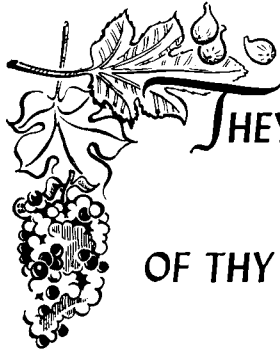


a herald of Christ's presence

THE DAWN



THEY SHALL SPEAK OF
THE GLORY
OF THY KINGDOM,
AND TALK OF
THY POWER.

Psalm 145:11

october . 1955

this month in the DAWN

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

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

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.
SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

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

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

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

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

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

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

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

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

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NEW JERSEY

Retrospect and Prospect

IT IS well for us that in the human race there has been planted and transmitted from generation to generation a deep and abiding assurance that no matter what have been the misfortunes of the past week or month or year—whether in connection with the health of the children, or with sales and the business cycle, or even in the relations of nations—“hope springs eternal in the human breast” that the future will be less burdensome and discouraging. And still more fortunate it is that the Creator who “built all things,” and who is responsible therefore for this eternal hopefulness, has also formulated a plan which will fully justify any optimism we may be able to maintain. Of this he assures us, saying in the words of the psalmist, “Weeping may endure for a night, but joy cometh in the morning!” and that in that morning “the desire of all nations shall come!”

Glad we are for the foregoing assurance as we look back over the history of the last few decades. In the early years of this century, philosophers and friends of the human race were complacently enjoying a period of peace. Great material progress had been made through the application of steam and electricity to transportation and industry; the standard of liv-

ing in this and some other favored sections of the earth was rising, and the hope of settling international disputes by peaceful means was sanguinely entertained. In the early years of the second decade there seemed to exist the most substantial basis for hope of such great and peaceful progress as the world had never known.

To underscore what great strides have been made let us recall that during the last 100 to 150 years steam and electric powered factories have come into use; petroleum, fuel oil, gasoline; steamships and railroads, automobiles, airplanes, telephones, telegraph, cables, radio; farm machines, sewing machines, electric refrigerators, washing machines, ironers, vacuum cleaners, and many other household appliances; oil lamps, gas lighting, electric lights, cameras, phonographs, motion pictures, power printing, anesthetics, antiseptics, modern scientific medicine, modern chemistry, plastics, vitamins, antitoxins, etc. Take them all away—and we only have to go back one hundred fifty years or less for that—and we have the world about as it was in the time of Abraham or during the ministry of Jesus Christ on earth.

It is as if the world had been sleeping for 5,900 years—uncon-

scious of the powers hidden in the earth and its atmosphere—and then became awake! It is as if a man whose life span was seventy years lived sixty-eight and one-half years without these things, and many more that we enjoy today, and then discovered all of them in the final one and one-half years of his life. What does it mean? It is far too challenging to put aside without an effort to find the answer. And is it surprising that the general feeling a generation ago was that we had come into a new era, believing the world was advancing in moral wisdom as well as material, thus being lulled into the comfortable feeling that man would be able to absorb and use for the benefit of the race these great discoveries and inventions?

Something interfered and caused this hope to perish, and there have interposed since, in the brief space of forty years, involved and unsolved problems—their roots, we now see, deep in the past—which have thrown the world into disorder, the solution of which yet escapes our greatest philosophers and statesmen. The discouragement, anxiety, and fear are everywhere evident in all sections of our intelligensia. And we ask again, as so many have, what has caused this debacle in human hopes and relationships?

That there has been such an obscuration of the cheerful outlook of forty years ago no intelligent observer of that period would deny. The common endowments of the human race are not to blame. The

land is the same as at the turn of the century, only far more productive; the water still follows its age-old cycle, only we have learned to use it more effectively. The air, too, remains free and abundant for all, except where industrial operations occasionally produce that new poisonous atmosphere called "smog," or experiments in the use of the newly discovered atomic power for warfare produce and radiate a far more fatal poisonous atmosphere.

In recent years our candid newsgatherers, editorial writers and commentators have so often told us what the trouble is, and quoted the world's greatest thinkers to substantiate their diagnosis, that we all know in general terms the answer to our query. It is man's failure to grow, to advance, to mature—in his moral constitution. But again, we ask, Is man any less noble and reasonable than he was fifty years ago? And the answer is no. Well, has he greater problems to solve than he had then? And again we must answer no. But we do note a difference. We look back there and see that the world-wide problems were there, but they were not recognized, not dealt with; and they were not then pressing, demanding a solution as they are today.

Knowledge, that useful servant, but embarrassing critic, has increased and improved our standard of living and greatly lightened our burdens in parts of America, Europe, and elsewhere. But the great masses of mankind have not shared

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in these blessings, and now this thing we call knowledge has reached them: and not as with us, to improve their standard of living and lighten their burdens, but to reveal to them how poor is their lot in comparison with ours; how much there is that they could use, and would like to enjoy, but have not and cannot hope to obtain. And they are dissatisfied; and in their justifiable and understandable discontent they are willing to grasp at straws, to accept promises and join in movements which did not and generally do not produce these material good things to which they aspire.

Recently one of our great engineers, Dr. Arthur E. Morgan, expert in water conservation, is reported to have declared:

"More than half the people of the world never have enough to eat. The land they have spoiled would be enough to feed the present hungry population of the world. Starving people are dangerous people. They feel that they have nothing to lose. As Nehru of India often remarks, the problem of Asia is not freedom, but food. People will prefer to eat in servitude than starve in freedom."

Fortunately for these underprivileged people the more favored nations are being compelled to consider and to endeavor to help solve their problems—compelled for their own safety!

Turning to a forum, the United Nations, where sixty nations are represented and meet to survey and seek solutions for the world's pressing problems, the representative of one of these nations, a very small one, must feel compelled al-

most of necessity and becoming modesty to refrain from giving voice to a conviction world-wide in its implications and dating back to the days of Abraham. That conviction is that his people have a special destiny; that they are a special people, destined to be a "blessing" to "all the families of the earth." Israel is that nation, and of course does not know of the larger purpose of God through the promised "seed," as explained by Paul in Galatians 3:8, 16, 27-29.

For the 4,000 years since that promise of blessing was given, the offspring of Abraham, through his son Isaac, to whom the promise was made, have been known as Hebrews, and they are still a distinct segment of the human family. That this feeling of destiny remains we have continual evidence in the writings of Jewish leaders and writers. To the point are these words of former Prime Minister Ben Gurion, recorded in a Jerusalem publication:

"The people of the Book, which today is renewing its national independence, will be required for a long time to concentrate their utmost efforts on the building of the land, the fostering of its economy, its security, and international status. Security and economy, however, are only the means and not the end. We are building the state with prophetic vision and messianic longings, to be an example and a guide to all men. The words of the prophet remain true for us: 'I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth!'"

Mr. Ben Gurion can be excused for quoting a prophecy which applies to Christ, the Redeemer and

Savior of the world, and applying it to the nation of Israel, for he is reflecting the modernist Jewish viewpoint that Israel is not to look for a personal Messiah, that the nation itself is destined to fulfill God's messianic purpose in the earth. Besides, he does not accept as authority the words of the One who said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43

Most casual readers may think of "The Ten Commandments" as practically the sum, as well as the epitome, of the Law given by Moses. To be sure they are, so far as principles are concerned, but the rules and instructions for the application of those principles to the daily living of the tribes of Israel fill many pages of the first five books of the Bible. And few realize what a burden of responsibility has rested upon Israel since that far distant time to be a kind of "pilot nation" to their fellows; to illustrate those great, fundamental principles for the organization of human society.

Today discussion of land, its ownership, distribution, and use, is heard and read everywhere, accentuated by the promulgation and acceptance of a new theory, Communism. In this discussion, in which every member of the human race has a major interest, how important would be the plan for use of the land formulated by the Creator and given to this "pilot" nation! And such a plan was given to them. But, one asks, If God gave Israel a

plan and comprehensive instructions for the equitable use of the land—that endowment without access to which man cannot exist—why did not the excellency of that program attract and guide both Israel and all its neighbor peoples? This is a tremendously important question, and we find the answer given in the history of Israel and the prophecies of the Bible.

The story begins when the Israelites entered the Promised Land and the land was distributed among the tribes by Joshua, the successor to Moses. Then the land belonging to each tribe was divided among its families, and thus each family became self-supporting and independent. But what would happen when, through illness, or death or other misfortune, a family was not able to support its members and maintain their independent status? As we should expect in a program sponsored by the Creator, such vicissitudes were provided for, and a family in distress and that thought its interests would be better served, could sell their homestead and go to work for wages.

If the plan stopped here, anyone of us would conclude that to be the reason there are land owners and tenants even among the Jews; their problems were just like the ones we have today, and which have existed for thousands of years past in all civilized lands because of the fact that the more industrious, or stronger, or those with better mental endowment become the owners of the land. And, as time goes on, some families become land

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wealthy, and some become poor and are dependent upon the land owners for employment and a livelihood.

How remarkable it would have been if God, when arranging for this "pilot nation" had not foreseen that this inequality in mental and physical resources, together with the law of heredity, would result in the "earth which God hath given to the sons of men" being divided among and concentrated in the hands of some members of the race with others having no share in its ownership! But the code given to Israel was simple and effective. It provided that no family could permanently divest itself of its patrimony; but that every fifty years there would be a "jubilee" year in which all debts would be canceled and all families returned to their original homestead. Thus those "sales" were in reality leases, running merely until the next jubilee year, and the value of property was figured accordingly.

The Book of Ruth is a story of the early years of Israel's national life, and is built around the land laws and other laws given through Moses. It is a beautiful and inspiring tale of a family bereft of support through the death of the breadwinners which through application of those laws was rehabilitated and placed again on a secure basis. But most of the references in the Old Testament writings are not to the blessings received through observing the Law, but to the frequent failures and warnings and the penalties therefor. (Ezek. 46:18; Isa.

5:8; Micah 2:1, 2) The failure of Israel to apply their land laws was only a part and portion of their failure to observe the Mosaic code. Their failure cost them much, and finally made of them a nation of exiles from their own land for 1,800 years.

But Israel is here: it is a nation again after an interval of 2,500 years. Incidentally, the prophets of the Bible foretold that interruption in their independent status, indicating both its beginning and its approximate end; and Bible students have been looking for the early organization of a new national State of Israel for the past seventy years. Now the world is accustomed to the thought of a Jewish State as one of the family of nations. But we would lack normal interest in the exceptional and abnormal if we did not inquire, What is to be the future of that nation, the history and current restoration of which is without resemblance or parallel in all history? Do those scriptures which foretold their decline and exile from their land, their scattering over all the earth, their indestructible permanence as a separate people, and their ultimate return to their land and reorganization as a nation tell us their future? And will this remarkable people with their yet more remarkable history have a message for, and an impact upon, the other nations and peoples of earth?

According to those same scriptures we answer yes, but not in her present state. Israel has not yet

reached that development where she can be what Mr. Ben Gurion hopes and foresees as her destiny. Indeed, Mr. Ben Gurion does not realize that the once coveted special position of being the Lord's messianic nation has been removed from the natural house of Israel—"Israel hath not obtained that which he seeketh for; but the election [the elect church of the Gospel age, made up of Jews and Gentiles] hath obtained it."—Rom. 11:7

To use Jesus' own illustrations and metaphors in reference to Israel, the "fig tree" leaves are visible, and the buds are swelling, but they must bloom and bear fruit. Israel must be a converted nation, devoted to Jehovah. "Holiness unto the Lord" must be on "all the horse bridles." (Zech. 14:20, 21) Israel must be enlightened by the same "light," which will "lighten the Gentiles," and obey that light, before she can be an example, a "pilot nation," to the rest of the world.—Isa. 42:6; Luke 2:32

First, there must be in Israel a divinely ordered government in which "judgment and justice [has been] laid to the line and righteousness to the plummet"; and "the hail, [the hard, unrelenting truth] shall [must] sweep away the refuge of lies, and the waters [of the truth of God's grace] overflow the hiding place [of the prisoners of death]." (Isa. 28:17) But when Israel has recognized the true Messiah, and The Christ of God has instituted his kingdom with its capital at Jerusalem; when the moral reforms required by the

laws of that kingdom have been instituted; when financial, social, and religious questions have been recast in harmony with divine wisdom, justice, love, and power, then Israel will be in a position to demonstrate the superlative advantages of Christ's kingdom. "Then the nations that are left round about [Israel] shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it."—Ezek. 36:36

And we may hope that Mr. Ben Gurion and the other leaders of Israel who are striving to build up their nation amid the hopes and fears and frustrations of nations, groups, and conferences, even though seeing but indistinctly their destiny, can recall and gain understanding and encouragement from the assurance of Jehovah through the Prophet Micah (4:1-4) who wrote:

"In the last days it shall come to pass, that the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth of Zion [the spiritual kingdom of Christ and his church], and the Word of the Lord from Jerusalem [the earthly phase of the kingdom made up of the resurrected ancient worthies]. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man

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under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

The world today is "on fire," to use the Apostle Peter's metaphor—a "seething pot," to use the language of the Prophet Jeremiah. The issues of political and social liberty and justice for all mankind are being tried out and revealed; and the hatreds and fears, the greed and prejudices of centuries, are feeding the flames. The unknown result is causing intense anxiety; men's hearts are "failing them for fear" of what may follow—will it be better, or will it be worse? Those who have faith in the Bible as the infallible Word of God await the conclusion with assurance—assurance that when this "affliction" has done its work, mankind will hear,

and heed the command: "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."—Ps. 46:10

Meantime we will do well to keep our eyes on Israel, where these much to be desired changes will first be manifested. God's order has been to chasten and bless Israel first. But his purpose in the near future is to deal likewise with all mankind. The Apostle Paul explains this, declaring, "God; . . . will render to every man according to his deeds: . . . tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."—Rom. 2:5, 6, 9-11

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"GOD'S PLAN OF THE AGES"

WOR SUNDAY, OCTOBER, 16, 1955
710 kc., 10:30 A. M.

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

NOVEMBER TOPIC: The "Frank and Ernest" topic to be specially advertised in November is, Man's Creation and Final Destiny." This topic will be used on Sunday, November 20. Circulars advertising this program will be available, but place your order as early as possible. You may order individually, or through your class secretary, as you prefer. The distribution of these circulars is a definite help in securing new listeners to the program.

Praise the Lord!

THE inspired writer says, "Let us offer unto the Lord the sacrifice of our lips"; "Sing praises unto our God!" And how appropriate is such a course! The rendering of praise indicates appreciation, gratitude, thankfulness. In order to render praise, however, one must have a knowledge of God's favors and blessings. The knowledge attained, devotion should follow, with praise and thanksgiving. It is well, therefore, that we count our blessings daily. Those who so do will find themselves the richer. They may have no more blessings than before, but they will the more appreciate them and be disposed to offer praise, worship, thanksgiving.

The Bible assures us that many of God's favors are common to all the human family, and not especially limited to those who have become his children through a complete consecration of themselves to him. Thus Jesus declared, the Father maketh "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

All should render some acknowledgment for the blessings which are common to all; but there is a difference between giving thanks to God and offering prayer—petition. The Lord grants the privilege of prayer only to those who have come into his family as children—through Christ. The Christian has special grounds for thanksgiving and praise to God; and his causes for praise multiply as the days go by, while he abides in the Lord.

The Scriptures indicate that the heavenly hosts give praise to God, recognizing his goodness toward them and toward us. The poet well says that "all who see and share his love" should have the desire to render unto him praise and thanksgiving. An unthankful heart cannot enjoy in full measure the Lord's blessings.

Our praise to the Lord depends very largely upon our development in Christian faith and knowledge. We see God's provision in Christ for the sins of the whole world. We see his mighty power displayed in the course of events. And as our eyes of understanding open more widely, we perceive his providences and his interest even in the smallest affairs of our lives as Christians. The Master's words figuratively imply this, saying, "The very hairs of your head are all numbered."—Matthew 10:30

Not merely when singing with our voices are we praising the Lord! The Scriptures tell us to sing and make melody to him in our hearts. This singing in the heart—this praising the Lord from the depths of our soul, is an experience which comes only to the fully consecrated and considerably developed children of God. Our whole life should be a song of praise to the Lord, and will be if we are walking faithfully in the narrow way.—Ephesians 5:19

LESSON FOR OCTOBER 2

Birth of Jesus

GOLDEN TEXT: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." —Luke 2:10

LUKE 2:1-14

IT IS fitting, after having examined the experiences of God's typical Israel, during the time they were ruled by kings and their kingdom fell, now to review once more the birth and ministry of Jesus, the great and real King of Israel and of the whole world. It is appropriate also, we think, that the birth of Jesus should be our Bible study topic for the first Sunday of October, for actually our Lord was born about October 1, rather than December 25, as traditionally believed.

A prophecy recorded by Daniel, giving the time of the first advent of Christ, indicates this. (Dan. 9:25-27) This time prophecy dates from the giving of a decree to rebuild the city and walls of Jerusalem. In previous lessons we learned that this authority was given to Nehemiah by King Artaxerxes, of Persia. The prophecy gives a measurement of sixty-nine symbolic weeks—made up of seven weeks, and "three score and two weeks"—"unto Messiah the prince."

This is not a prophecy of the birth of the babe Jesus, but of his appearance and the beginning of

his ministry as the Messiah, the One anointed by the Holy Spirit. It therefore points out the time when Jesus went to John at Jordan to be baptized, and when John saw the Holy Spirit descend upon him in the form of a dove. Jesus was born to be the Christ, the Messiah, but not until he received this anointing of the Holy Spirit did he actually become the Messiah.

Daniel's prophecy states that God's covenant with his people would be confirmed for another symbolic week—actually a period of seven years—following the sixty-ninth "week," and that the Messiah would be cut off in the midst, or middle of this "week"—cut off, that is, in death for the sins of the world. This shows that the ministry of Jesus would be just three and one-half years from his baptism to his death.

The record is that Jesus was baptized when he "began to be about thirty years of age." (Luke 3:23) This language indicates that Jesus went to John to be baptized on his thirtieth birthday. It was just three and one-half years after this that he was crucified, "cut off" in death. The record is clear that

QUESTIONS

At what time of the year was Jesus born, and what proof do we have?

When will Jesus re-establish the "throne" and "tabernacle" of David?

When will the birth of Jesus be "good tidings" of great joy to all people?"

How has the angelic message of "peace on earth and good will toward men" been misunderstood?

he was crucified in the spring of the year, at the time of the Jewish passover. Being then thirty-three and one-half years of age would mean that he was born, as noted earlier, about October 1.

Since no indication is given in the Scriptures that we are to commemorate Jesus' birth, the exact day is not too important. The important thing is that he was born, and in fulfilment of the promises of God. Isaiah 9:6, 7 contain one of the prophecies of Jesus' birth, a prophecy which also reveals the divine purpose in his birth. It says that he was to be "The Prince of Peace," "Wonderful Counsellor," "Mighty God," and "The Everlasting Father."

In our previous studies this year we saw the ruling house of David overthrown, with Zedekiah, its last king, taken captive to Babylon. But concerning The Prince of Peace, Isaiah's prophecy says that "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it, with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

This re-establishing of the throne of David, with Jesus as king, follows his second advent. It will be then that he "will build again the tabernacle of David, which is fallen down; and...build again the ruins thereof, and...set it up." (Acts 15:16) Then, as James states, the "residue of men" will seek after the Lord, "and all the Gentiles, upon whom my name is called, saith

the Lord, who doeth all these things."—Acts 15:17

It will be then that the angel's message concerning good tidings of great joy unto "all" people will be fulfilled. It will be then also that peace on earth will be established by The Prince of Peace. The angel said that Jesus would be a Savior. It was for this purpose that he died, and thereby salvation was provided, not only for his followers during the Gospel age, but also for all mankind during the kingdom age now dawning.

The angelic message at Jesus' birth spoke of "good will toward men." This expression is usually misinterpreted to mean good will "among" men. Since there has been very little good will "among" men, the modern way of translating this statement is, "peace on earth among men of good will." But even these have had little peace, for the righteous have suffered at the hands of the unrighteous.

The Scriptures state it correctly. It is "good will toward men"—God's good will, that is expressed then through the birth of his Son to be man's Redeemer, and to be still further expressed during the thousand-year reign of The Prince of Peace.

Boyhood of Jesus

GOLDEN TEXT: "And Jesus increased in wisdom and stature, and in favor with God and man."
—Luke 2:52

LUKE 2:41-52

THE Scriptures are comparatively silent concerning the boyhood of Jesus, although they do give us some information concerning him. In Luke's account of his birth, which is the only one we have, we are told that when he was eight days old he was circumcised, according to the requirement of the Law, "and when the days of her [Mary's] purification according to the Law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord." —Luke 2:21, 22

According to the Law (Leviticus 12:3, 4), this would mean that forty-one days after his birth he was presented to the Lord in the temple. There in the temple, Simeon uttered a wonderful prophecy concerning Jesus, saying that he would be "a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:28-35) Then Anna, a prophetess, at the same time "gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."—Luke 2:36-38

We are told that "when" they had thus performed "all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth."—Luke 2:39

Up to this point the record is simple. Luke was an accurate historian, and it must be that he recorded this sequence of events exactly as they occurred. However, Luke says nothing about the flight into Egypt, as directed by the Lord, in order to save the young child's life from the wrath of Herod, the account of which is given us in the second chapter of Matthew.

Verse 1 reads, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem." There is no word in the Greek text for "when," the original simply stating that Jesus was born in Bethlehem of Judea, and that wise men from the east came to Jerusalem, because, as later stated, they had seen "his star in the east." There is nothing in this text to state that the wise men arrived on the day of Jesus' birth.

The full account indicates otherwise. When the wise men arrived, they inquired where they might find Jesus, who was "born king of the Jews." The news that such a One had been born, finally reached the ears of Herod, and when it did "he was troubled, and all Jerusalem with him." Considering that this occurred in a fairly large city, where they had no modern means

of rapid communication, it is obvious that it did not all take place the night that Jesus was born.

Herod summoned the wise men, and asked them to let him know where they found the newborn king. They found him in a "house," not in a stable. Then the Lord warned them in a dream not to return to Herod, but to depart for their home country by another way. Then an angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt."—Matt. 2:12, 13

If this occurred at the time Jesus was born, or even forty-one days later after he was presented in the temple, then Luke is in error by saying that after they had "performed all these things according to the Law of the Lord, they returned into Galilee." (Luke 2:39) Luke, however, furnishes information which provides a basis for harmony between the two accounts. He tells us that the parents "went to Jerusalem every year at the feast of the passover." (ch. 2:41) It could well have been when they returned to Jerusalem the next year that the wise men presented their gifts to the "young child."

This would be in keeping with Herod's decree to have all male Jewish children slain, of two years old and under, "according to the time which he had diligently inquired of the wise men." (Matt. 2:16) He had asked them what time the star appeared in the east that denoted the birth of this great king. Evidently he and the wise men understood that the appear-

QUESTIONS

According to Luke's account, how old was Jesus when the family returned from Jerusalem to Nazareth?

Is there anything in Matthew's account of the wise men's visit to indicate that they arrived at the very time that Jesus was born?

Luke states that Joseph and Mary visited Jerusalem each year to keep the feast of the passover. How might this information serve to harmonize the accounts of Matthew and Luke concerning the sequence of events in the young child's life?

What probable information did Jesus receive from the doctors of the Law in the temple concerning his "Father's business"?

ing of the star in the east marked the time of Jesus' birth. We do not know from what country in the "east" the wise men came, but in any case it could easily have been a journey of several months, or even a year.

This is unimportant, of course, except as it may help us to find the harmony between the two accounts. From Egypt the family returned to Nazareth. The yearly visits to Jerusalem brought them there again when Jesus was twelve years of age. It was then that he went into the temple to seek information.

When his mother chided him gently for leaving his parents, he said to her, "Wist ye not that I must be about my Father's business?" By now he realized that he was in the world on a special mission for his Heavenly Father, and he wanted to know more about it. He doubtless learned in the temple that according to the Law it would not be proper for him to enter upon his service for God until he was thirty years old.—Num. 4:3

The Baptism of Jesus

GOLDEN TEXT: "And the Holy Spirit descended in a bodily shape upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."
—Luke 3:22

LUKE 3:2-8, 15-22

MALACHI 3:1 informs us that the Lord would send his "messenger," one who would prepare the way for Christ, the Messiah, the "Messenger of the covenant." John evidently understood this prophecy, for when the people to whom he ministered "mused in their hearts" as to whether or not he was the Messiah, he answered, "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire."—Luke 3:16

Isaiah prophesied concerning "the voice of one crying in the wilderness, Prepare ye the way of the Lord." (Luke 3:4) John the Baptist prepared the way before Jesus by preaching repentance. To the extent that the people recognized their sins and repented of them, returning to harmony with the Law that God gave to their fathers, they were that much more likely to recognize and accept Jesus as the promised Messiah.

Had the whole nation repented, there would have been a national acceptance of Jesus. While great numbers went out into the wilderness to hear John's message, only a few were prepared to accept

Christ. So far as any general work of conversion was concerned, John's mission was largely a failure.

John's baptism was for the remission of sins. That is why he was surprised when Jesus came to him and asked to be immersed. He knew that Jesus was not a sinner, and said to him, "I have need to be baptized of thee." (Matt. 3:14) Jesus answered, "Suffer [permit] it to be so now: for thus it becometh us to fulfil all righteousness."—Matt. 3:15

In I Corinthians 10:2 Paul tells us that the nation of Israel were all "baptized unto Moses in the cloud and in the sea." Prior to this, however, the Hebrew people had given themselves into the hands of Moses to follow him out of Egypt and into the Promised Land. This was a surrender, as it were, to his headship, and, from the human standpoint, it was a great risk. Their later "baptism in the cloud and in the sea" was, in reality, but a symbol of what had previously occurred—a reminder of what was involved in following Moses.

Moses was the head over a house of servants, while Jesus is the Head over a house of sons. (Heb. 3:5, 6) The acceptance of Moses

was on a national basis, while with Jesus, the acceptance of his headship is an individual matter, requiring the entire age for all the house of sons to be selected and developed. Since Paul understood that the Red Sea experience of the Israelites was a symbolic immersion into Moses, perhaps Jesus also had it in mind as an indication of the Father's will for him. His immersion in water was the outward symbol of his surrender to his Father's will—the Head of Christ, is God, as the Head of the Church is Christ.—I Cor. 11:3; Eph. 1:22, 23

Luke reports that Jesus, "being baptized, and praying, the heaven was opened. And the Holy Spirit descended . . . upon him." (Luke 3:21, 22) Luke does not indicate what Jesus said in this prayer. However, it may well have been the prayer of dedication which was prophetically recorded in Psalm 40:6-8—"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering thou hast not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

With this the "heavens opened" and the Holy Spirit descended upon Jesus. (Matt. 3:16) The opening of the heavens suggests spiritual vision being imparted to Jesus, and this is further emphasized by the fact that the Holy Spirit came upon him; for the Holy Spirit is an enlightening influence. Also important to Jesus at this moment was the fact that he heard

QUESTIONS

What prophecies of the Old Testament foretold the preparatory work of John the Baptist; and what was that work, and was it a success?

Why did John hesitate to immerse Jesus when requested?

What symbolic baptism in water occurred in Old Testament times? Was there any similarity in this to Jesus' immersion in Jordan?

What prophetic prayer may Jesus have offered when he was immersed?

What is indicated by the heavens opening, and the Holy Spirit descending upon Jesus?

When was Jesus' real baptism "accomplished"?

his Father saying, "Thou art my beloved Son; in thee I am well pleased."—Luke 3:22

As noted, Jesus' immersion by John in the river Jordan was merely a symbol of his dedication to do his Father's will. Through the enlightenment of the Holy Spirit, he saw clearly that it was his Father's will for him to die. This was his real baptism—a death baptism which was not completed until on the cross he cried, "It is finished."

When James and John went to Jesus and asked to sit, one on his right hand and the other on his left hand in his glory, Jesus asked them if they were able to drink of his cup, and be baptized with his baptism. (Mark 10:35-40) This was the baptism he spoke of when he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) It was "accomplished" on the cross, and now we have the privilege of being baptized into his death.—Rom. 6:3, 4

Struggle in the Wilderness

GOLDEN TEXT: "Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."
—Luke 4:8

LUKE 4:1-15

THROUGH the revealing power of the Holy Spirit, Jesus had learned that the will of God for him was that he was to die a sacrificial death—led as a "lamb to the slaughter." (Isa. 53:7) The record is that he was "led by the Spirit into the wilderness." (vs. 1) Evidently the great flood of truth which opened up to him upon receiving the Holy Spirit impelled him to seek temporary solitude that he might the better be able to evaluate its meaning.

In the wilderness he went without food for forty days. Then the Devil said to him, "If thou be the Son of God, command this stone that it be made bread." (vs. 3) This was more than an appeal to Jesus' desire to satisfy his hunger. Forty days prior to this he had heard his Heavenly Father say to him, "Thou art my beloved Son; in thee I am well pleased." (ch. 3:22) Now the Devil was raising a question about this—"if" thou be the Son of God.

Had Jesus for even an instant doubted his sonship, what a terrible moment it would have been for him! It would seem that then he would have taken almost any step

in order to be reassured of this blessed relationship. But he did not doubt, and his natural hunger could wait. He replied to the Devil, "It is written, That man shall not live by bread alone, but by every Word of God." This was quoted from Deuteronomy 8:3. Jesus had agreed to do his Father's will, so every Word of God had a bearing on his course in life. His eternal existence now depended upon obedience to "every Word" of his Father's will. He was to sacrifice his life, and he knew that to use the miracle-working power of the Holy Spirit to keep himself alive would be contrary to his covenant.

Then the Devil gave Jesus a mental picture of "all the kingdoms of the world," and said, "All this power will I give thee, and the glory of them." The condition was that Jesus worship the Devil instead of his Heavenly Father. To this temptation Jesus replied, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Jesus did not deny that the Devil was in a position to fulfil his offer. Indeed, later he referred to Satan as the "prince of this world." (John 16:11) Jesus was also aware of the

fact that he had come into the world to be a king, a ruler. He knew that the time would come when all the kingdoms of the world would come into his possession. (Ps. 2:6-12; Rev. 11:15-18) But Jesus knew also that the Father's will for him was first of all to suffer and to die, and then enter into this promised glory.—Luke 24:26

The Devil tempted Jesus along still another line, suggesting that he cast himself down from the pinnacle of the temple in Jerusalem, depending upon the angels to prevent him from being harmed. This temptation was also introduced by the subtle suggestion that he might not be the Son of God. Again Jesus replied by the use of the Word of God, "It is said, Thou shalt not tempt the Lord thy God."

Since Jesus had been given such a definite assurance of his sonship, it would have been presuming upon his Heavenly Father to expect him to give further proof of what he had so clearly stated when he said, "Thou art my beloved Son." Jesus did not expect any spectacular demonstration of his Father's love and care. When hanging on the cross the people cried, "If thou be the Son of God, come down from the cross," but even then he refused to yield to the temptation to save himself, or to prove his claims to his enemies.—Matt. 27:40

Jesus successfully resisted all these temptations, but many of his professed followers have not. Instead of continuing in the pathway of sacrifice, walking in the footsteps of Jesus, the "Christian" ap-

QUESTIONS

- Why and how was Jesus led by the Spirit into the wilderness?
- Why would it have been wrong for Jesus to use his God-given powers to satisfy his natural hunger?
- Was Satan in a position to give the kingdoms of this world to Jesus? Why did Jesus not accept them?
- Why would Jesus have been tempting God by casting himself from the pinnacle of the temple?
- In what ways have many of the professed followers of Jesus yielded to temptations similar to those which he so firmly resisted?

peal today is too often one of material gain, social standing, good health.

Jesus refused the kingdoms of this world on the Devil's terms, but later his followers united with them, and called their unholy union Christ's kingdom—Christendom. And even today the vast majority of Jesus' professed followers have no better hope than to suppose that he is in some way reigning over the world through earthly governments, hence they work politically with the governments, supposing that this is Christian service.

And the great nominal mass of Christians have yielded to the temptation to employ the spectacular to prove that they are God's children: Million-dollar cathedrals, colorful regalia, paid choirs, spectacular methods of evangelism, the big crowd—all these are pointed to as evidences of God's blessing, while those employing them fail to realize that they are in reality engulfed in emptiness, and have fallen from the favor of God.

Jesus Proclaims His Mission

GOLDEN TEXT: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."
—Luke 4:18, 19

LUKE 4:16-24, 28-30

IN HIS covenant of sacrifice with his Heavenly Father, Jesus had agreed to do all that had been written of him "in the volume of the book." (Ps. 40:7, 8) When he was baptized at Jordan the Holy Spirit came upon him, anointing him to be the Messiah, the Christ. This anointing, or authorization, by the Holy Spirit included his ministry of the Gospel, the good tidings of the kingdom, as it had been outlined in Isaiah 61:1-3.

After his baptism, and after his temptation in the wilderness, Jesus "returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about." (Luke 4:14) Then he went to Nazareth, his home city, and on the sabbath day he went into the synagogue, and it was there that he read the outline of his commission from the prophecy of Isaiah, saying to his hearers, "This day is this scripture fulfilled in your ears."—vs. 21

There are various aspects of the Holy Spirit's commission to proclaim the Gospel. First, the Gospel is to be preached to the "poor."

In his Sermon on the Mount, Jesus said, "Blessed are the poor in spirit: for their's is the kingdom of heaven." (Matt. 5:3) The very wealthy may be "poor in spirit" in the sense of realizing their great need of God, whereas a pauper might be very proud of heart and have no hearing ear for the Gospel. Jesus was commissioned to proclaim the Gospel to the "poor in spirit," those who were hungering and thirsting after righteousness.

Jesus was also commissioned to "heal the brokenhearted." Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) The truth of the Gospel is a powerful healing agency for those who are weary and sad because of their own imperfections and the evils with which they are surrounded. It is "the power of God unto salvation."—Rom. 1:16

Jesus was commissioned to "preach deliverance to the captives." Isaiah's account reads, "To proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1) Jesus quoted this as "bruised," Greek, "crushed," as in death. This

does not refer to "captives" and "prisoners" in the ordinary sense.

The reference here, rather, is to those held captive in the great prison-house of death. The Gospel is a proclamation of liberty for all who are in the grave. Jesus said that all these would hear his voice and come forth. The fact of the resurrection is a very vital aspect of the Gospel, and the Holy Spirit commissioned Jesus to give assurance to all who would hear that the prisoners of death would be released. And that commission carries through to the kingdom time, when Jesus, as the "resurrection and the life," will actually call the dead from death.

The anointing or commission of the Holy Spirit included proclaiming the "acceptable year of the Lord." This is a reference to the special work of God during the Gospel age; that is, the calling and preparation of those who are to live and reign with Christ in his kingdom. These are invited to lay down their lives in sacrifice, and assured that their sacrifice is made acceptable to God through Christ. The age in which this work of sacrifice is being accomplished is therefore called the "acceptable" year, or time, in the divine plan.

Jesus proclaimed this feature of the Gospel. He invited his followers to deny themselves and to take up their cross and follow him. He told them that they would have the opportunity of drinking of his cup, and of being baptized with his baptism into death. He explained that this way of "acceptable" sacrifice would be very "narrow" and

QUESTIONS

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- Where did Jesus first minister after the Devil tempted him?
 Who are the "poor" to whom Jesus and his followers are commissioned to proclaim the Gospel?
 Who are the "brokenhearted" and how are they healed by the Gospel?
 Who are the "captives" and "prisoners" to whom liberty is proclaimed?
 What is the "acceptable year of the Lord," and how is it proclaimed?
 To whom, besides Jesus, does the commission of the Holy Spirit apply?
 What is the "day of vengeance" and why did Jesus not proclaim it?
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difficult, and that only a few, a "little flock," would find it.

This same anointing of the Holy Spirit is upon the followers of Jesus, because they are "members" of his mystical body. We, too, are commissioned to proclaim every aspect of the Gospel, including the "acceptable year of the Lord." And with us, also, if we are faithful even unto death, the commission will carry through to and include the actual work of restoring the dead world to life, for we will reign with Christ and will be associated with him in the great kingdom work of putting down all enemies of God and of righteousness, even death.—I Cor. 15:25, 26

There is one feature of the divine commission for service mentioned in the original list, as given by Isaiah, which Jesus did not apply to himself; that is, "the day of vengeance of our God." (Isa. 61:2) This day of vengeance was not due until the close of the Gospel age, the present "distress of nations with perplexity." It is our privilege now to proclaim this truth.

THE PEOPLE OF THE BIBLE—
PART IX—The Book of Judges

Gideon, Abimelech, Jephthah, and Samson

DURING a period of 450 years after the death of Joshua there were no definite governmental arrangements in Israel. The record is that during this period everyone did what seemed good in his own sight. (Judges 21:25) For the most part the trend was toward unrighteousness and worshiping false gods. As punishment for their evil ways God permitted the Israelites to be subjected by their enemies, the Canaanites, whom they had not completely driven out of the land as he had commanded.—Judges 2:13-15

“Nevertheless,” the record says, “the Lord raised up judges, which delivered them out of the hand of those that spoiled them.” (ch. 2:16) Othniel, a nephew of Caleb, was the first of these judges, and the well-known Samuel the prophet was the last.—Judges 3:9-11

Little is known of most of these judges in Israel except the simple fact, as related, that through them the Lord delivered his people from their enemies when they cried to him in their distress. One of the judges was a woman—Deborah, who, through the able generalship of Barak, delivered the Israelites

from bondage to Jabin, king of Canaan, whose army was commanded by Sisera. (Judges, chapters 4 and 5) Barak is named in Hebrews 11:32 as one of the ancient worthies.

Following the great deliverance under the generalship of Barak, the Israelites had rest for forty years. (ch. 5:31) But they did not remain faithful to the Lord and he “delivered them into the hand of Midian seven years.” (ch. 6:1) They were delivered from this captivity by Gideon, whom the Lord raised up as a judge and leader. Concerning Gideon we are given considerable information.

Gideon was the fifth judge of Israel, and when first mentioned he is visited by an angel while threshing “wheat by the winepress, to hide it from the Midianites.” The angel said to Gideon, “The Lord is with thee, thou mighty man of valor.” (ch. 6:11, 12) That he was addressed as a mighty man of valor might indicate that he had already been active in resisting the enemies of Israel, or the statement could be prophetic of Gideon.

Gideon's reply to the angel was not too enthusiastic, for it was difficult for him to see how, under

the circumstances, it could be said that the Lord was with him, or, in fact, with any of the Israelites, so he asked the angel, "If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."—vs. 13

This reply does not necessarily indicate that Gideon doubted the assertion of the angel, but it was simply his way of getting further information and a firmer assurance. Gideon reasoned that if God performed miracles in the past to deliver his people he should be able to do so again, and he wanted to be assured that this would be the case.

Through the angel the Lord replied to Gideon, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Even this assurance did not convince Gideon, for he replied, "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."—vss. 14, 15

Here Gideon displays the characteristic humility which has been possessed by all whom the Lord has used for outstanding service. His family was poor, and evidently circumstances were such that Gideon had been made to feel that he was of little importance in the family, hence his surprise and

commendable hesitancy, when the Lord indicated him to be his choice for a deliverer of his people.

Again the Lord reassured this humble man, saying to him, "Surely I will be with thee, and thou shalt smite the Midianites as one man." (vs. 16) When assured by the Lord, "Surely I will be with thee," even the humblest and the weakest of men become valiant and courageous if they have faith in him; but Gideon's faith needed bolstering. He did not doubt the Lord, but he wanted to be sure that it was the God of Israel who was communicating with him, so he again replied, "If now I have found grace in thy sight, then show me a sign that thou talkest with me."—vs. 17

Then Gideon asked the messenger not to depart "until I come unto thee, and bring forth my present and set it before thee." The messenger promised to remain "and Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.—vss. 18, 19

Then the messenger of God said to Gideon, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and

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consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight."—vss. 20, 21

The angel of the Lord had appeared to Gideon in human form, and it was only through this miraculous manifestation of divine power and the sudden disappearance of the heavenly messenger that Gideon realized with whom he had been speaking. Then he said, "Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die."—vss. 22, 23

Baal Worship Destroyed

Now that Gideon had been assured that the Lord's blessing was with him, he was ready to proceed with the task of liberating the Israelites from the Midianites. As a necessary preparation for this, Baal worship must be destroyed in the land. This was a severe test upon Gideon, for his own father had established a "grove" for this heathen worship.

The same night that the angel of the Lord first spoke to Gideon, the Lord said to him, "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down."—vss. 25, 26

Gideon carried out these instructions. He utilized the help of ten of his servants "and did as the Lord had said unto him." (vs. 27) He carried out the instructions at night because he feared the reaction of his father's household, and thought it would be best to have the job completed before they discovered it. Gideon did not underestimate the violent reaction of the Baal worshipers, for when the "men of the city" learned what had been done, and that Gideon was responsible, they demanded that he should die.

They made this demand of Gideon's father, Joash. But his father, although he had established the altar of Baal and the grove which his son had destroyed, was a good reasoner, and he replied to those who demanded Gideon's life, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar."—vs. 31

Joash had evidently been somewhat impressed with the fact that Baal had been unable to prevent the destruction of his own altar, and wisely his sympathies were moving toward Gideon, and his confidence in the God of Israel was mounting. He named his son, Jerubbaal, "saying, Let Baal plead against him, because he hath thrown down his altar."—vs. 32

An Army Assembled

An acute crisis developed. The record is that "then all the Midian-

ites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon." He blew a trumpet, and the men of his father's household were gathered to him. He also sent messengers "throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulum, and unto Naphtali; and they came up to meet them."—vss. 33-35

Things were moving rapidly, and Gideon found himself surrounded with an army ready to follow his leadership in an attack upon Israel's enemies. For one who had been considered least in his father's house this must have been rather a frightening situation, and it is no wonder that he felt the need of further reassurance from the Lord.

So "Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said."—vss. 36, 37

The Lord was patient with Gideon, and honored his request. The next morning, when he examined the fleece, it was thoroughly soaked, containing, as the record states, "a bowl full of water," while the ground around it was dry. This should have been very convincing, but still Gideon was not fully sat-

isfied. So, to make doubly sure, he reversed the conditions, asking the Lord on the second test to let the fleece remain dry, and the dew fall on the surrounding ground.

Gideon realized that he was asking a great deal, and said to God, "Let not thine anger be hot against me, and I will speak but this once." Again the Lord honored Gideon's request, "for it was dry upon fleece only, and there was dew upon all the ground." (vss. 39, 40) Gideon, it should be remembered, lived at a time in Israel's history when the nation had drifted into idolatry, and now for years had been oppressed by their enemies. He had little or nothing in the way of personal experience or observation upon which his faith in the Lord could rest. So, like Moses after his forty years in Midian, he seemed to need assurance in various ways that he had been called to deliver his people.

It was this very lack of self-assurance that enabled the Lord to use Gideon so marvelously. However, there was another lesson the Lord wanted him to learn, which was not to depend upon the strength of numbers, for God told him that the army which he had mustered was entirely too large. "The Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."—ch. 7:2

The original size of the volunteer army that placed themselves at the disposal of Gideon was thirty-two

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thousand. Under the Lord's instructions he told his men that any among them who were afraid should return to their homes, "And there returned of the people twenty and two thousand; and there remained ten thousand." (vs. 3) Then the Lord said unto Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee: and of whomsoever I shall say unto thee, This shall not go unto thee, the same shall not go."—vs. 4

The test was a simple one. "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." (vs. 5) Only three hundred out of the ten thousand lapped the water, and these three hundred were to constitute the entire army which Gideon was to lead against the Midianites.

Further Strengthened

A tremendous army of Israel's enemies had camped in the valley of Jezreel, and no doubt Gideon needed some direct assurance from the Lord that such an array of armed strength could be routed by a mere three hundred men. So "the same night" the Lord instructed Gideon to take with him Phurah, his servant, down into the camp of the Midianites "and thou shalt hear what they say." The Lord told him that what he heard

would give him courage for the attack which was to be made later.—vss. 9-11

This visit to the ranks of the enemy was made by night, and unobserved by the enemy's watchmen. "And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for unto his hand hath God delivered Midian, and all the host."—vss. 13, 14

Hearing the account of this dream and its interpretation gave Gideon the assurance he needed that the little band of three hundred whom the Lord selected to be his army could actually rout the Midianites. Returning to his soldiers, he said, "Arise; for the Lord hath delivered into your hand the host of Midian."—vs. 15

Gideon's three hundred soldiers had been given no arms, but now he gave each one a trumpet, a lamp or torch, and an earthen pitcher. It is doubtful if any other army in the history of mankind has been thus equipped. Although the record does not say so, it is likely that Gideon's method of fighting and plan of attack were directed by the Lord. Furnishing them with their weapons, Gideon separated his troops into three groups, deploy-

ing them on the sides of the hills surrounding the host of Midian encamped in the valley below. Gideon took his place with one of the little companies.

He instructed all to do as he did. When he blew his trumpet, they were to blow theirs. Simultaneously they were to break the pitchers which were being used to conceal their torches. Then they were to shout, "The sword of the Lord and of Gideon." The Midianite who interpreted the dream of his fellow had said, "This is nothing else save the sword of Gideon." (ch. 7:14) Probably many of the Midianites had heard about this dream and its interpretation, so when they heard the shout of the three hundred, they would surely think the dream was coming true.

Apparently there was more involved in Gideon's strategy than appears on the surface. Small though his army was, he had them deployed in such a manner as to virtually surround the camp of the Midianites. Ordinarily only the captains of an army would be sounding trumpets and carrying torches, and for the Midianites to hear three hundred trumpets sounding, and see three hundred flickering torches surrounding them on all sides, would certainly give the impression that they were being attacked by a tremendous army.

Fear and panic spread through the ranks of the enemy. Thus the "Lord set every man's sword against his fellow, even throughout all the host." (vs. 22) As the

Midianites attacked each other they fled, and Gideon's victory was complete. Having accomplished the task of routing the main army of the Midianites, Gideon then sent "messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan." The men of Ephraim responded to this call, and joined thus in the fruits of victory. But these men complained to Gideon because he had not asked them for help from the beginning. His reply was, "Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?" (ch. 8:2) This satisfied the Ephraimites.

Gideon is one of the humblest and at the same time ablest statesmen of the Bible. When the angel of the Lord first spoke to him, he explained that he was the least of his father's house, and he maintained this spirit of humility. He heard the Midianites use the expression, "The sword of Gideon," but when he instructed his little army to use this as a battle cry, he added the Lord's name, and put it first—"The sword of the Lord and of Gideon."

Gideon continued his campaign against the enemies of Israel until they were completely routed out of the land, although after the initial attack he used greater numbers of men. When his victories were complete the "men of Israel said unto him "Rule thou over us, both thou, and thy son, and thy son's son also: for thus hast delivered

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us from the hand of Midian.”—ch. 8:22

But here again Gideon’s humility and proper perspective are manifested, for he replied to this request, saying, “I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.” (vs. 23) Thus again did this faithful judge in Israel keep the Lord before his people, emphasizing that only by obedience to him could they expect to remain free and prosperous.

In defeating the enemies of Israel, there was a great slaughter of men, and from the corpses the Israelites had collected earrings of gold, and while Gideon refused to be king, he requested these earrings, and his men gave them to him. Verse 26 reads, “The weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels’ necks.”

With this gold “Gideon made an ephod, . . . and put it in his city, even in Ophrah: and all Israel went thither a whoring after it; which thing became a snare unto Gideon, and to his house.” (vs. 27) Perhaps Gideon had good intentions in making this golden ephod, not realizing the temptation it would present to the Israelites to worship it instead of God, but it was a mistake by which this great man of God was snared.

The results of Gideon’s example and faithful judgeship lasted only

as long as he lived. “It came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: neither showed they kindness to the house of Jerubbaal [a name given to Gideon by his father when he destroyed the altars of Baal. It means, ‘Let Baal plead’] . . . according to all the goodness which he had showed unto Israel.”—vss. 33-35

Gideon was the father of seventy sons, “of his body begotten: for he had many wives.” (vs. 30) A concubine who lived in Shechem bore him another son, who was named Abimelech. Departing from his father’s example Abimelech aspired to be a king, and got himself accepted as such for a time, having first mercilessly slain his brothers.

He intended to kill them all, but Jotham the youngest son, hid himself and thus escaped. Later, and apropos to the desire of the people that Abimelech should be their king, Jotham related one of the very interesting and pointed parables of the Old Testament. (ch. 9: vss. 7-21) In this parable Jotham describes the trees endeavoring to persuade one of their number to rule over the others. The olive tree, the fig tree, and the vine, all refused, giving good reasons. Then all the trees invited the bramble to

rule over them, and the bramble accepted. In its acceptance speech the bramble said, "If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."—vs. 15

Jotham then explained to those who had made Abimelech king that if they had acted sincerely, and if they had dealt properly with his father's house, then they could expect Abimelech's rulership to be a blessing to them. If not, then much trouble was ahead for them, for they would find that as with the bramble, a fire would go out from their king and destroy many, and that finally the king himself would be destroyed, bringing to an end the unhappy experiment. The latter proved true—"upon them came the curse of Jotham, the son of Jerubbaal."—vs. 57

Jephthah and His Daughter

After the death of Abimelech a series of judges were raised up by the Lord to direct the affairs of Israel, but little or no information is given concerning them until we come to Jephthah, who is introduced as being a mighty man of valor. (Judges 11:1) But Jephthah was socially ostracized by his children because he was the son of a harlot, and he "fled from his brethren, and dwelt in the land of Tob."—ch. 11:3

But his ability as a leader and militarist was apparently recognized even by those who thought themselves socially superior, so when Israel became sore oppressed

by the Ammonites the elders sought out Jephthah and asked for his help, promising him the leadership of the nation after he defeated the Ammonites. Jephthah reluctantly accepted, and was victorious, as many other Israelitish generals previously had been when the Lord's blessing was upon them.

However, Jephthah's name is prominent in the sacred record not because of his military victories, but on account of a vow which he made to the Lord in anticipation of the victory which would be given to him by divine help. The vow was that whatever first came out of his house when he returned from the battle would be offered to the Lord in sacrifice.—Judges 11:30, 31

When Jephthah did return from the battle, his young daughter was the first to come out from the house to meet him. The account says, "It came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back."—vs. 35

Among the noble of Israel the making of a vow before the Lord was a very serious thing. Solomon wrote that it is better not to vow, than to vow and not to pay. (Eccles. 5:4, 5) Jephthah held this viewpoint, and while his vow proved to be much more costly than he had expected, having entered into such a solemn obligation, he saw no way of changing it.

Nor did his daughter rebel. She understood the situation, and asked

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only for two months in which, as the record states, "I may go up and down upon the mountains, and bewail my virginity, I and my fellows." Jephthah granted this request. After the two months "she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man."—ch. 11:36-39

It is generally supposed that Jephthah actually offered his daughter in sacrifice as a bullock or goat would be offered; and, indeed, a casual reading of the King James' Version of the Bible rather favors this viewpoint. But the marginal rendering of verse 40 seems to give a different thought. It explains that the daughters of Israel went yearly "to talk with the daughter of Jephthah, the Gileadite, four days in a year."

This, verse 39 explains, became a custom in Israel. Obviously Jephthah's daughter must have remained alive, else the daughters of Israel could not have talked with her each year. Examining the record more carefully, it becomes apparent that what really happened was the girl remained a virgin throughout her entire life which, from the Israelitish viewpoint, was a tremendous sacrifice for the father to ask of her.

This thought is evident from the record. When Jephthah explained his position to his daughter, and she asked for two months' grace, she did not request these two months in order to prepare for death, as some commentators explain, but in order to bewail her

virginity. (vs. 37) When she returned, and her father "did with her according to his vow which he had vowed," it is explained that "she knew no man."

After his victory over the Ammonites, Jephthah found it necessary to put down a rebellion of the Ephraimites within Israel. Their rebellion was largely due to the fact that they had not been consulted in the choice of Jephthah. His period of judgeship lasted for six years.

Samson the Mighty

After Jephthah's death a number of other judges served the nation, but they are merely mentioned in the record. The next judge who is given prominence is Samson, the son of Manoah. He was raised up to be a judge because, as in the case of the others, "the children of Israel did evil again in the sight of the Lord." As punishment "the Lord delivered them into the hands of the Philistines forty years."—Judges 13:1-5

Considerable detail is given in Judges, chapter 13, concerning events leading up to the birth of Samson. His mother had been barren, and an angel appeared and announced to her that she would have a son. Manoah, his father, was not present when this occurred, and he prayed that he might also see this visitor, who had not as yet been recognized as an angel.

This request was granted, and during the interview with the angel Manoah offered a kid in sacrifice upon a rock, and as it burned the angel ascended from them in

the flames. Then, of course, they knew they had been visited by an angel, which impressed upon them the great importance to Israel of the son which would be born to them; that he would be, as the angel explained, one who would "begin to deliver Israel out of the hand of the Philistines."

Samson is noted for his great strength, and while, according to the standards of the New Testament, his personal life is not to be commended, at heart he evidently was loyal to the Lord; so much so that in the 11th chapter of Hebrews he is named as one of the ancient worthies. (vs. 32) Despite the irregularities in his personal life, Samson evidently had great faith in God.

In keeping with the Lord's instructions, from infancy Samson's head was not shaved, for his parents were instructed that he was to be a life-long Nazarite (under the terms of the Jewish Law a Nazarite was one who was separated from the people and devoted exclusively to the service of the Lord, either for a limited period of time, or for life.) One of the outward characteristics of a Nazarite was his uncut hair.

Samson revealed to Delilah that the secret of his strength was in his hair. We are not to suppose from this that there was some mysterious way in which strength flowed from his hair to his body. The thought seems to be that as long as he retained his hair, the emblem of devotion to God, he was given strength by the Lord to accomplish

the mighty feats of strength recorded concerning him.

Learning the secret concerning Samson's hair, Delilah took the opportunity, while he slept, to cut it off. Probably this would not have been permitted by the Lord had not this great man been breaking his vows of dedication in his flirtations with Delilah. With his hair gone, God withdrew his support, and the Philistines captured Samson, put out his eyes, and cast him into prison.

Since Samson, with the strength which the Lord supplied, had vexed the Philistines so long, they gloried over the fact that they now had him under control. They made doubly sure that he would not escape from them by binding him in fetters of brass. To celebrate this victory over the mighty Samson the lords of the Philistines gathered together to offer sacrifices to their god, Dagon.

This gathering was in their temple, and it was a great assembly. "The house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport." (ch. 16:27) What a humiliation for the mighty Samson!

But the situation soon changed. Samson's faith came to the rescue, and he asked the Lord to assist him once more, that he might avenge himself against the Philistines. The story of what followed is well known. Bracing himself between two of the pillars which

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supported the roof of the building, he pushed them asunder, "and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."—vs. 30

Here again we must assume that it was strength specially given by the Lord that brought down the temple of the Philistines. All the exploits of strength on the part of Samson were just as much miracles as was the destruction of the walls of Jericho, or the parting of the River Jordan. Just why the Lord chose to manifest his strength through a man, we may not know, except that it helps to illustrate that our God is in no wise limited in the methods he can use to accomplish his purposes.

An Antitypical Lesson

Interesting lessons may be drawn from the manner in which the Lord dealt with the judges of Israel, particularly Gideon and Samson, although as individuals they can hardly be classed as being typical.

In the New Testament they are mentioned only once, and that is in Paul's gallery of faith heroes, which he enumerates in the 11th chapter of Hebrews.

God's method of delivering Israel under the leadership of the judges is, however, indicated to be typical. In Isaiah 1:26 the Lord makes a promise concerning the coming time of deliverance for Israel and the world, saying, "I will restore thy judges as at the first."

Christ and his faithful followers of the present age will be the judges in that future day of judgment. Just as Israel came under bondage to their enemies because of disobedience to divine law, so all the world is now in bondage to sin and death—Jews and Gentiles alike. But in God's due time he will raise up these judges who have been prepared in advance for the great responsibility, and through them all the willing and obedient of mankind will be delivered from death. It is a glorious prospect!

WEEKLY PRAYER MEETING TEXTS

OCTOBER 6—"Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."—Luke 9:55, 56 (Z. '04-43. Hymn 212)

OCTOBER 13—"I will show thee my

faith by my works."—James 2:18 (Z. '04-45. Hymn 200)

OCTOBER 20—"Be ye wise as serpents, and harmless as doves."—Matt. 10:16 (Z. '04-91. Hymn 312)

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

Obedience

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him." —Hebrews 5:8, 9

IT WILL help us to divide this text of Scripture into its three great issues. (1) Jesus learned or acquired obedience, not previously enjoyed. (2) By means of adverse conditions he was made perfect. (3) He became the Author of eternal salvation to all rendering obedience to him.

Let us consider for a moment this word obedience: what kind of obedience is required, and what does it entail? It implies submission to an authority, and we of course accept God as that authority. We read, "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6

This establishes God as the supreme authority either to command obedience or to invite obedience of one's own choice or volition. The Scriptures are pronounced in the definition of this divine prerogative, and reveal two kinds of obedience which God has desired; namely, dutiful and voluntary.

Voluntary obedience is an expression of loving confidence. Obe-

dience in relation to faith is an expression of confidence, even by loss to the one submitting. For example, Adam was not requested to render obedience which entailed loss. Every possible blessing of the needs of life and life itself would be maintained.—Gen. 2:16, 17; 1:28

The Israelites were commanded to obey, and prosperity and blessing followed their obedience. Their disobedience meant loss. (Exod. 19:4-6; Lev. 26:14-39) Abraham was invited of his own volition or choice to render obedience. His obedience resulted in loss of legitimate earthly blessings. (Gen. 12:1) Jesus acquired an obedience by the experiences he endured and suffered.—Heb. 5:8

Suffering is repugnant to man, distasteful, but God has chosen this means to test the fidelity of those who accept his invitation to joint-heirship with Christ. Through suffering comes perfection. Jesus, being made perfect, he became the Author of eternal salvation for others.

Obedience, in a general way, or

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A Joyful People

**"Be ye filled with the Spirit."
—Ephesians 5:18**

THE Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them; they are, on the contrary, to be continually rejoicing, full of gladness, the basis for this to be their faith in the Word of God which they all continually eat and are nourished by, together with their fellowship with the Lord which will continually be a ground for praise and thanksgiving; and additionally, their fellowship with one another which will be more sweet than any earthly or selfish fellowship, more precious than any sensual relationship; the exhilaration of the new mind continually growing stronger and more godlike, and seeking to build one another up in the most holy faith and character-likeness of our Redeemer. The apostle says that we are to give to God, even the Father, thanks for all things in the name of our Lord Jesus Christ; thanks for the trials, thanks for the clouds as well as for the blessings and the sunshine; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for good to them and has promised to do so; and that the entire matter of needs and welfare is in the hands of our Redeemer, who is too wise to err and too loving to

be unkind, and who will not suffer us to be tempted above that we are able. Well, then, may we rejoice!

Grace to Help

"Watch and pray."—Matthew 26:41

WATCHING and praying will cultivate confidence and faith in God, and preserve us from the trepidation and fear and stumbling which will surely upset many others, because from the standpoint of faith we shall know how to apply in our own time and under our own circumstances our Lord's words to Pilate, "Thou couldest have no power over me except it were permitted of my Father." God is still at the helm, and is still working all things according to the counsel of his own will. It is for us to come close to the Lord and to wait for the development of his plan with absolute confidence and fearlessness—except in the sense that we should fear to leave undone anything directed in his Word. Thus our Lord feared in Gethsemane, and in due time received divine assurance and the strengthening of his heart, and the calm rest and peace which properly accompanied that assurance. So it will be with us "after that we have suffered awhile," and our faith has been properly tested, the Lord will give us succor and "grace to help in every time of need."

Light of the World

"This is the light which lighteth every man that cometh into the world."
—John 1:9

THUS far Jesus has not been dealing with the world, but merely with the blessed ones who have the eye of faith and ear of faith. The time for the enlightenment of the world will be after the special call of the elect. Then the church, as the bride, will be with the heavenly Bridegroom in his throne. Then all now found faithful in the matter of letting their light shine will be associated with the great Light, as members of his body. Altogether they will constitute the great Sun of Righteousness which will then arise with healing in its beams for the blessing of all the families of the earth. "Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath an ear to hear, let him hear." (Matt. 13:43) He that hath a desire of heart, let him be obedient.

The Good Shepherd

"The sheep follow Him: for they know His voice."
—John 10:4

THERE are many false voices in the world today, seeking to lead the Lord's sheep astray, and these are sometimes sounded in deceptive tones, to imitate the Shepherd's call, to draw away sheep after those who would be shepherds, but whom the great Shepherd has not appointed: shepherds who not only have not purchased the sheep, but who seek to ignore the great sacrifice by which the Good Shepherd

did purchase them; but we have the Good Shepherd's word for it that his true sheep will not be deceived by any of these. Well do they know his voice, and its combination of justice, love, and mercy cannot be duplicated by others—its message of redemption by the precious blood, justification by faith, the high calling, the begetting of the Holy Spirit, the by-and-by deliverance of the sons of God, and eventually of all who will obey him of the entire groaning creation.

Discipleship

"Being reviled, we bless; being persecuted, we suffer it."

—I Corinthians 4:12

OUR Lord desires to see in his followers the disposition to overcome the weaknesses and tendencies of the fallen condition and to follow in his footsteps. "When he was reviled, reviled not again; when he suffered, he threatened not." (I Pet. 2:23) To be reviled is to be made to appear vile, to be evil spoken of, slandered. The natural tendency of all is to resent injustice, to render evil for evil, to give as good as we get—and a little more if possible. This is the natural inclination because we are in the fallen condition, unbalanced in our minds. Our Lord's teaching is all the opposite of the spirit of reviling. No matter how much we are reviled, we are not to revile in return; no matter how much we are persecuted, we are not to persecute in return. This is the law of the new creation. Instead of reviling again, we are to bless.

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as we generally use it, is first dutifulness, which does not always imply confidence, as, for instance, with a king and his subjects; an employer and his employees. The Apostle Paul in Ephesians 6:1 and 5 admonishes children to obey their parents, and servants to obey their masters. Confidence in all these instances would be good, but not necessarily expressed.

Disobedience means a violation of a command and usually an exposure to some penalty. Then we have involuntary obedience. "The Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: . . . he shall surely thrust you out hence altogether."—Exodus 11:1

Luke reports: "And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."—Luke 4:36

Let us then have in mind that obedience is first an expression of duty, whereas obedience in relation to faith is on a higher plane, so to speak, goes deeper, and is more impressive. Let us not cast away our confidence which hath great recompense of reward. (Heb. 10:35) Confidence is boldness, assurance, fidelity, trust, with no thought of a penalty existing, as between parent and child. The child has perfect confidence in the good parent; the parent perfect confidence in the child.

The spirit of confidence is always ready to serve in true submission. It is usually expressed in the disposition of humility and meekness. Humility is a receptive virtue, easy to approach and teachable as shown in the lives and expressions of Job, David, and Solomon. "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." Here is humility and submission.—Job 23:10, 12

Solomon said, "I am but a little child: I know not how to go out or to come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing."—I Kings 3:7, 9, 10

Confidence should embrace meekness. Meekness is expressive, such as one manifests in a disposition to serve zealously, faithfully, loyally, and liberally as did Moses. "(Now the man Moses was very meek, above all the men on the face of the earth)." (Num. 12:3) Men of faith have expressed these two qualities, or virtues, to a marked degree. Let us, brethren, emulate them.

So obedience in relation to faith possesses full confidence in the one requesting obedience as so beautifully shown in Exodus 21:5, 6: "If a servant shall plainly say, I love

my master, my wife, and my children; I will not go out free. Then his master shall bring him to the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever."

This takes our thoughts directly to Psalm 40:6-8, speaking of our Lord: "Sacrifice and offering thou didst not desire; mine ears hast thou digged. . . . Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will."

Shall we ask ourselves: Am I a bond servant forever? Has mine ear been pierced or digged? If not, we are missing the richest blessings of rest, of faith, of full assurance, of settled conviction, of peace and joy which come only to such as have made a full surrender of their will, their all to God our Father. "Bring ye all the tithes into the storehouse . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10

Obedience without confidence in the one obeyed is often feigned or pretended. The Scriptures reveal this in Psalm 18:43-45. When the Lord's kingdom is established in the earth, and the world of mankind, living and dead, come under the iron rule of justice and judgment, the people will render feigned obedience, but the assurance is also given that it shall fade away. "When thy judgments are in the

earth, the inhabitants of the world will learn righteousness [acquire righteousness gradually]."—Isaiah 26:9

Ezekiel's vision of the man with the measuring line is a beautiful illustration of the progress that will be made when all men everywhere are commanded to obedience, to the rule of the King of kings. In measuring the depth of the waters it was first ankle deep—duty. Then to the knee—appreciation, duty love; loins—deep brotherly love; and covering waters to swim in, representing love in confidence. That which God requires from all whose trust and faith is in him is not merely dutifulness but complete confidence in him, a delight to obey; and in proportion as this is followed, God honors and blesses.—Ezek. 47:1-5

God being the supreme authority, he can command obedience from any of his subjects. Or, he can invite or request obedience at one's own volition. Being bound by his loving attributes of Wisdom, Justice, Love, and Power, he would in every command or invitation to obedience have a definite object in view, as the Apostle Paul illustrates in Romans 9:21: "Hath not the potter power over the clay; of the same lump to make one vessel unto honor, and another unto dishonor."

In this we see Jehovah's prerogative to command even to a subject's loss. The Scriptures reveal that God has never so commanded, which we will endeavor to show. Whenever God makes a

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command, immediate profit and blessing result. Wherever an invitation has been given, it is accompanied by loss, with a promise or assurance of reward. Let us illustrate it briefly by God's dealings with four prominent individuals—Adam, Abraham, Saul, Jesus. We are well acquainted with God's dealings with Israel, so these we can pass for now.

Genesis 2:15-17: God is commanding of Adam obedience as necessary to life. We read: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt NOT eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam was mentally, morally and physically perfect. Every provision had been made for his comfort and sustenance by God and wide scope for the exercise of brain, heart, and body.

His disobedience would mean loss and death, and as head of the human race to plunge the whole of his posterity into "prison." Whereas obedience by Adam would have meant life, health, peace, prosperity—for at least until an additional test might have been presented to him.

Now Abraham was a friend of God (Acts 7:2; Jas. 2:23), and was approached by God. "The God of glory appeared unto our father Abraham, when he was in Mesopo-

tamia, . . . and said unto him, Get thee out of thy country, and from they kindred, and come to the land which I shall show thee." Hebrews 11:8: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Think of it! No question, no contrary suggestion or requests, no thought of personal comforts or enjoyments, but promptly with submission and loving confidence he obeyed.

Since faith and confidence had made Abraham a friend, to seal this friendship and confidence God gave him a choice, an invitation to obey—not a command to comply with a moral code, but an expression of his confidence and loyalty. That obedience of his own volition was certainly accompanied by loss.

He was called from home and home associates (Gen. 12:1; 17:1): "I am the Almighty God, walk before me, and be thou upright." And later he was invited to give his son—"Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him there for a burnt offering."—Gen. 22:2, 3

"Abraham believed God, and it was counted unto him for righteousness." (Gen. 15:6; Rom. 4:3) Abraham's career was one of trial, suspense, and sacrifice. Think of Abimelech's servants robbing him of his well. (Gen. 21:25) Think of his trials with Ishmael, and especially with the offering of his son. He was a stranger and a pilgrim—the reward?—"In thee and

in thy seed shall all the families of the earth be blessed.”—Gen. 12:3; 22:18

King Saul

I Samuel 15:1: Samuel the prophet is sent by God with a command to Saul, King of Israel. Verse 3: “Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” Saul went forth to fulfil the command. Verses 9-11: “But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly. Then came the word of the Lord unto Samuel, saying, . . . he [Saul] is turned back from following me, and hath not performed my commandments.”

“Samuel came to Saul: and Saul said unto him, “Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, . . . The people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.”—vss. 13-15

“Stay,” says Samuel, “I will tell thee what the Lord hath said to me this night.” (vs. 16) I told you to go to Saul and command him to go and utterly destroy the sinners, the Amalekites. “Wherefore then didst thou not obey the voice of the

Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?” (vs. 19) Fear and self-appointment blurred Saul’s vision, and his delight in the Lord’s purpose and command. Had Saul been obedient, his kingdom would have been secure and retained by him and his family.

How easy it is to wittingly and unwittingly think the Lord will be more pleased with our idea than his word and command! Let us guard against keeping the best of our impression of things to sacrifice unto the Lord. Samuel said, verses 22, 23, “Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” “Them that honor me I will honor, and they that despise me shall be lightly esteemed.”—I Sam. 2:30

“To do justice and judgment is more acceptable to the Lord than sacrifice.”—Prov. 21:3

The Pharisees were charged with detailed carefulness to exact tithes of mint and cummin but passed over the weightier matters of justice and judgment and the love of God.—Luke 11:42

Others said, Lord, have we not done many things in thy name, even to casting out devils? The Lord replied, “Depart from me, ye

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that work iniquity." (Matt. 7:21-23) You see how alert we should be as to the Lord's will, rather than our own will or that of others. Sacrifices not appointed of God are an abomination. Saul was commanded, failed, and lost the blessing.

Our Lord Jesus Christ

Always obedient, perfectly obedient, and yet the word states, "He learned obedience by the things which he suffered." (Heb. 5:8) As the Logos, Jesus always had a disposition to obey with continued fidelity to his father.—Prov. 8:22

Perfect mentally, morally, physically, Jesus "grew, and waxed strong, filled with wisdom: and the grace of God was upon him."—Luke 2:40

At the age of twelve—the age Jewish lads today are permitted in the priesthood service and the temple—as was the custom, the parents went up to the feast at Jerusalem, Jesus accompanying them. On the return journey, Jesus was found to have stayed behind and later was found in the temple questioning the doctors and listening to their replies. Jesus' mother on finding him gave a slight reproof to which he replied, "Wist ye not that I must be about my Father's business?" (Luke 2:49) In other words, had you forgotten that at this age I should have been introduced to the doctors or priests in readiness for my induction to service? Jesus was eager to know from the priests the course he was to take. Alert to obedience, the

account states he went home to Nazareth and was subject to his parents—obedience to God and to his parents.—Luke 2:51

We read that when Jesus began to be about 30 years of age—the recorded age of eligibility to the priesthood—he came to John the Baptist at Jordan. The Apostle Paul states that he found himself in fashion as a man. He humbled himself and became obedient unto death, even the death of the cross. (Phil. 2:8) He discerned the purposes of God his Father for himself as the Son of God. Identifying himself with the children of Israel, Jesus presents himself to John at Jordan to perform a symbol of his immersion unto his Father's will.

John is calling a nation to repentance, his throbbing words smite the hearts of the people and they come to his stream, the Jordan, for the baptism of repentance. Jesus enters the stream. He with a conscience unstained and a character untarnished, he who needed no repentance, holy, harmless, undefiled, he the sinless one, presents himself to John for baptism.

The publicans and harlots believed John (Matt. 21:32) and Jesus seemingly is baptized into a similar baptism of repentance. However, John quickly recognized his own unworthiness in the presence of the Master, and that he had no sins for which he needed to repent. Nevertheless Jesus urged him to perform the ceremony. God "hath made him to be sin for us, who knew no sin; that we might be made the

righteousness of God in him."—II Cor. 5:21

Realizing now the need for redemption of the human family, Jesus perceives the offer of a new position from God—a request, an invitation, a choice, based on entire freedom of his will. By obedience, he could become the second Adam. This was an obedience to be accompanied by loss, instead of circumstances which were congenial. There were adverse conditions, privations, persecutions, and death. He was a "man of sorrows, and acquainted with grief." (Isa. 53:3) He said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." (Matt. 8:20) There was the setting aside of his own will to do his Father's will, the denial of self. The loss was to be of natural pleasures and comforts, and many associations of life—home, family, friends—and the loss of his good name. Who would declare his generation, asks the Prophet Isaiah?—Isa. 53:8

Jesus emptied himself, made himself of no reputation and took upon him the form of a servant—the disposition of the Logos, made manifest in human heart and life. (Phil. 2:7, 8) Let us recognize this great truth, brethren. He emptied himself (Rotherham) and as a man became obedient unto death, even the death of the cross, dead to the human will and unto the death of the human organism in crucifixion for man—our Exemplar.

It was not a light matter, a mere

matter of form, but a real and definite contract between himself and his Father. To John he says, "Suffer it to be so now: . . . to fulfill all righteousness."—Matt. 3:15

Psalm 40:7, 8—"Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea thy law is written within my heart"—"in the midst of my bowels," **margin**.

Jesus' repeated testimony was: "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) "I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) "My meat is to do the will of him that sent me, and to finish his work." (John 4:34) And so from baptism at Jordan, to the cross, Jesus acquired an obedience under conditions hitherto not experienced, an obedience that can only come, or be proved, by adversity. "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. 2:10

Let us remember that if a motive for service, however good, is contrary to the revealed purposes of the plan of God it is not acceptable service to him. In perfect acquiescence there is perfect rest.

At baptism Jesus was the declared Lamb of God. Using the illustration of the tabernacle arrangement, he became as the "bul-

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lock" of the Atonement, the experience of which in antitype he endured for us—for you and for me. "He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was laid upon him; and with his stripes we are healed." (Isa. 53:5) In becoming perfect through suffering, he met two extremes, perfection and weakness. Sin brought death and, through death, sin is to be destroyed; "and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5:9

How beautifully resigned Jesus was to his Father's will, and we are invited to become copies at heart of God's dear Son. (Rom. 8:29) What a privilege is ours, brethren! How loving of our Heavenly Father to give to you and to me this highest, grandest, loftiest privilege ever offered to angel or man! The giving up of ourselves daily in consecration to do the Lord's bidding is a glorious experience in human life. The outworking of Romans 12:1-3 is one of the greatest honors conferred on man, and the noblest deed that man can perform, with the result that our lives become "hid with Christ in God. And when Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. 3:1-4

"Seeing then that we have a

great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:14, 15) "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:18

May we, brethren, fulfil our covenant to share with Jesus this great favor, to express our confidence and faith by loss in adversity, affliction, and death of the human will through loving submission, doing the will of God from the heart. "He that doeth the will of God abideth forever." (I John 2:17) Let us give ourselves to prayer, reading of the Word, meditation, and assembling for interchange of thought. Let us feed the mind with truth, and exercise ourselves in spiritual activities, remembering always that "to obey is better than sacrifice."

"God placed a duty in my hand,

Before my eyes could see its
rightful form

That duty seemed a common thing
to me.

The sun of glory rose and shone.
Then duty I forgot, and thought
With what a privilege the Lord
has blessed my lot!"

—Contributed

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

Who Should Witness?

Please explain in your Dawn questions who should go out in the witness work from door to door.

EVERY consecrated child of God in this age is commissioned to be an ambassador for Christ. The Apostle John was given a vision of those who will live and reign with Christ, and the ones he saw were those who had been "beheaded for the witness of Jesus, and for the Word of God." (Rev. 20:4) Jesus said to his disciples, "Ye are the light of the world."—Matt. 5:14

Every true follower of the Master is "anointed" by the Holy Spirit to proclaim the glad tidings of the kingdom. (Isa. 61:1-3) While the Scriptures speak of a "multitude" who pass through great tribulation, wash their "robes in the blood of the Lamb," and later serve the Lord "before the throne," there is no scriptural authority for supposing that these are now a class separate from the "little flock," and authorized to be God's witnesses.—Rev. 7:9, 10, 13-17

There is only one calling of God during the Gospel age, and that is the invitation to deny self, take up the cross, and follow Jesus into death. And all who accept this invitation have the privilege of being

"colaborers" in the divine plan, "workers together with him," in the "ministry of reconciliation." (II Cor. 5:17-20; 6:1) They are all, therefore, witnesses for the Lord.

But are we all, as consecrated followers of the Master, expected to go from "door to door" with truth literature? To go from door to door and tell those who will listen about the incoming kingdom of Christ is certainly an honorable and legitimate method of witnessing for the truth. This witness is made the more effective by the use of the printed page. Truth books and booklets may be offered for sale, but the worker should also have on hand a supply of free literature, so that as far as possible a printed message is left in every home visited. Where practical, the free literature should contain information as to where, and when, the kingdom message can be heard over the air. The Dawn will be glad to furnish further information concerning this form of witness work.

But going from door to door with truth literature is only one way to be witnesses "for Jesus and for the Word of God." The privilege of giving a personal testimony to those with whom we come in contact in the daily routine of life should not be overlooked. We should not, of course, intrude our-

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selves upon others, but use tact and wisdom.

Ecclesias can bear witness to the truth by means of public meetings when any brethren are available to serve in this capacity. In arranging and holding a public meeting it is not merely the speaker that serves. His part is important, but the arrangements which precede the lecture are essential, and in these arrangements the whole ecclesia has the opportunity of participating in one capacity or another, if only by prayer to "hold up the hands" of those who actively serve in other ways.

This same principle holds true regarding the radio witness. It is only possible for the voices which convey the truth over the air to do so because the Lord's people generally co-operate in the effort. The advertising of the programs by newspapers and by circulars, and following up the interest, are all a part of the radio witness.

So, briefly, we would say that if you have the opportunity to go from door to door with truth literature, by all means do so. Be sure, however, that the literature you use contains the pure message of the kingdom, not an admixture of human philosophy which condemns to the "second death" those who might not receive your message. Remember, however, that there are many other ways of bearing witness to the truth. Above all it is important that our lives reflect the indwelling Spirit of God and that our conduct does not be-

lie our words as we speak forth the glad tidings of the kingdom.

Spiritual Israelites

In Revelation 7:4-8 the 144,000 are identified with the twelve tribes of Israel, 12,000 being from each tribe. Does not this prove that all in this class are of the natural descendants of Abraham?

NO, NOT when properly understood. All the royal promises pertaining to this "little flock" to whom it is the Father's "good pleasure" to give the kingdom were originally made to natural Israel. When Jesus their Messiah came, he gave this nation the first opportunity to qualify for inheriting these royal promises. But as we read, "He came unto his own, and his own received him not." But the next verse reads, "As many as received him, to them gave he power to become the sons of God."—John 1:11, 12

This indicates that the first ones selected for the "little flock," the 144,000 of Revelation 7:4-8, were of natural Israel. But there were not sufficient of these, not 12,000 from each tribe; so later, beginning with the conversion of Cornelius, the Lord began to complete the foreordained number from among the Gentiles. James said, "God at the first did visit the Gentiles, to take out of them a people for his name."—Acts 15:13, 14

In the 11th chapter of Romans, Paul explains the true relationship of these Gentile believers to their

Jewish brethren. In this lesson individual Israelites are likened to branches in an olive tree. The unbelieving Israelites who, when Jesus presented himself to them, "received him not," are likened to branches which are broken off, and Gentiles—likened to wild branches—are grafted in to take the places of those which were broken off.

Paul explains that this ingrafting of the Gentiles is "contrary to nature." (Rom. 11:24, 17) Ordinarily, cultivated branches are grafted onto uncultivated trees. When this is done, the cultivated branches retain their original nature, bearing the same kind of fruit as before. But Paul explains that the ingrafting of the Gentiles is "contrary to nature," that they partake of the root and fatness of the Jewish "olive tree." In other words, they do not remain Gentiles, but from God's standpoint they merely take the place of the unbelieving branches, and therefore they are looked upon by him as Israelites. This is the reason, we believe, that all the "branches" are shown in Revelation 7:4-8 in an Israelitish setting.

Obedience Will Be Necessary

You stress the ease with which eternal life may be obtained during the millennial age. Will not discipline and self-control always be a requirement of those who obtain eternal life?

MUCH more than "discipline and self-control" will be required of those who will gain life during the thousand-year reign of Christ. A full consecration to God, and an undeviating desire to do his will and obey his laws, are the obligations upon all who would enter the kingdom of God in any of its divisions, whether heavenly or earthly. Those who have resisted the impelling desire to dedicate their lives to God during this Gospel age may find it more difficult to surrender themselves to the Lord during the millennial age than those who have not seen the privilege of consecration now.

Psalm 24:1-5 reads as follows: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. . . . Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing of the Lord, and righteousness from the God of his salvation." From this text we learn the high standards of conduct and purity of heart necessary in those who will enjoy the honor of kingdom blessings.

But there is a difference in the experiences of the church and the world as they are tested for eternal life. This difference is illustrated in the Bible by comparing a "narrow pathway" with a "highway." We read in Matthew 7:14:

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"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," while in Isaiah 35:8 we find the following, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

The "narrow way" describes clearly the Christian's walk at the present time, and the care necessary to avoid the stumbling stones and the pitfalls to sin as he walks by faith and resists the temptations of the world, the flesh, and the devil. On the other hand, a "highway" beautifully illustrates the way in which the world will walk during the millennial age, toward holiness and perfection. Satan will then be bound, and the stumbling stones of ignorance, superstition, and error will be removed. In Isaiah 62:10 we read, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."

It is never easy to put the Lord above self, but that will be required in the next age of those who would receive eternal life, just as it is now required of the followers of Christ. The way will be easier, but it will require complete consecration to the will of God then, just as it does at the present time. Consecration is always in order, and will be required

of all those who would receive the reward of membership in the kingdom of God.

A Great Fish

In your recent publication, "The Book of Books," you call attention to the fact that the Book of Jonah does not refer to the sea monster which swallowed Jonah as being a whale. However, in Matthew 12:40 Jesus calls it a whale. Was Jesus wrong?

THE word "whale" in Matthew 12:40 is a translation of the Greek word *ketos*, which Prof. Strong defines as a "huge fish." See the Emphatic Diaglott translation. This is the only time *ketos* appears in the Bible, so we have no other texts with which to compare its use. A whale, of course, is a "huge fish." The translator's use of the word "whale," however, seems to have been quite arbitrary, for the Greek word *ketos* is apparently descriptive of any huge fish.

Jesus, of course, was never wrong! He was well acquainted with the Old Testament account of Jonah being swallowed by a "great fish," so when referring to it in one of his illustrated lessons he used a word which corresponds perfectly in meaning with the Old Testament record. Jonah 1:17 informs us that the Lord had "prepared a great fish" to swallow the prophet, and Jesus called it a "huge fish." Jesus was right!

Report From Overseas

ONE of the sessions at the General Convention at Bloomington in August was Brother Russell Pollock's report of his fellowship with our brethren in several European countries, and his experiences in Bible lands. A tape recording was made of his report, and the following account is based upon that recording, and includes additional data furnished directly by Brother Pollock.

In the beginning of his report at the Bloomington Convention, Brother Pollock expressed the Christian greetings of many individuals and groups in Italy, Greece, Germany, Switzerland, Denmark, Sweden, Holland, England, Ireland, Scotland, and Wales. Then he continued:

IT IS a wonderful privilege to meet with the brethren in other lands. It's a wonderful privilege to have the freedom that we have of fellowshiping as we do, not only in Bloomington, but in our classes from week to week. Not every country has these privileges. For instance, we were in Spain. The real reason for going to Spain was not to meet with any of the friends there, because we did not know of any being there. But, as you know, the "Frank and Ernest" program is being broadcast in Spain, and we thought it might be interesting to see if the newspapers there would take advertisements of the "Frank and Ernest" program. But we found they would not because they did not bear the Vatican stamp.

I was surprised to learn that the Protestant Bible is accounted con-

triband in Spain. Several parcels of Bibles sent by the British Bible Society were returned stamped, "Not Wanted." They are considered to be Protestant propaganda. And when you stop to think of it, they are Protestant propaganda. But, also, the distribution of religious literature is very definitely prohibited. The new constitution gives the people the right to believe what they choose, but it doesn't give them the right to tell anybody else what they believe.

Of all the countries that we visited, Spain showed most evidence of the fact that "darkness covers the earth, and gross darkness, the people." Nevertheless, over that curtain of darkness the message of truth is reaching some in Spain today because many in that country understand the Italian language and tune in on the

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Italian programs; and they also hear the message in Spanish. These things should make us rejoice.

Italy

One of the big surprises that I had on this whole trip was in Italy. The new constitution of Italy gives the brethren the opportunity of meeting in liberty. Brother Comparato told us last year of the trial of the brother who had been arrested for distributing literature, and of his freedom that was given to him at the trial. It will interest you to know that between then and now, several Protestant organizations have written to The Dawn Office in Naples to ask where they can get a transcript of that trial which set a standard of liberty in Italy.

It also surprised me to know that there are two full-time pilgrims in Italy, and three brethren spending full time in the colporteur work. And there are approximately ten other brethren who are doing auxiliary pilgrim service, going out on weekends and visiting the various groups that are being organized in Italy. It also surprised me to know that there are fifty of these groups in Italy. Those that I visited are clear in the truth, for which we have cause to thank God.

The month I was there, 256 letters were received in response to the "Frank and Ernest" broadcast. The brethren over there are being blessed of the Lord, and you brethren who have had any part in the

proclamation of the truth in Italy should be very, very grateful for the way in which the Heavenly Father is blessing the efforts of his people in that country.

It seems as though the people are breaking away from Catholicism and its bondage. Eight million of them were excommunicated as communists, all because they didn't vote on a certain ticket, and Brother Baldi told me that many of them were not communists at all. They were just voting a protest against an organization. And when they were excommunicated they did not know where to go, and that is where "Frank and Ernest" came in. The truth has reached many hearts there, and that is the reason we have such a blessed report to give regarding Italy.

Germany

And then there is Germany. Germany is the home of many of your brothers and sisters, and many of mine. In Berlin we had an all-day meeting. There were 150 brethren at the all-day meeting in Berlin. And if time permitted we could go to each one of our stops in Germany and tell you a story, an interesting story, but we haven't time.

The brethren in Germany are rejoicing in the truth. We had the privilege five years ago of going to Germany and of telling the brethren there that they were to have a Dawn Magazine, and that they would have the privilege of receiving the benefits that were made possible by the sacrifices of the

brethren on this side of the water. I will always be grateful to the Lord for the privilege of having a part in that service.

This time, when I went to Germany I found out that when the first issue of The Dawn was published in the German language there were twenty-nine paid subscriptions. And I found out also that today, five years later, there are approximately 1,000 brethren who are co-operating in the proclamation of this message of the kingdom. My brethren, your sacrifices have borne fruit. This should rejoice your hearts.

This year I had the privilege of attending the first General Convention in Germany that harmonizes with the Bloomington Convention in the United States. This was the first General Convention that has been held in Germany for many, many years, when the program was arranged for the service of brethren who were clear in the truth and deep in their appreciation of the fundamental doctrines of the divine plan of the ages. And again I am grateful to the Heavenly Father that in his providence we had the privilege of being at that convention.

Denmark

I do want to mention Denmark, because Denmark had a General Convention last Saturday, and Sunday, and Monday. It was their annual convention. We sent them your greetings. We were on the boat so we had to send it by wire-

less, but we knew you would not object.

British Isles

And then, of course, we have our brethren in Great Britain. Do not say that these are brethren who speak our language, for all the overseas brethren speak our language, because our language is the language of "Moses and the Lamb." We had two public meetings in Ireland, and Ireland is growing in its appreciation of the truth. The public meetings were well attended. The message of the kingdom was proclaimed. "Frank and Ernest" are reaching many hearts in that land also.

And then we were in Scotland, in Wales, and in England. We love the brethren over there very much. We rejoice with them in their privileges of proclaiming the message of the truth. One brother I met there was a "Jehovah's Witness" just a few months ago. He had come over to New York State and gone to college and had gone back to service in Britain. As he went from door to door in his work people would say, "You sound something like 'Frank and Ernest,' and he thought to himself, who is this 'Frank and Ernest'?"

As this brother continued in the service he realized that he was not being refreshed spiritually. A burden came upon his heart and he said, I intend to find out who "Frank and Ernest" are. So he found out who they were, and he is now attending the meetings in

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London. And so the work goes on. No matter where we are there is much joy in service. And we can really say that the work is great and the reapers are few. We enjoyed our visit with our British friends.

Bible Lands

I think that every one of us as Bible Students have at one time or another in our lives wanted to go to the Bible lands. And, in the providence of the Lord, we were privileged to go. We are humbly grateful to the Heavenly Father for the experiences which we enjoyed.

Our first contact with Bible lands was not in Palestine itself—it was in Egypt. When we were in Cairo we heard of some excavations that were being carried on by the Boston University, and they believed these excavations were uncovering the former capital of Egypt; the capital, that is, at the time Joseph was the Prime Minister and chief food administrator of that country. And so we went out to these excavations to look at them.

There are unforgettable memories in our lives because of this trip. One of these is as we looked down into those excavations and had pointed out to us an immense round stone silo which we were told was a granary for the holding of grain many thousands of years ago. I can only explain it by saying that our memory tumbled all over itself as the various things in the Bible that we knew about Joseph, the fat and lean years, his

brethren, and all the rest of that wonderful Bible story were recalled as we looked down at one of the granaries which was built to hold the golden flow of grain during the "fat years" in order to feed the people during the "lean years."

I do not know if Joseph actually saw that particular granary being filled with the golden grains of wheat. But I do know that it was because of God's instructions to Joseph, because of an interpretation of a dream by the power of God, and the events that followed, that caused that granary to be built. And here we were looking at it, and thinking of all the ways in which the Lord had directed the lot of that man.

Not too much later we were in Shechem, and you remember that it was in Shechem where Israel sent Joseph to talk to his brethren to find out how they were doing. It was farther on at Dothan that they saw Joseph coming and as they saw the dreamer who dreamed that the eleven sheaves of wheat were to bow down to the one sheaf of wheat, they decided to kill him! and later, instead, they sold him to some Midianites who sold him into slavery in Egypt. Now we were there, and so these two great events in the life of Joseph—the sale of him by his brethren into slavery, and how the providences of God in his life raised him to that position where he could order the building of that granary to feed the people and to feed his brethren—were vividly recalled.

In Palestine

Brethren, it was a great privilege to walk in the parts of the country where we know the prophets of God had walked, where our Lord Jesus taught, where the apostles and disciples of the Lord labored as the foundations of the Gospel were being laid. I drove on the way to Emmaus. We took the old road—the winding road from Jerusalem right into Emmaus; and, as we went down that road, how could we help but think of Cleopas and the other disciple having their hearts burn within them as they heard all the prophecies from Moses on, that spoke of our Lord and how he must suffer and die?

We drew water from Jacob's well. You know there are a lot of places in the Bible lands that are not authentic at all, and you have the feeling that they are not authentic. And then, again, there are other places where you think, well it could have happened here, and it might have happened some place else. There's no real authority for knowing just exactly whether it did or whether it did not. But there are many other places which are authentic, real, that you know are real. And you thrill because of the thoughts that arise within you—thoughts that words cannot convey.

Jacob's well is one of them. I sat down on the edge of that well, not far from the place where Jesus sat when he talked to the woman of Samaria. We were not satisfied

with that, but drew water from the well, 180 feet down. We drew water from the well, and we drank the water—water from the same well from which the Samaritan woman gave water to our Lord!

We were in the city of Bethlehem. Bethlehem is a beautiful city. It is clean, possibly because of the money the tourists leave in Bethlehem, because not all the cities of the Middle East are clean. But Bethlehem is a clean city. And you can stand in Bethlehem and look out over the fields—the shepherds' fields. And they still have sheep and goats in those fields. As we looked out over those fields, it did not require a very large imagination to be able to almost see some angels. "Glory to God in the highest." We could almost hear the angel announce "glad tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." —Luke 2:10

And then, by walking a little distance, you can look out over the fields of Boaz; and, as you do, you think of all you have learned in The Book of Ruth, of Naomi and of Ruth, and of that text of scripture, "Intreat me not to leave thee, or to return from following after thee."—Ruth 1:16

And we were also in Nazareth. Nazareth is not a clean city. It is very unclean. It is disappointing in many respects. You think of the scripture, "Can there any good thing come out of Nazareth?" You wonder, could any good thing save

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the Lord Jesus come out of such a dirty place!

We know the prophecies of the Lord tell us that he had to come in contact with conditions such as they likely existed in that primitive city of Nazareth. I couldn't picture him very well playing around the streets as a little boy. I saw some urchins there, but I couldn't picture Jesus in Nazareth, although we know that he did grow up there, and we know that he learned many valuable lessons in that place.

We came also to Jordan. Jesus came to Jordan when he was about thirty years of age. We saw quite a lot of the River Jordan, from the place it begins in Galilee to where it ends in the Dead Sea. We were impressed with Jordan because we know that our Master had been baptized there. We realized that we did not know the exact place where he was baptized; but we felt that after all, that didn't matter.

I went into the River Jordan. I knew there were hundreds of you and of brethren in other places who were praying for us on this trip, and, while standing in Jordan, I prayed for you. I prayed for you and for myself, and I thanked the Lord that we knew something of the baptism of our Lord and Savior Jesus Christ, and that we had the privilege of sharing in that baptism, that as many as are baptized into Jesus Christ are baptized into his death, and that like as Christ was raised to the glory of the Father, so also shall we walk in newness of life. And I prayed that we

might have a deeper understanding of what the true baptism of Jesus Christ really means.

We were also at the Sea of Galilee. Many places on the Sea of Galilee were of interest to us. We were in Capernaum, and some of the excavations there have unearthed a large millstone. There is the Sea of Galilee and there is the millstone. We could not help but think of Jesus' words concerning a millstone being hanged about a man's neck and he being cast into the midst of the sea.

I think we saw the place where Jesus fed the 4,000—at least that is the place I would have thought was appropriate because at that particular place there is a big spring of water a few hundred feet from Galilee, flowing down into the sea on a nice slope. If I were arranging a picnic for 4,000 people, I couldn't have spotted a better place. Here the people could sit on the shore and conveniently be fed with loaves and fishes.

I have to tell you that I tried to walk on the Sea of Galilee. But I didn't have enough faith. But here was another place where I prayed. As you know, one of the things about the Sea of Galilee is that a storm comes up quickly, and then subsides just as quickly. So I waded out into the Sea of Galilee, and I sat on a stone, and I prayed for you and all the children of the Lord that, in the storms that come into your lives and mine, we might be able to call upon the Lord, knowing that if we call upon the

TALKING THINGS OVER

Lord he is able to say, "Peace, be still."

As then Jesus was able to give peace in the very midst of a storm, so he is able to make the storms of our life subside. "O thou of little faith, wherefore didst thou doubt?" There I prayed that we might always have faith to realize that the Lord is able to give a peace that the world cannot give, and that the world cannot take away. His peace he leaves with us, his peace he gives unto us. Let our hearts not be troubled, and neither let them be afraid!

And then, also, we were on the Mount of Olives. The Mount of Olives to a Bible Student contains many, many memories. One thing you see as you stand on the Mount of Olives and look down over the Brook Kidron and up onto the other side, is the whole city of Jerusalem. You see the place where the temple used to be. You see the walls that today surround Jerusalem, and as you stand on that mountain, and look out over that valley, and look down upon that city, there is only one text of scripture that could possibly come to your mind. You know what it is, because without being there you can visualize the scene and you are bound to say, "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matthew 23:37, 38

And then you think also of the instruction that the Master gave when he was asked the question, "What shall be the sign of thy presence, and the end of the age?" because you realize that it was upon the Mount of Olives that this question was asked. And you see all the trees there which authorities tell you are well over 2,000 years old, and you realize that our Lord walked in the midst of those very olive trees.

And then we saw the Garden of Gethsemane. Here was another place where we prayed, because we know that every one of the children of the Lord at times has to meet Gethsemane experiences. You have either had them, or are having them, or you will be having them, and I prayed that when we have these experiences which try our faith and our dependence upon him, that we might be able to say with our Lord, "Thy will be done." My brethren, my prayer was that we might be able in the experiences of life, in the hard experiences, in the bitter experiences, in the trying experiences, in the discouraging experiences of our Gethsemanes, to learn this lesson.

I am sure that there are times when we are all constrained to say, "Lord if it be possible, let this cup pass from me." But let us also be able to say, "But not as I will, but as Thou wilt." Yes, visiting the Garden of Gethsemane was one of the unforgettable experiences of our trip.

We saw the place where Pilate washed his hands and said, "Ecco

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homo"—"Behold the man!" Paraphrasing, "There is no Jew his equal. Would you crucify him?" We tried to follow his path—I don't know how accurately we managed it—from that place up to Golgotha. One cannot go to Golgotha without a heavy heart. It was on Golgotha, you remember, at the close of our Lord's ministry—that ministry which means so much to us, the ministry which means so much to the Jewish people, even though they do not yet realize it—that our Lord said: "It is finished."

Let us thank God that through the death and resurrection of Jesus Christ from the dead, all the hopes we have for Israel and for all the families of the earth are yet to be realized.

The Public Meeting

I want to tell you that we had a public meeting in Jerusalem, advertised for the most part by an advertisement which we had inserted in two issues of the **Jerusalem Post**, the only English-language newspaper in Jerusalem. It has a circulation of about 10,000. The topic used for this meeting was "Israel in Prophecy." The meeting was held in the Y. M. C. A. Building. In order to make sure that we would have a hall for this meeting, we found it necessary to make arrangements for it by telephone before we left this country. The arrangements worked out nicely. It was a good auditorium.

There were fifty people at the meeting. Twenty-five of them were Jews, and twenty-five were missionaries and Gentile tourists. The message of the kingdom was

preached. At the close of the meeting a number who were present came forward and I talked with them and obtained the names and addresses of some of the Gentiles and also some of the Jews. Some are now subscribers of The Dawn Magazine and other literature is being sent to all the interested ones.

I found at this meeting that the "blindness in part" which came upon the Jewish nation nineteen centuries ago has not yet been removed. But as we know, throughout the age, and even now, "one here and there" is able to "see." Perhaps one or more of these may have been at the Jerusalem meeting. Anyway, it was a joy for me to proclaim the kingdom message, and to point out to the Jews and Gentiles present that all the kingdom promises of the Bible, as they relate to the Israelites, and to "all the families of the earth," will be fulfilled through the Messiah, even Jesus Christ our Lord.

This was my purpose in holding the public meeting in Jerusalem, and I believe that this was the first public meeting held there since the days of Brother Russell. Humbly and gratefully I thanked God for the privilege. To me it seemed eminently appropriate that those assembled should be told that the long-awaited kingdom will in truth be established at the hands of Jesus Christ.

The Apostle Paul in I Corinthians 1:23, wrote, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks [Gentiles] foolishness."

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In his ministry Paul was carrying out the commission given to the church by our Master when he said, as recorded in Acts 1:8, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

To me this commission has not been changed. Speaking of the end of the age, Jesus said that the Gospel of the kingdom would be preached in all the world as a

"witness unto all nations." Israel is now one of the "all nations," and it was a joy to me, in this small way, to proclaim the kingdom Gospel in Jerusalem. I trust that in the day of their "visitation" both the Gentiles and the Jews who were present will remember something of what they heard, and will glorify God for the loving provision he has made for them.

(Brother Pollock's Report in connection with the new State of Israel will appear in the November "Highlights of Dawn.")

Radio Arrangements for New Contract Year

AFTER careful and prayerful consideration in which we endeavored to be guided by the providences of the Lord, the decision has been reached to continue the radio ministry over the Mutual Network, and the list of individual stations and hours of broadcast are shown on the following pages. As many brethren know, serious consideration was given to use the ABC Network for the new contract year. Many favored this, and a vote recommending it was passed at the General Convention in Bloomington, Indiana. That vote stipulated, however, that in the event of any obstacle arising in negotiating a contract with the ABC Network, we should continue on "Mutual."

An obstacle did arise, in that a very few of the individual stations on the ABC Network were able to clear time for our program. It turned out that the number of stations actually available on ABC was so small we were confident that the brethren throughout the country would have been disappointed had we signed a contract involving such a limited witness for the truth.

Meanwhile, some of the considerations on the Mutual Network which caused us to give consideration to ABC, have improved, and there is reason to expect that further advantageous changes will be effected, so we feel confident now that the Lord has overruled in the matter. We are now sure that the Mutual Network is giving us a more complete coverage than any other arrangement could do. As we go to press, negotiations are being made for additional stations on "Mutual," in areas not now being covered. We will announce these added stations as arrangements for them are completed. We would like now to call attention to the improved hours of broadcast on WOR, in New York City and on WCBM, in Baltimore, Maryland.

"Frank and Ernest" **BROADCAST SCHEDULE**

Sundays Unless Otherwise Noted

ALABAMA

Anniston	WSPC	1390	10:00	a.m.
Birmingham	WILD	850	10:00	a.m.
Brewton	WEBJ	1240	10:30	a.m.
Cullman	WKUL	1340	10:00	a.m.
Decatur	WMSL	1400	10:00	a.m.
Florence	WJOI	1340	7:15	p.m.
Gadsden	WGWD	1270	10:00	a.m.
Haleyville	WJBB	1230	10:00	a.m.
Huntsville	WBHP	1230	10:00	a.m.
Jackson	WPBB	1290	10:00	a.m.
Opelika	WJHO	1400	10:00	a.m.
Sylacauga	WFEB	1340	10:00	a.m.
Talladega	WHTB	1230	10:00	a.m.
Troy	WTBF	1490	10:00	a.m.

ARIZONA

Bisbee	KSUN	1230	7:15	p.m.
Douglas	KAWT	1450	7:15	p.m.
Flagstaff	KCLS	1340	10:30	a.m.
Phoenix	KOY	550	8:45	p.m.
Tucson	KTUC	1400	7:15	p.m.
Winslow	KUNC	1450	6:15	p.m.
Yuma	KUMA	1400	8:15	a.m.

ARKANSAS

Arkadelphia	KVRC	1240	10:00	a.m.
Camden	KAMD	1450	10:00	a.m.
Fayetteville	KGRH	1450	10:45	a.m.
Fort Smith	KFSA	950	12:15	p.m.
Helena	KFFA	1360	10:00	a.m.
Hot Springs	KWFC	1340	10:00	a.m.
Jonesboro	KBTM	1230	10:00	a.m.
Magnolia	KVMA	630	10:00	a.m.
Mountain Home	KTLO	1490	10:00	a.m.
Pine Bluff	KOTN	1490	10:00	a.m.
Russellville	KXRJ	1490	10:00	a.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Bakersfield	KBAK	1490	10:30	a.m.
Chico	KXOC	1060	10:30	a.m.
Fresno	KYNO	1300	10:30	a.m.
Los Angeles	KHJ	930	10:30	a.m.
Marysville	KMYC	1410	10:30	a.m.
Paso Robles	KPRL	1230	10:30	a.m.
Salinas-Manterey	KSBW	1380	10:30	a.m.
San Bernardino	KFXM	590	10:30	a.m.

San Diego	KGB	1360	10:30	a.m.
San Francisco	KFRC	610	10:30	a.m.
San Luis Obispo	KVEC	920	10:30	a.m.
Santa Barbara	KDB	1490	10:30	a.m.
Stockton	KXOB	1280	10:30	a.m.
Tulare-Visalia	KCOK	1270	12:15	p.m.
Ventura	KVEN	1450	10:30	a.m.

COLORADO

Alamosa	KGIW	1450	9:00	a.m.
Denver	KINN	950	9:00	a.m.
Grand Junction	KFXJ	920	9:45	a.m.
La Junta	KBNZ	1400	9:00	a.m.
Leadville	KLVC	1230	9:00	a.m.
Salida	KVRH	1340	9:00	a.m.
Sterling	KOLR	1490	9:00	a.m.
Trinidad	KCRT	1240	9:00	a.m.

CONNECTICUT

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

Washington	WWDC	1260	9:00	a.m.
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FLORIDA

Key West	WKWF	1600	11:00	a.m.
Marianna	WTYS	1340	11:00	a.m.
Melbourne	WMMB	1240	12:15	p.m.
Miami Beach	WKAT	1360	12:45	p.m.
Orlando	WORZ	740	12:30	p.m.
Palatoka	WWPF	1260	9:15	a.m.
Winter Haven	WSIR	1490	2:15	p.m.
Vero Beach	WNTM	1370	7:15	a.m.

GEORGIA

Augusta	WBBQ	1340	11:00	a.m.
Brunswick	WMOG	1490	11:00	a.m.
Cartersville	WBHF	1450	12:45	p.m.
Dalton	WBLJ	1230	2:00	p.m.
Elberton	WSGG	1400	1:45	p.m.
Griffin	WKEU	1450	9:00	p.m.
Savannah	WCCP	1450	11:00	a.m.
Statesboro	WWNS	1490	11:00	a.m.

IDAHO

Boise	KFXD	580	10:45	a.m.
Coeur D'Alene	KVNI	1240	10:30	a.m.
Idaho Falls	KIFI	1400	9:00	a.m.
Lewiston	KRLC	1350	4:15	p.m.

BROADCAST SCHEDULE

ILLINOIS

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

INDIANA

Bedford WBIW 1340 10:00 a.m.
Fort Wayne WKJG 1380 11:00 a.m.
Gary WWCA 1270 8:15 a.m.
Indianapolis WFBM 1260 10:45 a.m.
Lafayette WASK 1450 12:15 p.m.
Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
Davenport KSTT 1170 10:00 a.m.
Dubuque WDBQ 1490 10:00 a.m.
Shenandoah KFNF 920 10:00 a.m.

KANSAS

Emporia KTSW 1400 10:00 a.m.
Topeka KTOP 1490 10:00 a.m.

KENTUCKY

Bowling Green WLBJ 1410 5:45 p.m.
Cumberland WCPM 1490 10:00 a.m.
Danville WHIR 1230 10:00 a.m.
Frankfort WFKY 1490 10:00 a.m.
Harlan WHLN 1230 11:00 a.m.
Hazard WKIC 1340 10:00 a.m.
Louisville WGRC 790 12:15 p.m.
Maysville WFTM 1240 12:30 p.m.
Richmond WEKY 1340 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.

LOUISIANA

Eunice KEUN 1490 10:00 a.m.
Jennings KJEF 1290 10:00 a.m.
Lafayette KLFY 1420 10:00 a.m.
Lake Charles KAOK 1400 10:00 a.m.
Manroe KLIC 1230 10:00 a.m.
Shreveport KENT 1550 12:00 noon

MAINE

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

MARYLAND

Baltimore WCBM 680 12:30 p.m.
Salisbury WBOC 960 12:00 noon

MASSACHUSETTS

Boston WNAC 680 12:15 p.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
Cadillac WATT 1240 12:45 p.m.

Detroit CKLW 800 2:30 p.m.
Grand Rapids WJEF 1230 9:15 a.m.
Iron River WIKB 1230 10:00 a.m.
Ironwood WJMS 630 10:00 a.m.
Manistee WMST 1340 5:35 p.m.
Petoskey WMBN 1340 12:45 p.m.
Saginaw WSGW 790 1:15 p.m.
Traverse City WTCM 1400 12:45 p.m.

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Bemidji KBUN 1450 10:00 a.m.
Brainerd KLIZ 1400 10:00 a.m.
Minneapolis WDBG 1130 10:00 a.m.
Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

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

MISSOURI

Flat River KFMO 1240 10:00 a.m.
Hannibal KHMO 1070 10:00 a.m.
Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1420 10:45 a.m.
Kansas City KCMO 810 10:15 a.m.
Lebanon KLWT 1230 12:00 noon
St. Joseph KFEQ 680 10:00 a.m.
St. Louis KXOK 630 11:45 a.m.
Sedalia KDRO 1490 10:00 a.m.
Springfield KICK 1340 10:00 a.m.

MONTANA

Great Falls KMON 560 11:00 a.m.
Helena KCAP 1340 9:00 a.m.
Lewistown KXLO 1230 9:00 a.m.
Miles City KATL 1340 9:00 a.m.
Shelby KIYI 1230 9:00 a.m.

NEBRASKA

Beatrice KWBE 1450 10:00 a.m.
Hastings KHAS 1230 10:00 a.m.
Kearney KGFW 1340 10:00 a.m.
Lincoln KLIN 1400 10:00 a.m.
Omaha KBON 1490 10:00 a.m.
Scottsbluff KNEB 960 9:00 a.m.

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NEVADA

Elko	KELK 1240	8:00	a.m.
Las Vegas	KRAM 920	8:00	a.m.
Reno	KATO 1340	10:30	a.m.

NEW JERSEY

Atlantic City	WLDB 1490	11:00	a.m.
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NEW MEXICO

Alamogordo	KALG 1230	9:00	a.m.
Albuquerque	KABQ 1340	9:00	a.m.
Artesia	KSVP 1450	9:00	a.m.
Farmington	KVBC 1240	9:00	a.m.
Hobbs	KWEW 1490	9:00	a.m.
Las Cruces	KOBE 1450	9:00	a.m.
Roswell	KGFL 1400	9:00	a.m.

NEW YORK

Albany	WPTR 1540	12:15	p.m.
New York	WOR 710	10:30	a.m.
Ogdensburg	WSLB 1400	12:15	p.m.
Plattsburg	WIRY 1340	11:00	a.m.
Syracuse	WNDR 1260	11:00	a.m.

NORTH CAROLINA

Elizabeth City	WCNC 1240	12:00	noon
Greensboro	WGBG 1400	12:45	p.m.
Lumberton	WTSB 1340	12:00	noon
Mt. Airy	WSYD 1240	2:45	p.m.
Roanoke Rapids	WCBT 1230	12:15	p.m.

NORTH DAKOTA

Bismarck-Mandan	KGCU 1270	10:00	a.m.
Devils Lake	KDLR 1240	10:00	a.m.
Fargo-Moorhead	KVOX 1340	10:00	a.m.
Grand Forks	KNOX 1400	10:00	a.m.
Jamestown	KEYJ 1400	10:00	a.m.
Minot	KLPM 1390	10:00	a.m.
Valley City	KOVC 1490	10:00	a.m.

OHIO

Cincinnati	WCPO 1230	11:00	a.m.
Cleveland	WHK 1420	10:45	a.m.
Ironton	WIRO 1230	11:00	a.m.
Marietta	WMOA 1490	12:45	p.m.

OKLAHOMA

Altus	KWHW 1450	10:00	a.m.
Bartlesville	KWON 1400	10:00	a.m.
Duncan	KRHD 1350	10:00	a.m.

Elk City	KASA 1240	10:00	a.m.
Enid	KGWA 960	10:00	a.m.
Oklahoma City	KOCY 1340	10:00	a.m.
Ponca City	WBBZ 1230	10:00	a.m.
Stillwater	KSPI 780	10:00	a.m.
Tulsa	KOME 1300	10:00	a.m.

OREGON

Albany	KWIL 790	10:30	a.m.
Ashland	KWIN 1400	10:30	a.m.
Astoria	KAST 1280	10:30	a.m.
Bend	KBND 1110	10:30	a.m.
Coos Bay	KOOS 1280	10:30	a.m.
Eugene	KORE 1450	10:30	a.m.
Grants Pass	KUIN 1340	10:30	a.m.
Klamath Falls	KFJI 1240	9:45	a.m.
Portland	KPOJ 1330	11:00	a.m.
Roseburg	KRXL 1240	11:30	a.m.
Salem	KSLM 1390	10:30	a.m.
The Dalles	KODL 1230	9:15	a.m.

PENNSYLVANIA

Lock Haven	WBPZ 1230	11:00	a.m.
Pittsburgh	WJAS 1320	11:00	a.m.
Shamokin	WISL 1480	11:00	a.m.
St. Mary's	WKBI 1400	11:00	a.m.
Washington	WJPA 1450	11:00	a.m.
Wilkes-Barre	WBAX 1240	11:30	a.m.

SOUTH CAROLINA

Anderson	WANS 1280	11:00	a.m.
Bennettsville	WBSC 1550	11:00	a.m.
Charleston	WUSN 1450	11:00	a.m.
Columbia	WNOK 1230	11:00	a.m.
Conway	WLAT 1490	11:00	a.m.
Georgetown	WGTN 1400	11:00	a.m.
Greenwood	WGSW 1350	11:00	a.m.
Hartsville	WHSC 1450	11:00	a.m.
Rock Hill	WRHI 1340	3:15	p.m.

SOUTH DAKOTA

Sioux Falls	KIHO 1270	10:00	a.m.
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TENNESSEE

Athens	WLAR 1450	10:00	a.m.
Columbia	WKRM 1340	10:00	a.m.
Fayetteville	WEKR 1240	10:00	a.m.
Greeneville	WGRV 1340	11:45	a.m.
Lewisburg	WJJM 1490	10:00	a.m.
Lexington	WDXL 1490	10:00	a.m.

BROADCAST SCHEDULE

McMinnville	WMMT	1230	10:00	a.m.	Norfolk	WLOW	1400	12:15	p.m.
Memphis	WHBQ	560	10:00	a.m.	Norton	WNVA	1450	7:30	p.m.
Morristown	WCRK	1450	10:30	p.m.	Roanoke	WSLS	610	12:15	p.m.
Nashville	WMAK	1300	10:00	a.m.	Waynesboro	WAYB	1490	12:00	noon
Oak Ridge	WATO	1490	12:00	noon					
Shelbyville	WHAL	1400	10:00	a.m.					
Union City	WENK	1240	10:00	a.m.					

TEXAS

Abilene	KWKC	1340	10:00	a.m.
Alpine	KVLF	1240	10:00	a.m.
Bay City	KIOX	1270	10:00	a.m.
Borger	KHUZ	1490	10:00	a.m.
Bryan	KORA	1240	9:30	p.m.
Dallas	WRR	1310	10:00	a.m.
El Paso	KSET	1340	10:45	a.m.
Fredericksburg	KNAF	1340	10:00	a.m.
Huntsville	KSAM	1490	12:15	p.m.
Lampasas	KCYL	1450	1:00	p.m.
Lufkin	KTRE	1420	10:00	a.m.
Monahans	KVKM	1340	10:00	a.m.
Odessa	KRIG	1410	10:00	a.m.
Palestine	KNET	1450	10:00	a.m.
Pampa	KPDN	1340	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.
Perryton	KEYE	1400	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.
San Angelo	KTXL	1340	10:00	a.m.
San Antonio	KMAC	630	11:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.
Snyder	KSNT	1450	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.
Sweetwater	KXOX	1240	10:00	a.m.
Uvalde	KVOU	1450	10:00	a.m.
Vernon	KVWC	1490	10:00	a.m.
Victoria	KVIC	1340	7:45	p.m.
Waco	KWTX	1230	10:00	a.m.

UTAH

Logan	KVNU	610	9:00	a.m.
Ogden	KLO	1430	10:30	a.m.
Price	KOAL	1230	9:00	a.m.
Provo	KOVO	960	10:30	a.m.

VEMONT

Rutland	WYSB	1380	11:00	a.m.
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VIRGINIA

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

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia	KELA	1470	10:30	a.m.
Everett	KRKO	1380	4:45	p.m.
Olympia	KGY	1240	11:00	a.m.
Spokane	KNEW	790	5:00	p.m.
Walla Walla	KUJ	1420	10:30	a.m.
Wenatchee	KWNW	1340	12:00	noon
Yakima	KYAK	1400	12:00	noon

WEST VIRGINIA

Elkins	WDNE	1240	12:15	p.m.
Logan	WLOG	1230	12:30	p.m.
Martinsburg	WEPM	1340	12:00	noon
Morgantown	WAJR	1230	11:00	a.m.
Williamson	WBTH	1400	11:00	a.m.

WISCONSIN

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

WYOMING

Lander	KOVE	1230	9:00	a.m.
Powell	KPOW	1260	9:00	a.m.
Riverton	KWRL	1450	9:00	a.m.
Rock Springs	KVRS	1360	9:00	a.m.
Thermopolis	KRTR	1490	9:00	a.m.
Worland	KWOR	1340	9:00	a.m.

CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.

PANAMA

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

After Many Days

"Sow beside all waters" "for thou knowest not whether shall prosper, either this or that" "thou shalt find it after many days."

—Isaiah 32:20; Ecclesiastes 11:6, 1

IT IS customary for mankind in general to desire that there shall always be a quick return for their labours. This is as equally true in the Christian world as with the remainder of humanity: a speedy fruitage of their efforts is greatly desired, but is not always realised.

The fully consecrated children of God know that while there is much evidence that the witnessing efforts in connection with the true Gospel of the kingdom are frequently responded to without delay, and in a most encouraging manner—as confirmed in the columns of this magazine, month by month, and for which we continue to praise and thank our Heavenly Father—there are other occasions when the hoped-for results of their efforts become apparent only after "many days," and possibly years.

The faithful footstep followers of Jesus have learned that complying with Philippians 2:15, 16 and Matthew 24:14—also various other companion Scriptures—and shining as lights in the world, holding forth the Word of life, proclaiming the true Gospel of the kingdom in all

the world for a witness unto all nations, their fervent zeal and joyous enthusiasm also their love for the truth must on no account be allowed to slacken.

Therefore, "let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6:9) While there are the wonderful leadings and blessings from the Lord which often follow closely upon the work of witnessing to the truth, there are also, on the other hand, very rich divine blessings which are enjoyed only "after many days." To illustrate this latter feature of apparent delayed blessing, we now quote from a report received from a brother residing in England:

"It is for me a great privilege and joy to visit various classes from time to time throughout the British Isles, and to have sweet fellowship around our Heavenly Father's inspired Word. As we thus gather together in our dear Lord's name, we experience that he, as promised, is in our midst, and very rich blessings result.

"Throughout these visits, our thoughts, meditations, conversations and ministrations have for their central theme the precious divine truth, as revealed in the Holy Scriptures. Our hearts burn within us as we speak to one another about our Father's Word and will. There is much evidence that God's wondrous Word dwells very richly within each of his fully consecrated children, and that out of the abundance of the heart the mouth is bound to speak.

"In the sentiments of praise and thanksgiving, the Lord's true people frequently testify to the many tokens of divine love and mercy. And during

THE BRITISH SECTION

my last visit to Wales a very dear brother testified concerning his coming into a knowledge of the truth. His words rejoiced my heart; they encouraged me greatly, and I feel that if others could know of this testimony, they also would be much cheered and stimulated.

"The brother in question is now well advanced in years. He has long enjoyed an ever growing knowledge of the truth, and those with whom he has come in contact have been greatly blessed by the Lord through him, as he has faithfully witnessed to the truth, and proved his loyalty in connection with it. He values very highly Brother Russell's writings; and being a close friend, indeed a brother, of 'Frank and Ernest,' he greatly appreciates and assists in The Dawn activities. As I listened to this brother's testimony, I called to mind the poet's words: 'God moves in a mysterious way, his wonders to perform.'

"Forty years ago this dear one was a member of a non-conformist chapel; an active lay preacher, and very zealous in proclaiming, amongst various teachings, the eternal hell-torment theory. He had grown up in that atmosphere of religious instruction, and honestly believed that it was his duty continually to sound forth a warning message to everybody—that they escape from the fearful eternity of hell fire. Every opportunity was seized upon by him, including open air meetings, which enabled him to warn people to make their decision for Christ, there and then, and so escape the eternal flames which otherwise awaited them.

"He was not a happy man as he embraced this teaching. Who could be? He was truly miserable at heart as he proclaimed it to others, but he knew of nothing better. There was also much sadness and impatience in his life because of the burden which weighed so heavily upon his heart as a consequence of his firm belief in that unscriptural and God-dishonoring doctrine of hell torment.

"One day somebody called at his home asking him to be interested in a Divine Plan of the Ages, and invited him to have on loan, or purchase, some of the volumes of the 'Studies in the

Scriptures.' He was by no means convinced of the helpfulness of these books; but eventually, in order to get rid of the colporteur, he bought the whole set of six volumes.

"As a result of his previous experience and upbringing in the local chapel, these books were to his mind the works of the Devil, so he determined that on no account would he allow anybody to read them—not even his wife and family. As far as was humanly possible he felt that he must keep these volumes in the dark, although in later years he proved them to be what they really are; that is, invaluable 'keys' to a growing understanding of the Holy Scriptures.

"Meanwhile, they were his sole private possession. On occasions he secretly would read these books, not with a view to being instructed, but to prove them to be wrong and misleading. He compared these readings with the Bible, hoping to get some support for his condemnation of the volumes. His efforts in this direction were in vain; and there was considerable disappointment in his heart because he could not prove these 'Studies in the Scriptures' to be incorrect and unreliable, and so satisfy his preconceived ideas.

"In this condition of sadness and weariness, he zealously fought these volumes for six years. Then came a day when, in a very special manner, God moved in a mysterious way. A Sunday afternoon Bible class for men was in progress in the local chapel. About sixty men were present and the lay minister about whom I am now writing was in the chair.

"At the back of the assembly, a stranger rose to ask a question as to the meaning of the scripture which reads, 'In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.'—Jeremiah 31:29, 30

"The dear chairman only knew of one answer, and this was what he had secretly read in the 'Studies of the Scriptures,' including Volume I, page 109, and which interpretation he still was strongly fighting against. He loathed

THE DAWN

to accept such a belief, seeing that it was contrary to the official creedal teaching of his chapel, and indeed of Christendom in general. What was he now to do? Must he tell the questioner and the whole assembly of men that he did not know the answer? Or would he give the explanation given in the volumes, which he knew quite well, but could neither accept nor refute?

"Very reluctantly indeed, he dealt with the matter, by explaining quite fully the verses in question, also their context, according to the writings of dear Brother Russell—that here were features relating to the millennial age, the 'times of restitution.'

"The chairman, still unconvinced of the truth of what he had just been saying, was sad at heart. At the close of the meeting, and before the men dispersed, he went up to the stranger who had raised the awkward question. 'Where are you from?' he asked with some displeasure. 'O, I don't go anywhere regularly,' said the visitor, 'but recently I have been to some Bible Students' meetings in the town.' 'Where are you going tonight?' was the next enquiry, and the stranger replied: 'I think of going to the Bible Students again.' 'Well,' said the sad chairman, 'I'm going with you.'

"That evening, the speaker at the Bible Students' meeting included in his discourse Revelation 22:17: 'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' The speaker, continuing his address, said: 'I am now going to tell you that as yet there is no bride; the completion and glorification of the bride of Christ is yet future.'

"In a most wonderful way this particular truth was, by divine grace, powerfully illuminated to that dear chairman's heart and mind. Truly, our Heavenly Father had been very gracious to him during the previous six years of mental conflict, but now the Lord had laid hold of him in a very special sense, and had opened the eyes of his understanding respecting the glorious future fulfilment of Revelation 22:17, when the 'bride' is complete and glorified. He could now see that God

really had a wonderful plan of the ages. Much more was to follow, for henceforth he experienced a growth 'in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

'On reaching home that night he told his wife and family of the marvelous enlightenment received, particularly centering around the glorious millennial reign of Christ and his church, when the Spirit and the bride shall say, 'Come.' He also announced his decision of finishing with the local chapel without delay, and attending the Bible Students' meetings. His dear wife responded by quoting to him the words of Ruth 1:16: 'Whither thou goest, I will go.'

"As would be expected, earnest and prayerful Bible study followed under divine guidance and blessing, assisted by the six volumes of 'Studies in the Scriptures,' and also, of course, by the Bible Students at the local meetings. The true Shepherd's voice could now be heard by them, through God's holy Word of truth. The truth about hell, also about various other doctrinal subjects, was revealed, and he experienced all joy and peace in believing, and abounded 'in hope, through the power of the Holy Spirit.'—Romans 15:13

"Ere long the dear one in question, his wife and members of his family, also some of their relatives—all now attending the Bible Students' class—showed much growth in the truth, and in the spirit of the truth. Incidentally, the wife and her son had for some years been reading and enjoying some of the volumes (unknown to her husband), thanks to the Lord who used and blessed another colporteur who had canvassed the district, and as a result the mother and son had, for some time, been thirsting for more and more of the truth. The dear Lord continued to be very gracious to them all, and they responded loyally and graciously. Soon they all publicly testified to their full consecration to the Heavenly Father by water immersion.

"The once sad and disgruntled lay preacher and chairman in Christendom became, in a short space of time, a very happy, patient and meek follower of our beloved Lord and Master, and, indeed, a very dear brother in the truth.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE

Ipswich November 13

C. A. CORNELL

Luton October 9
Letchworth November 13

C. E. DICKINSON

Liverpool October 2
Dublin 4/5
Clonelly 6/7
Londonderry 8
Belfast 9
Dublin 10/11
Leigh (afternoon) 30
Latchford (Warrington) (evening)... 30

J. LESLIE McKEOWN

Clonelly October 2
Belfast 16
Dublin 23

Clonelly November 6
Belfast 20

J. H. MURRAY

Letchworth October 16
Anerley 23
Liverpool November 13
Oxford 20

E. T. NADAL

Guildford October 30

W. E. PAMPLING

Eastleigh October 9
Southend-on-Sea 16
Coventry 23
Anerley November 27

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

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God's Promises Come True—10/

THE DAWN

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Liverpool 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		GEORGE M. JEUCK	
Paterson, N. J.	October 23	New Haven, Conn. (Morning)	October 9
SAMUEL BAKER		Waterbury, Conn. (Afternoon)	9
St. Louis, Mo.	October 1, 2	EDMUND J. JEZUIT	
Jonesboro-Paragould, Ark.	4, 5	Milwaukee, Wis.	October 9
Marianna, Ark.	6	DANIEL KAZIAK	
Brinkley, Ark.	7	Buffalo, N. Y.	October 1, 2
Little Rock, Ark.	8, 9	W. A. KLUWE	
Stigler, Okla.	10, 11	Peru, Ill.	October 2
Oklahoma City, Okla.	12	ARTHUR H. KRUMPOLT	
Ada, Okla.	13	Wilmington, Del. (Morning) ..	October 2
Durant, Okla.	14	Philadelphia, Pa. (Afternoon)	2
Nocona, Tex.	16, 17	RAYMOND J. KRUPA	
Iowa Park, Tex.	18, 19	Buffalo, N. Y.	October 1, 2
Sunset, Tex.	20	New London, Conn.	16
Weatherford, Tex.	21	C. STUART LIVERMORE	
Dallas, Tex.	23	Allentown, Pa.	October 23
Denton, Tex.	24	LUDLOW P. LOOMIS	
Paris, Tex.	25	Catawissa, Pa.	October 23
Tyler, Tex.	26	JOHN Y. MAC AULAY	
Shreveport, La.	28-30	St. Louis, Mo.	October 1, 2
NICK BARACOS		West Frankfort, Ill.	3, 4
East Liverpool, Ohio	October 9	Henderson, Ky.	5, 6
Monessen, Pa.	23	Madisonville, Ky.	7, 9
JULIUS BEDNARZ		New Albany, Ind.	10
Buffalo, N. Y.	October 1, 2	Salem, Ind.	11
WALTER BLICHARZ		Cincinnati, Ohio	12, 13
Columbus, Ohio	October 9	Portsmouth, Ohio	14
FRED A. BRIGHT		Millfield-Nelsonville, Ohio	16, 17
Mahanoy City, Pa.	October 16	Wallace, W. Va.	18
DAVID A. BRUCE		Morgantown, W. Va.	19
Santa Ana, Calif.	October 23	Connellsville, Pa.	20
EUGENE BURNS		West Newton, Pa.	21
New London, Conn.	October 16	Pittsburgh, Pa.	23
CHARLES CHUPA		York, Pa.	24
London, Ont. Can.	October 9	Reading, Pa.	25, 26
Pittsburgh, Pa.	30	Pottstown, Pa.	27
JENS COPELAND		New York, N. Y.	30
Peru, Ill.	October 2	JOHN A. MEGGISON	
RUSSELL DEAN		St. Louis, Mo.	October 1, 2
Paterson, N. J.	October 9	Indianapolis, Ind.	3
ORLANDO D. DEIFER		Dayton, Ohio	4
Hazleton, Pa.	October 2	Columbus, Ohio	5, 6
Wilkes-Barre, Pa.	16	Piqua, Ohio	7
THOMAS C. FAY		Muncie, Ind.	9
San Jose, Calif.	October 1	Toledo, Ohio	10
San Francisco, Calif.	2	Adrian, Mich.	11
IRVING C. FOSS		Jackson, Mich.	13, 14
Riverside, Calif. (Morning) ..	October 16	Grand Rapids, Mich.	15, 16
Pomona, Calif. (Afternoon)	16	South Bend, Ind.	17
TED HACK		Gary, Ind.	18, 19
La Salle, Ill.	October 16		

SPEAKERS' APPOINTMENTS

Batavia, Ill.	20	Cincinnati, Ohio	October	1, 2
Aurora, Ill.	21	Piqua, Ohio		3, 4
Chicago, Ill.	23	Richmond, Ind.		5, 6
Kenosha, Wis.	24	Indianapolis, Ind.		7
Milwaukee, Wis.	25	Muncie, Ind.		9
Appleton, Wis.	26	Detroit, Mich.		10
Wausau, Wis.	27	Flint, Mich.		11
Minneapolis, Minn.	30, 31	Saginaw, Mich.		12-14
Lincoln, Neb.	November 1, 2	Grand Rapids, Mich.		15, 16
MARTIN C. MITCHELL		Covert, Mich.		17
Providence, R. I.	October 2	Adrian, Mich.		20, 21
N. MOLENAAR		Jackson, Mich.		23
San Diego, Calif.	October 9	Toledo, Ohio		25
EVERETT MURRAY		Elyria, Ohio		26
Peru, Ill.	October 2	Cleveland, Ohio		27
Newark, Ohio	14	East Liverpool, Ohio		28
Cleveland, Ohio	16	Pittsburgh, Pa.		30
Elyria, Ohio	17	J. I. VAN HORNE		
East Liverpool, Ohio	18	Duquesne, Pa.	October	2
Detroit, Mich.	30	FELIX S. WASSMANN		
Toledo, Ohio	31	Wallingford, Conn. (Morning)	October	23
Muncie, Ind.	November 1	Hartford, Conn. (Afternoon)		23
ARTHUR B. NEWELL		GEORGE M. WILSON		
St. Louis, Mo.	October 1, 2	Monessen, Pa.	September	25
LEON H. NORBY		Baltimore, Md.	October	2
New London, Conn.	October 16	St. Petersburg, Fla.		16
New Brunswick, N. J.	30	Orlando, Fla.		30
ADOLPH OBENLAND		W. NORMAN WOODWORTH		
Cincinnati, Ohio	September 25	Salisbury, Md.	September	25
Elyria, Ohio	October 2	(Wicomico Hotel, 3 p. m.)		
Cleveland, Ohio	9	Asbury Park, N. J.	October	2
Richmond, Va.	16	(Y. M. C. A., 3 p. m.)		
Enfield, N. C. (Afternoon)	17	Reading, Pa.		9
Rocky Mount, N. C. (Evening)	17	New Brunswick, N. J.		23
Miami, Fla.	23	ERNEST G. WYLAM		
Orlando, Fla.	30	Dayton, Ohio	October	13
E. K. PENROSE		Muncie, Ind.		16
Buffalo, N. Y.	October 1, 2	IRWIN WYSOCKI		
G. RUSSELL POLLOCK		Pittsburgh, Pa.	October	9
Detroit, Mich.	September 25	CHRISTIAN W. ZAHNOW		
Fresno, Calif.	October 9	Chico, Calif.	October	1, 2
FRED W. RICE		Empire, Ore.		4, 5
Whittier, Calif.	October 16	Portland, Oregon	6, 23, 26	
BERT ROSE		Victoria, B. C. Can.		8, 9
Toledo, Ohio	October 16	Allyn, Wash.		10, 11
WILLIAM W. RYBA		Seattle, Wash.		12
Adrian, Mich.	October 16	Onalaska, Wash.		13, 14
MICHAEL A. STAMULAS		Salem, Ore.		16, 19
Reading, Pa.	October 9	Newport, Ore.		17, 18
New London, Conn.	October 16	Lebanon, Ore.		20
W. STROMBERG		Albany, Ore.		21
Gary, Ind.	October 16	The Dalles, Ore.		24, 25
CHESTER A. SUNDBOM		Tacoma, Wash.		27, 28
Buffalo, N. Y.	October 1, 2	Vancouver, B. C. Can.		30, 31
AUGUST SWANSON		LOUIS W. ZBIK		
Columbus, Ind.	September 29, 30	Flint, Mich.	October	2

CONVENTIONS

BUFFALO, N. Y., October 1, 2—This gathering will be held in the Delta Temple, 692 E. Utica Street. Room reservations and other details may be obtained by writing the secretary, Mrs. Helen Szuba, 362 S. Union Road, Williamsville 21, N. Y.

ST. LOUIS, MO., October 1, 2—For details and other information, write the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14, Mo.

ALBANY, ORE., October 2—3596 Bernard Street.

MILLFIELD, OHIO, October 2—Services will be held at 1:00 o'clock and at 7:00 o'clock in the Methodist Church. Other details may be obtained through the secretary, Miss Doris Sams, R. F. D. 4, Box 130, Athens, Ohio.

PERU, ILL., October 2—The LaSalle Ecclesia is planning this convention to be held in the K. of P. Hall, 1711 Fourth Street. For other information, write the secretary, Mr. Harold Priebe, 1518 Argyle Road, LaSalle, Ill.

VICTORIA, B. C. CAN., October 8, 9—Convention will be held in Woodworth Hall, on Courtney Street. For reservations and other details, write the secretary, Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road, Victoria.

COLUMBUS, OHIO, October 9—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

MUNCIE, IND., October 9—For details concerning this convention, write the secretary, Mrs. J. H. Atkinson, 403 Riverside Avenue, Muncie. There will also be a Saturday evening service.

READING, PA., October 9—Convention opens at 10:00 a. m. in Stauffer's Hall, Sixth and Franklin Streets. The afternoon session, beginning at 1:30 p. m., will be held in the Woman's Club, 140 N. 5th Street. Other details may be obtained by writing the secretary, Mr. E. K. Snyder, 521 N. 12th Street, Reading.

SAGINAW, MICH., October 9—Convention opens 10:00 a. m. in the Women's Club, 311 N. Jefferson Street.

GRAND RAPIDS, MICH., October 15, 16—Convention opens 10:00 a. m., Saturday in the Rowe Hotel (English Room). For room reservations and other details, write the secretary, Mrs. Edward De Groot, 2407 Plainfield Avenue, N. E., Grand Rapids.

CLEVELAND, OHIO, October 16—Convention will open at 9:30 a. m. in the Y. M. C. A.

Building, Prospect Avenue and East 22nd Street.

NEW LONDON, CONN., October 16—Write the secretary, Mrs. Joseph Ponucci, 61 Leeward St., Groton, Conn., for details.

ONTARIO, CALIF., October 16—Details regarding this one-day convention may be obtained by writing the secretary, Mrs. Richard F. Robinson, 10186 Delmar Ave., Ontario.

SALEM, ORE., October 16—Convention opens 11:00 a. m. at 2339 State Street.

CHICAGO, ILL., October 23—Convention opens 10:00 a. m. in Central Masonic Temple, 912 N. LaSalle Street.

JACKSON, MICH., October 23—Convention will open at 9:45 a. m. in the Gymnasium of the Y. W. C. A. Building, 298 West Michigan Avenue.

DETROIT, MICH., October 30—Maccabees Building, Woodward Avenue at Putnam.

PITTSBURGH, PA., October 30—Convention opens at 9:30 a. m. O. of I. A. Temple, 610 Arch Street, N. S. Lunch and supper will be served by the Ecclesia.

NEW YORK, N. Y., October 30—Fifth Sunday convention to be held in the Y. M. C. A. Building, 23rd Street, near 7th Avenue.

CINCINNATI, OHIO, October 30—Fifth Sunday convention to be held in the Wright Building, 608 Walnut Street. Convention will open at 10:00 a. m.

VANCOUVER, B. C. CAN., October 30—Convention will be held in Norvil Hall, 156 East 7th Avenue. For details, write the secretary, Mrs. W. A. Mc Nee, 6569 Argyle Street, Vancouver.

MILWAUKEE, WIS., November 5, 6—Convention will be held in the Y. M. C. A. Building, 633 North 4th Street. The local Ecclesia will furnish overnight accommodations to as many as possible. For reservations and other details, write the secretary, Mrs. Edward Conrad, R. F. D. 3, Box 293, Holes Corners, Wis.

LONDON, ONT. CAN., November 6—Convention will be held in the Y. M. C. A. Building, on Wellington Street. For details, write the secretary, Mr. Clayton A. Campbell, 952 Hamilton Road, London.

NEW HAVEN, CONN., November 13.

ALLENTOWN, PA., November 20.

CHICAGO, ILL., December 31-January 2.

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to us

the SCRIPTURES

clearly teach . . .

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

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

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

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

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

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