

a herald of Christ's presence

THE DAWN



GIVE THANKS

UNTO THE LORD;

FOR HE IS GOOD

PSALM 106:1



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in the
DAWN**

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NEW JERSEY

Confusion at Evanston

THE second general conference of the World Council of Churches (Evanston, Illinois, August 15-29) was undoubtedly one of the most imposing religious events of all time. One hundred and sixty-three denominations were represented, delegates coming from nearly all parts of the world, some even from countries behind the Iron Curtain, although there were none from China. To the consternation of a large segment of the delegates, especially those of the United States, the committee on agenda succeeded in having the main theme for discussion a biblical one—"Christ, the Hope of the World." It was this theme that revealed the extent of Protestant disunity, and caused the conference to end in confusion insofar as the meaning of the theme was concerned.

These general conferences of the World Council of Churches are scheduled six years apart. Commenting on the complete failure of this one to agree on its biblical—or, as most of the delegates referred to it, "theological"—theme, **The Christian Century**, independent mouthpiece of liberal Protestantism, said:

"If four assemblies handle theological or dogmatic themes as badly as this one

did, the outlook is not encouraging. Give the World Council about four more such theological or dogmatic main themes—say, the nature of biblical authority in 1960, the nature of the church in 1966, the nature of salvation in 1972, and the creedal basis of the council's own being in 1978—and if the world itself hasn't blown up by that time the Council almost certainly will."

What a frank confession of confusion and unbelief! In the Council, nearly all the Protestant churches of the world are represented, yet as **The Christian Century** indicates, the delegates would be unable to agree as to how authoritative the Bible really is in Christian life and doctrine; in what constitutes the church of Christ; in its teaching of salvation; and why, from the standpoint of theology, the Council should exist at all. This seems to be a fair appraisal of the Council's inability to agree on the teachings of the Bible, the textbook of Christianity. Certainly the Bible does teach that Christ is the only hope of the world, yet the church delegates at Evanston reached no agreement at all as to whether or not this was really true, and if so, how.

Most of the European delegates insisted that Christ is the hope of the world because he will return to establish his kingdom, but they

gave no clear indication of just what they meant by this. Most of the American delegates preached the "social action" gospel, which, in general, is the modern version of what formerly was referred to as the "post millennial" viewpoint—meaning that the church will convert the world and establish Christ's kingdom and have it ready for him to take over when he comes. The "social action" gospel, however, differs from the original post millennial doctrine in that it bypasses essentially all theology and is concerned mostly with moral reform, social justice, economic security for all, equal rights for all races, and the like.

Some European delegates went along with this viewpoint. Bishop Emil Strum, of Austria, said, "We need not think of Christ coming down in an airplane. . . . Something of the kingdom is already here." An American delegate, Dr. James E. Wagner of the Evangelical Reformed Church, drafted a statement which a majority of the delegates approved. It was this:

"Let there be a word for the people where they are living right now. A society which seeks to recognize human dignity, where there is an attempt to distribute justly the burden and benefit of labor, where there is effort to banish hunger, war, and despair, is a token of hope."

As the conference progressed there was a tendency to speak of the delegates who endeavored to set forth their understanding of the Bible with respect to the theme, "Christ, the Hope of the World," as "theologians," and seemingly

with a slight tinge of derision. Geoffrey Francis Fisher, Archbishop of Canterbury, said, "It's a conflict between theologians and not between the rest of us." Thus he dodged the issue by placing himself with the nontheologians who, as he saw it, were not supposed to know anything about Christ being the hope of the world.

Bishop G. Bromley Oxnam, of the Methodist Church, said, "'He's here' and 'He is to come' is a contradiction in terms. I believe he is here in all his power now. It's a terrible thing to admit, but I don't understand what they're arguing about." Here then, are two of the world's outstanding leaders of churchianity admitting that they know so little about the teachings of the Bible with respect to the second coming of Christ and the establishment of his kingdom that they do not feel qualified to discuss the subject. Nor did they indicate that they had any desire to learn more.

Unity Remote

The World Council of Churches disclaims any ambition to become a united and super-church, although it is hoped that through the years a great degree of understanding and unity will be attained among the many churches represented. At the first general conference of the delegates, held in Amsterdam, Holland, in 1948, the delegates seemed pleased over their resolve to "stay together." At the Evanston conference six years later, a tentative resolve was

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drafted which read, "We enter now upon a second stage. To stay together is not enough. We must grow together." However, this was not acceptable to a majority of the delegates, so it was amended to read, "We must go forward." Commenting on the disunity of the delegates, **The Christian Century** says:

"Always at Evanston, and not far below the surface, there were grim disunities which the World Council may at limited times and to limited degrees transcend, but which it has hardly begun to dissolve. The personal fellowship at Evanston, such as it was and as grateful as the participants were and will continue to be for it, was not the kind of fellowship that can reach out beyond a meeting to bring divided congregations and denominations together. It will not have much if any effect on the scandal of denominational competition in our American towns. It will leave the Greek Evangelicals as insecure as ever. It will do little to end the bewilderment of African natives over the conflicting claims of various church ordinances. Evanston will not be remembered for having carried forward the cause of Christian unity. It might possibly (although we hope not) be remembered for having shown how far-off and how blocked-off the goal of unity is."

The committee on agenda which, after much deliberation, chose the main theme of the convention, was confident that this and no other theme could be the proper one, that the Holy Spirit had led them to adopt it. But now the general impression of many of the delegates seems to be that the choice of the theme, "Christ, the Hope of the World," was a great mistake. Certainly it did lead to confusion, and exposed Protestantism to the world

as being tragically divided. Commenting on this alleged mistake in choosing a theme, **The Christian Century** says:

"The choice of the main theme itself is now seen to have been as unhappy as earlier criticism suggested. The sequel puts a serious question to all that headquarters' enthusiasm about the theme which 'was not selected, but selected itself.' Rumor has it that the study department will turn shortly to a long investigation of the Holy Spirit. Somewhere along the way its members may discover how and why the Spirit's pre-Evanston promptings were misinterpreted as a command to consider **The Hope.**"

The world has become accustomed to "investigations" of one sort or another, but the "rumor" that now the Holy Spirit is to be investigated for prompting a wrong theme for the World Council Conference is, to say the least, extraordinary. But perhaps this is no more out of line with the principles of true Christianity, and with the certainty of every feature of God's great plan of salvation than some of the things which occurred at Evanston. As one observer put it, "Something is wrong when the second coming of Christ is put to a vote."

Sectarianism Promoted

One of the aims of the World Council is, of course, to break down the spirit of sectarianism among its member denominations. But now it seems that to some extent it is helping to foster the very evil which it was designed to cure. The report is, for example, that prior to the Evanston Conference, the Presbyterians, Anglicans, Dis-

ciples, Lutherans, and Methodists held separate meetings at which they decided upon the stand they would take at the conference. The report is that the Lutherans came very close to laying down a strict "party line" from which they would not deviate. Observers say that the growth of the ecumenical movement is being counter-balanced by a general increase in confessionalism and even in sectarianism, at least in some quarters.

The Greek Orthodox Church let it be known at the conference that it would not participate in any effort whatever to unite the Protestant world. In a prepared statement its delegates said:

"The whole approach to the problem of reunion is entirely unacceptable from the standpoint of the Orthodox Church. From the Orthodox viewpoint reunion of Christendom, with which the World Council of Churches is concerned, can be achieved solely on the basis of the total, dogmatic faith of the early undivided church, without either subtraction or alteration. The episcopal succession from the apostles constitutes a historical reality in the life and structure of the church and one of the pre-suppositions of her unity. The unity of the church is preserved through the unity of the episcopate. In conclusion we are bound to declare our profound conviction that the Holy Orthodox Church alone has preserved in full and intact 'the faith once delivered unto the saints.'"

This did not come as a surprise to the conference, but by the use of the Evanston Conference as a sounding board from which to reaffirm its claim of apostolic succession, the Greek Orthodox Church has succeeded in getting its

claims over to Protestantism in general, and in letting it be known that the Roman Catholic Church and the Church of England have a rival claimant to apostolic succession. Indeed, it is of more than passing interest to realize that this claim by the Greek Orthodox Church should be proclaimed so widely and so boldly at a time when the Church of England seems willing to consider this viewpoint of its own authority among the churches a little less important than formerly.

A Consummation Promised

While there was little or no agreement at Evanston as to the manner in which Christ is the hope of the world, in the adopted report on "The Evangelizing Church" there are two paragraphs which indicate at least a vague hope that some day the Lord might intervene in world affairs to make an end of human suffering. We quote:

"The tragedy of the world is that it knows no judge, no lord of history. To the church it is given to know that man is not condemned to an endless succession of meaningless nights and days, to never completed toil, to uncomforted mourning or ever disillusioned hoping. It possesses, or rather is possessed by, the hope of a glorious fulfilment.

"In this hope we are saved and by it we live, considering the 'sufferings of this present time not worthy to be compared with the glory which shall be revealed in us.' The time of evangelism will not last forever; it will be succeeded by the kingdom fulfilled. The good news will not remain forever a promise made: it will become a promise kept. The Gospel will not be the knowledge of the privileged few: it will be revealed to all. Seeing in a glass darkly will not be our ultimate vision

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of God: we will know even as we are known until we say, 'We are complete in him.'

Some of these sentences come close to expressing the glorious hope for the world which the Scriptures so clearly set forth. However, analysis reveals that the writers did not really understand the plan of God. Take, for example, the statement, "The time of evangelism will not last forever; it will be succeeded by the kingdom fulfilled." This is true, but what is meant by the expression "kingdom fulfilled"? This, we think, reflects the conflict of opinion held at the conference, and is an attempt to satisfy all factions.

The vast majority of the delegates believed that through evangelism, particularly along the lines of "social action," the kingdom of Christ would eventually be established, and then, perhaps, the King would come. For the benefit of these the word "fulfilled" was added, meaning that kingdom hopes would be fulfilled by human efforts. Others believed that Christ would return and establish the kingdom, and thus would the work of evangelism be brought to an end.

It is true, gloriously true, that man "is not condemned to an endless succession of meaningless nights and days, to never completed toil, to uncomforted mourning or ever disillusioned hoping." But there is nothing said as to how this expected change in human experience will be brought about. This statement could have been clarified and made intelligible

simply by the use of a few of the Bible's kingdom promises—"Weeping may endure for a night, but joy cometh in the morning"; "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces"; "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Ps. 30:5; Isa. 25:8; Rev. 21:4

The difficulty was that the delegates at the conference seemed unable to distinguish between the hope of the church and the hope of the world, as taught in the Bible. They quoted Paul's words to the church, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," as though the apostle was speaking of human suffering in general, and as though the consummation of God's plan will mean that the whole converted world of mankind will share this promised glory.

It is true that the age of evangelism—the Gospel age—will end. It is true that it will be succeeded by the kingdom age. But what they did not report at Evanston was that the purpose of the age of evangelism is simply to take out from the world a "people for His name," and that with this task completed, these called-out ones are exalted in the "first resurrection" to "live and reign with Christ a thousand years," that thousand years of the kingdom which will

end all human suffering, and when the knowledge of God's glory will be caused to fill the earth as the waters cover the sea.

Nor was there the slightest hint at Evanston that when the kingdom is fully established by divine power its blessings will be so all-inclusive that even the dead will be reached and restored to life. Thus will it be demonstrated that throughout the ages God has not been indifferent to human suffering, but has been working out his plan for the ultimate blessing of "all families of the earth," even as he promised so long ago.—Gen. 12:3

Human Need Recognized

The delegates at Evanston were keenly aware of the distressing conditions which prevail throughout so much of the fear-filled world of today. They were particularly concerned over the threatened use of atom and hydrogen bombs, and urged the churches to do all they can to influence government against such use. In the adopted report on International Affairs, they said:

"The development of nuclear weapons makes this an age of fear. It is vain to think that the hydrogen bomb or its development has guaranteed peace because men will be afraid to go to war, nor can fear provide an effective restraint against the temptations to use such decisive weapon either in hope of total victory or in the desperation of total defeat.

"The thought of all-out nuclear warfare is indeed horrifying. Such warfare introduces a new moral challenge. It has served to quicken public concern, and has intensified awareness of the urgency of finding means of prevention. War's consequences can no longer seem

remote to any individual; all mankind is vulnerable to a disaster from which there may be no escape.

"The foremost responsibility of the Christian church in this situation is undoubtedly to bring the transforming power of Jesus Christ to bear upon the hearts of men. Christians must pray more fervently for peace, repent more earnestly for their individual and collective failures to further world order, and strive more urgently to establish world contacts for reconciliation, fellowship, and love."

From the standpoint of humanitarian desires, this is a noble statement, but it reveals a gross misunderstanding of the plan of God for world peace. It is simply a rephrasing of the centuries-old error that the work of the church in this age is to convert the world and establish Christ's kingdom through human efforts. Indeed, in its report the conference said that one purpose of evangelism

". . . is surely so to proclaim the gospel that it will transform the groupings and patterns of society in which men and women are involved, to the end that human institutions and structures may more nearly conform to the divine intention, and respect the limiting prerogatives of God."

In its report on "The Responsible Society in a World Perspective," the conference said:

Christians should work for the embodiment of the responsible society in political institutions by emphasizing the following: (1) Every person should be protected against arbitrary arrest or other interference with elementary human rights. (2) Every person should have the right to express his religious, moral and political convictions. This is especially important for those who belong to minorities."

Resolutions

The resolutions passed at Evan-

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ston were expressive of the same general ideas enlarged upon in the adopted reports. On international affairs a resolution said, "The World Council of Churches bears witness to Christ as the Hope of the World," and then proceeded in the resolution to appeal to the governments of earth to take all necessary measures to prevent the outbreak of war, and to establish justice and equality for all. These delegates represented professed Christian churches, and could not consistently avoid an expression of belief that Christ is the hope of the world. But having said this, their entire appeal veered away from God's kingdom plan for establishing peace and providing the world with health, happiness, and life.

Because of this the Evanston Conference sounded no new hope for the world so far as a message from Protestantism is concerned. The "social action" gospel which the modern church has substituted for the Gospel of the kingdom was given a further impetus. To the extent that the world listened to

the Evanston Conference, they were left with no more assurance than the hope that man himself may yet stumble upon a way out of the present chaos and distress of nations before it is too late.

The delegates urged that all pray for peace, but did not suggest that the prayer be the one which Jesus gave the church, that prayer for the Lord's kingdom to come, and for God's will to be done in earth as it is in heaven. But we can thank God that even if all Protestantism overlooks this one and only effective way to pray for peace, that kingdom will soon become dominant in the affairs of men, that "out of Zion shall go forth the law and the Word of the Lord from Jerusalem." Yes, we can rejoice that in this "mountain" kingdom of the Lord, he will make unto all people a "feast of fat things," that he will turn to the people a "pure language," and that they will then all "call upon the name of the Lord, to serve him with one consent."—Micah 4:1-4; Isa. 25:6-8; Zeph. 3:8, 9

"Look back upon the past, and you will see
God's hand has guided, helped, continually.
With faith renewed, then thankfully expect
That he who has protected, will protect,
He who has blessed will bless and blessings send,
He who has loved will love until the end;
So through the days before you, fear no ill,
The best of all is God is with us still."—C. S.

How to See God and Live

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee.” —Job 42:5

TO MOSES, God said, “Thou canst not see my face: for there shall no man see me, and live.” (Exodus 33:20) It is not out of harmony with this that Job declares he did “see” God. In these two seemingly contradictory statements we have a revealing illustration of how the word “see” is often used in the Scriptures when the thought is that of comprehension or understanding. In telling Moses that no man could see him and live, God meant a literal beholding of his being, as we see one another; but it was not in this literal sense that Job saw God.

The story of Job and his experiences is one of the most interesting and enlightening portions of the Bible. He was a man of wealth, enjoyed good health, and was blessed with a lovely family. One after another these treasures were taken from him. With his wealth gone, his health impaired, his family killed, and his wife against him, Job said, “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.”—Job. 19:25, 26

The “latter day” here referred to prophetically by Job is the final “day” or age in the divine plan of salvation. It is the thousand-year day of the restitution of all things. At that time Job will be restored to life upon the earth as a human being and in his flesh will see God. But he will not see God literally. A later expression by Job—that of our text—explains what the prophet had in mind by seeing God. He had heard about God, but when God reasoned with him he said, “But now mine eye seeth thee.” The thought is of discernment and appreciation.

On the basis of what Job had heard concerning God, he had served God faithfully. But through his trials and by virtue of the Lord’s message to him as recorded in chapters 38-41, he now felt that he really knew God, that he could “see” or understand the glorious attributes of his character. In this Job was a prototype of the experience of the entire human race. All mankind lost the blessings of life through the fall, but God provided a Redeemer—the Redeemer in whom Job put his trust. Just as Job experienced a restoration of health and possessions, so all who lost life in Adam will have an opportunity to be restored to life through Christ. Then, like Job, having benefited from the experience of evil, all the restored of mankind will see God in the effulgence of his character and rejoice in his salvation.—Isaiah 52:10; 40:5; Revelation 15:4; 5:13

LESSON FOR NOVEMBER 7

The Splendor of Self-control

GOLDEN TEXT: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."
—Proverbs 16:32

PROVERBS 14:29; 15:1-3
20:1; 23:29-35

THE Apostle Peter lists self-control as one of the elements of character which the Christian should endeavor to add to his faith. He wrote that we should give "all diligence" in adding to our faith "virtue"—or fortitude—and to fortitude knowledge, and to knowledge "temperance"—or self-control. The foundation for Christian self-control is thus seen to be faith—faith in the "exceeding great and precious promises" by which we are "made partakers of the divine nature."—II Pet. 1:4-6

The Christian should endeavor to control himself at all times, regardless of circumstances. His natural inclinations should not be allowed to dictate the policy of his life, for he has dedicated himself to the doing of God's will, and oft-times the divine will runs contrary to our natural desires. This is why we need also to add "knowledge" to our faith; knowledge, that is, pertaining to the will of God for his consecrated people. One whose whole life is being controlled by the will of God will find it easier

than others to keep himself in hand in the various emergencies which arise from time to time.

Our Golden Text speaks of those who are "slow to anger." The reference here is evidently to what we sometimes describe as "fits of temper." Some are more inclined to these sudden outbursts of anger than others; but regardless of our natural inclinations, as Christians we should endeavor to keep ourselves under control, to "rule" our "spirits."

When anger takes control of the mind, reason is set aside. In these situations things are said and done which unduly injure others and often wound the conscience of the one who allows himself to indulge in these outbursts of unreason. Faith in God and in his overruling providences in our lives should help greatly in these emergencies; for if we realize that he understands better than we do, the circumstances which tend to inflame us, and could change or prevent them if he wished, we will endeavor more earnestly to bury our feelings and permit him to direct the outcome.

Love—unselfish, godlike love—should be the lodestar of every Christian's life. "Love is kind," wrote Paul. There is no excuse for a Christian ever to be unkind.

"He that is slow to wrath is of great understanding," our lesson states; "but he that is hasty of spirit exalteth folly." (14:29) If we keep ourselves under control and take time to analyze the circumstances which tend to irritate us, we will usually find that the real facts are not as they at first appeared to be, and even if they are, nothing would be gained by an outburst of temper—nothing, that is, except to "exalt folly."

In our associations as brethren in Christ we not only have the responsibility of controlling our own spirits individually, but also assisting one another to do the same. In this connection we have the advice that a "soft answer turneth away wrath." If a brother or sister is overtaken in a fault of ill temper, it only adds to the "flame" to answer in the same vein. A "soft" or calmly spoken and well-reasoned answer is much more effective, and "ministers grace unto the hearer."—Eph. 4:29

And what a check it should be on our emotions to remember that at all times "the eyes of the Lord are in every place, beholding the evil and the good." When circumstances annoy us to the point of exasperation it would be well to pause long enough to ask ourselves if the situation is such, as the Lord sees it, that he would want us to become angry over it. Could we

QUESTIONS

- Quote the Apostle Peter's admonition concerning self-control.
 - What is the foundation upon which all the elements of Christian character should be built?
 - How does faith in God help to control our emotions?
 - Explains how one who is "slow to wrath" is of "great understanding."
 - How should the truth expressed in Proverbs 15:3 be utilized to help us control our emotions?
 - Should Christians need to be exhorted against the evil of strong drink?
 - Name various sorts of intoxication against which Christians need always to be on guard.
-

justifiably, in a fit of temper, smite others and do it in the Lord's name?

The last two passages of our lesson have to do with the evil of strong drink, and they very emphatically point out the seriousness of this evil and the frightful consequences to which it leads. Noah is the first one mentioned in the Scriptures to become intoxicated, and this blight upon mankind has continued unmitigated even until now.

Consecrated Christians should not need to be warned against this evil. However, we are constantly in danger of intoxication from the "wine" of false doctrine. The false church, pictured in the Book of Revelation as a harlot woman, made "all nations drunk" with her teachings pertaining to the union of church and state, styled the "wine of her fornication."—Rev. 14:8; 17:2; 18:3

A Study in Values

GOLDEN TEXT: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."
—Proverbs 22:1

**PROVERBS 11:27, 28; 13:7
15:13-17; 20:11, 12; 22:1-4**

THE principles set forth in the various scripture passages cited for this lesson are true during the present time only when applied upon the basis of faith. Many of the "values" mentioned in these texts, however, are generally recognized among honest and upright people, even though they may not make definite professions of religious belief.

Many people, for example, highly treasure a "good name," and like to feel that they have a favorable standing in the community in which they live. It is also quite generally true that a "merry heart maketh a cheerful countenance." (ch. 15:13) It is also true, as a rule, that a "prudent man foreseeth the evil, and hideth himself," that is, he anticipates the trouble and endeavors to avoid it.—ch. 22:3

On the whole, however, these various texts can be understood correctly only when applied to the life and experiences of a consecrated follower of Jesus, one who has covenanted to sacrifice all human hopes, aims, ambitions, and riches, in return for the spiritual values—those who set their affections "on things above." For these,

to have their names worthy of being enrolled in heaven, and to be assured of the "favor" of the Lord, means more than all the wealth the world has to offer.

It is also true of these consecrated followers of Jesus that in diligently seeking "good," they procure the favor of the Lord, and "flourish as a branch." (ch. 11:27, 28) They do not necessarily flourish along temporal lines, but they do become rich in the spiritual blessings which the Lord so abundantly supplies for those who wait on him and make his will the first consideration in all things.

The Apostle Paul speaks of those who are "poor, yet making many rich; as having nothing, yet possessing all things." (II Cor. 6:10) Jesus was our greatest example in this. He was rich in heavenly glory, yet for our sakes became poor, so poor that he had not where to lay his head. At the same time, how rich he was, for the Heavenly Father made him heir of all things; and now we are joint-heirs with him. Thus it is that we, in making ourselves poor by sacrificing all in the Lord's service, attain great riches, as stated in chapter 13:7 of our lesson.

Chapter 20:11 speaks of a "child"

and of the purity and rightness of his work. Using a little child as an illustration, Jesus said, "Of such is the kingdom of heaven." (Matt. 19:14) Children as a rule are straightforward in what they do, and this is a quality which is very essential to those whom the Lord would bless with heavenly riches.

Verse 12 of chapter 20 speaks of those whom the Lord blesses with a "hearing ear" and a "seeing eye." Natural sight and hearing are great blessings to those who possess them. These are common blessings which are enjoyed by practically all humankind—a heritage of God's human creation. But Jesus spoke of spiritual sight and hearing, saying to his disciples, "Blessed are your eyes, for they see: and your ears for they hear."—Matt. 13:16

It is to this priceless gift that our lesson evidently refers. And this gift is not given to any except the humble and childlike. Jesus said that it had been denied to many righteous men, and even prophets. (Matt. 13:17) The evidence of having this special spiritual vision and sight is the God-given ability to know "the mysteries of the kingdom of heaven"—God's great kingdom plan of salvation.

The heavenly riches are gained through "humility and the fear [reverence] of the Lord." (ch. 22: 4) Those who have this proper humility and reverence, and by the Lord are given an insight into the precious truths of his Word, realize that it is wholly a matter of his grace. Some of these may have originally been rich, and some poor,

QUESTIONS

- To what extent are the lessons of the Book of Proverbs true in the experiences of noble-minded non-Christians?
- What are the "values" primarily referred to in our lesson?
- Is it true of Christians that they "flourish as a branch"?
- How do Christians become "rich" by making themselves "poor"?
- Is it possible, apart from God's favor, to understand the mysteries of the kingdom of heaven?
- Should there be any class distinctions among the Lord's people?
- What expression did Jesus make which sums up the main thoughts of today's lesson?

but now they are all one in Christ Jesus, and enjoy sweet fellowship together upon the basis of their common faith.—ch. 22:2

The Lord's people who learn to appreciate these various spiritual values do not neglect their temporal responsibilities. It is simply that they have learned the wisdom of Jesus' admonition to "seek first the kingdom of God, and his righteousness," realizing that when they do this, all other obligations and values find their proper place.—Matt. 6:33

The way of the Christian which leads to eternal and heavenly riches is not an easy one. Physically, it is often a way of difficulties and suffering. But these "light afflictions," Paul says, which are "but for a moment," cannot be compared with the "eternal weight of glory" for which we are striving—while we "look not at the things which are seen, but at the things which are not seen."—II Cor. 4:17,

God's Assurance for Man's Need

GOLDEN TEXT: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."
—Psalm 24:1

PSALM 104:1-5, 10-14, 24, 33

IN THE United States a day for national thanksgiving will be observed this week, and our lesson is appropriate to the occasion, for it reminds us that the Lord is the great Provider of all life's blessings. As the Golden Text states, the earth is indeed the Lord's. He created it, but not to supply his own needs, nor for his own pleasure particularly, but as a home for his human creation. Another Psalm says, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Ps. 115:16

The marginal translation of Psalm 104, verse 5 reads, "He hath founded the earth upon her bases, that it should not be removed forever." One commentator on the lesson has written concerning this statement: "The creation of God seemed to the Psalmist to be eternal." In other words, this writer does not believe that the "earth abideth for ever," that this was merely the way it seemed to the Psalmist.—Eccles. 1:4

To take this viewpoint, however, is to deny the New Testament assertion that "holy men of God spake as they were moved by the Holy Spirit. (II Pet. 1:21). The fact is that the earth will abide

forever. Through the Prophet Isaiah, we are assured by the Lord that he has established the earth, and that he created it "not in vain," but "formed it to be inhabited."—Isa.—45:18

From the human standpoint it might almost seem that the earth would soon be emptied of its inhabitants, that man, by his own unwisdom and selfishness would destroy himself by atom and hydrogen bombs, but the Lord assures us to the contrary. True, soon after our first parents were created they disobeyed God's law and were sentenced to death, and they, in turn, bequeathed to all mankind a heritage of death. But the redemptive program of God, as it is centered in Christ Jesus, makes provision for the recovery of the human race.

It was for this purpose that Jesus was sent into the world to be man's Redeemer by taking the sinner's place in death. During the thousand years of his second presence, he will restore the dead world to life. Peter describes this work as one of "restitution" and says that it was foretold by all God's prophets since the world began.—Acts 3:19-21

The footstep followers of Jesus during the Gospel age are prom-

ised a heavenly inheritance, to live and reign with Christ. Many, mistakenly, have understood these promises to mean that all who will ever be saved will be transferred from earth to heaven, and that ultimately the earth will be destroyed. But this is not God's design. Only a comparatively few during this age are being selected to be the channel of "restitution" blessings for all mankind during the age to come. The earth is "established" and will be man's home forever.

Verse 24 sums up the contents of the entire 104th Psalm—"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." This is a truism that should be apparent to all thinking people, but actually it is only those who reverence the Lord and believe that he is the great Creator of all things, who are able to appreciate it. And to them this blessed realization is itself a great cause for thankfulness.

The Psalmist reminds us of God's provision, not only for man, but for the lower forms of life on earth and in the sea. All of this is an evidence of divine wisdom and love. In providing these blessings God is impartial, causing the sun to shine and the rain to fall on the just and on the unjust.—Mat. 5:45

Jesus admonished us to be "perfect, even as" our Heavenly Father is perfect. Our earnest endeavor to follow this admonition in our attitude toward and dealings with our fellow-men is one way in which our faith will be demon-

QUESTIONS

- What was God's purpose in creating the earth?
- What assurance do we have that the earth will never be destroyed?
- Since the human race is dying, how will it be true that the earth was not created "in vain"?
- What is the nature of God's promises to the footstep followers of Jesus?
- What did Jesus say concerning God's provision for all mankind, and what lesson is there in this for us?
- How can we best show forth God's praises?
-

strated by our works. It is a wonderful blessing to be able to believe in God as the great Creator of the universe, and that he provides all our needs. For this we should be truly thankful; but our belief is somewhat negative unless, in our appreciation of our Heavenly Father's love, we endeavor to follow his example of generosity by extending to others whatever blessings we can.

And for this privilege we also can be thankful—thankful, that is, for the privilege of sharing our blessings, particularly the blessings which are ours through a knowledge of God and of his divine plan of salvation. And truly the Lord has been good in permitting us to know the mysteries of his kingdom.

Because of the abundance of the Lord's blessings, both temporal and spiritual, the words of the Psalmist should find a ready and hearty response in our hearts—"I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." The best way to sing his praises is to make known the glad tidings of his kingdom.

Daniel in chapter 12, verse 1 of his prophecy. Jesus quoted this prophecy and applied it to the end of the present age and to the time of his second presence. He calls it "great tribulation." (Matt. 24:21, 22) In Luke 21:24-26, Jesus likens this tribulation to the roaring of the sea and waves, and tells us that because of it, men's hearts would fail them for fear.

Our lesson refers to this time of fear, and to the time when the "waters thereof shall roar and be troubled," but says that "we will not fear [at this time when the hearts of the whole world are filled with fear] though the [symbolic] earth be removed, and though the [symbolic] mountains be carried into the midst of the [symbolic] sea." The Lord's people do not fear because they know that he is their refuge and strength in this "time of trouble."

One of the special means by which the Lord strengthens his people at this time is by enlightening them concerning his plans and purposes, enabling them to understand the meaning of world events with which they are surrounded. To the unenlightened world these calamities spell the doom of civilization; but because of the truth the Lord's people see them as the precursors of the long-promised kingdom of Christ.

Jesus told his followers that when they saw these things beginning to come to pass upon the earth, they were to look up, and lift up their heads; because their deliverance would be near—their deliverance, that is, from this present evil world,

QUESTIONS

- What were the circumstances under which the 142nd Psalm was written?
 - What is the proper motive for effective prayer?
 - Why have the Lord's people always been a people of trouble?
 - What particular trouble seems to be referred to in our Golden Text?
 - What are some of the similarities between this Psalm and the prophecy of Jesus pertaining to the end of the age?
 - How has the Lord been the "refuge" of his people in this "time of trouble," and how will he "help" them in the dawning of the morning?
 - When will the nations hear the command, "Be still, and know that I am God"?
-

and their exaltation with him in the kingdom. (Luke 21:28) Verse 5 of the 46th Psalm gives us the same assurance. While the symbolic earth might be removed, and the "mountains" carried into the midst of the sea, "she [the true church] shall not be moved," and the promise further is that the Lord will help her, that is, deliver her in the dawning of the morning (see margin).

The psalm continues by depicting in more detail the effects of the "time of trouble" upon the nations, showing that great desolations will be inflicted upon man's selfish social order with the objective of making "wars to cease unto the end of the earth." But finally, when this great plowshare of trouble upon the nations shall have accomplished the purpose designed by God, the voice of divine authority will be heard saying, "Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth."

Abounding and Thankful Christians

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.”

—Colossians 2:6, 7

THE word Christian today, in its general use, denotes one who is neither a heathen nor a Jew. However, its real connotation is much more restricted. The word Christ means anointed, and a Christian would therefore be an “anointed one.” The Scriptures reveal that the only anointed ones of this Gospel age are those who, through the operation of the Holy Spirit, have been inducted into the mystical body of Christ. By one Spirit, these are all baptized into the one body.—I Cor. 12:13

It is to these that Paul refers in our text as having “received Christ Jesus our Lord.” Having thus received him, we are to “walk in him,” and be “rooted and built up in him, and stablished in the faith.” Those who have entered into this blessed relationship with the Lord should “abound” in all that it implies, and with “thanksgiving.” The Greek word here translated “abounding” means literally to “superabound,” to “be in excess.” In other words, to be abounding Christians implies application, zeal, labor, and sacrifice, in excess of the

normal way of life. And this “abounding,” the apostle indicates, includes our thankfulness to the Heavenly Father for having been brought into the body of Christ and made members of the divine family of sons.

In I Corinthians 15:58 Paul says, “Therefore, . . . be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” Here, also, he associates stedfastness with “abounding in the work of the Lord.” One who is not stedfast, not established in the faith, not unmoveable, is described by the Apostle James as “double minded,” and such an one, he says, is “unstable in all his ways.”—James 1:8

“So Walk Ye in Him”

Paul admonishes us to walk in Christ in keeping with the manner in which we have received him. How did we receive Christ as our Head and Lord? First we recognized our own sinful and undone condition, that we were members of a sin-cursed and dying race, not meriting any favors from God.

Then we recognized in the sacrificial work of Jesus that which provided redemption for us, and that through the merit of his sacrifice we could be acceptable to God. We saw in this provision a marvelous manifestation of divine love, and by it we were constrained to present ourselves in full devotion to do God's will. This step of full consecration is described by the Apostle Peter as the "answer of a good conscience toward God."—I Pet. 3:21

This meant the giving up of our own wills, and the acceptance of the will of God as expressed through Christ. Thus, figuratively speaking, we were "beheaded," and accepted Christ as our Head. (Rev. 20:4) This was the condition upon which we were eligible to become members of the "body" of Christ, to be "in him," and thereafter to "walk in him." Even then, it was only because the merit of Christ was applied for our justification that we could be accepted into the "body." Thus Paul explains, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit"—the Holy Spirit by which we are anointed.—Rom. 8:1

Briefly, then, we "received" Christ and were inducted into his "body" because we accepted his will as the rule of life, and because the merit of his atoning blood made us acceptable. So when the apostle exhorts us to continue walking in him "as" we received him, it simply means that we are to con-

tinually and humbly recognize our own unworthiness—as we did in the beginning—keeping our own wills and desires "under," as in our consecration we agreed to do; and endeavor to become more and more responsive to the leadings and to the quickening impulses of the Holy Spirit through which the will of God is revealed to us.

This formula for faithfulness to the Lord is very simple, yet most exacting. It is exacting because it is the difference between saying "Lord, Lord," and actually maintaining a surrendered will regardless of what the cost may be. It is the difference between the scriptural **philosophy** of the Christian life, and **living** the Christian life. We accepted the philosophy, and now the test is to "so walk in him."

In order to carry out daily the terms of our consecration, and to continue doing so faithfully to the very end of the "narrow way," it will be necessary to be "rooted and built up in him." Here Paul changes the figure of speech from "walking" in Christ to being "rooted," or, as the Psalmist says, like a "tree planted by the rivers of water." (Ps. 1:3) It might well be that the apostle had the first three verses of this Psalm in mind in combining the thought of "walking," with being "rooted," for the Psalmist wrote, "Blessed is the man that walketh not in the counsel of the ungodly, . . . but his delight is in the law of the Lord; . . . he shall be like a tree planted by the rivers of water."

A tree, to be "stablished," must

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have its roots deep down in the soil, and for the tree to flourish and bear fruit, its roots must also be in contact with sufficient water, or moisture, to meet its needs. So the Psalmist explains that the man who loves the law of the Lord, or has fully surrendered his own will in favor of the Lord's will, and is continuing to "walk" in this way of consecration, is "like a tree planted by the rivers of water."

Applying the illustration to ourselves, it means that we need our "roots" of understanding and faith deeply embedded in the great foundations of the truth, as they are centered in Christ. Merely a passing, surface knowledge of the truth will not enable us to stand resolute against the many "winds" of false doctrine which are assailing the Lord's people in this "evil day." We will need to "abound" in our study of the doctrines, "rightly dividing the Word of truth." (II Tim. 2:15) It will not be sufficient to believe the truth, or any phase of it, simply because "Brother so and so" does. Our own "roots" must strike down deeply into the precious promises of God which reveal his plan, and absorb their refreshing nutriment, if we are to "stand."

If we are properly "rooted" we will withstand all the unfavorable elements with which we are daily surrounded as Christians. In order to grow and bear fruit a tree needs both the sunshine and the rain, as well as varying degrees of temperature. Even the wind is an aid in strengthening its trunk and

branches. So as Christians we need the sunshine of God's favor, as manifested in what someone has called the "sweets" of Christian experience; and we also need the trials, the persecutions, the hardships, the disappointments. Yes, we need "every stormy wind that blows," and if we are properly rooted and grounded in the truth these will but "stablish" us the more, and cause our thanksgiving to abound.

"Built Up in Him"

Again the apostle changes the illustration. In addition to being "rooted" in Christ and in the precious truths of which he is the embodiment, we are to be "built up" in him. In Ephesians 4:15 Paul writes that by "speaking the truth in love" we "grow up into him in all things." While the thought of being "built" up and "growing" up is slightly different, the "all things" applies to both. If we are walking in Christ as we have received him; if we are properly rooted in him through a personally applied understanding of the truth, our endeavor will be to have our lives conformed to his teachings and example in "all things."

This is an exacting test of the genuineness of our consecration and the deadness of our wills. By nature, all the Lord's people differ more or less from one another. Some find it comparatively easy to conform to Jesus' teachings and example along certain lines. But there is a tendency with most of us more or less to ignore those directives of the Word which are

contrary to the flighting fancies of our own human desires. But we cannot do this and "walk in him" "as" we covenanted to do. To be abounding Christians we must "walk in him" in "all things."

We are to "love another as he loved us"; that is, with a sacrificing love which leads us to lay down our lives for the brethren. What a beautiful thought! But it has to be more than a thought. It must be translated into action, not half-heartedly, not grudgingly, but in an "abounding" manner. The measure of an abounding love for the brethren will not be our convenience, but the extent of their need and the opportunity we have to lay down our lives for them. The example of Jesus' sacrificing love will be our guide as to the time, the strength, and the means we will devote to the service of our brethren, whether it be ministering to the needs of one or more of them individually, or in a general service on behalf of all the consecrated.

Jesus was the "Light of the world," and he said that we also were to be the "light of the world." (Matt. 5:14-16; John 8:12) We know how faithful Jesus was in bearing witness to the truth. It mattered not to him how much it cost of time or strength, or of reputation; he was always ready and glad to speak those things which the Father had given him to say. His was an "abounding" service, in excess of the demands of justice, a service which daily absorbed his vitality beyond the point of normal human endurance. This is another

of the "all things" in which we are to be built up into him who is our Head and our Exemplar.

In all the centuries of the Gospel age, only a "little flock" is found worthy to live and reign with Christ. One reason is that so few who accept Christ seem able to progress beyond the point of merely being beneficiaries of divine grace as expressed through him. They are glad that they are "saved," and the ethical teachings of the Word effect a moral reformation in their lives, but otherwise they go through life much the same as other people. The Christian life, however, is much more than this. We receive all the riches of divine grace through Christ in order that we may acceptably lay down our lives as his ambassadors.

Are we "abounding" in this God-given vocation of bearing witness to the truth, as Jesus did? Are our efforts in this direction "in excess of" our convenience, and at the cost of time and strength which could otherwise increase the ease and the pleasures of the flesh? Self-sacrificing zeal as light-bearers is one of the evidences of being built up into Christ, one of the "all ways" in which his image is reflected in our lives.

"It Is Written"

Another prominent characteristic in Jesus' life of faithfulness was his unswerving loyalty to the Father's Word. "It is written," was his reply to temptation. "I have not spoken of myself," he said, "but the Father which sent me, he gave me a commandment, what I should

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say, and what I should speak." (John 12:49) Later, he said to his Heavenly Father, "I have finished the work which thou gavest me to do." (John 17:4) In saying the things and doing the work given him by the Father, Jesus followed explicitly the instructions given him by God in the Old Testament. There was no deviation, no compromising, no holding back.

It is this that we agreed to do in our consecration. It is the Word of God—which now includes the teachings of Jesus and the apostles—that reveals the Heavenly Father's will. And we have agreed to do his will. We know this to be true, but how deep do our "roots" go down into these precious truths? Are we "doers" of the Word, or merely "hearers"?

Paul admonished, "Study to show thyself approved unto God." (II Tim. 2:15) It is not merely the reading and studying of the Word which brings divine approval. Our study should be for the purpose of discovering what is God's will in all the various details of our lives. Bible study, therefore, whether individually or together with others, is a challenge to the depth of our consecration. To read Jesus' instructions, for example, to "turn the other cheek" when smitten by an enemy, leaves the consecrated with no choice but to obey, regardless of how contrary it might be to the natural inclinations of the flesh.

We could easily become so inspired with the beauties of the truth, and so filled with the desire to tell the whole world about it,

that we would neglect our responsibilities toward those who are properly dependent upon us, but this would be contrary to the will of God. Paul wrote that one who provides not for his own is worse than an unbeliever. (I Tim. 5:8) So, in our study to show ourselves approved, we need to find the balance between the directives to let our light shine and meeting family responsibilities. What the flesh might prefer along these lines will not enter into the decisions of a fully consecrated Christian.

Go to Him Alone

Many of the Lord's people at one time or another encounter misunderstandings with others of like precious faith. We use the word "misunderstandings" because we doubt if any truly consecrated Christian would purposely and willfully do injury to another. There are times, however, when "circumstantial evidence" might well indicate that such is the case. Situations of this kind call for the exercise of sympathetic understanding and brotherly love, and Jesus' explicit instructions as to just what course the injured one should take.

These instructions are recorded in Matthew 18:15-18. "If thy brother shall trespass against thee," Jesus said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." How beautiful!—"If he shall hear thee, thou hast gained thy brother"; not "If he hear thee, thou hast justified thyself and punished thy brother." And, how much more likely we are

to gain our brother if we go to him alone!

However, whatever the reason may be, this particular directive of the Word seems to be very generally ignored among the Lord's people. When we conclude that a brother has trespassed against us, the inclination is to go to almost everyone else in the ecclesia except to him. As the information is passed from one to another, human nature being as it is, the facts are unwittingly distorted, and by the time the brother in question hears about it, he scarcely can recognize what it is that he was supposed to have done.

How much better it would be to follow Jesus' instructions and go to him alone! By doing this, it would be found in most instances that what seemed to be a trespass appeared so only because his words or acts had been misunderstood; that he was not aware that he had injured another. Or, even if he had wilfully trespassed, as it appeared, the Christlike, loving attitude of the one he endeavored to injure, in going to him alone rather than to prejudice others against him would probably go far in gaining his understanding and friendship. And, after all, this would be the real purpose in going to the brother: not to seek compensation for injury received from his wrongful act.

A brother in Christ who has wilfully transgressed against another is in a dangerous attitude of heart and mind. Our desire should be to "gain" that brother, to prevent

him from continuing in the way of bitterness. Should the one he aimed to injure fail in this, then, as Jesus said, "one or two" more should be invited to participate in the effort. If these fail, the case may be brought before the ecclesia. If then the brother manifests a determination to "trespass" against one or more of the church, then, and then only, he is to be treated as an unbeliever; for he has demonstrated that he is not walking "in Him."

Patient Waiting on the Lord

The stresses and strains of the "evil day" through which the world and the church have been passing for so many years have resulted in a tragic state of restlessness and irritability on the part of nearly all mankind. The Lord's own people are not free from these influences. It seems to be difficult for many even to listen attentively to what others are saying. A group of people hearing or seeing the same thing, or going through the same experience, will have quite different conceptions of what they heard, or saw, or experienced.

Within a family, father will start to relate an incident with which everyone in the family is equally familiar, only to be interrupted by mother or one of the children with, "Father, it wasn't that way. Let me explain just what happened." So, after hearing several versions of the same experience, the guest is left with the necessity of trying to determine just what did occur.

This sort of thing takes place all

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the time, in families and in social groups, and even in the church. No harm is meant, and very seldom are feelings hurt. Actually, it doesn't make much difference whether father, or mother, or one of the children tells the true version of any given incident, or whether they are all more or less in error. But this same inability to relate facts correctly sometimes manifests itself among the brethren in connection with issues which are vital, and which, if not understood correctly, can lead to serious consequences.

If the relating of simple incidents of everyday experiences is frequently inaccurate, how much more likely to be wrong are the stories which, unchristianlike, are circulated against a brother or sister in Christ. This is especially so since Satan is ever alert to stir up strife among the consecrated people of God, and is ready and anxious to pit our imperfections one against the other. Let us all, then, practice the art of being good listeners, and careful observers, in order that we may know the facts of cases whereof we speak. And let us not speak at all on matters which may do injury to a brother in Christ. This application of the law of love is one of the terms of our consecration, one of the aspects of the will of God enjoined on us by his Word.

The Ministry of Evil

The Lord is quite capable of removing every difficulty we encounter in the narrow way so that the light of his countenance would

continually beam upon us. He knows, however, that under such circumstances we would have no opportunity to prove our love for him. Our fidelity to him, and the depth of our consecration to do his will under all circumstances, must be tested; and he permits unpleasant, vexing circumstances as one of the means by which to prove us as to whether or not we love him with our whole heart, mind, soul, and strength.

In James 5:10 we read, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." One of the outstanding examples of fidelity under trial on the part of the prophets is Jeremiah. He lived and served God and his people just before and at the time the nation of Israel was taken into captivity in Babylon. He was given a hard, unpleasant message to proclaim. It made him unpopular with his own people, and his faithfulness led to many severe experiences, including incarceration in a dungeon.

But despite his personal suffering, his greatest sorrow of heart was over the tragedies which came upon his people because of their sins. In the Book of Lamentations he gives expression to this bitterness of soul. Nevertheless, he recognized the abundant mercy of God in the fact that still greater calamity had not come upon the nation. "It is of the Lord's mercies," he wrote, "that we are not

consumed, because his compassions fail not."—Lam. 3:22

Is not this true with each one of us? When we first came to the Lord, we recognized our unworthiness of his favors. We knew that but for his mercy the adamic condemnation would have resulted in our being forever "consumed" in death. We knew that it was only through the merit of Christ that we could have a standing before him, and be acceptable servants in his service. Should we not continue to remember this, and realize also that it is true of all our brethren, and of the whole world of mankind? Let us, then, when we feel vexed with the imperfections of others, remember how merciful the Lord is toward us, and how patient he is. Let us remember Jesus' instructions that unless we forgive men their trespasses against us neither will our Heavenly Father forgive us our trespasses against him.

Concerning the Lord's mercies, Jeremiah continues, "They are new every morning: great is thy faithfulness." (Lam. 3:23) Regardless of how far short we may come today, and how much we stand in need of God's mercy, it is never exhausted. Through Christ, he will be ready tomorrow to continue showering his blessings upon us despite our unworthiness. Truly, great is his faithfulness!

Jeremiah had prophesied the downfall and captivity of the nation. He had seen his prophecies fulfilled. The nation was now in captivity, but not consumed. There was to be a returning. But for the

prophet, all the human streams of assurance and joy had gone dry. Yet, even under such circumstances he could write, "The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him."—Lam. 3:24, 25

In testing the genuineness of our consecration, the Lord at times allows all sources of human consolation to fail. It might even seem that our own brethren in Christ are far removed in their spirit of understanding. But the Lord permits this in order that we may learn to put our trust more fully in him, and appreciate more keenly the fellowship which it is our privilege to enjoy with him through prayer and through his Word. He wants us to learn, as Jeremiah did, that he is our "portion," and the center of all our hopes.

In Perplexity

Due to our own imperfections, and those of others, including our brethren in Christ, we may often find ourselves in the midst of vexing situations, not knowing which way to turn, or what to do. These are experiences which really try our souls, and the temptation often is to make some rash move which might well add to the difficulty rather than lessen it. It is well to remember that life is filled with problems which oftentimes we cannot solve. Some of them may be in our own families, some in the ecclesia with whom we meet, or elsewhere.

But the Lord knows about these

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trying situations. When Moses and the Israelites stood before the Red Sea, with the Egyptian army close behind them, and ready to destroy them, the situation looked hopeless. They could not do anything about it, and Moses was helpless. But the Lord knew and provided the solution.

As we "walk in him" and are being built up in him, we will encounter many Red Sea experiences. There will be perplexities which we will be unable to get around, or over, or through; times when the only thing we can do will be what the Israelites were told to do, that is, to "stand still, and see the salvation of the Lord." (Exod. 14: 13) Jeremiah learned this, and wrote, "It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. 3:26

Abounding with Thanksgiving

In the United States, the last Thursday of November is set aside as a day of national thanksgiving to the Lord. This is good, but every day should be one of thanksgiving to the Christian who is "abounding" in all things involved in carrying out the terms of his consecration. If we are walking in the Master's footsteps, and are rooted and built up in him, and established in the faith, we will find cause for thankfulness in every experience of life. We will thank God for the sunshine and the rain, and we will thank him for the sorrow and the pain.

There seems to be a special significance in Paul's expression, "abounding therein with thanks-

giving." Certainly this implies that our thanksgiving will abound, and if it does, will it not follow that our abounding will be manifested in every aspect of the Christian life? Will we, for example, be likely to hold resentment in our hearts toward those who vex us, if we thank God for the trials which reach us through them?

Will we not abound in our patient waiting on the Lord if we thank him for the situations which he permits to test our loyalty and the depth of our consecration?

If we are thankful to the Lord for every opportunity we have to lay down our lives in the service of the truth, will we be likely to allow those opportunities to pass unused?

If we thank God for his Word, and for the wonderful promises and instructions it contains, will we be lax in studying his Word in order to show ourselves approved unto him?

If we daily thank God for his love and mercy through Christ, in recognition of our great need of the atoning blood, will it not keep us forcefully reminded of our own imperfections and make us more sympathetic toward our brethren whom we know are also acceptable to God only through the merit of the Redeemer?

Yes, a faithful Christian is a thankful Christian, and those who abound in their thanksgiving will likewise abound in "all things," and these are the ones who will have an abundant entrance into "the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:11

"Therefore, . . . Walk Worthy"

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."—Ephesians 4:1

THIS text is from the pen of our Brother Paul and we find, upon reflection, that it promises rich rewards. The word that is specially filled with promise is "therefore." "Therefore" correctly used is the word of a logical thinker, and suggests that previous to its use facts were stated that led up to a reasonable conclusion. For instance, if one were to say, "In this rich soil I have planted good seed to be well watered," this fact would logically lead to a "therefore," or "because of this fact, I expect a good yield."

Realizing that Paul was a logician we conclude that before this he stated the reasons for which we should walk worthy of our calling. Does not this thought hold rich promise? What glorious things did Paul see with the "inward eye" that could cause such devotion to God and to the truth; such singleness of purpose and courage in the face of physical torture?

Hear again his testimony, "Are they ministers of Christ? . . . I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I

stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen . . . In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—II Cor. 11:23-27

The most interesting thing, however, is not Paul's account of his numerous trials, but his appraisal of them when viewed beside our prospect. He wrote: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18) What was the transcendent prospect of glory which Paul saw that could prompt him to say of his and our trials, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"? (II Cor. 4:17) In the next verse he answers in a general way by saying: "We look not at the things which are seen, but at the things which are not seen: . . . but the things which are not seen are eternal."—II Cor. 4:18

If we could talk to Paul we would be prompted to inquire, Just

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what did you see in detail that caused such deep devotion in your life? But upon reflection would it be necessary to ask him? Does not the word "therefore" in our text suggest that he has told us the reasons why he "walked worthy," and why we should so walk? Let us consider the numerous reasons stated by Paul in the first three chapters of Ephesians which lead up to his logical use of the word "therefore."

The epistle begins with Paul's customary greeting, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." After his salutation, his words and thoughts immediately turn heavenward to the Father, and we are impressed with the warmth that is found therein. Almost in the tender words of a prayer he writes, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (vs. 3) To Paul it is so obvious that our Heavenly Father is a glorious being, worthy of the love of all the intelligent creation!

After reviewing that the church, in the eternal plan of God, was designed for God's glory, Paul seems to be lifted up in gratitude and exultantly says, "To the praise of his glorious beneficence with which he graciously favored us in the beloved one." (vs. 6, *Diag.*) This joyful exclamation helps us to appreciate the emotional stirrings of the heart of Paul and further causes

us to look again towards the Father that we also may see him in the majesty and glory that are his.

Just what are the thoughts that course through our minds when contemplating the glory of the Heavenly Father? A helpful statement is one found in the Reprints, which states, "God's mighty intellect grasps with ease every interest of his far-flung domain, from immensity to minutia." But how far-flung is his domain?

Since 1926, astronomers have been able to tell us startling things about the vastness of creation. At that date the 100 inch telescope at Mt. Wilson permitted astronomers to verify that stars were in great clusters or pinwheels, called galaxies, and it is supposed that each grouping is composed of hundreds of millions of stars. The galaxy of which our sun is a member is like a great wheel, 20,000 light years through the hub and 200,000 light years from rim to rim. The yardstick of the heaven, a light year, is the distance light would travel in one year going at the speed of 186,000 miles per second.

It would take light 200,000 years to travel across our own sun's star group, and we are told there are unnumbered millions of such galaxies. Since the installation of the 200 inch telescope at Mt. Palomar, astronomers have taken a picture of a galaxy of stars so far away that it would take light, traveling at 186,000 miles per second, one billion years to reach this earth. Finite though we be, we can some-

what appreciate how far-flung is God's creation!

Seeing, through contemplation, the glory of our God causes a further recognition of our own littleness. Our earth, among the stars of heaven, is like a grain of sand beside the wide expanse of ocean. And we, as individuals, helpless and sin-sick, fade into nothingness when viewed beside the earth. But this appreciation of our own lack and littleness beside the majesty of the Eternal One causes Paul's next statement to overwhelm us: "Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself."—Eph. 1:8, 9

"Having made known unto us the mystery of his will"! None have merited this—it is all of grace! There has come to us knowledge of things which even "the angels desired to look into." (I Peter 1:12) And among the children of men who have received knowledge of the mystery of his will Paul says, "God hath chosen the foolish things of the world . . . to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, . . . that no flesh should glory in his presence." (I Cor. 1:27-29) The fact that we have been invited into the inner council of God suffices Paul to conclude, "Therefore, walk worthy." However, Paul has much more to say!

There follows in verse 10 a brief statement of a vital part of the mystery of God's will revealed unto us: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10) Here is stated God's loving plan to use our Lord in the great work of establishing the kingdom—of reuniting with the Father all the willing and obedient. This heart-warming statement so brief and clear is yet appreciated only by the few.

In spite of the numerous statements elsewhere found in God's Word relative to the coming kingdom, few there are in Christendom who receive it. But to those of us who do, how blessed is the message! So often our hearts are touched by the scenes of woe before us, the lonely, the impoverished, the weak and sick, the degraded, and apathetic. And as we helplessly behold them, wishing we were empowered now to touch and heal, our hearts turn in gratitude to God because we know that some day not too far distant it shall change. Let us thank him for the promise of his Word concerning the new day when he "shall wipe away all tears from their eyes," and when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

This precious knowledge of the coming kingdom of blessing enriches our lives and does much to

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take "the bitter from life's woes." It is so much a part of our thoughts, reactions, and planning that it would be well nigh impossible to imagine the bleakness of heart that we would experience without this knowledge. If we did not know there was a God, and we knew nothing of our Lord or his plan, would we not be most miserable? But we do know, because "he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will."—Eph. 1:8, 9

Would not this knowledge of the coming blessings to all in itself suffice to warrant Paul's exclamation, "Therefore [or because of this]. . . walk worthy of the vocation wherewith ye are called." (Eph. 4:1) Indeed, and every sign of sorrow, of imperfection, should cause us prayerfully to turn to our glorious Father and thank him for the promises of his Word.

However, Paul continues beyond this part of God's plan of rehabilitation and lifts us to transcendent heights. He writes, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." (Rom. 8:17) John wrote, "We shall be like him for we shall see him as he is." (I John 3:2) And Jesus promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

We are little beings, sin-sick and helpless, yet we are invited to become a part of God's own, intimate family! How overwhelming is the thought that we, if faithful, shall one day enter into the presence of our God and there behold him in all his glory and majesty, and amidst the pagentry of heaven see our Lord Jesus also and realize that we are home! Our hearts glow as we read the tenderness with which the Eternal One looks down upon us, and through the Prophet Malachi, says, "Then they that feared the Lord spoke often one to another and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith Lord of hosts in that day when I make up my jewels." Dear Lord, may we be found faithful!

Viewing our own undone condition, we would be most disheartened were it not that God has promised that we shall be his workmanship. All about us are the evidences of his handiwork—his creative power—as the Psalmist reminds us saying, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained." And from the great suns we turn to the dainty and exquisite beauty of the rose, fragrant and colorful. Wherever we look, from immensity to minutia, there is the evidence of his skill, wisdom, and power. And Paul says he is "confident of this

very thing, that he which hath begun a good work in you will finish it [margin]." (Phil. 1:6) Yes, the wisdom, skill, and power used in framing the universe are all marshaled to the glorious end of preparing God's "new creation" for their home in heaven.

Think of what Paul has said to this point in Ephesians. He reminded us that God has revealed to us the mystery of his will regarding the establishing of his kingdom on earth. In addition to this he has invited us to become a part of his royal household. Would not this suffice to warrant Paul's "therefore" "walk worthy." Indeed so, but he continues:

"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 the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

In this statement Paul shows how we can be sure we are numbered among this invited class and additionally he reminds us of a prepayment we now have of our inheritance.

Note the first point, "after that ye believed, ye were sealed with the Holy Spirit of promise." This word "sealed" means to "impress" or identify, and was probably borrowed from the practice of that ancient day for a king to identify a message or a messenger with a seal. A messenger would be identified by his credentials bearing the

seal of his king, and his message would be recognized as authentic for the same reason. Paul suggests we have received God's impress or stamp or seal which should reassure us of our position.

However, our seal is indicated not by some outward mark but rather by our possessing the Spirit of promise. Paul says this Spirit of promise in itself is the seal or that which identifies us as messengers of the King. The entire matter is made clear, we believe, by statements of Paul found in I Corinthians, chapter 2.

Verses 1 through 5 remind the brethren of Corinth that it was not Paul's natural talents that persuaded them in the way. Instead it was a demonstration of God's power and Spirit, not man's wisdom. He continues, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."

The Corinthians are then reminded that this mystery is unseen by any eyes except those of faith: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." For impressive

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Thankfulness

"In everything give thanks."

—I Thessalonians 5:18

NOT only are we to be appreciative of the smooth places along the narrow way, in which the Lord gives rest to our weary feet, but we are to be thankful also for all the trials and tribulations. If by faith we have laid hold, first, upon justification; and secondly, upon the high calling, and its exceeding great and precious promises, we must thirdly lay hold also by faith on the assurances of the Lord's Word that all things are working together for good to those who have made this covenant with him, and who are seeking to perform it—to those who love God, and who were called according to his purpose, to this high calling. Viewed from this proper standpoint, all the trials and difficulties which come to us will be seen to be mercies and blessings, designed to shape us in conformity with the lines of character manifested in our Lord and Head, and to polish us and to make us fit for the inheritance of the saints in light.

Gratitude

"Consider how great things He hath done for you."—I Samuel 12:24

GRATITUDE not only is a fragrant flower, but is indigenous to

the soul of every true and noble heart. Accepting this standard, we are bound to conclude that comparatively few of the human family are noble in this respect. Even among the Lord's people the grateful seem to be comparatively few in number. This agrees well with the apostle's statement that among the called are "not many noble." But this describes what we were when we were called. Who shall say that among those who have accepted the divine call and been made partakers of the divine favors granted to all the sons of God, begotten of the Spirit—who shall say that these will remain ungrateful? Who shall say that the grace of God would not have a transforming influence on their hearts, so that however ungrateful they might be by nature they would be so changed by grace that gratitude would be one of the chief elements of their disposition? We believe that this is true, and that the Lord's people may in considerable degree measure their spiritual growth and development in this manner.

"Thanks Be to God"

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." —Colossians 1:12

AS CHILDREN of light and subjects of Christ, our Redeemer and

King, we have been walking, from day to day and from year to year in the light of his countenance and of his Word, going on from knowledge to knowledge and from grace to grace. The old errors of ignorance and superstition have been gradually replaced with truth and an intelligent faith in the pure Word of God. And daily, as we are enlightened by the truth, we endeavor to bring ourselves into fuller subjection to our King; and thus, having been delivered from the power of darkness and translated into the Kingdom of God's dear Son, our precious Redeemer, we grow more and more fully into the divine likeness and favor. But in addition to all this favor we are further informed of our privilege to become partakers of the inheritance of the saints in light, which is that of joint-heirship with Christ in his kingdom and glory, when in due time his kingdom shall be established in all the earth, and also to be made with him partakers of the divine nature. For such a position we naturally feel our unworthiness; for what are we, or what good thing have we done, to make us worthy of such an inheritance? Yet the heart bounds with joy at the first suggestion of such a favor, and when trembling faith is reassured by the statement that God hath made us "meet" for that inheritance, and that "faithful is he that called us, who also will do it," we take courage and reckon ourselves henceforth as heirs of God and joint-heirs with Jesus Christ.

Our Great Privilege

"Ye are bought with a price."

—I Corinthians 6:20

THOSE who are rightly exercised by the knowledge of divine grace in Christ not only accept the forgiveness of sins with thankfulness and joy, and with meekness and humility acknowledge that they were slaves of sin and that they were redeemed therefrom, but they also gladly acknowledge the new Ruler, the Purchaser, and that to him they owe all they have and all they ever hope to be. Personal responsibility to the Redeemer who purchased, and to the Heavenly Father who provided the gracious arrangement, lies at the foundation of all true consecration to God in Christ. As soon as the believing, grateful, justified one hears of the blessing that has come to him, he properly inquires, "Lord, what wilt thou have me to do?" He learns that to be the servants of the new Master is a great privilege, a privilege that is enjoyed by all who have the proper spirit. Such hear the words of the apostle, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." They see the apostle's own example, how, laying aside not only the works of the flesh and the devil, but also laying aside earthly ambitions, aims, prospects, and hopes, he gave himself, his time, talent, influence, and all he had to the service of the new Master, and thus to God.

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emphasis Paul uses an illustration in the next verses:

"For what man knoweth the things of a man save the spirit of man that is in him?" In other words, a man can appreciate the thoughts of another man because of the similarity of mind. A man could not discuss astronomy with a dog nor mathematics with a horse because these lower animals do not possess man's mind. So, Paul reasons "the things of God knoweth no man but [by] the Spirit of God." God has said, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:9

Man could never know the thoughts of God unless they were specially revealed unto him by the power of God. This is the exact point Paul is here making! "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Hence, one of the main functions of the Holy Spirit now is to reveal truth, or the thoughts of God. It becomes manifest therefore if we now know the mystery of his will, it is because God has directed it to us and not because of talents we possess or because of chance acquaintance with others possessing such knowledge.

Therefore the possession of this Holy Spirit of promise in itself identifies us as children of the King. Thus Paul uses the illustration of

a seal—we are sealed, or identified, as children, by possessing the Holy Spirit. The apostle's second point is that being "sealed with the Spirit of promise" it also becomes "the earnest" of our inheritance until the redemption of the purchased possession." (Eph. 1:14) The old English word, "earnest," would better be understood in the language of our day by the word "prepayment." Thus Paul says the possession of the Spirit of enlightenment now serves as a prepayment on the future inheritance promised the heirs of salvation.

Here again is an illustration from that faraway period, but in this instance it is a practice still in vogue in our day. Ofttimes when two parties enter into a contract, it is a practice for the one arranging for services to be done to tender unto the other a token payment or "prepayment." Thus it becomes manifest that the full sum will be forthcoming at the completion of the agreed upon services.

The apostle indicates that we have entered into a covenant with God. The Heavenly Father has promised an inheritance, if faithful; but even now, we have received a "prepayment" which assures us of the promised joys if faithful. This Holy Spirit of enlightenment thus becomes our prepayment to have and to enjoy until the time we enter into our full reward. How blessed is our present inheritance and how gloriously it serves to speak of better things!

“O! the prospect! it is so transporting,
 Reapers, hasten the gath’ring, we
 pray;
 We rejoice in the glory that’s
 promised,
 And the dawn of millennial day.”

How many helpful thoughts have been called to our attention by Paul’s “therefore.” It serves to remind us of God’s majesty and rich promise of a coming kingdom. It points to the transcendent glory that shall come to the church. Then there is reassurance to us who are of faltering faith that we have been “sealed” with the Holy Spirit, and this possession of the Holy Spirit of enlightenment becomes our prepayment of the inheritance. But the Apostle continues with his facts.

Verses 15 and 16 reveal the tender love of Paul for the church. When he heard of others receiving the high calling, to him it was not merely a statistic, nor was it to be viewed with doubt. With rejoicing and tender love he reached out toward them. Hear his words: “Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.” How touched would we have been if our days were back with Paul and we had overheard him bearing our name in prayer to the throne of Grace!

What a blessed privilege still remains in praying for one another! When we view our brethren in

deep distress and pray for them it tends to awaken a further interest in our hearts for them. Personal prayer for those who are being used of the Lord in spreading his Word causes us to realize just a little more our own responsibilities. A special prayer for those with whom misunderstandings arise, causes sweetness to fill our hearts.

“Prayer is appointed to convey
 The blessings God designs to
 give,
 In ev’ry case should Christians
 pray,
 If near the fount of grace they’d
 live.”

Not only did the apostle tell them of his prayers on their behalf, but one of such has been written out for them and for us. Verses 17 through 23 record a prayer which shows much of Paul’s depth of appreciation of, and devotion to, God. It reveals his intense interest and burning desire to serve his brethren. Let us read this jewel of thought and then tarry to behold the beauty of each facet.

I make “mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the

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working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1:17-23

The **Diaglott** translation, which attempts to show emphasis, records verse 17 as follows: "That the God of our Lord Jesus Christ, the **GLORIOUS FATHER** may give you a Spirit of wisdom and revelation in the full knowledge of him!"

Paul's appreciation of our God was wonderful. And when he started this prayer on behalf of others he was mindful of the **GLORIOUS FATHER** who heard. God is the "high and lofty One that inhabiteth eternity, whose name is Holy." He has said, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." (Isa. 57:15) Paul knew of God's mercy and grace and loving plans for all his creatures so that his heart doubtless spoke as did the Psalmist: "O God, thou art my God; early will I seek thee; . . . to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee."—Ps. 63:1-3

And this glorious Father to

whom his heart was raised Paul petitioned that his brethren should receive the "Spirit of wisdom and revelation in the full knowledge of him." Ponder well some of the points of Paul's prayer.

"Now let our souls on wings sublime
Rise from the trivial cares of time;
Draw back the parting veil, and see
The glories of eternity."

But what are the glories of eternity? Try as we might, our vision is limited, because only in fancy can we draw aside the "veil." It shall be glorious to see our Father and our Lord that we know.

One portion of our hope which our minds can now approximate is the work of blessing of all the families of the earth. We have been walking in the valley of the shadow of death, and how touched have been our hearts! Statistics have been quoted to show that in our day four-fifths of the world's population have no beds in which to sleep, no shoes to wear, and do not get the equivalent of one nutritious meal a day. And the past has been even worse. In addition to privation there have been sickness, ignorance, and war to add to this misery. The world has an aching heart!

"Now the world is full of suffering;
Sounds of woe fall on my ears,
Sights of wretchedness and sorrow,
Fill my eyes with pitying tears.

'Tis the earth's dark night of weeping:

Wrong and evil triumph now;
I can wait, for just before me.
Beams the morning's roseate glow."

Thank God for the morning that now dawns! We can appreciate this portion of our hope. By his matchless grace we shall have the privilege of reaching down hands of mercy and love to the sin-sick world. By his grace we shall share in tearing back the veil of ignorance and hate that has so long beclouded man. And by his grace we shall, with our Lord, be a part of that "sun" which shall reach to the farthest "nook and cranny" to heal and bless. May we, in the words of Paul, appreciate "what is the hope of His calling!"

The later portion of verse 18 in the King James translation reads that Paul wants us to know "what is the riches of the glory of his inheritance in the saints." The thought seems to be God's viewpoint of the church, as though we were considered by him an inheritance. And there are other texts which suggest this. The church is called his "jewels," his "diadem," his "special treasure." (In Psalm 132:13 we read that our God "hath chosen Zion [the church], he hath desired it for his habitation." Perhaps, Paul, in praying that we should "know of the riches of God's inheritance among the saints" was attempting to impress upon us how much the Heavenly Father has looked forward to the completion of his family, his "jewels." The

realization of this gives new understanding to Peter's statement that we shall receive an abundant entrance into the everlasting Kingdom.—II Pet. 1:11

In verse 19 Paul prays that we may know "what is the exceeding greatness of his power to us-ward who believe." Following this is cited an illustration of the power exerted on our behalf: "According to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."

The raising of Jesus from the grave to a great divine being in the "express image of the Father's person" was the greatest demonstration of power that had ever been given. This took greater skill and power than the framing of the heavens with their array of island universes. The creation of the heavens and the earth were the outgrowth of the creation of the Logos. Glorious though our Lord was as the Logos—God's first creative act—yet there is no comparison in glory and power with the risen, divine Lord. Jesus now is immortal, and as a divine being possesses the glory, intuitive knowledge, beauty of character, and inherent power and life, which are an intrinsic part of a being on this highest plane. Thus we realize that to create such a being as himself required on God's part "the exceeding greatness of his power."

Paul says it is this power that is being directed on our behalf. And understandably so because we

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are to be awakened in the likeness of our Lord, a part of this "new creation" of God. In another epistle Paul again speaks of God's efforts on our behalf, saying, "We know that all things work together for good to them that love God, to them who are called according to his purpose." And subsequent to the verse is shown the reason all things are working together for our good. It is because "those whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Rom. 8: 28, 29) If we are to be "conformed to the image of his Son," it will require this greater exertion of God's power. And is it not true that an important portion of the work upon the "new creation" is the present fashioning of character through God-designed and permitted stress and trial?

However, Paul's special desire for us is not merely an intellectual understanding of the truth. Rather, he prays that we may have a heart appreciation of the truth while in the crucible of trial. Herein is a real test of faith. When beset by trial can we with peace in our hearts say, "we know" that this is for our highest eternal welfare? Such tranquillity of heart comes

only with much faith. There are no shortcuts to this rest of faith; there are no magic formulas. When we are hard-pressed by difficulties, be they sicknesses, heartaches caused by misunderstandings, privations, or whatever, we must attempt to step out on the promises of God: "All things work together for [our] good." By thinking thus and taking the matter to the Lord in prayer, help can come.

Sometimes we can see the beauty of character the Lord would fashion in us through the trial. Ofttimes we can see no pattern that is being followed and we realize that if there be one we must be patient to see it. Frequently we sense that the trial is being used to develop in us a deep faith in our God so that we will trust him where we cannot trace him. But faith and effort must be expended on our part till we, like Paul, can say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen: . . . for the things which are seen are temporal; but the things which are not seen are eternal." (II Cor. 4: 17, 18) Let us "therefore . . . walk worthy"!

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 4—"He made Himself of no reputation, and took upon Him the form of a servant."—Phil. 2:7 (Z. '00-318. Hymn 209)

NOVEMBER 11—"Giving all diligence, add to your faith virtue [fortitude]."—II Pet. 1:5 (Z. '04-10. Hymn 125)

NOVEMBER 18—"The angel of the Lord

encampeth round about them that fear him, and delivereth them."—Ps. 34:7 (Z. '97-120. Hymn 304)

NOVEMBER 25—"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—Jas. 1:13 (Z. '04-7. Hymn 119)

Literal or Symbolic?

Inasmuch as the Book of The Revelation is a book of symbols, why do you believe that the members of the overcoming church are restricted to literally 144,000? Is not this number as symbolic as the rest of the book?—Rev. 7:4; 14:1

TO BELIEVE that The Revelation is a completely symbolic book would be a mistake and prevent us from enjoying many of the wonderful truths that are expressed in this important part of the inspired Word of God. Some of The Revelation may be accepted as completely literal; for example, in describing the work to be accomplished during the millennial age, Revelation 21:4 reads as follows: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This statement is literally true.

Then again, it would appear, some verses may contain both literal and symbolic expressions. As an example of this, we quote Revelation 1:18: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." There can be no doubt that the greater part of this text referring to Christ's life, death and resurrection is not symbolic, though the latter part con-

cerning the keys of hell and death is. We have quoted these texts not to prove that The Revelation is not largely symbolic—for we believe that it is—but to prove that the book also contains much that follow the ordinary and apparent sense of the words.

In Revelation chapter seven, two classes are referred to. The first class is described as "them which were sealed." In another place, this class is termed "The church which is His body," and to this class is applied the specific number of 144,000. (Eph. 1:22, 23) The other class spoken of in Revelation chapter seven, is described as "a great multitude, which no man could number." While one of these classes is described as having a specific number, the other has no such determination. It appears to us reasonable to accept both statements, "And I heard the number of them which were sealed: and there were sealed 144,000," and "after this I beheld, and, lo, a great multitude, which no man could number," as expressing the literal meaning of the text. To refuse to accept this conclusion would put upon one the necessity of explaining what symbology was meant by the 144,000 on the one hand, and a class which no man could number, on the other. This we believe would be far more difficult than to take the texts as they read.

There are other numbers in

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Revelation which should be taken as literal, including the length of time the church will reign with her Lord, during which the millennial blessings will be brought to the people of earth. The record of Revelation 20:4 is, "And they lived and reigned with Christ a thousand years," referring to the 144,000 faithful overcomers of the Gospel age.

Who May Be Baptized and When?

Do you believe that baptism should be administered to infants and children? If not, at what age should one be baptized?

WE KNOW of no scripture which supports the custom of infant baptism. We believe that Hannah's action in presenting her son Samuel to the Lord, and dedicating him to the service of God was commendable, and should be followed by every Christian parent. Then, in harmony with their dedication of the child, they should carefully attend to the child's instruction in the purposes of God. But baptism is something different.—I Sam. 1:19-28

In order to determine at what age one should be baptized in water, it must first be decided that the one to be baptized has reached the age of understanding and accountability and through his own choice and determination, without coercion from anyone, has made a full and complete consecration of

himself to God. Having thus decided to do the will of God, as a sincere disciple of Jesus Christ, baptism in water would be in order; for it is a symbol of what has already taken place in the heart. The age of an individual's ability to make this decision will differ in the lives of young people; some may reach it in their early teens, and some at a later age.

The cost of discipleship is very seldom understood at the time one follows the Master's instruction, as recorded in Matthew 16:24 where we read, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Whether one consecrated himself to God in early life or in later years, a full appreciation of discipleship comes only with spiritual vision subsequent to the begetting of the Holy Spirit. While we give "our all" to the Lord at the time of consecration, it is only as we grow in grace and knowledge, and through life's experiences, that we learn fully what sacrifice consecration entails. By faith, the giving up of restitution, the sacrifice of our justified humanity, the use of our time and talents in honoring the Lord and in proclaiming the kingdom message, becomes increasingly clear as we grow in grace and in a knowledge of the truth.

We believe when one has come to the age when he wants to consecrate himself to God, no one should try to discourage him from so doing. No one is the master of another's destiny, nor has anyone

a right to decide whether another has been called of God to be a joint-heir with Jesus Christ.

On the Third Day

Matthew 12:40 reads as follows: **“For as Jonas was three days and three nights in the whale’s belly; so shall the Son of Man be three days and three nights in the heart of the earth.”** Does this not prove that Jesus was three complete days and nights in the heart of the earth? Please also explain, Where is the heart of the earth?

IN JOHN 19:31 we read, “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.” The “preparation” [Greek “*paraskeue*”] denoted the day preceding any sabbath, during which the Jewish people made ready for its celebration. From this text we learn that the crucifixion was on Friday, the day of “preparation,” the day preceding the Jewish sabbath.

In John 20:1 we read, “The first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” From this text we learn that Jesus’ resurrection took place on Sunday; the first day of the week, the day following the Jewish sabbath.

The expression, “heart of the earth,” is a figure of speech meaning “in the earth.” So Tyre is said to be in “the heart of the seas” [see Ezekiel 28:2, margin], although it was so near to the continent that, when Alexander besieged it, he built a causeway from the mainland to the city.

Was our Lord in the tomb three full days and nights, that is 72 hours, or was he in death only parts of three days? In his letter to the Corinthians the Apostle Paul said concerning Jesus, “Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” (I Cor. 15:3, 4) A careful consideration of all the Bible texts which relate to this question, will be found to be in harmony with the truth which the apostle expressed in this text.

Jesus knew he was to be raised the third day, for so he instructed his disciples. We read in Matthew 16:21: “From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” That the Master had learned from the prophecies of the Old Testament what he was to endure in connection with his crucifixion, and the length of time he was to be in the tomb, there can be no doubt, for he took his twelve apostles aside, away from the populace and said, “Behold, we go up to Jerusalem; and the Son of

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Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.”—Matt. 20: 18, 19

The Apostle Peter was one of those to whom the Master had spoken these things, and he had been an eye witness to the momentous events surrounding Jesus' death and resurrection. Three and a half years after those events had become history, God sent him to the home of Cornelius, the first Christian convert from among the Gentiles. There he recounted the episodes of those eventful days in proof, for the benefit of the new converts, that Jesus truly was the Christ. Read the account in Acts 10:34-43.

We are here interested particularly in Peter's words as recorded in verse 40, which read: "Him God raised up the third day, and showed him openly." Peter knew; he had been there.

According to these, and other scriptures, our Lord was raised from the dead on the third day, and, therefore, he spent only a portion of the day in which he was crucified, the entire sabbath day, and a portion of the day following the sabbath, in death. Had he been in the tomb for three full days and nights he could not have been resurrected on the third day as these scriptures attest.

What then is the meaning of our text? It was not unusual for the Jewish people to speak of any part of a day, no matter how small a part, as being a day. An example of this is found in I Samuel 30:12, 13, which reads: "And they gave him a piece of a cake of figs: . . . for he had eaten no bread, nor drunk any water, three days and three nights. And David said unto him, To whom belondest thou? . . . And he said, I am a . . . servant to an Amalekite; and my master left me, because three days ago I fell sick." It would have been four days previous that he had been deserted, if he hadn't eaten for three full days and nights. In the same way the days of our text were not three full days, or else how could Jesus have been raised on the third day as stated in Matthew 17:22, 23, as follows: "And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: and they shall kill him, and the **third day** [if 3 full days, it should read, "the fourth"] he shall be raised again."—Mark 9:31; 10: 34; Luke 9:22; 18:33; 24:7-21, 26

It is evident that the chief priest knew that the Lord had said he would be raised the third day, from the request made of Pilate as recorded in Matthew 27:64, reading: "Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away."

As We Have Opportunity

"And the Lord said unto him, What is that in thine hand?"

—EXODUS 4:2

IN HIS Sermon on the Mount, Jesus said to his disciples, "Ye are the light of the world." (Matt. 5:14) In the same text he adds, "A city that is set on an hill cannot be hid." While at this end of the age there is a change in the main objective to be accomplished through bearing witness to the truth—a change from "sowing" to "reaping," it is still true that the followers of Jesus are commissioned to be his "ambassadors," and as such to be the "light of the world." Although it may sound paradoxical, actually the "harvest" work at this end of the age is accomplished by "sowing" the seeds of truth—the "harvest" truth—beside all waters, using whatever opportunities and methods the Lord in his loving providence may provide.

In Romans 12:4-8 and I Corinthians 12:4-11 Paul explains that as members of the "body" of Christ, his consecrated, footstep followers are blessed with "gifts" and opportunities of service which differ one from the other. This is a principle which has held true of the Lord's people throughout the entire age, and is manifested today in the wide variety of opportunities the brethren enjoy in their service of the Lord and his truth, and the blessed experiences which are theirs as these are faithfully used to his glory.

The harmonious and glorious truth of the divine plan is so soul-satisfying and inspiring that one who has received it just naturally wants to tell others about it. The poet expressed the heart sentiments of all those who really appreciate the truth when he wrote:

"I love to tell the story, because I know it's true;
It satisfies my longings, as nothing else would do."

However, it often happens that the Lord's people, although "zealous of good works," seemingly lack opportunities of making known the glad tidings. They say, Yes, I want to serve the Lord,

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I want to tell my neighbors far and wide about the glorious kingdom message of love; I would like to tell the whole world these blessed tidings of the kingdom. But just how can I do it? My abilities and my opportunities are so limited that regardless of the fact that the truth is as a "burning fire" within me, there seems no adequate way for me to give it expression. This problem is not a new one among the Lord's people, yet it is probably not as serious as it might seem, for today there is such a wide variety of ways of letting our light shine that there are probably one or more methods which each of us can utilize.

Of first importance, of course, is the need of seeking the Lord's guidance and blessing through prayer. "Continuing instant in prayer" is essential in every aspect of the Christian life, including our activities in the Lord's service. We should pray for opportunities of service, and for strength and wisdom to use our opportunities wisely and in a manner pleasing to the Lord. Our prayers also should embrace the general interests of the harvest work everywhere; for while we are properly concerned about our own opportunities, we rejoice in the privileges being enjoyed by others, and will seek the Lord's blessing upon them as well as upon ourselves. Indeed, if for a time the Lord in his providence permits us to have no other opportunity in his service than to pray for those who are privileged to be active workers in his vineyard, we are richly blessed.

"What Is That?"

It is eminently proper, and pleasing to the Lord, that all of his people recognize the limitations of their own abilities to serve him. Paul wrote, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3) Moses, who has the reputation of being the "meekest man in all the earth," doubtless was sincere in saying to the Lord that he did not think he was qualified for the great undertaking of delivering the Hebrew people from their Egyptian bondage, as he had been invited to do. Having so expressed himself, thus manifesting his meekness and humility, Moses was asked by God, "What is that in thine hand?"

In Moses' case, what he had in his hand was a rod, which, under the miracle-working providences of God, was used in a prominent way by the great lawgiver of Israel in delivering the Hebrews from

bondage to Pharaoh. In principle, this question might well be applied to all of us who are endeavoring to know and to do God's will, especially in connection with our endeavors to find and use ways and means to make known the glad tidings of the kingdom. We may be waiting for some great opportunity to arise, when close at hand there are already little ways in which we can serve our God.

It has been proven over and over again that the most effective method of bearing witness to the truth is the personal testimony of the Lord's people, witnessing by word of mouth to friends, neighbors, and relatives at times when it will be "in season" to them. True, it often happens, that members of our own families are not receptive to the truth. This was true in the case of Jesus himself. The Scriptures reveal that none of his family, other than his mother, displayed any interest in his message.

But this has not been the universal experience of all the Lord's people. Living the true Christian life in the home and faithfully presenting the message at opportune times have often proved very effective. Regardless of how we bear witness to the truth, we should remember that after all it is God who giveth the increase. He is the One who does the "calling" and the "drawing." It is ours merely to sow the seeds of truth, and to water that seed. The "increase" is in the hands of our all-wise and loving God.

Many, like Moses, feel that they do not have the ability to explain the truth in a way to make it interesting. Most times, this viewpoint arises from too low an appraisal of our abilities. It is true that no one is able to present the message as we all think it should be presented. The best any of us can do is to speak the truth with lisping, "stammering lips," although we would all like to have a thousand perfect tongues to sing our great Redeemer's praise. All the Lord expects of his people is that they do their best, and when they do that, he will give them such aids as they need, and bless their efforts to his glory.

In the case of Moses, God provided a mouthpiece in Aaron, and so he has always done for those whom he commissions to speak for him—not always in the form of living personalities who, like Aaron, could speak with clarity, but "helps," nevertheless, which have augmented the personal efforts of those who are the "light of the world" to let their light shine. In this end of the age, prominent among these aids to witness work has been the printed page, in tract, booklet, and book form.

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Throughout the harvest there have also been the public lectures on the truth to which, in our personal witness work, we have had the opportunity to invite those to whom we have spoken about the truth. About forty years ago a survey was made in one of the large ecclesias to determine by what means the various ones in that group had been first introduced to the truth. The vast majority testified that it was through the personal testimony of a friend, a neighbor, or a relative. In this city, over a period of two or three years many series of large public meetings had been held, and it seemed disappointing that so few had become interested as a result of those many and expensive meetings. However, the facts were that in most instances the personal witness work which had interested so many was in the form of special invitations to these public meetings.

Thus, those who addressed these meetings were helpers to those who were faithful in witnessing personally to their neighbors. And not only so, their personal work was also assisted by the fact that printed literature was used by them to augment their oral testimony. Many times a few well directed words designed to create a desire to know more, directing the hearer to a printed explanation of the subject discussed, proves to be very effective. We venture to say that no one in this end of the age has come to a knowledge of present truth by simply listening to the message orally presented. A study of the truth through the printed page seems essential in this "time of the end."

The Radio Background

The truth broadcasts over the radio today furnish an effective background for personal witness work, even as the public meetings did in the past, and still do today. A report received recently from one of the pilgrims indicates that in one section of the country alone, in a series of visits to ecclesias which lasted less than a month, he had come in contact with at least a hundred newly interested brethren who had been introduced into the fellowship of these ecclesias by the "Frank and Ernest" broadcasts. But how many of these had been led to listen to the programs through the personal efforts of the Lord's people? This is a question to which we will probably not know the answer until we reach the other side of the "veil."

The point is that the effectiveness of the radio programs is greatly increased through the personal efforts of the brethren wherever the programs are heard. Almost anyone, it would seem,

should be able to invite another to listen to "Frank and Ernest." And when today, the question is asked, "What is that in thine hand?" this is one answer to the question. And it is most encouraging to realize the extent that the brethren in various parts of the country are utilizing this opportunity. These invitations need not be limited to word of mouth. Those who can, are inserting small advertisements in their local papers, and distributing circulars inviting the people to hear the kingdom message over the air.

Nor do our personal efforts need to end with inviting the people to hear the truth over the air. When hearing the programs, thousands write for literature. Many of these become deeply interested in the truth, and there is an opportunity to call upon and help them in their studies. True, not all are in a position to do this, but it is, nevertheless, one of the "rods" which the Lord has placed in the hands of some of his people which, when used, brings great joy to them and to others.

Public Meetings

Not many of the Lord's people are able to present the truth effectively in public lectures, but some can; and there is an opportunity for many to co-operate in helping to arrange public meetings, especially in communities where interest has been created by the radio programs. Many of the Lord's people are quite isolated from others of like precious faith, and these, perhaps more than others, might well ask, What can I do to witness to the truth in my locality? Arranging for one or more public meetings may be the answer.

The fact that you are all alone does not necessarily prevent such an effort. We will be glad to co-operate in providing a brother to give a public lecture—either one of the pilgrim brethren or some other capable brother. There may be others near enough to you to co-operate in such an effort. If you would like to investigate the possibility of this, we suggest that you write to The Dawn Bible Students Association, c/o the Pilgrim Department, simply asking for information along this line. The Pilgrim Department will then survey the possibilities, and let you have full information as to what can be done. In writing such a letter of inquiry you do not obligate yourself in any way.

It is not always possible for a brother to be available "in person" to deliver a public lecture, but the "increase of knowledge" has provided tape recordings which under certain circumstances are proving valuable in enlarging the public witness work. Even in

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Brother Russell's day, limited as were the facilities for good recordings, this method was used by the brethren, and the tape recordings of today are, of course, a great improvement.

Brethren in many places—especially the isolated—are using recorded public lectures in their homes inviting their neighbors to come and hear the message. It is also found that frequently those whose interest has been awakened somewhat by the radio programs, are glad to have a tape recording played in their homes, where the family, and perhaps neighbors, are thus given a further witness. There is also the opportunity in this way of taking a “public meeting” into the homes of shut-ins.

Those who have machines for playing tape recordings of truth talks are continually finding new opportunities to use them in bearing witness to the kingdom message. One brother, in returning a recorded public lecture, and getting another in the series, reported that he had played this one tape to two hundred people—not all at once, and in one place, but by taking it to homes, small halls, etc. His heart rejoiced that he had enjoyed this wonderful opportunity of witnessing to so many people.

Card and Tract Distribution

The message in printed form is available free in whatever quantities any of the brethren may be able to use. This has been a “rod” in the hands of thousands of the Lord's people in this end of the age. Many today, as in the past, are distributing this free literature from door to door as they have opportunity. Others keep a supply on hand to distribute as opportunity affords. Some take kingdom cards, as we call them, on journeys, leaving them in trains, station waiting rooms, and other places where they will be picked up and read. Hundreds of responses to this free literature are received at The Dawn office each week.

Various types of free literature are available, some in tract and circular form, and some in the form of cards. It is available for use in advertising public meetings, and for announcing the “Frank and Ernest” broadcasts. Nearly all the free literature, including cards used to advertise public meetings, also calls attention to the broadcasts.

Consolation Cards

“Consolation Cards” are specially designed to be sent to the relatives of the deceased, names and addresses for this purpose

being obtained from obituary lists in local newspapers. This has proved to be a very effective method of witnessing to the truth, and at a time in the lives of people when they are most inclined to be seeking a more satisfactory explanation of death than they have thus far found.

The Consolation Card work is being done both by individuals and by ecclesias. It may be that in your ecclesia there are those who for one reason or another have very limited opportunities of service. They will be able and glad to address envelopes in which these cards may be mailed, especially if the ecclesias provide the necessary postage. This might well be a "rod" in the hands of many who now are wondering what they might be able to do to let their light shine. Thousands of these cards are already being mailed to "those who mourn," but there are many parts of the "field" not yet being covered in this way.

The Colporteur Work

At one time during the harvest period there were a thousand consecrated brethren selling "Studies in the Scriptures" from door to door. The Lord richly blessed this method of service. While times have changed, we believe there are still blessed opportunities of service along this line for some. Not everyone is successful in this type of service, but some are, and we suggest that it not be overlooked as one of the ways, even in this late day, that the kingdom message can be made known. Special rates on literature are available for those who can engage in this method of service.

With the radio programs being so widely heard, those today who are calling on the people from door to door find many interested listeners who have not sent for our literature, and this furnishes a "ready-made" opportunity for stimulating further interest and leaving something for them to read. Those who have not heard the programs can, of course, be invited to listen.

In considering this aspect of witness work, the question naturally arises as to what literature is appropriate to use. As all know, "The Divine Plan of the Ages," as well as the other five volumes of Studies in the Scriptures, are available. Besides there is the reprint of articles and sermons entitled, "Our Most Holy Faith," and the "Daily Heavenly Manna." The latter is particularly appropriate during the holiday season of the year.

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Also there is "Behold Your King," a timely, and up-to-date publication dealing with many of the prophecies pertaining to our times, in addition to presenting a comprehensive outline of many of the principal features of the divine plan. This 150-page book, together with "God and Reason," and perhaps some of the other booklets which are available, make a good combination for use in colporteur work.

Then there is The Dawn Magazine, subscriptions for which can be taken, either separately or in combination with one or more of the books or booklets. The Dawn Magazine should be very effective as a witness, for during the year it is delivered to the home on twelve different occasions, and in one or another of the twelve issues the subscriber is quite likely to find something of interest, and thus be encouraged to read more. If you are considering the colporteur work, do not overlook the value of The Dawn Magazine as an effective means of bearing a sustained witness to the truth.

The Children's Book

The children's book—"God's Promises Come True"—should be especially good for use in the colporteur work; in fact, its appropriateness for this purpose has already been proved. The children's book has been out of stock for some time, but a new edition is now on the press, and we expect to make a definite announcement in our December issue as to when it will be available for shipping. We believe that it will be ready in time for the holiday season. This book has been re-edited, and re-illustrated, and should be very attractive.

Juvenile delinquency is everywhere on the increase, and many parents will welcome the children's book as an interesting and instructive aid in helping to train the minds of their children along proper lines. Brethren who have colportured with the children's book find that it sells very readily, and is much appreciated by many who buy it. We believe that the new edition will be even more suitable for use along this line.

Booths at Fairs

For several years now the Sacramento, California, Ecclesia has had the opportunity of maintaining a booth at the California State Fair, held annually in that city. The brethren report rich blessings resulting from the use of this opportunity. At the 1954 Fair, for

example, more than two thousand booklets were requested by the people who heard those in attendance at the booth explain one or another feature of the truth; and these booklets were not given to any except those who expressed a genuine desire to know more.

The arrangement of the booth was such that it served to advertise the "Frank and Ernest" programs, and also to call attention to "Studies in the Scriptures" and other literature. We understand that each year this effort has been used by the Lord to help one or more find fellowship with the brethren in some ecclesia. It is planned to have a booth at the 1955 Fair, and we pray that again the Lord may bless those who serve.

It may be that here is an opportunity that can be embraced in other parts of the country. The expense is small, although it is essential that the booth be made attractive, and that qualified friends are available to be in attendance. We will be glad to furnish additional information to any ecclesia that might like to consider this as another means of publishing the glad tidings of the kingdom.

In Co-operation

Because of the facilities provided in this "time of the end" by the foretold "increase of knowledge," the brethren are able to work together in a co-operative manner more fully than in the beginning of the Christian era. But this does not mean that we can be faithful light-bearers simply through association with a group which is witnessing to the glad tidings. We are individually responsible to the Lord, and each one of us, as we look out into the field of service, should be able to decide the way or ways in which we can serve most efficiently. We are in no sense competing with one another, for there is room for all to serve, and the truly consecrated will rejoice to see the efforts of others being blessed by the Lord.

We have outlined merely the general ways in which the brethren today are laying down their lives bearing witness to the truth. Individuals in the "field" will find and utilize other opportunities. For example, a few are taking advantage of the opportunity of writing letters to their local papers which, when published, bear testimony to the glad tidings. We know of one who has "come into the truth" in this way. Doubtless a wider use could be made of the "Readers' Column" in local papers.

The methods of service we have mentioned, have all resulted

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in interesting people in the truth, not merely in a casual way, but deeply so. We think all know that scattered throughout the entire country, and in other countries as well—wherever the radio witness is heard—there are those who have received the truth through this broadcasting agency. This, shall we say, is the most general of all the opportunities of service the Lord's people enjoy today, for all, in one way or another, participate in this effort.

Public meetings are still being used to introduce people to the truth; so is tract distribution, and the circulation of booklets and books. There are those in the truth today whose first contact with the message was through receiving a Consolation Card. But may we emphasize again that important to all these methods of spreading the message is the personal work of each consecrated child of the Lord. It is this background of personal sacrifice and prayer that gives life to our united work of proclaiming the glad tidings. May we individually be faithful, and finally hear the Lord's "well done."

Today conditions in most parts of the world are favorable for bearing witness to the truth. There are so many unsolved problems facing the nations, with most of them becoming increasingly acute, that many are beginning to look toward religion for help. Very few of these, of course, are as yet ready to accept the truth, but they are in a frame of mind to listen, and it is our privilege to witness the truth to them as we have, and can make, opportunities. These conditions may well change. Brother Russell thought it possible that the time might come when there would be bitter persecution of the Lord's people, and the truth banned from circulation. Writing concerning this possibility, he said:

"Two lessons we may draw from this to advantage, whether future developments shall prove that we have read the prophetic testimony correctly or incorrectly, and they are these: First, we should be so prepared, so armed and so thoroughly furnished with the invincible truth, that persecution would move us only to greater zeal, and not lead us through surprise or fear to lower our standard nor to surrender when the kings of the earth stand, and, with the religious rulers of the people, are gathered against us, and against the truths to which God has granted us the privilege of witnessing, as his servants and ambassadors. (I John 1:3) Second, such reflections relative to the future, contrasted with the privileges of the

present, should serve to stimulate every child of God to make diligent use of the present grand harvest opportunities and privileges, remembering that 'he that reapeth, receiveth wages,' as truly as he that planted and watered, and that now is pre-eminently a time for gathering fruit unto eternal life. The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually, with the truth).—Rev. 7:3"

"Let the 'little while' between
In its golden light be seen."

—Vol. II, p. 264

If there is anything we can do to assist you in finding and using available means for witnessing to the truth, please write to us. We will do our best to co-operate.

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DAWN PUBLICATIONS

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tality. (I Cor. 15:51, 52) Jesus, through the Revelator, has promised: "To him that overcometh will I grant to sit with me in my in my throne."—Rev. 3:21

Other Spiritual Treasures

These include the marks of just approval and distinction among the angelic hosts, which, by the Lord's help, patient endurance of affliction, unwavering trust under crucial trials and testings, and diligence in the King's business will secure for us. Treasures of mind and character, too, we shall find laid up in heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. Very sweet also will be the spiritual relationship with others, begun and cherished here below, which will bloom and blossom in still greater vigour when transplanted into the heavenly atmosphere beyond the veil.

Incentives to Faithfulness

Here are some of the blessed and inspiring promises with which the Father and the Son cheer each of the truly consecrated: "Thine eyes shall see the King in his beauty." (Isa. 33:17) Ye "shall be mine, . . . in that day when I make up my jewels." (Mal. 3:17) "Ye have not chosen me, but I have chosen you." (John 15:16) "Be thou faithful unto death, and I will give thee a crown of life" (immortality). (Rev. 2:10) "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no

power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Such heavenly treasures call for special zeal and faithfulness, under every trial and test of the present time.

Press Along

As heavenly pilgrims nearing home, we are to keep our affections set upon the spiritual, eternal things. More and more laying up treasures, where moth and rust cannot corrupt and where thieves cannot break through and steal. (Matt. 6:20) If our heart is upon the heavenly treasures, the disappointments and afflictions of the present life cannot overwhelm us. We care not for the illusive bubbles of this poor world, so soon to burst and disappear. We wisely "touch lightly the things of this earth; esteeming them only of trifling worth." They are not worthy to be compared with the glory which shall be revealed in us. By the Lord's help we faint not by the way, but press along the heavenly road until we reach the goal of our hopes.

Continual Fight

To be a child of God does not mean that we shall be free from all earth-born tendencies. There is a continual fight within us—the new creature against the old. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." (Gal. 5:17) Indeed the world, the flesh, and the Adversary oppose our way, as new creatures

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in Christ Jesus. Not only must our affections of the old mind be torn from their earthly props, to which they naturally cling, but they must be trained heavenward, and be held there by the cords of faith, love, and devotion toward God. Our Father must be first, all else subordinated.

God First—Self Last

The old mind rebels against this requirement. But the new creature sees this obligation in a special light which leads to the making of a full consecration to the Lord and his glorious cause. This involved enlistment under the banner of Jesus to fight a good fight against sin, entrenched in the flesh, requiring faithfulness in this warfare even unto death. In making this consecration, the Christian puts God first, Jesus next, and himself as the servant of these and the principles which they represent; and his flesh as devoted, consecrated, given over to death in the service of God, his will, his plan, his ways. Nothing is to be done through strife or vainglory, but all to the glory of God.—Phil. 2:3

Sanctification

To give the heart to God is to surrender all that we are and have to his will, at any cost even of self-sacrifice, should his will and his work require it. To take this definite and wise course is, therefore, to meet and measurably overcome all the coming temptations at once, because of such a complete surrender to the will of God. This

is sanctification. Those thus fully sanctified may implicitly trust divine wisdom, love, and power, and hold fast the exceeding great and precious promises. All things shall work together for their spiritual and eternal welfare. Only those thus consecrated can and do have the deep peace and joy of heart which the passing storms and difficulties of the present time cannot disturb. Keep the center of the affections right, true, and pure, remembering that a double minded man (whose affections are not centered in God) is unstable in all his ways.—Jas. 1:8

A Life of New Affections

For all mankind there is a natural attraction to earthly things. The true Christians, however, must not only keep planting, or setting his affections on heavenly things, but he must keep rooting out the weeds of earthly desire and attraction. Ours is a life of new desires and affections. As footstep followers of Christ we seek to attain a share in God's Kingdom with our dear Redeemer—a share in that millennial reign—as the bride of Christ; to sit with him in his glorious throne for the blessing of all the families of the earth. Meanwhile, by divine help, we continue faithful to the present mission of the church—"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 kings and priests in the next age."

merit. Many thanks for all your help.
Yours sincerely, L. H., England."

Dear
"Frank and Ernest"

The Divine Plan

"I wish to thank you for the correspondence you have sent me from time to time regarding questions on the Bible as answered in that masterly book, 'The Divine Plan of the Ages.' I do like the logical way the subjects are arranged and dealt with. It is extremely kind of you to continue to take an interest in those who have become interested. I am an invalid, but have continued to enjoy your spirited broadcasts each Monday night. May God richly bless you in all your work for him. Yours in sincerity, J. M., Scotland."

Broadcasts Enjoyed

"Please send me your booklet, 'God and Reason.' I would also be delighted if you will supply me with your Dawn Magazine, monthly, for which I enclose subscription. I enjoy your broadcasts very much, and may God bless you and long spare you to keep giving the Bible truths and enlightenment to people like myself. Yours sincerely, J. M., Northern Ireland."

Helped by Volume I

"I want you to know that I am reading your Volume I, 'The Divine Plan of the Ages.' Today I was reading about the different 'ways,' such as 'the way of holiness,' mentioned in Isaiah 35. It is one of my favorite chapters, although I had not grasped its full meaning previously, and I had a desire to know. I have felt quite happy in finding a fuller meaning in your little book. Sincerely yours, C. B., England."

Knowledge and Enlightenment

"May I have the privilege of receiving your booklet, 'Our Lord's Return'? I have previously received the books offered over the radio and cannot thank you enough for the knowledge and enlightenment you pass to so many of your listeners everywhere. I hope to attend your meetings in London, and trust they will meet with the response which they

First Londonderry
Convention

THE ecclesia at Londonderry, North Ireland, is comparatively new, and recently held a Sunday convention, which proved to be a rich blessing, not only to the brethren of Londonderry, but to others who attended. For this happy day the class was augmented by brethren from County Fermanagh, Belfast, and Portrush, North Ireland; as well as by four brethren from London, England.

The morning discourse was entitled, "A Wise Investment," and was based upon the words of Jesus as found in Matthew 6:19-21. In the afternoon a brother spoke on the subject of "Prayer," using I John 5:14, 15, as his Scripture lesson. In the evening the topic was, "Ambassadors for Christ."—II Cor. 5:20

Contributing much to the joy experienced was the knowledge that some were present—fully consecrated—as a result of the "Frank and Ernest" broadcasts over Radio Luxembourg. Present also was a friend who had recently become interested as a result of a public meeting held in Londonderry. It was a happy time spent in fellowship with those whose hearts had been touched, and who had responded to the love of God in Christ Jesus.

THE DAWN

SPEAKERS' APPOINTMENTS

A. BOYCE
 Liverpool November 7

W. CLARKE
 Oxford November 21

C. A. CORNELL
 Anerley November 23
 Guildford December 12

J. LESLIE McKEOWN
 Clonelly November 7
 Clonelly December 5

J. H. MURRAY

Swansea November 5
 Llanelly (Afternoon) 7
 Swansea (Evening) 7
 Eastleigh 21

W. E. PAMPLING

Coventry November 14
 Ipswich 28
 Luton December 12

"FRANK AND ERNEST" BROADCASTS

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

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each

Berean Question Books—For Volume I, 6d; II, 6d; III, 6d; IV, 8d; V, 8d; VI, 8d.

Free Literature

"Frank and Ernest" announcements for Radio Luxembourg—circulars giving subjects (for monthly distribution only); also cards for general use. Order as many as you can use.

ONEPENNY BOOKLETS

Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad.

THREEPENNY BOOKLETS—2/6 per dozen
Spiritualism; Jesus, the World's Savior; Hope for a Fear-filled World; Father Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit;

What Can a Man Believe?; The Blood of the Atonement.

SIX PENNY BOOKLETS

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

MISCELLANEOUS PUBLICATIONS

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

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

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

Tabernacle Shadows (Cloth)—2/6 each

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

THE DAWN

98 Seel Street

Liverpool 1

A Spiritual Help

Dear "Frank and Ernest": Many thanks to you for your efforts in conveying the meaning of the Bible in your discussions over Radio Lourenco Marques, to which I often listen. It has been a great spiritual help to me and indeed to my wife also. We both listen intently to the program and do our best not to miss it. Yours faithfully, V. J. L. deV., So. Africa

Thought He Was Alone

Sirs: Please send me your booklet and any other material you might care to forward. I first heard the program several weeks ago, and it is amazing to me to find how what I would consider truth is being taught on a national broadcast, and I am very curious as to how this has been accomplished. The thoughts I have heard on your program are faultless as far as I can determine, and I have been greatly amazed. I will deeply appreciate whatever material you will allow me. I am still shaking my head in wonder, and eagerly awaiting your booklet. J. E. A., La.

From South Africa

Dear Sir: Great is the pleasure that I have the privilege to listen to your Bible questions and answers, and I can assure you that I have enjoyed the quarter hour. I teaches me more about the Bible, and I thank you from the depths of

my heart. Yours in his service,
Rev. S. A. L., So. Africa

Now Learning the Thuth

Dear Brethren in Christ: I am sure now that the Lord, in his providence, has specially and richly blessed me in permitting me to come into contact with the weekly radio ministry of "Frank and Ernest," and with the truth literature of Pastor Russell and of the Dawn Bible Students Association. Although I have occasionally, for the last three or four years, happened upon your radio broadcasts over the Mutual Network, it was only recently that I began to develop an interest in your work and listen to your program more regularly.

I am now only sixteen years of age, but it seems the Lord has imbued me with a natural desire to know the truth about his Word, and a desire to proclaim that truth. For the last three years I have attended a Lutheran "prep" academy here. I have been taking the preministerial course, and will commence my senior year there this autumn. There I have become acquainted with the historical background of the Lutheran Church and the elaborate system of theology of that denomination.

I wish to state here that although I certainly do not condemn, nor am I personally opposed to, any individual or groups of individuals who teach and propagate these

THE DAWN

traditional dogmas of orthodoxy, I can't help feeling a certain revulsion for the doctrines themselves, especially after I have been enlightened with scriptural truth through your work. On the contrary I feel a spirit of affinity toward all those brethren in the school and local church with whom I have associated in the past.

We must remember that practically all those who teach and believe in these things do so sincerely, although not understandingly. Of course this does not lessen the seriousness of the matter. But I think your motto, "In the spirit of tolerance and good will toward all" is a good, wise, and scriptural attitude. In our daily chapel dissertations and weekly church sermons, . . . there is never even a remote hint of the "divine plan of the ages." A sort of spiritual lethargy permeates the campus, and the students are "just not interested." I had the same feeling before I was enlightened by your broadcasts, and, now, I am growing progressively in the knowledge of God's true plan for the world—thanks be to him.

I would like to know if there are any truth people in this vicinity, and who they are, so I can contact them. I am going to do all I can to spread the good news of the divine plan of the ages and of the everlasting Gospel.

I was unable to attend the Bloomington Convention this year, . . . but I hope to be there next year. Your radio ministry and the Dawn publications are a source of great joy and inspiration to me

as I hope they are to many, many others. Sincerely yours, A brother in Christ, D. B., Kansas.

Listened for Ten Years

Dear Friends: I have been a steady listener to your broadcasts for ten years, and have also taken The Dawn Magazine during that time; and I surely do enjoy both the broadcasts and The Dawn. In the beginning I thought your message was the best I had ever heard, and I still think so. My prayer is that God will continue to bless you, richly. Yours in Christ Jesus, O. S., Ill.

Questions Answered

Gentlemen: This morning while I was preparing for church, I tuned to your program, and I heard a question answered which has been bothering me for many years. It was the matter of "the last days." You answered many other questions for me also. It was indeed a blessing to hear your question and answer program. Please send me a copy of "God and Reason." Yours and His, N. E. C., Kans.

Hears Because of Accident

Dear "Frank and Ernest": I am confined to the indoors because of a broken leg, and have been enjoying your program. It has answered a lot of questions which I have thought of through the years. Even though I taught Sunday School for nineteen years, some of the things you speak of I could not understand clearly. May God bless you in your wonderful work, which I hope continues for a long time. Sincerely yours, W. A. F., Pa.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"ARE THE DEAD ALIVE?"

WJAS SUNDAY, NOVEMBER 21, 1954
1330 kc.—11:00 A. M.

The Bible assures us that the dead have not perished forever. Send for a free copy of the booklet, "God's Assurance of Survival."

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

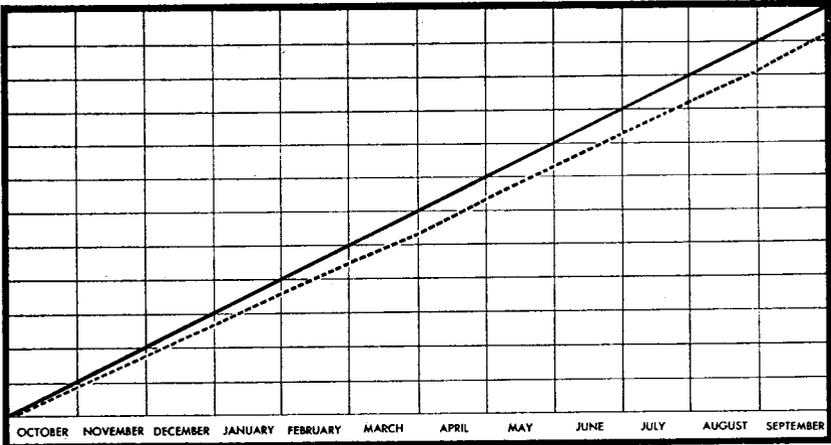
For Your Newspaper

A suggestion for a small advertisement in your local paper is shown above. If your paper is published daily the preferable time for the advertisement to appear is on Saturday, November 20. The outline suggested is designed for two inches in one column. Any newspaper will be able to copy the style shown.

God's Kingdom Conquers

—the "Frank and Ernest" topic for Sunday, December 19

THE third Sunday "Frank and Ernest" broadcast for December will be the Sunday before Christmas. On that day millions will be thinking about the birth of Christ, hence it will be an appropriate time to call attention to the fact that the ultimate purpose of his birth is the establishment and triumph of his kingdom of righteousness, that kingdom through which peace on earth will finally be established. It is this great truth which "Frank and Ernest" will emphasize when they discuss the topic, "God's Kingdom Conquers." We will want to do all we can to encourage people to hear this message. For this purpose the usual monthly circulars will be available.



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. The broken line indicates the relationship of radio donations to contract obligations from October through September.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

New Brunswick, N. J. November 28

SAMUEL BAKER

Victoria, B. C. Can. October 30, 31
 Calgary, Alta. Can. November 2, 3
 Alta., Sask., Man. Provinces 4-30

WILLIAM A. BAKER

Milwaukee, Wis. November 13, 14
 Chicago, Ill. 16
 Gary, Ind. 17
 Jackson, Mich. 18
 Detroit, Mich. 19, 21
 Buffalo, N. Y. 22
 Rochester, N. Y. 23
 New York, N. Y. 28

NICHOLAS BARACOS

Duquesne, Pa. November 7

WALTER Blicharz

Adrian, Mich. November 21

ALFRED BURNS

Waco, Tex. November 6, 7

EUGENE BURNS

Reading, Pa. November 21

CHARLES M. CHUPA

Flint, Mich. November 7

JENS COPELAND

Covert, Mich. November 21

RUSSELL DEAN

Paterson, N. J. November 7

ORLANDO D. DEIFER

Wilkes-Barre, Pa. November 21

EARL L. FOWLER

Santa Ana, Calif. November 28

TED HACK

Gary, Ind. November 21

LEVI JACOBS

New Haven, Conn. November 21

GEORGE M. JEUCK

Allentown, Pa. November 28

DANIEL KAZIAK

London, Ont. Can. November 21

PETER KOLLIMAN

Milwaukee, Wis. November 14

ARTHUR H. KRUMPOLT

Washington, D. C. November 7
 Paterson, N. J. 28

RAYMOND J. KRUPA

Wilmington, Del. (Morning) November 7
 New Haven, Conn. November 21

C. STUART LIVERMORE

Philadelphia, Pa. (Afternoon) 7

SPEAKERS' APPOINTMENTS

| | |
|------------------------------|------------------|
| JOHN Y. MAC AULAY | |
| New York, N. Y. | November 14 |
| MARTIN C. MITCHELL | |
| Wallingford, Conn. (Morn.) | November 28 |
| Waterbury, Conn. (Afternoon) | 28 |
| N. MOLENAAR | |
| Riverside, Calif. (Morning) | November 21 |
| Pomona, Calif. (Afternoon) | 21 |
| DANIEL J. MOREHOUSE | |
| Aurora, Ill. | November 14 |
| EVERETT MURRAY | |
| Columbus, Ohio | November 19 |
| Duquesne, Pa. | 21 |
| Monessen, Pa. | 22, 23 |
| Pittsburgh, Pa. | 24 |
| ARTHUR NEWELL | |
| Waco, Tex. | November 6, 7 |
| LEON H. NORBY | |
| Baltimore, Md. | November 7 |
| New Haven, Conn. | 21 |
| GUSTIN O. OSTRANDER | |
| Albany, N. Y. | November 14 |
| KENNETH W. RAWSON | |
| Pottstown, Pa. | November 7 |
| RAYMOND RAWSON | |
| London, Ont. Can. | November 7 |
| BERT E. ROSE | |
| Indianapolis, Ind. | November 14 |
| Salt Lake City, Utah | October 29 |
| MICHAEL A. STAMULAS | |
| Hazleton, Pa. | November 7 |
| W. STROMBERG | |
| Indianapolis, Ind. | November 14 |
| La Salle, Ill. | 21 |

AUGUST SWANSON

| | |
|---------------------------|------------|
| Salt Lake City, Utah | November 5 |
| Denver, Colo. | 7 |
| Topeka, Kans. | 9 |
| Kansas City, Mo. | 10 |
| St. Joseph, Mo. | 11, 12 |
| St. Louis, Mo. | 14 |
| West Frankfort, Ill. | 15 |
| Mattoon, Ill. | 16 |
| Champaign, Ill. | 17 |
| La Salle, Ill. | 18 |
| Clinton, Iowa | 19, 21 |
| Elkader, Iowa | 22, 23 |
| Fox Lake, Minn. | 24-28 |
| Austin, Minn. | 29 |
| Ostrander, Minn. | 30 |

J. I. VAN HORNE

| | |
|---------------------------|-------------|
| East Liverpool, Ohio | November 14 |
| Monessen, Pa. | 28 |

CLAUDE R. WEIDA

| | |
|----------------------------|------------|
| York, Pa. (Morning) | November 7 |
| Lancaster, Pa. (Afternoon) | 7 |

FELIX S. WASSMANN

| | |
|------------------|-------------|
| Easton, Pa. | November 28 |
|------------------|-------------|

W. NORMAN WOODWORTH

| | |
|-----------------------|------------|
| Columbus, Ohio | November 7 |
| New Haven, Conn. | 21 |

ERNEST G. WYLAM

| | |
|--------------------------------------|------------|
| Milwaukee, Wis. | November 7 |
| Bloomfield, Ind. (Old Clifty Chapel) | 14 |
| Champaign, Ill. | 21 |

CHRISTIAN W. ZAHNOW

| | |
|-------------------------|------------|
| Toledo, Ohio | November 7 |
| Muncie, Ind. | 8, 9 |
| Indianapolis, Ind. | 10 |
| Cincinnati, Ohio | 11, 12 |
| Columbus, Ohio | 14 |
| Dayton, Ohio | 15 |
| Richmond, Ind. | 16 |
| Piqua, Ohio | 17, 18 |
| Elyria, Ohio | 19 |
| Cleveland, Ohio | 21 |

For Mutual Fellowship, Edification, and Service

WACO, TEX., November 6, 7—For details, write Mr. George B. Wilmot, 2609 Angle, Fort Worth 6, Texas.

ALBANY, ORE., November 7—Home gathering to be held at 3596 Bernard Street.

COVERT, MICH., November 7—For details, write the secretary, Mrs. Jean Klyzek, R. F. D. 2, Box 285, Benton Harbor, Mich.

MILWAUKEE, WIS., November 13, 14—For details, write the secretary, Mrs. Edward Conrad, R. F. D. 3, Box 293, Hales Corners, Wis.

ALBANY, N. Y., November 14—Y. W. C. A., 5 Lodge Street.

COLUMBUS, OHIO, November 14—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

INDIANAPOLIS, IND., November 14—For details, write the secretary, Mrs. Glen H. Graham, 4635 Rookwood Ave., Indianapolis.

NEW YORK, N. Y., November 14—All day

gathering in the Y. M. C. A. Building, 23rd Street and Seventh Avenue. Opens 9:30 a. m.

STOCKTON, CALIF., November 14—Knights of Pythias Castle, 134 West Park Street.

CLEVELAND, OHIO, November 21—Convention opens at 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

NEW HAVEN, CONN., November 21—Y. W. C. A., Building, 48 Howe Street.

CHICAGO, ILL., November 28—Convention opens 10:00 a. m. in the Masonic Temple, 912 N. La Salle Street.

DETROIT, MICH., November 28—Maccabees Bldg., Woodward Avenue at Putnam.

CHICAGO, ILL., January 1, 2.

PHOENIX, ARIZ., December 31, January 1, 2—Kindly write the secretary, Miss Esther Haldenwang, 1509 East Whitton Avenue, Phoenix, for reservations as far in advance as possible, owing to heavy tourist season.

Be patient and submissive; each disaster
Will bring thee nearer to thy loving Lord.
These trials make thee like thy blessed Master,
Who knows them all, and will his grace afford.

Be patient and submissive; strength is given
For every step along the weary way.
And for it all thou'lt render praise to heaven,
When dreary night gives place to perfect day.

BIBLE PROPHECY GROUP

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

DOCTRINAL SUBJECTS

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

ON THE CHRISTIAN LIFE

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
"Songs in the Night"—Daily texts and comments; cloth, 50 cents.
Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
Daily Heavenly Manna—cloth, \$1.00.

IN FOREIGN LANGUAGES

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

ITALIAN: The Divine Plan of the Ages, 50 cents; Daily Heavenly Manna, 50 cents; Hymn Book, cloth \$1.00, flexible 50 cents; God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents.

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

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

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

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

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

ROUMANIAN: Where Are the Dead?, 10 cents.

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

HEBREW: God's Plan in Brief, 75 cents.

SLOVAK: God's Kingdom; The Day of Jehovah, 5 cents each.

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

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

to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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

