

THE DAWN



A HERALD OF CHRIST'S PRESENCE
NOVEMBER 1948

Have You Wondered--

Why, in view of what was believed to be a steadily advancing civilization, the world today is in such a state of chaos?

Why there has been such a phenomenal increase of knowledge and invention within the lifetime of the present generation, yet so little progress during the thousands of years of the past?

Why it has been given to this generation to witness the dethronement of practically all the crowned heads of Europe?

Why the problem of the Jew has flared into such international importance in our day?

Why atheism and paganism are so rapidly increasing throughout the earth?

The meaning of all that is happening in the world today becomes clear in the light of the great truth that a new King, a divine Ruler, is about to manifest his presence to a distressed world. You may now enjoy the presentation of this inspirational and hope-inspiring theme in the book, "Behold Your King." Get your copy today and let its message paint for you a silver lining on the world's dark clouds of trouble!

**ONE HUNDRED AND FIFTY PAGES, CLOTH BOUND, GOLD
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THE DAWN

East Rutherford

NEW JERSEY

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. XVII, No. XI

NOVEMBER 1948

One Dollar a Year

OUR COVER PICTURE

SUNRISE on the Sea of Galilee, that ancient body of water made sacred by its association with the life and ministry of Jesus. It was when Jesus was walking by the Sea of Galilee that he called Peter and Andrew into the ministry, saying to them, "Follow me, and I will make you fishers of men." It was here also that Jesus showed himself to his disciples after his resurrection and took breakfast with them on the shore. The ancient city of Tiberias is in the foreground, and the Sea of Galilee was sometimes called by this name. Photo by William D. Soper.

RECORDINGS FOR HOME USE

"The Kingdom Series" consists of six double-faced twelve-inch records—a biblical dialog on one side and a hymn on the other. The set is priced at \$6.00, including Federal tax—album fifty cents additional; single records, \$1.20.

In Canada

These home recordings are available in Canada through our Canadian Branch, Lincoln House, 442 Sherbourne Street, Toronto, Ontario. On account of Customs charges the price in Canada is \$7.50 for the set of six—album fifty cents additional; single records, \$1.35.

CONTENTS

Broadcast Schedule	2
A World Council	4
Appealing to the World	9
Problems of Scientists	12
A Faithful Witness	15
The Divine Attributes	24
Holding Fast	24
"Songs in the Night"	25
"The Sweet By and By"	31
Drama in the Bible	32
Prophecy in the Bible	34
Poetry in the Bible	36
Parables in the Bible	38
Times and Seasons	40
Visual Presentation	50
Two Pilgrims Reach Home	51
Gratitude from Greece	52
The British Section	53
Your Questions Answered	57
Gift Suggestions	61
Speakers' Appointments	62

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BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
 St. John's, N. F. (Thurs.) **VOCM 1006 9:00**

Wadena, Minn. **KWAD 920 2:45**

EASTERN TIME **STA. KC. A.M.**

Adrian, Mich. **WABJ 1500 10:00**
 Akron, Ohio **WADC 1350 9:45**
 Baltimore, Md. **WFBR 1300 9:15**
 Bay City, Mich. **WBCM 1440 10:00**
 Binghamton, N. Y. **WNBF 1290 10:00**
 Bridgeport, Conn. **WLIZ 1300 8:45**
 Columbus, Ohio **WHKC 610 9:30**
 Connellsville, Pa. **WCVI 1340 9:30**
 Guelph, Ont. **CJOY 1450 9:30**
 Hamilton, Ont. **CHML 900 9:45**
 Lawrence, Mass. **WLAW 680 10:15**
 Martinsburg, W. Va. **WEPM 1340 10:30**
 Miami Beach, Fla. **WKAT 1360 10:30**
 Middletown, Ohio **WPF6 910 10:15**
 Muskegon, Mich. **WMUS 1090 10:45**
 Philadelphia, Pa. **WIP 610 9:30**
 Pittsburgh, Pa. **WWSW 1490 9:30**
 Waterbury, Conn. **WATR 1320 11:45**

> > P.M.

Dayton, Ohio **WHIO 1290 12:15**
 Detroit-Windsor (Sat.) **CKLW 800 1:15**
 Jacksonville, Fla. **WJHP 1320 2:45**
 New York, N. Y. **WINS 1010 10:15**

CENTRAL TIME **STA. KC. A.M.**

Anderson, Ind. **WHBU 1240 9:45**
 Clinton, Iowa **KROS 1340 9:45**
 Grand Forks, N. D. **KILO 1440 10:35**
 Jamestown, N. D. **KSJB 600 10:30**
 Louisville, Ky. **WGRC 1370 8:45**
 Medford, Wis. (Wed.) **WIGM 1500 9:45**
 Meridian, Miss. **WMOX 1240 10:00**
 Minneapolis, Minn. **WTCN 1280 9:15**
 Mobile, Ala. **WKRK 710 10:15**
 Muscatine, Iowa **KWPC 860 9:45**
 St. Louis, Mo. **KXOK 630 10:00**
 San Antonio, Tex. **KISS FM 8:45**
 San Antonio, Tex. **KMAC 1240 8:45**
 Shenandoah, Iowa **KMA 960 9:15**

> > P.M.

San Angelo, Tex. **KTXL 1340 12:45**

MOUNTAIN TIME **STA. KC. A.M.**

Caldwell, Idaho **KCID 1490 9:30**
 Carlsbad, N. M. **KAVE 1240 9:15**
 Douglas, Ariz. **KAWT 1450 9:45**
 Globe, Ariz. **KWJB 1240 9:45**
 Phoenix, Ariz. **KPHO 1230 9:45**
 Prescott, Ariz. (Sat.) **KYCA 1490 8:45**
 Safford, Ariz. **KGLU 1450 9:45**
 Tucson, Ariz. **KVOA 1290 12 M**
 Wallace, Idaho **KWAL 1450 10:15**
 Yuma, Ariz. **KYUM 1240 9:45**

> > P.M.

Kalispell, Mont. **KGEZ 1460 4:45**
 Prince Albert, Sask. **CKBI 900 12:15**

PACIFIC TIME **STA. KC. A.M.**

Albany, Ore. **KWIL 1240 10:30**
 Berkeley, Calif. **KRE 1400 9:00**
 Calexico, Calif. **KICO 1490 7:00**
 Los Angeles, Calif. **KGER 1390 8:45**
 Moscow, Idaho **KRPL 1400 9:15**
 San Diego, Calif. **KFMB 550 9:45**
 Spokane, Wash. **KREM 1340 9:45**
 Stockton, Calif. **KGDM 1140 9:30**
 The Dalles, Ore. **KODL 1230 9:15**
 Vancouver, B. C., **CJOR 600 10:45**
 Vancouver, Wash. **KVAN 910 9:15**
 Victoria, B. C. **CJVI 900 10:00**

> > P.M.

Seattle, Wash. **KOL 1300 5:15**

CALIFORNIA RURAL NETWORK

9:00 A. M. Pacific Time

Blythe **KUCB 1450 kc.**
 Brawley and El Centro **KROP 1300 kc.**
 Indio and Palm Springs **KREO 1400 kc.**
 Riverside
 and San Bernardino **KPRO 1440 kc.**
 Channel 248 on PM dial **KPOR FM**
 Santa Ana **KOVE 1480 kc.**

Radio Program Information

IT HAS been encouraging, in response to the announcement in the October Dawn, to receive word from many friends in sections of the country where Frank and Ernest are not heard, and to learn that there is an earnest desire for the programs in these districts. We thank all who have written to us in this connection. It will not be possible to reply to all the letters individually, but in districts where it is possible to make arrangements for the broadcasts all Dawn readers will be notified. If you do not hear from us within a few weeks after you have written us, you will know that we did not succeed in making arrangements in your territory.

Station KWAD, Wadena, Minnesota, has been added to the list since the October Dawn went to press.

FRANK AND ERNEST NOVEMBER TOPICS: November 7—"The End of the World"; Gift Book 2. November 14—"A Time of Trouble"; Gift Book 2. November 21 (Pacific Time Zone)—"Not Good Enough for Heaven"; Gift Book 1. November 28 (Pacific Time Zone)—"Christ the Foundation"; Gift Book 1. November 21 (Mountain, Central, and Eastern Time Zones)—"A Second Chance"; Gift Book 1. November 28 (Mountain, Central, and Eastern Time Zones)—"The Third Heaven"; Gift Book 4.

Other Radio Programs

The following broadcasts are heard weekly over the "California Rural Network"—individual stations listed below.

BIBLE LECTURE

G. Russell Pollock—5 P. M. Sundays

HIGHLIGHTS OF DAWN—A News Program

Norman Woodworth—6:45 P. M. Saturdays.

Blythe	KUCB 1450 kc.
Brawley and El Centro	KROP 1300 kc.
Indio and Palm Springs	KREO 1400 kc.
Riverside	
and San Bernardino	KPRO 1440 kc.
Channel 248 on PM dial	KPOR FM

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time

Geelong	3GL 222 metres 10:00 A.M.
Sydney	2KY 294 metres 8:15 A.M.

Western Australian Time

Perth	6KY metres 10:15 A.M.
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POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLD 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

A World Council of Churches

ONE hundred and fifty Protestant church groups, or "communions," sent delegates to the "Amsterdam Assembly" where it was hoped much would be accomplished toward consolidating Protestantism in a united front against the many forces which today are causing the disintegration of a so-called Christian civilization. Most concrete of the accomplishments of this group of delegates was the adoption of a resolution declaring that now there exists a "World Council of Churches." But this should not be construed as meaning that the churches represented had united, or that anything definite will result from the adoption of this name. On this point the *Christian Century* observes:

"There is now a World Council of Churches, formed by 150 communions who acknowledge Jesus Christ as Lord, and dedicated to a co-operative effort to save a world that is on the road to destruction! What part the World Council will play in the fateful years ahead, no human mind can confidently predict. But it is something to be able to say that, in this hour when the world seems on the point of disintegrating in chaos and destruction, the Christian churches have found a way to take a long step toward a new integration."

As for the accomplishment of the Amsterdam Assembly other than the official adoption of a name, the religious section of *Time* magazine presents a fairly accurate summary as follows:

"This greatest church meeting since the Reformation could not even agree on a definition of the word 'church.' The watching Protestant world had hoped, in its dim and sentimental way, for something better. It had perhaps even hoped for another Pentecost. At Pentecost, there were tongues of fire from heaven, and human beings like ready lamps, waiting to be lit. At Amsterdam, there were committees, agenda, resolutions, debates, and trilingual earphones. The men of Amsterdam did not expect and did not receive flames from heaven. They had not met to be inspired but to 'get something done.' They were moved, not by tongues of fire,

HIGHLIGHTS OF DAWN

but by reasonable anxiety, cautious good will, Protestant practicality.

"The world wanted to be saved—but, like the rich young man, it wanted to save its possessions too. In their informed, more professional way, the delegates at Amsterdam represented that ambiguous desire."

Truly enough, as reported by *Time*, the delegates at Amsterdam were moved by "reasonable anxiety," that is, they felt that the emergency of a collapsing world was forcing them to do something which otherwise they might not be particularly interested in doing. If the world was to be saved by Protestant churches, they must all work together toward that common end. But one of the questions raised at the conference by Bishop J. W. C. Wand of London was whether or not the people of the world really wanted to be saved by the churches. He said that the people of Britain showed a wholly indifferent attitude "that we have to overcome if we are going to do anything about the disorder of society."

Secretary Samuel McCray Cavert, one of the representatives of the Federal Council of Churches in America, spoke of what he described as the "disturbing discrepancy" between the numerical strength of the Protestant churches of America and the weak influence they exert in American life. Pastor Martin Niemoller, the famous Lutheran clergyman of Germany, said that Christendom is in the same confused state as the rest of the world. Reinhold Niebuhr expressed his apprehensions, saying, "One has the uneasy feeling that . . . there is so little health in the whole of our modern civilization that one cannot find the island of order from which to proceed against disorder."

The delegates at Amsterdam, although doing little in the way of forming a united front against world chaos, did do a fairly good job of diagnosing the patient they would like to cure. In a report issued under the heading, "The Church and the Disorder of Society," the conference said:

"The world today is experiencing a social crisis of unparalleled proportions. . . . Christians should ask why Communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognize the work of God in the revolt of multitudes against injustice that gives Communism much of its strength. They should seek to recapture for the church the original Christian solidarity with the world's distressed people. . . .

"The proclamation of racial equality by Communists and their support of the cause of colonial peoples make a strong appeal to the populations of Asia and Africa, and to racial minorities elsewhere.

"Communist ideology puts the emphasis upon economic justice and promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom and promises that justice will follow as a byproduct of free enterprise. That, too, is an ideology which has been proved false. It is the responsibility of Christians to seek new creative solutions which never allow either justice or freedom to destroy the other."

We heartily agree with that part of the conference report which declares that Christians "should recognize the work of God in the revolt of multitudes against injustice which gives Communism much of its strength," but we do not agree that it is "the responsibility of Christians to seek new creative solutions" for the dilemma into which the world has been plunged by the divinely inspired revolt of the masses against injustice. Rather, just as God has brought about the revolt, he also has furnished the solution, and that solution is the establishment of Christ's kingdom—not by the Amsterdam Assembly, nor by any future such assembly, either of the Protestant or Catholic world, but by the returned Christ, who will have associated with him his glorified church, raised from the dead in the first resurrection to live and reign with him a thousand years.

Some may ask how God has brought about the world-wide revolt against injustice. It has been done largely through what the Prophet Daniel foretold as a great "increase of knowledge" which would come in the "time of the end." The way was prepared for this increase of knowledge by the invention of the printing press. This led to other inventions for transmitting the thoughts of men until today the whole world is alerted by the almost instantaneous transmission of news, propaganda, and instruction going to and fro throughout the whole earth. Jesus foretold this also, and described it as the brightshining of his presence.

According to the report of *Time*, Mr. Charles P. Taft, president of the Federal Council of Churches in America, tried to have the report modified in order that it might not seem so much like an attack on capitalism, but succeeded only to a small degree. In the opinion of observers the slightness of the change revealed the

conviction of the Amsterdam delegates that the war had turned much of the world toward the left and that if the churches are to spread their influence effectively they must, in appearance at least, give a glance in that direction.

"How long will the World Council abide? Will it ever turn the churches into The Church? Can it meet the challenge of a secular century?" These questions, voiced by *Time*, are in the minds of millions. Apparently the Amsterdam Assembly did not provide too much ground for hope. In addition to the controversy over the meaning of the word "church," the delegates also expressed widely divergent opinions over what constitutes the work of the church. Some saw the church as an institution of lobbyists whose business it is to bring in the kingdom of God by high-pressuring civil governments into enacting just and righteous laws. Others claimed that such is not the church's business at all. Among these latter were Karl Barth, who said:

"We ought to give up every thought that the care of the world is our care. . . . This is the final root and ground of all human disorder; the dreadful, godless, ridiculous opinion that man is the Atlas who is destined to bear the dome of heaven on his shoulders. . . . We are not the ones to change this evil world into a good one, God has not resigned his Lordship over it into our hands. . . . By God's design is not meant something like a Christian Marshall plan. . . . All that is required of us is that in the midst of the political and social disorder of the world we should be his witnesses, as disciples and servants of Jesus."

This statement is in full accord with the Scriptures, and the facts of history bear convincing testimony that all would-be Christian efforts to regulate the world's affairs have miserably failed. Zealous, but misguided churchmen of Europe thought they had the world under control when they succeeded in having the church join hands with civil governments in forming the church-state unions of Europe, but the persecutions and unholy wars which followed in the wake of this masterstroke of unchristian policy proved the ungodliness of those arrangements. The Founding Fathers of America were glad to get away from the evils of Europe which resulted from the unscriptural efforts of zealous religionists who thought that God wanted them to do more about the sins of the world than merely to bear witness to the truth of the Gospel.

As Mr. Barth so truthfully said, "This is the final root and ground of all human disorder."

The Amsterdam Assembly did its best to weld the conflicting sentiments of its delegates into a unified directive for the inspiration and guidance of church people in general. And, considering the circumstances, they did rather a good job at this. We quote:

"Our coming together to form a World Council will be in vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be his witnesses and servants among their neighbors. . . .

"It is not in man's power to banish sin and death from the earth, to create the unity of the Holy Catholic Church, to conquer the hosts of Satan. But it is within the power of God. He has given us at Easter the certainty that his purpose will be accomplished. But by our acts of obedience and faith we can on earth set up signs which point to the coming victory. . . . Let us give ourselves to those tasks which lie to our hands and to set up signs that men can see."

This is good advice. Certainly it is the business of the Christian to point men and women to the promises of God by which he assures us of his purpose to establish a world-wide government that will give peace and joy and life to all people. "The zeal of the Lord of hosts will perform this," declares the prophet. (Isa. 9:7) And as the manifesto of the Amsterdam Assembly declares, God "has given us at Easter the certainty that his purpose will be accomplished."

Yes, the miracle of the resurrection of Jesus Christ from the dead, and his high exaltation to the right hand of the throne of God, gives abundant evidence that divine power is quite able to accomplish every design of the Creator, that the word which goeth forth from his mouth will not return unto him void, but will accomplish that which he pleases and prosper in the thing whereto he sent it. This means that had it been the divine purpose to save the world from sin and death during this age it would have been accomplished. We cannot blame the chaos of the world on the failure of God to carry out his designs toward the human race.

Nor, should we conclude that God is not interested in the people, for he is. During all the ages of the past God has been preparing for the blessing of all mankind. During the present age

his work has been the calling from the world, of those willing to suffer and to die with Jesus, in order that they might live and reign with him. This class, small in number though it has been, constitutes the true church of Christ. Just as divine power raised Jesus from the dead at the beginning of the age, so divine power raises these from the dead at the end of the age. Then, together with the risen Christ, they will exercise spiritual rulership over the earth for a thousand years.

This will be the Millennium of the Scriptures, or that age in the plan of God when sin and death will be destroyed, and when universal and lasting peace will be established among all nations. During that thousand years divine power will further operate to raise all the dead to life—not to take them to heaven, but to restore them to human perfection here on earth. Thus will be fulfilled God's promise to the patriarch Abraham, made four thousand years ago, a promise by which he assures us of his purpose to bless all the families of the earth. Thus the people of the earth will be saved and blessed, but the present, humanly constituted world order will perish—not even the Amsterdam Assembly will be able to save it—and in its place, God's new order will be established, even the kingdom of Christ.

Appealing to the World

ON OCTOBER 1 the Episcopal Church of America began an ambitious effort to reach what Bishop De Wolfe referred to as the 70 million pagans who live in this country. He said, "We have missionary work to do right here." The church is conducting its missionary effort by means of a half-hour weekly broadcast over more than 400 radio stations. It is not the conventional type of religious broadcast—in fact, it is not religious at all—because, explain the sponsors, "the people we want to reach would be scared away by religion. The programs themselves make no mention of religion, but are simply plays such as, "The Corn Is Green," "The Barretts of Wimpole Street," and "Little Women." At the close of each play the announcer will gently suggest to the audience that the problems of life such as those highlighted in the plays can be more easily solved through the help of the church. In this way,

Bishop De Wolfe declares, the church can help the pagans of America "build spiritual foundations."

In keeping with this there comes a report from Omaha, Nebraska, telling of a lecture delivered there by the Reverend William H. Alexander, pastor of the First Christian Church of Oklahoma City, in which he expressed his belief "in the spiritual values of free and happy recreation." In keeping with this, it seems that the Reverend Alexander conducts a Youth Center in Oklahoma City, under the auspices of his church, where they have bowling alleys, pool and ping-pong tables, and a lounge where young people can dance. This, of course, is nothing new, for it is the vogue among many of the denominational churches throughout the country. However, the publicity given to such items as this and the one pertaining to the venture of the Episcopal church into the field of radio dramatics in order to make religion attractive for unbelievers, constitutes an important signpost in the fulfilment of biblical prophecy pertaining to our day.

The Apostle Paul foretold that in the "last days" perilous times would come; and that in these perilous times men would become "lovers of pleasures more than lovers of God." He said also that while a "form of godliness" would be maintained, its power would be denied. Surely it is a denial of the power of godliness when the great church systems of our day find it necessary to substitute amusement and worldly pleasure for the power of the Gospel in order to wield any influence among the people.

We are not implying that clean, wholesome radio plays are sinful or wrong; nor do we say that the youth of the land should be denied the pleasure they derive from bowling, playing pool, billiards, and ping-pong. Also it is an advantage when these wholesome recreations can be enjoyed under the supervision of a church. However, it is difficult to understand just how radio dramatics and recreation of various kinds can help to build religious and spiritual foundations in the lives of unbelievers, whether they be young or old.

If these efforts to reach and hold the people were designated moral uplift campaigns, they probably would accomplish just as much good, and at the same time the people who are benefited by them would not be misled into supposing that simply because they play ping-pong in a church basement, or listen to a church-spon-

sored drama over the radio and enjoy it, it makes them Christians. Christianity is more, much more, than morality. The United States would be a much better place in which to live if all of its people adhered strictly to the moral code upheld in church-sponsored recreation centers, but this would not make them Christians.

A Christian, strictly speaking, is one who follows in the footsteps of Jesus, and Jesus' footsteps followed the way of self-sacrificing service for others, which ultimately resulted in his death. The New Testament reveals clearly the course to be followed by all true Christians. Like Jesus, they too are to serve others with their whole heart. They are invited to lay down their all in the divine service, as Jesus did. Furthermore, they are told how to do this—that it is to be done in bearing witness to the truth of the Gospel. They are forewarned, nevertheless, that the world will either be antagonistic to their message, or else coldly indifferent, with the result that even at this end of the age, after nearly two thousand years of such faithful service, the world would still be in unbelief.

Those who are now endeavoring to make Christians by appealing to the people through worldly methods and pursuits have apparently lost sight of these plain teachings of the Word of God. Or perhaps they have never clearly understood them. Perhaps they are laboring under the misapprehension that the Christian's work now is to convert the world, and that those who are not converted in this life will be lost forever. Anyone holding this erroneous view would naturally be inclined to resort to almost any method in order to "win the world for Jesus." And they should not be blamed for this, except in the sense that they should study the Bible more carefully in order to discover just what it is that God wants them to do.

Some may ask, How, then, will the world be converted? The Bible answers that the time for the conversion of the world is during the thousand-year reign of Christ. The work of the true church during the present age has been merely that of bearing witness to the Gospel of Christ in order that a few—Jesus referred to them as a "little flock" (Luke 12:32)—might be reached and prepared to live and reign with Christ for the future conversion and blessing of the world of mankind. Those who understand the divine plan, while not for a moment allowing their zeal for preaching the Gospel

to abate, are not frantically concerned over the fact that very few respond to the message; for they know that in God's long range plan, his Word will not return unto him void, but will accomplish that which he pleases, and will prosper in the things whereto he sent it.—Isaiah 55:11

Problems of the Scientists

AT A recent centennial meeting of the American Association for the Advancement of Science—an organization founded in Philadelphia in 1848—the general slogan was, “One world for scientists.” When this society was formed, the atom was considered to be unsplitable, and the continent of Europe was thought of as a remote part of the world far across a windswept sea; and Asia was of even less concern to the people of America as a part of the world which had to be reckoned with in any serious manner.

This meeting, which celebrated the one hundredth year of the association's existence, was in many respects an uneasy one. Within the century, science had made wonderful progress—along some lines, perhaps too much. It had brought Europe, with its living room problems and its cross-currents of hatreds and national jealousies too close for comfort. And in those same years science had developed increasingly efficient and deadly implements of war which can be used by others as well as the United States, including atomic bombs. The scientists were painfully conscious of the fact that in the event of another war even America might be destroyed despite the great oceans which lie east and west of these shores.

And the scientists had no assurance that another war would not come, for they realized too well that with all their marvelous discoveries and achievements they had done nothing to convert the selfish hearts of men and women into hearts of love and good will, that all they had done was to implement human selfishness with more efficient methods of destruction. They were doubly impressed with the fact that science had not changed fallen human nature; for even while they were holding their centennial celebration many found themselves under public criticism because a government investigating agency suspected some of divulging scientific secrets to Russian Communists.

The world has been waiting for the scientists to find a way, through the use of atomic energy, to banish disease and poverty from the earth, but they indicated they were not sure that they could preserve even their own way of research necessary to make further discoveries in the face of being made the goats of conflicting political parties within the government. In view of the circumstances, it seemed difficult throughout the sessions to keep politics separated from science.

But the scientists did get down to the consideration of some real problems. Atomic energy came in for some discussion. Eugene Wigner, prominently connected with the original atomic bomb project and now a physics professor in Princeton University, spoke fairly seriously about a space ship being propelled beyond gravitational reach by atomic fuel. A great deal of consideration was given to that age-old pile of atomic energy, the sun. Farrington Daniels, now a chemistry professor at the University of Wisconsin, made some very interesting comparisons between the pent-up energy of a man-made atomic bomb and the energy that plant and animal life are deriving from the sun every minute of the day.

In the realm of heating, another scientist, Maria Telkes, of the Massachusetts Institute of Technology, reported progress on a different method of storing up sunshine. She plans to spend the winter in a five-room house now being constructed at Dover, Massachusetts, which will be equipped with a novel solar heat unit instead of a coal or oil burning furnace. The installation will cost about \$3,000, but it has not yet proved its usefulness. However, the scientists were interested in it, hoping that it might help to solve the future problem of heating homes by the rapidly diminishing organically formed fuels.

The scientists are usually practical people, hence gave serious attention to a speech by Fairfield Osborn, head of the New York Zoo, who warned that too many two-legged animals were seeking forage on this planet's 4,000,000,000 acres of arable land. Machines and medicines, he explained, had permitted the earth's population to jump in three centuries from 400,000,000 to more than 2,000,000,000, and that suddenly we are commencing to realize that perhaps the earth is becoming overcrowded. Others were not quite so pessimistic, but agreed, nevertheless, that a limit of the earth's capacity was in sight, even if the chemists did find a short cut in

providing food through the use of atomic energy and by converting sunshine into edible calories. A reporter observed, with a degree of sarcasm, that none of the scientists suggested the use of rockets for transferring the overflowing population of earth to other planets.

An erroneous conception of Christianity has contemplated something akin to this in the unscriptural theory that the destiny of every human creature is that of being transferred at death to some other place of abode, a place visualized by the poet as a "beautiful isle of somewhere." This is not the teaching of the Bible. Despite the present fears of scientists concerning the over-population of the earth, it is God's plan even to restore the dead and give them an opportunity to live on the earth forever.

But here's what the scientists don't know—they don't know that man's ability to procreate his own species was given to him by the Creator for a limited time, and that the limit was until the earth was adequately populated. "Be fruitful, and multiply, and fill the earth," was the command given by God to our first parents. (Gen. 1:28, Leeser) Now that the quota of a filled earth is nearly reached, it means—and is one of the proofs—that drastic changes are due in the experiences of the human race, changes which will be wrought and made manifest through the setting up of Christ's kingdom. That divine rulership will solve the population problem, as well as all the other problems which now are bringing such fear and distress upon the peoples of the earth.

THANKSGIVING—

"I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?"

—DAVID

A Faithful and True Witness

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—JOHN 18:37

THERE are many standpoints from which we may view the life of Jesus and from each of them observe in him essential qualities of character which we as Christians must endeavor to emulate if we would be pleasing to our Heavenly Father. The Apostle Paul writes of growing up into Him in "all things," and if we are to do this it is essential to consider every phase of the Master's life of faithfulness, not merely that we may become familiar with his superb qualities, but rather, that in coming to know him we may seek, with all the energy we possess, to be like him.

In this study of the life of Jesus we will concern ourselves particularly with the statement he made to Pilate affirming that one of the purposes of his birth was that he might bear witness to the truth. The context of this assertion clearly indicates that the great truth to which he referred was his own kingship, and of necessity, the entire plan of God of which he was the central figure. In other words, it was the kingdom truth of which Jesus was speaking, and as he declared, all who are actually of the truth are attracted by the kingdom message, and by devoting their lives to the divine cause they become joint-heirs with him in his kingdom.

"As He is, so are we in this world," wrote John. (I John 4:17) One of the ways in which we become like the Master is in our association with him in the kingdom arrangements. Millions throughout the age have been called Christians. All of these have known something of Jesus, and to whatever extent his life has influenced their lives they have been made better men and women. But how

few indeed recognized in him the future King of earth, and how few of these have been so inspired by the prospect of reigning with him that they have been willing to devote their entire lives to the kingdom cause!

Perhaps we would have less difficulty in making a distinction between nominal Christians and those who are truly Christ's if we would keep this thought in mind. Jesus gave us a parable to illustrate this distinction—the Parable of The Wheat and Tares. In it he does not refer to true and imitation Christians, but to “children of the kingdom” and “children of the wicked one.” The children of the kingdom are those who are begotten and inspired by the kingdom hope, the kingdom theme. The children of the wicked one are those who put their trust in man made, but devil inspired institutions through which they hope that one day peace and good will may be established in the earth. They are not wicked people. It is merely that they are putting their trust in the institutions of this present evil world, instead of devoting their lives to the cause of the kingdom of Christ.

“To this end was I born,” said the Master. He was the King of promise, the One through whom the Father's plan to bless all nations will be accomplished. It was to this great truth that Jesus bore witness. This was the great light that shone in the darkness. In essence it was the fact that the great Creator, in sending his Son into the world to die as a Redeemer, and to reign as a King, had ignored all human schemes and arrangements and through him would destroy this present evil world and establish a “new heavens and a new earth” wherein will dwell righteousness.

For this great truth Jesus died, not merely because he cherished it in his heart, but because he proclaimed it from the housetops and because his entire life was governed by it. It caused him to refuse the devil's offer of all the kingdoms of this world, for he knew that it was not the Father's plan that he should reign through these kingdoms, but that ultimately he should destroy them. He knew, furthermore, that eventually he would receive these kingdoms, not from the devil, but from his Father.—Psalm 2: 8, 9

“What Is Truth?”

When Jesus told Pilate that he had come into the world to bear witness to the truth, Pilate asked, “What is truth?” Jesus did not

honor this Roman ruler with an answer, but in his prayer to God on behalf of his followers he said, "Thy Word is truth." (John 17:17) And what is the Word of God but the outline of the Father's kingdom plan through Christ to exalt his church and to redeem and restore the human race to life. It was the theme of all God's holy prophets. All of the Master's teachings were concerned directly or indirectly with it, and it is the background of the apostolic writings. The book of Revelation would be but a relating of woes resulting from the misrule of ungodly institutions were it not for that glorious theme of the Lamb that was slain, then exalted to Mount Zion, and that a hundred and forty-four thousand are exalted with him, that together they may live and reign for a thousand years for the blessing of the people. The realization of the kingdom hope depends upon the Lord's second presence, and the subject of his coming and presence is one of the principal themes of the New Testament.

And it is by this truth of God's Word that we are sanctified, or set apart to divine service. When we present our bodies a living sacrifice and endeavor not to be conformed to this world, but to be transformed by the renewing of our minds that the will of God may be done in our mortal bodies, it is this great truth that does the transforming work. We cannot yield to the influence of this truth and at the same time be conformed to this world, for God's will is to destroy this world and bless the people through Christ and his church who by God's authority will reign as kings in a new world.

Dying for the Truth

When Jesus said to Pilate that he came to bear witness to the truth he used a Greek word meaning martyr, that is one who dies as a testimony of his belief. Thus the thought is strongly implied of dying in the service of the truth and because of faithfulness to it. This is what actually occurred in the case of Jesus, and the condition of our being privileged to reign with him is our willingness to die with him and for him, and for the same thing that caused his death, which was faithfulness in bearing witness to the truth. It may not be our privilege to die as dramatically as Jesus died, but we must be willing to do so, and demonstrate our willingness by consuming our strength and means in bearing witness to the truth. No matter how faithful we may be in emulating Jesus in other

ways—all of which are equally important—if we do not bear witness to the truth as he did we will not be counted worthy to live and reign with him.

The Scriptures explain why faithfulness in bearing witness to the truth results in death. It is because darkness covers the earth, and the darkness hateth the light. There are two opposing forces at work in the world—truth and error, or light and darkness. Throughout the entire age, even as in the days of Jesus, error has been enthroned in the halls of fame and temples of learning. Every center of education, social and religious, which men have looked up to and honored has been a channel of error regarding the divine plan through which the “god of this world” has succeeded in blinding the minds of the people.—II Cor. 4: 4

On the other hand, the repository of divine truth has been the hearts of the humble followers of the Master, the “children of the kingdom,” those faithful few who have seen the vision of God’s plan for a new world, and have dared to tell the people that all human plans will fail, that nothing but the divine kingdom will solve the problems of a fear-filled world. They have not had the help of the world in telling this story, but to the contrary, have been handicapped by the world’s opposition.

It was the same with Jesus. “Have any of the rulers or of the Pharisees believed on him?” the people asked. (John 7:48) And when they learned that their recognized leaders frowned upon the Master and his teachings, their minds were closed to anything he might have to say. While “the common people heard him gladly,” only a few really believed—one here, one there—and these, by divine appointment, became the channels of the truth through which the kingdom message was imparted to others. (Mark 12:37) And so it has been carried on from heart to heart throughout the age. It has been as a light in a dark place. It has not enlightened the dark world, but it has served as a beacon light to point others to Christ and to show them the way by which they might enter into and enjoy the mysteries of the kingdom of heaven.

“Into His Marvelous Light”

It is through the witness of the truth, given first by Jesus and continued by his consecrated followers from generation to generation throughout the age, that each and all of the prospective joint-

heirs of the kingdom are separated from the world of darkness—"called out of darkness into his marvelous light." The apostle explains, that the purpose of this calling is to "show forth the praises of him who hath called" us. In order that we may do this effectively, we have been made a "chosen generation, a royal priesthood, an holy nation, a peculiar people."—I Peter 2: 9

Through this "chosen generation," "royal priesthood," "holy nation," and "peculiar people," the knowledge of God's glory will eventually be caused to fill the earth as the waters cover the sea. Today, however, and as long as the prince of darkness continues to blind the minds of the people the witness work will be ineffective so far as dispelling the darkness is concerned. It was so in Jesus' day. He was as a great light shining in a dark place, but only a few saw the light; the rest were blind and walked on in their darkness.

Because these blind servants of the prince of darkness included not only the vast majority of the people, but the religious and civil rulers as well, they were in a position to persecute and kill the Prince of light. But Jesus was not deterred from letting his light shine because of this. The great struggle between truth and error, light and darkness, God and Satan, was on, and the first work to be accomplished was the redemption of the race, and then the calling of those who were to share in the kingdom work with the Master; and this selection was to be made upon the basis of loyalty to the light, the truth, hence the necessity for Jesus to hold high the beacon light of truth.

In the great economy of God's plan this witnessing for the truth is the means both for calling his people and testing them. It tested Jesus and demonstrated his loyalty to the Heavenly Father, a demonstration of faithfulness which called for endurance against Satan's attacks all along the line. At the beginning of his faithful ministry, Satan endeavored to lure him away from his fidelity to God. Failing in this, he began his attack against Jesus with the result that this "faithful and true witness" was oppressed, despised, rejected, betrayed, condemned, reviled, scourged, mocked, wounded, bruised, stricken, smitten, forsaken, and finally crucified.

The Darkness Hateth the Light

It is well to remember that hatred for Jesus was due to his faithfulness in bearing witness to the truth. It was because he

proclaimed unpopular truth and exposed popular error. He was not persecuted because he was kind and gracious, sympathetic and loving. These qualities were elements of his perfection, and we should strive to copy them in our own daily lives and thus become more and more like him; but it was his faithful testimony of the truth which incurred the opposition of Satan and Satan's world.

Because he let his light shine Jesus was oppressed, but he bore it patiently. He was despised, but he did not seek recognition by compromising the truth. He was rejected by men, but rejoiced in the assurance of acceptance by God. He was betrayed, but had the grace to refer to his betrayer as "friend," or "companion." (Matt. 26:50) He was condemned, but did not endeavor to justify himself. He was "reviled, but reviled not again." (I Pet. 2:23) He was scourged, but bore it patiently. He was mocked, but displayed only pity and love toward the dupes of Satan who were thus used. He was wounded, but accepted it as his Father's will, knowing that it was "for our transgression." (Isa. 53:5) He was "bruised," and while the people thought he was "smitten of God" he triumphed in the experience, knowing that through it he was learning and demonstrating obedience to God by his faithfulness in bearing witness to the truth.—Heb. 5:8

Jesus was forsaken by man, yet found in his Heavenly Father that all-sufficient source of fellowship and comfort that his suffering required to sustain him amidst the most trying hours of his strivings against the darkness and sin of Satan's world. Finally he was crucified, put to death, even the cruel, ignominious death of the cross. Over his cross was displayed the information that he was the king of the Jews. Although intended to be derisive, it was true. He was the king of the Jews, and of the Gentiles as well—the King whom God had selected to rule over and bless all nations.

Faithfully Jesus had borne testimony to the great truth of his coming kingdom, and because of his faithfulness he was now being crucified. But in the divine providence his witness continued. A few days before this Jesus declared that the testimony concerning his kingdom would be given, even if it became necessary for the stones to cry out, and now on the cross, his own tongue silenced by Satan, the inscription ordered by a heathen king was shouting the great truth of his kingship.

But still the people did not believe. The darkness of their self-

ish minds and hearts was too dense to be pierced; so the rulers continued to mock the Prince of Life, the "King of kings, and Lord of lords." They cried out, saying, "He saved others; let him save himself." (Luke 23:35) How little did they realize that by Jesus' refusal to save himself, he was providing salvation for them, and for all the families of the earth. This faithful and true witness, because he had been faithful and true, was now being honored with the privilege of dying for his persecutors. Could we have a better demonstration of divine love for the human race—a love demonstrated both by the Father and the Son?

Methods of Bearing Witness

The background of all witness work acceptable to God must be a righteous life, a life consistent with the message of truth which is proclaimed. We find this qualification for light-bearing in the case of Jesus. He was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) However, it was not Jesus' life of perfection which incurred the animosity of the world, but rather the testimony of the truth which emanated from that life.

In Jesus' day the giving of a witness to the truth was limited almost entirely to the spoken word. In the case of the Master, the spoken word was augmented, made more powerful, by his miracles. The miracles themselves, however, did not explain the truth. They merely demonstrated the authority with which Jesus spoke concerning the blessings of the coming kingdom. To Lazarus he said, "Come forth," and this gave weight to his promise that a time was coming when all in their graves shall hear his voice and shall "come forth."

The testimony of the written word was very limited in Jesus' day—limited to the few copies of Old Testament manuscripts then available. These helped, nevertheless, for they enabled the earnest searchers to verify the truthfulness of the words spoken by Jesus, and he urged them to do just this, to "search the Scriptures" that they might find the way to life, and discover their testimony concerning him who had come to give them life.—John 5:39

There was little change in methods of witnessing for the truth until these "last days," this "time of the end" when knowledge has been increased. But what a change has been wrought by the advent of blessings due to come in the end of the age! We still

can witness to the truth by the spoken word. Each and every saint of God has this priceless privilege—some as public exponents of the message, but all of us as individuals as we come in daily contact with the world around us, in the workshop, the office, and the home.

And what a blessing it is to exercise this privilege! The truth, which otherwise may be just a beautiful and soul-satisfying philosophy, becomes a living reality, an inspirational power in our lives when we begin to explain it to others. It is only as we bear witness to the message that we fully appreciate its true value for ourselves. At best we can explain the truth only with “stammering tongues,” but that does not matter, God can use our imperfectly stated testimony and transform it into a message of power in the hearts of those whom he is calling. Let us not be discouraged by thinking that the reason more people do not respond is because of the imperfect manner in which we proclaim the message. Of Jesus it is written that “never man spake like this man,” but his marvelous words of grace fell upon deaf ears, and we cannot expect that it will be otherwise with us.

And now we have the printed page, which enables us to increase the scope of the message. Thousands can thus be reached where perhaps comparatively few could hear the testimony otherwise. The number of God’s witnesses is small today, even as always, but the Lord in his providence has made it possible for these few to let their light shine in a world which has a population many times that of Jesus’ day.

And God’s providences along this line are again apparent in connection with the radio. Think of the millions who each week now have an opportunity to hear the kingdom message right in their own homes. Many indeed are hearing it as they hurry from one place to another in their automobiles. Recently we received a letter from one of these, a mother who was returning from the cemetery where her son had just been buried. As she was driving away from that scene of sorrow, she prayed that God might reveal to her the reason this tragedy had come into her life, and whether or not she might again see her boy. She turned on her car radio, probably to get her mind off her troubles, and from that radio she heard the truth for the first time—she heard her prayer answered.

And so it is that from week to week countless thousands are

hearing the truth. Some are blessed thereby, responding in terms of full consecration. Some are comforted with the thought of a new world soon to be established. Some, as in Jesus' day, are roused to bitterness against the message and against those who proclaim it. What a blessing it is to be living in these last days and to be provided with this wonderful means of telling the world the blessed tidings of the truth. And all of us have a part in the radio work. The voices of those who utter the words are but incidental. It is a united work of all the Lord's people, through their prayers and through the means provided to keep the message on the air.

Many will remember "The Photo Drama of Creation," and the glorious witness the Lord's people gave through its use. This was a method utilizing the voice together with illustrations. A similar message is again available, designed for use in homes as well as small and large halls. As we look around us for opportunities to demonstrate our loyalty to God and to the truth by telling others about it, we are sure to find some method which we can utilize; and we can all take our stand on the side of truth and pray for one another as we labor together to maintain the truth as a beacon light which can be seen by those who are seeking their way through the darkness, and who are hungering and thirsting after righteousness.

And we will be persecuted, even as Jesus was, for the darkness still hates the light. At the moment there is no violent opposition to the truth, but let us not be surprised should opposition again manifest itself. And when that time comes we all want to be found on the Lord's side, willing and ready to die for the truth. Our faithfulness then, however, will be but the outgrowth, the logical result, of our self-sacrificing zeal now in letting our light shine.

This zeal should be leading all of us into finding some opportunities of bearing witness to the truth. Not all can have large opportunities. Perhaps with some it will mean simply being the companions of those who do carry the banner. The important thing is, not how much we can do, but our love for the truth, and our determination that when opportunity does offer we will be faithful in telling it to others.

Such is the position of those who are following Jesus in all

things. As he was that "faithful and true witness," so we should rejoice the more each day that it is our privilege to do as he did, for thus shall we be "beheaded for the witness of Jesus, and for the Word of God." And if this be our happy portion, we will be among those who "live and reign with Christ a thousand years."
—Rev. 20:4

The Divine Attributes

WHEN God's plan is fully accomplished, all will be able to read clearly his wisdom, justice, love, and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their just penalty by a willing redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving him power and authority thereby to restore to life those whom he had purchased with his precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for his creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of his grand designs.—"The Divine Plan of the Ages"

Holding Fast

BESETMENTS will come against us to turn us from the perfect love toward the Father, to induce us to consent to render less than the full homage and obedience due to him. Temptations will come to us in respect to the brethren also, to suggest that we do not permit love for the brethren to cover a multitude of faults—suggestions that we become provoked with those whom we have learned to love and appreciate, and with whose weaknesses we have learned to sympathize. Besetments will come against us in respect to our enemies, after we have learned to love them—suggesting to us that there are exceptional cases and that our magnanimity toward them should have its limitations. Blessed are we if in these temptations we hold fast, bearing down upon the mark, striving to retain that position which we have already attained—fighting the good fight of faith—holding firmly to the eternal life which is counted ours through Jesus.—"The New Creation"

"Songs in the Night"

NOVEMBER 1

I seek not Mine own will, but the will of My Father.—John 5:30

THE One, the only One, to whom we dare submit our wills fully, completely, is the Lord. He invites this full submission of the will to him; and we, in his name and as his ambassadors, may freely invite our children, our friends, our neighbors, to this same full submission of their hearts to the Lord. The more fully consecrated the will the greater the submission, the more blessed should be the experience—the greater the usefulness in the Lord's service. This is the substance of Paul's exhortation, "Be ye filled with the Spirit," sanctified, set apart wholly unto the Lord. In proportion as this condition of consecration or will submission is attained—in such proportion we may be used of the Lord as his mouthpieces, his instruments, ready for his service, the service of the truth, the service of the flock.—Z '09-4458 (Hymn 155)

NOVEMBER 2

My presence shall go with thee, and I will give thee rest.—Exodus 33:14

BY FAITH we rest in God—we rest in his promises. We are not moved away by any of the adverse conditions of the present time. Our rest is the reality; the rest of Israel was the type. The antitypical rest, into which the Lord's people enter, has two phases. We who believe enter into rest now. We have the peace of God ruling in our hearts and guiding our lives. We have the peace of faith, the rest of faith, the confidence that God will direct our course. Therefore we are contented, even though not yet satisfied. We shall not be satisfied until we enter into our complete rest. Our true rest will be that glorious, perfect condition beyond the veil, which we shall attain through the first resurrection.—Z '14-5388 (Hymn 233)

NOVEMBER 3

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience [Diaglott, "a consciousness of evil"].—Hebrews 10:22

HOW very much is implied in this expression, Having our hearts sprinkled from a "consciousness of evil." It not only means that we are to avoid sin, and to take heed that the words of our mouth and the meditations of our heart are acceptable to the Lord, but it means additionally that our heart, having covenanted self-sacrifice, shall be able to look up to the Lord confidently and realize his blessing and approval, because of the honest, earnest efforts on our part to comply with the terms of our consecration. But since we cannot fully comply with the terms ourselves, it is requisite that we shall apply to ourselves by faith the merit of the precious blood of Christ, the blood of sprinkling, the blood of consecration, and that we shall realize that our acceptance is only in the Beloved One.—Z '00-2671 (Hymn 290)

NOVEMBER 4

My son, give Me thine heart.—Proverbs 23:26

THIS giving of the heart to God, this full, complete, consecration of every interest, hope, and aim, present and future, is sanctification. And those thus fully sanctified may implicitly trust divine wisdom, love, and power, and hold fast the exceeding great and precious promises. God will never leave them nor forsake them, nor suffer them to be tempted above what they are able to bear and withstand. All things shall work together for good to such. Only those thus consecrated can and do have the deep peace and joy of heart which the passing storms and difficulties of the present time cannot disturb.—Z '93-1563 (Hymn 14)

NOVEMBER 5

The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord.—Lamentations 3:25, 26

LET us make no mistake. It is a question of inheritance or no inheritance, among them which are sanctified. He who is faithful in that which is least, acknowledges the Lord and his provisions in connection with all of his blessings, temporal and spiritual, will be prepared to look forward with continued zeal and will receive the Shepherd's care accordingly. On the other hand, those who do not appreciate the "meat in due season" and the special provisions of this harvest time—these will not be prepared; these will quite likely be deceived by those who endeavor to deceive them and draw them aside to themselves.—Z '09-4459 (Hymn 257)

NOVEMBER 6

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14:27

THUS, with abounding compassion and tenderness, did our Lord, on the last night of his earthly life, bestow upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was one of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind, which he himself possessed—the peace of God. It was the same peace which the Father himself has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah this peace was self-centered, because he realized in himself the omnipotence of power and wisdom; while the peace of Christ was centered, not in himself, but in God, by faith in his wisdom, power, and grace. So also, if we would have "the peace of Christ"—"my peace"—it must, like his, be centered in God by faith.—Z '95-1834 (Hymn 233)

NOVEMBER 7

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.—II Peter 1:19

AS THE Bible is our lamp provided by the Lord to all those who walk in his footsteps, so each of these in turn is a lamp which should shed forth upon others the light, the knowledge, the spirit of truth, for their edification. In other words, the Holy Spirit is not poured out upon the world of mankind, but merely upon the Lord's servants and handmaidens. It is an anointing for these and upon these, evidencing to them that they have been begotten again to the new nature and making of them light-bearers for the benefit of others—burning and shining lights, sympathetic and helpful lights, "that they might show forth the praises of him who hath called us out of darkness into his marvellous light.—Z '10-4675 (Hymn 154)

NOVEMBER 8

Ye shall have a song, as in the night when a holy solemnity is kept.—Isaiah 30:29

IT IS a fact that those who have tasted that the Lord is gracious, those who have received the joy which no man can take from them, those who have tasted of the grace of God in Christ, will not only rejoice and literally sing musical songs with their lips, but they will also rejoice to have their entire lives a song of praise and thanksgiving unto God. The song will bubble over on every occasion, wherever hearing ears are found: so fully will the cleansed, justified, and consecrated heart appreciate God's goodness.—Z '97-2232 (Hymn 179)

NOVEMBER 9

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—II Timothy 1:7

THE spirit of a sound mind makes one's judgment clearer, truer, more trustworthy than before, for it impels

him to accept the instructions of the Word of God in respect to what he should and should not do, and to reject his own faulty judgment. The meek will be guide in judgment. Whatever may be the imperfection of mind and body resulting from the fall, those who receive the spirit of a sound mind are thereby made purer, kinder, gentler, less selfish and more thoughtful in regard to others. Those who are thus rightly exercised will develop the spirit of love increasingly until that which is perfect shall have come and that which is in part shall have been done away.—Z '12-5095 (Hymn 44)

NOVEMBER 10

O Lord my God, . . . hearken unto the cry and to the prayer, which thy servant prayeth before thee today: that thine eyes may be open toward this house night and day.—I Kings 8:28, 29

THOSE who believe little of the Lord's promises, who trust him little, will pray to him little, will exercise little faith, and will have little joy and blessing in consequence. Those, on the contrary, who have faith, and who go continually to the throne of grace and appreciate the Lord and trust in the glorious outcome of their prayers and labors, will have joy now and fulness of joy by and by. "According to thy faith be it unto thee."—Z '06-3841 (Hymn 231)

NOVEMBER 11

Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life.—Philippians 2:14-16

WHOEVER receives the light of truth intelligently must rejoice in it, and rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of zeal, which the Lord is now specially seeking for among those whom he has invited to be sharers with Jesus in the glories of the mediatorial kingdom about to be established

among men. It is important, therefore, that we let our light shine before men. It is important that we be willing, nay glad, if need be, to suffer for our loyalty to the Lord and to his message.—Z '10-4677 (Hymn 87)

NOVEMBER 12

The effectual fervent prayer of a righteous man availeth much.—James 5:16

IT IS the fervent prayer that is the effectual one—the prayer that is earnest, from the heart and not merely from the lips. It is for this reason that self-denial, fasting, and praying should be associated in the minds, and in fact we should be so earnest, so fervently desire the things that we request, and be so confident that they are the Lord's will, as guaranteed by the promises of his Word, that we would hold on and wait for the mercies the Lord thus prepares us to receive.—Z '05-3664 (Hymn 148)

NOVEMBER 13

Bless the Lord, O my soul; and all that is within me, bless his holy name. . . . And forget not all his benefits.—Psalm 103:1, 2

WONDER of wonders! Where will the divine compassion cease! While we were yet sinners, under divine condemnation of death, we were loved and redeemed at a great price; and now, having been redeemed, we hear the voice celestial saying, "Come up higher," yea, even to the throne, to joint-heirship with the King of kings, the Lord of lords, the only begotten of the Father, full of grace and truth.—Z '05-3553 (Hymn 153)

NOVEMBER 14

I will sing with the spirit, and I will sing with the understanding also.—I Corinthians 14:15

SINGING songs of praise constitutes one of the most interesting and most profitable methods of worship. But we may be sure that they are acceptable to God only as they come from the heart and truly represent its sentiments. We fear, alas, that many hymns, like many

prayers, never go higher than the heads of the offerers; indeed, we have sometimes feared that careless, irreverent singing might really be resented by the Lord as profanity—taking his holy name in vain. If so, the result would be of course the very reverse of a blessing, and that in proportion as the singer comprehended the impiety of his course.—Z '13-5278 (Hymn 107)

NOVEMBER 15

He that is faithful in that which is least is faithful also in much.—Luke 16:10

WE HAVE in our text the statement of a great principle, one which could almost universally be acknowledged. Life's experiences have taught us that whoever can be trusted in little things can be trusted also in great matters. A man who is cautious in respect to small affairs is cautious also in important undertakings. One who is gentle in the little acts of everyday life will be gentle on great occasions.—Z '15-5740 (Hymn 259)

NOVEMBER 16

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night.—Joshua 1:8

MEDITATION on the divine law day and night is not, of course, to be understood literally—that we should do nothing else day or night than think upon the Scriptures. We are to understand the Lord to mean that we should ever have in mind, in connection with all of life's affairs, the thought that we are his, and that he is our guide and director in all things, and that the slightest matter that would pertain to our lives and our interests, day or night, should be undertaken with due consideration of the Lord's will respecting the same.—Z '07-4062 (Hymn 307)

NOVEMBER 17

The Lord is my helper, and I will not fear what man shall do unto me.—Hebrews 13:6

THE Christian's position in the world is a peculiar one. None others can afford to be so courageous and inde-

pendent as he. Yet the true child of God is not self-sufficient nor independent of any outside help. He is exhorted in the Word of the Lord to be not boastful, but humble-minded, realizing his powerlessness of himself and his need of God. Indeed, unless he is humble-minded he cannot be pleasing to the Lord. But at the same time he is to be full of courage and confidence. No power in the universe is able to cope with our God; and he has declared that he is the support and shield of his children. He is the strong tower of those who put their trust in him.—Z '14-5539 (Hymn 126)

NOVEMBER 18

And thou shalt remember all the way which the Lord thy God led thee, . . . to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.—Deuteronomy 8:2

THERE are valuable lessons for the Christian in connection with the manifestations of divine power on behalf of typical Israel. These lessons suggest that the same God is no less willing and no less able to deliver the spiritual Israelites from their bondage to sin and Satan, and is no less able to provide a way of escape, even through bloody seas of difficulties.—Z '13-5278 (Hymn 258)

NOVEMBER 19

Keep thy foot when thou goest to the house of God.—Ecclesiastes 5:1

WHETHER the house of God be a great temple, as in past times, under divine direction, or whether it be the temple of God, which is the church of Christ in the flesh, we should realize that reverence is befitting to us in connection with everything that is holy and consecrated. . . . Let us honor the Lord in our hearts and in our outward demeanor. Whether we bow to give thanks for our daily bread, whether we bow our knees night and morning in acknowledgment of divine care and providence, or whether we meet with those of like precious faith, let us see to it that reverence marks our conduct and our words, as well as rules in our hearts.—Z '07-3990 (Hymn 145)

NOVEMBER 20

Be content with such things as ye have.—Hebrews 13:5

OUR Lord's own example of suffering and enduring patiently the mockings, slanders, evil speaking, and general contradiction of sinners against himself, and the examples of the apostles, who followed closely in his footsteps in the same path, all indicate that, all things considered, we of the present time who "have not yet resisted unto blood [death], striving against sin" and the machinations of sinners and the wiles of the Adversary, have much to be thankful for, that our lines have fallen unto us in comparatively pleasant places. We have every reason for thankfulness, no reason for murmuring.—Z '98-2352 (Hymn 180)

NOVEMBER 21

The king's daughter is all glorious within: her clothing is of wrought gold.—Psalm 45:13

THE Lord is seeking those who worship him with all their hearts, with all their souls, with all their strength, and with all their minds. These whole-souled ones are the class the Lord is especially seeking as the queen of the millennial kingdom, the bride, the Lamb's wife, and joint-heirs with him. He has already foreordained that only such may be members of the royal family and partakers of the divine nature, saying, "Whom he did fore-know, he also did predestinate to be conformed to the image of his Son." To these he will give grace and glory, and no good thing will he withhold from them, because they walk uprightly.—Z '08-4256 (Hymn 78)

NOVEMBER 22

He maketh the storm a calm.—Psalm 107:29

WHAT a precious legacy our dear Lord left with his disciples when he went away from them! He said: "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." (John 14:27) This was truly a legacy of price-

less value, and it is the inheritance of the entire church throughout the age, even unto its close. To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage.—Z '14-5432 (Hymn 251)

NOVEMBER 23

Sanctify the Lord God in your hearts: . . . having a good conscience; that, . . . they may be ashamed that falsely accuse your good conversation in Christ.—I Peter 3:15, 16

WHILE God created man with a good conscience, ability to determine accurately what is right and what is wrong, sin has depraved this conscience. Hence it is the duty of every Christian to get his conscience made right, to educate his conscience to discern correctly. God lays down the principles of righteousness in his Word. It is through the law of God that the Christian is able to discern these principles, to see what is right or wrong in principle.—Z '15-5756 (Hymn 130)

NOVEMBER 24

And the Lord went before them by day in a pillar of a cloud, . . . and by night in a pillar of fire, to give them light, to go by day and night.—Exodus 13:21

BELOVED, the Lord has led us in the past by a way we knew not. It has not always been an easy way, but it has always been a safe way, a profitable way though often a rough and thorny one. True it has been a way of privation, a lonely wilderness way, but it has been good for that discipline and training so necessary to fit us for the greater blessings of the Canaan beyond. And has not the glory of the divine presence and favor been sufficient to compensate for all the barrenness of the wilderness way? Ah yes! we hear you say; and our hearts respond, Amen!—Z '93-1842 (Hymn 261)

NOVEMBER 25

In your patience possess ye your souls.—Luke 21:19

THE Lord's people, seeking to walk in his footsteps, continually find that the world is still full of envy and malice and hatred. They still find it true that "the world knoweth us not, even as it knew him not." . . . Their proper course is to set a guard upon their lips that they sin not with their mouths, that they should not only pray but strive that the meditations of their hearts and the words of their mouths, be acceptable to the Lord, and in proportion as this is true of them it will also be true that they will be wiser and more discreet in their language than others—approximately like unto him who spake as never man spake.—Z '05-3511 (Hymn 109)

NOVEMBER 26

I trembled in myself, that I might rest in the day of trouble.—Habakkuk 3:16

IN THIS "Day of the Lord," those only can rest who are built upon the rock foundation, who are strengthened by the heavenly manna, continually refreshed by the living water of truth, and in obedience to their covenant are following in the footsteps of Jesus. Such shall know the truth and the truth shall make them free. Such shall walk in the light and not be in darkness that that day should come upon them as a thief and a snare. (I Thess. 5:1-5) Such may rest in the remembrance that the trouble brings the chariots of salvation for the deliverance of the just.—Z '84-622 (Hymn 12)

NOVEMBER 27

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Hebrews 12:11

WE SHOULD remember that through life's trials and difficulties the Lord is teaching us lessons and showing us features of our own characters which we may improve. Without these ex-

periences we might not know of certain defects nor appreciate the necessity for overcoming them. Therefore, to the faithful of the Lord's people every trial and every difficulty of life is a special blessing. We are to remember the apostle's words, "If ye be without chastisements, . . . then are ye bastards and not sons," for "whom the Lord loveth he chasteneth, and scourgeth every son," that such may be fitted and prepared for service hereafter.—Z 08-4299 (Hymn 173)

NOVEMBER 28

This is the victory that overcometh the world, even our faith.—I John 5:4

FAITH in the divine supervision of all our affairs not only gives peace and contentment, but it saps the root of all selfish ambitions and vain gloryings and boastings, because of our faith in the Lord's Word that "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Faith in the Lord's supervision prefers the Lord's arrangement to any other as respects the sufferings of this present time and the glory that is to follow; and hence it does not puff up, but builds up in the characterlikeness of our Redeemer.—Z '98-2354 (Hymn 197)

NOVEMBER 29

If thou, Lord, shouldest mark iniquities [imputing them to us], O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared [reverenced].—Psalm 130:3, 4

HOW precious are such assurances when the soul is painfully conscious of its infirmities, of its utter inability to fully measure up to the perfect law of righteousness! How blessed it is to know that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel! If we come daily to him for cleansing, through the merits of our Redeemer, our failures are not imputed to us, but freely forgiven and washed away. The perfect righteousness of our Savior is our glorious dress, arrayed in which we may come to God with humble boldness, courage—even

into the presence of the great Jehovah, the King of kings and Lord of lords.—Z '15-5802 (Hymn 213)

NOVEMBER 30

The Lord knoweth how to deliver the godly.—II Peter 2:9

EVEN on the last night of his imprisonment, though he expected that the next morning Herod would call for

him to deliver him up to death, notwithstanding all this, "Peter slept." His noble, courageous heart was fixed upon the Lord; he trusted in divine wisdom and divine power and divine love, and was assured that nothing would be permitted to happen that would not be in some manner overruled for good. Hence, committing his all to the Lord, he was able to rest sweetly in sleep.—Z '97-2140 (Hymn 165)

"In the Sweet By and By"

ACCORDING to the creeds, which we no longer believe and should no longer profess, the only reunion on eternity's shore for the families of the earth would be in eternal torture. We have been mistaught, in contradiction to the Bible, that the present life determines for every member of Adam's race whether he will spend an eternity in happiness or an eternity in misery. The same creeds tell us that the only ones God will accept and who will be happy in eternity are the saintly, and these, we all know, are very few indeed anywhere. The masses have never made their peace with God, never consecrated their lives to God through Christ and become sons of God by the begetting of the Holy Spirit.

How glad we are to find that the creeds are in error—that our uncles and aunts and cousins and neighbors, our brothers and sisters, our parents and children, and the heathen, who fail to come into heart-relationship to the Lord before dying, are not, in consequence, suffering an eternity of torture! According to the Bible they are dead—not dead like a brute, but asleep in death, awaiting the millennial morning, when Christ, after establishing his church with himself in kingdom glory and power, will bless the living generations, and forthwith begin the work of awakening the sleepers from the tomb.—John 5:28-29; Psalm 96:9-13

A proper appreciation of the Bible teaching on this subject is an inspiration to Christians and an attraction to all mankind. The Bible, which tells of the glorious millennial day of a thousand years, provided for our race through the Redeemer, with the opportunity for eternal life, becomes an interesting Book. The God whose plan is thus revealed to the tearful eyes of the groaning creation is a glorious God, abundant in mercy, One whom all can reverence and honor, and to whom they feel disposed to draw near. There is to be a "sweet by and by," a "meeting on eternity's shore," which gives an incentive to life. It is something to live for!—Selected

INTERNATIONAL

DRAMA

IN THE BIBLE

November 7

JOB 1:1—"There was a man in the land of Uz, whose name was Job"—the explicit manner with which this statement identifies the principal character of the Book of Job would seem to do away with the theory advanced by higher critics that the story of the book is merely an allegory rather than being historical. Job probably lived about the time of Abraham, or in the patriarchal age of the divine plan. The text declares that he was "perfect and upright." We are not to understand from this that he did not share the inherited imperfections of the human race. The thought is, rather, that the intentions of his heart were always to do right and to please God, whom he worshiped. He revered God, and in his endeavor to do his will "eschewed," or avoided evil in so far as it was possible for him to do so.

JOB 2:1-6—Perhaps one reason higher critics of the Bible would like to have us believe that the story of Job is merely an allegory is to help do away with the necessity of admitting that there is a personal devil, one of whose names is Satan. It is quite impossible for our finite minds to understand the movements of spirit beings in the spiritual world, and we can quite well understand that even the language which we use to describe the activities of human beings is wholly inadequate to give us any clear conception of just what is implied in this description of a conference held by the "sons of God," a meeting at which Satan appeared.

Certain facts which are stated concerning this conference, however, would make it seem that it should be considered to be more literal than the term allegory implies. It presents Satan in a role of opposition to God and to the people of God. The entire testimony of the Bible indicates that this is literally true of the fallen Lucifer. When questioned as to where he came from Satan replied that he came from "walking up and down in the earth." This agrees with Peter's statement that our Adversary, "the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8) This indicates not only that he is active, "walking up and down in the earth," but also that he is concerned with opposing the people of God, and it was for this purpose that he appeared at that conference of the sons of God.

The Apostle Paul wrote, "It is God that justifieth," and then asked, "Who is he that condemneth?" (Rom. 8:33, 34) The implied answer to this question might reasonably be that Satan is the master mind which inspires many of the accusations against God's people. This should help us

IBLE STUDIES

GOLDEN TEXT: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job 23:10

to be careful in our judgment of the brethren lest unwittingly we may be used of Satan in his campaign of "contradiction." The accusation he made against Job was that he was serving the Lord simply because it was to his best material interests to do so. God, in his wisdom, permitted Satan to inflict hardship upon Job in order that it might be demonstrated that his devotion to his Creator was genuine, and not dependent upon the material blessings which he enjoyed.

JOB 42:1-6, 10—When Satan had been permitted to bring calamity upon Job to the fullest extent possible, short of taking his life, Job's burden was increased still more by the three "friends" who visited him. The discouraging aspect of their endeavor to comfort Job was their insistence that his calamities were punishment for some great sin which he had committed—a sin which the Lord knew about but which Job was hiding from others.

Job knew that this was not the case, and while he was unable to explain satisfactorily just why he was permitted to suffer, his trust in God did not waver, and in answering his accusers he said of

God, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10) Even as in the case of Job, we too are not always able to understand just why certain experiences are permitted to come upon us; but like him, we know that God is too wise to err, and too good to be unkind, so we can trust his wisdom, knowing that if we are properly exercised by the trials which he permits, we too "shall come forth as gold."

Job knew something about God, and in his heart was loyal to his Maker, even before he was tested, but it took the great trial which was permitted to come upon him to give him a better understanding of God. "I have heard of thee by the hearing of the ear," he states, "but now mine eye seeth thee." After he passed the test victoriously, restitution was made to him of all that he lost, and even more. We read, "And the Lord turned the captivity of Job, . . . also the Lord gave Job twice as much as he had before." It is this fact in God's dealings with Job which gives us the thought that probably his experience is intended by God to illustrate the experience with evil permitted to come upon the human race, and the ultimate "times of restitution of all things."—Acts 3:19-21

QUESTIONS:

Was Job a real being, or merely an allegorical character?

In what sense was it possible for Job to "see" God?

Of what may the experiences of Job be an illustration?

PROPHECY IN THE BIBLE

November 14

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

AMOS 5:21-24—The prophecies of the Bible fall into two general categories—they are either warnings of coming disaster resulting from disobedience to the laws of God, or else they are promises of divine blessings. Many of the prophetic warnings given in the Word of God apply to the present time. They foretell the destruction of this "present evil world"—a destruction which is inevitable because its institutions based upon selfishness would be out of place in the kingdom of Christ which is soon to be manifested for the blessing of all the families of the earth.

The particular prophetic warning cited in our lesson pertains to ancient Israel, and sets forth God's displeasure with their hypocritical worship and service to him. We are not to understand from this prophecy that God was displeased with "burnt offerings" and "meat offerings" as such. The fact is that through Moses he had enjoined upon the nation the making of such

offerings to him. These outward forms of worship, however, were intended to be but an index of heart devotion, but the hearts of the Israelites were not wholly devoted to him. "This people draw near me with their mouth," the Lord said, "but have removed their heart far from me."—Isa. 29:13

Outward forms and ceremonies are meaningful only when they express a true heart attitude of loyalty to God, for, as our Golden Text states, what the Lord requires of his people is the practice of justice, and mercy, and to walk humbly with him. Israelites who possessed these qualities would be glad to present their burnt offerings to the Lord on all suitable occasions as an expression of their desire to please him.

AMOS 7:10-15—Here we have Amos' prophecy of calamity upon Israel, a calamity that was coming because the people had failed to heed the warnings which had been given to them. God had been lenient to his people, and at the request of the prophet had twice withheld his judgments. Then, in vision, Amos saw the Lord stand on a wall with a plumbline in his hand, and he told the prophet that he could set this plumbline in the midst of his people, and would not again let them go unpunished.—Amos 7:1-9

"Judgment also will I lay to the line, and righteousness to the plummet," the Lord declares in one of the prophecies of the coming judgment day of the world. (Isaiah 28:17) He evidently used the plumbline in the vision given

to Amos to convey to the prophet's mind that thenceforth he would deal with Israel upon the basis of justice rather than mercy, hence if they did not line up with his righteous requirements they would be punished.

Knowing from this that no further manifestation of divine mercy would be extended, he let Israel know what to expect. Then the "priest of Bethel" sent word to the king, informing him of the prophecy which had been uttered against him. He also tried to influence Amos to refrain from giving further messages of this kind. He failed to realize that it was not the prophecy which was to cause the calamity upon Israel, but their own sin. The prophecy was merely an explanation of the cause of the trouble which was about to come upon the nation.

MICAH 4:1-4—This is a prophecy which falls into the other category mentioned, namely, that of a promise of divine blessings—in this instance, blessings which are to come upon all nations through the administration of the kingdom of Christ. But even so, the prophecy makes it clear that these blessings will be dependent upon learning and doing the Lord's will—"He will teach us of his ways, and we will walk in his paths."

"In the last days it shall come to pass," writes the prophet. The "last days" is a transition period during which this "present evil world" over which Satan is the

prince, comes to an end, and a new world order is established by the inauguration of the kingdom of Christ. To begin with, a "time of trouble" comes upon the nations in the "last days"—a time of distress which eventually will humble them and cause them to look to the Lord for a way out of their dilemma.

It will be then that "it shall come to pass, that . . . many nations shall come and say, Come, and let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

And because the nations will then learn the Lord's ways, and walk in his paths, they will have peace and security—every man will dwell "under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Thank God for this blessed assurance of kingdom blessings soon to be realized by all!

QUESTIONS:

What different kinds of prophecy are found in the Bible?

Of what is the plumbline a symbol?

What must the nations do in order to receive kingdom blessings?

POETRY IN THE BIBLE

November 21

GOLDEN TEXT: "He hath put a new song in my mouth, even praise unto our God."—Psalm 40:3

THE sentiments of our Golden Text have been true in the experience of all those whom the Lord has enlightened with the glorious truth of his divine plan. This enlightenment is described by the Apostle Peter as a calling "out of darkness into his marvelous light." (I Pet. 2:9) And the apostle declares the purpose of this to be that we show forth the praises of the Lord. That which David likens to a "song," a glorious and harmonious melody of loving-kindness, Peter refers to as "light," that is, an understanding of the plans and purposes of God.

In Revelation 14:2, 3, God's plan of salvation is again referred to as a song, a song which none could learn except the hundred and forty-four thousand who "follow the Lamb whithersoever he goeth." It is the glorious song of Moses and the Lamb, that is, a song of deliverance for the church, the "firstfruits unto God of his creatures," and later, during the thousand years of Christ's reign, the deliverance of all mankind from the thralldom of sin and death. It is a glorious song, the theme song

of God's love. All those who have learned it can truly say with the poet, "How can I keep from singing?"

PSALM 24—This beautiful poetic Psalm is thought to have been written by David about the time he succeeded in having the ark of the covenant returned to Jerusalem, after it had been in the hands of Israel's enemies. The ark of the covenant, the proper resting place of which was in the most holy of the tabernacle, represented God's presence and favor with his people, hence its recovery from the hands of Israel's enemies was an occasion for great rejoicing by God's typical people. It meant that his smile of approval was again upon them, and that the nation would be blessed through the reign of King David.

The ark also represented Christ, for it is through Christ that God manifests his favor to the church now, and will show favor to the world during the messianic kingdom period. All of God's blessings for the church and for the world are centered in Christ. The bringing of the ark into the city corresponded in a measure to Christ coming into our lives as individuals; and in a larger picture, to the coming of God's blessings to all mankind through the agencies of Christ's kingdom.

In the New Testament, James tells us of a time when the "tabernacle of David" will again be built. (Acts 15:16) The tabernacle of David is one which he had built especially to house the ark when it was returned to Israel. It was a

part of his preparation for the returning favor of God. We are not to suppose, of course, that David will rebuild a literal tabernacle. The thought is, rather, that as God's favor was restored to Israel in the type, his favor will also be restored to all mankind through Christ when "all the Gentiles" are invited to partake of kingdom blessings.—Acts 15:17 •

The 24th Psalm, in addition to giving expression to the great joy and thankfulness of David's heart at that time, seems also to be prophetic of the establishment of Christ's kingdom, through which God's favor will be manifested toward all mankind. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein," wrote David. In another Psalm, and speaking of the literal earth, David tells us that God has given it to the children of men. (Psalm 115:16) It seems reasonable, therefore that the "earth" mentioned in our lesson is God's new, symbolic earth, referred to in Isaiah 65:17, where the Lord promises to create a "new heavens and a new earth."

This, of course, will be God's new world order. The Psalmist declares that it is "founded upon the seas, and established upon the floods," and God's new order is indeed being founded in the midst of the seas of discontent, the restless masses. The "sea" and the "waves" are now roaring, as Jesus

predicted, and this constitutes one of the convincing evidences that God's new world is already being established.—Luke 21:25

And there is still an opportunity to become a joint-heir with Jesus in his new kingdom, here prophetically referred to as the "hill" of the Lord. The condition upon which this is possible is stated to be that of having "clean hands and a pure heart"; also that one has not "lifted up his soul unto vanity, nor sworn deceitfully."

Jesus, the Head of the kingdom class, was obligated to carry out the terms of his covenant with the Lord. He agreed to do his Father's will in all things. It was a solemn covenant which led to sacrifice and death. The same is true with us, unless through unfaithfulness it turns out that we have "sworn deceitfully." In such an event, we will not have the privilege of ascending into the holy "hill" of the Lord.

Those who are enlightened with present truth are even now privileged to let the King of Glory come into their hearts. Soon all the world will welcome him as "King of kings and Lord of lords."

QUESTIONS:

What was the occasion for writing the 24th Psalm?

Of what was the ark of the covenant a symbol?

Is the 24th Psalm prophetic as well as being a song of praise?

PARABLES IN THE BIBLE

November 28

GOLDEN TEXT: "Never man spake like this man."—John 7:46 .

OUR Golden Text, is peculiarly true of Jesus. It is said of him, for instance, that he "taught them as one having authority, and not as the scribes" and Pharisees. (Matt. 7:29) Again it is said of him that the people marveled at "the gracious words which proceeded out of his mouth." (Luke 4:22) On the other hand, his scathing denunciation of hypocrisy on the part of Israel's leaders was cutting and sarcastic.

In today's lesson we have illustrated another characteristic of the Master's speech, that is, his profuse use of illustrations, or parables. These parables were all related in one way or another to the main theme of all his teachings; namely, the "kingdom." Some of them illustrate the glory of the kingdom; some the manner of selecting personnel of the kingdom; some the manner in which the Adversary would endeavor to prevent the development of the kingdom by corrupting its servants and their teachings; while others illustrate the priceless value of joint-heirship with Jesus in his kingdom.

MATTHEW 13:31-33—Most commentaries treat the Parable of the

Mustard Seed as though it depicts the healthy growth of kingdom power and prestige in the earth, starting in a small way with the teachings of Jesus and the establishment of the early church. Other parables and teachings of Jesus, however, indicate that the true people of God throughout the Gospel age would continue to be unrecognized by the world, a "little flock" of despised and persecuted followers of Jesus.

What the parable evidently teaches, therefore, is what we know to be historically true—that from the small beginning in purity, a mighty and imposing church organization developed, which, while called by the name of Christ, was not recognized by him as his true church. The fowls of the air found shelter in this system, a system which in Revelation is styled "Babylon," that is, confusion. And in Revelation this system is likened to a cage which became a "hold of every foul spirit and every unclean and hateful bird." (Rev. 18:2) These, therefore, are evidently the birds which have found refuge in the great nominal kingdom of Christ, illustrated in the parable as a mustard tree.

The parable of the leaven hidden in three measures of meal likewise seems to be dealing with the corrupting influences which Satan introduced into the church. Leaven is used in the Scriptures to symbolize sin. In the parable the meal would seem to picture the truth as wholesome spiritual food which the Lord provided for his people. The "woman" that introduced the leaven into this meal

may well be "that woman Jezebel," otherwise described in Revelation as "Babylon." (Rev. 2:20; 17:18) The heaven would be false doctrine which throughout the age has corrupted the truth, and has caused God's holy name to be blasphemed.

MATTHEW 13:44-46—These two parables represent the great privilege of joint-heirship with Christ, that great prize that is offered through the Gospel. In the one parable, it is likened to a treasure hidden in a field. When it is discovered, the finder realized its value and disposed of all his property in order to be in a position to purchase the field and thus obtain the treasure which was hidden in it. So it is with all the followers of the Master. Regardless of how much or how little we possess of talents or riches, it will require the giving up of all that we have in the service of the Lord in order to obtain the treasure of joint-heirship with him in his kingdom. Each of us has enough, but it will require all that we have. The parable of the goodly pearl teaches the same lesson.

LUKE 15:3-10—In this parable of the kingdom, there is illustrated for us what Jesus will accomplish on behalf of the human race, which in the parable is represented by the lost sheep. The sheepfold represents God's provision for all of his intelligent creatures—angels, cherubim, seraphim, etc., including the human race. The human race became lost in sin and death, and Jesus, the Good Shepherd, left the heavenly courts and came down to

earth to "seek and to save that which was lost."—Luke 19:10

We know that God's angelic creatures are tremendously interested in this mission of salvation, for they were delighted to announce the birth of the One who came first to redeem, and then to restore the race. This interest is pictured in the parable by the great rejoicing among them when the Good Shepherd returns and announces the success of his mission. This is a beautiful portrayal of God's plan of salvation, and there is a valuable lesson in it for us; for it reveals divine interest in those who are straying from the fold. If we are truly godlike, we will manifest the same interest in those who need our help.

The piece of silver that was lost, and finally recovered, would seem to represent a similar great truth of the divine plan. It could also represent the hope of restitution for a dying world. Even this hope, as a precious doctrine of the divine plan, was lost throughout most of the age, but in the harvest time at the end of the age, was recovered and placed in its proper setting with the other precious truths of the Bible.

QUESTIONS:

In what ways did Jesus speak differently from others before him?

What is represented by the parable of the Mustard Seed and the Leaven?

What is represented by the treasure hidden in a field, and by the pearl of great price?

What is taught by the parables of the lost sheep and lost piece of silver?

Times and Seasons

THE Creator is an accurate timekeeper. The movements of all the heavenly bodies in his vast universe are so precise that the exact location of any of them can be determined centuries in advance. This same precision of time is manifested in the out-working of his plan of salvation for the human race. It was in "due time" that Christ died, according to the Scriptures; and in doing his Heavenly Father's will Jesus was guided by the time element in the divine plan. And in following in the footsteps of Jesus it is essential for us to take into consideration the great time features of the divine plan, that in our service to God we may be found doing the right thing at the right time.

It is not our purpose here to examine all the details of Bible chronology and time prophecies which establish beyond any question of a doubt that we are living in the prophetic "time of the end"—that is, the closing period of the present Gospel age, and the gradual incoming of the millennial age, the thousand year-period of Christ's reign. While the Scriptures do not definitely so state, there are symbolisms and implications which indicate that the thousand years ordinarily spoken of as the Millennium is the seventh period of a thousand years, the first of which began with the fall of Adam into sin and death. A day with the Lord is as a thousand years, Peter tells us, and the long period of six thousand years would be as man's work week of struggle against sin and death, whereas the seventh will lead to rest from sin and its penalty, death, and ultimately entrance into life everlasting for all the willing and obedient.

There seems no doubt, when the chronology of the Bible is properly understood, that 6,000 years from Adam's transgression ended in the year A. D. 1874. Confirmatory of this is the fact that various time prophecies of the Bible pertaining to the end of the age synchronize with this date; for example, the 1,335 days of

Daniel 12:12; the jubilee type; and the revealing lesson of the time parallels between the Jewish and Gospel ages. For any who may not be acquainted with these beautiful time features of the divine plan we suggest a careful reading of "The Time Is at Hand" and "Thy Kingdom Come"—the second and third volumes of *Studies in the Scriptures*.

On page 42 of "The Time Is at Hand" there is a tabulation of the various time periods of the divine plan beginning with Adam, and ending with 1872, 6,000 years from the creation of Adam—the reasonable assumption being that Adam lived in Eden about two years before he sinned. This would mean that 6,000 years from his fall terminated in A. D. 1874. As already noted, this should mark the beginning of the Millennium, and it does. However, some, seemingly not able to realize clearly what developments in the plan of God to expect during the early part of the Millennium, have concluded that it could not have begun then, else we would now be witnessing blessings of restitution—that is, a world-wide healing of the sick and raising of the dead.

Laboring under the handicap of erroneous expectations, some have tried to find mistakes in one or more of the chronological links which bring us to the year 1874 as the ending of 6,000 years from the fall of Adam, and it is our purpose now to examine briefly the arguments advanced in connection with some of the more important of these alleged mistakes. As for the matter of what we should expect to take place in the early years of the Millennium we again refer the reader to *Studies in the Scriptures*; and to "Behold Your King," which brings into focus the fulfilment of prophecies as outlined in *Studies in the Scriptures*, based on world developments since those volumes were first published.

Examining the various systems of chronology which are divergent from that outlined in *Studies in the Scriptures*, we find that while in many places there is a variation of a year or two, there are only three major links of the chronology which have come under attack where the suggested changes would postpone the ending of 6,000 years from Adam to a date still future.

On the period from creation to the flood there seems to be quite general agreement. Attempts have been made to change the second period, that is, the 427 years from the flood to the covenant with Abraham. One of these is based on the claim that Noah was

600 years old at the beginning of the flood, and not at the end, but Genesis 8:13 and 9:28, 29, seems to settle this point, so we will not spend time debating it.

The attempt to change the length of the next period is based on a misinterpretation of Galatians 3:17, which reads, "And this I say, that the covenant that was confirmed before of God ["in Christ" not in oldest Mss.], the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The claim made in connection with this text is that Paul's reference to the confirmation of the covenant means that the 430 years he mentions should be reckoned from the sacrifice of Isaac, when God added his oath to the covenant, rather than from the time the covenant was first made.

However, when we examine this passage critically we find that Paul does not start the 430 year period from the time the covenant was confirmed, but from the time it was made. His statement, "The covenant which was confirmed before of God," seems merely to be his way of describing the covenant about which he was speaking, and of emphasizing that because it had been confirmed by God it could not be disannulled by anything which occurred later. Certainly there is no legitimate way of reconstructing this statement to make it say that the 430 years referred to began with the confirmation of the covenant.

The covenant which God confirmed by his oath was the original one he made with Abram—meaning "high father." (Later his name was changed to Abraham, meaning "father of multitudes," and this was before either Ishmael or Isaac was born.) God's part of that original covenant—recorded in Genesis 12:1-3—was complete when first stated to the patriarch, and it remained only for Abraham to fulfil his part by entering into the promised land, which he did immediately following the death of his father, Terah. That the Apostle Paul so understood the matter is evidenced by the fact in identifying Christ as the promised "seed" of this covenant he quotes from Genesis 12:3, which is a reference to the covenant prior to its confirmation. See Galatians 3:8, 16, 27-29.

In the fourth chapter of Galatians the Apostle Paul sets forth the matter in proper order from still another standpoint. Quoting from Isaiah 54:1 and applying it to the Sarah feature of the Abrahamic Covenant, he calls attention to the barrenness of that cove-

nant, that the real seed of promise began to be produced only with the first advent of Christ. And this, as we know, was foreshadowed in the type by Sarah's barrenness and the consequent long wait for the birth of Isaac, he being the seed of the promise.

Now if we date the Abrahamic Covenant from the time Abraham offered Isaac in sacrifice we would have the incongruity of the typical seed of the covenant being produced before the covenant was made, and this would destroy the entire analogy which Paul presents in Galatians 4:21-31. The climax of his argument here is, "We, brethren, as Isaac was, are the children of promise.

In Galatians 3:17, where the time measurement of 430 years from the covenant to the giving of the Law is given, the terms "covenant" and "promise" are used synonymously, hence when Paul speaks of Isaac as being a child of the promise it is equivalent to saying that he was a child of the covenant. Obviously, he could not be a child of a covenant which had not been made.

Sojourning 430 Years

From still another standpoint the Scriptures establish the starting point of the 430 years which ended with the Exodus and the giving of the Law. This is through a statement made by Moses in Exodus 12:40, which reads, "Now the sojourning of the children of Israel (who dwelt in Egypt) was four hundred and thirty years." This does not mean that the Israelites dwelt in Egypt for 430 years, but rather that there was an over-all period of sojourning which lasted that long.

As this is the same number of years mentioned in Galatians 3:17, and ends at the same time, it must of necessity begin at the same time. Do the Scriptures, therefore, give us any indication of when this period of "sojourning" began? Yes, they do. This information is clearly given in Hebrews 11:8, 9. This text tells us that Abraham became a sojourner in Canaan from the time he entered the land, and his seed—for a time still in his loins—sojourned with him.

As the 430 years to the giving of the Law and the Exodus must begin at the same time, and as the one reference to it pertains to "sojourning" and the other to a time when the Abrahamic Covenant was in effect, no other correct conclusion can be reached than that the starting date of these periods was within the year that

Terah died and Abraham entered the Promised Land. It was that year that the covenant became operative by his entering the land, and that year marked the first of the sojourning of God's typical people in Canaan.

A Copyist Error

Another part of the chronology which has been called in question is the period of the judges. The length of this period is clearly given in the New Testament as 450 years. (Acts 13:20) In I Kings 6:1, the time from the Exodus to the fourth year of King Solomon's reign is given as 480 years. This figure includes forty years wandering in the wilderness; six years during which the land was being divided; forty years' reign of Saul; forty years' reign of David; and three years of Solomon's reign—all in addition to the 450 years of the judges mentioned in Acts 13:20.

It has been suggested by Professor Wilson, author of the *Emphatic Diaglott* that the figure in I Kings 6:1 should be 580, that the Hebrew character for five is so similar to the one for four that a copyist in the early days probably mistook one for the other. Attempting to offset this argument it is stated that in the Hebrew manuscripts these figures are spelled out as words, hence the claim is made that no such mistake could have occurred. It is well to remember, however, that the original manuscripts are not now available for comparison, and there are eminent authorities on the subject who affirm the fact that originally in the Hebrew language characters *were* used for numerals; and this, of course, would make possible the suggested error occurring centuries before the manuscripts now available were copied.

However, we do not need to rely on the opinions of historians to support the suggestion that an error has occurred in I Kings 6:1, for details of the period of the judges given us in the Old Testament does this for us. It is true that the exact length of this period cannot readily be determined from the Old Testament, and that we need to rely upon the statement of Acts 13:20 for this. Nevertheless, sufficient periods and their durations are given in the Old Testament to prove that the length of time from the Exodus to the fourth year of Solomon was a great deal more than 480 years, as is stated in I Kings 6:1. Following, for example, is a list of time periods given in the Book of Judges and I Samuel, which, when totaled,

TALKING THINGS OVER

prove that an error has occurred in I Kings 6:1, and that the period from the division of the land to the beginning of King Saul's reign could well be 450 years in length as given in Acts 13:20.

Judges 3:8	8 years
Judges 3:11	40
Judges 3:14	18
Judges 3:30	80
Judges 4:3	20
Judges 5:31	40
Judges 6:1	7
Judges 8:28	40
Judges 9:22	3
Judges 10:2	23
Judges 10:3	22
Judges 10:8	18
Judges 12:7	6
Judges 12:9	7
Judges 12:11	10
Judges 12:14	8
Judges 13:1	40
I Sam. 4:18	40
Total	430 years

Thus we see that 430 years of the 450 mentioned in Acts 13:20 can be accounted for, without including the time of Joshua's or Samuel's judgeships. If we add to this the time of Saul's reign, forty years, plus the time of David's reign, forty years, plus the forty years' wandering in the wilderness, plus six years to the division of the land, we have a total much greater than the 480 years mentioned in I Kings 6:1. As it is thus definitely proved that the figure mentioned in this text is in error—undoubtedly the mistake of a copyist—it is unnecessary to examine further the system of chronology based on the claim that this figure is correct; for as it is definitely in error, any chronology based upon it must also be wrong.

Seventy Weeks to Messiah

Another link in the chronological chain which has been under attack is the one which spans the period from the first year of the reign of King Cyrus of the Medes and Persians, to the Messiah—that is, to the time when Jesus became the Anointed One, which was when he was thirty years of age. This first year of Cyrus has

THE DAWN

been established by secular historians as being 536 B. C. The argument against this date is that it was set by human wisdom—man made, in other words.

As a substitute for this date an attempt is made to set it eighty-two years later by the use of Daniel's prophecy of the sixty-nine weeks to Messiah the Prince. (Dan. 9:23-27) The claim is that this prophecy was fulfilled by Cyrus when he issued the decree permitting the Israelites to return to their land, and to rebuild their temple at Jerusalem. If this be true it shortens the chronology by eighty-two years, meaning that 6,000 years from Adam will not end until 1954.

In presenting this argument great emphasis is placed on the claim that this method of establishing the first year of Cyrus makes it God's chronology rather than man's chronology. This is a subtle argument, but not sound, for actually neither Bible chronology nor biblical time prophecies would be of any value to us apart from time measurements and historical dates furnished by secular historians. In other words, Bible chronology comes to **an end before the** time of Christ, and in any case its total must be added to known time measurements of secular history in order for it to be of any value to us.

If we assume that the sixty-nine weeks of Daniel's prophecy is the only method of connecting us with secular historical dates, then we have to depend upon secular historians to furnish the correct date of Jesus' birth, hence what year A. D. he was baptized and anointed by the Holy Spirit. This being true, we could still say that our chronology is man made if depending upon dates furnished by secular historians is what constitutes man made chronology.

But to get back to the real crux of this attempt to change the chronology, does the prophecy of Daniel 9:23-27 refer to the decree that was issued by Cyrus to rebuild the temple? We believe not, and principally for the very obvious reason that the wording of Daniel's prophecy does not at all harmonize with the decree issued by Cyrus.

The prophecy which Gabriel gives us through Daniel shows that the decree that would mark the beginning of the sixty-nine weeks to Messiah the Prince would call for the rebuilding of the streets and the walls of the city of Jerusalem, whereas Cyrus' de-

cree was limited to the rebuilding of the temple. Unless we wish to take away, add to, or change these God-given records we must conclude that the decree of Cyrus does not cover the conditions outlined in Daniel's prophecy.

If we should wish to inject mere human reasoning into the interpretation of Cyrus' decree, we might conclude that since, according to the record, approximately 50,000 Jews, including their attendants, singers, etc., returned to Canaan as a result of Cyrus' decree, this would involve the necessity for rebuilding the city as well as the temple. (Ezra 2: 64, 65) We might say that surely all these thousands of Jews would need houses in which to live. But do the Scriptures support such reasonings? We think not.

Nehemiah 7: 4—a record of conditions in the city of Jerusalem many years subsequent to the decree of Cyrus—states that at that time “the people were few therein, and the houses were not builded.” But what became of the many thousands who returned under the decree of Cyrus? The records of Ezra 3: 1 and Nehemiah 11: 1, 2, 20 indicate that only a small portion of them resided in Jerusalem, and that the remainder were scattered throughout the surrounding towns and countryside. Thus we are faced with the definite fact that many years after the decree of Cyrus to rebuild the temple at Jerusalem, the city itself was still in ruins.

In the twentieth year of Artaxerxes, which was some eighty-two years subsequent to the edict of Cyrus, Nehemiah is recorded as saying to the king, “Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. And I said, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my father's sepulchres, that I may build it.”—Neh. 2: 3-5

Artaxerxes granted Nehemiah the authority he requested, and he at once embarked upon the great undertaking of rebuilding the city and walls of Jerusalem. The Book of Nehemiah goes into much detail as to how this work was done. Clearly, then, this marks the starting point of the seventy-weeks' period of Daniel 9: 23-27, and not the date of the edict of Cyrus.

As if to emphasize the fact that the decree of Cyrus to rebuild

the temple did not include permission to rebuild the entire city, we are furnished an account in the fourth chapter of Ezra of a complaint that was sent to King Ahasuerus protesting against the attempt which Israel's enemies claimed was being made to rebuild the city. (Ezra 4:13, 16) A similar protest was later sent to Artaxerxes which resulted in his issuing the following command:

"Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me." (Ezra 4:21) Thus we have brought before us the necessity for Artaxerxes' later decree in which he reversed his position, giving Nehemiah permission to rebuild the city and walls of Jerusalem, which until then continued to lie waste.

"Thou Shalt Be Built"

Some seem to have difficulty understanding the prophecy of Isaiah 44:28; 45:1, 13, supposing it to refer exclusively to the decree issued by Cyrus. Verse twenty-eight of the forty-fourth chapter reads: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." It should be noticed, though, that it is not Cyrus who says to Jerusalem, "Thou shalt be built," but the Lord. Beginning with the twenty-fourth verse of the chapter, many things are enumerated for which the Lord takes the responsibility. For example, he "saith to the deep, Be dry, and I will dry up thy rivers." This same God also says of Cyrus, "He is my shepherd, and shall perform all my pleasure." And it is this same One, that is, God himself, who saith of Jerusalem, "Thou shalt be built."

Isaiah 45:13 has been used by some to prove that Cyrus was responsible for rebuilding the city of Jerusalem, hence that his decree properly marks the beginning of the seventy-weeks' period of Daniel 9:24-27. The text reads, "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." The Hebrew word here translated city is *ir*. It signifies, literally, a walled place. The same word is rendered "court" in II Kings 20:4. The fact that at least in this one instance it applies to the place enclosed by the court walls of the temple makes it possible to understand the reference of Isaiah 45:13 as applying

merely to the rebuilding of the temple walls, which in turn brings the passage into harmony with all other scriptures bearing on the point.

In this prophecy Cyrus is referred to as the Lord's shepherd. It is true, of course, that in the Lord's providence Cyrus served as a shepherd in releasing God's typical sheep from their long captivity and making it possible for them to return to their own land. He also gave them permission to rebuild the temple. However, it is difficult to see how the Lord directed him in all his ways. We think, rather, that this prophecy has its principal application to the antitypical Cyrus, even Christ, for it will be under his leadership alone that Israel "shall be saved in the Lord with an everlasting salvation." And only because of what Christ does for them will it ever be possible to say to them, "Ye shall not be ashamed nor confounded world without end."—Isaiah 45:17

"Signs of the Times"

Thus we see that there is no real basis for the various claims being made that the chronology set forth in *Studies in the Scriptures* is in error. But even more convincing on this point is the marvelous manner in which the prophecies pertaining to the end of the age have been and continue to be fulfilled. Christ's promise to serve the household of faith with "meat in due season," the work of harvest, the disintegration of a world order, and the manner in which God is dealing with the Jews, all bear eloquent testimony of the prophetic times in which we are living.

Seeing these things, let us "look up, and lift up our heads," knowing that our deliverance draweth near. (Luke 21:28) It is not a time for doubting, but a time for faith, and for action based upon that faith. The time is short; let us be diligent in making our calling and election sure, and let us rejoice in the privilege we have of telling the whole world the glad tidings of the kingdom now so near.

BEHOLD YOUR KING—An up-to-date review of the manner in which the events of our day are fulfilling the prophecies pertaining to the end of the age and the time of Christ's second presence. Reading it will increase your own faith, and you will want to pass it on to others. One hundred and fifty pages, cloth bound, 50 cents.

Visual Presentation of the Message

AS WE have previously announced, The Dawn has for some time been preparing illustrated lectures and assembling the necessary equipment for presenting them. We are now happy to announce that this new method of spreading the message of the kingdom will be ready by approximately the first of December. All who have written for details as a result of preliminary announcements will soon receive a communication giving them the information they desire as to cost and nature of equipment. Now that we are able to supply definite information we shall be glad to hear from all—individuals and classes—who may be interested.

Briefly the equipment consists of a projection machine for the pictures, a portable screen on which to show them, and a tape playback machine for the recorded lectures. These units can be obtained separately. Some brethren may have a screen, and others may have a projector for the pictures. In other words, we are prepared to supply whatever the friends do not already have on hand for the presentation of the message by this method.

And this is true with respect to those who may already have purchased a wire recorder and playback machine. For presenting these lectures we have chosen to

supply tape machines, but for those who have wire recorders we will supply the lectures on wire.

To restate what we have explained in previous issues, the pictures used will come in proper sequence on easily handled film strips, and the recorded lectures will be arranged in such a manner as to be readily synchronized with the pictures, which are in colors, many of them from The Photo Drama of Creation. By using film strips the pictures for an entire lecture weigh only a few ounces, so there are no heavy boxes of slides to carry from place to place. The whole arrangement, including the equipment, is simplified to the point that anyone should be able to use it. One operator is all that is needed.

The initial outfits will include pictures and recordings for four half-hour lectures covering the divine plan of the ages. In these presentations the chart of the ages is used in conjunction with the pictures and lectures. Additional lectures, together with pictures to illustrate them, will be available from time to time. These will deal with the various doctrines of the divine plan and some of them with the fulfilment of prophecy.

We will be prepared to supply free circulars specially designed to advertise these presentations of the truth—circulars which can be distributed from door to door, or through the mail. These illustrated lectures will be suitable for radio follow-up work, and can be shown in homes, and in halls with a seating capacity up to three or four hundred. For larger halls,

special equipment will be needed, which of course we will be able to furnish.

Full details concerning costs of the particular equipment you may need will gladly be furnished upon request. When writing indicate

the maximum size of room or hall which you think you will use, for this will have a bearing on the type of equipment you will need; also, whether or not you will need a screen. Address your inquiry to The Dawn, Visual Lecture Dept., East Rutherford, N. J.



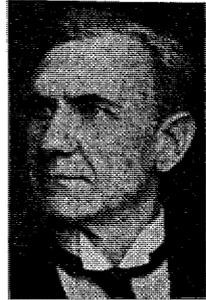
Two Pilgrims Reach Home

Having Finished Their Course with Joy

Brother Edwin Procter

Brother George Kendall

WITHIN a few days of each other, Brothers Edwin Procter and George S. Kendall finished their earthly course in death, and are now resting from their labors, but we are confident that their "works do follow them." (Rev. 14:13) Brother Procter passed away on Monday, September 20, at his home in New Bedford, Massachusetts, after a lingering illness, while Brother Kendall reached the end in Calgary, Alberta, Canada, Wednesday, September 22, being stricken by a heart attack while giving a discourse to the ecclesia in that city. Brother Procter is survived by his two sisters, Violet and Ethel Ward, both of New Bedford; and Brother Kendall is survived by his wife, Katherine Kendall, and his son Frank, both of Miami, Florida.



Brother Procter was fifty-eight years of age when he died. He was greatly beloved of the brethren wherever he traveled. His zeal in defending the Gospel was one of the marked qualities of his character. He took special interest in young brethren and they found him to be one in whom they could confide. He first became interested in the truth in 1908, and was instrumental in bringing a knowledge of God's plan to many. We shall all miss him, but our loss is his gain, for which we give thanks. Pilgrim Brother C. W. Zahnow served at the funeral, and a num-

ber who heard the message were glad to attend a meeting at Brother Procter's home the next evening, which was also addressed by Brother Zahnow.

Brother Kendall was seventy-one years of age, having been in the truth for fifty-two years. During those years he was an ardent defender of the faith, having traveled not only throughout the United States and Canada, but also in the Holy Land and Europe. The inspiring power of his enthusiasm for the Lord and his service will be missed by all of us. Brother Kendall was buried in Miami, Florida. In keeping with Brother Kendall's wishes, Brother George M. Wilson of Pittsburgh, Pennsylvania, served at the funeral.

While all the brethren will feel the loss of these two stalwarts of the truth, their own families will miss them especially, and our sympathy goes out to them, and may we all bear them before the throne of heavenly grace.

Gratitude from Greece

FROM ATHENS

Dear brethren in Christ: Rejoice in the Lord always. We received a package from The Dawn with clothing and I bent my knee to thank the Lord with my heart through his beloved Son, our Redeemer, that his Spirit enlightened your hearts and minds to send to us these clothes to cover the naked members of the body of Christ. My husband and my children send their thanks to you, and we pray that the Lord will bless you all. We do not know each other, but we hope to know each other beyond the veil with our Redeemer and Savior. Grace and peace be with you. Your sister in Christ, V. T.

FROM PIRAEUS

Though we know not each other, this is not a barrier to those who have the Spirit of Christ and love of God to span the ocean and manifest the love which is the bond of perfectness. My wife—a sister in Christ—and I beg you to accept our appreciation for your kindness to send us clothing to substitute our want. We pray that the Lord will bless you and all those who participate in this godly and Christian

work to clothe us in these perilous and trying times. E. K. B.

FROM CORINTH

My Beloved brethren in Christ: With aching heart of joy I desire to scribble a few words of gratitude, because the package with the clothing you sent to us was in this time very helpful. We pray to the Lord to guide you and keep you with his Spirit faithful till the end. Yours in Christ, S. K. M.

FROM THESSALONICA

Dear brethren: The packages with clothing that you sent to us were received, and the whole class voted to send you, and through you to all the brethren beyond the ocean, our many thanks and appreciation for the clothes that you sent to us. Our faith and stand in the Lord has been greatly increased, because the Spirit and the love of Christ has been manifested in your actions. May the Lord bless you all to inherit, with all his saints, the glorious promises of the kingdom. We send you our love and appreciation from our hearts. Yours in the Redeemer's name, Ecclesia of Salonica, Greece.

Let Us Give Thanks

IN MANY places, both in the Old and New Testaments, God's people are exhorted to rejoice and give thanks, or in other words, experience and express joy, gladness, happiness, serenity of soul. Indeed, joy and gladness derived from the present blessings which the Father provides for his children—blessings for which we should continually give thanks—are a part of the present inheritance of the new creation.

On four occasions we are definitely told that Jesus gave thanks: (1) at the feeding of the multitude (Matt. 15:36); (2) when his testimony was rejected (Matt. 11:25); (3) at the grave of Lazarus (John 11:41); (4) in the face of his own death (Luke 22:17-22). John says, "As he is, so are we in this world" (I John 4:17)—in a similar position, called to have some similar experiences. So may we not draw four parallels here of things in which, if living up to our privileges, we may specially give thanks:

(1) The message of truth, as a sharp sickle, is not only gathering the Lord's people together, but the good news of the coming kingdom is being preached in all the world for a witness; and among the multitudes many truth-hungry ones are being fed with some of the simple truths of the Word of God, and are rejoicing in the knowledge

of the love of God and the blessings of restitution soon to come to the poor groaning creation. Surely all who have the Master's spirit can rejoice and give thanks also in this fact; rejoicing with those that do rejoice.—Rom. 12:15

(2) Jesus rejoiced and gave thanks when his testimony was rejected by the wise and learned, but was received by a few humble and sincere ones who were willing to become his disciples. Is not this same thing happening today, and can we not rejoice and give thanks for the infinitely wise and effective method used by the Lord for gathering the church, as well as in the lessons to be taught in the millennial judgment day to the wise and learned, whose self-sufficiency, self-complacency, and self-importance, now prevent them from seeing and accepting the glad tidings?

(3) Jesus rejoiced and gave thanks at the grave of Lazarus in view of the resurrection power he was about to exercise. This surely has its parallel today as we contemplate the power of the Christ soon to be exercised for the awakening from death and the blessing of all the families of the earth! "They shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) Let us be glad in anticipation of this day of universal rejoicing and giving of thanks.

(4) Finally, Jesus could give thanks despite the imminence of his own death. Can we not give

thanks, too, in view of the solemn thought that we are called to die with him—that we have been justified through our faith in his ransom sacrifice, in order that we might go into death with him—being planted in the likeness of his death, and drinking of his cup of suffering? What higher privilege could be given to any of God's creatures!

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:13

Outlook from Britain

THE world is drifting at a rapid rate into the next spasm of trouble—the third world war. The British Government, faced with threatening world conditions, is increasing its armed forces. The Army must be increased, the Air Force requires more men and new equipment—planes of great range and power, bigger bombers and speedier fighters. Planes are being developed that will travel faster than sound. The Navy is also preparing for war. Ships not in use are reported in the press to be getting ready and refitted for service. Plans for the defence of the civil population are being pushed on. In the midst of this activity, government spokesmen are telling the people that panic is unnecessary. Meanwhile the people note with apprehension the inability of the foreign ministers of the powers to agree on any matter of importance.

The people of Britain, struggling

to recover from the ravages of the last war, whose food is rationed and whose clothing can only be obtained according to the number of coupons issued to them by the government, view with a measure of dismay the development of conditions that can only rivet further hardships upon them. Those enlightened by present truth realise that these conditions were foretold in the Scriptures.

In times past, this nation or that nation, as the case may have been, has suffered distress, but now there is universal distress upon nations. Every nation is suffering, and thus the statement of Luke 21:25, "Upon the earth distress of nations, with perplexity," is fulfilled, indicating that we are in the end of the age, and that God's kingdom is about to be manifested in power and great glory. The second Psalm states that the people imagine a vain thing that they can carry on their rule beyond the time allotted for Gentile dominion. It is because Christ, earth's new Ruler, is here that the nations are angry and God's wrath is come. (Rev. 11:18) Let those who know the truth comfort the people with the message of the kingdom. It is our privilege. Let us be faithful!

What the Scientists Think

VISCOUNT SAMUEL told members of the British Association of Science at Brighton recently, "Crime is entertainment, murder a parlour game, adultery taken as a matter of course; compunction and remorse have little place, and re-

ligion never enters. The old cynical view that politics was nothing more than a struggle for wealth and power has gained a fresh hold. Not science is shaken by the shock of the atom bomb; it is philosophy and religion, because of their failure to give to modern man an effective moral leadership."

United States scientists meeting in Washington for the Conference of the American Association for the Advancement of Science stated that man is still pitifully ignorant of his own nature, and that only a revolution in his habits can save him from famine and a war of annihilation. Dr. Osborne said, "Our civilisation is involved in an ever growing crisis. We are bouncing radar beams off the moon, whilst we reduce our own world to the sterility of that romantic satellite."

Dr. Sinnott asked, "Why is there such a great gap between man's knowledge of nature and man's mastery of himself?" To the man of (worldly) science these are problems, but the child of God, enlightened by the Word, realises that the trouble with the nations, blinded as they are by the god of this world, is that we are in the time of the end, when increased knowledge in the hands of unregenerate men produces selfishness and fear, and fear leads to war. It is the use and application of scientific discoveries that will produce the intense destruction spoken of in the Scriptures, prior to divine intervention in the affairs of men. "For the elect's sake those days shall be shortened," otherwise "there should no flesh be saved."
—Matthew 24:22

Trust and Obey

LET us learn, not only in respect to our own affairs, but also in respect to the general service of the truth, to trust implicitly in divine wisdom and power—to remember that the Lord knoweth them that are his, and that he knoweth how best to bring them in contact with the truth. Properly learned, this lesson will not slack our hands in the divine service, for true servants will still be anxious and ready to serve; but it will serve to strengthen our hearts and to take from us that fearfulness that is a hindrance to the peace of many of God's children. Let us not fear for the Lord's Word, but remember his declaration, through the Prophet, "My word, that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Reprint 2965

SPEAKERS' APPOINTMENTS

J. E. HUMPHREY		
Oxford	Dec.	19
J. H. MURRAY		
Yeovil	Nov.	14
Oxford		21
Stockport	Dec.	5
W. E. PAMPLING		
Ipswich	Nov.	14
Luton		28
Gateshead	Dec.	5
Anerley		12

A. SPAIN

Anerley	Nov.	21
Eastleigh	Dec.	19
<hr/>		
Aldersbrook Ecclesia Appointments		
E. ALLBON		
Maidstone, Kent.	Nov.	14
H. R. KIPPS		
Beckenham, Kent.	Nov.	14
A. W. PARKER		
Kettering, Northants.	Nov.	21

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Your Questions—Scripturally Answered

WILL THE EARTH BE DESTROYED?

Psalm 102:25, 26 reads as follows, "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed."

Here is a statement of Scripture telling us that the earth shall perish. How, then, can you teach that the earth will not be destroyed?

IN ECCLESIASTES 1:4 the Bible says that "the earth abideth forever." This seems to contradict the text quoted by our questioner. The Bible does not contradict itself, therefore there must be an explanation that will bring harmony to these texts, even though it does not appear on the surface.

Many texts besides the one quoted above from Ecclesiastes assure us that the earth will not be destroyed. God asked Abraham to look all about him, and said, "For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:15) Again, in Isaiah 45:18, the Lord assures us that he created the earth not for ruin but rather he "formed it to be inhabited." We believe, therefore, that the literal earth will not be destroyed.

On the other hand, in many scriptures the words "earth" and

"heavens" are used pictorially or figuratively; and we believe it is in this way that the words are used in Psalm 102:25, 26. To take them literally in the full sense would mean that the whole universe of both heavens and earth would completely perish. Even our questioner, we feel, does not believe in such a complete destruction of the universe.

As an example of how these words are used in a symbolic sense, we quote Isaiah 34:1, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it." Certainly the literal earth cannot hear the words of the Lord; but the people of the world can. In the third verse of this chapter the text states that "mountains shall be melted with their blood." This proves that pictorial language is being used, for we know that literal mountains would not melt no matter how much literal blood was poured on them.

The Bible student knows that in the pictorial language of the Bible, mountains are symbolic of kingdoms. And all know that the great sacrifice of human life made by the kingdoms of this world on the altar of war during our generation has caused the "kingdoms of this world" to weaken and melt, while some of them have completely disintegrated.—Rev. 11:15

The Bible student also knows that the word "earth" is pictorially

used to represent the conditions which exist on the earth—society as a whole. When the Psalmist declared that God laid the foundation of the earth he was teaching us a great truth. In Psalm 82:5 we read that “all the foundations of the earth are out of course”; this simply means that the divine principles of justice and right have been set aside, and because of this the whole structure of human society must perish.

That this is the proper thought is emphasized by the text in Psalm 102, which declares that a change must take place—“As a vesture Thou shalt change them.” One may change his robe or coat without changing his person; so the literal earth can change the society that exists on its surface without being itself destroyed. At the time of the flood such a great change took place that the apostle said (II Pet. 3:6), “Whereby the world that then was, being overflowed with water, perished.” The literal earth did not perish, but the society of that day did.

Before the foundation principles of justice and righteousness can be re-established in the earth, great changes must again take place. The greed and selfishness that make up our present “earth” must perish. During the kingdom reign of Christ, the foundation principles of righteousness will be operative in the building of a society desirous of doing God’s will; spoken of by the apostle as a “new heavens and a new earth, wherein dwelleth righteousness.”—II Pet. 3:13

OUR DAY IN PROPHECY

You and many others say that we are living today when prophecies are being fulfilled. How do we know that present conditions in the world are in fulfilment of prophecy any more than conditions two hundred years ago or more?

THIS is a question of an inquiring mind. Space here does not permit the presentation of all the evidence at hand. In I Thessalonians 5:1-8 the apostle says that some will understand the times and seasons in which they find themselves living and some will not; some will be children of the day, the children of light, while others will be of the night, children of darkness. To the children of light, many present day events are assurances that we are indeed living in the end of the age. Among others, the prophecy contained in the twelfth chapter of Daniel is important. Please read Daniel 12:1-4.

The increase of knowledge and the running to and fro can apply to no generation of the past as it does to us living now. But also the prophet says, “And there shall be a time of trouble, such as never was since there was a nation even to that same time.” Certainly no former generation can apply that feature of the prophecy to themselves, but we can. The increase in knowledge, the running to and fro, and the time of trouble all tell us that we are living in the “time of the end.” The second coming of Christ, the resurrection of the dead, the exaltation of the Gospel church are other events mentioned in this remarkable prophecy.

In Joel 3:1, 2 the Bible says, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, . . . and will plead with them . . . for my heritage Israel." This prophecy tells us that at a time when there would be a regathering of the Jews to Palestine there would also be a warlike gathering of Gentile nations; and that the destiny of the Jewish people would be inseparably linked with this global struggle of war and trouble.

It is not difficult for the Bible student to see that these two developments are in progress now. There has never been anything like it in former generations. This is not history repeating itself; it is the fulfilment of prophecy. If more complete proof is desired, we suggest the reading of "Studies in the Scriptures" published by The Dawn.

AGES TO COME

I have been made happy of heart in learning through your teachings that Christ will reign a thousand years and establish his kingdom on the earth. I wonder if you can tell me what will happen after the thousand years are over?

THE Bible is profuse in giving us detail concerning accomplishments of Christ's reign. Beyond the thousand years not much detail is given, but we are informed of some things. The loyalty of those who have been blessed by Christ's reign will be tested. In Revelation 20:7-9 we are informed that following the thousand years of Christ's reign "Satan shall be loosed out

of his prison, and shall go out to deceive the nations." No doubt some will follow him, even after all the instruction and blessing of Christ's reign. The Bible does not say how many will join Satan in this final rebellion. Those who do, together with Satan, will be destroyed in the "second death" from which there will be no recovery.—Rev. 2:11; 20:6, 14; 21:8

Another event which will take place after the thousand years is that mentioned in I Corinthians 15:24-28, where the apostle informs us that Christ will turn over the kingdom to the Heavenly Father, "that God may be all in all." The Creator will then accept the kingdom, all enemies of righteousness will be no more, and the last enemy that shall be destroyed is death. Man will again be in the divine image and likeness, enjoying the heritage of dominion over the whole earth. No man will dictate to his fellow, for every man with equality will enjoy an eternity of life and joy in communion and fellowship with his Maker. "World without end. Amen."—Ephesians 3:21

THE CASE OF ADAM

Was Adam a wilful sinner? If so, how can he be resurrected from the sleep of death? The Bible says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Hebrews 10:26, 27

A WILFUL sin is one that is

committed with the full understanding that the act is wrong, and in spite of the ability to resist doing the wrong. Adam knew that he was disobeying God. He was perfect, and therefore fully capable of choosing a different course than he did. Adam's sinful act was wilful, and it is proper to say that Adam was a wilful sinner.

But the fact that Adam was a wilful sinner does not prove that he was not redeemed by the blood of Christ. In fact, the text quoted by our questioner shows that the sacrificial work of Christ is for the purpose of expiating wilful sin. Had Adam's sin not been wilful, Christ would not have had to die for him. The text of our question, however, refers to a special class—a class of Christians who have received a knowledge of the truth and who have had the merit of Christ's death imputed to them for their justification. If any of this class "sin wilfully," there remaineth "no more" sacrifice for sins. The thought seems clearly to be that if it were the divine purpose to provide another Redeemer, even such wilful sinners would have another opportunity of being saved. But Christ died only once; he dieth no more, hence "there remaineth no more sacrifice for sins."

From this we see that Christ's sacrifice was for Adam's wilful sin. I Corinthians 15:22 says, "For as in Adam all die, even so in Christ shall all be made alive." The whole philosophy of the doctrine of the ransom magnifies the wis-

dom of our Heavenly Father. One man, Adam, was made the representative of the whole race, and he, through disobedience, forfeited your life and the lives of all his children—"As in Adam all die." But Christ died for the wilful sin of Adam and thus redeemed him, and certainly he will come forth to receive the benefits of that sacrifice. As all of Adam's children lost life through his disobedience, they will have an opportunity for life through Christ, for in Christ "shall all be made alive."

This means that in due time adamic death will be destroyed, and Adam and all mankind will have an opportunity to live. The reason why the death of One, Jesus Christ, could accomplish the ransom of all, as declared in I Timothy 2:6, is that we were all represented in Adam; and when Christ died for his sin we were redeemed through him. Had this not been the case, and had each member of the human race been put on trial individually, each one would have had to have an individual redeemer or else remain eternally dead.

To claim that Adam was not redeemed would be to throw away this beautiful Bible truth, which so clearly expresses the wisdom of God. The kingdom reign of Christ will see "all that are in the graves," including Adam, brought forth from death, "and they that hear shall live" to enjoy the blessing of the new day when God's will is done as fully on earth as it is in heaven.—John 5:25-29

Holiday Gift Suggestions

THE gift-giving season of the year is approaching, and there is no more appropriate gift to friend or relative than that which conveys a message of truth concerning God's great plan, or is a reminder of his love in sending his beloved Son as a gift for the redemption of the world. Here are a few suggestions:

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Victoria, B. C., Can. Nov. 13, 14

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 Muskogee, Okla. 2, 3
 Stigler, Okla. 4, 5
 Ft. Smith, Ark. 6, 7
 Little Rock, Ark. 8, 9, 12
 Monroe, Ark. 10, 11
 Jonesboro, Ark. 13, 14
 Paragould, Ark. 15, 16
 Cape Girardeau, Mo. 17
 St. Louis, Mo. 18
 Madisonville, Ky. 19
 New Albany, Ind. 20, 21
 Muncie, Ind. 22, 23
 Indianapolis, Ind. 24, 25
 Dayton, Ohio 26
 Columbus, Ohio 27, 28
 Worthington, Ohio 29
 Newark, Ohio 30

J. BEDNARZ

Reading, Pa. Nov. 7

F. A. BRIGHT

Paterson, N. J. Nov. 7
 Binghamton, N. Y. 21

O. D. DEIFER

Pottstown, Pa. Nov. 28

EDWARD FAY

Oakland, Calif. Nov. 7
 Whittier, Calif. 21

I. C. FOSS

San Diego, Calif. Nov. 7
 Riverside, Calif. (Morning) 21
 Pomona, Calif. (Afternoon) 21

W. J. HOLLISTER

Lehighton, Pa. Nov. 21

LEVI JACOBS

New Bedford, Mass. Nov. 21

G. O. JEUCK

Jacksonville, Fla. Nov. 21

R. A. KREBS

Pomona, Calif. Nov. 2
 Riverside, Calif. 3
 San Bernardino, Calif. 4
 Eagle Rock, Calif. 5
 Santa Ana, Calif. (Morning) 7
 Whittier, Calif. (Evening) 7
 Pasadena, Calif. 9
 Glendale, Calif. 10
 Los Angeles, Calif. (SW) 11
 Monterey Park, Calif. 12
 Hawthorne, Calif. (Morning) 14
 Los Angeles, Calif. (Afternoon) .. 14
 San Luis Obispo, Calif. 16
 San Diego, Calif. 18
 Yuma, Ariz. 19
 Phoenix, Ariz. 20-22
 Tucson, Ariz. 23
 San Antonio, Tex. 25-28
 Donna, Tex. 29, 30

A. H. KRUMPOLT

Shamokin, Pa. Nov. 28

R. J. KRUPA

Toledo, Ohio Nov. 7
 Columbus, Ohio 13, 14

L. P. LOOMIS

Wallingford, Conn. Nov. 14
 Paterson, N. J. 21

EDWARD LORENZ

Santa Ana, Calif. Nov. 28

J. Y. MAC AULAY

Portland, Ore. Nov. 1-3, 22
 Victoria, B. C. 13, 14
 Vancouver, B. C., Can. 16
 Bellingham-Lynden, Wash. 17, 18
 Seattle, Wash. 19

SPEAKERS' APPOINTMENTS

Tacoma, Wash.	20, 21	Washington, D. C. (Morning)	28
Salem, Ore.	23, 25	Baltimore, Md. (Afternoon)	28
Lebanon, Ore.	24	C. A. SUNDBOM	
Broadbent, Ore.	27-30	Roseland, Ill.	Nov. 6, 7
W. S. MARSHALL		F. S. WASSMANN	
Orland-North.Penobscot, Me. Nov.	7	Allentown, Pa.	Nov. 14*
Bangor-Brewer, Me.	14	New Haven, Conn. (Morning)	21
Burnham, Me.	21	Waterbury, Conn. (Afternoon) ..	21
Orono, Me.	28	C. R. WEIDA	
M. C. MITCHELL		Easton, Pa.	Nov. 28
Groton, Conn., (Evening) ..	Nov. 20	G. M. WILSON	
Groton, Conn. (Morning)	21	Baltimore, Md.	Nov. 7
New London, Conn. (Afternoon)	21	Columbus, Ohio	13, 14
J. H. MOORE		W. N. WOODWORTH	
Victoria, B. C., Can.	Nov. 13, 14	Allentown, Pa.	Nov. 14
EVERETT MURRAY		E. G. WYLAM	
Columbus, Ohio	Nov. 13, 14	Wilmington, Del. (Afternoon) Nov.	7
L. H. NORBY		Rutherford, N. J. (Evening)	7
Paterson, N. J.	Nov. 14	C. W. ZAHNOW	
York, Pa. (Evening)	20	Atlanta, Ga.	Nov. 1
York, Pa. (Morning)	21	Augusta, Ga.	2-4
Lancaster, Pa. (Afternoon)	21	Riverhills, Fla.	6
G. P. OSTRANDER		Jacksonville, Fla.	7
Ithaca, N. Y.	Nov. 14	Orlando, Fla.	8
W. N. POE		Miami, Fla.	10
Roseland, Ill.	Nov. 7	Sarasota, Fla.	11
H. PASSIOS		St. Petersburg, Fla.	12
Shadyside, Ohio	Nov. 7	Clio, Ala.	14-21
M. A. STAMULAS		Mobile, Ala.	23, 24
Washington, D. C. (Evening) Nov.	27	Waynesboro, Miss.	25, 26
		Meridian, Miss.	27, 28
		Jonesboro, Ark.	Nov. 30, Dec. 1

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 4—"Who made Himself of no reputation, and took upon Him the form of a servant."—Philippians 2:7 (Z '00-318. Hymn 168)

NOVEMBER 11—"Giving all diligence, add to your faith virtue [fortitude]." —II Peter 1:5 (Z '04-10. Hymn 183)

NOVEMBER 18—"The angel of the

Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7 (Z '97-120. Hymn 333)

NOVEMBER 25—"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—James 1:13 (Z '04-7. Hymn 242)

CONVENTIONS

CHICAGO, ILL., November 6, 7—"The Roseland, Ill., Ecclesia will hold its annual convention in the K. of P. Hall, 11037 South Michigan Avenue, Chicago. For details, write the secretary, Mr. Walfred Stromberg, 1627 West Pratt Blvd., Chicago, 26, Ill."

COLUMBUS, OHIO, November 13, 14—The two-day gathering is sponsored by the Columbus and Newark, Ohio Ecclesia, and will open Saturday evening in the Women's Benefit Association, 53 East Gay Street. The sessions on Sunday will be held in the Ball Room of the Southern Hotel, South High and Main Streets. For further details and accommodations, write the secretary, Mrs. Owen R. Kindig, 866 East Weber Road, Columbus 11, Ohio.

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

ALLENTOWN, PA., November 14—Convention opens at 10:00 a. m., in the

Odd Fellows Hall, 118 North 9th Street.

ITHACA, N. Y., November 14—Regular monthly gathering in the home of Miss R. Mae Holmes, 205 East Falls Street.

SAGINAW, MICH., November 14—Woman's Club, 311 N. Jefferson Street.

VICTORIA, B. C., Can., November 13, 14—For details and reservations, write the secretary, Miss B. B. McKay, 2617 Graham Street, Victoria, B. C., Can. Lunch and supper will be provided both days.

CHICAGO, ILL., November 28—910 North LaSalle Street.

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

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No. 3—Contents: "HOPE BEYOND THE GRAVE"; "The Dawn of Hope"; "Running Like the Lightning"; "Liberty of the Sons of God."

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THE DAWN

East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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