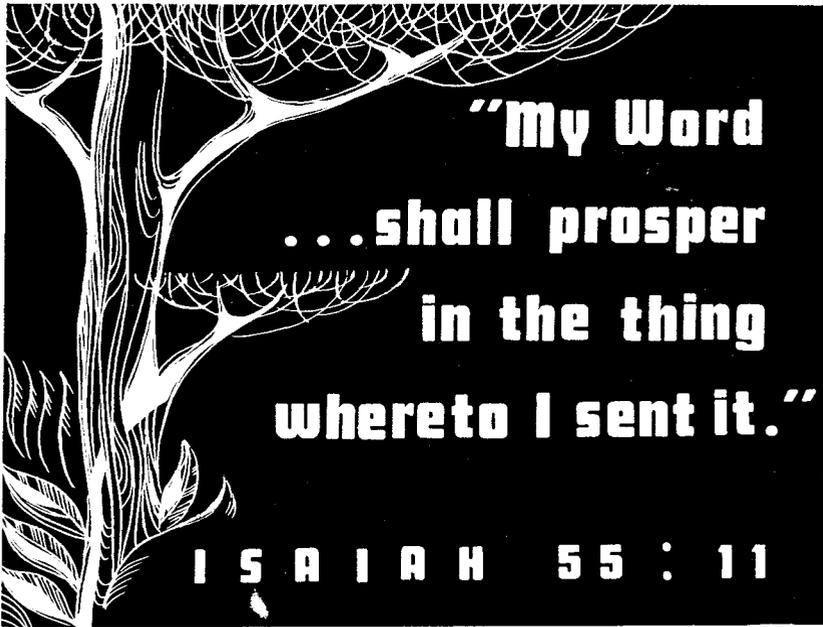




The DAWN



A HERALD OF CHRIST'S PRESENCE

September 1952

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



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In This Issue

Appearing in the "Talking Things Over" section of this issue is a continuation of the report of Brother Woodworth's contacts with our brethren in European countries. The account begins on page 52. The report of his visit to Israel will appear in The Dawn for October.

A brief and encouraging report of the Los Angeles Convention (July 4-6) was sent to us, and it will be found beginning on page 58.

On page 59 there appears a short item pertaining to deduction of contributions when filing income tax returns. Paragraphs are quoted from a letter to the Dawn Bible Students Association from the Treasury Department of the United States Government.

Encouraging letters in large numbers continue to reach us from interested radio listeners. In order that you may share our joys we publish several of these. You will find them on pages 60 and 61.

THE OCTOBER ISSUE—The Dawn for October will contain a report of the Bowling Green General Convention. It will not be a full report, for space will not permit. We will, however, endeavor to present a number of the interesting highlights of the convention. These will include the radio report, messages from our brethren overseas, and other encouraging items. The October issue will also contain an up-to-date schedule of radio stations carrying the "Frank and Ernest Broadcasts."

HIGHLIGHTS OF DAWN

Europe and Israel in a Dying World

“Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”—GENESIS 12:1-3

IT WAS four thousand years ago that God made this promise to Abraham, and today its fulfilment is reaching a climax in the experiences of a chaotic and dying world. The nations of Europe are economically sick, and without the gift of American dollars would rapidly sink into utter chaos and ruin. Because of persecutions, and in the hope of bettering their conditions, the natural descendants of Abraham are leaving the weakened countries of Europe and endeavoring to establish themselves as a new nation in the land which God promised to Abraham so long ago. The new State of Israel is also having its economic problems, but is making courageous efforts to solve them, with the determination peculiar to pioneers in a great cause.

The experiences of Abraham’s descendants throughout the ages have been varied indeed. The Bible records many prophecies which have been fulfilled by these experiences. Their long period of slavery in Egypt, and their deliverance from this bondage, were foretold. Under the leadership of Moses they entered into a covenant with God at Mt. Sinai, and the Lord foretold the manner in which he would bless them under this covenant if they remained faithful to it. God also warned of the punishments which would come upon them if they were unfaithful. These forecasts of their experiences also came true.

During the periods when the Israelites were faithful, nations which sought to exploit them were severely punished by God, thus

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fulfilling the original promise that he would "curse" anyone that endeavored to bring suffering upon his chosen people. When they were unfaithful to the Lord, he permitted them to suffer; but when they cried unto him, he heard and delivered them from their adversities.

Prominent among the promises made to the Israelites were those which inspired them to look for a coming Messiah, One who would deliver them from all evil, and would establish them as a powerful nation which would be in a position to extend benefactions to all other peoples of the earth. The promise that the "seed" of their father, Abraham, would bless all the families of the earth was understood to mean that they would become a ruling nation among nations, and that from them the promised blessings would flow out to the people.

Moses, their revered leader and lawgiver, encouraged them in their hope of a coming Messiah when he said to them, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15) David, the "sweet singer of Israel," wrote concerning their coming Messiah, "He shall have dominion . . . from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) Concerning this same great Ruler and Deliverer, Isaiah wrote, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 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."—Isa. 9:6, 7

During the reign of King Solomon the Israelites had good reason to think that possibly their messianic hopes were to be fulfilled through him. The nation reached the zenith of its power and glory during the reign of this wise king. The Queen of Sheba heard reports concerning Solomon's glory. Upon making a personal investigation she observed that the half had not been told. But Solomon was lured away from his worship of Jehovah, the God of Israel, by his heathen wives, and following his death the kingdom was divided, and fast went into decay.

Ten of Israel's tribes rebelled against the rulership of Solomon's son, Rehoboam, and appointed Jeroboam to reign over them. This

ten-tribe segment of the nation ultimately went into captivity in Assyria, a captivity from which there was no official returning. Some time later, the two-tribe kingdom succumbed to Nebuchadnezzar and was taken captive to Babylon. This marked the end of their national independence. Concerning the overthrow of the nation's last king, Zedekiah, the Prophet Ezekiel wrote:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezekiel 21:25-27

With the overthrow of Zedekiah, the nation began a seventy-year captivity in Babylon. They were released from this captivity and many of them returned to Canaan, but they did not regain their national sovereignty. They were thenceforth a subject people successively to Medo-Persia, Greece, and then to Rome. However, with Ezekiel's edict that Israel's diadem and crown should be removed, there was coupled a renewal of the divine promise pertaining to their hope of a coming Messiah. Their kingdom was to be overturned only until "he come whose right it is," and then it was to be given to him. By all the promises of God, this "right" belongs only to Israel's Messiah.

King Nebuchadnezzar's Dream

THE Israelites were taken captive to Babylon early in the reign of Nebuchadnezzar. In the second year of his reign the king had a dream which greatly troubled him, although when he awakened he could not recall the details. The magicians and astrologers of Babylon were unable to furnish these details for him, so he issued a decree that they should all be slain. Then Daniel, one of the Hebrew captives, was recommended as possibly being able to help the king in his dilemma; so he was sent for. By God's help this devout servant of the Lord was able to tell the king of his dream, and to interpret its meaning.—Daniel 2:31-45

It was a remarkable dream! In it the king saw a human-like image having a head of gold, breast and arms of silver, belly and thighs of brass or copper, and legs of iron. Its feet and toes were a mixture of iron and clay. In his dream the king saw a stone cut out of a mountain without hands. This stone smote the image on its feet causing it to fall. After it fell the broken fragments were

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ground to powder under the weight of the stone, and the wind blew the powdered fragments away "like chaff of the summer threshing-floors." Then the stone grew until it became a great mountain which "filled the whole earth."

Daniel gave Nebuchadnezzar the interpretation of this remarkable dream. He said to him:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:37-44

Here we have one of the most outstanding prophecies of the Bible! Beginning with Nebuchadnezzar of Babylon, it forecasts Babylon's fall, and a succession of world powers identified in history as Medo-Persia, Greece, and Rome. It reveals the disintegration of the Roman Empire, as shown by the mixture of iron and clay in the feet and toes of the image (mixing of autocratic power with "the seed of men"). Also the divisions of that empire represented in the various states of Europe as they existed just prior to the first World War which began in 1914.

Furthermore, the prophecy reveals that in the days of "these kings"—the kings, that is, which were represented by the toes of the image—the "God of heaven" would "set up a kingdom," and that this ultimately would mean the complete overthrow of divinely authorized Gentile power, as shown in the image of gold, silver,

brass, and iron. It does not show the immediate end of all Gentile nations, but rather the sudden overthrow of an ideology which throughout the centuries was adhered to by the particular succession of Gentile powers shown in the image.

The claimed basis of their authority was that they reigned by divine right. To a limited degree this was true. To Nebuchadnezzar Daniel said, "The God of heaven hath given thee a kingdom. . . . Thou art this head of gold." Centuries later, when Rome, the fourth world power shown in the image was ruling, the Apostle Paul wrote, "The powers that be are ordained [margin, 'ordered'] of God." (Rom. 13:1) This concept of rulership continued throughout the centuries in the old Roman world, which was largely European. It was often referred to as the "divine right of kings," and Europe continued under the domination of this system—although the old Roman Empire was divided—until 1914.

Since then remarkable changes have occurred. All the previously powerful hereditary ruling houses of the old Roman world have now been destroyed, either by the violence of war and revolution, or by the vote of the people. The latest of the significant ones to lose its power was the House of Savoy in Italy. There are a few powerless kings left, such as in Denmark, Sweden, Belgium, Holland, and Greece—and we might also mention the make-believe ruler of England. However, none of these longer boastfully claim, as all the ruling houses of Europe did in the past, that they reign by divine right, or by the grace of God. These remaining reminders of a world that is dying all know that they are still on their powerless thrones by the grace of American dollars, or the sufferance of the people, rather than the grace of God. This is particularly true of the King of Greece.

One of the best illustrations of what has occurred in connection with the kingdoms shown by the ten toes of the image which Nebuchadnezzar saw in his dream is the attendance at the funeral services of two British kings—Edward the VII, who died in 1910, and George the VI, who died early in 1952. There was assembled at the services of King Edward the greatest display of crowned heads the world has ever witnessed. But with the death of King George, there were only five insignificant kings left to attend his funeral rites. Could we want better proof of the accuracy of biblical prophecy concerning one of the stages in the process of a dying world?

The overthrow of these age-old and deeply entrenched ruling

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houses has left a condition of uncertainty, chaos, and fear. Ambitious men, drunk with the lust to exercise power in many of the countries involved, rushed in to fill the vacuum which was left when the old established governmental systems of Europe collapsed. These exercise dictatorial control over the people. During the second global war, fascist dictatorship sought ruthlessly to extend its sphere of authority world-wide, only to be destroyed, and the people they controlled rendered prostrate in poverty and fear.

Now another form of dictatorship, claiming to represent the interests of the poverty-stricken masses is in control of half of the old Roman world, and threatening to engulf the remainder at the slightest provocation. Meanwhile that part of Europe which is showing some signs of recovering from the smashing blows of the second world-wrecking war, is hoping against hope that the threatening menace from the east will not engulf them.

The power of propaganda is giving western Europe a slight feeling of security. In Germany, the youth who were born during and since the last war are again being schooled in the idea of the greatness of the German people and their ability to recover from the ravages of war. They little realize that without the aid of American dollars, through the Marshall Plan and the rearmament program, all Europe would ere this have hopelessly collapsed.

And herein lies one of the most significant symptoms of the sickness of a dying world! America today is the only island of defense in a world that is being engulfed with poverty and starvation. Even so, if the mighty resources of America could be utilized wholly to assist the economic recovery of other nations, there still might be some hope. But instead, the threatening menace of a third world war is causing the diverting of the major resources of America and of all nations into a gigantic preparation for war. This can ultimately but leave the whole world, including America, more weakened and impoverished than ever.

View the world situation as we will, it becomes increasingly apparent that the collapse of the hereditary ruling houses of the old Roman world marked the beginning of a dying process which is relentlessly resulting in the death of a social order, that social order which the Apostle Paul described as "this present evil world." (Gal. 1:4) And nowhere in responsible circles is it being advocated that an effective remedy would be the re-establishment of the ruling ideology of the "divine right of kings." To a large extent, all

faith in God is lost by those who are attempting to keep the world alive. Should a powerful personality appear on the scene who claimed that he had divine authority to rule, no one would pay any attention to him.

Such has been the great change which has occurred in a few short years. For centuries the idea expressed to Nebuchadnezzar by Daniel that the God of heaven had given him a kingdom was accepted by the people of the Roman world as applying successively to their rulers. But suddenly this viewpoint was rejected, and the rulers who exercised authority under it were overthrown. The prophetic image seen by that ancient King of Babylon has collapsed. These kings have had their day.

The present state of the world, as it seeks to readjust itself in the vacuum formed by the passing of Europe's royalty, would be disheartening but for the fact of Daniel's further prophecy in which he stated that "in the days of these kings shall the God of heaven set up a kingdom." The kingdoms of Europe existed by divine permission, but they were not God's kingdom. They were allowed to exist to hold the world together until the due time came in the divine plan for their overthrow and preparation for Messiah's kingdom to be established in the earth. This is the kingdom which Nebuchadnezzar saw, first as a stone which smote the Gentile image on its feet, and then became a great "mountain" which filled the whole earth.

The "Times of the Gentiles"

While the old Roman world, with its system of government prefigured by Nebuchadnezzar's image, has been perishing, something equally significant from the prophetic standpoint has been occurring. Briefly stated, it has been the return of the Jewish people to their Land of Promise, and the establishment there of the new State of Israel. This, as we shall see, is one of the convincing signs that the "God of heaven" is preparing to set up his kingdom, that long-promised kingdom of the Messiah which has been the hope of both Gentiles and Jews throughout the ages.

One of the striking facts concerning this development is the time during which it has occurred, for in this also we find an accurate fulfilment of prophecy. Jesus was the last of Israel's great prophets, and to the Christian world, the greatest of them all. Speaking of Israel's bondage to Gentile governments, which had begun more than six centuries before his day, he said, "Jerusalem

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shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”—Luke 21:24

We have in this expression, “times of the Gentiles,” an indication that in the divine plan a fixed time had been determined upon during which the Israelites were to be a subject people to the Gentiles, and without national sovereignty of their own. It is apparently this that is referred to in a prophecy recorded by Moses in Leviticus, chapter 26. Four places in this chapter Israel’s great lawgiver and prophet mentions a period of punishment which he describes as “seven times.” (vss. 18, 21, 24, 28) Certain prophecies in the Old Testament indicate that a prophetic “time” is a period of 360 years. Seven such periods, or “seven times,” would therefore be 2,520 years.

It is a fact well established by secular history that the nation of Israel lost its independence and went into captivity to Babylon in the year 606 B. C. Two thousand five hundred and twenty years from that date brings us to the year A. D. 1914—the year when the first World War began the work of destroying the hereditary ruling houses of Europe. That war, which wrought havoc and devastation generally, had one constructive result. It was the opening up of Palestine to the Jews in a more realistic manner than had been true for centuries.

Out of that war came the Balfour Declaration which undertook to guarantee the right of the Jews to return to their Promised Land, and to rebuild for themselves a national home. Under the terms of that guarantee hundreds of thousands of them did return, and remarkable progress was made in establishing a home for the Jewish people. While many difficulties and much seeming delay has been experienced, that beginning of freedom which came out of the first World War has now resulted in the actual rebirth of Israel as a free and independent nation, no longer “trodden down of the Gentiles.”

Mr. David Ben-Gurion, Prime Minister of Israel, clearly recognizes the significance of the Balfour Declaration as changing the age-long status of the Israelites. In fact, he sees in the French Revolution, at the close of the eighteenth century, one of the circumstances leading up to the emancipation of the Jewish people. In a speech to the General Staff and officers of Israel’s army, in which he used Isaiah 43:5, 6 as a text, he said:

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"The French Revolution, which preached liberty, equality, and fraternity, was not confined to the boundaries of its own country. Its impact was strong on all the countries of Europe, it shook the foundations of monarchical dictatorship and feudal regimes, and provided the first impulse towards the liberation of the Jews, the Jewish Emancipation, and towards equality of rights for them in Western countries.

"In 1917 the Balfour Declaration was proclaimed. For the first time since the destruction of the temple the Jews were recognized as a nation by a world power and were assured of the right to return to their own country. The League of Nations, which was formed at the end of the first World War, gave the Balfour Declaration international validity, and recognized the representatives of the Jewish people as a body authorized by international law."

This furnishes double proof that the "times of the Gentiles" have ended. For, not only has the Gentile world been dying since 1914, but the Jewish people have been freed from their domination by the Gentile nations. We are surely living in a wonderful time of the world's history, the real significance of which can be clearly understood only in the light of biblical prophecy. It is a time upon which the prophecies of the Bible are focusing to tell us that the kingdom of the Messiah is at hand.

Years of Trouble

We might suppose that when the time came in the plan of God for him to fulfil his promises to restore the Israelites to the land he gave to their father, Abraham, it would be a time of undisturbed peace and joy for them. But this has not been the case. These past years during which they have been returning to their Promised Land and becoming established there as a nation, have also been years of the worst suffering this persecuted people have ever experienced.

It was during this time that millions of Jews were murdered in Nazi concentration camps, and untold suffering was inflicted upon them in other ways. Besides, the Balfour Declaration, implemented largely by the authority of the League of Nations, became inoperative when that organization died. The British Government originated this declaration, but Britain herself failed to stand back of it, and the Jews were faced with the necessity of protecting their interests in the Holy Land by the force of arms.

But despite these difficulties, the Israelites have gained their independence as a nation, and are in possession of much of their

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land. There are many prophecies in the Bible which foretold this. And these prophecies are now being fulfilled just as surely as were the prophecies which forecast their scattering among the nations. One of these prophecies reads:

“Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.”—Jer. 16:14-16

There are prophecies which foretold the return of the Israelites to their land following their captivity in Babylon. Some students of the Bible mistakenly suppose that all the prophecies which speak of their return from exile were fulfilled at that time. But this is not so. The prophecy we have just quoted speaks of their return from the land of the north, and from “all the lands” into which they had been scattered. This people was not scattered among all nations during the Babylonian captivity, but they were thus scattered during the long centuries after this Dispersion.

And the promise was that they would be gathered, that the Lord would first send “fishers” to lure them back to their land, and later “hunters” to drive them back. In these two expressions is described a sequence of events in the experiences of the Israelites at this end of the age which is truly remarkable.

The “fishers” were undoubtedly represented in the Zionist movement which was founded by Theodor Herzl in 1897. Through this organization ardent Jews who believed that the time had come for Israel to repossess the Land of Promise worked ardently to interest them in the project. But few were interested, although now that it has been accomplished, the great vision and initiative of Mr. Herzl is recognized in Israel and one of its new towns is named after him. And his bones have been brought there from Austria for reinterment.

But the “fishing” method did not accomplish all that the Lord intended. Few Jews heeded its call to go to Palestine. Then the

“hunting” method was employed. This was more harsh, and is the explanation of the severe trouble which came upon them under the Nazi rulership, and otherwise. With few exceptions those who survived this experience had little else in mind but the determination to go to Palestine, where they hoped to find friendship, peace, and security.

Jeremiah records another significant prophecy which is also being fulfilled by the experiences of the Israelites as they continue to repossess their land. We quote:

“Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. . . . Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. . . . For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”—Jer. 30:3-5; 7, 11

In this prophecy also it is revealed that the foreordained time for the Jewish people to repossess their land would be marked by special trouble upon them, that it would be a time of “fear, and not of peace.” How true this has been! But the assurance is that they shall be saved, and that the nations responsible for their trouble would be destroyed. Here, then, is a pattern of what to expect so far as Europe and Israel are concerned.

Another prophecy which is strikingly true of what we have seen occur with respect to Gentile nations and the Israelites is Joel 3:1, 2. Here the Lord foretold that the time for the Israelites to be released from their age-long captivity would be marked by a warlike gathering of the nations. It reads:

“Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”

In verses 9-11 of this chapter, further details are given concerning the gathering of the nations at this time, and the valley of

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“Jehoshaphat” is interpreted to be the “valley of decision.” Literally, the word means, “Jehovah hath judged.” In other words, Jehovah is the one who renders the decision concerning the nations which are gathered for this battle “of that great day of God Almighty.” (Rev. 16:14) And every prophecy bearing on the point emphasizes that his decision is against them. Ultimately they must all perish as nations, and then the people under their control will have the opportunity of being blessed through the rulership of the Messiah. And notice what the prophecy says concerning the gigantic preparations for war which have already brought the whole world virtually to the point of bankruptcy and ruin. We quote:

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen [Gentiles], and gather yourselves together round about: thither cause thy mighty ones to come down. O Lord, let the heathen [Gentiles] be weakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen [Gentiles] round about. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.”
—Joel 3:9-14

How graphically this prophecy describes the gathering and arming of the nations, as we of this generation see it increasingly occur. And it is in the opening verses of the same prophecy (Joel 3:1, 2) that this was foretold to take place when the time came for “Judah and Jerusalem”—the Jewish people—to be released from their serfdom to Gentile nations. Surely we could not ask for a more definite confirmation of the time in which we are living!

And what is this time? The prophecy just quoted identifies it as the “day of the Lord.” (Joel 1:15; 2:11, 31) This expression is used many times in the prophecies pertaining to our day. Their united testimony indicates that the reference is to the promised time when the God of heaven would intervene in the affairs of men and establish the kingdom of Messiah. To begin with, this foretold “day of the Lord” is of necessity marked by trouble because it involves the overthrow of humanly constituted authority in the earth in order that the Messiah might have undisputed rulership in the affairs of men.

Until now we have for the most part been witnessing merely

this necessary trouble. The Prophet Daniel describes it as a "time of trouble, such as never was since there was a nation." (Dan. 12: 1) There are other developments, however, which are in preparation for the new kingdom of Messiah. One of these is the regathering of the Israelites, and their re-establishment as a nation. This miracle of our day is closely related to the setting up of Messiah's kingdom; that kingdom in which he will rule "from sea to sea, and from the river unto the ends of the earth."—Ps. 72: 8

The Faith Seed of Abraham

Probably Abraham thought that his son Isaac would be the "seed" which God had promised to use as the channel for blessing all the nations of the earth, but Abraham died without seeing his hope realized. However, the promise was confirmed to Isaac, and later to Jacob, yet neither of these was used by God to fulfil his promise of blessing. In a deathbed prophecy, Jacob narrowed this essential part of the covenant with Abraham to his son Judah, indicating that from this tribe of Israel would come the promised deliverer, the Messiah. Jacob referred to this coming One as "Shiloh," and said that unto him would the gathering of the people be.—Gen. 49: 10

So the promise of the coming "seed" was kept alive, being passed on from one generation of Israelites to another, and by one after another of their prophets. However, since the destruction of Jerusalem in 70-73 A. D., and their dispersion among all nations, they have had no national prophets. Nevertheless, every devout Jew even now, who has retained his faith in the promises of Israel's God, still has confidence in the fact of a coming Messiah.

Meanwhile, and paralleling the period of Israel's dispersion, a great religious movement has developed having a prophet of Israel as its central figure. We refer to Christianity. To every devout Christian Jesus is the Messiah God promised to Israel. This conviction is based upon many of the Old Testament prophecies which foretold the characteristics of the Messiah, and the work which he would accomplish. He was a natural descendant of Abraham, and of the tribe of Judah. And the New Testament writers see him as obedient to all the divine requirements of the One who would be so highly honored by the God of Israel.

The Apostle Paul, himself a great Jew, wrote concerning the promise to Abraham, saying, "Now to Abraham and his seed were

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the promises made; . . . not . . . to seeds, as of many; but as of one. And to thy seed, which is Christ." (Galatians 3:16) Christians accept this, and the many other references in the New Testament which identify Jesus as the promised Messiah. The Apostle Peter also refers to Jesus, when he informs us that the prophets of Israel had foretold "the sufferings of Christ, and the glory that should follow."—I Pet. 1:11

The fact that Jesus suffered and died has made it difficult for some to see that he could have been the real Messiah. The general expectation of Israel was that their Messiah would be a conquering hero, One who would lead their nation to great heights of national and international glory. They believed that he would deliver them from Gentile oppression, and Jesus' disciples inquired respecting it when they asked whether he would "restore again the kingdom to Israel." (Acts 1:6) How, then, could Jesus be that Messiah?

Jesus was not a national leader. He had no army. He used none of the human methods ordinarily employed by those who aspire to leadership among their people. He gathered a little band of the common people of his day around him, and went about doing good. Finally, when his enemies plotted to kill him, he surrendered to them and allowed himself to be put to death. Jesus' own disciples were perplexed by this. They had accepted him as the Messiah, but they could not understand how a dead Messiah could fulfill all the wonderful promises which were centered in the One whom God would send.

Later, however, they came to see that this also was a part of the divine arrangement. That is why Peter wrote as he did concerning the prophetic testimony pertaining to the sufferings of Christ and the glory that should follow. The Prophet Isaiah had written that the Messiah would be "brought as a lamb to the slaughter," and would "pour out his soul unto death."—Isa. 53:7, 12

A hint of this divine arrangement for the Messiah, the promised "seed" of Abraham, is seen in God's request to Abraham that he offer his son Isaac in sacrifice. Abraham demonstrated his willingness to do this, and then the Lord provided a lamb to be used instead of Isaac on the altar of sacrifice.—Genesis 22:1-14

The New Testament reveals that Jesus died as a substitute for father Adam, and through him for the whole human race. Thus he took the sinner's place in death, and made possible the release of

the prisoners of death. The Apostle Paul explains the wide scope of this arrangement, saying "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) How reasonable this is! God had promised that the Messiah would bless all the families of the earth, but how could they be blessed while sleeping in the tomb? Fundamental, therefore, to the work of the Messiah, was the necessity of his first of all dying that the world might live.

One of the Old Testament prophecies of the Messiah refers to his death, but assures us that he would not be left in death. (Psalm 16:10) In Isaiah 53:12 Jehovah, the God of Israel, says concerning the Messiah, and because of his faithfulness in pouring out his soul unto death, "I will divide him a portion with the great." This indicates that the Messiah would be raised from the dead and exalted to a high position of favor with his God.

The New Testament records prove that Jesus was raised from the dead, that he did enter into the promised glory which was to follow his suffering and death. However, God's promise to bless all the families of the earth through the Messiah has not yet been fulfilled. Instead of peace and security and health and life, there are wars, and chaos and suffering and death. There has never been a time since Jesus came and died when there has been any evidence of the real fulfilment of the Old Testament prophecies which describe world-wide blessings under the rulership of the Messiah.

But this is no reason to doubt that Jesus was and is the Messiah. Just as his immediate disciples did not understand why he should be arrested and killed, so many have failed to see a further feature of the divine arrangement through him which has been in process of development throughout the centuries since. Paul mentions it in Galatians 3:27-29, where he writes:

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

In Galatians 4:28 Paul also writes, "Now we, brethren, as Isaac was, are the children of promise." Here is the explanation of God's work in the earth during the past nineteen centuries. It has been to select from both Jews and Gentiles a company of people to be associated with Jesus, to be co-workers with him in fulfilling the

promises of God to bless all the families of the earth. The promise to these is that if they suffer and die with Jesus they will live and reign with him in his messianic kingdom.

The Dead to Be Raised

To grasp the fulness and beauty of this mighty purpose of God to bless all nations through Christ and his associates, it is necessary to have faith in God's promises to raise the dead. All Jews and professed followers of Jesus who believe the testimony of the Word of God, know that God has promised to raise the dead. The hope of everlasting life depends upon this. As Christians, we see in the resurrection of Jesus the evidence of God's ability to raise the dead. Paul declared on Mars' Hill that by the resurrection of Jesus from the dead, God had given assurance unto all men.—Acts 17: 31

The Bible reveals that it is God's purpose at this end of the age to raise the true followers of Jesus from the dead, that they might live and reign with Christ. Christ and his church will exercise a spiritual rulership over the earth, and will themselves, as powerful spirit beings, be invisible to the world. But they will have human representatives, who, according to the Bible, will be the ancient servants of God—Abraham, Isaac, and Jacob, and all the prophets. These are referred to by the Prophet David as those who will be "princes in all the earth."—Psalm 45: 16

Thus, the visible part of the kingdom of Christ will be in the hands of these ancient worthies who also will then be raised from the dead. (Heb. 11: 13, 39, 40) God selected and prepared them during past ages for this high position in his kingdom, even as, during the present age, he has been selecting and preparing the followers of Jesus for their places in the messianic rulership. These two phases of the messianic kingdom are symbolically described in the Bible as "Zion," and "Jerusalem." One of the prophecies using this symbolism reads:

"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: 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."—Isaiah 2:3, 4

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The Bible clearly indicates that the headquarters of the messianic kingdom will be in the Holy Land, the land that God promised to Abraham for an everlasting possession. It is for this reason that the natural descendants of Abraham are now being regathered there. Just as the opportunity to be associated with the Messiah in the spiritual phase of the kingdom was first offered to the Jewish nation (the original chosen people of God), so now, the opportunity of participating with the resurrected ancient prophets in the visible phase of that kingdom will first be offered to these. When, in the resurrection, the prophets are restored to them, they will doubtless quickly recognize the hand of the Lord in their affairs and be the first to fall into line with the kingdom arrangements.

The prophecies show that yet one more effort will be made by Gentile nations out of the "north" to destroy Israel, and that then the Lord will miraculously deliver his people. Isaiah 66:18-21 refers to those who escape destruction when they attack Israel, and says that God will reveal his glory to them through his dealings with the Israelites. A further returning of the Jews is then described, and the explanation given that the Lord will take of them "and make priests and Levites."

These titles apply to servants appointed to teach the people the ways of the Lord. So, associated with the resurrected ancient prophets, there will also be these faithful ones whom the Lord will then appoint. We may assume that this enlarging of the kingdom arrangements will continue until not only Israel, but all nationalities of the earth—"all the families of the earth"—will be participating in the kingdom joys.

What a glorious prospect for both Jews and Gentiles!

So we need not be concerned that European civilization is dying. Rather, in the regathering of Israel we can see that God is preparing to establish a real civilization of peace and joy, over which Jesus will be the great King, the antitypical David, the One like unto Moses. Yes, he will be the One whom Moses promised would come and bring deliverance to all the families of the earth. Let us, then, join in a proclamation of these glad tidings to all who may have ears to hear.



A Humble and Greathearted Leader

LESSON FOR SEPTEMBER 7, 1952

GOLDEN TEXT: "Create in me a clean heart, O God; and renew a right spirit within me."
—Psalm 51:10

II SAMUEL 12:1-7, 13-15

THE Lord said of David that he was a man after his own heart. This was not because David never made mistakes, but because of his humility and repentance when his sins were called to his attention. David was also a tenderhearted, sympathetic man, and willing to extend mercy to the erring.

Our Golden Text expresses the desire of this shepherd king of Israel. He recognized that by nature his heart was not always clean, and that through weakness of the flesh he was prone at times to manifest a wrong spirit. Nevertheless, he was not sympathetic toward his sins, and prayed to God that he might be cleansed and that a "right spirit" might be renewed within him.

The sin of David which is brought to our attention in this lesson was twofold in character—adultery and murder. "But the thing that David had done displeased the Lord," the record states. (II Sam. 11:27) The Lord's displeasure was made known to David by the Prophet Nathan. This was done in a parable of touching beauty, applied to the

case with a degree of directness and force which at once brought conviction home to the heart of David—a man not hardened by a series of petty unrepented sins, but a man of God who, in a moment of weakness, had plunged headlong into one great and complicated crime.

The straightforward accusation by the prophet, "Thou art the man," at once brought David to his knees. He confessed his guilt. He deplored it with many tears. He was pardoned by God in the sense that divine favor was not withheld permanently from him. But he did not go unpunished. His sin had "given great occasion for the enemies of the Lord to blaspheme." It was necessary therefore that the Lord punish David in order to manifest his own righteousness. The sentence, "Behold, I will raise up evil against thee out of thine own house," furnishes the key to many of David's difficult experiences thereafter.

II SAMUEL 18:32, 33

THE story of Absalom's rebellion against King David, his father, and of how it was quelled, is well known to all Bible students. The

greatestheartedness of David is revealed by his genuine mourning over his son's death, despite the fact that he had been an unscrupulous traitor to the king.

The final battle between Absalom and his army, and those who remained loyal to David, was fought in the Forest of Ephraim. (II Sam. 18:6) It was not the Lord's will that this rebellion be permitted to develop any further, so the cause of David triumphed. Absalom, realizing that his cause was lost, fled for his life upon his mule. As he rode in frantic and unguarded haste through the woods, his long hair caught in the low branches of an oak tree, dragging him off the mule as the animal continued in flight.

This left Absalom dangling in the air. When Joab, a commander in David's army, received news of what had happened he hurried to the spot and made sure that Absalom would never be able to cause further trouble for his father by sending three darts through the body of the rebellious prince. This was contrary to the orders of David who, only that morning, as troops passed in review before him, had strictly commanded the soldiers to respect the life of Absalom.

However, probably Joab was truly concerned for David and the kingdom in making his decision to slay the rebel. He felt that Absalom could not with safety be permitted to live, and that a more opportune time to rid the state of such a culprit would never again be offered. According to the rules of warfare then extant, he had earned the right to slay Absalom,

so nothing can be charged against him except his disobedience to David.

When David received word that his son was dead, he wept bitterly. Bewailing him aloud in cries that touch one's heartstrings, the king said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Hearing this, Joab went to David and chided him for thus making it appear that he did not appreciate what his soldiers had accomplished in putting down the rebellion.

David felt the force of this argument. He was indeed grateful for what his army had accomplished. It was just that temporarily he had permitted his deep love for Absalom to sway his emotions. David quickly recovered his composure, however, and appeared before his soldiers in a cheerful and appreciative mood. Jesus, the great antitypical David will, during the time of his reign, likewise be compassionate toward his enemies, and because of this, many of them will be recovered from the error of their ways.

II SAMUEL 24:24

THE sincerity of David's devotion to the Lord is revealed beautifully by his insistence that he buy Araunah's threshingfloor for use in offering sacrifice to the Lord, rather than accept it as a gift. He explained that he did not propose to present burnt offerings to the Lord which cost him nothing. There is a good lesson in this for all of God's people. If we "sacrifice" in the Lord's service only that which we do not need any-

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way, and for which we have no other use, we give no evidence of true devotion to him.

David had again sinned before the Lord by disobeying the divine command not to number the people of Israel. Gad, who served as a "seer" for David, revealed that the Lord had given him a choice between three forms of punishment for this transgression. David refused to make a choice, explaining to Gad that he would rather leave the matter in the hands of the Lord, knowing that "his mercies are great."—II Sam. 24:14

The Lord chose the pestilence method of punishment, and in a very short time seventy thousand

men of Israel died. Then Gad instructed David to "go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite," and offer sacrifice to the Lord. David obeyed, offering "burnt offerings and peace offerings." Based upon these sacrifices, the Lord was "intreated" "and the plague was stayed from Israel."

QUESTIONS:

In view of David's many sins, why did the Lord refer to him as a man after his own heart?

What characteristics of David are revealed in his attitude toward his son Absalom?

What lesson can we get from David's refusal to offer in sacrifice to God that which cost him nothing?

David's Religious Contribution

LESSON FOR SEPTEMBER 14, 1952

GOLDEN TEXT: "Serve the Lord with gladness: come before his presence with singing."
—Psalm 100:2

ALL those who truly know God serve him "with gladness," and they delight to enter into his presence with songs of praise upon their lips. How beautifully David gives expression to the sentiments of his heart along this line. Besides his service as a king of Israel, in which capacity he sat upon the throne of the Lord, David was one of the greatest of God's "holy prophets."

While ordinarily we speak of David as "the Psalmist," yet the

Bible calls him a prophet. Peter thus referred to him in his Pentecostal sermon. (Acts 2:29, 30) Only once does the Bible refer to him as a psalmist, and this is in II Samuel 23:1, where he is called the "sweet psalmist of Israel." It was as a prophet and psalmist that David made his religious contribution to enrich the devotional life of the nation. Even more than this, his work as a prophet and psalmist has been mightily used by God in helping to outline the di-

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vine plan and to encourage spiritual Israel of this age to greater faithfulness. For example, what a great loss we would sustain if we had to give up the Twenty-third Psalm!

II SAMUEL 7:18, 19, 25-29

DAVID, dwelling in the new, and for his day, the magnificent palace which had been built by Phoenician craftsmen, was one day seized with a sense of shame at the thought that the ark of God was still so much more poorly lodged than himself. To him the ark represented God in the midst of Israel. It meant, symbolically speaking, that Israel's God was dwelling in a tent while the king was enjoying the luxury of a palace.

So David gave thought to the building of a house for the Lord. He spoke to the Prophet Nathan about it, who agreed that this was exactly what should be done. It seemed so obvious a thing to do that the faithful Nathan gave his consent to the project before he consulted the Lord. However, the Lord's will is not always that which is the most obvious.

The "word of the Lord" came to Nathan that night instructing him to inform David that he was not to build him a house. Yet the Lord was not displeased with David's desire in the matter, and it was on this occasion that this man after God's own heart was given a definite promise of a "house" even more important—the ruling house of the Lord as it was established in David, which would be continued in his family through successive generations.

It was in his great appreciation of this wonderful promise that David poured out his heart to God in the language of our lesson. David made an interesting comparison between the house he proposed to build for the Lord, and the "house" which God in turn promised to establish in his family. His proposal was a "small thing," observed the king. As for God's promise, that was something of far greater importance and magnitude, for "thou hast spoken also of thy servant's house for a great while to come."

Then David raised an important question, "Is this the manner of man, O Lord God?" or the "law of man," as the margin states. David sensed that there was probably more involved in God's promise than merely a natural, hereditary succession of rulers, which would be of the manner, or law, of men. This was included, but as David seemingly surmised, the divine promise was much more far-reaching than this, for it led up to and envisioned the coming of the Messiah of Israel and the establishment of his kingdom in the earth.

David recognized this as being much more than he was worthy to receive, that it was in reality a wonderful expression of God's mercy toward him. Indeed, in verse 15, the Lord mentions his mercy in connection with the promise. It is no doubt this great promise, and others which correspond with it, that the Scriptures refer to as "the sure mercies of David."—Ps. 89:28; Isa. 55:3

David was correct in his feeling that this "covenant" which the

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Lord made with him implied more than a natural succession of earthly rulers. The Apostle Paul refers to the "sure mercies of David" in connection with the resurrection of Jesus. David did not realize that God's promise was so "sure" that the dead would be raised in order to fulfil it.—Acts 13:34

Nor did he realize—at least, not more than vaguely—that God's mercy toward him and toward all mankind would be so bountifully manifested through the provision of the Redeemer to suffer and die for the people. Had David fully grasped this larger meaning of God's promise, he would have found it even more difficult to give expression to his unbounded appreciation of the Lord's goodness.

II SAMUEL 23:1-4

HERE again David is expressing his appreciation of God's great mercy toward him. God had anointed him to be king of Israel. He explains that an ideal king would be one that would always rule in justice and in the fear of the Lord. Continuing his description of a proper king, David said, "He shall be as the light of the

morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

In verse 5 David admits that his "house" was not in keeping with the description he had given. Then, concerning God he added, "Yet he hath made with me an everlasting covenant, ordered in all things, and sure." What great mercy David saw in this, and especially since God had made his covenant so "sure."

We can all rejoice in these "sure mercies of David" for in the covenant God made with him there is the hope of the "great salvation" for us, the footstep followers of the Master," and the "common salvation" of restitution for the whole world of mankind.

QUESTIONS:

In what office did David serve in connection with his religious contributions to God's people?

What were the circumstances under which God made a special covenant with David with respect to his kingdom?

What are the "sure mercies of David"?

Why did David recognize the precious promises of God to him as being such a wonderful expression of divine mercy?

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 4—"There is no fear in love; but perfect love casteth out fear: because fear hath torment."—I John 4:18 (Z. '03-329; Z. '11-188. Hymn 109)

SEPTEMBER 11—"Whosoever doth not bear his cross, and come after Me, cannot be My disciple."—Luke 14:27 (Z. '03-345; Z. '13-120, 121. Hymn 134)

SEPTEMBER 18—"My presence shall

go with thee, and I will give thee rest."—Exodus 33:14 (Z. '03-376; Z. '14-295. Hymn 180)

SEPTEMBER 25—"Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance].—I Corinthians 1:30 (Z. '03-440; Z. '12-298; Z. '14-228. Hymn 192)

Solomon Begins His Reign

LESSON FOR SEPTEMBER 21, 1952

GOLDEN TEXT: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."
—Proverbs 3:5, 6

I KINGS 1:38-40

KING DAVID'S reign had been largely filled with turmoil and struggles. Even from the time he was originally anointed by Samuel to be king, and before his actual reign began, he was persecuted by Saul. In addition to his wars with the outside enemies of Israel, there was rebellion within his own family. And now, in his old age and near to death, having nominated Solomon to be his successor, he found it necessary to take firm action to put down another rebellion.

Adonijah, David's oldest living son, aspired to be king instead of Solomon, and instigated a plot whereby he got himself anointed to this position by the priest Abiathar, with the consent of Joab, commander-in-chief of Israel's military forces. Nathan the prophet reported this to Bathsheba, the mother of Solomon, requesting that she in turn inform David of what had been done. She did this, and Nathan confirmed her report. Whereupon, and in order to foil the plot, David gave instructions that Solomon be immediately anointed and proclaimed king.

Thus, while David's body was feeble with old age, the exigency of

the occasion roused him to clear thinking and decisive action. Zadok and Nathan, with the support of others loyal to David, carried out his instructions to the letter, and Solomon was anointed at Gihon, accompanied by a flourish of trumpets, and the proclamation, "God save King Solomon."

It was an impressive ceremony, preceded by an open march to Gihon in which the royal guards participated, with Solomon riding on David's own mule. A large concourse of the populace joined the marchers. The people's enthusiasm knew no bounds, and after the anointing they "piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them." Thus David's strategy prevented usurpation of the throne which had been so boldly attempted by Adonijah.

I KINGS 3:5-9

JAMES wrote, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not." (James 1:5) From the human standpoint, it can scarcely be said that Solomon lacked wisdom, for David recognized him as a "wise man." One of the evidences of Solomon's wisdom is in the choice he made, when in

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a vision the Lord said to him, "Ask what I shall give thee." The king's request was for greater wisdom and "an understanding heart."

In making this request Solomon said to the Lord, "I am but a little child: I know not how to go out or come in." Solomon was indeed young to have imposed upon him such a position of responsibility. Even so, he might well have decided that he knew all that was necessary, even more than his elders, as is so often the case with the youth of today.

Solomon was also "wise" in that he requested an understanding heart in order that he might judge the people righteously upon the basis of an accurate discernment "between good and bad." Solomon knew that in the undertaking of so great a responsibility as ruling the nation of Israel as the Lord's representative it would be unwise to lean on his own understanding.

Aside from the fact that Solomon, under the influence of his heathen wives, permitted idolatry to flourish within the kingdom, he acknowledged the Lord. He trusted the Lord with all his heart, and was blest with the understanding he needed in order to be a wise and just ruler over Israel. We read that Solomon "loved the Lord, walking in the statutes of David his father: only he sacrificed and burned incense in high places."—I Kings 3:3

I KINGS 8:27-30

DAVID had a great desire to build a "house" for the Lord, but was not permitted to do so, this privilege and honor being reserved

for Solomon. This wise king, however, realized that the great God and Creator of the universe could not be confined to any man-made building, not, that is, in an actual sense. He seemed to realize clearly that the wonderful and glamorous temple he had built could, at the best, but serve as a symbol of God's presence with his people, a center for their worship.

In this respect Solomon's temple typified a temple "not made with hands," and not with literal timbers and stones, but with "living stones"—the great spiritual temple consisting of Christ and his church. (II Cor. 5:1; I Pet. 2:5) As the "house" which Solomon built for the Lord was a symbol of the divine presence with Israel, so the antitypical temple will be the meeting place between God and the whole world of mankind during the thousand years of Christ's reign. Solomon's peaceful reign of forty years was in many ways typical of the thousand-year messianic reign.

It is reasonable to think that when David wrote the 72nd Psalm he was thinking of his son Solomon and the blessings he hoped God would bestow upon his reign. We know, of course, that this Psalm is actually an inspired prophecy descriptive of the reign of the antitypical Solomon.

QUESTIONS:

Under what circumstances was Solomon anointed to be king of Israel?

How did Solomon manifest his wisdom when God asked him to make a choice of the blessings he would prefer?

What important lesson does the church of the Gospel age derive from Solomon's temple?

The Glory of Solomon's Reign

LESSON FOR SEPTEMBER 28, 1952

GOLDEN TEXT: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

—Luke 12:15

I KINGS 4:20-26

SOLOMON, using his natural talents together with the wisdom given to him by the Lord, raised Israel to her greatest height of natural glory and prestige among the nations. Probably Jehovah overruled in this in order to supply a suitable type, or illustration, of the messianic kingdom and its glory. We are not necessarily to suppose that the Lord sanctioned everything which Solomon did to glorify himself in the eyes of Israel and of the surrounding nations, although there is no indication that the Lord condemned this aspect of his rulership.

The examples of royal splendor and despotic power seen in the courts of Egypt, Tyre, and the Euphrates, harmonizing with his own love of magnificence, may have served somewhat as a motive for his extravagances. Actually the nation was not sufficiently large to support a government along such fabulous lines as designed and executed by Solomon, so in order to maintain his position of glory he steadily extended the authority of the throne till he made it supreme and in great measure despotic.

True, he developed a very large foreign trade for those days—a trade which was almost wholly controlled by the throne—which produced large revenues. But even so, the Israelites were called upon to supply much that was needed to maintain the royal court. While the account indicates that despite the taxes upon the people, every man dwelt under his own vine and fig tree, nevertheless they were heavily burdened. This comes to light particularly at the death of Solomon, when the people petitioned his successor to the throne to ease this burden of taxation. This refusal to do so led to the division of the kingdom.

The provisions required to maintain the royal family and its guests for one day gives some idea of the pomp and elegance associated with Solomon's reign. It has been estimated by some writers that there was a total of about fourteen thousand people who were supported by the throne. This, of course, would include the king's seven hundred wives and his three hundred concubines.—I Kings 11:3

In order to supply food for all these, the land was divided into twelve districts, each under a special officer. Two of these were the king's own sons-in-law. Each

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of these was given the task of supplying food for the royal table and household for a month out of the year. They seem to have been virtually the governors of their districts.—I Kings 4:7-19

Thus we see that Solomon's wisdom was displayed by his genius for organization. Despite the top-heavy nature of his government as compared with the size of the nation, it functioned smoothly, and the fame of the king's wisdom and riches spread throughout the then known world.

Evidently he was quite benevolent in the exercise of his autocratic power, for the record is that God gave him "largeness of heart, even as the sand that is on the sea shore." (I Kings 4:29) So we see in Solomon a king possessing great wisdom ruling the people with an understanding heart—a fitting symbol indeed of the great King who is to "have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:8

I KINGS 11:4-8

WE BELIEVE we should put the best construction possible on the fact that Solomon acquired so many wives for himself. It has been suggested that this was in keeping with the customs of royalty at that time, being but a part of the extravagant magnificence of his court. It may, therefore, have reflected his effort to outshine the kings of surrounding nations.

Solomon's wives—many of them at least—were women of high rank—"princesses." This may indicate that Solomon took them into his family as hostages. This, it is

claimed, was until recent years still the custom in Persia. In Solomon's case, the purpose may have been to better control the lords or chieftains of the various small states which had come under his dominion.

But, however Solomon's reasoning may have justified him in providing the doubtful luxury of so large a harem, there was no excuse whatever for allowing his wives to "turn away his heart" from the Lord. Despite his strong mind, he permitted himself to be enthralled by fair idolatresses with whom he had filled his house from the nations around. From their blandishments he was changed into another man, shorn of his glory and moral strength as the wise ruler of Israel.

Yielding to the wishes of his heathen wives, he at first tolerated their corruptions and worships. This soon grew into active patronage and participation. Soon, upon the high hills overlooking the temple of the Lord at Jerusalem there arose the shrines, the altars, and the images of Chemosh, of Molech, of Ashtaroath, and other gods worshipped by the king's wives, and now by himself.

Solomon, the son of David, himself so highly favored by God, had now stooped to sanction the degrading worship of the grim and abominable idols of Moab, of Ammon, and of Zidon. To make it worse—if such were possible—he did this in the very presence of that "holy and beautiful house," which in his younger days he had reared to the glory of the Lord.

Did Solomon repent? The Scrip-

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tures do not give us any positive indication. It is significant, though, that in the 11th chapter of Hebrews Paul omits his name from the list of ancient worthies whom he praises so highly for their faith and faithfulness.

It is generally supposed that Solomon wrote the Book of Ecclesiastes. In it there is much in the nature of warnings against the vanity and vexations of spirit by which the wicked and profligate are deceived. These expressions may reflect Solomon's own experi-

ences, and perhaps indicate that he at least had learned a valuable lesson. We believe that even though he may not become one of the "princes in all the earth," he will be awakened from the sleep of death and be given an opportunity to live forever.

QUESTIONS:

Of what was the royal splendor of Solomon's kingdom a type?

How did the people of Israel fare during the reign of Solomon?

In what manner did Solomon's many wives contribute to failure in his old age?



Those Who Overcome

THE exceeding great and precious promises, the royalty and priesthood of the age to come, are not to be reached by a nominal order of saintship. They are not reserved for such as never rise beyond the ordinary run of Christian attainment. There must be a fulness of self-sacrifice for Christ, a completeness of obedience, a thoroughness of sanctification, an ampleness in all the graces of the indwelling Spirit, and a meekness and fidelity under the cross, resembling that of Christ himself, or there will be no crown, no throne, no sharing in the kingdom. We must suffer with Christ to be glorified with him. We must overcome in the day of trial and keep his works to the end in order to be with him on the throne. We must be like Christ and purify ourselves as he is pure, or we can never be with him and "see him as he is."

And it is this lack of maturity in grace and holiness, the absence of the depths of consecration and completeness of sacrifice, that is represented in the foolish virgins. They were virgins, they had been called, they had made a good confession, they had the Holy Spirit, but as our Lord explained in the Parable of the Sower, they received the Word, and as they went on their way they were choked with the cares and pleasures of this life and desires for other things, hindering them from bringing forth fruit to perfection.

—Selected



The Word of God

“As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

—ISAIAH 55: 10, 11

THE Word of God reveals the divine plan for the reconciliation of the sin-cursed and dying race. In our text we are given the blessed assurance that this divine purpose will not fail, that God will cause the things spoken by his Word to be accomplished. This is one of the important lessons we learn when we first become acquainted with the truth. And how blessed it is to be thus assured! It gives us a firm foundation for faith, and enables us to rejoice in the hope set before us in the Gospel. Blessed assurance!

Not only does our text comfort us with the assurance that God is graciously willing and abundantly able to accomplish his loving purpose which he has revealed through his Word, but also that his Word itself has a function to perform. This also will be effectively accomplished in keeping with the divine purpose. The Apostle Paul assures us that the Word of God is “quick” and “powerful,” sharper than a “twoedged sword.” (Heb. 4:12) Yes, not only does God’s Word reveal his plan, it is also used by him to accomplish much of it. This is especially true with respect to the outworking of his will in the hearts and lives of his consecrated people. And in this connection also, how blessed it is to realize that if we yield ourselves unreservedly to the influence of the divine Word we will certainly be sanctified by it, and made “meet to be partakers of the inheritance of the saints in light.”—Col. 1:12

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A Lamp to Our Feet

The psalmist wrote that God's Word was a lamp to his feet, and a light unto his path. (Ps. 119:105) And again, "The entrance of thy Words giveth light." (Ps. 119:130) How much we need this enlightenment! The people of the world are engulfed in darkness, but by his Word God gives us light—"the light of the knowledge of the glory of God." (II Cor. 4:6) He has "shined" into our hearts by the Gospel, and while we are still in a darkened world we can now see our way.

Light is a symbol of knowledge, of understanding, and how wonderful is the understanding the Lord has given us through his Word! We now know the divine plan, both for ourselves and for the world! In our day by day walk in the narrow way our steps are guided by the Word. We can depend upon its directives to guide us aright; that is, if we are sincere and humble in their application. James wrote, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not." (Jas. 1:5) It is through his Word that God answers our prayers for wisdom. If we search diligently for this wisdom, our pathway will become "as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18

We Feed upon the Word

God's Word is also likened to food. This is because it nourishes us as new creatures in Christ Jesus. As we feed upon it, we grow strong in the Lord and in the power of his might. Through this spiritual nourishment we grow up to the stature of manhood in Christ Jesus. Quoting from Moses, Jesus said to the Adversary, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Deut. 8:3; Matt. 4:4

Jesus referred to the Word of God as food in one of his promises pertaining to the end of the age and the time of his second presence. He told his disciples that when he returned he would gird himself, and would serve the household of faith with "meat in due season." (Luke 12:37; Matt. 24:45) How rich has been the feast of truth we have enjoyed through the fulfilment of this promise! And it is all the "Word" of God, the Word that has gone forth from his mouth.

Waters of Refreshing

Again, the Word of God is like water. It is refreshing, invigorating, life-giving. How dry and desert-like our lives would be without the refreshing waters of the truth! We rejoice in the assurance

given by the Master that spiritual "bread" and "water" will be abundantly provided for those who "hunger and thirst after righteousness." (Matt. 5:6) Jesus promised that such would be "filled." This has proved to be true. How satisfying and refreshing has been the "Word" of present truth!

The Word of God is also likened to water because of its cleansing effect in our lives. Paul wrote concerning our being cleansed "with the washing of water by the Word." (Eph. 5:26) This function of God's Word was foreshadowed by the water in the laver which was located in the court surrounding the typical tabernacle. Here the priests washed, and to us, the antitypical priesthood, the Word is a laver, a place for cleansing from the filthiness of the flesh.

An Armor of Protection

"His truth shall be thy shield and buckler," David wrote. (Ps. 91:4) As Christians, we are "soldiers of Jesus Christ." (II Tim. 2:3) We are fighting a "good fight of faith." (I Tim. 6:12) Soldiers have enemies who fight against them, and our enemies are the world, the flesh, and the devil. Against these enemies the Word of God is as an impregnable armor of protection. Satan, and the unseen powers allied with him, are especially powerful, and Paul tells us that to "stand" against these we will need to put on "the whole armor of God."—Ephesians 6:11

Paul identifies each part of this armor, and suggests the manner in which it serves to safeguard us against all "the fiery darts of the wicked one." There is the "helmet of salvation." This well represents our knowledge of the truth. It is essential that we know the Word of God in order to give battle to the Adversary. When Satan attacked Jesus as he was leaving the wilderness his knowledge of the Word was his protection. Against every fiery dart of temptation the Master's defense was, "It is written." So it will need to be with us if we are to be "good" soldiers of Jesus Christ.

Another part of the Christian's armor is the "breastplate of righteousness." The breastplate of an ancient armor was designed to protect the heart and other vital organs. The Word says, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) We know that the Lord is not judging us according to the unwilling imperfections of our fallen flesh, but the Adversary endeavors to discourage us along this line. He would have us believe that there is little use in our trying to please the Lord, because

(Continued on page 34)

"Think on These Things"

"Grow In Grace"

"Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."
—II Peter 3:18

TO GROW in grace and not grow in knowledge is impossible, for the very object of such communion is to build us up in a more perfect knowledge and acquaintance with the Lord—to bring us into closer fellowship with the divine plan, and to give us the privilege of being "workers together with him" in executing that plan. If, therefore, we love and obey the Lord and desire to grow in his favor, his written Word is our daily meditation and study; and thus we grow in knowledge—not, however, by finding out each year that what we learned last year was false, but by adding to what we learned last year, by putting on more and more of the armor of God until we realize its glorious completeness in the full discernment of the divine plan of the ages. We are then ready to do valiant service for the cause of truth in withstanding the encroachment of error (Eph. 6:10-13), being established, strengthened and settled in the faith. (I Pet. 5:10) But even to those thus established in the faith there is abundant opportunity to grow in knowledge; for while they will see nothing new or dif-

ferent in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages. As pupils we may ever study the master workmanship of the divine Architect.

Our Standard

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5:48

WE CANNOT be perfect as the Father is perfect, but we can and do aim at that perfection; and whatever we come short in while thus endeavoring is made up to us of the Lord's grace through the merit of the precious blood. Likewise we cannot hope to attain so complete a control of our thoughts as the apostle's words in this beautiful text suggest, but we can make that our standard; and in proportion as we view this standard and daily strive to measure up to it, in that sense and proportion no doubt we will have a blessing every day throughout the year, and at its close find ourselves considerably strengthened in mind, and advanced along these lines, which the apostle elsewhere speaks of as bringing every thought into captivity to the will of God in Christ. (II Cor. 10:5) Even the most

Network Broadcasting Will Continue

THE brethren assembled at the General Convention, held August 9-16 in Bowling Green, Ohio, voted approval for the continuance of the "Frank and Ernest" programs over the Mutual Network, and other stations in Canada, Europe, and elsewhere as funds will permit. This action was taken after hearing a report of the radio effort for the present year—a very encouraging report which assured the brethren that the Lord is continuing to bless richly this phase of the work.

In many parts of the country television is beginning to compete quite effectively with radio, but there are many places where television has not yet reached. However, Sunday television programs do not go on the air to any great extent until after twelve o'clock. In discussing this matter with the Mutual Network officials they offered a favorable morning time for the "Frank and Ernest" broadcasts. This new time will be 11:00 a. m. in the Eastern Time Zone; 10:00 a. m. in the Central Zone, and 9:00 a. m. in the Mountain Zone. The official time for the broadcasts over the Don Lee branch of "Mutual," which serves in the Pacific Time Zone, will remain the same as at present.

There will be two advantages to this change of time. It will, in many cases, put our programs on the air ahead of television programs, and at the same time it will result in millions of new listeners. We feel, therefore, that the Lord's hand has directed in connection with this change of time, and that in this way the programs will, during the new contract year, reach many to whom the witness has not yet been given.

The full radio report, as given at the General Convention, will appear in the October issue of *The Dawn*. We mention here merely a few of the highlights of that report. For in-

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stance, pilgrim brothers Zahnow, MacAulay, and Meggison all told of their experiences in meeting brethren in various parts of the country who had received the truth through the radio work. They also told of the many who already knew the truth and had been reached and brought into fellowship with their brethren by the broadcasts. One instance was related by Brother MacAulay of an ecclesia of sixteen which had been formed just recently, made up of those who had heard the truth over the radio.

Another instance was related concerning a family of four in an almost inaccessible place in eastern Canada who, through the "Frank and Ernest" programs and the literature which had been sent to them, had accepted the truth and consecrated themselves to the Lord, even before they came into personal contact with other brethren. The brethren at the convention were greatly encouraged by these reports. They were also made glad to realize that a large number of those reached by the broadcasts were in attendance at the convention and testified concerning the joy the truth had brought into their lives.

After hearing the report the convention enthusiastically adopted the following resolution:

"Resolved, that it is the sense of this convention that the 'Frank and Ernest' programs be continued on the Mutual Network for another year, and upon other stations in Canada, Europe, and elsewhere, to the extent that funds are available.

"It is also the desire of this convention to implement the foregoing resolution by those present individually expressing their 'Good Hopes' of the amount they will be able to contribute toward this further effort to proclaim the Gospel of the kingdom.

"The convention also wishes to suggest that in harmony with the custom of previous years, the brethren everywhere be given an opportunity to express their 'Good Hopes' toward this effort by publishing this resolution in an early edition of The Dawn Magazine."

In keeping with this resolution, and with the suggestion of the General Convention that the brethren everywhere be given an opportunity of expressing their "Good Hopes" toward

RADIO WITNESS SUPPLEMENT

the support of the radio work, we are providing the coupon found below. When filling in this coupon and mailing it to us, it should be remembered that it is merely an expression of what you hope to be able to contribute. If for any reason your hopes do not fully materialize, you need not feel that you are under any obligation.

However, this expression of "Good Hopes" on the part of the brethren generally will give us a fairly accurate estimate of the funds which we may reasonably expect will be available for the radio work, and therefore guide us in making contracts. Remembering the widening opportunities for broadcasting in foreign countries, and the continuing opportunities in the United States and Canada, we leave the matter in your hands, asking the Lord to direct and bless his people in their united efforts to show forth his praises.

"GOOD HOPES" FOR NETWORK BROADCASTS

The Dawn, Radio Dept.
East Rutherford, N. J.

Date _____

Dear Brethren:

I heartily concur in the decision of those gathered at the General Convention to continue the "Frank and Ernest" programs on the Mutual Network for another year, and on as many stations in other countries as possible. After prayerful consideration I believe I will be able to contribute \$ _____ a month toward this work of proclaiming the truth.

Name _____

Address _____

saintly of the Lord's people, the most developed in character, will need the merit of Christ's righteousness imputed to them until they are made perfect in the first resurrection. Only in our minds, in our wills, have the old things passed away and all things become new. Actually, this great change will be accomplished when this mortal shall have put on immortality, when this corruptible shall be raised in incorruption—raised in glory, in power, spirit beings. But meantime, in order to be counted worthy of a share in the first resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire to be all that the Lord would have us be; and in no way can this be better demonstrated to the Lord and to ourselves, or prove more helpful, than by keeping a strict surveillance of our hearts and of our thoughts. The Lord's blessing will surely be upon all who shall seek to follow this word of his grace.

*"There Hath Not Failed
One Word"*

"There hath not failed one word of all His good promise."—I Kings 8:56

OUR text is a precious one, and fully corroborated by every faithful follower of the Lord who has had experience in the good way. Those who have not had this experience have not been particular to note the difference between God's promises recorded in his Word, and the traditions of men,

which misrepresent the Lord's promises. All about us today we see great disputations amongst the nominal church, and the impression that God's purpose is meeting with disappointment. The thought has been prevalent that God designed the various sects to build for themselves temples and to bless and convert the world. The fact that after eighteen centuries the world is far from God and his will far from being done on earth as it is done in heaven is most evident, and when it is recollected that the number of the heathen, according to public statistics, has doubled in the last century, it is no wonder that our friends, who think that they have been laboring under a divine commission to use all their efforts in converting the world, should feel disappointed. The temple of God is not to be built in this age, and the world is not to be blessed now. The construction of the temple is not to take place until all the stones shall be prepared. So the work of blessing all the families of the earth through that temple and its great Head, Priest and Prophet, King, Judge, and Messiah cannot be accomplished until the stones are prepared and the temple of the Lord, the church, has been glorified. Let us not blame God with a nonfulfilment of our expectations, but on the contrary, let us examine the Word and assure ourselves that we are not building with wood, hay, and stubble, which will surely be destroyed, but that we are building upon the precious promises of the Word.

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we always come so far short of the divine standard of righteousness. But in this also the "Word" affords protection, for it assures us of our Heavenly Father's loving provision of justification through Christ, that our standing of righteousness is in him, and not in ourselves.

So when the Adversary hurls his fiery darts of discouragement, they fail to injure us, for we remember the protective assurance of the Word which declares, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8: 33, 34

Paul mentions the "shield of faith" as that part of the Christian armor designed to quench "all" the fiery darts of Satan. It is the "faith once delivered to the saints." (Eph. 6:16) But merely to have a knowledge of this faith is not sufficient. We must also have full confidence in it, so the symbolism of the "shield of faith" also includes our belief in the promises of God. Full confidence in the rightness of the divine plan, including the manner in which God's providences are operating in our lives, furnishes a bulwark of strength against any and all efforts Satan may make to destroy us as new creatures.

Then there is "the sword of the Spirit which is the Word of God." This is the offensive part of our armor. With it we give battle to our enemies. But it is not a carnal sword. None of the weapons of our warfare, Paul says, are "carnal, but mighty, through God to the pulling down of strongholds, . . . and every high thing that exalteth itself against the knowledge of God."—II Cor. 10: 4, 5

Satan's fiery darts are suggestions which are contrary to the will of God for the body members of Christ. These often seem very plausible, and they are always more pleasing to the flesh than is the expressed will of God. If we accept these and are governed by them, they result in serious injury to us as new creatures. But if we wield the "sword of the Spirit" to repel and destroy them, we will come through each skirmish with the Adversary victoriously.

Our *walk* in the narrow way is also protected by the Word. Paul says that our feet are "shod with the preparation of the Gospel of peace." The way of the Christian is often rough and difficult. The Adversary places stumblingstones over which we may fall. The

Word also speaks of the "snare of the fowler." (Ps. 91:3) That the protection of our feet should be referred to as the Gospel of "peace" indicates that one of Satan's methods of attack is to lure us into carnal strife and controversy with those who oppose the truth. Such a course is often appealing to the flesh, but is a snare and a stumblingstone to the new creature. "Blessed are the peacemakers," says the Word, "for they shall be called the children of God."—Matt. 5:9

And we are to have our "loins girt about with truth." The function of a girdle in ancient times suggests it as an apt symbolism of service. The protective qualities of the truth depend upon our holding it unselfishly, or in love. In other words, we must be faithful servants of the truth, of the Word. We cannot enjoy the benefits of the truth just for ourselves, but are to use them faithfully for the blessing of others. Otherwise the "whole armor of God" will not remain securely bound to us, and sooner or later we will fall before our enemies.

The Channel of God's Word

When the Lord assures us that the "Word" which "goeth forth" from his "mouth" shall not return unto him "void," it is important to remember that as his servants he uses us as the channels of his truth, his Word. God does not shout his Word from his throne in heaven, but conveys it to the hearts and minds of his people through human instruments. He inspired the ancient prophets to record his plan in the Old Testament. He guided Jesus in his teachings. His Holy Spirit miraculously enlightened the minds of the apostles so that their sermons and writings serve to elaborate further the "Word" that goes forth from his mouth.

And Paul explains that in addition to the miraculously inspired channels of the Word the Lord has also provided pastors, teachers, and evangelists. In a still broader sense, every consecrated child of God is a channel of his truth, for "the Spirit of the Lord God" is upon them all, anointing them to this service. The great plan of God which is outlined by his Word is the reconciliation of the sin-cursed and dying race. The plan is centered in Christ Jesus, the Redeemer and Savior. Paul wrote that "God was in Christ, reconciling the world unto himself," and then adds that in this great project we are "ambassadors for Christ." In order to serve as Christ's ambassadors, the Lord has given unto us "the Word of reconciliation."—II Cor. 5:19, 20

The Parable of the Sower

It is almost beyond comprehension that God should use such frail and imperfect instruments as channels for his Word. It is wonderfully reassuring to be told by him that his Word will not return unto him void, but that it will accomplish that which he pleases, and prosper in the thing whereto he sends it. We rejoice in this, but when, by his authority, we proclaim his Word the results may appear meager. Frequently, indeed, there may seem to be no results at all. But for our encouragement his Word explains this, showing that while to our finite minds our efforts may be useless, his Word does accomplish his good purposes.

This explanation is found in Jesus' Parable of the Sower. (Matt. 13:3-8, 18-23) The seed in this parable is the "Word" of the kingdom, or the Word of God. It is the great plan of God for the reconciliation of the human race to himself, the plan which will reach its glorious consummation when his kingdom comes, and his will is done in earth even as it is in heaven. The sower of this seed represents all the Lord's consecrated and Spirit-anointed people. To these the Lord speaks, saying, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11:6

In the parable, some of the seed sown falls by the wayside, and the birds carry it away; some falls on stony ground, where the earth is shallow; some falls among thorns, and some falls on good ground. Only that which falls on the good ground brings forth "fruit" to maturity. If, when we proclaim the truth and there are apparently no results, we remember this parable we would not be discouraged; for it shows that the Lord knew in advance that much of the efforts of his people would seemingly be in vain.

Actually, it is true, however, that even though our efforts frequently seem to be wasted, God's Word does not return to him void. In the first place, he does not need our help to disseminate his Word. He has given us this privilege in order that by its faithful use we ourselves may be enriched and strengthened by his Word. The prophet wrote, "There is that scattereth, and yet increaseth," and also, that to "withhold more than is meet" "tendeth to poverty." (Prov. 11:24) God wants us to scatter the seeds of truth in order that its life-giving powers may increase in our own lives. It is God's way of making the truth the greatest blessing to us. If we are

CHRISTIAN LIFE AND DOCTRINE

obedient to his ways we can be sure that his Word, when we proclaim it to others, will not return unto him void.

First of all, there will be results in the hearts and lives of others. A great deal of the seed we sow falls by the wayside; that is, as Jesus explained, the people do not understand what we tell them. But even so, we receive a blessing. By telling the truth to others it becomes more powerful in our own lives. It is through obedience to the Word, including the Lord's instructions to proclaim the Gospel, that we are made ready to live and reign with Christ.

When we sow the seed, some falls on stony ground. The parable indicates that this represents those who hear the Word with joy, but are not able to endure the ill will and persecution which result from espousing it. But they *do* receive joy from the truth, even if only temporarily, and this is a blessing to them. While they are not prepared to take a stand for the truth during the present time, they remember it with joy, and in the next age will be ready to enter the highway of holiness.

Then there are those who hear the truth, rejoice in it, make progress for awhile, but permit the cares of this life and the deceitfulness of riches to choke out their spiritual lives. The Word was very effective in their lives until they permitted the circumstances of life to take the place of its hallowed influence. God's Word is indeed powerful, but he does not use it to coerce the minds of his people. Through the exercise of the free moral agency of those who accept his Word, the Lord tests their fidelity to him and to his laws of righteousness. If they fail in this test, it is their failure, not the failure of his Word.

Finally, there are the "good ground" hearers of the Word. These not only respond to the message, but continue to progress in spiritual growth and bring forth fruit "with patience." (Luke 8:15) The growth and fruit-bearing of these depend upon their application of the Word of God. We build up one another in our most holy faith through our fellowship in the truth. This work of grace in the hearts of the consecrated is therefore also accomplished by the "Word" which goeth forth from the mouth of God.

We cannot keep the truth to ourselves and expect to receive all the rich benefits it contains for us. We feed upon the truth as we serve it to others. We are refreshed by it as we seek to "water" others. The cleansing power of the truth in our own lives is the more effective as we exhort one another to love and good works.

The defense of the truth against the attacks of the various enemies of the new creature is greatly strengthened as together we contend earnestly for the faith once delivered unto the saints.

The "Foolishness of Preaching"

Paul speaks of the work of God that is accomplished by the "foolishness of preaching." (I Cor. 1:21) This "preaching" is not limited to lecturing from a platform. Every faithful consecrated child of God participates in it to the extent that he permits the Word to radiate from his lips and his life. From the human standpoint it might well seem foolish that such a mighty work could be accomplished in seemingly so ineffective a manner. The reason it can be done is because God giveth the increase.—I Cor. 3:6

The work of God in preparing for the kingdom is symbolically described in Isaiah 51:16 as "planting the heavens" and "laying the foundations of the earth." The "earth" referred to here is the visible phase of the kingdom of Christ, the personnel of which will be the resurrected ancient worthies. They were prepared for this honored position through their obedience to the Word of God as it was made known to them in past ages. The "heavens" are symbolic of the spiritual phase of the kingdom, made up of Jesus and his church. These also are prepared for their positions of glory by obedience to the will of God as expressed through his Word.

Jesus said in consecration to his Father, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Heb. 10:7) It was his faithfulness to this covenant that qualified him to be the King of kings and Lord of lords. Thus it was the Word of God recorded by the prophets that sanctified the Master, or set him apart for the holy and honored position he occupies in the "new heavens." On behalf of his followers Jesus prayed, "Sanctify them through thy truth," and then he added, "Thy Word is truth."—John 17:17

But in order for the truth to accomplish this divine purpose in "creating" the new heavens, it must be communicated from one to another. God does not emblazon it upon the skies where all can read it. He gave it to the prophets, to Jesus, and to the apostles, by the power of his Spirit, and we receive it from them and continue to communicate it one to another. This being the Lord's arrangement, we get the force of the Lord's own statement, when through the prophet he said, "I have put my words in thy mouth, and I have

covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.”—Isa. 51: 16

We must also have the Word in our hearts, but it should not be hidden there. If it is to be truly effective in our lives it must also be upon our lips. It was so with Jesus, who is represented prophetically as saying, “I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.”—Ps. 40: 9, 10

It is a humbling thought to realize that the Word of God, which he declares shall not return unto him void, can be communicated through us, and will be if we are faithful to the commission which has been given to us by the anointing of the Spirit. How reassuring it is to know that even though our efforts are feeble, and we speak with lisping, stammering tongues, the “Word” will accomplish the good pleasure of the Lord.

Yes, very soon the work of the entire age will be successfully completed. We may not be able to see now just what our part in this labor of love has accomplished, but beyond the veil we will discover that the Word of God as uttered by our imperfect lips contributed something to the total effort, that the words we spoke to glorify our God were blessed by him to the strengthening of others in the narrow way, and to the enrichment of their spiritual lives.

That same Word, while being communicated for the gathering and building up of the church, has served as a witness to the world. In this way also it accomplishes the will of God. We may at times think that our efforts are in vain, but that is only because we do not always realize that the Lord’s ways are higher than our ways, and his thoughts than our thoughts. God’s Word, as proclaimed by us and by his authority, may not accomplish what we would like to see, but we may be sure that it will accomplish what he pleases. In this we can rejoice. Upon the basis of this assurance, let us endeavor to be more and more emptied of self, and filled with his Word—so filled that it will overflow from our hearts and lips for the blessing of others and the glory of God.

YOUR QUESTIONS

Use of Blood Transfusions

In Genesis 9:4 we read, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Do you believe that this is a command against giving blood or accepting blood transfusions?

WE DO not. The instruction God gave to Noah undoubtedly emphasized the value to be placed upon blood. In Leviticus 17:11 we find the statement, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." Every student of the Bible knows there was no actual sin-atonement value in the blood of the animals slain in the typical sacrifices, for the apostle in Hebrews 10:4 declares, "For it is impossible that the blood of bulls and goats should take away sins."

The great respect required to be shown toward the blood of the animals during the time that they were being used for symbolic sacrifices, pictured the great esteem in which Christians must hold the blood of Jesus, which represents his entire perfect humanity, sacrificed for us. The death penalty was the sentence passed upon any who showed disrespect for the blood in those days.

This also was a picture of the second death which will befall those of this dispensation, of whom it can be said, he "hath counted the blood of the covenant, wherewith he was

sanctified, an unholy thing, and hath done despite unto the Spirit of grace." (Lev. 17:14; Heb. 10: 26-29) It is this lesson of the ransom through the precious blood of Jesus which we believe is taught by the texts here quoted, and not the idea that it is in any way sinful to give blood or accept blood transfusions.

The types of the Old Testament pointed to the fact that all hope of life, real, perfect life, for either the church or the world of mankind, abides in his blood through whom we have redemption. Just as the blood of the animal had greater value in its symbolic significance after the animal's death, so Jesus' right to life, as pictured by his blood, is used after his death, as the great ransom for all the human race.—Eph. 1:7; I Tim. 2:4-6

No one could ever think it wrong to protect another from a vicious beast, even though in so doing he was bitten and therefore lost some blood; and we can find no scriptural authority which says that it is wrong, as some claim, to give a small amount of blood in order to save the life of another from a dread disease. In fact, to refrain from doing so would appear as though one were callous to the needs of his brother or ruled by religious ignorance. Certainly it would be incompatible with the law of love as set forth in the Scriptures, for love is the perfect expression of unselfishness. Of course, many cannot give blood

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because of their own physical condition; but certainly no sin is committed by either giving or accepting a donation of blood.

Christian Sacrifice

In your radio program you said that a Christian must "sacrifice his life with Christ." This is a new expression to me. What did you mean?

TO BELIEVE that a Christian's only responsibility is to refrain from sinful practices is a great mistake. Many noble people, who make no profession of being Christians, refrain from doing sinful things simply because they are wrong, but this does not make them footstep followers of Jesus Christ.

The complete consecration of a Christian is explained by the Apostle Paul in Romans 6:8: "Now if we be dead with Christ, we believe that we shall also live with him." In Romans 12:1 he also says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is not our right to sin that we offer as a sacrifice to God. Such a sacrifice would be neither "holy" nor "acceptable"; for no one has a right to sin, nor to take pleasure in unrighteousness.—I John 5:17

The willing sacrifice of a Christian is the voluntary giving up of things to which he has a right. As condemned sinners, we had no right to life at all, but having been redeemed by the precious blood of Jesus, we are assured of an op-

portunity to regain the life and privileges of perfect men, through him. As believers, these restitution rights are now ours by faith, for even though we have not come into actual possession of them, it was for these that Christ died; for he said in Luke 19:10, "For the Son of Man is come to seek and to save that which was lost."

The actual experience of restitution to human perfection that will come to mankind during the Millennium will never come to the Christians of this dispensation who are members of the body of Christ. We sacrifice this privilege for the opportunity to suffer and die with Christ now, and later to share his heavenly glory. Our "justified humanity" is acceptable to God as a sacrifice, and we gladly spend it in the service of God. Our time, money, and influence are consecrated to him, and should be used in actively co-operating with Christ in the kingdom work.

It is of these that the Psalmist speaks in Psalm 50:5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Of course, we can bring nothing to the Lord except that which we have received from him; but, as "sacrificing saints," we should be happy in our privilege of being associated with Christ; for it is written, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be re-

vealed in us.”—Rom. 8:17, 18; Phil. 4:18; I Pet. 2:5

Abstaining from Meats Offered to Idols

Acts 15:19, 20 reads as follows: **“Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.”** I believe that this is an injunction to have nothing to do with the traffic in human blood which is now so general. Do you agree? If so, declare yourself.

WE ARE aware that some conscientiously refuse either to give or receive blood in transfusions, because of a wrong understanding of the text of our question. Lives have been shortened needlessly because of this error, for nothing in the text would lead us to believe that the apostle had blood transfusions in mind when he uttered these words. In fact, blood transfusions were not even known at the time the text was written, therefore we should be very careful and not let a personal interpretation of the text become, in our opinion, a divine injunction, especially when human life is involved, whether it be our own or the life of another.

The background of the text is this: Some Jews, of the sect of the Pharisees, who had accepted Christ, were preaching in the same towns of Judea that Paul and Barnabas had been carrying on their ministry. These Jews were

telling the Gentile converts to Christianity, “that it was needful to circumcise them, and to command them to keep the Law of Moses.” (Acts 15:5) Paul and Barnabas disagreed and disputed with them; but the doctrine became an issue in the Early Church, so the subject was discussed at a meeting in Jerusalem with the apostles and the elders present. They arrived at a decision that the Gentile Christians should not come under the yoke of Mosaic ordinances and customs, including the rite of circumcision. It was in this atmosphere that James gave the conclusion which is expressed in our text.

Prior to their acceptance of Christ and the principles of Christianity, many of the early Christians who were Gentiles had known only the pagan worship practiced among their people. This was idolatry, which included feasting on meats of animals offered to idols and those that had been strangled, and often fornication was a part of these pagan revelries. Partaking of the blood of these could easily have been associated, directly or indirectly, with these heathen practices, which were obnoxious to those of Jewish training.

Just as it was not right to place the Gentile Christians under the demands of the Mosaic Law, so also it was not right to bring heathen customs into the Christian church. In order to establish the pure principles of Christian living, free from the pollution of heathen customs, and to impress the new converts with the high standard of Christian morality, the instructions

YOUR QUESTIONS

contained in our text were given. Obedience to these requirements made it possible for the Early Church, composed of both Jews and Gentiles, each with widely divergent customs, to get along peaceably.

An understanding of these facts makes it possible to understand why the text of our question does not prove that giving or receiving blood transfusions in any way violates a divine injunction. Is a human life cheaper than a little blood, which may be drawn without serious detriment to the donor in order to save the life of a friend? Would it be right to lose a certain amount of blood in a surgical operation in order to save one's own life, but wrong to use any of our blood to save the life of our brother? Would it be right to eat meat in which a certain amount of blood exists to build one's own strength, but wrong to accept a blood transfusion for the same purpose? Matthew 23:24 reads: "Ye blind guides, which strain at a gnat, and swallow a camel," indicates that the religious leaders of that time emphasized the importance of minor features of their traditions while neglecting the more important and vital features of the divine law of justice and mercy.

Cremation

My husband has requested that I have his body cremated after his death. Is cremation wrong according to Christian principles?

NO, THERE is nothing in the Bible that teaches cremation to be

wrong or prohibited. It is true that the custom of the Jews as well as the Egyptians is to bury their dead in tombs, and this custom reaches back into biblical history; however the record shows that there were exceptions to that general rule. For example, we are told, in I Samuel 31:12, "All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there." And according to II Samuel 1:12, Saul's beloved son Jonathan, the friend of David, was one of those cremated with his father.

Some object to cremation because they believe in the resurrection of the body; but the elements that constitute a human body can be changed by decay as well as by cremation. The truth is that the body one receives in the resurrection will not be composed of the same elements as contained in the body that died, for the Apostle Paul argues in I Corinthians 15:37, 38, "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." We can see from this statement of inspired truth, that it matters little whether the dead are buried or cremated so far as the resurrection is concerned; it is a matter which the Scriptures have left to the individual's choice. The important thing is for us to rejoice in the hope of the resurrection of the dead, bought by the precious blood of Jesus Christ.

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Oneness with Christ

ONENESS with Christ is somewhat of a mystery, or secret, but is revealed to those who are in the condition of sanctification. Figuratively speaking, those who are in the "secret place of the Most High," typified by the holy apartment of the tabernacle, are in Christ, and can therefore understand and appreciate something of this oneness.

To be introduced into this oneness with Christ, it is necessary to have experienced a justification by faith, and to have entered in at the "strait" gate of consecration; to have become footstep followers of Jesus along the narrow way of self-denial and self-sacrifice. And having entered this way, it is necessary to continue walking therein unto the end of our earthly course.

There are various figures given in the Scriptures to convey to our minds this oneness with Christ, and the illustration which is, perhaps, used more than any other, is that which compares "The Christ" to a human being, of which Jesus is the Head and the church the body. Paul wrote, "Now ye are the body of Christ, and members in particular." (I Cor. 12:27) Ephesians 4:15 and 5:23 describe Jesus as the Head. Just as the human head is the controlling power of the human body, and all the members of the body serve one another in obedience to the head, so it is with Jesus and the church.

This figure teaches us very convincingly that the true church is a part of "The Christ." It also shows that its relationship to our Lord Jesus is a very intimate one, just as intimate as the relationship of the human body to the human head, and reveals that the relationship of its members one to another and to the Head is that of servants.

Just as the various members of the human body serve one another in obedience to the head, so the various members of the true church serve one another in love and obedience to their Head, Christ Jesus. One is our Master, even Christ, and we are to ever remember that our "Head," or controlling power, is the Lord Jesus Christ. It is from Ephesians 1:22, 23 that we learn that God "gave him to be the Head over all things to the church, which is his body." And in harmony with Colossians 2:19, we should hold firmly the Head, Christ Jesus, "from which all the body by joints and bands [ligaments], having nourishment ministered, and knit together, increaseth with the increase of God."

Our identification and oneness with Christ, together with all that this involves, should be our constant theme in life. And as we feed daily upon the inspired Word, we are to lose our natural minds, and get the mind of Christ. We should definitely yearn for Christ to be formed in us, also in all others whom God is still drawing to his beloved Son for that purpose.

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To have "Christ" formed in us now is to have a Christlike character distinctly developed, as a result of the begetting power of the truth. Just as a genius expresses himself through his work, whether it be painting, music, or literature, so Jesus desires to express himself through his followers; and we are to let his Spirit work in us. We are to speak as Jesus would speak, and act as he would act.

Our oneness with Christ will include a drinking of the cup that he drank of, and being baptised with the baptism with which he was baptised. This will involve our being "dead with Christ" to earthly hopes, aims, and ambitions, and being risen with him by faith to heavenly hopes and ambitions, walking in newness of life, doing our Father's will. It will also mean hoping and longing for the future glorious heavenly inheritance, with its stupendous kingdom work. It also means to partake so thoroughly of the Holy Spirit that, as intimated in Romans 8:11, our mortal body will, here and now, be alive and active in God's service, and delighting to do his will.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6:5) If we are faithful, the consummation will be wonderful. Partakers of the divine nature, joint-inheritors with Jesus in glory, outworking a oneness of purpose with our Lord, including the raising of earth's dead millions, the bringing in of blessing and benefit to all the families of the earth, and establish-

ing fully and completely the glorious kingdom of God in the earth—a kingdom of life, joy, and peace which shall never pass away.

To all the Lord's people this side of the veil, there is the exhortation, "Be thou faithful unto death." (Rev. 2:10) Seeing that we are still in the flesh, there is the vital necessity here and now for each one of us to maintain and develop our oneness with Christ. "There should be no schism, [or, division, margin] in the body; but that the members should have the same care one for another."—I Cor. 12:25

We can surely visualize that if the new mind in each of the Lord's followers could be appealed to, apart from the frailty and weaknesses of the flesh, much harmony and oneness would result. How very sympathetic we should be with each other, "for by one Spirit" all the members of the true church are "baptised into one body."—I Cor. 12:13

"So we, being many, are one body in Christ, and every one members one of another." (Rom. 12:5) How very comforting to realize this oneness between Jesus and the members of his body. It is with loving solicitude that he marks the progress of his body members as they develop in character-likeness to himself.

Our Lord and Head desires that all the church have a oneness of purpose, a oneness of will with his will. And we can see that this can be obtained only after fully surrendering our own human will. Full consecration is required. We are to be dead respecting our own will, and alive towards the risen

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Lord Jesus Christ. "For you died, and your life has been hidden with the Anointed one by God."—Col. 3:3, Diaglott

All who undergo this process are new creatures in Christ Jesus. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) It is the Holy Spirit that has begotten us as new creatures, and in proportion as we allow God to develop and quicken our new mind, in that same proportion will the oneness with Christ and with one another exist. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4) The following verse reads: "One Lord, one faith, one baptism," and verses 11 to 16 (Diaglott) beautifully describe the important work of building up the body of the Anointed.

In the second chapter of Philip-pians, we again find the Apostle Paul stressing this oneness. He exhorts us to be of the same mind, having the same love, being of one accord, of one mind, doing nothing "through strife or vainglory; but in lowliness of mind, let each esteem other better than themselves."—Phil. 2:2, 3

There seems to be an implication here that pride is a cause of discord, and that by humility, harmony may be restored. And to enforce this appeal, the apostle sets before the Philip-pians, and us, the supreme example of humility,

of self-abnegation, of sacrifice, and exhorts, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) The setting, found in Philip-pians, second chapter, is made up of two sections. Verses 6-8 set forth the humiliation of God's only begotten Son, and verses 9-11, his high exaltation.

We are made to see the beloved Son of God at the beginning in glory with his Heavenly Father, and at the end in glory. Between is the story of his amazing condescension and sublime sacrifice. The mighty Logos, existing in the form of God, did not count this a means of high-handed self-enrichment, but emptied himself. He divested himself of the insignia of spiritual majesty, and was made in the likeness of man. He who was rich, for our sakes became poor. Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) And at the end of his earthly pilgrimage he gave himself to death, even the death of the cross, none having the power to take his life from him.

"He that shall humble himself," said Jesus, "shall be exalted." (Matt. 23:12) In this connection, the disciples of Old questioned Jesus as to who is the greatest in the kingdom of heaven, and in reply, in Matthew 18:2-4 a wonderful lesson is recorded. Having called a little child, Jesus placed him in the midst of them, and said, "Indeed I say to you, unless you be changed, and become as little children, you will never enter the kingdom of the heavens; whoever, therefore, may humble himself

THE BRITISH SECTION

like this little child, he will be the greatest in the kingdom of the heavens."—Diaglott

It was also Jesus who said, "Learn of me; for I am meek and lowly in heart." (Matt. 11:29) And our joy and privilege has been to learn of him. As we bring our own heart and mind into closer sympathy, likeness, and oneness with him, fully submitting ourselves to the transforming influences of the Spirit of the Lord, we are changed daily, more and more fully, into his glorious likeness. Complying with Colossians 3:16, we let the Word of Christ dwell in us richly, and we see in the divine Word the model for our imitation. And in contemplation of all that is lovely, as embodied in him, and of all that is pure and holy and beautiful, we are changed, little by little, to the same blessed likeness—"from glory to glory, even as by the Spirit of the Lord."—II Cor. 3:18

In doing this, we shall continue to be faithful ambassadors of Jesus Christ, in a most wonderful ministry. In describing this marvelous and joyful service, II Corinthians 5:18-20 (Diaglott) reads: "But all things are from that God who has reconciled us to himself through

Jesus Christ, and has given to us the ministry of the reconciliation; namely, that God was by Christ reconciling the world to himself, not counting to them their offenses; and has deposited with us the Word of the reconciliation. On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ,—be you reconciled to God!"

Has God deposited with us the Word of reconciliation? Yes! Therefore, our ambassadorship on behalf of our Lord and Head must continue throughout our earthly course. We are to be faithful unto death, and then, passing over into the glorious heavenly phase of the kingdom, and being actually partakers of the divine nature with our glorified Lord Jesus Christ, how true and beautiful, as indicated by the Revelator (14:13) that we will rest from our labours (previously made difficult because of the frailty of human nature), yet our works will follow with us. Our works will not cease with our change of nature. Then our union or oneness with our beloved Bridegroom will be complete for all eternity.

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day;
Blest Saviour, make our spirits' vision clearer,
And guide, O guide us in the shining way.

A little while, O blessed expectation!
For strength to run with patience, Lord, we cry;
Our hearts up-leap in fond anticipation;
Our union with the Bridegroom draweth nigh.

Encouraging Radio Letters

Illuminating Answers

Dear "Frank and Ernest": Kindly send me your book, "Creation," as offered in broadcast. Thank you very much for your illuminating answers to the vital questions which are on many people's lips these days. My family and I listen each Monday night, and have told many others to do the same, and we discuss each broadcast. Again, thank you. Sincerely yours, H. W., Scotland.

Learning a Lot

Dear Sirs: We listen to your broadcasts, and they are wonderful, and we do learn a lot about the Bible through your programmes: they are great. We would like you to send us your booklet. And God bless you all. E. B., Wales.

The Mind Clarified

Dear Sirs: I must write and tell you how much I enjoy listening to your broadcast each Monday night from Luxembourg. There have been a lot of things on my mind which have been solved by your wonderful discussions. May God bless your radio messages. Would you please send me your book, "Hope Beyond the Grave." Yours faithfully, E. N., Ireland.

Sixteen Years of Age

Dear "Frank and Ernest": I have found your programmes very helpful on Radio Luxembourg, and they help me to prove that our God made this wonderful world. Will you be so kind as to send me your book, "The Creation." I am sure it will benefit me. Boys at work listen to your programmes, and I pray that they will realize that the God who made the uni-

verse sent his Son to die for them. I am only sixteen, but I love Jesus, and tell others of him. I pray that God will bless you in your work. Thanking you in advance, Your friend in Jesus, P. S., England.

Hope and Comfort Received

Dear "Frank and Ernest": I am writing for many chaps who would just like to say "thank you" for that wonderful programme of yours. It has given so many of us new hope, and such comfort when times seem hard. Would you be so kind as to send me a copy of the book you offered? Yours sincerely, T. D. of Royal Engineers, Scotland.

Always a Source of Comfort

Dear Sirs: First I wish to thank you for your fine programme on Monday nights. It is always a source of comfort to me here in the R. A. F., and I often get some unsaved acquaintances in my room to hear the previously baffling question answered in such an enlightening and scriptural fashion. I would very much like a copy of your book "Creation," also, "Hope" booklet, and would be much obliged if you would kindly forward them to me. Trusting that your grand programme will prove to be a source of blessing to many thousands of those listening, I wish you God's blessing on all you seek to do to his glory. Yours in his abounding grace, K. P. (of R. A. F.), England.

Converted After Listening

Dear Sirs: I listened to your broadcast from Luxembourg last Monday, "Frank and Ernest," and would like you to send me your booklet, "Hope Beyond the Grave." Your broadcasts are very interesting and enlightening and I am a regular listener to them. I was converted only the other week after listening to your programme. Yours truly, W. L., England.

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Yearly subscription 5/.

Encouragement from South Wales

BRETHREN in South Wales are rejoicing in the Lord, and in their privileges of service. The following letter indicates particularly the joys they are receiving in their efforts to nurture the interest being developed by the broadcasts over Radio Luxembourg:

"It has been the privilege of brethren in Swansea to have a share in witnessing for the Lord. The country here is noted for its friendliness. Bad, difficult days of the past left an enduring mark in the mental outlook of this people, inured to pain and loss. They are an emotional people.

"The truth of the Word, as proclaimed by Brother Russell, is recognized by the few. Although some of these brethren are living in scattered districts, it is now their great and joyful privilege to meet together around the Holy Scriptures. Thus, dwelling together in unity, they are gratefully realizing the preciousness of the tie that binds our hearts in Christian love. There is so much which unites these brethren, and the stress and strain are mitigated when this true unison is recognized and lived out in the Master's spirit.

"The 'Frank and Ernest' programs are well received in South Wales, and the brethren in Swansea advertise the broadcasts in the press, associating their advertising with their local meetings. Visiting

the 'Frank and Ernest' listeners who write to the British Dawn office for literature—and these are many—is a very encouraging work. Recently a minister listened to an explanation of the 'Chart of the Ages.' He very readily bought a copy of *The Divine Plan of the Ages*, and expressed his sincere appreciation of the broadcasts from Luxembourg.

"Our calls take us into the modest homes of thrifty people. One of these is a Sunday School teacher whose daughter reads from *The Dawn* to the class. This teacher has now subscribed to *The Dawn* and has also bought the six volumes of 'Studies in the Scriptures' as well as other literature.

"One young man on whom we called had barely escaped death through a severe illness. During his illness the 'Frank and Ernest' broadcasts were a great source of comfort to him.

"Our visits take us to 'the top of the hill,' where an old-age pensioner rejoices to hear 'Frank and Ernest.' She is weak, but rejoices that in her own room she can hear the message without physical exertion.

"To some of those on whom we call, the message, at so late an hour, serves as a useful and blessed 'night cap.' They hear and ponder over the truth discussed before going to sleep.

"In the little class of the Swansea district a working committee has been formed so that we can arrange to witness energetically and methodically as circumstances allow. Once a month we have a

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united rally, when addresses are delivered by a visiting brother.

"We also have a meeting every Friday evening. At present we are studying the beautiful Epistle to the Ephesians. We are being richly blessed in meditating upon the basis for Christian inspiration. We are carried by the apostle to great heights of Christian vision and attainment, and are exhorted to experience oneness with our risen Lord.

"Our Dawn pilgrim visits are greatly enjoyed, serving as they do to cement the bonds of Christian love among us. These dear brethren bring a blessing to us, and are themselves blessed.

"So the good work prospers. The lovely scenery of these parts, the friendliness of a godly people, and the knowledge of the truth are much appreciated by all here who serve the Lord in joyfulness and singleness of purpose."

Hast Thou Considered?

Hast thou considered, hast thou thought
Of all the wonders God hath wrought?
The moon and stars that crown the night?
The sun that brings the morning light?
Of this, hast thou considered?

Hast thou considered flowers that grow?
They neither spin, nor do they sew,
Yet God sends for them rain and dew,
So he'll provide all things for you.
Of these, hast thou considered?

Hast thou considered his great power?
How he protects you every hour?
That whether waking or asleep
His angels doth their vigil keep?
Hast thou of this considered?

Dost thou consider, child of God,
The wondrous plan shown in his Word?
How he hath called you for a bride
His precious Son to stand beside?
Dost thou of this consider?

Yes, gracious Father and our Lord,
We praise and thank thee for thy Word.
Our prayer shall ever always be,
That by thy grace we'll reign with thee.

O, help us to consider! —A. M. R.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE

Guildford	September	7
Anerley	October	19

C. A. CORNELL

Welling	September	14
Anerley	September	28
Dewsbury	October	12
Coventry	October	19

C. E. DICKINSON

Liverpool	September	21
Dublin	September	23, 24
Ederney	September	25, 26
Belfast (Afternoon)	September	28
Dublin	September	29, 30

J. E. HUMPHREY

Portsmouth	September	7
Luton	October	19

J. H. MURRAY

Lincoln	September	14
Leigh (Afternoon)	September	21
Latchford (Evening)	September	21
Ossett	October	19

W. E. PAMPLING

Maidstone	September	14
Ipswich	September	28
Dewsbury	October	11
Lincoln	October	19
Swansea	October	26

P. WATTS

Eastleigh	October	12
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CONVENTIONS

Oxford, September 21. The Pavilion, Botley Road Recreation (near Railway Stations.) Secretary, Mr. P. Watts, 13, Volentio Road, Headington, Oxford.

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

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

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SIXPENNY BOOKLETS

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MISCELLANEOUS PUBLICATIONS

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God's Promises Come True—10/-

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

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

Tabernacle Shadows (Cloth)—2/6 each

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

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

THE DAWN

98 Seel Street

Liverpool 1

TALKING THINGS OVER

Switzerland, Italy, Greece, and London

AFTER completing his schedule in Germany Brother Woodworth visited both German and French speaking brethren in Switzerland, crossing the border into Mulhouse, France to meet with a group of German speaking brethren there. The brethren in these places are standing firm in the faith once delivered to the saints, and sent enthusiastic expressions of Christian love to their fellow members in the body everywhere.

A small convention of French speaking brethren was held in Lausanne. Brother Beck, one of the elders of the Bern Ecclesia, addressed the convention, and suggested a closer co-operation between the French and German speaking friends in Switzerland. The language barrier is a difficult handicap to overcome, but there is always someone present who can speak both languages and is able to serve as interpreter, so good fellowship can be enjoyed.

The kingdom message is now on the air over Radio Monte Carlo in the French language. The brethren are very happy about this, rejoicing that the truth can thus be heard throughout France, the French part of Switzerland, as well as the French speaking sections of North Africa. The brethren in Europe are highly appreciative that their brethren in America make possible these broadcasts and those on Radio Luxembourg. If it be the Lord's will we trust that this foreign broadcasting can be increased.

In Italy

Since the close of the last war much interest in the truth has developed in Italy. Prior to that little or nothing could be done to promulgate the truth in that Catholic country, although there are a few scattered friends. One of these served a six years' prison sentence under most trying circumstances as a result of refusing induction into Mussolini's army. This brother is now on the committee which represents The Dawn in Italy.

Following the war, Italian speaking brethren in America began to send literature to their relatives and others in Italy, and to some

extent advertised the literature in Italian papers. This resulted in the development of considerable interest among Catholics and also former Catholics who previously had associated themselves with one or another Protestant group. One of the brethren now active in Italy was formerly associated with the Seventh Day Adventists; another was the Italian Vice-President of the "Youth for Christ" movement. Both these brethren are now on The Dawn committee in Italy.

The brethren in Italy quickly grasped many of the fundamentals of the truth, and rejoiced in them. They were glad to learn the truth concerning hell, the "immortality of the soul," restitution, and the high calling of the church. Circumstances were such, however, that for a time they were prevented from having an opportunity to study for themselves the great fact of our Lord's second presence, and the many precious truths associated therewith. However, in the Lord's due time, this obstacle was removed, and now they are rejoicing in the whole truth.

It is interesting to note the Lord's providences in matters of this kind. A brother in America sent a food package to one of the brethren in Italy, and in this package he enclosed a copy of the English Dawn. On page 1 of The Dawn, the brother in Italy noticed the address of the French Dawn in Lausanne, Switzerland. Since one of the brethren with whom he was associated understood French, they sent to Lausanne for a copy of the French Dawn. This led to a correspondence with Brother Meylan of Lausanne, who supervises the publishing of the French Dawn, and finally to a trip to Italy by him for the purpose of discussing the subject of the Lord's presence with the Italian brethren.

They rejoiced to learn the truth on this subject, and expressed a great desire to co-operate with their brethren of present truth in America. Arrangements for co-operation have now been worked out with them, and the first issue of the Italian Dawn is being published this month. It is hoped also that it will be possible to keep one or two Italian pilgrims on the road in Italy, visiting the classes already existing, and getting the interested together in other places where classes have not yet been formed. A letter recently received from the Italian committee will best express the feelings of joy on the part of the brethren in Italy over the fact that it is now possible to co-operate fully with those of like precious faith in America and elsewhere throughout the world. The letter is headed with the

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text, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13:12) The letter itself reads:

"They of Italy salute you, beloved brethren in the same hope! Only now can we appreciate fully the joy of the merchant who sold all that he had in order to obtain 'the pearl of great price.' If we think of this pearl as the truth, the difficulties we have experienced in securing it have been many, and the way to it has been long and laborious. But at the end we have found the treasure, and we cannot thank God enough.

"Chronologically, Italy has been one of the last countries to receive the truth message. But in this we are not dismayed, for God's Word is powerful in its assurance to the eleventh-hour workers that they shall receive the same reward as those who entered the vineyard earlier. The apostle says that 'all things work together for good to them that love God,' and who are 'called according to his purpose.' Certainly in Italy today there are many whose hearts are sincerely and wholly devoted to the Lord. And this despite the fact that the country for centuries has been the papal seat, and the center of the most cruel persecutions against God's people.

"We note that in Revelation the church of the Gospel age is divided into seven periods. While many of the promises to each of these are common to all, yet there is a special dispensational message applying exclusively to each. Toward the close of the 19th century—1874—a new movement rose up, with a message which was especially 'meat in due season' to the Laodicean stage of the church. This message served to arouse the sleeping virgins, for it was a message especially appropriate to the 'last days.'

"The Lord used Brother Russell as 'that servant' in declaring this message, and soon there arose others who joined with him in witnessing this great truth to the people. This message had to be strong and convincing. It was not enough to reject the doctrine of the trinity and of inherent immortality. It was also essential that the presence of Christ should be the very core of this Gospel of the kingdom.

"We recognize now that Satan has done all he could to distort this wonderful truth, even causing some to return to the nominal church conception of our Lord's return. We brethren in Italy served the Lord for several years during which this truth was kept from us. By some we were even forbidden to receive literature dealing with the Lord's presence. These measures served only to stimulate our interest, and we desired to 'prove all things' that we might hold fast to that which was good.

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“When we did investigate we heard the ‘knock’ of the Master’s presence, and we have invited him to come in and to sup with us. The brethren in Italy are happy to realize the full unity of present truth with you brethren in America and elsewhere. Errors and prejudices on the subject of the Lord’s presence are in the past. As experienced by those who walked with him to Emmaus, the Master has revealed his **parousia** to us, and in this we greatly rejoice.”

It was blessed to receive this message from the brethren in Italy, and thereby to be assured of their rejoicing in the truth and of their desire to co-operate with their brethren in its service. We are happy to announce that in keeping with this desire plans are being made to furnish them with a good assortment of truth literature in the Italian language, including a hymn book, to enable them to sing with us the songs of Zion. There will also be an Italian edition of The Dawn Magazine. We suggest that the brethren everywhere make this new field of co-operation a matter of special prayer that the Lord may direct and bless the effort in keeping with his will, and to the honor of his own dear name.

In Greece

The short visit in Athens, Greece, is one long to be remembered. Two meetings were held with the Athens Ecclesia. One of the remarkable things about the Lord’s people is that at heart they are the same in every country. They rejoice with us in the same glorious message of present truth. They are subjected to the same trials and experience the same joys in the Lord. In every country the desire of the consecrated is to lay down their lives for one another, and to the fullest extent possible bear witness to the truth in order that other hearts may be comforted with the glorious Gospel of the kingdom.

Fellowship with the brethren in Greece, as in other European countries, had to be through an interpreter. It was very interesting to notice that whenever the English word “presence” was used, the interpreter would use the Greek word *parousia*. Never was *parousia* used to translate the English word “coming.” This served as a definite confirmation of the fact that when the word *parousia* is used in the New Testament prophecies which relate to the end of the age and the time of our Lord’s return, it describes, not his coming, or arrival, but the time of his presence—a presence which will continue for a thousand years.

The brethren in Athens, and throughout all of Greece, are very appreciative of the labor of love on their behalf by brethren in America, which is represented in the monthly visits of the Greek edition of *The Dawn*, and other literature which is sent to them from time to time. As is the case in nearly all the countries of Europe, the economy of Greece is a tottering one. An amount of money which at one time was sufficient to buy a comfortable home is not enough today to buy a good meal in a restaurant. The average workman in Greece now earns what would be the equivalent of one dollar a day, yet the cost of living is not much below what it is in the United States. Under these circumstances, if the brethren there are to enjoy the blessings of truth literature, it must be sent to them from America, hence their great appreciation of what is being done along this line.

London, England

On his return Brother Woodworth again met with the brethren who assembled for a one-day convention in London, England. This was a fitting climax to a seven weeks' schedule of visits with the brethren in seven European countries, and in Israel. Approximately twenty British classes were represented at the London Convention. In addition to England, brethren attended from Ireland, Scotland, and Wales. It was a very happy day of rejoicing together in the Lord. A number of brethren were present who had been brought into fellowship with the friends through the "Frank and Ernest" broadcasts from Radio Luxembourg.

Brother Watts of Oxford, England, addressed the convention at the morning session. His topic was "Beautiful Feet," from the text, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. 52:7

Brother Watts observed that ordinarily feet are not especially beautiful, but that the feet members of the body of Christ are made beautiful by the indwelling of the Holy Spirit, which causes them to reflect, or proclaim, the glorious Gospel of the kingdom. The position occupied by these "feet" members of the body of Christ also contributes to their beauty. They are upon the "mountains" for the purpose of shouting the kingdom message to all who have ears

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to hear. Their beauty is enhanced by their unselfish determination to share the joys of the truth with others.

The message proclaimed by these "beautiful feet" also has much to do with their beauty. It is so unlike the message which goes out from "Babylon," which is one of misery and woe for untold millions of the human race. No, our message is "good tidings of good." We publish the great fact of "salvation" which has been provided by God through Christ Jesus. First, it is that "great salvation; which began to be spoken by our Lord, and was confirmed unto us by them who heard him." (Heb. 2:3) Then it is also the glorious fact of salvation through restitution for all who, during the reign of Christ, will accept him and obey the laws of his kingdom.

Besides, there is a dispensational feature of the message which these "beautiful feet" now have the privilege of proclaiming, which is, "Thy God reigneth." Kingdom blessings are not yet flowing out to the people, but we are living in the transition period when Satan's world is being destroyed and the new kingdom agencies are being established. God is at the helm, and "our King is marching on." "The Gentile times are ended, and the kings have had their day." These are all blessed aspects of the message as comprehended in the statement, "Thy God reigneth." What a privilege it is to be a part of the "beautiful feet" which are commissioned to proclaim these glad tidings far and wide, to tell the people that the year of jubilee is at hand, "returning ransomed sinners home."

In the afternoon there was a very inspiring testimony meeting, led by Brother Davis of Liverpool. It was a blessing to hear the expressions of joy which indicated how much the brethren appreciated the privilege of fellowshiping one with the other, and how strong was the tie which binds our hearts in Christian love.

The brethren in all the countries visited asked to have their greetings of Christian love conveyed to those of like precious faith everywhere. At the London convention, the words of Paul as found in II Thessalonians 1: 11, 12, were suggested as their greetings. This text reads, "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

The report of Brother Woodworth's visit to Israel will appear in the October issue of The Dawn.

The Los Angeles Convention--July 4, 5, 6, 1952

HOW good and how pleasant it is for brethren to dwell together in unity!" Certainly such was the case during the three days of convention in Los Angeles over the Independence Day holiday. The address of welcome lifted the banner of our fellowship; the speaker presented to the convention the admonition of the Apostle Paul that is recorded in Romans 12:13. He said that each one had the opportunity of contributing to the "necessity of saints" during the three days which had been set aside for spiritual uplift. All can testify that following this admonition, and endeavoring to be a blessing to others, the convention resulted in rich spiritual benefit to all who attended.

The convention was a spiritual banquet where an abundance of good harvest truths and scriptural admonitions were served. Many said that the cares and the trials of life were forgotten as their fellowship in the Gospel filled their hearts with the Spirit of the Lord. An interesting thought on the subject of humility was presented. The word "humility" comes from the Latin word *humilitas* from the root *humus*; which means "earth"; and so the lowly grace of humility is the fertile soil from which other graces grow to adorn the Christian character and thus prepare us for exaltation "in due time."

It was also drawn to our attention that full consecration to our Heavenly Father is necessary in order to receive the blessings of a Christian life. The Holy Spirit is the power of God that works in us, it was said, but the extent to which it can accomplish the "will of God" in our lives is dependent upon the depth of our consecration and our willingness to be emptied of the spirit of self.

The talk on baptism was an exhortation to those who had newly chosen to walk the narrow way, but it reminded us all of our dedication to God, and strengthened our determination to give up the things of temporal worth for the unseen, yet eternal, things of God. From the lesson of II Corinthians 4:17, the speaker contrasted the "light affliction" of the present with the "weight of glory" which awaits the faithful, and stated that the light afflictions are "but for a moment" in comparison with the "eternal" glory of the kingdom. Twelve symbolized their baptism by water immersion.

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Another truth which is commonly known was aptly stated as follows: "Sometimes our eyes are washed with tears so that we can better read the signs that direct us in the way of the Lord."

Just as the apostles of old were helped in their ministry by the labors of love on the part of many brethren, so it is now. The proclamation of the message of the kingdom as it goes out over the radio and the printed page is not the work of but a few, for many brethren unite in their labors and sacrifices, that the story of God's love may be told. A public witness was given at the convention.

From the platform and in private fellowship the "needs of the saints" were a concern of the convention, and as it came to a close it left a desire in the hearts of those present to "go on."

Deductible from Income Tax

IT IS generally known, we believe, that contributions—up to fifteen percent of net income—to religious, educational, and other non-profit organizations, are allowable deductions when filing income tax returns. From time to time we receive letters which indicate that some of our readers are not sure that the Dawn Bible Students Association is recognized by the Treasury Department as a non-profit organization. On a few occasions income tax inspectors have questioned this point. We think it advisable, therefore, to quote the following paragraphs from a letter received from the Treasury Department of the United States:

"Contributions made to you are deductible by the donors in computing their taxable net income in the manner and to the extent provided by section 23 (o) and (q) of the Internal Revenue Code, as amended.

"Bequests, legacies, devises, or transfers, to or for your use are deductible in computing the value of the net estate of a decedent for estate tax purposes in the manner and to the extent provided by sections 812 (d) and 861 (a) (3) of the Code. Gifts of property to you are deductible in computing net gifts for gift tax purposes in the manner and to the extent provided in section 1004 (a) (2) (B) and 1004 (b) (2) and (3) of the Code."

Encouraging Letters

New Subscriber

Dear Sirs: Through a very dear Christian friend I have become acquainted with your magazine, "The Dawn." I have received many blessings in being able to understand God's Word more completely through the help of The Dawn. I like the simple way it explains scriptures that before I was not able to understand. Please send me a year's subscription. Mrs. M. G., Pa.

Enlightened on Hell

Dear Sirs: Just heard your program over KAKC, Tulsa, and your explanation of what hell is interests me very much, because it is the first reasonable explanation I've ever heard of that place. Your program interests me so much, and I hope it will continue through my local station. Good programs about the Bible have a way of being shoved aside for something else too often. I would like to have the 64-page book you offered today, "The Truth About Hell"—and thank you very much for sending it to me. God bless you both. Sincerely yours, Mrs. A. L., Okla.

"So Right"

Dear "Frank and Ernest": I would so love to have the "Creation" book, also "When a Man Dies." Your discussion today was wonderful, and I do think you are so right about another chance after this life. For it seems so impossible to me for any of us to live on

this earth the kind of lives we want to and that we know Christ wants us to—even if we pray and pray for forgiveness of sins, I don't think we have the peace of mind we should have. I am a Christian, but I am not happy (maybe I should have said I am not the Christian I would like to be). When the devil is bound there will not be many wilful wicked, I don't think. I never miss your fifteen minutes on the air at 12:45—only wish it could be every day. God bless you both. Sincerely, Mrs. B. K., Fla.

Grateful to the Lord

Gentlemen: Your broadcasts have been and are an inspiration to me, especially the one of today, and I will deeply appreciate your gift of the booklet entitled, "Father, Son, and Holy Spirit." I am grateful to our blessed Savior, and appreciate two who are feeding his sheep, namely, "Frank and Ernest." Sincerely, Mrs. J. W. A., S. C.

"Able" Explanations

Dear "Frank and Ernest": Have enjoyed your talks so much over the radio. It is nice to hear the Bible so ably explained. I often wish your talks were longer on Sundays. In one of your talks some time ago you explained the passage in the Bible, "In My house are many mansions, were it not so, I would have told you." There was a passage I had often hoped someone would talk about—per-

haps in church by a minister—and I must say it was good to hear you both talk it over. I am sure many people today wish for more religious programs over the air to keep us more in tune with God. Will you kindly forward me the booklet you offered today on "Spiritualism." God bless you both. Yours truly, Mrs. G. D., N. Y.

Seeks Reliable Information

Dear Sirs: I have heard your program a number of times and am interested in all phases of your work. Please send me a copy of your "Creation" book, also information about The Dawn Magazine. I should also like a list of all booklets and publications available from you. I am a high school teacher and am anxious to investigate all aspects of the Bible and matters related to it. While I am a Christian, I feel that I need much more reliable information, and will appreciate any information you can supply. I thank you. Yours sincerely, A. H. L., Mich.

"Real Message for All"

Dear Sirs: I listened to your program again this morning with much interest, and have been enjoying them for the past several months. I now have a much better understanding of the Bible than ever before, and many of my fears about the end of the world have vanished, along with many other untruths that I have always believed in since a small child. Keep up the good work, as you are bringing renewed hope and comfort to so many as time goes on. During the past week I received your booklet

entitled, "Armageddon," and have already started to read it over for the second time so I can study the passages it contains from the Bible more closely. I would appreciate your sending me the booklets entitled "Spiritualism" and "Does God Answer Prayer?" I have been receiving your Dawn Magazine for the past three months now, and want you to know that I think it is the most interesting magazine I have ever read. It is difficult for me to say just which part of it I like best, as each article has a real message for all of us. I especially like the thorough way in which you answer questions submitted by your readers. Enclosed please find a small gift to help carry on your great work of proclaiming the Gospel in its true light. I only wish it could be more. Sincerely, R. C. H., N. Y.

Blessed by The Dawn

Gentlemen: Thank you for reminding me that my subscription has expired. I was wondering if it was about time that I should renew it, for I would not like to miss one issue. I wish I could tell you how much I have been blessed by The Dawn and all your books that I have. You have shown me how to read and understand the Bible and its precious truths. Being a shut-in, and almost helpless, life was not worth living after I lost my husband. But how different now that I know that soon all my loved ones will be with me again in a wonderful new world! God bless you and the grand work you are doing. Sincerely, Mrs. E. U., Texas.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		THOMAS FAY	
Groton, Conn.	September 20	San Luis Obispo, Calif. (Sat.)	Sept. 20
New London, Conn.	21		
W. A. BAKER		IRVING C. FOSS	
Seattle, Wash. August 30-September	1	Riverside, Calif. (Morning) September	21
		Pomona, Calif. (Afternoon)	21
JULIUS BEDNARZ		EARL L. FOWLER	
New Haven, Conn. (Morning) Sept.	7	Seattle, Wash. August 30-September	1
Waterbury, Conn. (Afternoon)	7	Sacramento, Calif.	7
		Santa Ana, Calif.	28
FRED A. BRIGHT		HUGH HANHAM	
Allentown, Pa.	September 7	Seattle, Wash. August 30-September	1
BURTON BROWN		EDMUND JEZUIT	
Whittier, Calif.	September 21	Saginaw, Mich. August 30-September	1
ALFRED BURNS		GILBERT E. KEMP	
Gary, Ind.	September 21	Brooklyn, N. Y. August 30-September	1
CHARLES CHAMBERS		PETER KOLLIMAN	
Seattle, Wash. August 30-September	1	Cincinnati, Ohio August 31-September	1
GEORGE B. CLARK		ARTHUR H. KRUMPOLT	
Brooklyn, N. Y. August 30-September	1	Boston, Mass.	September 21
		Mahanoy City, Pa.	28
JENS COPELAND		RAYMOND J. KRUPA	
Saginaw, Mich. August 30-September	1	Springfield, Mass.	September 21
LaSalle, Ill.	21		
L. PAUL DAVIS		LUDLOW P. LOOMIS	
Seattle, Wash. August 30-September	1	Saginaw, Mich. August 30-September	1
		Toledo, Ohio	2
ORLANDO D. DEIFER		Cleveland, Ohio	
Brooklyn, N. Y. August 30-September	1	Buffalo, N. Y.	4
Reading, Pa.	7	Tonawanda, N. Y.	5
Lehighton, Pa.	14	Albany, N. Y.	7
		New Brunswick, N. J.	28
EDWARD FAY			
Fresno, Calif.	September 14		

SPEAKERS' APPOINTMENTS

JOHN Y. MAC AULAY		S. E. RANGER	
Minneapolis, Minn.	August 30-Sept. 1	Seattle, Wash. August 30-September	1
St. Cloud, Minn.	2	VICTOR E. SAMUELS	
Duluth, Minn.	4, 5, 7	Brooklyn, N. Y. August 30-September	1
Winnipeg, Man., Canada	10, 11	ALFRED L. SMITH	
Portage La Prairie, Man., Canada	12	Saginaw, Mich. August 30-September	1
Moose Jaw, Sask., Canada	14-16	M. A. STAMULAS	
Calgary, Alta., Canada	18-21	Paterson, N. J.	September 7
Vancouver, B. C., Canada	24-28	J. H. L. TRAUTFELTER	
WILS Mc NEE		Washington, D. C.	September 28
Seattle, Wash. August 30-September	1	FELIX S. WASSMANN	
ADAM MISKAWITZ		Lancaster, Pa.	September 14
Milwaukee, Wis.	September 14	CLAUDE R. WEIDA	
MARTIN C. MITCHELL		Brooklyn, N. Y. August 30-September	1
Baltimore, Md. (Morning) September	14	Pottstown, Pa.	21
Wilmington, Del. (Afternoon)	14	GEORGE M. WILSON	
DANIEL J. MOREHOUSE		Minneapolis, Minn. August 30-Sept.	1
Aurora, Ill.	September 14	East Liverpool, Ohio	14
EVERETT MURRAY		Cleveland, Ohio	21
Brooklyn, N. Y. August 30-September	1	NORMAN WOODWORTH	
LEON H. NORBY		Brooklyn, N. Y. August 30-September	1
Wallingford, Conn. (Morning) Sept.	14	Philadelphia, Pa.	7
Bridgeport, Conn. (Afternoon)	14	Paterson, N. J.	28
Wilkes-Barre, Pa.	21	ERNEST G. WYLAM	
A. OBENLAND		Miami, Fla.	September 1
Brooklyn, N. Y. August 30-September	1	Orlando, Fla.	2
G. P. OSTRANDER		Ortega, Fla.	3
Saginaw, Mich. August 30-September	1	Atlanta, Ga.	5, 6
LELAND PARSONS		Hendersonville, N. C.	7
Seattle, Wash. August 30-September	1	Knoxville, Tenn.	8
HARRY PASSIOS		Cincinnati, Ohio	9
Duquesne, Pa.	September 7	Dayton, Ohio	10
ROY E. POLAND		HARRY L. YOUNG	
Cincinnati, Ohio August 31-September	1	Hazleton, Pa.	September 7
G. RUSSELL POLLOCK		Easton, Pa.	21
Seattle, Wash. August 30-September	1	C. W. ZAHNOW	
LEO B. POST		Seattle, Wash.	September 1
Kenosha, Wis.	September 14	Victoria, B. C., Canada	2
		Duncan, B. C., Canada	3, 4
		Vancouver, B. C., Canada	5, 7
		Calgary, Alta., Canada	9
		Saskatchewan Area	11-30

CONVENTIONS

For Mutual Fellowship, Edification, and Service

BROOKLYN, N. Y., August 30-September 1—Convention sessions to be held in the Church Auditorium, 104 Clark Street. For reservations and other details write the secretary, Mr. Russell Dean, 68 Middagh Street, Brooklyn 2.

MINNEAPOLIS, MINNESOTA, August 30-September 1—I. O. G. T. Hall, 2922 Cedar Avenue. For further information and reservations write, Mr. Michael Nekora, 2601 Fillmore Street, N. E., Minneapolis 18.

SAGINAW, MICHIGAN, August 30-September 1—Y. W. C. A. Building, 211-217 South Jefferson Street. For reservations and other details write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

SAN DIEGO, CALIFORNIA, August 30-September 1—Opens at 12:15 p. m. at Croftsman Hall, 3909 Centre Street, two blocks from Park and University. A baptismal service has been arranged. Four meals will be served at the hall. Reservation requests stating in detail accommodations desired are essential. Write the secretary, Mrs. Gilbert Rice, 8775 Troy Street, Spring Valley.

SEATTLE, WASHINGTON, August 30-September 1—All sessions will be held in the Aragna Hall, 2015 Boren Avenue, near Virginia Street. Brethren from various parts of the country are to serve and a baptismal service is being arranged. Two meals a day will be served. For accommodations write Mrs. Frank French, 2821 West 63rd Street, Seattle 7. Please state time and mode of arrival, length of stay, type of beds desired and any other information which will help in arranging accommodations.

CINCINNATI, OHIO, August 31-September 1—Two day convention opening in the Finance

Building, 616 Walnut Street, 4th floor. Place of other services to be announced. For reservations and other details write the secretary, Mrs. W. N. Poe, 2128 Linden Road, Newport, Kentucky.

BUFFALO (KENMORE), N. Y., September 7—Regular monthly gathering in the Kenmore Lodge, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

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

BOWIE, TEXAS, September 21—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

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

SALEM, OREGON, September 21—Home gathering, 2239 State Street.

CHICAGO, ILLINOIS, September 28—912 N. La Solle Street.

DETROIT, MICHIGAN, September 28—Maccabees Building, Woodward Avenue at Putnam.

PITTSBURGH, PA., September 28—All meetings will be held in the O. of I. A. Temple, 610 Arch Street, North Side Pittsburgh.

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

VICTORIA, B. C., CANADA, November 7-9—Details later.



DAWN PUBLICATIONS

BIBLE PROPHECY GROUP

Armageddon—32 pages, 5 cents
Hope for a Fear-filled World—32 pages, 5 cents
Our Lord's Return—48 pages, 10 cents
A Royal Nation—32 pages, 10 cents
God and Reason—96 pages, 10 cents
"Behold Your King"—150 pages, illustrated cloth, 50 cents, twelve for \$5.00
Chosen People—64 pages, 10 cents

DOCTRINAL SUBJECTS

Born of the Spirit—32 pages, 5 cents
What Can a Man Believe?—32 pages, 5 cents
The Day of Judgment—32 pages, 5 cents
Divine Healing—32 pages, 5 cents
Spiritualism—32 pages, 5 cents
Jesus, the World's Savior—32 pages, 5 cents
Father, Son, Holy Spirit—32 pages, 5 cents
Does God Answer Prayer?—32 pages, 5 cents
The Truth About Hell—64 pages, 10 cents
Creation—112 pages, 10 cents
Hope Beyond the Grave—96 pages, 10 cents
God's Plan—48 pages, 10 cents
When a Man Dies—48 pages, 10 cents
Tabernacle Shadows, with questions, 164 pages, cloth, 50 cents
The Everlasting Gospel—64 pages, 12 cents, twenty-five or more, 10 cents each
Hope—16 pages, 25 cents a dozen. Plus rubber envelopes to match.

ON THE CHRISTIAN LIFE

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

FOR THE CHILDREN

God's Promises Come True—Contains fifty stories of the Bible, written in a style fascinating to both children and adults, nearly 400 pages, cloth, illustrated, \$1.00.

IN FOREIGN LANGUAGES

GERMAN: "Behold Your King", 50 cents; God and Reason, 10 cents; Spiritualism, 10 cents; Daily Heavenly Manna, 50 cents; The Divine Plan of the Ages, 50 cents.
ITALIAN: God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents; The Divine Plan of the Ages, 50 cents.
FRENCH: God's Plan, 10 cents; God and Reason, 10 cents; "Behold Your King", 50 cents; Daily Heavenly Manna, 50 cents; God's Remedy, 10 cents.
GREEK: God and Reason, 10 cents; Hymns of Dawn, without music, 20 cents.
LITHUANIAN: "Behold Your King", 25 cents.

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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.—1 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; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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