the nations to look unto him and be saved was not given during the Jewish age. Beginning with Pentecost, a call to repentance has gone out to the world through the church, but it has not been heeded, with the result that all the kingdoms of this world must go down in the great time of trouble which is now destroying the present evil world.

Meanwhile God has been selecting and preparing those who are to live and reign with Christ, and when this work is complete the call will go out to the world in general. The Spirit and the bride will then say "Come. . . . And . . . take of the water of life freely." (Rev. 22:17) It will be then that the na-

tions will have their first real opportunity to look unto the Lord and be saved.

ISAIAH 1:21-28—In this passage we have brought to our attention some of the corrupting influences which brought the downfall of Israel as a nation, and the temporary withdrawal of God's favor. In verse 23, the "princes" of Israel are shown to be judges, but these also became corrupt, giving themselves over to bribery in their dealing with the people.

In the 26th verse the Lord tells us that he will restore Israel's judges as "at the first." Inasmuch as Israel's judges were called "princes" this promise to restore the judges is evidently a reference to the time when the "fathers" of Israel, who will become the children of The Christ, are to be made "princes in all the earth." (Psalm 45:16) With this accomplished, the nation, through its capital city, Jerusalem, will be called "The city of righteousness, the faithful city."

This is a reference to the times of restitution, when Israel shall have been fully restored to divine favor. Commenting on the work of the Lord at that time, the Apostle Peter declares that it shall come to pass that the "soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) This is quite in harmony with verse 28 of our lesson,

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which tells of the destruction of the transgressors, and that they which "forsake the Lord shall be consumed." Here we have another evidence of the wonderful harmony of the Scriptures.

ISAIAH 19:19-25—The "altar" and the "pillar" referred to here and said to be located in the midst of the land of Egypt and also on the border thereof, has been identified by many students of the Bible as the great pyramid of Egypt. It is located on the delta of the Nile, and peculiar twistings of the river make the location of the pyramid fit this description. The inward passages of the great pyramid seem clearly to represent the divine plan of the ages; its descending passages picturing the downward course of sin and death, and its ascending passages and corridors representing the return from death of both the church and the world. See "Thy Kingdom Come," chapter 10.

This passage of Scripture is cited with the evident purpose of showing God's interest in all nations, and that ultimately even Egypt and Assyria are to come into harmony with him, as well as Israel. We know, of course, that this will be true.

It is understood by many students of the Bible that the Lord uses Egypt in the prophecies to symbolize the whole world of mankind, and if we take this larger view, the passage under consideration would emphasize the fact—elsewhere clearly prophesied in the Bible—that all nations are to be brought into harmony with God

during the thousand-year reign of Christ.

Viewing the passage from a symbolic standpoint, the "highway" of verse 23 might very well be that wonderful provision which the Lord has made for the nations to return to him and to righteousness. In Isaiah 35:8, this "highway" is styled "The way of holiness." In contrast to the broad way which leads "to destruction," the "highway" is the return road to God and to life. (Matt. 7:13) How glad we are that such a loving provision has been made for all nations! No longer, then, will Israel be the only nation known of the Lord, for Egypt and Assyria, yea, the whole world will become his people.

QUESTIONS:

When will all nations turn to God and be saved?

What is meant by the promise that God will restore Israel's judges as at the first?

Show the harmony between Isaiah 1:28 and Acts 3:23.

What is the "altar" and "pillar" in Egypt?

Of what is Egypt a symbol in the prophecies?

What is the "highway" referred to in Isaiah 19:23?

FEAR NOT

"Thou, O most Compassionate!

Who didst stoop to our estate,

Drinking of the cup we drain,

Treading in our path of pain.

"Through the doubt and mystery,

Grant to us Thy steps to see,

And the grace to draw from thence

Larger hope and confidence.

"Show Thy vacant tomb and let,

As of old, the angel sit;

Whispering, by its open door:

"Fear not!" He hath gone before!"

Isaiah Teaches Trust in God

II **ISAIAH 12:2**—One of the secrets of a victorious Christian life is trust in the Lord. Trust is very much akin to faith, and the Apostle John says, "This is the victory that overcometh the world, even our faith." (I John 5:4) We are dependent upon the Lord for everything, and it is important always to remember this, for it is when we lean on our own understanding or depend upon our own strength that we fail.

Speaking for those who do put their trust fully in the Lord, Isaiah wrote, "I will trust, and not be afraid: for the Lord Jehovah is my strength and my song." Fear is a deadly enemy to the Christian. It weakens our determination to press on and win the good fight of faith, and destroys the joy and peace which should be ours in the Lord. Love casts out fear, the apostle tells us. (I John 4:18) If our love for God and for his plan of salvation is supreme, our trust in him will also be strong. And so, instead of fearing our enemies, we will confront them in the strength of the Lord, and he will "become our strength" and also our song. Yes, we will delight to sing the praises of the God of our salvation.

ISAIAH 26:1-7—The expression, "In that day," is one frequently used in the prophecies to denote the time of Christ's kingdom, and here we are told of a song pertaining to a "strong city" which then

will be sung "in the land of Judah." It is quite possible, therefore, that the primary application of the prophecy is to the restoration of God's favor to the natural descendants of Abraham.

Isaiah says that then God will appoint salvation as walls and bulwarks for that "strong city." The reference here seems to be to spiritual Zion, and Paul informs us concerning "that day" that a "Deliverer shall come out of Sion, and turn away ungodliness from Jacob." He further declares, "All Israel shall be saved."—Rom. 11:26

"Open ye the gates": This evidently has reference to the gates of the "strong city," that is, the kingdom of Christ through which Israel is to be blessed. The gates are opened in order that the righteous nation which keepeth the truth may enter in. Israel as a nation did not keep the truth, hence did not qualify to enter into the spiritual phase of Christ's kingdom. Jesus told the Israelites in his day that the kingdom would be taken from them and "given to a nation bringing forth the fruits thereof." (Matt. 21:43) The Apostle Peter identifies this "nation" to which the kingdom would be given as the church, the faithful followers of Jesus, who are promised that if they suffer with him they shall also reign with him.—I Peter 2:9; II Timothy 2:12

This, then, is evidently the right-

eous nation that is invited to enter through the gates into the "strong city," for these are the ones who are given an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. (II Pet. 1:11) For any of us as individuals to qualify for such a high honor it is essential that we meet the standards of righteousness, and bring forth the fruits of the Holy Spirit. Just as the nation which enters into that city must be righteous, so each individual comprising the nation must also be righteous.

The Apostle Peter, in outlining the various elements of a righteous character, begins with faith—"Add to your faith." Faith, then, is seen to be one of the basic elements of true righteousness, that is, the righteousness of God. It is faith in God, absolute confidence in him, and the assurance that he is not only able to accomplish all of his good purposes, but also that he is able to care for us, and will not permit any experience to come into our lives that will not be for our highest spiritual welfare.

Thus it is that upon the basis of this trust, having our minds fixed on the Lord, and in our hearts being determined to know and do only his will, we can have "perfect peace," or as the margin states, "peace, peace." Isaiah reminds us, furthermore, that we can trust in the Lord "for ever," that in him is "everlasting strength." This means that we can continue to trust him all the days of our lives here in the flesh, and that beyond the veil we will "dwell in the house of the Lord for ever."—Psa. 23:6

Looking around us in the world today it might seem that sin is triumphant. That unholy city, Babylon, is reigning with a high hand, while the Lord's own people are ignored and oppressed. But even this situation will change, for the promise is that the "lofty city"—that "great city, which reigneth over the kings of the earth" (Rev. 17:18)—will be brought low, "even to the dust." Knowing this, we can continue to enjoy perfect peace, being fully aware that his purposes will triumph.

ISAIAH 30:1, 2, 15-17—In this passage, we have a warning to those who fail to put their trust fully in the Lord. These are referred to as "rebellious children" who take counsel which is not of the Lord. They are described as going down to Egypt for help. Here we may properly think of Egypt as being symbolic of the world, and Jesus said to his followers, "I have chosen you out of the world."—John 15:19

Complete faith and trust in the Lord involves confidence in all of his arrangements for us as new creatures in Christ Jesus. In our service to God there may be a temptation to feel that his methods and his Spirit are not as effective as they should be, that if we could use worldly methods much more would be accomplished. Nominal churchianity has fallen victim to this temptation, with the result that today it is difficult to distinguish between the great church systems and the world. By worldly methods they have built imposing systems of religion, and they boast that they "are rich, and increased

in goods, and have need of nothing." But they have lost the favor of the Lord.—Rev. 3:17

As systems they cannot get back into harmony with God, but individuals who discover that they have lost their peace and rest in him by looking to "Egypt" for help, may find peace again by returning to him. May it be true of all of us, when we find ourselves worried and distraught, fearful of what the outcome of our efforts to serve the Lord will be, that we will return to the Lord and put our trust in him. Thus we will find rest, and in this quiet con-

fidence in him shall be our strength.

QUESTIONS:

In what sense is Jehovah our strength and song?

What is the significance of the expression, "In that day"?

What is the "strong city"?

Who comprise the righteous nation to whom the gates of the "strong city" are opened?

Why do those whose minds are fixed on the Lord enjoy perfect peace?

What is the "lofty city" that is to be brought down to the dust?

Of what is "Egypt" a symbol?

What causes some of the Lord's people to go down to Egypt for help?

What should be done if we find that we have made this mistake?

LESSON FOR OCTOBER 30—

Admonition to National Righteousness

ISAIAH 5:1-12—In this lesson we again find the nation of Israel being warned against the dire results of unrighteousness. History records, however, that despite all the warnings given by the prophets the nation continued its waywardness, and that finally the foretold punishment came. They went into captivity in Babylon, and while later they were permitted to return to their land, throughout the centuries until now they have continued to be a subject people, and for much of that time have been scattered and persecuted.

As a rule we associate parables with Jesus, but in reality there are many parables in the Old Testament, and we have one of them in this lesson. Here the Lord likens

the nation of Israel to a vineyard—the "vineyard of the Lord of hosts is the house of Israel, and the men of Judah, his pleasant plant." The fruit which he expected from this "pleasant plant" was justice and righteousness. But as Jesus pointed out, the nation failed to bring forth this fruit, hence failed to continue as the vineyard of the Lord.—Matt. 21:43

Jesus' parable of the vineyard is similar to the one the Lord gives us through Isaiah. (Matt. 21:31-41) Jesus associates the parable with Israel's hope of the messianic kingdom, and it was the privilege of joint-heirship with Jesus in this kingdom that Israel lost because of sin, their final transgression be-

ing the rejection and crucifixion of the Messiah.

The parable as given by Isaiah emphasizes that the Lord in planting the vineyard had made every needed provision for the protection of his "pleasant plant," in order that it might flourish and bear the fruits of righteousness. He had put a fence, or wall, around it. The Law given at Mt. Sinai could have served as a wonderful wall of protection against the encroachments of human selfishness, and thus have held the nation intact and ready to receive the Messiah had its provisions of righteousness been observed, but they were not.

And he gathered out the stones, that is, the stumbling stones of error and false worship. He did this through the services of Moses and the prophets.

The vineyard was planted with a "choice vine." Israel was that vine; and, beginning with Abraham, God had chosen this people, and watched over them. He delivered them miraculously from Egyptian bondage, and planted them in their own land, the land he had promised to their fathers.

The Lord also set up a beacon tower in the midst of his people; namely, the great hope of a coming Messiah. From the vantage point of this national hope of Israel their prophets continued to warn them of their own transgressions, and of the encroachment of dangers from without.

And a winepress was built, symbolic of the Lord's provision for joy and of all the other rich blessings which might have been theirs had they observed God's Law, and

through its spirit of righteousness dealt kindly and justly with one another and rendered unto God the things which belonged to him. But they did not, hence the vineyard dried up, and the "pleasant plant" withered—Israel was cast off from divine favor, and the kingdom hope and its privileges were transferred to another vineyard, a vineyard in which there is another "pleasant plant," the one referred to by Jesus when he said, "I am the vine, ye are the branches."—John 15:5

This is, of course, all symbolic, or parabolic language, but the lesson is plain. It means that when the Lord calls a people and makes every necessary preparation to use them in connection with the outworking of his plans, he expects from them a fruitage of righteousness. If they bear no fruit, they are cast aside. This was true of the natural house of Israel; and it is true of us as branches in the true vine of the Gospel age; for these, too, when they bear no fruit, are removed from the vine.—John 15:6

QUESTIONS:

Did the nation of Israel benefit from the many warnings given by the prophets?

What is represented by the "pleasant plant" referred to in the parable of the vineyard recorded in Isaiah 5:1-7?

In what respects is this parable similar to the one given by Jesus in Matthew 21:31-41?

What may be represented by the "fence," the "stones," the "tower," and the "winepress" mentioned in the parable of our lesson?

What constitutes the Lord's "pleasant plant" during the Gospel age, and how can we remain a part of it?

Jacob's Ladder Dream

GOD'S PLAN IN THE BOOK OF GENESIS

Chapter Twenty-eight

28:1-5 ISAAC seemed quite agreeable with Rebekah's insistence that Jacob should journey to Padan-aram thence to take a wife from among the daughters of his Uncle Laban. Padan-aram is identified by scholars as the plains of Syria, or, in the Greek language, Mesopotamia. It was clearly the Lord's will that Jacob should not take a wife from among the Canaanites. Hundreds of years later, when the descendants of Jacob returned to Canaan from their long bondage in Egypt, they were forbidden by the Lord to take wives from among the Canaanites.

When instructing Jacob to go to Padan-aram for a wife, Isaac reiterated the blessing which had previously been bestowed upon him and identified it as the "blessing of Abraham." The Lord was undoubtedly overruling in all this, and here we see exemplified his almost universal custom of associating his promises with the instructions he gives to his people concerning what he wants them to do. In leaving home and starting out for Padan-aram, Jacob was faced with hardships unknown, so for his encouragement he was reminded of the great and eternal purpose of God concerning himself

—that he was the chosen one to inherit the promises made to his grandfather, Abraham.

We see this principle exemplified in many instances. When God asked Abram to leave his own country and his father's house, the promise was made that his seed would bless all the families of the earth. When Jesus was here on earth, having left the glory he had with the Heavenly Father and having come here on a mission of sacrifice which would entail suffering and death, God's promises also sustained him. Paul tells us that "for the joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2

28:6-9 In Hebrews 12:16, 17, the apostle informs us that Esau sought repentance. The marginal translation is that he sought a change; that is, having discovered his great loss in the sale of his birthright, and that this transfer had been ratified by his father's blessing upon Jacob, he endeavored to have the matter changed. But it was too late.

In these few verses we have what seems to be one of Esau's efforts to get back into the good graces of his parents, and perhaps thereby recover the blessing. He had over-

heard Isaac's instructions to Jacob concerning not taking a wife from among the Canaanites, and observing also that his parents were not pleased with his choice of wives he decided to take a wife from among his own people, so he chose a daughter of Ishmael. The account indicates clearly that he did this to please his parents.

What his parents thought of Esau's decision to please them is not recorded, but it did not result in his securing the blessings which had gone irrevocably to Jacob. The daughter of Ishmael was not, of course, of pure stock, for her grandmother was an Egyptian. Perhaps in the illustrations of Jacob and Esau this might serve to remind us that some during this Gospel age are willing to make a real sacrifice and endure much hardship in their obedience to the Lord; while others are glad to please him if they can do it without too much effort, and are willing to compromise.

Ishmael's daughter probably lived nearby, and since she was nominally of Abraham's family, that "profane person" Esau was willing to take her for a wife hoping it would meet with his parent's approval. Thus it is with compromising and worldly Christians who, in noting the faithful course of truly sacrificing followers of the Master, seek to imitate them, but only to the point where it doesn't cost them too much.

28:10-22 Jacob's first night away from home found him still in the land of Canaan. His journey to Padan-aram was not to be an easy one. It was slow and

tedious, and doubtless oftentimes accompanied by dangers. At the close of the first day's journey he was faced with the necessity of preparing a place to spend the night. The account is brief, emphasizing merely that he used a stone for a pillow.

Many tradition lovers and superstitious persons claim that this is the exact stone which now resides in London, England, and called the "Coronation Stone." However, the directors of the "Geological Survey of Great Britain" have unanimously declared that "no stone of that kind was to be found in any part of the Holy Land whence it traditionally comes." Prof. Ramsey also pronounced it as being "not known to occur in Egypt or in the rocks around Bethel."

When Jacob fell asleep with a stone for a pillow, he had a wonderful dream. He saw a ladder reaching from earth to heaven, and angels ascending and descending upon it. The angels said nothing, but the Lord stood above the whole scene and identified himself as the God of Abraham and of Isaac.

What could have been more reassuring to Jacob than this! He had risked much to secure the birthright to the promise God had made to Abraham, and now the God of Abraham was assuring him that the birthright was indeed his. The promise, both of the land and that all the families of the earth were to be blessed through the "seed," was here repeated to Jacob, who was assured that he would be the channel through which the seed would come.

At the moment, and in keeping

with the Lord's will, Jacob was fleeing from the land of promise, but the Lord assured him that he would return—"I will not leave thee, until I have done that which I have spoken to thee of." This is a promise which the Lord has given to all his faithful people. And with each one of us how often we would become discouraged and give up the struggle but for the promise, "I will never leave thee, nor forsake thee."—Joshua 1:5; Heb. 13:5

Inasmuch as the Lord, in connection with this dream, reiterated his promise to bless all the families of the earth, it seems reasonable to conclude that the ladder stretched from earth to heaven and serving as a means of communication was intended to represent the fact that when God's covenant with Abraham is fulfilled, oneness and harmony between God and men will be restored. On account of sin man has been alienated from God. There has been no communication between earth and heaven except in relation to the faithful few.

Of that faithful few during the Gospel age the Master said, "Their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) May it not be that the angels will also serve as messengers of communication for the entire restored human race when God's promise to bless all the families of the earth is fulfilled through the faith seed of Abraham, The Christ, Head and body.

When Jacob awoke from his dream he said, "Surely. . . this is none other but the house of God, and this is the gate of heaven."

This suggests that the house of God is where he meets and communes with his people. It is essentially the same thought as expressed by Jesus when, in explaining the change from the typical age of the Jews to the new age of the Gospel, he said that the time had come when those who worship the Lord must do so "in spirit and in truth."—John 4:23, 24

Jacob "vowed a vow." As a member of Abraham's family he had already evinced great interest in the God of Abraham, and in the promise that had been made to his grandfather and renewed to his father. Thus far, however, it had apparently been more or less a family affair. But now that God had spoken to him personally with respect to the blessing which was to come through the "seed," Jacob was moved to make it an individual matter by entering into a covenant with the Lord on his own initiative, thus making his connection with the promises of God a personal responsibility.

This is a good lesson for all the Lord's people. Let us never suppose that we can be pleasing to the Lord simply because we belong to a group of people whom the Lord has blessed with his truth. True, the Lord wants us to feel a closeness of relationship with all in the church, but he wants us also to realize that we must be individually faithful to him in order to remain in the church and later to have that abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:11

The wording of the King James

Version would almost indicate that Jacob made a bargain with the Lord, but this is not the case. God had just promised to care for Jacob and to bring him back to the land of Canaan. The fulfilment of this promise was to be irrefutable proof to Jacob that the one who had spoken to him was the true God, and surely Jacob wanted him to be his God.

On his own part, he promised to serve the Lord and to give him a tenth of all that the Lord gave to him. The law of the tithe was first mentioned in Genesis 14:20. Apparently the Lord had given some laws to his people prior to Sinai, and this was one of them. This law is expanded in the case of spiritual Israelites so that they covenant to give all they have, including themselves, to the Lord. He, in turn, makes them stewards of what they have given to him, and they are expected to be faithful in discharging their stewardship, directly or indirectly using all they have given to him in his service.

JACOB SERVES FOR RACHEL

Chapter Twenty-nine

29:1-14 "Then Jacob went on his journey." Thus in a few words is epitomized what was probably a very wearisome trek from Canaan to Padan-aram. But finally he arrived; and, like Eliezer when seeking a bride for Isaac, he first met his beloved at a well. Water evidently was not plentiful in the district, and several ranchers were compelled to depend upon the same source of supply, the same well.

Evidently there was a degree of order in connection with the use of the well, for those in charge of the three flocks already gathered were waiting for Rachel to appear before the well could be uncovered. Unlike the case of Eliezer when he met Rebekah at the well, Jacob was informed of the identity of Rachel and promptly made himself known to her, greeting her with the customary kiss. Her father was informed of Jacob's arrival, and he too was happy.

29:15-20 Jacob was taken into Laban's home and apparently made himself useful in doing whatever he could of the work on the ranch. Then Laban, satisfied that Jacob would be an asset on the place, suggested that they enter into some sort of agreement as to compensation for service rendered. This gave Jacob the opportunity to broach the matter which was on his heart, so he offered to serve seven years in return for Rachel, whom he wanted for his wife.

This seemed fair enough to Laban and he agreed to the suggestion, saying that he preferred to give Rachel to Jacob rather than to another man. Because of Jacob's great love for Rachel, his seven years of service for her seemed but a few days. Apparently the hope of having her for his wife kept him encouraged and happy during those seven years, making the time pass quickly.

29:21-30 The custom of the time, or of the family, made it necessary that the elder daughter be married first. When Laban

made the bargain with Jacob concerning Rachel, he probably thought Leah would be married to another before the seven years were up, but she was not, so it became necessary for Leah to be given first to Jacob as a wife.

Laban knew of Jacob's great love for Rachel so he did not attempt to reason the matter out with him, but instead practiced a deception by seeing to it that it was Leah that Jacob found in the bridal chamber instead of Rachel. When Jacob demanded to know the reason for this deception, Laban explained, and apparently Jacob bowed willingly to the inevitable and agreed to serve another seven years for Rachel.

A careful study of the account, however, seems to contradict the popular idea that Jacob served the second seven years before Rachel was given to him. Verses 26-30 seem to indicate that Jacob dwelt with Leah exclusively only for a period of seven days, and that then Rachel was given to him, and that he had Rachel as his wife during his second seven years of service.

29:31-35 The chief lesson for us in the narrative of these verses is the fact that the Lord overruled in connection with Jacob's children. It is to be remembered that the twelve sons of Jacob became the tribal heads of the nation of Israel, a nation of whom the Lord said, "You only have I known of all the families of the earth." (Amos 3:2) It is only reasonable to suppose that his overruling providence had much to do with the birth of these boys.

Chapter Thirty

30:1-13 Both Rachel and Leah gave their maids to Jacob in order that children might be born to them which they could claim as their own. This is what Sarah did in the case of Hagar. This was apparently quite in keeping with the custom of the times; and so far as the account indicates, the Lord did not especially condemn it. In any case, he accepted the sons born from these arranged unions as among the heads of the nation. Apparently if the wife made the arrangement it was considered to be all right.

30:14-21 In this narrative Leah charges Rachel with having taken away her husband. This may be related to the statement in the last verse of the preceding chapter where we are told that after Judah was born she ceased to bear children. However, in the Lord's providence, other children were born to her later, in addition to the two sons which were born to her maid and which she counted as her own. She also gave birth to a daughter who was given the name Dinah.

30:22-24 If we are justified in making comparisons, it would be proper to say that Rachel was Jacob's real wife. With this thought in mind, it is interesting to note the fact of her barrenness, for it was the same with Sarah, and also with Rebekah. In all three cases it required a miracle before they could give birth to children.

It was Joseph who was born to Rachel as a result of a miracle—

the Joseph who later was to serve so prominently in the saving of his people from death by famine. While it was from the tribe of Judah that Jesus was born, yet the marvelous manner in which the Lord used Joseph clearly indicates that he prefigured Christ, the Savior of the world; and Jesus also was born into the world by a miracle.

30:25-36 God had blessed Jacob in the land of Padan-aram and on the ranch of his father-in-law, Laban. He had been taken into the family and now he had two of Laban's daughters for wives. Under ordinary circumstances, one in that situation would have been content to remain with the thought of enjoying with the household whatever of security or wealth he was helping to create.

But Jacob did not go to Padan-aram with the idea of remaining. His heart was still in the land which God had promised to Abraham, and to Isaac and to him. The birth of Joseph may have had some bearing on Jacob's decision that the time had come to begin making preparations for the return journey to Canaan. As matters stood, Jacob had no understanding with Laban except that which pertained to Leah and Rachel, and he knew that to return to Canaan with his wives and children it would be essential to have some way of providing for them.

With these thoughts going through his mind, he approached Laban and expressed his desire to be sent away that he might return to the land of his fathers. From this request Laban realized that

Jacob had no intention of considering himself a permanent member of the family, that despite all the years he had been with them he was still as a hired servant. This, naturally, raised the question of wages in Laban's mind.

This was as Jacob wanted it to be. Laban admitted that he had prospered while Jacob had been in the family. He even was willing to ascribe this to the overruling providence of Jacob's God. Jacob was quick to follow through with this idea by emphasizing how much more Laban now possessed than before he arrived. Then came the proposition by Jacob as to a method of dividing the cattle, offering to take as his share the "ringstraked, speckled, and spotted."—Verse 39

30:37-43 Jacob's method of increasing the number of spotted and speckled cattle in Laban's flocks in order that he might have more to claim for himself, would probably not, genetically speaking, be considered scientific today. It was apparently the Lord's provision that Jacob acquire large holdings of cattle before he returned to Canaan, so we would be inclined to think that it was his overruling that increased the number of ringstraked and speckled, rather than the method which Jacob used to accomplish it.

It often happens that the methods employed by the Lord's people to accomplish that which they think should be done, are in themselves futile, but if the Lord wants the thing done he overrules our lack of knowledge and accomplishes that which he designs.

Opening the Windows of Heaven

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—MALACHI 3:10

THE servants of God should be the most blessed of all the people of earth. If they are not it is because they are living below their privileges. God enters into covenant relationship with his people and never has he failed to fulfil his part of the contract. This was true with the natural house of Israel and it is true of us who have entered into a covenant with him by sacrifice. Typical Israel could have been rich in the blessings of the Lord; instead, and because of unfaithfulness, the nation was cast off from God's favor and the people scattered.

In our text the Lord calls attention to the tithing system which he gave to Israel, and by which the religious functions of the nation were maintained. The tithe was one-tenth of an individual's income and this was to be put into the treasury of the Lord. But, in paying their tithes, as well as meeting their other obligations to the Lord through the Law, Israel was unfaithful; and because of unfaithfulness the people were poor in all those natural bounties which could have been theirs. It was in answer to their complaint that the Lord called upon the nation to change their way, to bring their tithes into the storehouse and thus prove him and discover that their lack of blessings had been their own fault, not his; that he was ready to open the windows of heaven and pour out blessings so rich and abundant that they would be unable to contain them.

The same is true of spiritual Israel. We are under a different covenant than were the ancient Israelites. Theirs was the Law Covenant, a covenant with the Lord which, on his side, promised material blessings to those who were faithful to it—even lasting life

to anyone who could keep the Law perfectly. Under that arrangement it was reasonable that a tenth of their material assets should be devoted to the Lord, and there was no excuse for not adhering to this requirement.

The covenant of this age is one of sacrifice and under its arrangements no promise is made of material blessings. Ours is a spiritual, or heavenly calling. We are urged to set our affections on things above, not on things of the earth. (Col. 3:2) The sacrificial arrangements of our covenant with the Lord call, (not for rendering to him a mere tenth of what we possess, but of all, including ourselves—our time, our strength, and our talents.)

To a large extent the nation of Israel walked by sight; that is, to the degree that they were faithful to the Lord their rewards were forthcoming and were of a tangible sort which could be seen and felt and appreciated. Ours, on the other hand, is a life of faith, and our appreciation of the spiritual blessings which the Lord is ever ready to shower upon us depends upon our understanding of what he has promised and our ability properly to evaluate spiritual blessings when we compare them with the material sacrifices which we have the privilege of making.

Throughout all the centuries human nature has not changed. Shortsighted self-interest—if by faith we do not rise above it—will still blind us to the real and eternal issues of life. We may feel a degree of satisfaction—perhaps even relief—that we are not living under the covenant that required a tenth. We know, of course, that under the covenant of sacrifice the Lord expects all, but because it is wholly a freewill offering there may be a tendency not to render unto the Lord even as much as the tenth which was required under the Law.

The Riches of God's Grace

As we have already seen, the blessings of the Lord during this age are not material, but spiritual. Are we receiving from him that abundant and overflowing portion which he has promised? There are, of course, two viewpoints of the Christian life. It is a narrow way in which we are walking, and oftentimes it is difficult. There are many trials to endure—trials of our faith; but even these should be considered a precious asset because they are helping to prepare us for the eternal joys which await us beyond the veil.

We are called upon to suffer—to suffer with Christ. Suffering

is never pleasant but we can look upon our experiences of this kind as blessings from the Lord because it is through the privilege he has given us of filling up that which is behind of the sufferings of Christ that we will have the privilege of living and reigning with him.—Col. 1:24; II Tim. 2:11, 12

However, we are not to think of the Christian life merely from the standpoint of its difficulties, its hardships. If we do we might become long-faced, sorrowful Christians, and the Lord wants us to rejoice—not to be hilarious, but to have an abiding peace and confidence in him. By faith we are able to rejoice despite the trials of the narrow way. Indeed, a part of our present inheritance is the peace and joy which Jesus bequeathed to us when he said, "My peace I give unto you."—John 14:27

The Master's peace and joy were deep-rooted in his confidence in the Heavenly Father, his assurance that not one of all the precious promises of God would go unfulfilled. Not once did the Master doubt the victorious outcome of the divine plan, both for himself and for all mankind.

And this peace of the Christian is ours in a full, rich measure if we can but lay hold of the promises of God as Jesus did. Jesus explained that it is not a peace as the world might give, a peace which at the best is based upon human promises and human ability to make good these promises. Or a peace, perhaps, which is based upon a bank account, or upon the hope of continuing in good health, or upon the security of a home.

How little the world knows about true peace, that peace which passeth human understanding, the peace that abides in the Christian heart despite the turmoil and chaos with which he may be surrounded and despite the fading of all earthly securities and joys! The man of the world works and strives a lifetime with the hope of finding security and a consequent peace of mind and heart, but seldom does he attain his goal. And even with those who are measurably successful, their peace is short-lived and frequently disturbed by doubts and fears.

How rich indeed are we who have entered into a covenant of sacrifice with the Lord! But it is essential to fulfil our covenant if we would continue to enjoy the showers of heavenly blessings which make us so rich. Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." And then he adds, "These

things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15: 10, 11.

Yes, just as the material blessings which the Lord was willing to give to natural Israel were dependent upon their faithfulness, so the peace and joy which can and should be ours depend upon keeping our covenant, obeying the "commandment" which Jesus gave. And what is that commandment? Jesus stated it clearly, saying, "This is my commandment, That ye love one another, as I have loved you." (John 15:12) There are many details and ramifications in the carrying out of this commandment, but in reality it comprises all that the Lord expects of his people during the present Gospel age.

Our covenant of sacrifice with the Lord includes the privilege of loving our brethren as Jesus loved us. Jesus loved us so fully that he laid down his life for us, and we are to lay down our lives for the brethren. The work of the Lord during the Gospel age is the calling and preparation of the brethren to live and reign with Christ. In Revelation 19: 7 this is spoken of as the "wife" making herself ready. When Jesus commissioned his disciples to go into all the world and preach the Gospel the great objective was the selection and making ready of the "bride" class.—Rev. 21: 2, 9, 10; 22: 17

This work on behalf of the brethren has called for sacrifice, the sacrifice of all on the part of every true Christian. It is thus that their love for one another has been manifested. True, our love for the brethren does not end with the efforts we put forth to reach them with the Gospel. When they hear the message and accept it, and together with us enter into a covenant with the Lord by sacrifice, they still need our love—a love that will be patient with their weaknesses and do everything possible to help them along in the narrow way, building them up in our most holy faith; and when we can, guarding them against the fiery darts of the great enemy, Satan. In short, to have a proper love for our brethren, the kind of love which Jesus manifested, means that we will sense our responsibility toward them; both in the spread of the Gospel by which they are reached and made our brethren, and in assisting them thereafter.

In almost any united effort the human tendency is to permit the few to shoulder the responsibility while the majority sit on the sidelines giving their approval but doing little more than this about it. This is not the Lord's arrangement for his people. Each one

Radio Programs Promot

FRANK AND ERNEST BIBLICAL DIALOGS

11:15 A. M. SUNDAYS IN ALL TIME ZONES

ALABAMA		IDAHO		Sault Ste Marie	WSOO	OHIO	
Birmingham	WSGN	Boise	KGEM	MINNESOTA		Cincinnati	WSAI
Dathan	WDIG	Burley	KBIO	Minneapolis	WTCN	Cleveland	WJW
Florence	WJOI	Idaho Falls	KIFI	MISSOURI		Columbus	WCOL
Mobile	WABB	Pocatello	KEIO	Columbia	KFRU	Dayton	WING
Montgomery	WAPX	Twin Falls	KLIX	Kansas City	KCMO	Toledo	WTOL
ARIZONA		ILLINOIS		St. Louis	KXOK	Chillicothe	WBEX
Phoenix	KPHO	Chicago	WLS	Springfield	KWTO	OKLAHOMA	
Tucson	KOPO	Rock Island	WHBF	MONTANA		Ada	KADA
ARKANSAS		INDIANA		Butte	KOPR	Ardmore	KVSO
Eldorado	KELD	Evansville	WJPS	Great Falls	KMON	Enid	KCRC
Ft. Smith	KFSA	Ft. Wayne	WOWO	NEBRASKA		Lawton	KSOW
Hot Springs	KTHS	Indianapolis	WISH	Grand Island	KMMJ	McAlester	KTMC
Little Rock	KGHI	IOWA		Lincoln	KFOR	Muskogee	KBIX
Springdale	KBRIS	Burlington	KBUR	Omaha	KOIL	Oklahoma City	KTOK
CALIFORNIA		Des Moines	KRNT	NEVADA		Tulsa	KOME
Bakersfield	KPMC	Shenandoah	KMA	Las Vegas	KENO	OREGON	
Eureka	KHUM	Waterloo	KXEL	Reno	KWRN	Eugene	KUGN
Fresno	KARM	KANSAS		NEW JERSEY		Klamath Falls	KFLW
Los Angeles	KECA	Topeka	WREN	Atlantic City	WFPG	Medford	KYJC
Sacramento	KFBK	Coffeyville	WGGF	NEW MEXICO		Portland	KEX
San Diego	KFMB	Wichita	KFBI	Albuquerque	KOAT	PENNSYLVANIA	
San Francisco	KGO	KENTUCKY		Gallup	KGAK	Erie	WIKK
Santa Barbara	KTMS	Lexington	WLAP	Las Vegas	KFUN	Philadelphia	WFIL
Santa Maria	KCOY	Louisville	WINN	Roswell	KSWI	Pittsburgh	WCAE
COLORADO		LOUISIANA		Santa Fe	KTRC	RHODE ISLAND	
Denver	KVOD	Alexandria	KALB	NEW YORK		Providence	WFCI
Pueblo	KGHF	Monroe	KMLB	Albany	WXXW	SOUTH CAROLINA	
D. C.		Baton Rouge	WLCS	Buffalo	WKBW	Charleston	WHAN
Washington	WMAL	New Orleans	WDSU	New York	WJZ	Columbia	WCOS
FLORIDA		Shreveport	KRMD	Plattsburg	WEAV	Florence	WCOS
Daytona Beach	WMFJ	MAINE		Rochester	WARC	Greenville	WMRC
Jacksonville	WPDQ	Lewiston	WLAM	Saranac Lake	WNBZ	SOUTH DAKOTA	
Miami	WQAM	Portland	WPOR	Syracuse	WAGE	Yankton	WNAX
Orlando	WHOO	MARYLAND		NORTH CAROLINA		TENNESSEE	
Palm Beach	WWPG	Baltimore	WFBR	Asheville	WLOS	Chattanooga	WDEF
Pensacola	WBSR	MASSACHUSETTS		Charlotte	WAYS	Johnson City	WJHL
Tallahassee	WRHP	Boston	WCOP	Durham	WDUK	Knoxville	WBIR
St. Petersburg	WSUN	Lawrence	WLAW	Goldsboro	WGBR	Memphis	WMPS
GEORGIA		MICHIGAN		Greensboro	WCOG	Nashville	WSIX
Atlanta	WCQN	Ann Arbor	WHRV	Raleigh	WNAO	TEXAS	
Augusta	WGAC	Bay City	WBCM	Wilmington	WMFD	Abilene	KRBC
Columbus	WDAL	Detroit	WXYZ	Fayetteville	WFLB	Amarillo	KFDA
Macon	WBML	Iron Mountain	WMIQ	NORTH DAKOTA		Beaumont	KFDM
Savannah	WDAR			Fargo	KFGO	Big Spring	KBST

In the Spirit of Tolerance a

ing Christian Knowledge

El Paso	KEPO	Spokane	KGA
Fort Worth	WBAP	Walla Walla	KWWB
College Station	WTAW	WEST VIRGINIA	
Houston	KXYZ	Charleston	WKNA
Longview	KFRO	Wheeling	WKWK
Lubbock	KFYO	WISCONSIN	
Midland	KCRS	Milwaukee	WMAW
Paris	KPLT	Superior	WDSM
San Angelo	KGKL	WYOMING	
San Antonio	KABC	Casper	KVOC
Texarkana	KCMC	Cheyenne	KFBC
Wichita Falls	KFDX	Rawlins	KRAL
UTAH		CANADA	
Salt Lake City	KUTA	Montreal, Que.	CFCF
VIRGINIA		Toronto, Ont.	CJBC
Covington	WKEY	BERMUDA	
Fredericksburg	WFVA	Hamilton	ZBM
Lynchburg	WLVA	HAWAII	
Norfolk	WGH	Honolulu	KULA
Richmond	WRNL	ALASKA	
Roanoke	WLSL	Anchorage	KENI
Suffolk	WLPN	Fairbanks	KFAR
Winchester	WINC	WASHINGTON	
WASHINGTON		SEATTLE	
Seattle	KJR		

involved making such a major change in our broadcasting arrangements, and as The Dawn is going to press a month in advance of the starting date of the network broadcasts details concerning a few individual stations have not yet been definitely settled.

NETWORK BROADCAST TOPICS

October 16—"The Love of God."
October 23—"The End of the World."
October 30—"The Hope of Restitution."

CALIFORNIA RURAL NETWORK

Frank and Ernest—9:00 A. M. Pacific Time
Blythe KUCB 1450 kc.
Brawley and El Centro KROP 1300 kc.
Indio and Palm Springs KREO 1400 kc.
Riverside and San Bernardino KPRO 1440 kc.
Channel 248 on PM dial KPOR FM

The California Rural Network carries the following programs:

BIBLE LECTURES

G. Russell Pollock—5 P. M. Sundays
Don H. Copeland—8:55 A. M. Saturdays,
and 7:25 A. M. Sundays.

HIGHLIGHTS OF DAWN

(A News Broadcast)
Norman Woodworth—2:45 P. M. Sundays

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time	
Geelong	3GL 222 metres 10:00 A.M.
Sydney	2KY 294 metres 8:15 A.M.
Western Australian Time	
Perth	6KY metres 10:15 A.M.

POLISH BROADCASTS

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

and Good Will Toward All

who has entered into a covenant by sacrifice with the Lord is held responsible for faithfulness to that covenant. We cannot be victorious nor enjoy the riches of God's blessings simply because we are members of an ecclesia. We must be individually faithful!

Co-operation in the Ministry

The Lord is pleased to have us co-operate in manifesting our self-sacrificing love for the brethren. An example of this is in the arrangement he has made for his people to meet together as ecclesias, or local churches. In nominal Christian circles this arrangement has been distorted considerably so that the clergy are considered the principal ones to serve, while the "laity" attend the meetings merely to be served. This is a wrong viewpoint.

In the true church every consecrated follower of the Master is a servant. Each individual Christian is under obligation to lay down his life for the brethren. True, some may be chosen to teach, or to exhort publicly, but this does not relieve the others of the responsibility of being servants. And how rich are the blessings of the Lord for those who maintain and practice this viewpoint! Those who associate with the Lord's people with the thought of serving as well as of being served are the ones who receive the richest blessings.

A great deal is said in the New Testament about a general co-operation among the brethren. The ecclesias of the Early Church were kept more or less in contact with one another through the ministry of the apostles and others, although the spreading of the Gospel and the building up of the brethren was restricted by the extent to which the servants of the church could travel from place to place and to the giving of personal testimonies concerning the divine plan as it is centered in Christ Jesus.

Today we are living in a different world. The Gospel can still be spread by the personal testimonies of the saints, in their communities, and in their ecclesias, but its proclamation is not limited to these individual efforts. Through the printed page and over the radio the message can be carried far and wide; but this is possible only through the general co-operation of the consecrated. The foretold increase of knowledge which has made this wider proclamation of the truth possible is undoubtedly by divine appointment, and we cannot but think that the Lord wants these facilities used to make known the glad tidings of the kingdom. Do we all

feel our responsibilities as we should in connection with this larger work of the church?

And, even though the printed page and the radio make possible a wider dissemination of the truth, the principal objective of our sacrifices in this connection is still the service of the brethren. It is not God's time to convert the world but it is his time to call—through the truth—those whom he is inviting to be joint-heirs with Christ. This should be our main purpose in making known the glad tidings. Incidentally, as the truth goes out to reach and serve the brethren and those who will become brethren, a witness is given to the world; and in this, too, we rejoice.

Today throughout the land there are many of the Lord's brethren who responded to the call of the truth, some of them many years ago. Through circumstances over which they had no control they have lost their contact with others of like precious faith. These are being reached by the general proclamation of the truth, particularly as it goes out over the radio. The distribution of tracts and other literature is also serving to locate some of these brethren of ours. And oh, what joy is brought into their lives when once again they are privileged to fellowship with those of like precious faith! And to see this joy on their part increases our own rejoicing in the Lord. It is one of the ways in which the Lord opens the windows of heaven for our blessing.

Every truth-enlightened follower of the Master knows that his life is consecrated to the Lord and to his service. We all know that the Lord is requiring not merely a tenth of what we have, but all that we have and are. Yet at times there is an unintentional indefiniteness about our consecration which tends to defeat its objective. We know that we are to serve the Lord. We are willing to make any sacrifice whatever to do so, but how is it to be done? What are some of the practical ways in which we can pay our tithes unto the Lord and thus rejoice in the blessings poured out upon us from the windows of heaven?

There is a saying that where there is a will there's a way. Actually, it often turns out that there are many ways. Once having given our all to the Lord, how is our offering to be made of practical benefit to others? First, of course—and this is true in every Christian's life—is our responsibility toward our families, those dependent upon us. The Lord wants that responsibility discharged faithfully, as unto him. Many have testified of the rich blessings which

have been theirs as a result of endeavoring to provide for their own with an eye single to the glory of God.

But in the case of most of the brethren, there is something left of time or means after their responsibilities toward their own are properly and faithfully discharged. What can we do with this surplus of time, or energy, or means which we have covenanted to devote directly to the service of the Lord? The ultimate answer to this question must, of course, be found by each individual saint of God. None of us would presume to tell another brother what he must do in the service of the Lord. All we can do is to point out what others have done, and the possibilities there may be of rendering practical service.

There is the privilege of giving our personal testimony concerning the truth to those with whom we come in contact. The Lord would not have us make pests out of ourselves, but there is always the possibility of speaking that "word in season" which often is so effective—"like apples of gold in pictures of silver." (Prov. 15:23; 25:11) To do this costs something. It may cost us our reputation, but this is a part of what we have devoted to the Lord; and how our hearts will rejoice as we endeavor, even in this small way, to "shew forth the praises of him who hath called us out of darkness into his marvelous light."—I Pet. 2:9

Brethren may find that they can use a few tracts to good advantage, or kingdom cards. We might find ourselves in a position to send consolation cards to relatives of the bereaved, obtaining their addresses from the obituary columns. We might be in a position to entertain one of the traveling speakers and arrange for a meeting in our home, or in a small hall to which the public could be invited. In addition to these possibilities we might find that we could help toward the support of the general radio effort.

All of us feel, at times, that there is so little we can do that there is a possibility we will end up doing nothing. This is not the proper course. Even if we could put all our time directly into the Lord's service; and even if we were specially talented along some line which could be used in the general effort; or if we had millions of dollars to spend for the Lord, we would still be unprofitable servants. Let us ever remember that the Lord is not interested in how much we can do for him, but only that we do all we can.

Those who have only a few minutes a day which they can spend in the Lord's service, or a few pennies which they can devote to

him, are just as pleasing in his sight as those who can do and give more. If the widow's mite is all we have, that is just as valuable in the Lord's sight as the all of those who have more to give. If we give our all, each day devoting everything we can to his service, we are demonstrating the genuineness of our consecration and putting ourselves in line for those showers of blessings which continually are flowing from the windows of heaven for those who faithfully bring their tithes into the storehouse.

If we are living where we have the privilege of association with others of like precious faith, then we will want to be on the alert to render whatever direct service we can for their encouragement and blessing. We will want to co-operate zealously in whatever general activities the ecclesia may be sponsoring. We will want to be faithful in our attendance at the meetings, and as helpful as possible in the study meetings and in the testimony meetings.

These are all privileges of service which, when faithfully used, will increase our own rejoicing in the Lord. There is no truer saying than that which Paul accredits to Jesus; namely, that "it is more blessed to give than to receive." (Acts 20:35) It is so easy to overlook this. We are so prone to think of our relationship to the Lord and to the truth and to the brethren merely from the standpoint of the advantages accruing to us! But this is the sure way to spiritual poverty. When we get the viewpoint implied in our covenant of sacrifice and begin to search for ways and means of giving and of serving, of using our all for the blessing of others, then we will have real joy in the Lord and we will find our lives as Christians flowing on in endless song.

God's promises to us as individuals are conditional. He has made every necessary provision for our blessing but it is necessary for us to accept of his grace by complying with the conditions. It is not a matter of earning divine favor: if it were, then it would not be grace at all. All that we can do in obedience to the Lord's will is merely a matter of showing our appreciation of what he has done for us, and what he will continue to do if we give all diligence in the carrying out of our covenant of sacrifice.

Paul wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Hebrews 4:1) How can we come short of a promise? Obviously the thought is that we may come short of the conditions attached to the promises. In the text just quoted, Paul is speaking

particularly of the rest of faith which is promised every footstep follower of the Master. Are we enjoying that rest as we should? If not, it would be well to examine ourselves to discover wherein we are failing to live up to our covenant, failing to bring all our tithes into the storehouse.

As we have said, God has made every provision for our blessing and our lives as new creatures should be full and rich, yes, overflowing with peace and joy in the Lord.

Through Christ's redemptive work we have been given a robe of righteousness.

The Holy Spirit guides and comforts us.

The angels have been appointed our ministering spirits, and of these Jesus said that they always behold the face of our Father which is in heaven.

God has given us his Word and in it we find his will for us and his plan for the world.

He has made provision for our fellowship with one another.

In this time of the Master's second presence, he has served us specially with "meat in due season" so that we know the meaning of the chaotic events of the world by which we are surrounded.

He has given us the assurance that no evil shall befall us, that no enemy, no matter how cunning or formidable, can take us from under his loving care.

He has promised to be our refuge and fortress, a bulwark against all the opposing forces which endeavor to disrupt his plan and destroy his "seed" of promise.—Gal. 3:29

He has promised that he will withhold no good thing from those who walk uprightly; that is, nothing that will be good for us as new creatures in Christ Jesus.—Psalm 84:11

He has assured us that all things shall work together for our good, that every experience, whether of joy or sorrow, will be made an asset, enriching our lives and increasing our joy in the Lord. Rom. 8:28

What more could we ask? All of these loving provisions are for us, to make us rich in the peace and joy of the Lord. Are we, through faithfulness to our covenant, keeping the windows of heaven open that the life-giving waters of divine grace and mercy and strength may daily keep us refreshed and strong?

If we would enjoy God's grace we must daily go to the throne of grace. If we would know his will we must study his Word and

watch his providences. If we would have peace and rest of heart we must believe his promises and comply with the conditions attached to them. At every turn of the Christian way there is something for the follower of the Master to do. Together, it means the laying down of our lives in divine service and, while we are doing it, rejoicing in the merit of the blood which makes our sacrifice acceptable; enjoying the assurance of God that he will guide and help us, that his strength will be made perfect in our weakness.

Through the grace of God in Christ Jesus we have entered into a spiritual land of plenty. Let us continue therein by rendering to the Lord all that we have covenanted to do. Thus will the windows of heaven remain open throughout all the days of our earthly pilgrimage and an abundant entrance into the kingdom will be assured when we have reached the end of the way.

WEEKLY PRAYER MEETING TEXTS

OCTOBER 6—"Ye know not what manner of spirit ye are of; for the Son of man came not to destroy men's lives, but to save them."—Luke 9:55, 56 (Z. '04-43. Hymn 297)

OCTOBER 13—"I will show thee my

faith by my works."—James 2:18 (Z. '04-45. Hymn 197)

OCTOBER 20—"Be ye therefore wise as serpents, and harmless as doves."—Matthew 10:16 (Z. '04-91. Hymn 74)

OCTOBER 27—"My times are in Thy hand."—Psa. 31:15 (Z. '04-237. Hymn 186)

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. . . . He is a buckler to them that walk uprightly. . . . He preserveth the way of his saints.—PROVERBS 2:1-8

"Songs in the Night"

OCTOBER 1

Your heart shall rejoice, and your joy no man taketh from you.—John 16:22

WHAT are our joys which no man taketh from us, and which persecution and affliction and trouble can only deepen and widen and make more sweet? What joy is this? This joy is a foretaste of the blessings to come, an earnest of our inheritance. It is inspired by confidence that he is both able and willing to perfect the work which he has begun and which we desire shall be perfected in his own best way; confidence that so long as we are firmly holding to his gracious promises with the arms of our faith, he will not permit us to be separated from him. Who shall separate us from the love of God in Christ? Shall tribulation and persecution? Our confidence is that no one is able to pluck us out of the Father's hand (John 10:29), and that "the Father himself loveth" us, and will not turn us away so long as we desire to abide obediently in his love. Yea, we are confident that all things are working together for good to those who love God; confident that he who is for us is more powerful than all who can be against us. Such confidence is sure to bring joy beyond the world's comprehension, and a peace of God that passeth all understanding, which keeps the heart.—Z '97-305 (Hymn 226)

OCTOBER 2

Be ye therefore followers of God, as dear children.—Ephesians 5:1

IT IS high time that we learn that we cannot serve God and Mammon, and that we choose between these. If we do not choose the Lord and his service and place these first before our hearts' affections, we will be counted as placing the others first—the interests of the natural man—and the Lord's appreciation of us and the reward he will give us will correspond. He has indeed blessings for all the families of the earth, but the special blessing presented

in the exceeding great and precious promises of glory, honor, and immortality are for those who love him supremely, more than they love houses or lands, business or wealth, family or kindred or self. Our exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval.—Z '06-46 (Hymn 312A)

OCTOBER 3

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Hebrews 4:16

WHILE prayer is a privilege and not a command, our condition makes it a necessity. Because of the fall of man from his original perfection our flesh has imperfections, frailties; and yet we, as new creatures, have responsibility for these weaknesses. The only way to discharge these responsibilities is to go to the throne of grace and there obtain help in time of need. Whoever, therefore, goes frequently to the throne of grace in prayer thus indicates that he recognizes the necessity of using the opportunity which God has provided in his interest and as his privilege.—Z '13-85 (Hymn 162)

OCTOBER 4

Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels.—Luke 9:26

THE Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and truly represent the message of God's dear Son. This brings the matter still more closely home, and it implies that we are not to be ashamed of any

of the doctrines presented in the Bible, nor to be ashamed of any literature which in the Lord's providence has been prepared and which represents his truth and expounds and illustrates it. The Lord would have a free-minded, openhearted people, whose hearts would be so loyal to him and to the truth which he represents that they would gladly surrender everything, even life itself, rather than in any measure impede its progress, rather than in any measure bring dishonor or discredit upon it. On the contrary, those who are not ashamed of the Lord and his Word, and who realize that there is nothing in them to be ashamed of, but on the contrary everything to rejoice in, to exult in, will seek to lift high the royal banner, to tell the good tidings of great joy to the extent of their ability, to co-operate with all others who are thus showing forth the praises of him who hath called us out of darkness into his marvelous light.—Z '06-152 (Hymn 118)

OCTOBER 5

I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.—I Corinthians 9:27

COULD we but keep ever before our minds the thought that we are on trial now, being tested, that we are being given opportunity to prove the sincerity and depth of our consecration to the Lord and to righteousness, the effect would surely be to spur us and energize us in the ways of the Lord. Let us remember, then, that this keeping under of the body appertains to our food as well as to our drink, to our thoughts as well as to our speech. Indeed all the difficulties with which we are obliged to contend begin in our thoughts, and by these, therefore, is the new creature properly and justly measured by the Lord, who judges us not according to the imperfections of the flesh, which we have inherited, but according to our new spirits, our new minds, our new intentions, our new wills, our new hearts, and the energy and activity which these put forth in the keeping of the mortal body in subjection to the spirit, and so far as possible to the let-

ter of the divine requirement.—Z '06-362 (Hymn 191)

OCTOBER 6

Set a watch, O Lord, before my mouth; keep the door of my lips.—Psalm 141:3

THE Lord's people find the tongue the most difficult member to bring into subjection, and therefore may well pray, "Keep the door of my lips." And if the prayer be sincere, from the heart, it will imply that the petitioner is doing all in his power in this direction himself while seeking the divine aid. And the divine aid comes in line with this lesson, and assures us that the lips are not at fault, that it is the heart that needs a completion of the regenerative work of the Holy Spirit, for "out of the abundance of the heart the mouth speaketh." The lesson here is that whatever difficulty we have through our lips needs correction at the heart. We need to get our hearts more in accord with the heart of the Almighty—more in tune with the gracious elements of the divine character, represented not only in justice toward others, but additionally in mercy, love, kindness, and benevolence toward all.—Z '06-82 (Hymn 145)

OCTOBER 7

The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith.—Proverbs 10:22, R. V.

WHOEVER has the Lord's blessing is rich indeed, regardless of the amount of this world's goods which he possesses. Of what value is all the wealth of a Croesus if it bring not peace, joy, and happiness? Wherever we go we find all—rich and poor—seeking pleasure, seeking the springs of joy; but how few of these seekers ever find it! Alas! it seems impossible for the world to understand the great fact that the blessing of the Lord constitutes the true fund of riches and pleasures forevermore—more than the life that now is, and the coming one! Those whom the Lord makes rich with his promises and his favor, his guidance and his blessing, have the joy which others are vainly seeking. These true riches during this Gospel age are obtainable by all who have the "hearing ear," and

who learn of God's favor in Christ. In Christ are hidden all the treasures of divine wisdom, love, and power.—Z '13-30 (Hymn 179)

OCTOBER 8

That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephesians 5:27

EVERY error, every slip, every mistake, is a spot upon our wedding garment and should be repented of and expunged. With great humility we should go to the Master that we might have such spots promptly cleansed away; as it is written, "The blood of Jesus Christ cleanseth us [new creatures] from all sin." Thus we are able to abide in his love. Those who neglect this matter may find themselves increasingly careless respecting the spotlessness of their robes, until perhaps, if they do not fall completely into the second death, they find their garments bedraggled and unfit for the wedding. The bride must be without spot or wrinkle or any such thing, and the arrangement on her behalf by her Bridegroom is ample to this end. Those, therefore, who for any reason allow the spots to accumulate, and do not have them cleansed, will have a further test and be obliged to decide to return like the sow to her wallowing in the mire of sin, and thus come under the condemnation of the second death, or else, as members of the great company, they must wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this age will end.—Z '10-218 (Hymn 215)

OCTOBER 9

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12:1

THESE words of the apostle apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service, to glorify him in our bodies and spirits which are his. If this has not been our attitude in the

past shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship, and in the privilege of laying our little all at the feet of him who is our gracious Heavenly King, whose kingdom is so soon to be established, and who has invited us to sit with him in his throne, to share his glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation, and tongue?—Z '06-15 (Hymn 14)

OCTOBER 10

Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger.—John 6:35

ONLY by partaking largely, regularly, daily, of our Lord, his merit, and his gracious arrangements for us, can we become strong in him, and prosecute the journey faithfully and enter into the spiritual Canaan. As every Israelite was required to gather manna for himself, so each Christian is required to gather and appropriate the truth. We must do our own part along spiritual lines, as well as along earthly lines. The graces of the Holy Spirit cannot be expected to come to perfection without preparatory planting, pruning, cultivating. Some one has well said, "Rooming at a college does not make a scholar, nor occupying a pew in church make a Christian." To grow strong in the Lord and in the power of his might we must feed upon him daily—we must appreciate and appropriate the merits of his sacrifice.—Z '13-218 (Hymn 189)

OCTOBER 11

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.—I Peter 1:7

WHAT is God seeking in us? The development and perfection of faith! The first element in it is to believe in him as a faithful, wise, true God; and secondly, to believe in his revelation of Jesus as his Son, and the One through whom he has provided a covering for our imperfections, our blemishes, past,

present, and future. This is the essential phase which must be held on to, and which he will therefore test in order to prove our loyalty. This is the faith that must grow stronger as the days and months and years roll by. This is the faith through which will be reckoned to us the merit of Christ's atonement, and through which we will have reconciliation. This is the faith that will trust the Lord even where it cannot trace him, as did Abraham when he believed that God was able and willing to fulfil his promise, even though it should imply the resurrection of Isaac from the dead. We must learn, we must develop, at least that much faith also, so that we will believe in God and the fulfilment of his promises even though the fulfilment of them signifies not only our own resurrection from the dead to glory, honor, and immortality, but signifies also an awakening of all the families of the earth from the prison-house of the tomb, that they may have fulfilled toward them the gracious promise made to Abraham—"In thy seed shall all the families of the earth be blessed." Without such faith in God and in his promises it will be impossible to please him and to become of the elect class which he is now selecting.—Z '07-170 (Hymn 201)

OCTOBER 12

By patient continuance in well-doing seek for glory and honor and immortality, eternal life.—Romans 2:7

WHAT are we seeking? This is a good question for each one of us to put to himself, and for us to suggest at a proper time to all others who are manifesting any interest in present truth. We know what the world is seeking—wealth, honor, fame, ease, etc.—and we know that many who turn toward the Lord still have the spirit of the world. They would like to be the Lord's disciples and still have and cultivate and enjoy the hopes and ambitions that are more or less worldly. It is appropriate that we should give heed to the Master's words as though they were addressed to each of us individually, What are you seeking? Let us answer our Master in our own hearts and in prayer; and before we make answer let us consider well that it may

be a truthful one, for we might indeed deceive ourselves, but could not deceive him with whom we have to do. It is right that we should seek the kingdom and that we should know that there is a great honor and glory and dignity associated with it by divine arrangement, and that thus we should "seek for glory, honor, and immortality." But in conjunction with this seeking of the kingdom we should remember our Master's words on another occasion, that we should seek chiefly the kingdom of God and his righteousness.—Z '08-13 (Hymn 78)

OCTOBER 13

Put on therefore, as the elect of God. holy and beloved, . . . humbleness of mind.—Colossians 3:12

EVERYTHING in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for him. If the followers of the Lord could continually keep this in memory, and would persistently shape their course accordingly, how much they would be used, we may be sure. Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life, and the greater also will be our reward in the life to come. Let us, therefore, as the apostle says, humble ourselves under God's mighty hand, that he may exalt us in due time.—Z '13-186 (Hymn 267)

OCTOBER 14

We have an Advocate with the Father, Jesus Christ the righteous.—I John 2:1

WHY do we need an Advocate? Because, although as new creatures we are free from condemnation and have fullest relationship with the Father and can go to him at "the throne of heavenly grace to obtain mercy and find grace to help in every time of need," nevertheless we new creatures have not our new bodies and will not have them until we receive them in the first resurrection. Meantime, according to divine arrangement, we must use our earthly bodies, which both God and we acknowledge to be imperfect. Since we

can act only through our bodies, it follows that "we cannot do the things that we would," because "in our flesh dwelleth no perfection." But if, through the weakness or ignorance of the flesh we err, the divine provision for us is that our Advocate, whose ransom merit was applied to us, will appear for us (figuratively apply his merit) for the cancellation of our unintentional misdeeds and thus maintain us in the Father's sight without spot or wrinkle.—Z '09-347 (Hymn 141)

OCTOBER 15

Lo, I am with you alway, even unto the end of the world.—Matthew 28:20

THIS text contains a precious thought—that the Lord has been with his representatives in all their labors of love and self-denial, throughout the entire age, noting their efforts, assisting, encouraging, sustaining them, and surely watering and refreshing all who are making his service their special object in life—ministering his grace to others, watering and feeding them. And if this has been true in the past, all through the age, how specially true we may realize it to be now, in the end of the age, in the time of harvest, in the time of our Lord's second presence! How we may realize that he is with us, in sympathy, in co-operation, in assistance, in sustaining grace, able and willing to make all of our experiences profitable to us, and to use us abundantly in showing forth the praises of him who has called us out of darkness into his marvelous light!—Z '03-91 (Hymn 226)

OCTOBER 16

The will of the Lord be done.—Acts 21:14

THERE is a valuable lesson for all of the Lord's dear people in these words. We should each seek to know the will of the Lord. If first of all our consecration be complete, even unto death, it will mean that we are seeking to know what the will of the Lord is respecting us, and it will mean that as we learn his will we will do it at any cost. It will mean that we will be on the outlook for the Lord's providences in all of our affairs, realizing that nothing happens by chance to those who are

in covenant relationship with God, as members of the body of Christ, that all things must work together for good to them. A fuller realization of the divine care over the elect would doubtless often guide our steps aright by directing the eye of faith to expect the Lord's leadings and to look for them in all matters that are of any importance.—Z '03-127 (Hymn 177)

OCTOBER 17

Herein is My Father glorified, that ye bear much fruit.—John 15:8

IT IS not sufficient that we hear the message of the kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the kingdom message; hence the need of Bible study. Intelligent people consider it very wise and proper that several years of study be devoted to preparation for the few years of earthly life. How much study, then, should be considered proper for our preparation for the eternal life and kingdom blessings? The time and effort thus consumed in character development for the kingdom are wisely spent, and the harvest of thirty, sixty, or a hundredfold in this parable illustrates the degree and intensity of our earnestness. The rewards in the kingdom will also be proportionate. "One star differeth from another star in glory. So also is the resurrection of the dead." Varying degrees of glory in the kingdom will be manifested, yet none will be acceptable to the Father who shall not have brought forth fruitage in good measure; the "well done" will never be pronounced if not merited.—Z '10-203 (Hymn 49)

OCTOBER 18

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33

OUR chief concern as followers of Christ is to seek to attain a share in God's kingdom with our dear Redeemer—a share in the millennial kingdom as the bride of Christ, who shall sit with him in his glorious throne for the blessing and uplifting of the world of mankind. We have our Master's as-

surance for it that whoever pursues this course will do wisely and that God will look out for his earthly interests, for his highest welfare. So doing, our lives will be crowned with peace and joy and rest in the Lord, which in his Word he has promised those who trust him.—Z '10-73 (Hymn 8)

OCTOBER 19

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.—Matthew 16:24

IT IS fortunate for us that in the outstart we do not, cannot, estimate or appreciate the full meaning of the words, sacrifice, cross-bearing, etc. If we could look into the future and see from the start the various trials and difficulties to be encountered in the narrow way doubtless few of us would have the courage to make the consecration and the start—if we could not see or appreciate beforehand the rewards and blessings which under divine providence come to us in connection with every trial—more than compensating us for every earthly self-denial and endurance. Nor can we in advance appreciate how the Lord wishes to test our zeal and our faith by letting us come to the crosses of life one at a time, and letting us see their ruggedness—hiding from us the assisting hand by which, as soon as we take hold of the cross and put forth our efforts, our Lord lifts the real weight of it, so that we have no more at any time than we are able to bear. So careful is he of all those who thus become his footstep followers and cross-bearers, and prospectively his joint-heirs in the kingdom, that he will not suffer them "to be tempted above that ye are able; but will with the temptation also make a way to escape."—Z '03-344 (Hymn 279)

OCTOBER 20

Let me die the death of the Righteous, and let my last end be like His!—Numbers 23:10

OUR Lord Jesus was the Righteous One, and when we think of death we are to think of him and his death, and to remember that as he laid down his life we also ought to lay down our lives on behalf of the brethren. As he sacrificed earthly interests and ad-

vantages and privileges and pleasures that he might die the sacrificial death in accord with the divine plan, so let us remember that we have covenanted similarly to be "dead with him." For if we be dead with him we shall also live with him; if we suffer with him we shall also reign with him. Our hope of participation with him in his resurrection to glory, honor, and immortality is based upon our faithfulness in participating with him in his death, which means also a share with him in the sufferings of this present time. But standing as we do with the Pisgah prospect before us, strengthened by might in the inner man, why should either death or its attendant sufferings deter us? Nay, in all these things we will rejoice and triumph through our Lord and Redeemer, our Head!—Z '07-269 (Hymn 325)

OCTOBER 21

Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.—Hebrews 8:3

OUR Lord had himself, the Perfect One, to offer—a sacrifice well pleasing to the Father. No other soul in all the world could have presented this sacrifice, for no other was worthy, and any addition to it would have been not only a superfluity, but an insult to him who arranged the plan. But the redemption having been guaranteed in our Lord's death, Justice could make no objection, and did make no objection to his appropriating a portion of this merit to those who, believing in him and being justified by faith in his blood, and thus accounted righteous, should desire to follow in his steps of sacrifice, and be counted in with him, and have their sacrifices counted in as a part of his sacrifice on behalf of the sins of the whole world. In order to be members of this royal priesthood, then, it was necessary that we offer something, and we offer ourselves. We offer ourselves, not as ourselves, but as those justified through our Redeemer's merit, and desirous of being counted in as members of his body, and having whatever sacrifice we may perform counted in as a part of the general sacrifice of our Lord. The Heavenly Father is pleased

to accept the matter in this way; more than this, he planned it and foreshadowed it in the typical sacrifices of ancient times.—Z '04-50 (Hymn 52)

OCTOBER 22

I am the living Bread which came down from heaven.—John 6:51

WHEN our Lord declared himself to be the Bread from heaven many of his hearers failed to comprehend the metaphor, and said, This is a hard saying. Will this man give us of his flesh to eat? They failed to see that our Lord personified the truth, the great plan of God which centered in him, the life which he had come to give on behalf of the world, that we might live through him. To eat the flesh of Jesus literally would have merely produced flesh, but to eat of him in the sense of partaking of the blessings and mercies of God provided in him, and in the sense of appropriating his spirit and disposition, is the proper thought. As we partake of our Lord's qualities they become ours, as we feed upon him in our hearts we become strong in faith and in all the graces of his spirit. Let us then daily gather our portion of manna and daily seek to use it all, and realize that it will be our portion until we reach the heavenly Canaan. Surely then all the supply of divine grace experienced by the Lord's faithful should be stimulating to our faith and confidence in him who has called us from darkness into his marvelous light.—Z '07-186 (Hymn 71)

OCTOBER 23

Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.—Numbers 10:29

WHOEVER comes with us receives a blessing, and in urging any to come with us we receive a blessing because our own faith is encouraged, stimulated, and our own obedience also to the Lord; for shall we say to others, The Lord will do thee good, and not realize the blessings we are receiving day by day from the Lord's hand? And if they do come with us, how the fact that we have suggested the matter and promised them a blessing would help to keep us from murmuring and complaining, and from manifesting anything else

than the good we are continually receiving from the Lord. We do well, then, as spiritual Israelites, to follow Moses' example in our appeals to those who are under our influence—we do well to quote to them the promises of the Lord, and to show our faith in the same.—Z '07-236 (Hymn 38)

OCTOBER 24

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21

GOD does not love us because we are doing great and wonderful things. His special love for us began when he begat us, because of the consecration we had made—because we had entered into the covenant of sacrifice. And the Father delights in all those who desire to be sealed with his Spirit—who desire to become his children. He began thus to love us as babes in Christ, and he loves us as we grow stronger, and he will love us to the end! As we journey along, we need to keep ourselves in the love of God. It is necessary as babes that we should keep ourselves in his love; it is necessary as children; it is necessary when still further developed. How can we do this? By keeping his commandments. Thus we bring the body into subjection to the perfect will of God in Christ. Whoever does this finds himself growing. Day by day we are to grow and increase and become more and more Godlike; so we are more and more transformed as the days go by. Thus are we to keep ourselves in his love.—Z '13-215 (Hymn 165)

OCTOBER 25

He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—I John 4:20

THE measure of the love which fills our hearts will find expression toward our fellow creatures who have need of our sympathy and attention, and if we show ourselves deficient here it will imply a deficiency of our love for our Creator. If, on the contrary, we are merciful to others, generous, kind, taking pleasure in doing what we can for the relief of our fellow creatures, especially to the household of faith, this will be an indication of the spirit

CHRISTIAN LIFE AND DOCTRINE

which our Lord will appreciate and own if it be accompanied by a trust in the precious blood of Christ. Such merciful ones of the Lord's followers shall obtain mercy at the Lord's hands. He will deal gently with them, forgiving their blemishes and weaknesses in proportion as they have this spirit of generosity, forgiveness, toward those who trespass against them.—Z '06-204 (Hymn 95)

OCTOBER 26

Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.—Ephesians 6:16

THE new creature may develop even when the outer man is perishing. Satan succeeded in having the chief priests and Pharisees cause the death of our Lord; but this was the very means by which he entered into glory. In his dealings with our Lord the Father has given us an illustration of his dealings with us. So we may know that even if Satan should appear to get the victory over us, these "light afflictions" will, as we are told, "work out for us a far more exceeding and eternal weight of glory." We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord. But he is greater than are Satan and all his angels. We are looking forward with the eye of faith to the things that are unseen. So it behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the Father permits to come upon us.—Z '13-56 (Hymn 136)

OCTOBER 27

Ye are the salt of the earth: ye are the light of the world.—Matthew 5:13, 14

BEFORE very long we expect that all of the overcoming members of the body of Christ will be changed, glorified, and the body completed on the other side the veil will be without members on this side. The lights will have gone and the darkness will hold fuller sway than ever; the salt will be gone and the corruption will take hold swiftly, and the result will be the great time of trouble such as was not since there was a nation. Meantime we are to let our lights shine and thus glorify

the Father, whether men heed or forbear to heed; we are to exercise our salt or preservative influence, our influence for righteousness and truth, whether men hear or forbear, though we clearly see that it is not God's purpose to enlighten the world through the church in its present humble position. The matter will test us and prove whether or not we are worthy to be members of the glorified body of Christ, which shortly shall shine forth as the sun in the glory of the Father, and enlighten the whole world in a manner with which our little lamps of the present time will in no sense compare.—Z '06-75 (Hymn 320)

OCTOBER 28

Give us this day our daily bread.—Matthew 6:11

TO SUPPOSE that the Lord here is merely referring to the natural food would imply that the petitioners were merely natural men, whereas we know that the prayer was taught only to those who were reckoned new creatures in Christ by a covenant to walk in his steps in the narrow way. It must be understood, therefore, that it is the new creature that is offering the petition, and this will imply that it is the nourishment of the new creature that is chiefly under consideration—with whatever provision for temporal necessities the Heavenly Father may see best.—Z '06-205 (Hymn 286)

OCTOBER 29

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matthew 7:7

WHY should the Lord wish us to ask before he would give his blessing? For a wise purpose, we may be sure! He would have us feel our need, he would have us appreciate the privilege, he would have us look for the response, and in all these experiences he would develop us as his sons of the new creation. Therefore we are to ask and seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges and mercies and blessings which he is so willing to give to us as we develop in character and in

preparation for his mercies.—Z '06-207 (Hymn 85)

OCTOBER 30

Prepare your hearts unto the Lord, and serve him only.—I Samuel 7:3

LET us, dear brethren and sisters, who are privileged to be heralds of the coming kingdom, be earnest, zealous as was John the Baptist, giving comparatively little heed to the customs and formalities of the world, and giving very diligent heed to our appointed work, to show forth the praises of our Heavenly Bridegroom, to announce him to all, to make known to all the terms and conditions of his favor and to bear witness to his presence now in the harvest time of this age, that his fan is in his hand, that he will thoroughly purge the threshingfloor of all chaff, that he will gather the wheat into the garner of his kingdom, and that the great majority of Christendom will soon enter the great time of trouble. If faithful in this ministry as the antitypical Elijah on this side the veil, we may feel sure of our acceptance as members of the body of the Anointed One on the other side the veil, and thus have participation in the sufferings of the present time and in the glories and dignities of the future.—Z '06-33 (Hymn 255)

OCTOBER 31

In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Ephesians 1:13, 14

THE Holy Spirit now granted to the church is the earnest or foretaste of our inheritance. What are we to inherit? We are to "inherit all things." First of all we are to inherit the divine nature, and secondly, we are to inherit the great Abrahamic promise that through us, in union with our Lord Jesus, as members of his body, all the families of the earth shall be blessed. We speak of ourselves as being of the Lord's purchased possession, and when

we are changed to receive his glory, this part of his possession will be complete and we shall be perfected with him and be under his direct control. After this, another feature of the same possession, and linked in as part of this same promise, will become operative. The precious blood will then be applied to seal the New Covenant on behalf of the sins of all the people and the work of recovering the still larger possession will progress until the close of the millennial age, when the whole possession will have been brought into line and everything subjected to his rule and turned over to the Father.—Z '10-202 (Hymn 225)

As Chiefest Guest

No room! No room!
No room for thee,
Thou man of Galilee!
The house is full,
Yea, overfull,
There is no room for thee
Pass on! Pass on!

Nay—see!
The place is packed
We scarce have room
For our own selves;
So how shall we
Find room for thee,
Thou man of Galilee—
Pass on! Pass on!
But—if thou shouldst
This way again,
And we can find
So much as one small corner
Free from guest
Not then in vain
Thy guest,
But now—the house is full,
Pass on!

Christ passes
On his ceaseless quest,
Nor will he rest
With any—
Save as chiefest guest.

One God and Father

If you do not believe in the Trinity of God the Father, God the Son, and God the Holy Ghost being but one God, how then do you explain I John 5:7, 8, which reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one"?

THE Bible teaches us to believe in God our Heavenly Father, and in Jesus Christ and in the Holy Spirit, but we reject, as being unscriptural, the claim that they are three gods in one person, or, as others express it, one god in three persons, or, as expressed in the catechism, "These three are one God, the same in substance equal in power and glory."

It behooves us as truth seekers to deal honestly with ourselves, and with God's Word. For if we are not willing to discard error, as that error is brought to our attention, nor to accept truths as those truths are presented to us, how can we hope to increase our knowledge of God and of his plan of salvation?

The doctrine of the Trinity is received fully and endorsed by Catholicism and Protestantism alike even though it cannot be

supported by scriptural proof. It is really a compromise with heathendom and heathendom's multiplicity of gods. Abbot and Conant's Religious Dictionary, on page 944, makes the following statement concerning the Trinity: "It is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian, and the most ancient Grecian mythologies."

The only text of Scripture which can be claimed to prove that the Father, the Son, and the Holy Spirit are one person, is the text of our question. The simple fact is that the words, "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth," are a forgery. This is not merely our opinion, it is admitted by all studious trinitarians. The translators of the Revised Version of the Bible omit this forgery without note or comment, even though the translators themselves were trinitarians. Their honesty forbade them to perpetuate the forgery made during the Dark Ages.

The Emphatic Diaglott translation states concerning this forgery, "This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even

when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged is of no great moment and its design must be obvious to all.—**Improved Version.**"

On the other hand, the teaching of the Bible is clear and forcible. Ephesians 4:5, 6, reads, "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Again, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:5, 6) These are but two of many texts which show the truth of the statement of the Master when he said, "My Father is greater than I."—John 14:28

The oneness between the Father and the Son referred to in John 17:11 is a oneness resulting from having the same spirit, the same will, the same desires; and the Master prayed that his disciples (all of them) might be one in the same way.

Concerning I John 5:7, 8, we believe the apostle's thought is clearly expressed in the Weymouth translation of the New Testament as follows, "For there are three that give testimony—the Spirit, the water, and the blood; and there is

complete agreement between these three."

The True Church

Dear Frank and Ernest: I believe as you do. For the first time in my life I now understand what the goodness of God means. How may I join your church?

WE REJOICE with you in your understanding of the goodness of God in his provisions for the blessing of all the families of the earth, but we have no church of our own for you to join. Denominationalism has lost sight of the fact that human organizations are man-made and many of the members of the various churches are Christian in name only. To become a member of the true church means much more than joining any denomination.

There is only one true church and in numbers, according to the Master, it is but a "little flock." (Luke 12:32) So dear is it to him that he calls it "the church, which is his body." (Eph. 1:22, 23; I Cor. 12:12) It is composed of his footstep followers. Those who belong to this church are those who have consecrated themselves completely to the doing of God's will in their daily lives.

No human being can make you a member of that church. Its members are called of God. Your appreciation of the truths of his Word might well be the drawing of God unto himself through Jesus Christ our Redeemer. (John 6:44) Follow his leadings through prayer and consecration, in faith knowing that those who come to him he

"will in no wise cast out." (John 6:37) And God bless you as you seek to know and do his will!

There is a group of consecrated Christians meeting in your city. They are independent of all human creeds. They meet for Christian fellowship and study and to talk with others about the truths which they have found in the Bible. We are enclosing the address of their meeting place and suggest that you meet and study with them, that you may grow in grace and in a knowledge of the truth.

God's Divinity

Acts 17:29 reads, "**Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.**" Does not the word "**Godhead**" in this text support belief in the doctrine of the Trinity? If not, what does it mean?

THE word "Godhead" occurs three times in the Authorized, or King James Bible. It is used to translate three different Greek words. None of these words could possibly mean a God with three heads and but one body, or a God with three bodies and but one head, as some trinitarians would have us believe. A consideration of the setting of our text should help us to grasp the apostle's argument. He was preaching to the Athenian philosophers at Mars' Hill, telling them that their "unknown God" was the God of his message of salvation.

In verses twenty-two to twenty-six, he had told of the character

of God and of his power in creating mankind. Seizing upon a truthful statement of one of the Greek poets (in whom his audience had confidence) to the effect that man was created by the power of God, he capitalized the statement and then pointed out that this being true, it logically followed that images of gold and silver and stone, such as the Athenians in his audience were then worshiping, could not properly represent the true God of creation.

The word "Godhead" is better translated by the words "divine nature," and is so translated by Farrer Fenton in his translation of the Bible as follows, "Therefore possessing an origin from God, we ought not to imagine the divine nature to be like gold, or silver, or stone, carved by human skill and genius." The force of this truth is brought to our attention when we learn that in the King James Bible the same word (**theios**) that is translated "Godhead" in Acts 17:29, is translated "divine" nature in II Peter 1:4 as follows, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the **divine** nature, having escaped the corruption that is in the world through lust." The Emphatic Diaglott translates this and the other two Greek words, "Deity."

In Romans 1:20, the word translated "Godhead" is the Greek word, "**theiotes**." Farrer Fenton properly translates the text as follows, "For from creating a universe His unseen attributes, power, and **divine nature** might have been

clearly comprehended by means of the created facts."

In Colossians 2:9, the word translated "Godhead" is the Greek word, "**theotes**." The proper translation of this text is as follows, "Because in Him resides bodily, every perfection of the **Divinity**."
—Farrer Fenton translation.

World's Blessing Must Wait

Romans 8:19-24 has always been an inexplicable text to me. I will appreciate your thoughts as to the true meaning.

WE BELIEVE that this passage expresses one of the great conclusions of the Apostle Paul. Here he makes a clear distinction between the true follower of Christ and the rest of the human creation, but tells us that both will be blessed by the message of the Gospel.

The whole creation is hoping for a better day yet future and this is manifest to us all in man's striving for peace and political unity. As individuals, even the wise ones among us do not know how these expectations will be realized, for all see the shortcomings of human efforts. The apostle declares that their expectations for a better day await "the manifestation of the sons of God," when the true church in glory will reign with her Lord to bless all the families of the earth through the establishment of his kingdom among men.

In verse twenty the word "vanity" is better translated by the word "frailty," as it is expressed in the Emphatic Diaglott: for, contrary to the teachings of the Evolutionists, mankind is subject to "frailty" be-

cause of heredity and these bonds of human imperfection, which the apostle says have kept man at enmity with God, will be broken through the reign of Christ and his church. Then the human creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (verse 21) and will again enjoy the communion with God which was lost through disobedience in Eden.

In verse twenty-three the apostle speaks of those who "have the firstfruits of the Spirit"—that is, the true church, as explained in James 1:18 and Revelation 14:4. These are also awaiting their "sonship" in glory, which will not be fully attained until the deliverance in the "first resurrection" of those who are members of the body of Christ. It is concerning this class that it is written in verse 17, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Through the one-thousand-year reign of Christ these faithful ones who have been "redeemed from among men, being the firstfruits unto God and to the Lamb," (Rev. 14:4), will reveal God's glorious plan to the whole creation who now are groaning and travailing in pain waiting for the manifestation of his power, which will break the bonds of sin and death and frailty which have held mankind for so many centuries, and establish the kingdom of Christ whereby all the willing and obedient will reflect the glory of the Lord.

Breaking Our Earthen Vessels

THE servants of the Lord have never been composed of large numbers. The entire church of Christ, who will live and reign with him for the blessing of all the families of the earth, is designated a "little flock." (Luke 12:32) God's glory has frequently been manifested by the manner in which he has bestowed his blessing upon small groups of his people to give them success and victory in the work he has commissioned them to do. One of the biblical examples of this is the case of Gideon and his little company of three hundred valiant soldiers, who put to flight a mighty army of Midianites.

God blessed Gideon and his band because they obeyed the instructions he gave them. Each one was to carry a lamp, or torch, and over this torch they were to hold an earthen vessel to conceal the light until they were given the signal to break the vessel. While these various details may not be considered as types, we may draw helpful lessons from them. The vessels, for example, might well illustrate our "earthen vessels" in which is contained—in the mind of the new creature—the precious light of truth. And how true it is that only through the sacrifice of our earthly interests, the breaking of our earthen vessels, does the light of truth shine out for the blessing of others. It seems true then that the breaking of those vessels by Gideon's band represents self-sacrifice to let the light shine out.

And what a glorious privilege is ours of doing just this! Perhaps at no other time during the harvest period has there been a greater opportunity for the Lord's people to break their earthen vessels together than that presented in connection with the nationwide broadcasts of the truth over the facilities of the ABC Network which are to begin on the 16th of this month. It is only as we think of what the Lord has accomplished in the past by blessing the efforts of little companies of his people that we can have the courage to undertake this greatly enlarged effort.

THE DAWN

Already we have been heartened by the response of the brethren through their "Good Hopes" pledges. There is manifested among the friends everywhere a determination to meet this challenge. Letter after letter urges us to go ahead. All realize, however, that these nation-wide broadcasts will continue only if each one does all that is possible. This viewpoint is reflected in all the letters we are receiving. Two of these are outstanding. In one a brother explains that he receives but a small pension for the support of himself and members of his family, yet out of this meagre amount he is undertaking to spare one dollar a month for the broadcasts. Another writes with equal enthusiasm and explains that by sacrificing other things he will be able to send twenty-five cents a month to keep the programs on the air. This is a wonderful spirit, and because the brethren everywhere have the same spirit we are confident that the Lord, through you, is telling us to go forward.

However, while the financial side of this undertaking must be given serious consideration, much more than that is involved, for it means an increase of opportunity along every line. The brethren at The Dawn, for example, realize that the demand for literature will be greatly increased, and are giving consideration to the manner in which they will be able to meet this demand. Every tract and every kingdom card distributed will be more effective, for they will call attention to the broadcasts. Because of this the friends will want to distribute more of these than they have been doing in the past.

All who are engaged in the follow-up work will, in most places, have a great deal more to do than before. It is hoped that many more will take an interest in this work, for the opportunities will be almost unlimited.

Brethren who give public talks will have more opportunities to present the message as a result of the network broadcasts. Ecclesias which have elders qualified for this service will do well to arrange frequent opportunities for the interested to hear lectures on the divine plan.

As a result of the enlarged radio witness those who have purchased the audio-visual equipment should find more opportunities of presenting the message of the kingdom by this means.

The network broadcasts will provide a wonderful opportunity for personal witness work. How simple to invite a neighbor or a

friend or others, to listen to the message as it comes over the nearest ABC station! And yet the use of such an opportunity could well be the means of starting someone on the way to learning the truth.

It is important for all of us to realize that we have the privilege of making a united effort, that "together" we are to lift up the voice of truth. (Isa. 52:8) Most important of all in this connection is the privilege we have of uniting our hearts and voices in prayer for guidance and blessing from above. And then we are to make self-sacrificing efforts in keeping with our prayers. It is well, also, to remember that the Lord's blessing is just as richly upon those who are able to do only a little as it is toward those who can do much. The Lord is not judging us upon the basis of how much time, or strength, or talent, or means we can give to him, but is watching only to see if we are devoting all we can to his service.

The truth is a priceless treasure to possess, and it is but natural that the Lord's people should thrill at the thought of being able, through a united effort, to proclaim it to so many people. We know, of course, that ultimately the knowledge of the glory of God will fill the whole earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) When that time comes the opportunity to sacrifice in the service of the truth will no longer exist. None, then, will need to say to his neighbor, "Know the Lord," for all shall know him.—Jer. 31:34

But we do have the opportunity to proclaim the truth now! For nine years the message has been going out over the radio in many places, so broadcasting the message in this way is not new. Indeed, it is because the method is a proven one, and because the general style of presentation has been recognized by the brethren as having the blessing of the Lord, that they are so enthusiastic over this enlarged opportunity.

The question is raised by many as to whether or not this might be the last great opportunity we will have to present the kingdom message. This is a question which none of us is able to answer, nor is it too essential that we know. The important consideration for all of the Lord's people is to make faithful use of every opportunity as it comes, and thus to continue faithful even unto death. Quite properly we enthuse over the prospect of the truth going out over nearly two hundred radio stations, but in reality we should also be happy for the opportunity we may have of passing out a single kingdom card, or saying a few words about the truth, to one of our neighbors. Not by any one method alone is the truth being

proclaimed by the Lord's people, but by all methods together, faithfully used.

Let us each one individually realize the responsibility that is placed upon us of serving as an ambassador of Christ. This is another important lesson that is illustrated in God's dealings with Gideon and his little band of light-bearing and trumpet-blowing soldiers. According to tradition the only ones in ancient armies to carry torches were the leaders, or captains. This seems to explain why Gideon was instructed to deploy his three hundred soldiers over the entire hillside facing the enemy. Then when they broke their vessels and thus revealed their torches, it would give the appearance at night of an army sufficiently large to require three hundred captains. No wonder the Midianites were frightened!

To us this suggests the thought of individual responsibility. There is, of course, a proper order and decorum in the church. The Lord has provided pastors and teachers and evangelists, etc. We are all to work together harmoniously. But this can be done most effectively when each one feels a personal responsibility, when each individual among us senses the need of things to be done and is alert and faithful in doing them. In this respect each consecrated follower of the Master is to be a "captain," and to feel that the success of the Lord's work depends upon him. All the while, of course, it is important to remember that regardless of what we are able to do, our efforts are in vain unless they are approved and blessed by the Lord.

It is in this spirit that all of us should approach this large undertaking of presenting the truth over the ABC Network. Let us pray for one another, let us work together as one, and let us sacrifice together. Thus will the Lord's name be glorified, his people blessed, and a wide witness given for the truth.

An Encouraging Letter

Dear Brethren: I ceased going to church with my mother when I was fourteen years old. My dear mother was a devout Christian and a very humble person, and I told her that I just could not, and would not believe that our Almighty God, Creator of all this wide universe,

and the Author of our salvation through our blessed Redeemer, Jesus Christ, had set aside a place of eternal torment for all the wicked of the world. I felt it was far out of harmony with his divine character, and refused to believe it. Now I am nearing forty years of

TALKING THINGS OVER

age, and I have been searching just about twenty-five years, or more, for the truth. Until I heard a Frank and Ernest broadcast over a local station just a few months ago, I had all but given up hope that I would ever find anyone who felt as I did.

I got up one Sunday about 10:40 A. M. and got just the tail end of the broadcast. The words I had been waiting for all these years came. They were speaking on the God-dishonoring doctrine of eternal torment. Since that time, needless to say, I have at last found perfect peace with my Maker. Also, since that time I have read all six of the Scripture Studies, plus Behold Your King, Taber-

nacle Shadows, Chosen People, and I have a Diaglott New Testament.

Just think of all those wasted years! Years of waste, lust, drinking, gambling, self-gain, bitterness, envy, strife, etc. The truths unfolded so fast to me through the studies that I must admit that I have just been spinning around in circles since. In reading the September Dawn I note the wonderful opportunity of assisting with financial help the network broadcasts of the Frank and Ernest program. I have been out of regular work for five months but I will contribute \$1 a week (minimum) and more if possible. . . . May God continue to bless your efforts in Christ. P. B. T., Mich.

"VICTORY"

When you are forgotten, or neglected, or purposely, set at naught, and you smile inwardly, glorying in the insult or the oversight—THAT IS VICTORY.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—THAT IS VICTORY.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption—THAT IS VICTORY.

When you bear with any discord, any annoyance, any irregularity, any unpunctuality [of which you are not the cause]—THAT IS VICTORY.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—THAT IS VICTORY.

When you never care to refer to yourself in conversation nor to record your good works, nor to seek commendation, when you can truly "love to be unknown"—THAT IS VICTORY.—II Cor. 6:1-10; Rom. 8:35-39

Now thanks be unto God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of him in every place.—II Cor. 2:14

Using Opportunities

"Woe is unto me, if I preach not the Gospel!"—I Corinthians 9:16

THE Scriptures provide abundant evidence that the follower of the Lord has a responsibility to convey the glad tidings to his fellow men. It is more than a duty, of course, and the zealous Christian must feel with the Prophet Jeremiah that "His Word was in mine heart as a burning fire shut up in my bones, and . . . I could not stay."—Jer. 20:9

But the Lord does not want us to witness for him in any way that conflicts with our own spiritual growth. Such witnessing would be a contradiction in itself, for we would be urging others to respond to God's call to consecration whilst neglecting the obligations of consecration ourselves.

A British brother found a way to associate a witness with his own spiritual development which others may like to copy. He is employed in a large government office where he obtained official permission to circulate a notice inviting others to join him in forming a Bible study group. This met a fairly good response, the brother acting as convener and chairman.

The members of the group chose their own subjects for study—the first being our Lord's parables.

Throughout this study the brother was able to keep Bible truths prominently before the other members. Those who desired real Bible study continued to attend, but gradually the membership shrank to five who had by then become deeply interested in the truth.

At that point an elder from a local class was invited to come along to their week-night meetings to give a series of talks on the divine plan. Literature and copies of the Volumes were obtained from The Dawn office in Britain. The group is now studying the tabernacle types, using "Tabernacle Shadows" as its guidebook, and three of its members have become regular Sunday worshippers at ecclesias near their homes.

This original witness of one person has, therefore, brought others to a knowledge of the truth, and these in turn are giving witnesses of their own among their friends and acquaintances. Throughout the whole life of the group, however, the studies themselves have been aiding the spiritual growth of all who took part. In the course of their studies they have produced a simple guide to the reading and study of the Bible, based on their own experience in learning Bible truths. This booklet has become a further witness which has reached a wide circle of their fellow workers and has already provoked questions from some who

have not previously shown an interest in God's Word.

This small group of brethren realize that this is only part of the witness they are required to give. This public stand for the Lord has introduced added opportunities to let their light shine, for they know that their fellow workers will expect to see evidence of their faith in their daily conduct and conversation.—James 2:14-16

The End of the Age

IN Studies in the Scriptures, Volume III, chapters V and VI, it is pointed out that to appreciate the Gospel harvest, and in order to see the outline of the work to be done, it is necessary to notice its type carefully—the harvest at the close of the Jewish age. This Jewish harvest has often been thought of as closing down suddenly in A. D. 70, at the time of the destruction of the city of Jerusalem, including its glorious temple—the very centre of the religious worship of the Jews—but by carefully noting what history has to tell us about conditions in Palestine at that time, it is clear that the country was not subjugated by the Romans for many years subsequent to the destruction of the city; that the Jews scattered in their cities and villages throughout Palestine were still able, in spite of difficulties, to carry on their ordinary everyday affairs, which they continued to do to the best of their ability. And we may be sure the

Christians among them were, as hitherto, going "every where preaching the Word."—Acts 8:4

It will be remembered that after surrounding Jerusalem, the Roman Army, for some reason that has never been fully explained, withdrew from the city for a short time before its final investiture; and that then, in this short breathing space, in harmony with the counsel of the Master, his followers took their opportunity and fled to the mountains. (Luke 21:20, 21) We may be sure they would not remain long in hiding there, but would continue the work of thrusting in the sickle of truth among their brethren according to the flesh as opportunity presented itself; and in this way, doubtless, a small amount of harvest work would still be done until the complete disintegration of Israel as a nation.

Looking at the harvest of the Gospel age, we can see that it also did not suddenly close down in A. D. 1914-1915, the close of the Times of the Gentiles, and the parallel date to A. D. 70 (See S. S., vol. II, chap. VII); that although the great time of trouble began there, it has continued possible to carry on a not inconsiderable amount of work in the name of the Lord. The sickle of present truth has continued to be used, and many of the children of the kingdom have been gathered together. The faithful have not only spent time feasting from the table the Lord has so richly furnished during these days of his presence, but have gone "through the gates" carrying the message to those outside

THE DAWN

of Zion, lifting up the glorious standard of restitution for the people.

Note how this twofold work is pictured by Isaiah: "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou has laboured; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:8-10

May the all-important work of sanctification continue to go forward, and so long as it is "called day" may the work of being God's witnesses to the world not be overlooked, that the Master may

have no occasion to say to us, This "ought ye to have done, and not to leave the other undone."—Matt. 23:23; Luke 11:42

Worldly Wealth Being Taken

IN TEN years the number of people in Britain with an annual net income of 6,000 pounds has fallen to seventy, whereas in 1939 they approached 7,000 in number. There are fifteen people only whose estates are valued at 1,000,000 pounds or more. Death duties will wipe these out. In the meanwhile taxation takes most of the income. So, the scriptural predictions are being fulfilled, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."—James 5:1

Patient Endurance

HOW much will you endure? How patiently will you endure? Those who will endure most, and endure most patiently, will give evidence of the best character. And those who demonstrate the best character will have the highest positions in the kingdom. Each will get a position according to his faithfulness. . . . He who fights the greatest fight against his own nature and demonstrates most the love and zeal of his heart, such is the one who will have a high place.

—Reprints

"The path is lonely, but the end is sweet. And openeth into realms of perfect day."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

E. H. HERRSCHER

Glasgow	October	1, 2
Dundee		4, 5
Edinburgh		6, 7
Dewsbury		8, 9
Gateshead		11
Lincoln		13
Liverpool		15, 16
Shotton		18
Hyde		19
Lymm		21
Warrington		22, 23
Leigh		24
Peterborough		25
Coventry		26
Oxford		27
Swindon		28
Yeovil		29, 30
Pontypool		31
Maidstone	November	2
Ipswich		3
Luton		4
Aldersbrook		6

J. E. HUMPHREY

Oxford	November	20
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J. H. MURRAY

Dewsbury	October	9
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Southampton	November	13
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W. E. PAMPLING

Dewsbury	October	9
Eastleigh		30
Anerley	November	20

R. J. PHILIP

Leigh (Afternoon)	November	13
Warrington (Evening)		13

C. W. SCHOLEFIELD

Coventry	October	16
Ipswich	November	6

A. SPAIN

Luton	October	23
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CONVENTION

DEWSBURY, YORKS., October 8, 9—
The convention will be held in the Liberal Club, Bond Street. Meals will be provided free and all believers in the Ransom will be welcome. It has been arranged for Brother E. H. Herrscher, who will be visiting the friends in Britain at that time, to serve. Further details may be obtained through the secretary, Miss A. Rothery, 139 Westgate, Cleckheaton, Yorks.

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Tabernacle Shadows (Cloth)—2/6 each

Emphatic Diaglott—10/6

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Chosen People—8d each; 7/6 per dozen

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

A Royal Nation—6d

Hope (Consolation booklet)—1/2 a dozen

Leaser's Translation—10/- each

THE DAWN

68 South Castle Street

LIVERPOOL 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON

Paterson, N. J. October 2

W. T. BAKER

Milladore, Wis. October 1, 2
Wausau, Wis. 3, 4
Appleton, Wis. 5, 6
Waukesha, Wis. 7
Milwaukee, Wis. 8, 9
Gary, Ind. 10
Chicago, Ill. 11
South Bend, Ind. 12
Toledo, Ohio 13
Elyria, Ohio 14
Cleveland, Ohio 15-17
Tonawanda, N. Y. 18, 24
Toronto, Ont., Can. 23
Rochester, N. Y. 25
Syracuse, N. Y. 26
Brooklyn, N. Y. (3 p. m.) 30

J. BEDNARZ

Philadelphia, Pa. October 2

H. K. BLINN

Nelsonville, Ohio October 9
Columbus, Ohio 10
Springfield, Ohio 11

O. D. DEIFER

Easton, Pa. October 16
Lehighton, Pa. 30

D. DINWOODIE

Paterson, N. J. October 23

E. FAY

Whittier, Calif. October 16

F. E. FRENCH

Bremerton, Wash. October 2

W. J. HOLLISTER

Reading, Pa. October 9

C. W. JANKE

Saginaw, Mich. October 9

G. O. JEUCK

Miami, Fla. October 23

R. A. KREBS

La Salle, Ill. October 2
Canton, Ill. 3
Quincy, Ill. 4, 5
Hannibal, Mo. 6, 7
St. Louis, Mo. 8, 9
Paragould, Ark. 11
Jonesboro, Ark. 12, 13
Little Rock, Ark. 14-16
Monroe, Ark. 17, 18
Marianna, Ark. 19, 20
Nashville, Tenn. 22, 23
New Albany, Ind. 24
Indianapolis, Ind. 25, 26
Mattoon, Ill. 27
Champaign, Ill. 28
Roseland, Ill. 29, 30
Gary, Ind. 31

A. H. KRUMPOLT

Paterson, N. J. October 16

R. J. KRUPA

Toledo, Ohio October 2

L. P. LOOMIS

Baltimore, Md. (Morning) October 16
Wilmington, Del. (Afternoon) ... 16
Lancaster, Pa. 23

J. Y. MAC AULAY

Broadbent, Ore. October 1-6
Sacramento, Calif. 8, 9
Oakland, Calif. 10-12
San Luis Obispo, Calif. 13
Pomona, Calif. 15, 16
Los Angeles, Calif. (area) 17-31

SPEAKERS' APPOINTMENTS

E. R. MAC JILTON		V. E. SAMUELS	
Grand Rapids, Mich.	October 15, 16	Allentown, Pa.	October 23
W. S. MARSHALL		J. I. VAN HORNE	
Clinton, Me.	October 2	Duquesne, Pa.	October 9
Orland, Me.	9	F. S. WASSMANN	
South Portland, Me.	11, 12	New Haven, Conn. (Morn.) Oct.	23
Cornville, Me.	16	Waterbury, Conn. (Afternoon) ..	23
Corinna, Me.	16	C. R. WEIDA	
J. A. MEGGISON		Binghamton, N. Y.	October 23
St. Louis, Mo.	October 8, 9	G. M. WILSON	
M. C. MITCHELL		East Liverpool, Ohio	October 9
Paterson, N. J.	October 9	Brooklyn, N. Y. (Afternoon)	16
EVERETT MURRAY		Monessen, Pa.	23
St. Louis, Mo.	October 8, 9	H. L. YOUNG	
L. H. NORBY		Mahanoy City, Pa.	October 9
Victoria, B. C., Can.	October 2	Hazleton, Pa.	23
Spokane, Wash.	4, 5	C. W. ZAHNOW	
Buxton, N. D.	7	Belfast, Me.	October 2, 3
Minneapolis, Minn.	9	Augusta, Me.	4, 5
Grand Rapids, Mich.	15, 16	Freeport, Me.	6, 7
Detroit, Mich.	18	Portland, Me.	9-11
H. PASSIOS		Hyde Park, Vt.	12, 13
Connellsville, Pa.	October 9	Groton, Conn. (Evening)	15
F. W. RICE		Groton, Conn. (Morning)	16
Riverside, Calif. (Morn.) October	16	New London, Conn. (Afternoon) ..	16
Pomona, Calif. (Afternoon)	16	New Bedford, Mass.	17, 18
G. P. RIPPER		Providence, R. I.	19
Santa, Ana, Calif.	October 23	Worcester, Mass.	20, 21
		Wallingford, Conn. (Morning) ...	23
		Hartford, Conn. (Afternoon)	23
		Springfield, Mass.	24, 25
		North Brookfield, Mass.	26-28
		Boston, Mass.	29, 30
		Lynn, Mass.	31

Needs Supplied

THE real saints of God have never been left without all needed supplies in every age. In our own day more truth has unfolded than at any previous period of the church's history. More and richer food is now necessary, to strengthen the church for the peculiar conditions and testings of this day; and more has been supplied.

—Reprints

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For Mutual Fellowship, Edification, and Service

BREMERTON, WASH., October 2—All-day gathering in home of Mr. and Mrs. R. W. Valentine, R. F. D. 5, Box 988. Opens at 11:00 a. m.

PITTSBURGH, PA., October 2—O. of I. A. Temple, 610 Arch Street (North-side), Pa.

ST. LOUIS, MO., October 8, 9—Y. M. C. A. Building, 3108 North Grand Avenue. For reservations and programs write the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14, Mo.

NELSONVILLE, OHIO, October 9—The Girl Scouts Little House, Corner Monroe and Meyers Streets.

SAGINAW, Mich., October 9—Woman's Club, 311 N. Jefferson Street.

GRAND RAPIDS, MICH., October 15, 16—English Room of the Howe Hotel. The hotel has offered special rates to the friends, and reservations may be obtained by writing the secretary, Mrs. Edward DeGroot, 924 Ellsmere Street, N. E., Grand Rapids, Michigan.

POMONA, CALIF., October 16—Washington Park Club House, 865 East

Grand Avenue. For further details write the secretary, Miss Pauline Lisky, East End Avenue, Pomona, Calif.

CHICAGO, ILL., October 23—910 North LaSalle Street.

CHICAGO, ILL., (Roseland Ecclesia), October 29, 30—Pythian Temple, 11045 S. Michigan Avenue, Chicago. For details write the secretary, Mr. Casimir A. Zielinski, 16032 Marshfield Avenue, Harvey, Ill.

DETROIT, MICH., October 30—Macca-bees Building, Woodward Avenue at Putnam.

WEATHERFORD, TEXAS, October 30—Zion Hill Schoolhouse. For details in reaching the schoolhouse write Mr. J. Wyndelts, 3715 University Blvd., Dallas 5, Texas.

BROOKLYN, N. Y., November 13—104 Clark Street. This gathering will be held in place of the usual fifth Sunday convention.

NEW LONDON, CONN., November 20—All-day gathering in the regular meeting place, Union Hall, on Union Street.

PHOENIX, ARIZ., Dec. 31-Jan. 2.

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*"Will your anchor hold in the storms of life,
When the clouds unfurl their wings of strife?
When the strong tides lift, and the cables strain,
Will your anchor drift, or firm remain?"*

*"We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Savior's love!"*

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knock."—Revelation 3:20