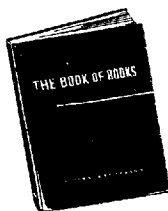


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Bible Lands in the News

THE island of Cyprus in the Mediterranean, and the country of Greece, have been much in the news during the months past. This is due to the fact that the country of Turkey dispatched a heavily armored army into Cyprus to seize territory which it was claimed belonged to Turkey. The territory in question was controlled by Greece, and this brought Greece into the trouble. Appeal was made to the United Nations and a task force to keep the peace was dispatched there, but to little avail.

So far as we know, there is no special prophetic significance attached to this minor struggle in a world that is afflicted with so many festering spots of discontent and chaos. It is of interest to us, we think, that both Greece and Cyprus are what we might call Bible lands, because at the time of the Early Church they were within reach of zealous followers of the Master, many of whose activities in these countries are recorded in the Bible.

Cyprus was the home of Barnabas, who was one of the early disciples of Christ. In Acts 9:27 we find him introducing the new convert Saul, or Paul, to the church at Jerusalem in a way which seems to imply previous acquaintance between the two.

When news reached the church in Jerusalem that men of Cyprus and Cyrene had been preaching to Gentiles at Antioch, Barnabas was sent there. (Acts 11:19-26) However,

Barnabas went first to Tarsus to seek Paul as one especially raised up to preach to the Gentiles. (Acts 26:17) Barnabas and Paul were later chosen by the church at Antioch for the missionary work. On their first missionary journey they visited Cyprus, where there were already many refugee Christians who had fled from the persecution which came upon the Early Church about the time of the martyrdom of Stephen.

The Apostle Paul first came into this geographical picture when he received the call from the Lord, "Come over to Macedonia and help us." In the Lord's providence Paul's obedience to this call from God resulted in gatherings of Christians being established in Corinth, Thessalonica, Philippi, etc. Paul's best-known experience in Greece is probably his visit to Athens, a great city of learning of that day and where the people worshiped a multiplicity of gods.

Paul received much persecution at Thessalonica and at Berea. Two of the brethren, seeking apparently to spare Paul further persecution, conducted him to Athens. There he gave instructions to these for Silas and Timotheus to come to him with all speed. The account reads:

"While Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean."—Acts 17:16-20

The situation in Athens was rather an unusual one. We read

that "all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." (vs. 21) Responding to the request of his critics, the Epicureans and the Stoicks, "Paul stood in the midst of Mars' hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—vss. 22, 23

Paul took advantage of the unique situation, explaining that it was his intention to declare to them the facts concerning their unknown God. In other words, he desired to reveal some things to them concerning this God, one of the things being that he was a God who would restore the dead to life. No religion in the world, except that of the Bible, has ever set forth the hope of the resurrection. And very understandably so, because essentially all other religions insist that the dead are not dead, and if no one is really dead, there cannot be a resurrection of the dead.

Where Paul stood on Mars' hill, the Parthenon, the great temple of the Athenians, was in full view, and he explained to them that their unknown God, the one whom he was presenting to them, the "God that made the world and all the things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."—vs. 24

In other words, Paul was explaining that their unknown God, which was the God that he worshiped, would not be interested in their magnificent temple; that he does not dwell in temples made with hands. This may not have been very diplomatic on his part, but surely it emphasized the difference between the God whom he worshiped and the multiplicity of gods that they worshiped which were represented to them by idols. To this thought Paul added that their unknown God is not "worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

Here Paul is telling his listeners that the true God did not need the work of human hands in making idols to represent him; that he had full ability to give life and to reveal himself without the aid of these heathen articles by which the false gods were worshiped.

Continuing, Paul said concerning the true God, "And [he] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

Then Paul followed up with a statement concerning the judgment day and the resurrection of the dead. (vss. 30, 31) He refers again to the ignorance of the people in their worship of false gods, and explains that God "winked at" this; that is, overlooked it, because he had a future time for the enlightenment of mankind in general, and that this would be accomplished in a future day of judgment, or trial, "in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

When his audience heard Paul speak about the resurrection of the dead "some mocked: and others said, We will hear thee again of this matter." The people as a whole at that time were not ready to give ear to the glorious Gospel of Christ in which provision is made for the resurrection, nor has the viewpoint of the world in general changed since that time.

While Paul delivered this sermon in Greece, the people of other nations have been no different in their unbelief of the true Gospel of Christ. The witness of this Gospel has been given, but for the most part it has been rejected. Substitutes for the Gospel have been offered to the people, and generally accepted, forming the basis of the great denominational church systems of the world.

The battle between truth and error has gone on throughout the ages, even as the military struggles between nations. Error, as promoted by the great institutions of religion, has been continually on the throne, while truth has been on the scaffold. We know from the prophecies of God's Word that the great religious institutions of earth, built upon error, superstition and idolatry, will eventually be destroyed, and with them also the governments which have suppressed the people and misrepresented the name of Jehovah, the true God. This will not be accomplished through human agencies, nor by the strength of those who serve as the Lord's ambassadors on earth at the present time, but through the power of the risen and exalted Christ who will then have associated with him his true followers, who, like him, will also be exalted to heavenly glory.

This will be the final triumph of that great unknown God whom Paul described, and concerning him he said that he "dwelleth not in temples made with hands." The nations will then learn the futility of trying to seize and lord it over a territory claimed by other nations. They will learn that their safety and well-being will result only from the acknowledgment of the power and authority of the kingdom of Christ.

All carnal wars, whether small or great, have resulted in much suffering on the part of the people. But when the long-promised kingdom of Christ is established, nothing will be permitted to hurt nor to destroy in all the vast regions of that universal kingdom. Peace will reach the people, and all will rejoice in the Holy One of Israel and the great and true eternal God.

The Christmas Theme

It will be then that the great theme of the Bible concerning the birth and kingdom of the great King of Peace will be fulfilled. These promises will no longer seem like mere words never having a fulfilment. How wonderful it will be then to realize the fulfilment of that wonderful promise, "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 for ever. The zeal of the Lord of hosts will perform this.” —Isa. 9:6, 7

How wonderful is the assurance that “the zeal of the Lord of hosts will perform this.” Noble-minded men and women throughout the world, and during the centuries past, have endeavored to find and apply a successful formula for peace, but have failed. Some of these have proclaimed that they have discovered the way of peace for at least their generation. Others have hoped and longed and worked for universal and lasting peace, but all these efforts have been futile.

Selfishness has doomed them all to failure because the promoters of such efforts have failed to realize that peace cannot be established through the production of strong armaments of war. They have failed to realize that it will be essential for all nations to learn and to observe the Lord’s ways of “beating their swords unto plowshares, and their spears into pruning hooks.” They will learn that it is not the will of God for each generation to set aside its youth to learn war and to be slaughtered in war. They will discover that the Lord’s way to establish peace is to learn war no more. —Micah 4:1-4

The peace to be established through Christ’s kingdom will not only be peace between nations, but peace also within nations. Now the spirit of selfishness strains and often disrupts the peace of communities, but this will not be so under the administration of Christ’s kingdom, for then the people will learn and observe the Lord’s ways which are the ways of love. There will then be peace between those who obey God’s laws and God himself. Without this peace with God no effort

to solve the problems of men can succeed.

Peace with God will result through the acceptance of his provision of love, through Christ, for the sin-cursed and dying race—even Christ, the Redeemer. It will mean obedience to his laws of righteousness, which will rule throughout the whole earth. There will then be no occasion for the military invasion of one nation by another, for all will be equally and abundantly blessed.

There will be no need for the seeking of that which is possessed by others. The Turks will no longer need to seek territory by war which is controlled by the Greeks, for Jesus, the new King of earth, will exercise his powers of control everywhere and will deal justly and equitably with all. What a glorious prospect for those who await the fulfilment of the promises of God!

SACRIFICE YOUR LIFE

“He that findeth his life shall lose it, and he that loseth his life for My sake shall find it.”—Matt. 10:39

SOME of our Lord's teachings were addressed to the mixed companies of worldly people around him, but most of his attention and teachings were specially given to his disciples. And to them he said many things which they were not able to comprehend at the time, but which he promised should be brought to their remembrance and made clear to the church afterward.

Among these was the statement of the above text. To the disciples at that time it was simply incomprehensible, but in the light of the fuller teaching under the Spirit dispensation it is quite clear and plain. The statement is applicable to those

who have consecrated their life; who have presented themselves to God as living sacrifices. Their consecration implies their intended faithfulness in spending their life in the divine service even unto death.

Having made this solemn covenant with God, and therefore been accepted of him through Christ, it is not in either our right or power to take back that which we thus relinquished all right to; that is, our life as human beings with the hopes and blessings, etc., which belong to it. We are now (reckonedly) new creatures, begotten of God to a new nature, which we cannot possess until the human nature is entirely dissolved—dead. To take up our cross and follow after the Master, thus dying daily, until the last spark is spent in his service, is no light thing, and some may limp and falter and hesitate, and yet press on through all their weaknesses, looking to the Lord and accepting his proffered assistance.

But to turn entirely back from our purpose, and to lay hold on what remains of our earthly life and begin again to live after the flesh, is to lose all claim upon the spiritual life, the only life to which such now hold a title. To such, then, how forcible the statement, he who keeps hold of the life already consecrated to sacrifice thereby loses all life, while he who is obedient to his covenant shall find life more abundantly than now possessed, in God's due time.



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Bible Study

LESSON FOR NOVEMBER 3

When Moral Values Are Disregarded

MEMORY VERSE: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein."—Hosea 14:9

**HOSEA 4:1-3, 6; 6:1-3;
7:4-7; 11:8-9**

ISRAEL'S condition of infidelity and general falling away from God's favor lay heavily upon Hosea's shoulders, and he sought to draw attention to their disreputable state and moral degeneration. The nation had become debauched through idolatry, and a reckless attitude toward moral values had resulted. Indeed, Hosea's own wife was an adulteress who eventually left her husband and her false offspring.

As we examine the various texts of our lesson we note that the prophet declared (4:1-3) that God had a controversy with the people of Israel in that there was no fidelity to their covenant relationship; there was no more kindness in their attitude toward God or their fellow man; and there was no knowledge of God. Their consciences numbed respecting God's laws and providences, the Israelites had forgotten about God and their need

for him, and Hosea, whose name appropriately means "salvation," was deeply concerned for the salvation, or recovery, of his people from their wicked ways. With this he warned them of the punishment that would surely come upon them if they failed to turn from their evil ways.

Then (6:1-3) he pleads with his people to return to their favor with God and to receive once again of his loving-kindness and forgiveness.

However, the prophet points out (7:4-7) that debauchery, infidelity, and drunkenness were to be found even in high places of state in Israel. Such conduct would bring grave consequences if not heeded and corrected. This lesson may be applied not only to ancient Israel, but also to the nations of our contemporary society.

God's concern for the inhabitants of Israel, as a loving father for his own children, is shown

(11:8-9) in Hosea's message. Each of us who ponders the words in this passage will surely be impressed with the warmth and tenderness of God toward the Israelites. God is always interested in the eternal welfare of his people, and, although especially manifest in this passage, it can be traced throughout the history of the Jewish nation.

And turning to the words of our memory verse, our attention is directed to the fact that it is not by earthly wisdom or intelligence that the message of the prophet may be comprehended, but that it may be understood only by those who are taught of the Lord with the true wisdom which cometh down from above; for even as the Prophet Daniel declared (Dan. 12:10), "None of the wicked shall understand; but the wise shall understand."

In this connection we note that there is a much broader application of the Prophet Hosea's message than to natural Israel. In another sense we see the nominal spiritual house of Israel, otherwise known as "Christendom," professing to be espoused to the Lord while in reality being overcharged with the spirit of idolatry and drunkenness, and worshiping the false gods of this old world.

To have a clear understanding of God's will in our lives it is necessary, first of all, that the

transgressor come to a realization of his own weaknesses and needs, and that he desire mercy and forgiveness.

Throughout this Gospel Age there have been a handful of "Israelites indeed" who have not worshiped false gods and have, instead, dedicated their lives to following after the Lord by presenting their bodies as a living sacrifice which has been acceptable to the Heavenly Father. These have been called from every nation of earth to be the elect members of the heavenly bride class. God has graciously received them and has put away their transgressions through the blood of the cross.

Those who respond to the call of the new creation in this age of consecration and sacrifice are therefore justified, or made right, in God's sight. They are alert, not only regarding the basic moral precepts of righteousness, but of even greater importance, to cleanse themselves from secret faults. Realizing the necessity to guard against these beginnings of sin and to keep the heart in a cleansed and pure condition they will go to the fountain of grace often to seek help in every time of need. To neglect the beginnings of sin in the secret chambers of the heart and mind would lead to the disregarding of the fundamental laws of truth and righteousness.

When National Crises Arise

MEMORY VERSE: "Righteousness exalteth a nation: but sin is a reproach to any people."—Proverbs 14:34

Jeremiah 1:1-10; 37 and 38

THE Prophet Jeremiah, who had been ordained by God as a prophet of Israel from before his birth (1:5), experienced many national crises in his lifetime, the most notable being the destruction of Jerusalem and the seventy years' captivity to Babylon in 607 B.C.

For forty years this so-called "prophet of doom" went forth with untiring zeal and bold confidence to warn the Israelites of their wicked ways and to proclaim the impending disaster that would surely come upon them if they failed to heed the Lord's instructions. However, his strong denunciations and warning cries of the great national crises that were to befall them went unheeded by the rebellious and stiff-necked Israelites and they were, instead, forced to endure the many hardships that the Lord caused to come upon them for their disobedience.

Jeremiah's prophesyings were very unpopular and he was accused of weakening the hands of the soldiers, as well as those of the people, and he was

singled out as one who deserved a traitor's death (38:4). They in turn cast him into a cistern to die, but the king released him when an Ethiopian eunuch interceded on his behalf.—38:6-13

Zedekiah, who was the last reigning king of Judah, wanted to believe Jeremiah and follow his guidance, but political pressures prevented him from doing so. In the years prior to the destruction of Jerusalem a rebellion took place that brought quick response from the Chaldeans, who in turn placed the city under siege. Meanwhile an attempt was made to persuade an Egyptian army to help fight the Chaldeans, but they too were repelled. It was during this campaign that Jeremiah, who had gone outside of the city for a time, was captured and put in prison.—37:11-15

Jeremiah's prophecies came to pass as proof that they were inspired by God. The city was taken and the temple burned, and the king and his princes shared a common fate. The Jewish nation, that had once been planted a noble vine, had turned degenerate. Had Zedekiah surrendered to the Chaldeans (Babylonians), as Jere-

miah proclaimed this to be the will of the Lord, then they would simply have had a Babylonian governor to oversee the king, and their family life and city would have remained intact, including their right to worship at their own temple. This is a remarkable prophecy, and is found in verses 17 and 18 of the 38th chapter: "Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans and they shall burn it with fire, and thou shalt not escape out of their hand."—38:17, 18

Had the Jewish nation, who had so many times received special guidance and blessings from the Lord in the past, let God take care of the Babylonian king and his princes in his own due time and way, and had they exercised a greater measure of faith in their God, who had manifested himself to them in so many remarkable ways, then they could have prevented the great disaster that befell them as a nation.

And the end of the scriptural account is indeed a tragic one:

Zedekiah, resolving to continue the hopeless struggle against the overwhelming power of the Babylonians, was sorely defeated. Just before his captors bound and blinded him his two sons were killed before his very eyes, this being the last thing that he saw before his blindness cast him into the depths of darkness. The city of Jerusalem was burned and its walls destroyed, and except for a few poor people who owned nothing, the citizens were carried away as exiles into Babylon.

Perhaps the most important lesson pertaining to the Jewish nation, both in Jeremiah's day and in our own, concerns the necessity of recognizing the Lord's will in a particular matter and then exercising faith by leaving the matter in his hands. If this simple principle could be applied in the world its beneficial results would be widespread. We know from many other prophecies concerning the Jewish nation that there is yet another and even more astounding experience to come upon them when, in due time, God will bring upon the regathered nation of Israel an incident, called in the Scriptures "Jacob's trouble," wherein they will have no other alternative than to turn to the Lord and trust him to save them. Then they will learn righteousness, and their nation will be exalted.

A New Spirit—A New People

MEMORY VERSE: "A new heart also will I give you, and a new spirit will I put within you."—Ezekiel 36:26

EZEKIEL 36 and 37

THE context of this week's lesson finds the nation of Israel dwelling in a foreign land, while their own land of promise is a desolate wilderness because of their neglect in obeying the instructions of God. There is, however, a blessed promise in Ezekiel's words concerning a future recovery from this deplorable condition when God will take away their stony heart and give them a heart of flesh. And, at that time, he will cause his spirit to come unto them and they will learn of his statutes and judgments and will be able to keep them.

This is a wonderful promise from the Word of God concerning his plan for the eventual recovery of the Jewish people, and, on an even grander scale, the recovery of the whole world of mankind from the ravages of sin and death. We may look forward with full assurance of faith that God's covenant with Israel to take away their sins and to give them new hearts and right dispositions, and to recover them from their blindness will include also the resurrection of

their dead, for, as the Apostle Paul expressed it (Rom. 11:26), "all Israel shall be saved". Likewise, if all Israel is to be brought from the grave and given an opportunity to go up the highway of holiness and attain life under the provisions of the new kingdom arrangements, then too will the whole world of mankind be given an opportunity to be recovered from that which they have lost, even life itself.

A hard or stony heart, from which Israel has been promised to be recovered, and incidentally which may illustrate other nations of the earth which have been affected in a similar way from the fall into sin and death by Adam's transgression in the Garden of Eden.

Such a stupendous work awaits the completion of the footstep followers of our Lord who have made a covenant with him by sacrifice and will share with him, in due time, as members of his antitypical body. These, the 144,000 who are elect and precious, will have the grand opportunity to share with their Lord in instructing man in the ways of truth and righteousness

in that one-thousand-year kingdom.

During that period of time, designated in the Scriptures as "the times of restitution" (Acts 3:21), fleshly Israel, and indeed the whole world of mankind, will be brought back to the original condition of perfect manhood. The work of softening the hardened hearts of man will involve the development of a new will or disposition that is in harmony with the laws laid down by the ruling authority of Christ. This will be the "new spirit" that God will put in their hearts, and at that time, during the future one-thousand-year period of restitution, the divine laws of truth and righteousness will be clearly set forth for all to understand, for then the earth shall be full of the knowledge of the Lord, even as the waters that cover the sea.

While chastising and correcting, yet while forgiving and promising to restore the nation of Israel, God is illustrating his great love and mercy toward the whole world whom he so loved as to give his only begotten Son to redeem and, in due time, to bring to a knowledge of the truth and an opportunity under the most favorable conditions possible, to be reinstated to divine favor and blessings and to gain everlasting life. The eventual restoration and blessing of Israel shown in the words

of the prophet Ezekiel are only a small indication of the abundant grace that is in store for the world during that future time of restitution.

Ezekiel's words indicate that God will give a "heart of flesh" to his people that will no longer be callous and indifferent to the requirements of divine justice. When we examine the word "new" as it appears in this prophetic promise we note that it could as well be translated "renewed", or "repaired"—as the same word is often used in other passages of the Bible—and is suggested by Professor Strong in his Exhaustive Concordance of the Bible. This is a reasonable thought concerning this matter, because the heart or disposition of man was not hard or bitter or selfish when it was originally created, but was, on the other hand, proclaimed to be created in the very image of God who was its Creator. With this thought in mind we could not expect that it would be necessary to provide man with something "new" or "different" in the kingdom, but we can see the marvelous promise to "renew" the heart that has become spoiled by disobedience to the divine law, which in turn has resulted in all of the evils associated with the penalty of death, and which has impaired the image of God, and degraded man in every way.

Beyond Racial Barriers

MEMORY VERSE: "Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand?"—Jonah 4:11

JONAH 1 through 4

OUR lesson concerns Jonah's message to the Ninevites that their wicked city would be destroyed in forty days if they did not repent of their evil ways. The people of Nineveh, however, were impressed by the prophecy of doom, repented of their sinful course, and sought divine forgiveness.

This indeed is a strange story, and an interesting one, for skeptics have long doubted the authenticity of the Book of Jonah. This skepticism arises because of Jonah's experiences in the belly of the great fish that God had prepared to deliver from the sea; and also because it seems a bit strange to some that the citizens of Nineveh should have been so impressed by the message of doom that Jonah brought to them that they were suddenly anxious to repent of their wrongdoings, and worship a new God.

A possible solution to the unusual response accorded Jonah concerns the historical fact that the Ninevites were worshipers of a fish god, who had learned of the manner in which Jonah had been conveyed to

their city in the belly of a fish. Realizing this, the citizens of Nineveh no doubt believed that their god had brought Jonah to warn them of the impending destruction and had great respect for his message.

Furthermore, the historical authenticity of the Old Testament account is proven by the words of our Lord Jesus (Matt. 12:38-41), who relates Jonah's experiences as being prophetic of his own life, and teaching the great lesson that the Son of man would spend three days in the bowels of the earth.

Jonah was not obedient in starting out on his journey to Nineveh as God had directed, but instead boarded a ship that was sailing in the opposite direction—to Tarshish. There may have been deep feelings in his heart toward the people of Nineveh; however, on his journey a storm arose in which the ship and its passengers were in great danger. After casting lots as to who may have been guilty of the ship's distress, the sailors threw Jonah overboard, and the storm ceased immediately. For three days he remained in the fish's stomach, which swal-

lowed him, and then he was cast up on the shore near Nineveh. After this experience Jonah was prepared to proclaim the word of the Lord as he was directed.

When the king heard what had happened he made a proclamation that man and beast should be covered with sackcloth, and that everyone in the city should cry mightily unto the Lord and repent of their evil ways. The Lord heard the Ninevites, accepted their repentance, and permitted their national life for a time.

God, knowing the end from the beginning, realized that the Ninevites would turn from their evil course, and that they would not be blotted out of existence within forty days in accordance with Jonah's prophecy. In time, of course, the city of Nineveh did pass away, but not in fulfillment of this particular prophecy.

Jonah was very unhappy because God accepted the Ninevites' repentance and did not destroy them. There is, perhaps, a lesson in this experience, too, that man is not as sympathetic toward other people as God is.

But Jonah believed that he had been made a fool of in proclaiming that the city would be destroyed in forty days. Human pride had entered his heart and he was, so to speak, disgraced.

Thereupon he withdrew outside the city and remained in a booth to pout, waiting and hoping in vain to see the execution of the judgment which he had proclaimed from the Lord. Then, by an object lesson in mercy and compassion, God reproved the

moody prophet by preparing a gourd vine to shoot up to shelter Jonah from the intense heat of the sun. The shade was greatly enjoyed, but the next morning God had prepared a worm to smite the gourd and its shade was taken away.

Jonah was more interested in himself and his own reputation than he was in the salvation of the Ninevites and their desire to worship God. And the Lord taught him many lessons, including his apparent sympathy for a gourd—an inanimate object—and his lack of sympathy for the people who lived at Nineveh.

In due time, when the kingdom of Christ is established in all the earth, then the Ninevites will once again witness the mercy of God, for they, along with all the other countless millions of humanity, will have the blessed opportunity of knowing God and the power of his might to sustain them. The call at that time will be to repent and receive life—everlasting life in a perfect society without sin.

Christian Life and Doctrine

“O Give Thanks unto the Lord”

Psalm 136:1

WHEN David officially became king over Israel, his first executive act was to bring the ark of the covenant to Jerusalem. The ark had been separated from the tabernacle for seventy years. This space of time covered all of King Saul's reign and Samuel's service as a judge in Israel.

The return of the ark to Jerusalem from Abinadab's house in Baalah of Judah (also known as Kirjath-jearim) represented the return of God's favor to Israel and the return of his presence among them after a long absence. The joy of the occasion was manifest in the magnificent procession of thirty thousand men with music and song. The procession climax came when the ark reached its destination and David sang his song of thanksgiving to God. The song began with the sentiments of our text, "Give thanks unto the Lord, call upon his name, make known his deeds among the people." (I Chron. 16:8) It concludes with the same sentiments, "O give thanks unto the Lord; for he is good; for his mercy endureth forever."—I Chron. 16:34

This last expression was typical of David's feelings toward his Creator. In the Book of Psalms it is found in several places. The 106th, 107th, 118th, and 136th Psalms open with these identical words. Although the King James translation uses beautiful phraseology in describing the great God of all the universe—"For he is good, for his mercy endureth for-

ever”—some of the force of David’s description of God is lost in the translation. The Revised Version says, “O give thanks to the Lord, for he is good; for his **steadfast love** endures forever.” And Rotherham in a similar way says, “Give ye thanks to Jehovah. For he is good. For age-abiding is his loving-kindness.”

It is particularly noteworthy that this last portion of David’s expression of love and appreciation for God becomes a refrain that is repeated over and over in the 136th Psalm as David relates the great and wonderful deeds of God. He concludes with thanks again when he mentions last of all, “Who giveth food to all flesh, for his steadfast [eternal] love endures forever.”

Those of us who have been privileged to know God in this present day should, like David, appreciate the goodness of God more and more. We should call to mind daily how he “loadeth us with benefits,” and give thanks. We should pause each day to think of God’s great deeds. Our wise, loving, and kind Father in heaven has thought of us in preparing this earth for habitation. The temperature is just right. The pressure doesn’t vary more than a fraction of an atmosphere. Water, food, and clothing are available for all. Billions of people are living on this earth and receiving water, food, clothing, and shelter, not to mention the many other joys of living. But sad to say, the great majority of mankind does not give a second thought to God, much less thank him for all of these benefits.

People today seem to have lost that disposition or attitude which was present in the pilgrim fathers who came to this land many years ago. The pilgrims had to eke out an existence from a hard and rocky soil. But they succeeded. With much effort and faith—and through God’s help—they brought forth a rich harvest. The most beautiful part of this story, which we know so well, is that they remembered God, who was responsible for these blessings, and they set aside a feast of thanksgiving to God.

The holiday which is observed in this nation this month is a most remarkable and a most wonderful holiday. It competes with Christmas in jogging the world's memory into remembering that there is a God and to have reverence toward him.

It is true that Christmas is commercialized (and it is not the correct date of our Lord's birth). Many people think God, the Father, was born as a babe, when in fact it was his Son who was born. So, too, Thanksgiving has become a day of feasting, and people think of food more than of God on that day. They forget that the day was designed to remind people in this nation of their wise, loving, just, and powerful Creator, and to give him thanks.

The question could be asked, "Why aren't people in this country like our pilgrim fathers, having the spirit of thankfulness?" One answer might be that the misery and woe, suffering, sickness, pain and death—which is everywhere—overshadows the people's thoughts of God's goodness. Another answer might be that they are selfish (engrossed in self), or that the great adversary of God, Satan, has blinded the minds of men. Or yet another answer; that they are imperfect and forget so easily, or fail to exercise their reasoning powers.

However, lest we expect too much of mankind today and be condemning rather than understanding, let us analyze an incident that took place during our Lord Jesus' ministry on earth. The incident has a forceful lesson on the "natural" tendency for people to forget to be thankful because of sin, selfishness, and the influence of the Adversary. The incident is recorded in Luke 17:11-19 and reads as follows: "And it came to pass, as he [Jesus] went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they

were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

It is amazing that only one leper had enough gratitude and thoughtfulness to return to Jesus and to give him thanks when these lepers found themselves healed of their leprosy. We should not conclude that the other nine lepers did not have faith. Rather, they lacked thoughtfulness, appreciation, and gratitude.

All ten lepers had faith because they did as Jesus bid them and were on their way to the priests in an unclean condition, expecting a miracle to happen. And it did. As they went, they were cleansed. In the Mosaic Law, if a leper was healed of his disease, the priests of Israel had to approve and verify their cure before they could be reinstated into society. Definite rituals had to be performed before this was possible, as recorded in Leviticus, 14th chapter. The fact that these lepers went to see the priests (before their leprosy was healed) means that they had faith. But only one had gratitude. "And he was a Samaritan," Luke said, to the shame of Israel.

When Jesus began his ministry, he spoke to the people of Nazareth, "And many lepers were in Israel in the time of Elisha [Elisha] the prophet; and none of them was cleansed, saving Naaman the Syrian." (Luke 4:27) Jesus was implying that he would not be acceptable in his own country, by his own people; and that because of this, God would have to go outside of the nation of Israel to select a "people for his name." The cleansing of Naaman and the cleansing of the Samaritan has significance. Both were outside of Israel's circle of favor, and both were extremely grateful for their cleansing.

There are many lessons and pictures in this incident of the ten lepers. One of the principal lessons is that the church class is pictured by this "thankful" Samaritan. As the Samaritan had gratitude and thankfulness, so also the church must have gratitude in their hearts. The church being a mixture of "Israelites indeed" and Gentiles is aptly pictured by Samaritans, who in natural life were a mixture of Israelites and Babylonians.

Leprosy denotes sin, and those who are healed of leprosy are those who receive the benefits of the ransom. So also, the true church says, in the words of the Apostle Paul, "Thanks be unto God for his unspeakable gift," (II Cor. 9:15) in appreciation for their cleansing from the leprosy of sin. Romans 6:23 says, "The gift of God is eternal life through Jesus Christ our Lord." So in this season of thanksgiving, we can ask ourselves, "Are we glad that we have eternal life through Jesus Christ our Lord?" Thanks be to God!

"In everything give thanks:" admonishes the Apostle Paul, (I Thess. 5:18) "for this is the will of God in Christ Jesus concerning you." Notice how earlier Paul says in I Thessalonians 4:3, "This is the will of God, even your sanctification." This implies that every experience which we receive for our edification is to be received with thankfulness. We are not only to be thankful for the pleasant experiences—the joyful experiences—but also the difficult and trying experiences.

We are to be concerned about one another's welfare and to hold each brother in esteem. As the Apostle Paul wrote in Colossians 1:3, giving us the example, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." Let us be thankful for every brother in the narrow way, and let us pray for one another. This is gratitude, appreciation, and a thankful spirit in full operation.

We also should try to do good, and thus provoke thankfulness in others, as well as have the spirit of thankfulness. In

the experiences which the Apostle Paul had in prison (at Rome), the Philippian brethren were helpful to him, inspiring him to write, "I thank my God upon every remembrance of you." (Phil. 1:3, 4) The spirit of thankfulness abounded in the Apostle Paul, and the mere thought of the wonderful Philippian brethren caused him to be ever so thankful. Paul continues to write in this epistle, "Always in every prayer of mine for you all, making request with joy." Paul was not only moved to prayer through remembrance of the Philippian brethren, but also he found it a real joy to pray for them.

Wouldn't it be wonderful if this spirit displayed by the Apostle Paul would be found everywhere in the world? To answer this question, let us flash back to the time when the ark was brought to Jerusalem, as recorded in I Chronicles 16, and when David sang his song of thanksgiving. In that event we have a prophecy of a still greater event to come. In Revelation 21:3 we read, "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Bringing the ark to Jerusalem was intended to be a foregleam of the blessed millennial kingdom of Christ, when God will be reconciled to men through the Christ. David represents the Christ. Israel represents the world of mankind. The song of thanksgiving sung by David will be taught to all mankind and sung by them in gratitude and appreciation of their Creator. This will be the true thanksgiving holiday that will be observed world-wide.

Now, only a few have the spirit of thankfulness and gratitude; but then, in that kingdom, this spirit will be everywhere as God "pours out his spirit upon all flesh." "O give thanks to the Lord, for he is good; for his steadfast love endures forever." Praise ye the Lord!

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Granite City WGNU 920 9:45 a.m.
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Minneapolis KQRS 1440 10:15 a.m.

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Farmington KREI 800 9:00 a.m.

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Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon
Kingston WKOT 1550 9:45 a.m.
New York WNCN 104.3 FM 7:45 a.m.
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Lebanon KGAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.

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Allentown WHOL 1600 10:45 a.m.
Pittsburgh WARQ 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

TEXAS

Dallas KNUS 98.7 F.M. 6:15 a.m.
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Radio Maldives (Tues.) 4740 9:00 p.m.

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Panama City HOQ 1250 10:30 a.m.

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Lithuanian language

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NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Srilanka Sat. 9:45 p.m.

URUGUAY

Montecideo Radio El Espectador

RADIO TOPICS FOR NOVEMBER

3—"Christian Baptism"

10—"Your Adversary the Devil"

17—"Evolution Only a Theory"

24—"Israel's Double Portion"

By the Eye of Faith

“Now faith is the substance of things hoped for, the evidence of things not seen.”—Heb. 11:1

HAPPY are they who can see by the eye of faith, for such vision enables those who possess it to look upon the things which to the natural eye are invisible. Our text says that faith is the substance of things hoped for. Faith, because it enables us to see the invisible, truly does give substance to things which otherwise are not seen at all. The Apostle Paul wrote, “We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” —II Cor. 4:18

Those who are being led by the Lord should experience an increasing faith. We have an illustration of this in God's dealings with faithful Abraham. God had promised him a son, but the promise was not immediately fulfilled. In fact, the delay was so great that Abraham concluded that it never would be fulfilled, so he arranged to take his trusted servant, Eliezer, into his household in place of the son which God had promised. At that time Abraham's faith in the invisible was not great enough to sustain him. He wanted something that he could see. He wanted more than the promise of a son—he wanted a son with whom he could speak, a son whom he could touch and love. But God did not accept Eliezer as the promised seed. He made it plain to Abraham that he must be the father of that seed. Through this conversation Abraham's faith in the promise was renewed. He knew that Sarah was barren and growing old, so at the suggestion of Sarah he con-

sented to an arrangement in which her maid servant, Hagar, would be the mother of the seed; and Ishmael was born.

This would seem to fulfil the requirements of the Lord, but it did not. While again Abraham had something within his possession which he could see with the natural eye, and while he still believed God, he needed more than faith itself as a substance upon which he could gaze and be assured that God was blessing him.

Then the Lord appeared to Abraham again with further instructions. Now he learned that not only must he be the father of the seed, but Sarah must be the mother. More than ever, this was a test of faith that could see the invisible, because by now Sarah was nearly ninety years old. The apostle sums this up for us, and its significance so far as Abraham's faith is concerned: "Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."—Rom. 4:18-25

Isaac, Abraham's elect son, was finally born, and Abraham received his final test of faith when God asked him to offer this miracle child as a burnt offering. We read that "by faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”—Heb. 11:17-19

But this time, as a result of the experiences through which God permitted him to pass, Abraham’s faith was really able to see the invisible. He could see, although there was no evidence to sustain what he saw, that God would raise Isaac from the dead if he was faithful in offering him as a burnt offering. All he could see at the moment was the visible Isaac, but beyond the offering of Isaac he could see the resurrected Isaac, who was not yet visible except through the eye of faith.

Other Illustrations

In the Old Testament we have a number of illustrations of faith that was not strong enough to see the invisible. We have the case of the twelve spies whom Moses was instructed to send into Canaan to spy out the land prior to their entry into it. Ten of the spies brought back an evil report.

They said, “We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!”—Num. 13:31-14:2

But two of the spies, Joshua and Caleb, had more faith. They had faith in the power of the invisible God. They were not concerned with the giants and other obstructions which frightened the other spies. They believed that God could protect them in that land. "And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey."—Num. 14:7, 8

Yes, these spies saw what the others failed to see. By the eye of faith they saw the invisible power of the great God of Israel fighting for them, and they realized that with God on their side they need not be concerned about the difficulties they would encounter when they entered Canaan.

Because the Israelites accepted the majority report of the spies, the Lord decreed that they should remain in the wilderness, and that only two mature males—Joshua and Caleb—who left Egypt with their brethren would be permitted ultimately to enter into the promised land. This was a high price to pay for lack of faith!

But the faith of the Israelites as a whole did not grow stronger. They frequently complained to Moses, and through Moses to the Lord. This was because they were not enjoying the material blessings which their natural senses could appreciate. They complained about the manna from heaven which the Lord provided, and cried out for the flesh pots of Egypt. In response to this the Lord sent them quail so abundantly that they were made ill from overeating the flesh.

When they cried out for water, which they did not immediately have, the Lord provided water from a rock. They could not be satisfied unless they could see and enjoy the visible things in life. Their faith was not of the kind to see the invis-

(Continued on page 34)

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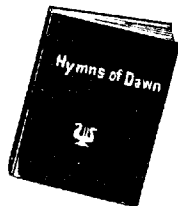
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ible power of God and realize that he was abundantly able to care for them in his own due time and way.

Building the Tabernacle

When in the outworking of the divine plan the time came to build the tabernacle in the wilderness, the Lord instructed Moses to send out word to the people giving them an opportunity to donate the necessary material, which consisted of gold, silver, copper and jewels, and various types of cloth, etc. The people were enthusiastic about this. Here was something at last which they could see as a token of the Lord's presence with them, so they sent their valuable possessions to Moses in great abundance.

Wise men who were appointed to do the construction work left their work to speak to Moses. They said to him, "The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."—Exod. 36:5-7

Surely there must have been great enthusiasm among the people—genuine enthusiasm. After all, some time had elapsed without having any visible evidence of this nature of the Lord's presence with them, and what was being constructed was something which did not require the ability to see the invisible. They could see with their natural eyes what was being done, and they were enthusiastic about it. It is possible that this was one of the few times in all the history of God's dealings with his people that they needed to be told that their donations were more than were required—much more than enough for the service of the work which the Lord commanded to make.

The New Testament

Coming over to the New Testament, we find that Jesus introduced the concept of the true worship of God, which is based not on seeing the things which are visible, but on seeing things which are invisible. He said, for example, "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19, 20) In this admonition Jesus called for a laying aside of the things which can be seen by the natural eye in order that by so doing one may lay up treasures in heaven—treasures which cannot be seen—the invisible things of God.

The Samaritan woman furnishes us with a good illustration of this principle. When Jesus visited her at Jacob's well, discerning in him the qualities of a prophet, she asked him whether or not God should be worshiped at Jerusalem or at "this mountain" (Gerizim). Jesus' reply was simple and to the point. He said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." (John 4:21) Then he explained that the true worship of God is the worshiping of him in spirit and in truth. "For the Father seeketh such to worship him." Verse 24 reads: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

So far as the Samaritan woman was concerned this was a completely new concept of worshiping God. It meant that they did not need to depend upon allegiance to one mountain or another, and that the true worshiping of God is the worship of One who is invisible. God is a spirit—a spirit being, that is—who cannot be seen by the natural eye, and one can contact him in a building, on a mountain, on the open plains, or wherever he may be, simply by lifting his heart to him in

prayer. Such as these see nothing, feel nothing, but their faith reveals to them the true God of all creation.

Other Visible Helps

Other visible aids to faith in our worshipping of God are human organizations, human headships, trust in earthly leaders, and various other props to faith which are the visible things employed by those who do not see the invisible things too clearly. But we do not mean by this that these things are in themselves wrong. If a group of the Lord's people are to accomplish a work for the Lord, they need a certain amount of organization. This is fine, so long as we do not look upon the organization as an inspired messenger from heaven which is designed infallibly to lead us in the right way. To look upon an organization from this standpoint is to depend upon visible things rather than upon faith's ability to see the things which are invisible.

In our association with the Lord's people we need the help of those who are capable of instructing us in the right way and of leading us in the paths of righteousness. It is the Lord's arrangement. But it is essential, by the eye of faith, to look beyond these to the infallible Word of God itself in order to be truly in contact with him and to receive his blessed instructions as to the difference between truth and error.

How beautiful are the words of Paul: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:15-18

Walking With God

**“Can two walk together, except they be agreed?”
—Amos 3:3**

THE Amplified Version of our text reads, “Do two walk together, except they make an appointment and have agreed?” Walking with God is one of the great privileges of the Christian. But as the Amplified Version states, to truly walk with him there must first be an appointment with him—an agreement to walk as he directs. This was true in respect to God’s relationship with natural Israel. Through the Law Covenant they made an appointment with God to walk with him and in his ways, but they did not continue to keep this appointment so God did not continue to walk with them. In Leviticus 26:40, 41 we are informed that the Israelites walked contrary to God and he walked contrary to them.

In Genesis 5:24 we read that Enoch walked with God. We do not know the extent of Enoch’s understanding of God’s will and of his plans, but from this word of explanation we are assured that he adhered closely to what he did know and strove diligently to walk in the way that God would have him walk. In Genesis 6:9 we are informed that Noah walked with God. We know a little of Noah’s walk with God in the sense that we see his faithfulness in connection with the building of the Ark, of preaching righteousness and, as a result of this close walk with God, of being instrumental in saving eight souls to be carried over into the new world—the world that now is.

According to Imagination

In Jeremiah 11:8 we are told of those who walk according to the imagination of their own hearts. As an antidote for this the Apostle Paul wrote, II Corinthians 10:5, that we are to cast down "imagination, and every high thing that exalteth itself against the knowledge of God." Only through the instruction of God's Word and the example given us in Christ can we surely determine the difference between our own imaginations and the will of God. Our own imaginations tend to be on the side of selfishness and self-gratification. We would like to think that such would be in harmony with the Lord, but in most instances they are not.

In Ephesians 2:2 we read of those who walk according to the course of this world. We know that the course of this world is a selfish one. It seeks self-gratification. It seeks joy, regardless of how others might be affected. Those who walk according to the course of this world give little or no consideration as to how the Lord may desire to have them walk. In other words, they have not made an appointment with him through consecration to know and to do his will. They are simply following what seems good in their own sight.

In I Peter 1:14 we read of those who walk according to their former lusts. Here again is described the selfish course of those who, assuming they have made an appointment with the Lord, are not keeping it, but would rather serve the interests of their flesh as they did in former days. This is not walking with God.

From Behind

Isaiah 30:21 reads, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." The voice

from behind here mentioned by the prophet is undoubtedly the voice of God speaking through his Holy Word. Every true follower of the Lord reaches crisis times in his life—times when a decision has to be made as to which direction to take in order to be pleasing to the Lord—and here we are reminded that these decisions should be made in keeping with the instructions of the Word of God.

If we change our plans—symbolized here by turning to the right hand or to the left—it should be only as we are assured that such change would be pleasing to the Lord. Would it better our spiritual condition? Would it make it easier for us to fellowship with the brethren? Or will the change tend to isolate us from the Lord's people? These are considerations the answers to which are found in the voice from behind.

Gaius and the Elect Lady

Enjoying the fellowship of the brethren in the Early Church was a brother named Gaius, and also a sister referred to only as the "elect lady." The Apostle John was in touch with these friends, and refers to them. In the first three verses of his second epistle we read, "The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."

And then concerning Gaius he writes, "The elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth."—III John 1-4

Walking in the truth is the same as walking with God, because God is the Author of the truth. And how it rejoiced John's heart to know that the elect lady and her children, and also Gaius, his beloved friend in the Lord, were all standing steadfast in the truth—rejoicing in it, walking in it. This meant that they were living close to the Lord and enjoying the bright smile of his countenance as day by day they sought to know the will of God better and to perform it more faithfully.

Walking in the truth and with the Lord is a vital thing in every Christian's life. John wrote, "He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6) Jesus walked according to the word from behind, not his own words, nor did he do his own works. He was continually in touch with his Heavenly Father, and all things that he said and did were his Father's words and works.

This high standard of what it means to walk with God is not attained by half-hearted measures. It takes the full concentration of all our powers of thought and will and determination. We cannot say that we will slacken our effort today and pick it up tomorrow. That would not be pleasing to the Lord. We cannot walk with God that way, because he will leave us behind.

The fully consecrated Christian should walk in newness of life. Paul wrote, "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4) The Christian's new life is one of full devotion to the Lord. And because he walks closely with the Lord he has the joy of the Lord. It is a blessed and happy life.

It is a life filled with assurance and hope and expectation—but only upon the condition of his faithfulness in walking with God.

The Apostle Paul wrote again, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16) The Spirit leads in the direction of sacrifice. It never leads one in a course of self-gratification. Those who walk in the Spirit do not fulfil the lusts of the flesh. Instead, they follow in the footsteps of Jesus, who was being led by the Spirit—led as a lamb to the slaughter. And so it will be with us if we are faithful in walking with God.

By Faith

In II Corinthians 5:7 we read, "We walk by faith, not by sight." Hebrews 11:6 reads, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." To walk by faith means that we follow the things that are set forth in the Word of God, but which are invisible except to the eye of faith.

This is a severe test. The flesh is so prone to reach out to take hold of something which is tangible in order that our resolution to serve the Lord might be strengthened. But this is not the Lord's way. The Lord's way is for us to look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal and the things which are not seen are eternal.

It requires constant waiting upon the Lord in order to do this. We must keep our eyes fastened upon him and upon his promises. If we do that, we will have strength to walk with him and the rich reward of faith will be daily our portion. Isaiah wrote, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:31

What the Lord requires

Micah 6:8 gives us an important summary of what the Lord

requires of those who walk with him: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" To do justly means simply to follow the precepts of the Golden Rule. The word mercy in the expression "love mercy" is properly translated loving-kindness. In other words, our whole being should rejoice in that great principle, that divine principle of loving-kindness. Otherwise we could not walk acceptably with God.

Then we are to walk humbly with our God. This means that we are humbly to seek his instructions, and when we find them unhesitatingly to do his bidding, regardless of what the cost may be to us. This is a real test of our faith and devotion; and if we do not meet this test, we will find ourselves walking, not with God, but in ways contrary to him. It will mean that we have forgotten the appointment that we made with him through consecration, and we will find ourselves walking alone.

A similar thought is expressed by the Apostle Paul in Ephesians 4:1, 2: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." How sweet would be the fellowship of the Lord's people if they could only follow these instructions as they walk together with the Lord and with one another! Failure to walk meekly with the Lord could also mean we would find ourselves at times more or less out of harmony with the brethren.

Paul adds to this the thought in Philippians 3:16, where we read, "Let us walk by the same rule, let us mind the same thing." The same thing here is "this one thing" which Paul was so wholeheartedly devoted to doing. We cannot walk with the Lord and go separate ways. But when we walk together with him and with one another, what added joys are really ours! The psalmist expresses this, saying, "How good

and how pleasant it is for brethren to dwell together in unity!"—Ps. 133:1

Actually With Him

While we are still in the flesh our walk together is upon the basis of faith. We do not see the Lord except by the eyes of faith, and that through the rich promises of his Word. But if we walk faithfully with him, humbly with him, the time will come when we will be actually with him. We read concerning this: "They shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3:4, 5

Can we think of any reward greater than to have Jesus confess our names before the Father and before his angels? Actually, in this text it is Jesus who is speaking, emphasizing that those who are faithful in walking with God now, will have the privilege in glory of walking with him in white, for they are worthy.

In one of the beatitudes Jesus spoke of those who are pure in heart, assuring us that they shall see God. Purity of heart includes humility and meekness. If we desire to be a real partner of God and of his people, we must walk humbly with him. And what a blessed privilege it is thus to walk with him and to tell him all our sorrows and all our joys, and to have him tell us what to do—with the assurance of needed grace to help in every time of need!

A promise was made to Jesus: "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:11) These and other joys set before Jesus enabled him to endure the cross

and despise the shame—experiences which were his because he is our example and walked with God. These same joys are set before us, and we can lay hold upon them by faith if we are walking humbly with our God. May this, indeed, be the great goal of our lives as we endeavor to fulfil our appointment with God—the appointment that we made with him in that covenant of sacrifice which will be completed only when we have been faithful even unto death.

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Encouraging Letters

Wants to be Faithful

Dear Sir: Hope my neglect in letting my renewal expire for The Dawn magazine doesn't create too much extra work. Enclosed is coverage for The Dawn and "Songs in the Night." Remainder is a little contribution for helping others that are unable to remit to receive the wonderful help that is so needed by us all. While not receiving The Dawn I have been studying from "Studies in the Scriptures." My heart goes out to all those who do not have hope of the kingdom. I talk to all I have a chance. Some don't seem to want to know. Others seem to be seeking. I pray that what little I can do will help some to have the wonderful hope that I have. I know that my knowledge is limited, but I pray I will become a more qualified servant while there is yet time. So may our Heavenly Father through his beloved Son and our beloved Savior continue to bless you in your work.—Arizona

Hope Renewed

Dear Sirs: I am deeply grateful to you for sending me the book "When a Man dies." It has given me an entire new outlook on the interpretation of God's teachings in the Bible. And I do believe what that little book says. Since reading it I am much happier, and the terrible dread I have felt about the death of our loved ones is lessening. As I have told you about my dear son, who was killed instantly last January in a car collision, I have been grieving for months for him be-

cause I did not know if he was saved or not. But now some of the burden has lifted and I owe it to your teachings, which make so much sense. I am a Christian, and I love Jesus dearly, but I blamed myself for not following through with Ray's religious education. Now I have a wonderful hope in my heart—we will all be united with our loved ones. I believe God will give my boy a chance, as he will all others. I thank you deeply for the books you sent me. You have renewed my spirit. God bless you forever, and your staff.—Illinois

Found Through a Magazine

Dear Dawn: I am writing to thank you for sending me some of your material, which I find very good. I believe you are a good organization, as I am finding that out through some of your booklets and The Dawn itself. Your reading material which you supply, I believe, is doing me good. It is that feeling I have inside myself. I found you through the "Enquirer" a while ago, and I am thankful that I did subscribe. It is inspiring and I am understanding the Bible even more now—especially about death. All I can say is that I am deeply proud that I have found the true meaning of God's plan from one of your booklets. There are, of course, many religious organizations and groups inside and outside of America, but I prayed to Jesus to help me find that something special in religion and through the Bible, and he showed me through you. So it looks to me that my des-

perate prayer was answered. I go to church as much as I can, but sometimes I cannot make it for various reasons. I could not find the answers I wanted to know by going to church. I wanted something more—something I knew was missing inside of me. I was disturbed and, like I said before. I prayed and God answered and showed me the way to you. This was in his plan. You can see that this letter is being sent to you in a positive way, or as a good tiding. Thank you, brethren, and The Dawn. Yours truly.—Michigan

Not Really Trash

Dear People: I do hope you are still doing the pamphlets I'm ordering. It was by chance I got in touch with your work. It was unfamiliar to me until about a year past when I moved into an apartment and a 1960 edition of "The Book of Books" had been left there in some trash. I picked it up and opened it, and immediately recognized it as a wonderful student guide. It has meant so much to me. I just wish the world could accept it as I did. But they won't. They'd rather go to church.—Texas

Church Folk Want Literature

Sirs: Would you please send me a catalog on your Christian material that you publish. We acquired a small book entitled "Hope." We are a small Methodist Church, but we feel this type of material would help us, letting people know that we were thinking of them in sickness, death, or just well people. —Florida

Appreciates Bible Answers

The Bible Answers: May I say how wonderful your TV pro-

grams are? They help millions of people who are so depressed and broken-hearted with life. I hope we can have lots more of them.—Canada

Appreciates Gift

Dawn Bible Students Association: I appreciate, with deep sincerity, your pamphlets on "Hope" which you sent to us. That was one of the most gracious and valuable gifts that our firm has ever received. Persons who have received them have spoken to us concerning the help they have received from them. They have had deep spiritual significance to those people. Again, may I say thank you and God bless! Yours very truly, Maxine L. Stark, President, Bruce Funeral Home—Missouri

Helped in Time of Grief

Dear Christian Friends: In 1970 on Thanksgiving morning my husband had a heart attack. Of course, I was grief stricken, and I received a little booklet from afar—"Hope." I have read it so many times and I want to thank you very much. I would like to have a few copies, also "God and Reason." A dear friend lost her twenty-seven year old daughter very suddenly, leaving an eighteen-month-old little son. I also lost my own daughter (only one) in 1948. I would like to have this booklet "Hope" to give to this sad and heartbroken lady. And I want to thank you again. I am enclosing at least postage. Thank you and may God bless you all, whoever you are.—Wisconsin

A Minister Appreciates

Dear Sir: I listen to your program on TV. I am greatly inspired, and would like to have

the book on "Bible Answers" and any other books you might have that you think would be of service to me. If there is any charge, please let me know. I wouldn't miss that program for anything. It is the greatest I have ever heard.—Maryland

Bible Answers Helpful

Dear Friends of Bible Answers: Your splendid programs are so helpful. We watch each program every week, and receive enlightenment. Am sending you a check to help you, and perhaps you could send me several of your books. I do not have the names at hand. All good wishes to each of you. Most sincerely.—Ohio

People Interested

Dear Friends: This is to let you know that we received the 3,000 "Hope" booklets and are very much pleased. We are putting them out as "pick up" items on our front table, and people seem to be interested. Thanks again for sending them to us.—Nebraska

Enjoyed Program

Dear Sirs: I watched your program last night for the first time and I enjoyed it so much. The format is just to my liking. Whenever sermonettes come on late at night I usually switch them off. Instead of lifting my spirits they depress me terribly. I enjoyed your show. Please send me a copy of your illustrated booklet "God Has a Plan." I have enclosed a self-addressed stamped envelope.—Kentucky

Wants "Hope" Booklets

Dear Sir: Please send me a free copy of "God and Reason." We have already ordered 5,000

copies of the "Hope" booklet. Thanking you in advance. Simms & Gundy Funeral Co.—Louisiana

Has Gained Faith

Please send twelve copies of "Hope" for two friends who have lost husbands this week. Thank you. I have gained a great deal more faith since reading your pamphlets and books. I intend ordering a number of them soon, but need "Hope" now. Thank you. May God bless you in your work.—California

A Long-time Subscriber

Dear Loved Dawn Magazine: Thank you in Jesus' name for your helpful and welcome visit over the years. You have brought comfort and help to me and mine. You have been coming to us every month now since your first issue—through days of sunshine and of sorrow. You have helped me to teach my children the truth since the days of "Uncle Eb's Bible Stories." May the Lord continue to use and bless you is our prayer.—Virginia

From a Funeral Home

Dear Friends in Christ: I get so much mail, some of it just plain junk, that I nearly deposited for good the application for your very informative book entitled "Hope." Never have I read a book that explains so vividly the truth for life after death according to the Scriptures. I will gladly distribute these books to those grieved, and to anyone else willing to read it. Respectfully.—Missouri

Talking Things Over

The Pleasantness of Christian Unity

“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.”—Ps. 133:1, 2

EVERY devoted follower of the Master realizes how much importance the Word of God places upon the unity of the Spirit among the people of God. It is “good” and it is “pleasant,” but just how good and how pleasant needs to be experienced on the part of those who are willing to have the Holy Spirit so fully ruling in their hearts that they will set aside their own wills and accept wholly the will of God as that will is revealed to them through his Word.

In the Scriptures oil is used in various contexts as a symbol of the work of the Holy Spirit in the lives of God’s people of the present age. The high priests of Israel—Aaron being the first—were anointed by the Holy anointing oil, and in our text this is referred to as being typical of the dwelling together in unity of the antitypical priests of the present time. The Holy Spirit came upon Jesus at Jordan, and upon the church at Pentecost, and it has reached all the true followers of the Master since, through the written Word of truth, this Word—the Gospel of our salvation—being ministered by various servants of God named by Paul in Ephesians 4:11-13.

Referring to what was implied by Jesus' gift of the Holy Spirit at Pentecost, Paul wrote:

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Earlier in this chapter Paul admonishes, "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—vss. 2, 3

In this epistle Paul is stressing the necessity in the Early Church of maintaining the unity of the Spirit on the part of Jewish and Gentile converts to Christ. It is apparently with this thought in mind that Paul writes, "There is one body [made up of Jews and Gentiles], and one Spirit [for the guidance of Jews and Gentiles], even as ye are called in one hope of your calling [there is not one calling for the Jews and one for the Gentiles]; one Lord, one faith, one baptism [for both Jewish and Gentile converts], one God and Father of all, who is above all, and through all, and in you all."—vss. 4-6

While the differences of background and religious experiences on the part of Jewish and Gentile converts caused a problem in the Early Church, it was not a basis for disunity among the brethren. But in order to maintain unity of the Spirit, lowliness of mind and meekness and longsuffering and forbearing one another in love were essential. Otherwise they would not experience "how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1), and would not experience the bonds of true Christian peace and love that should be exercised among them.

Different Tests Today

The tests which are upon the Lord's people today, which make it necessary for them to forbear one another in love and to be meek and longsuffering in order to keep the unity of the Spirit in the bonds of peace, are not brought about by the fact that some in the church were formerly Jews while others were Gentiles, but by various other factors, among them being imperfections of our fallen human flesh. The failure on the part of some to practice lowliness of mind, together with meekness and longsuffering, tends to disrupt the pleasantness of unity in Christ.

Then there are the differences of opinion current today concerning the proper understanding of prophecy as it is being fulfilled in present time—particularly time prophecies and the proper application of chronology. Here again, meekness and longsuffering on the part of all the brethren are essential in order to maintain "the unity of the Spirit in the bond of peace."

But in the Early Church, their differences of viewpoint did not mean that different lords were ruling over them or that they were following different gospels. It did not mean that some had one God as their Heavenly Father and others had another god. They all had the same foundation of faith. They all believed in the one Lord, the one faith, and the one baptism. The same is true today.

We may, and do, have our imperfections. As long as we are in the flesh we will have differences of understanding on points not clearly set forth in the Bible. Nevertheless, as members of the body of Christ we are all being guided by the same Holy Spirit, even as we are "called in the one hope of our calling." We all have the same Lord, the same faith—that faith once delivered unto the saints—and one baptism into Christ. We all recognize and have dedicated our lives to the service of the one God and Father of all, who is above all and through all and in us all. How important, then, it is to us,

as it was important to all the saints throughout the entire age, to maintain the unity of the Spirit in the bonds of peace!

Contending Earnestly for the Faith

If we are contentious among ourselves, the unity of the Spirit is disrupted; but we are to contend earnestly for the faith once delivered to the saints. However, we are to contend in love and in meekness, and in the spirit of forbearance. We are not to contend over trivial details, but in the spirit of meekness endeavor to meet the real issues which confront the church today. The issues are the ransom and sin-offering, God's great covenants, the presence of Christ, the call and development of the church, and the future blessing of the world during the times of restitution which God has spoken by the mouth of all his holy prophets since the world began.

One of the vital issues confronting us today is the importance of witnessing the glorious Gospel of Christ. One of the disrupting influences which could turn us away from faithfulness in proclaiming the Gospel is the contentious insistence that every detail of opinion should conform to our individual viewpoint. Certainly our Heavenly Father is not pleased to see this happen, nor does it result from the operation of his Holy Spirit in the hearts and lives of his people. True unity of the Spirit cannot be attained by compromise. Every truly dedicated follower of the Master should be willing to lay down his life in defense of the basic teachings of the Gospel of Christ, which is the power of God unto salvation.

A purpose of our fellowship is that we may eventually "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness,

whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”—Eph. 4:13-15

To maintain the unity of the Spirit it is essential that we keep in mind at all times that we are members of the body of Christ and, as Paul explains, “the whole body [is] fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part.” When this proper spirit of unity of action exists, we find it “maketh increase of the body unto the edifying of itself in love.”—Eph. 4:16

In most places when Paul mentions the members of the body, as illustrated by the hand, the foot, etc., he is referring to the functioning of the body as a whole. But in this text he seems to be emphasizing more particularly the responsibility of each individual member of the body in connection with the important function of maintaining the unity of the Spirit. Here he does not mention the hands, the feet, etc., as being parts of the same body, but refers merely to the joints of the body: “From whom [Christ] the whole body fitly joined together and compacted by that which every joint supplieth.” The function of the joints of a body is to hold the body together. If the body had no joints it would fall apart. So Paul is here, in his lesson on Christian unity, using the joints to illustrate one of the functions of every member of the body.

The vital question for each of us to ask is whether or not we are serving as joints to hold the body together, or whether we are disrupting influences in the body. If we are forbearing one another in love, and endeavoring to keep the Lord’s people together in the blessed fellowship which is so pleasant, then we are serving as joints. If we would rather call attention to the imperfections of others in the body, then we are not endeavoring to keep the unity of the Spirit.

Jesus Prayed for Unity

Jesus realized that the success of the Gospel-Age phase of the divine plan depended upon the unity that would be produced among his people by the influence of the Holy Spirit in their lives. For this reason, on the night before his crucifixion, in praying on behalf of his disciples, the burden of his prayer was, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:21-23

While the Lord's people receive justification to life, and in the resurrection will attain actual life—glory, honor, and immortality—the promises of God which assure us of this are subject to conditions which must be met if we are to attain their fulfilment. Because of our imperfections we will not attain perfect unity among ourselves as we would desire while still in the flesh. But this must be our goal. We cannot adopt the attitude that it does not matter what we say or do among the brethren that might disrupt their unity, for thus we would fail to gain God's promised blessings.

But those who really do the best they can to attain Christian unity without compromise will have as one of their rewards a great change and exaltation into the body of Christ beyond the veil, where fleshly imperfections will not hinder the attaining of this goal of pleasant unity. Thus will be fulfilled that blessed part of David's psalm concerning the ultimate and full experience of how good and how pleasant it is for brethren to dwell together in unity. David wrote that it will be "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

The British Section

“Gather the Wheat into My Barn”

THESE words of Jesus, included in one of his parables, are very specially applicable to the days in which we now live. The Parable of the Wheat and the Tares is recorded in Matthew 13:24-30, and was given immediately following the Parable of the Sower. (Matt. 13: 18-23) In the Parable of the Sower, Jesus describes four kinds of hearers of the Word of the kingdom, and reveals also that the majority who hear the Word are not faithful to it; that only one class of hearers brings forth the required fruitage. These are the ones “who, having heard the Word, retain it in a good and honest heart, and bear fruit with perseverance.” —Luke 8:15, Diaglott

There is an intimate connection between these two parables. The one dealing with “the wheat and the tares” shows some of the difficulties which interfere with those who are the best hearers—who have a good and honest heart—those begotten with the best seed, the Word of truth, and who continue faith-

ful. These are the true children of the kingdom.

The Parable of the Wheat and the Tares reads:

“The kingdom of the heavens may be compared to the field in which the owner sowed good grain; but while the men slept, his enemy came and sowed darnel [weeds, tares] among the wheat, and went away. When the blade shot up, and put forth the ear, then appeared also the darnel. And the servants of the householder, coming said to him, Master, thou didst sow good seed in thy field; whence, then, has it darnel? He replied, An enemy has done this. And they say to him, Dost thou wish then, that we should weed them out? And he said, No; lest in weeding out the darnel, you also tear up the wheat. Let both grow together till the harvest; and in the time of harvest, I will say to the reapers, First gather the darnel, and bind it in bundles for burning; then bring together the wheat into my granary.” —Matt. 13:24-30, Diaglott

Later in the chapter Jesus

gives an explanation of the parable as follows:

"He who sows the good seed is the Son of man; the field is the world; the good seed are the sons of the kingdom; the darnel are the sons of the evil one. That enemy who sowed them is the Adversary; the harvest is the end of the age; and the reapers are messengers."—vss. 37-43

The important work at the end of the age or harvest portrayed in this parable involves the gathering of the true children of the kingdom of heaven into a condition of separateness from the world and its spirit, and into the closest possible oneness with Christ. This oneness will be complete when, as Jesus explained, "the righteous shine forth as the sun in the kingdom of their Father."—vs. 43, A.V.

The wheat, the children of the kingdom, consecrated to God, begotten of the Holy Spirit through the Word of truth, gladly and gratefully accept the Lord's proposition of becoming heirs with Jesus in the kingdom. They heartily lay hold upon the exceeding great and precious promises, and accept the terms of joint-heirship with Christ that they must suffer with him if they would reign with him. These Christians, as they develop, bring forth much of the fruits and graces of the Holy Spirit. On the contrary, the darnel or

tare class are those who are not begotten of the truth, having been misled into forms of godliness without its real power.

Further, the entire parable fully attests to the overwhelming majority of the tares:

(1) They were not merely such as usually sprang up amongst the wheat. The parable declares that they were sown by the enemy in the same systematic manner as the wheat, and with the deliberate intention of ruining the wheat field—choking the wheat.

(2) It shows that the tares were too numerous to be dealt with after the ordinary fashion of pulling up; that such a procedure would have unsettled everything as respects the interests of the true wheat.

(3) It shows the same preponderance of the tares in the picture of the harvest, when it is the tares and not the wheat which are gathered and bound into bundles; the wheat, evidently in smaller proportionate quantity, being taken directly into the barns unbundled—precious, scarce.

The parable pictures what we are to expect as the result of the entire work of the Gospel Age. The results will be a tremendous harvest of tares and a comparatively small gathering of the precious wheat.

Spiteful enmity, such as is represented in this parable as

moving Satan to injure the wheat field, to choke the wheat, is not without its parallel in human affairs. Throughout the history of the world Satan's opposition is apparent; for among nations everywhere he has planted the seeds of error and blasphemy against God, misrepresenting his character and his plan and making them appear anything but godlike.

And these seeds of error he has planted in a particular sense in the wheat field of Christendom, scattering them so that they would intermingle with the truths of the Lord's Word. This evil seed is represented in all the false doctrines of the Dark Ages which misrepresent the divine character and plan. Those influenced by the errors of Satan are begotten of fear and not of love; not of the spirit of truth with which the Lord begets those who are truly his, the wheat.

Only in the latter can perfect love cast out fear and bring the fruitage and graces of the Holy Spirit in heart and in character, in word, and in deed. The error may bring forms of godliness, but does not affect the heart so as to bring forth the fruitage of full consecration, self-sacrifice, etc., which are the essential qualities of the wheat class which the Lord is now developing.

The harvest time is specially

favourable to the ripening of the wheat, and the Lord's true people everywhere are now finding assistances in growing in grace and knowledge and the fruits of the Spirit such as they have never enjoyed before. This is because the Lord is providing rich spiritual food for these messengers of truth and grace, for their help and development.

During the Gospel Age our Lord's instructions have been not to attempt a separation of the true from the imitation children of the kingdom. To accomplish such a complete separation would occasion the general turning of the world (or the field) upside down; a general unsettlement of the wheat, as well as of the tares, would result.

But as the parable reveals, in the time of harvest we must expect a general separating work, hitherto prohibited. While those symbolized by the wheat are ever encouraged to stand fast in the liberty wherewith Christ made them free, and to avoid entangling alliances with open transgressors, and with error, yet they are not to attempt to classify between the consecrated—the wheat, the saints—and the tares who profess Christ's name and doctrines. To some extent the tares allow Christ's doctrines to influence their outward conduct, but their hearts' desires are far from the

Lord and his service. This judging of hearts, or motives, which is beyond our power or ability, and which the Lord commanded us to avoid entirely, is the very thing which is so easy for the fallen nature to attempt to do.

The truth now due is the sickle to be used in this harvest, just as a similar sickle was used in the Jewish harvest. The reapers, or messengers, are the Lord's followers, just as a similar class were the reapers in the Jewish harvest. The Chief Reaper, our beloved Lord and Head, is here at his second advent. He is present; the harvest work is urgent, and we are exhorted, "Thrust in the sickle" of present truth, and "gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:16, 17

While the wheat was not to be bundled, the parable declares that one of the effects of the harvest would be to gather and bind the tares in bundles before the burning—or the time of trouble. This work is in progress all around us, and the truth must continue to go forth. Never was there a time like it for bundling people together into unions, trusts, denominations, and for so many of these indi-

vidual denominations to arrange to be banded together.

While the sickle of truth prepares and gathers out the wheat for that freedom which is in Christ Jesus, this same sickle has an opposite influence upon the tares. The spirit of the tares is toward sectarian greatness and show rather than toward individual obedience and allegiance to God. Hence, present truth—the tendency of which, the tares discover, is to condemn all sectarianism, and to test each individual—they reject and strongly oppose. They become bundled together more and more against the truth.

There never was a time when arrangements were so binding and so restraining upon personal liberties as now, and they are increasing to more bondage. Practically every spare hour of a zealous sectarian is filled by some of the many meetings or projects, so that little or no time for meditation and Bible study can be had. The principal design of these meetings, entertainments, bazaars, etc., is sectarian growth and strength. The effect is the bondage so detrimental to the real development of the consecrated children of God, the wheat.

According to the parable, the bundles of tares are to be burned. This furnace of fire symbolizes "the great time of trouble," belonging to the close

of the present harvest. The destruction of the tares does not imply the destruction of all the individuals composing the tare class. It signifies, rather, a destruction of the false pretensions of this class. Their profession is that they are Christians, whereas they are still children of this world. When burned or destroyed as tares they will be recognized in their true character, as members of the world, and will no longer imitate Christians as nominal members of Christ's church.

From the good seed, the Word of the kingdom, have sprung all the true wheat, begotten by the Spirit of truth. During the night, including the Dark Ages, Satan sowed tares. False doctrines begot false aims and ambitions in the Lord's wheat field, and led many into Satan's service to sow errors of doctrines and practice, which have brought forth tares abundantly.

The "field" looks flourishing and beautiful to many in Christendom as they count their numbers by the millions; but the proportion of wheat is very small. The tares have been so thoroughly and so often assured that they are Christians and that all are Christians except Jews, infidels; and heathen, that they could scarcely be expected to know anything to the contrary.

Surely, then, many of these tares are little to blame for their

false position as imitation wheat. Yet they may be conscious that they have never made any real consecration of heart and life, time and means, talents and opportunities, to God and to his service. It is, indeed, only full consecration to God that is our reasonable service.

Taking a backward glance to the Jewish harvest, we note that the "chaff" then (Luke 3:17) ceased from all pretension to divine favour as the triumphing kingdom of God before that harvest closed in a great fire of religious and political contention which consumed that religious system. So shall it be in the present Gospel-Age harvest with the tare class in Christendom. They will be consumed; they will cease to be tares. They will cease to deceive either themselves or others. They will cease to apply to themselves the exceeding great and precious promises which belong only to the overcoming saints, the wheat. They will cease to claim for their worldly systems the name Christendom.

The parable, after telling of the burning of the tares, further declares, "Then shall the righteous [the wheat] shine forth as the sun in the kingdom of their Father." What better testimony than this could we have that the true church will not be set up in power, and the heavenly phase

of the kingdom functioning for the blessing of mankind, until the present harvest is ended?

Then shall the Sun of Righteousness, of which Christ Jesus will be the central glory, arise with healing in his beams, to bless, restore (this will include the raising of earth's dead billions), to purify and free from sin and error the whole world of mankind! The incorrigibly wicked, after a full and fair opportunity to attain life on the human plane, if persistently wicked, will be cut off in the second death. The kingdom when established will be glorious, for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

The Lord has shown us what to expect in this present harvest, also what should be our attitude in it—both in being separated ourselves, and as reapers in using the sickle of truth to assist others to liberty and security in Christ and separation from bondage. It is the privilege and responsibility of the faithful

people of God, who are now translated out of darkness into his marvelous light, to be co-workers with their Lord as his messengers in the work of gathering "his elect from the four winds"—from all quarters of Christendom.

A further work, under the more favourable conditions of the Millennial Age, will soon have sway in the earth. Indeed, the seeds of truth concerning restitution blessings which will produce that coming crop are even now being dropped here and there into longing, truth-hungry hearts.

The most valuable work now being done, as the true Gospel continues to be proclaimed in all the world, is the reaping, or gathering—not into any denomination, but into the Lord—of those who will fully and completely fulfil the condition of consecration unto God. Proving faithful unto death, these will, in the first resurrection, be exalted to the divine nature and associated with their Lord beyond the veil in the glorious future work of the kingdom.



Vineyard Echoes

Vineyard Echoes from Greece

WE HAVE received an interesting report from Brother Pantel Hatgis pertaining to his recent pilgrimage among the brethren in Greece. Brother Hatgis prefaces his report by giving us some interesting and true thoughts concerning the pilgrim service, whether it be in Greece or other countries. We quote:

“Some may think that to be a pilgrim, to go from town to town and city to city visiting classes and serving them, is an easy matter. It is not! In many cases one has to travel by bus or train, and sometimes to walk, in order to reach the home or place of the meeting. Besides, many times the pilgrim will encounter rain, extreme cold or heat, and one has to be on a scheduled time—and this is every day. It is not an easy task. A pilgrim has to adapt himself to every condition of traveling, and to give up many things that one is accustomed to—your family, your routine of eating, sleeping, and other things. And by all this one's bodily functions are disturbed and the health more or less impaired. The pilgrim's life of traveling and serving the Lord's people is not an easy task in any country, whether in the United States or abroad, and those who pray for pilgrims do a noble act, commendable in the eyes of our Heavenly Father.

“I am no longer a young man. I am now eighty years old, and the power of your prayers I have felt throughout my stay in Greece serving the Lord's people. I and Sister Hatgis are glad to be back. I bring you the love and greetings of all the

friends in Greece, especially from the Athens Class who asked to be remembered to some whom they know personally, such as Brother and Sister Harry Passios, Brother Woodworth, and Brother and Sister Pollock, also Florence and Alice Hopkins. The brethren in Athens still remember and talk about the public discourse that was given in their city by Brother Woodworth in 1962.

“For months the friends in Greece knew the day and the hour that I would be in the meeting at Athens. Many interested ones, having corresponded with them—those living in Athens—were informed, and many came to the meeting. One lady eighty years old came with her niece, another came with his wife and child, and another came from Crete by sailboat. It took him all night, but he was in time for the meeting in the morning. The visitors stayed after the meeting, talking with the elders, taking booklets, and asking questions. The one from Crete stayed until 11:30 in the night, took some booklets and a first volume, and in the morning sailed again to Crete, full of joy like the eunuch with Philip after his baptism.

“The Athens Class consists of thirty brethren and three elders. The elders stand fast in the present truth, the harvest truth, with the foundation cornerstone of the second presence of Christ. The Athens Class co-operates with the Greek Class of New York and the Dawn friends, and they all acknowledge the help which they have and are receiving from The Dawn—the articles, and the books, and financial assistance in advertising in the Greek newspapers and magazines. Their most recent advertisement they have paid for without help from The Dawn.

“The Greek Dawn officially circulates freely in Greece. Yet, in many villages and small towns, the priest and the post-office men destroy the magazine and harass the subscribers.”

Advertising a Success

"The Greek Brethren for many years used the Greek newspapers for advertising the little booklet, 'Where Are the Dead?' but more recently they have used a monthly magazine. For the appearance of their ad in this monthly magazine for four months the cost was \$600, and the response was 900 requests for literature. This was a ratio of about 66 cents for a request, which we think was good. These requests came not only from Greece, but from many countries of the world.

"The Athens Class has all our volumes, and many booklets, reprinted there—'God and Reason,' 'Where Are the Dead?' the 'Creation' booklet. The booklet, 'Archeology Proves the Bible,' made a big hit. One professor in Macedonia wrote for the booklet, 'God and Reason,' but being an atheist he gave it to another professor. The two professors started a debate. Then the atheist professor received the booklet, 'Archeology Proves the Bible,' and he was convinced that there is a God and that the Bible is his Word.

"The Greek brethren have also reprinted the colored brochure, 'God Has a Plan,' in fact, they have now their third edition. Now they are reprinting the booklet, 'The Truth about Hell.' They have also printed the booklet, 'The Great Prophecy of our Lord's Second Presence.'

The Greek Dawn goes to Europe, Africa, Australia, Canada, and the U.S.A. One interesting item concerning it is a letter which came from Tokyo from a Greek ship's officer asking for the booklet, 'God and Reason,' and he said, 'After I read it I will place it in the ship's library for others to read.' Another item of interest is that a lady of the Jehovah's Witnesses now attends the Athens meeting regularly, also a postal man. The Greek friends proclaim the Gospel of Christ to their best ability, with zeal."

Brother Hatgis visited the brethren in Thessali, Thessalonica, Philippi, Karytaina, Patras. In Thessali he met a

sister who is known by many brethren in America—the wife of Brother Katsouras. It was in her home that the meeting took place. Brother Hatgis writes, “She was sick from asthma and with emphysema. But when she saw me and the brethren, she came down from the bed, dressed up, and attended the meeting joyfully.”

Concerning Karytaina Brother Hatgis writes, “Eight hours’ ride from Corinth by bus lives a lonely sister eighty-nine years old. She is a light in that dark place—light in a mountain. She has a sister one hour from her home in another part of that mountain, and she sent me there to speak to her family. I went, and I proclaimed the Gospel of Christ to the whole family.”

Concerning a brother in Patras, Brother Hatgis writes, “He symbolized his consecration last October. He graduated from university in Management and Economics. We had blessed hours together on the train. October of this year he will be drafted to the army to serve for two years. This is compulsory duty. As a university graduate he will be an officer—high rank, better pay and living facilities. But he has to take an oath as an officer, in the name of the Trinity. He will refuse to take the oath, but he will be disqualified to be an officer and will be as a plain soldier, doing manual work. He prefers that rather than to swear in the name of the Trinity.”

Weekly Prayer Meeting Texts

NOVEMBER 7—“And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God.”—Rev. 20:4 (Z. ’00-285 Hymn 322)

NOVEMBER 14—“Take heed unto yourselves, . . . for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to

draw away disciples after them.”—Acts 20:28-30 (Z. ’04-74 Hymn 183)

NOVEMBER 21—“My brethren, count it all joy when ye fall into divers temptations.”—James 1:2 (Z. ’02-133 Hymn 197)

NOVEMBER 28—“When He giveth quietness, who can then make trouble?”—Job 34:29 (Z. ’96-259 Hymn 233)

Speakers' Appointments

S. ALLEN		Pottstown, PA	19
Allentown, PA	Nov. 3	Allentown, PA	20
K. FERNETS		Rutherford, NJ	21-23
Philadelphia, PA	Nov. 3	New York, NY	24
G. JEUCK		Catawissa, PA	25
Pottstown, PA	Nov. 10	L. POST	
J. PANUCCI		Paterson, NJ	Nov. 3
New Haven, CT	Nov. 17	Wilmington, DE	10
H. PASSIOS		G. RICE	
St. Petersburg, FL	Nov. 3	Ghana	Oct 28-Nov. 2
Orlando, FL	6	Togo	Nov. 3-9
St. Petersburg, FL	10	Nigeria	Nov. 10-Jan. 14
Virginia Beach, VA	12	R. SURACI	
Blackstone, VA	13	Hartford, CT	Nov. 3
Richmond, VA	14	S. SURACI	
Washington, D.C.	15	New London, CT	Nov. 3
Baltimore, MD	17	F. WASSMANN	
York, PA	18	Sayville, NY	Nov. 3

Conventions

PORTLAND, OR, Nov. 2, 3—YWCA, SW 10th & Main St. Mrs. Carlton Chandler, 10708 S.E. Cherry St., Milwaukie, OR 97222

MINNEAPOLIS, MN, Nov. 3—2601 Fillmore St. N.E. Mrs. Mike Nekora, 2601 Fillmore St. N.E. 55418

NEW HAVEN, CT, Nov. 10—University of New Haven, Student Center Bldg., 300 Orange Ave., West Haven. Mrs. Stephen Suraci, 19 River Rd., East Haven, CT 06512

CINCINNATI, OH, Nov. 17—2850 Dunaway. Mr. John Slavich, 126 S. 22 St., Richmond, IN 47374

PONTIAC, MI, Nov. 17—YWCA, 269 W. Huron St. Mrs. Ora Lockwood, 110 W. South Blvd., Rochester, MI 48063

CHICAGO, IL, Nov. 24—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave. 60638

DETROIT, MI, Nov. 24—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill, Detroit, MI 48235

PHOENIX, AZ, Dec. 28, 29—Phoenix Women's Club, 302 W. Earl Drive. Mrs. Mildred Enteman, 542 W. Southern Ave. Phoenix, AZ 85041

BRITISH SPEAKERS' APPOINTMENTS

E.T. Nadal

Latchford

Nov. 2

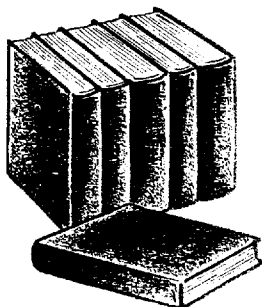
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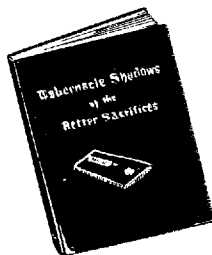
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which,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

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

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

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

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

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