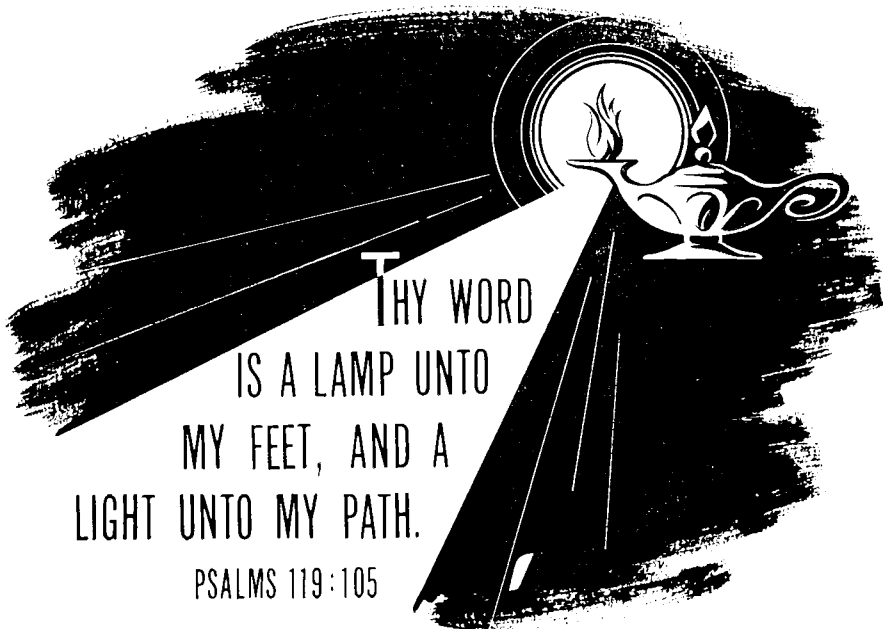


The DAWN



A HERALD OF CHRIST'S PRESENCE

February 1953

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



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In This Issue

How much should Christians expect to suffer for righteousness' sake? If we are not being persecuted is it because we are not faithful to the Lord and do not have his approval? These are questions to which every follower of the Master should give thorough and sincere consideration. We trust that the article in "Talking Things Over" entitled, "Must Christians Be Persecuted?" will be found helpful along this line. It begins on page 46.

Immediately following is a short article quoting a letter from Germany informing us concerning the difficulties of some of the brethren back of the Iron Curtain.

The Memorial Supper Date

According to the Jewish calendar the 14th of Nisan this year falls on March 30. In biblical reckoning the day begins at sundown, which means that the proper time for commemorating the death of Jesus will be after 6 o'clock, Sunday evening, March 29. There will be an article in the March issue of The Dawn dealing with the subject in greater detail.

FOREIGN BROADCASTS

AUSTRALIA

Geelong 3GL 222 metres 10:00 a.m.
Perth 6KY 227 metres 4:45 p.m.
Sydney 2KY 294 metres 8:15 a.m.

AFRICA

"RADIO LORUNCO-MARQUES"—10:30 p.m.
Wednesdays 60 metres, 4900 kc.; 85 metres, 3500 kc.

EUROPE

"RADIO LUXEMBOURG"—RL 11, 11:15 p.m.
Mondays—208 metres; 1439 kc.

"RADIO MONTE CARLO"—9:05 a.m. Tuesdays (French language)

INDIA

"RADIO GOA"—4:15 p.m. Sundays; 31 metres, 9610 kc.

HIGHLIGHTS OF DAWN

These Unprecedented Times

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

—Matthew 24:21, 22

REPORTS from eyewitnesses reveal that when the first hydrogen bomb was exploded the mile-wide island on which the test took place simply melted and disappeared. They say that this successful test has ushered in a new age, the hydrogen age. It was only a few short years ago that the atomic age began, when two Japanese cities were destroyed by atom bombs. Now this type of bomb rates second in its destructive potentiality, and we are living in an age when, by the use of one missile of destruction, a mile square of the earth's surface itself can be turned into gas and made to disappear.

Surely Jesus did not overdraw the picture when, in his forecast of our times, he said that there would be tribulation "such as was not since the beginning of the world." (Matt. 24:21) In saying this, Jesus was quoting from an Old Testament prophecy which describes the same era as a "time of trouble, such as never was since there was a nation." (Dan. 12:1) It is these un-

precedented conditions of our upside-down world which so clearly identify the time in which we are living as that prophetic period of the Bible in which the presence of Christ would be manifested and his kingdom established for the blessing of all the families of the earth.

Everyone recognizes that the world is passing through a severe period of uncertainty and distress. But many insist that no prophetic significance is attached to what is taking place. Philosophers and historians who have no faith in the prophecies of the Bible attempt to explain the situation by saying that history is repeating itself. There have always been wars, they say, and at different times civilizations have been destroyed, yet always a new one arises.

But this explanation does not stand up under close scrutiny, for there are many conditions and situations in the present chaotic conditions of the world which have no precedent in history. This

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verifies the words of Jesus that it is "tribulation such as was not since the beginning of the world." For example, never before has the very existence of the human race itself been threatened by ghastly missiles of destruction such as atom and hydrogen bombs. Where in history can our worldly-wise philosophers find a parallel to this?

How It Started

One of the fundamental causes leading up to the present distress of the world has no parallel in the experiences of the human race. We refer to the sudden and unprecedented increase of knowledge which has come to the world within the last 150 years. Even this was foretold in the Bible as due to take place in the "time of the end." At that time, the prophet wrote, "many shall run to and fro, and knowledge shall be increased." —Dan. 12:4

To those of our generation who have not bothered to ponder the facts of history it may be assumed that the world's present high standing in the fields of science and education is the result of a gradual development during many thousands of years. But this is not so! There was no advance whatever, for example, in modes of travel and transportation from the days of Abraham, four thousand years ago, until within the last 150 years. The same was true with regard to all phases of human knowledge and skill.

We do not mean by this that the people were less intelligent in the

remote past than they are now. Archaeological discoveries prove that even prehistoric man was highly intelligent. Undoubtedly the men who designed and built the great pyramid of Egypt, or the massive and beautifully decorated heathen temples of ancient times, would have been equally capable of master-minding the technical developments of our day had it then been God's due time for these inventions to come to light. But it was not.

It was the invention of the printing press five hundred years ago that led to the present increase of knowledge and to our era of science and invention. Gutenberg's printing machine was crude, but improvements were rapidly made. Even so, it required centuries before the art of printing, resulting in an unprecedented diffusion of knowledge throughout the world, began to change the shape of world events.

But finally it did begin to make changes. This was due partly to the fact that the accumulated knowledge of one generation could be, and now was, preserved, and built on by the next generation, to increase its knowledge. This made possible the development of inventions which, while crude in their beginning, as we enjoy them today seem miraculous in their efficiency and perfection.

But even these crude beginnings of all our fundamental inventions were made within the last 150 years. Prior to the nineteenth century there were no rail-

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roads, steamships, automobiles, airplanes, electric lights, telephones, telegraph, wireless, radio, television, atom or hydrogen bombs. And the high state of developments in all of these has come within the last fifty years.

Let the unbelieving philosophers find a parallel for this in history, if they can!

Knowledge Used Selfishly

Millions have benefited greatly as a result of this sudden increase of knowledge! The standards of living have been raised in many countries. Manufacturing machinery, owned and controlled by business interests, has increased the wealth of a few, and through the power wielded by labor unions has made possible a phenomenal increase of wages for the masses. But withal, both the captains of industry and the artisans of labor are less satisfied today than they were a hundred years ago.

The reason is largely attributable to the fact that the increase of knowledge has widened the horizons of human desire. While a hundred years ago men were glad to walk several miles to their job and work twelve hours a day for six days a week, and never knew of vacations, today they ride to their places of employment in luxurious cars, work forty hours a week, and get from one to four weeks off each year with pay. But still there is an almost constant undercurrent of discontent.

This is true even in the most

favorable countries of the world. At the same time, the prophetic increase of knowledge has in recent years been reaching into the more undeveloped countries of the earth, and the people in these lands are now beginning to voice their demands for a just share of the earth's bounties. This groundswell of discontent is becoming increasingly boisterous, and is posing an ominous threat to the western nations, which are barely able to cope with the problems which the increase of knowledge has brought into their own back yards.

An Upside-down World

One of the prophecies concerning our time reads, "The Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." (Isa. 24:1) How true a description this is of the world situation today! More than half the population of the earth is living on subnormal rations, not because the earth is unable to produce enough food, but because of the selfish misuse of the earth's resources.

Through modern methods of farming, North America could provide ample food for the whole human race. But to keep prices up, the farmers are paid to limit their planting. And when the limited planting results in an oversupply, the government buys the surplus and gives it away or destroys it, this again to keep food prices high.

We mention this to highlight still another phase of present world

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distress which is quite different from anything recorded in history. The increase of knowledge has made possible a world of plenty, but has created a problem in the distribution of these bounties which selfish human wisdom is unable to solve.

And just as the Prophet Isaiah foretold, the inhabitants of the earth are being scattered abroad. The refugee and displaced persons problem is quite new in human experience. Two global wars in a generation have been largely responsible for this, but the ever increasing populations of already overcrowded countries have helped to make it more acute.

A few centuries ago there was no problem of overpopulation. With the discovery of two continents in the western hemisphere, and no restrictions placed upon those who wished to emigrate to the "new world," density of populations in European countries caused little anxiety. This viewpoint, however, underwent a change when the United States began to raise barriers to the free inflow of population from other countries.

True, there is still plenty of living room in Canada, Australia, Africa, and other places. But even these countries cannot absorb immigrants fast enough to afford a great deal of relief for Europe and Asia without dangerously disturbing their own economies. But even if they could, this would not for long solve the population problem of the world.

At the present rate of increase, there will be twice as many people on this planet seventy years from now as there are today. That will mean more than three hundred million in the United States alone, barring an even greater increase here due to forced migration from other countries. And in the same period the populations of all other countries will be doubled. Think what that will mean in Europe, in India, in Japan, in China, and in other already overpopulated countries.

Actually, this rapid increase of population will become a problem of major proportions long before seventy years. World economists and philosophers are already grappling with it in anticipation of the crisis which will so soon be precipitated. And here again is a situation which has no parallel in history. Never before has the increasing population of the earth been a global problem.

"Wars and Rumors of Wars"

Worldly-wise unbelievers are quick to point out the fact that there have always been "wars and rumors of wars." Therefore, the fact that we have this situation confronting us today is no proof, in their judgment, of the fulfilment of biblical prophecies, but merely a recurrence of events experienced by previous generations. They go even further than this, and say that in the past civilizations have been destroyed, so that even though our present civilization should succumb under the blight of war and revolution, it still would

be nothing new in human experience.

It is quite true that there have always been wars and rumors of wars. Jesus foretold that this would be true of the entire age preceding the time of his return. (Matt. 24:6) It was true throughout the ages preceding Jesus' first advent. Mighty empires rose, flourished for a time, and then were overthrown. Daniel's prophecy speaks of some of these—Babylon, Medo-Persia, Greece, and finally Rome.—Dan. 2:27-45

But Daniel forecast that with the division of the Roman Empire and the overthrow of these divisions, something different would take place. "In the days of these kings shall the God of heaven set up a kingdom," he wrote. (Dan. 2:44) This explains why, after nearly forty years of war and disintegration, no stable social order has taken the place of those pre-1914 governments of Europe.

In the period beginning with 1914 there have been two global wars. This in itself is new in the annals of history. True, there have always been wars, but not world wars. The divinely foretold "increase of knowledge" is responsible for expanding wars between nations and empires into global struggles in which practically all nations become simultaneously involved. Because there had never before been such an increase of knowledge, wars were limited in their scope.

Ideological Struggles

Expansion of commerce and the lust for power have been the principal contributing causes of war in the past. These factors are not entirely absent in the present angling for power which is keeping the nations of earth at such a nervous tension. But a new factor has entered the scene. Now the world is divided into two armed camps by conflicting ideologies.

This also is new in human experience. We do not mean that nations in the past have always had the same form of government, nor that men and women have never before dreamed of freedom and equality. Nevertheless, it must be admitted that in the succession of world power as it was transferred from Babylon to Medo-Persia, to Greece and then to Rome, ideology in government played little part.

But how different it is since the remnants of the old Roman Empire have passed from the scene. This was not so noticeable during the first World War, but the new motive for war began to take shape about the time of its close when communism commenced to rear its head in Russia. This, for the first time in a truly effective manner, represented the entrance of a new element into human struggling.

We say it was an effective entrance, because today it has resulted in the entire world being lined up in what is essentially a two-way division of ideologies. It is a two-way division from the

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standpoint of communism being on the one side, and all other ideologies—religion, democracy, free labor, unionism, capitalism, etc.—on the other. While the noncommunist world is in disagreement on nearly everything else, it is united in its determination to destroy communism.

Here again is something unprecedented in human experience. Let the unbelieving check their history books and they will find nothing to parallel this global struggle of ideologies. And besides, it was brought about by the increase of knowledge which was foretold in the Scriptures. It was the awakening of the world to a sense of its rights that laid the foundation for this struggle of ideologies.

Had the printing press never been invented, with the increase of knowledge resulting therefrom leading to the education of the masses, and to all the means for the promulgation of knowledge now enjoyed by man, the human race would have continued to sleep in its ignorance and serfdom. Church-state governments would still be ruling Europe. Conflicting ideologies powerful enough to embroil the world in a third global war are evidences that the masses are being awakened by the increase of knowledge.

The Confederacy of Nations

Another thing which is new in the world today is the uniting of nations for defense and for war. It is true that in times past two or more nations have temporarily

formed alliances and thus pooled their strength to fight an enemy. But in our generation two world organizations have been formed—the “League of Nations” and the “United Nations.” The first of these has already failed in its purpose, and died. The second is still functioning, though terribly weakened by dissention and indecision.

Never before had there been such a uniting of nations on a global scale. Indeed, never before have the nations of the earth been close enough together, from the standpoint of communication and travel, to make such a union possible. Imagine an envoy from Australia, or even from Europe a hundred and fifty years ago, traveling to New York to attend a General Assembly of the United Nations. And think what it would then have meant for an envoy from a distant country to consult with his home government on important issues that might arise. It would have been impossible!

This uniting of nations has also been made possible through the prophetic increase of knowledge. Where is there a parallel in history to this combination of circumstances?

The Return to Palestine

Never before in human experience has there been a global war, much less two in a generation. But to make the matter even more outstanding is the fact that out of those wars has come the repossession of Palestine by the people to whom God promised it, and the

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establishment there of the new State of Israel.

For nineteen centuries the Jews have been a wandering, persecuted people, without a homeland. Had human wisdom endeavored to plan a suitable time for them to return to the Promised Land and establish themselves there as a free and recognized nation among nations, certainly a time would not have been chosen when the whole world was aflame with war, and when economic dislocations were threatening the very existence of civilization. But it was at just such a time that this miracle took place, another unprecedented occurrence in human experience.

And the striking thing is that the gathering of the nations for war and the returning of the Israelites to the Promised Land are foretold in the Bible as taking place simultaneously. Joel 3:1, 2 informs us that when the time should come for the return of the Israelites, the Lord would "gather all nations." This same prophecy depicts the great controversy there would be in connection with the land, even as we have seen it take place.

No, the claim that what is happening in the world today is simply a matter of history repeating itself, will not stand up in the light of facts. Something new, and big, and different is taking place, something which is beyond the control of human ingenuity. The prophecies of the Bible are speaking to us through these events and telling us that "the day of the

Lord" is at hand, which, according to the Bible, was to be a "day of darkness and of gloominess, a day of clouds and thick darkness."—Joel 2:1, 2

Hope in Christ's Kingdom

The outlook would be gloomy indeed had we no other explanation of present world conditions than the one which claims that history is merely repeating itself. Those who claim this also told us prior to 1914 that the world had reached its highest pinnacle of civilization, and would continue to climb. How tragically wrong they were.

But there is a way out. It is God's way! The same inspired and unerring prophecies which so clearly and accurately foretold the unprecedented conditions of these distressing yet wonderful times, assure us that this would also be the Lord's due time to establish his long-promised kingdom in the earth. This will be the Lord's way of solving world problems.

According to our text, this time of "great tribulation" is to be cut short before all flesh is destroyed. It will be done by divine intervention in the affairs of men. We can therefore be sure that the human race will not be destroyed.

And we can be sure of something else, also, which is that those who have perished in this time of great tribulation, on the battle fields and elsewhere, are to be restored to life. Nineteen centuries ago God raised Jesus from the dead to be the Ruler in the king-

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dom which is soon to manifest itself in the control of human affairs. That same power will raise all from the dead during the thousand years of that glorious kingdom, the first ones being those who will live and reign with Christ.

But won't that make the population problem even more acute? No, for that also is under divine control. God's command to our first parents was to multiply and fill the earth. We may be sure that when a sufficient number have been born to fulfil this purpose, God, in his own way, will bring the matter under control.

And in this fact alone we have one of the strongest evidences that we have reached a vital time in human experience. The status is such today that a few more doublings of the human race would overcrowd the earth, but as yet there is still room for the living as well as for those who have died. The point might be illustrated like this:

Put two germs in a bowl. Let us assume that their number doubles every second, and that at the end of the first hour the bowl is full of germs. When is the bowl half full? At the end of the fifty-ninth second, of the fifty-ninth minute, for it was the last doubling that filled the bowl. So in human experience, beginning with our

first parents we are, symbolically speaking, now in that last second.

But instead of using the more or less gloomy expression that "it is later than we think," let us rather accept the explanation offered in the Word of God and be assured that it is "early," yes, early in the morning of a new and glorious day. It is so early as yet that it is still dark. It is, as the prophet foretold, like the "morning spread upon the mountains." (Joel 2:2) There are still threatening storm-clouds of trouble, but the sun will soon appear, that glorious "Sun of Righteousness" which will arise "with healing in his wings."—Mal. 4:2

And that will be the most unprecedented event of all. Men have dreamed of a golden age, but have given up hope of expecting it ever to come. This is because they have assumed that its coming depended upon them. But God has promised it, and his almighty power guarantees its certain realization. And even now, the morning of that new age is dawning. True, it is still dark, but those who are watching from the vantage point of divine prophecy can see a break in the clouds, and beyond the gray streaks of dawn a glorious morning such as the world has never before experienced.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years."

Possessions and the Kingdom

LESSON FOR FEBRUARY 1

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

—Luke 12:15

MATTHEW 19:16-26

THE rich young man went to Jesus to find out what "good thing" he could do in order to have eternal life. Jesus referred him to the Law because God had promised that one who kept the Law inviolate would thereby gain life. The Law was "ordained to life," Paul wrote, but because of human imperfection it failed. (Rom. 7:10) The young rich man had discovered this, for he told Jesus that he had endeavored to keep the Law, and then inquired, "What lack I yet?"

In the divine plan, two opportunities for life have been provided—two salvations, as it were. One of these will be offered to all mankind during the thousand years of Christ's reign, the period described by the Apostle Peter as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) This will be life on the human plane. The other is described by the Apostle Paul as the

"great salvation [to the divine nature] which . . . began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

Only this "great salvation" was available at the time the young rich man went to Jesus and inquired how he could obtain eternal life. Therefore, when Jesus answered the young man's question, "What lack I yet?" he outlined for him the terms of the "narrow way" which leads to "glory and honor and immortality." (Rom. 2:7) Briefly stated, those terms are the giving up of all that we have and are, and faithfully following in the footsteps of Jesus even unto death.

"Go and sell that thou hast, and give to the poor," Jesus said, and then added, "Take up the cross, and follow me." (Mark 10:21) The account says that the young man went away sorrowful because he had great possessions. But probably also he failed to grasp the full import of the Master's reply. He had asked what he could do in order to live, but Jesus' answer

implied dying—"Take up the cross, and follow me."

True, Jesus told the young man that if he would do this, he would have "treasure in heaven," but this could hardly be understood by a Jew whose background of religious instruction had contained nothing pertaining to a heavenly hope. Even so, had this young man been willing to comply with the first condition of giving up his riches, the other points would eventually have been explained to him, but the price was too high.

Observing what had occurred, Jesus explained, "A rich man shall hardly enter into the kingdom of heaven." In his Sermon on the Mount, Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) It is quite possible to be rich in material wealth and still be "poor in spirit." Conversely, there are also those who are poor materially, yet proud in spirit, not humble, not cognizant of their great need of divine mercy and help.

Had the young man in our lesson showed a willingness to comply with the conditions outlined for him by Jesus, it would later have been explained to him that in giving his all the Lord would make him steward over his wealth, to use it in keeping with his best understanding of the divine will. Thus, in the wisdom of God, this particular condition of the "narrow way" of sacrifice imposes a twofold test upon the consecrated. There is the first test of willingness to part with earthly riches,

QUESTIONS

Why did Jesus refer the rich man to the Law as a means of obtaining eternal life?

Does the divine plan contain more than one hope of salvation?

What are the terms of the narrow way which lead to the "great salvation"?

Why is it difficult for a rich man to enter into the kingdom of heaven?

What did Jesus have in mind when he referred to the eye of a needle?

and then, when made steward over them, the test of sincerity in dispensing them for the blessing of others and to the glory of God.

The thought of a camel going through the eye of a needle is very illustrative of Christian sacrifice. In using this illustration Jesus probably referred to the "needle's eye" gate, which was a small opening in the walls of Jerusalem used only at night after the larger gates were closed. Being small, it could be easily guarded. It was possible for a camel to pass through this small gate, but only by walking on its knees, and after its load had been removed.

So it is possible for a rich man to enter the kingdom of heaven if he is willing to unburden himself of his riches, and humbly follow in the footsteps of Jesus. Those who are "poor in spirit," even though materially rich, are able to do this. The New Testament mentions some in the beginning of the age who did. And there are still some today who are willing to meet these conditions.

Jesus Teaches God's Grace

GOLDEN TEXT: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."
—Ephesians 2:8

MATTHEW 20:1-16

THE Parable of the Penny has been interpreted in various ways. However, its important point seems to be the one suggested in the title of our lesson—"Jesus Teaches God's Grace." This thought is given great emphasis by the fact that regardless of the length of time the workers in the parable serve, they all receive the same wages. This, in turn, might well emphasize that whatever we receive from the Lord in the nature of reward for our services is actually unmerited, and therefore a manifestation of his grace.

In the parable only those hired in the beginning of the day were given an understanding of what their wages would be. Those who were hired at the third, sixth, and ninth hours, were told that whatever was right would be given to them. According to the oldest manuscripts, those hired at the eleventh hour were not told that they would be given "whatsoever is right," as the Common Version states. However, at the close of the day they all received the same pay, which was a "penny."

When the first-hour workers

complained about this, indicating that since they had worked so much longer and had borne the heat of the day they were entitled to more than the penny, the householder asked them, "Is thine eye evil, because I am good?" Then, by way of explanation, Jesus added, "So the last shall be first, and the first last: for many be called, but few chosen."

The householder's question emphasizes the fact of divine grace in providing any compensation at all for the imperfect service which the Lord's people are able to render. Our Golden Text seems well in keeping with the general lesson of the parable, for it is "by grace" that we are "saved." Salvation cannot be earned, no matter how long we might have the privilege of working in the Lord's vineyard. It is the "gift of God."

"Many are called, but few chosen," said Jesus, in applying the lesson of the parable. The "many" are evidently all who had been "hired" throughout the day, including those of the eleventh hour. The "few" who are chosen might well be those who did not complain, or murmur against the

householder. Those who actually enter into kingdom glory with the Master are not only "called" and "chosen." They are also "faithful."
—Rev. 17:14

We should appreciate the fact that whatever God has to offer is a gift. We should enter his service with loving loyalty to the principles of righteousness. If we have the opportunity of serving many years, that should be esteemed, and our interest in the Lord's cause should make us happy.

From such a standpoint of appreciation of the service, we should be glad to see the Lord's work carried on, glad to see others enter the service and glad to see them get the same reward that we hope for ourselves. Only those who have such a broad spirit, such an appreciation of the privileges of the vineyard, such a sympathy for "as many as the Lord our God shall call," only these will be fit for the kingdom proper, and in readiness to receive the special privileges of knowledge and opportunity when the kingdom is ready to be announced.

Indeed, all who are servants, according to the Word of the Lord, should be praying that more laborers be sent into the vineyard, instead of feeling jealous of any others who might come. Let us not complain because of the Lord's goodness to those who may come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule, should we not wish

QUESTIONS

What is the important lesson taught in the Parable of the Penny?

Are any of the Lord's people profitable servants in the sense of actually earning what they receive from him?

What should be our attitude toward eleventh hour workers?

them to have the same blessings which we enjoy?

Any aloofness on the part of those who have been long in the Lord's service—any feeling on the part of such that they should have a greater manifestation of the Lord's favor—is, according to the parable, evidently wrong. We should try to emulate the goodness of the householder in the parable, and not be "evil," as were those who murmured. The proper attitude is expressed by the poet in these words:

Great Husbandman, at thy command,
Saints sowed thy seed with lib'ral hand—
And, mindful of thy heav'nly call,
Onward they went, forsaking all.

On through the sad and weary years
They sowed the precious seed with tears,
And stayed their hearts in faith sublime
With prospects of the harvest time.

No longer saints in sorrow go,
In tears and sadness forth to sow:
For he who bade them sow and weep
Hath called them now in joy to reap.

Now doth the joyful reaper come
Bearing his sheaves in triumph home;
The voice long saddened now doth sing,
And loud their songs of triumph ring.

E'en here, on this side Jordan, stand
The gathered sheaves from ev'ry land;
And he that sowed, in joy doth reap,
And harvest home together keep.

Whose Is the Kingdom?

GOLDEN TEXT: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."
—Luke 12:32

MATTHEW 21:33-43

THE meaning of the Parable of the Wicked Husbandmen is clearly established in verse 43, in which Jesus is quoted as saying, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." These words were addressed to representatives of the Jewish nation, "the chief priests and the Pharisees." When they heard the parable "they perceived that he [Jesus] spake of them."—vs. 45

Jehovah is the "householder" in the parable, and the Israelites are the "husbandmen." The servants which were sent by the householder, and ill-treated by the husbandmen, were the prophets. Finally the householder's son was sent, and the husbandmen killed him. This was Jesus.

When Jesus related the parable, he knew that it was in the hearts of the scribes and Pharisees to kill him, so this part of the parable was prophetic. But the prophecy was speedily fulfilled, as he knew it would be. It was the rejection of the householder's son, and their murdering him, that proved the nation to be wholly unworthy of the kingdom honors and privileges

which had been conditionally promised.

God had promised the Israelites that if they obeyed his Law they would be unto him a kingdom of priests and an holy nation. (Exod. 19:5, 6) When he gave them kings, he made it plain that they sat upon his throne, that the kingdom in which they reigned was his kingdom. (I Chron. 29:23) When Jesus came in fulfilment of the messianic kingdom promises, he offered himself to this nation. But when they rejected him and plotted his death, they proved themselves unworthy of kingdom honors.

That is why Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (vs. 43) A little later Jesus said to the same people, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matt. 23: 37, 38

This "desolation" does not mean the loss of salvation for the Jewish nation. It is simply the desolation

of the nation as the ruling house of God. This high kingdom honor was taken from them and given to another nation. Some of the Israelites, as individuals, did prove worthy of this great honor. These were the few who received Jesus, and of whom it is written, "To them gave he power to become the sons of God."—John 1:12

The new "nation" to which the kingdom was given when taken away from Israel is the Gospel-age house of sons. Paul wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:16, 17) The first of these "sons" were the Israelites who accepted Jesus. There have been additional Israelites throughout the age, and the remainder—144,000 in all—have been selected from among the Gentiles. That is why James declares that "God at the first did visit the Gentiles, to take out of them a people for his name."—Acts 15:14

The Apostle Peter further identifies the "nation" to which the kingdom was given when taken away from the nation of Israel. He writes, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." (I Pet. 2:9) In the next verse he adds, "which in time past were not a people, but are now the people of God."

Jesus said that the kingdom would be given to a "nation bringing forth the fruits thereof." This

QUESTIONS

Who is represented by the Parable of the Wicked Husbandmen?

In what sense was the parable also a prophecy?

Why was the kingdom taken from Israel?

Identify the nation to which the kingdom was given when it was taken from Israel?

What will assure our having a continued place in the "holy nation"?

emphasizes the importance of our bearing the fruits of the Spirit if we are to maintain our position in this new nation. After identifying the fruitage of the Spirit, Peter wrote, "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

Jehovah made every necessary provision for the Jewish nation to bear "fruit." He hedged them about with his Law, and as the parable indicates, cared for his "vineyard" in other ways. He has also made provision for his new and "holy nation." He has given us his Spirit, and his "exceeding great and precious promises." It remains only for us to prove our worthiness by being faithful unto death.

We could not do this in our own strength, but if we do our part, the Lord will give us strength for our every time of need. If we work out our own salvation, he will work in us "to will and to do of his good pleasure."

How Jesus Answered Questions

GOLDEN TEXT: "The officers answered, Never man spake like this man."

—John 7:46

MATTHEW 22:15-22, 34-40

ONE of the prophecies of the coming Messiah declared that "the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord." (Isa. 11:2, 3) While this prophecy has its principal fulfilment in the glorified Christ, it was true also of Jesus in the flesh, for he was given great wisdom and understanding "in the fear of the Lord."

This latter expression is one of the keys to the Master's wisdom, for it emphasizes that his answers to questions put to him by his adversaries were not governed in any way by a desire to please them, nor to glorify himself. His only concern was to please his God, and it made little difference to him what construction his enemies might place upon his words, or to what extent they might distort their meaning.

It so happened, however, that Jesus' answers to questions which were asked with the avowed purpose of entrapping him in some violation either of the Jewish Law,

or of the Roman law, were so obviously correct, and displayed such wisdom and understanding, that his enemies were stunned by them. They finally reached the point where they did not dare ask him any further questions. Being the hypocrites they were, they feared lest further questions would lead to additional exposures of their own false position before the people. Being forced into this position, their only other recourse was to plot the Master's death.

The question, "Is it lawful to give tribute unto Caesar?" has become a classic. Jesus' reply has come down to us as an example of how simple an answer can be to a problem which could become a confusing one to the servants of God. It was not only a clever answer, but basically correct. It was this that confounded the scribes and Pharisees when they thought they had asked a question that could not be answered without compromising in one direction or another.

It was true that the currency of the realm was created by the government. The people were permitted to use it as a convenient medium of exchange, but if the government demanded a portion of

it in taxes one's allegiance to divine law would not enter into the matter. It would simply be, as Jesus said, rendering unto Caesar the things which belonged to Caesar.

One could therefore pay taxes to the civil government in Jesus' day, and at the same time render full devotion to God. There was no conflict between the two obligations. This is also true today. On the other hand, there have been instances during the age when the demands of civil government have run counter to Christian conscience, as, for example, military laws which call for the taking of human life. Under such circumstances a Christian has no alternative but to obey God rather than man.

Having discovered the uselessness of trying to confuse Jesus relative to one's proper loyalty to God and to civil governments, they then approached him entirely from the standpoint of the Mosaic Law. Which of the commandments is the greatest, they asked, hoping, no doubt, that if he singled out one of the ten as being the most important, they could accuse him of minimizing the importance of the other nine. Thus they could charge him with disloyalty to Moses.

But again they were confounded by Jesus' answer. Instead of referring to any one of the Ten Commandments as being more important than the others, he quoted Moses' summary of the intent of them all. "Thou shall love the

QUESTIONS

Did the prophecy of Isaiah 11:2, 3, apply to Jesus in the flesh?

What is the import of the expression, "Quick understanding in the fear of the Lord"?

Is there ever any conflict between a Christian's duty to God and to man?

Explain the manner in which the two commandments cited by Jesus emphasize the importance of the whole Law of God.

Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." See Deuteronomy 6:5

Then Jesus added, "the second is like unto it, Thou shalt love thy neighbor as thyself." See Leviticus 19:18. Here again Jesus avoided quoting one of the Ten Commandments, but used another summary of the Law's meaning. His first quotation summarizes the meaning of the Law as it relates to our duty towards God, and the second as it relates to our duty toward others. Thus, in the two commandments which Jesus cited as the most important, we find that the intent of the entire Law is set forth.

In the face of an answer like this it was impossible for Jesus' enemies to accuse him of disloyalty to Moses. At the same time, he reminded them that all of God's commandments are important, that none of them should be set aside or ignored.—Matt. 5:18, 19; Gal. 3:10; Jas. 2:10

Questions on the Bible

(Answers will be found in the article which begins on the next page)

What is the one main theme of the Bible to which all its subject matter is related?

With what people are the historical books of the Bible chiefly concerned?

Who was Joshua, and what is the subject matter of the book which bears his name?

What is contained in the Book of Judges, and what is the historical basis for this name?

What is the main purpose served by the beautiful story related in the Book of Ruth?

Who was Samuel, and what is the principal subject matter contained in the two books which bear his name?

Who was the first king of Israel, and under what circumstances did he rise to this position?

What subject matter is contained in the two books known as I and II Kings?

Who was the last king of Israel, and what is the significance of the Prophet Ezekiel's reference to his dethronement?

Who may have written I and II Chronicles, and what historical period of Israel do they cover?

What occurred in the experiences of Israel following the dethronement of their last king? What two books of the Old Testament contain this information?

What purpose in the plan of God is served by the Book of Esther, and what is the probable reason God's name does not appear in it?

(To be continued)

The Bible

The Victories and Failures of Israel

IN THE first article of this series we learned that all the subject matter of the Bible is related to its one main theme, which is the redemption and recovery of the human race from sin and death. We observed briefly the manner in which this theme is introduced early in Genesis, the first book of the Bible, by its record of the statement made by God in the Garden of Eden that the seed of the woman would bruise the serpent's head.—Gen. 3:15

We noticed also that the idea of divine blessing reaching the human race through a "seed" was reiterated and enlarged upon in a promise which God made to Abraham, saying to him that his "seed" would become the channel of blessing to all mankind. We discovered also that much of the historical data recorded in the first five books of the Bible, commonly known as the Pentateuch, is related to the descendants of Abraham.

In continuing this brief examination of the books of the Bible in order to get a general idea of its structural arrangement, we find that the next twelve books are largely historical, and also concerned principally with the de-

scendants of Abraham. These twelve books are

Joshua	I and II Chronicles
Judges	Ezra
Ruth	Nehemiah
I and II Samuel	Esther
I and II Kings	

The Book of Joshua

The Book of Joshua is so named because its narratives have to do with the period of time when Joshua was the recognized and divinely appointed leader of the Israelites, as the descendants of Abraham were called. Joshua was the successor of Moses. Moses, it will be recalled, was used by God to lead this people out of Egypt, and to give them God's Law.

The destination of the Israelites when leaving Egypt was the land of Canaan. This was the land which God promised to Abraham, and to his "seed" after him. Moses died just before the Israelites entered into this Promised Land, and it was at this point that Joshua, by the command of God through Moses, became the successor of this renowned leader and law-giver.

When Joshua assumed the leadership of Israel, the nation stood virtually at the border of Canaan, but in order to enter the land it

was necessary to cross the Jordan River. God intervened to make this possible by holding back the upper waters of the river long enough for the river bed below to be emptied. This enabled the people to cross over on dry ground.

The Twelve Tribes

It was at the death of Jacob, the grandson of Abraham, that God began to deal with this people as a group or nation. Jacob's twelve sons were the heads of what became known as the twelve tribes of Israel, Jacob's name having been changed to Israel. After the Israelites entered the Promised Land under the leadership of Joshua, they were confronted with the necessity of conquering the people of the land, and of dividing it equitably among the twelve tribes.

This was accomplished under the leadership of Joshua, and the manner in which this twofold task was accomplished constitutes the principal subject matter of the Book of Joshua. To appreciate these historical records as we should, however, it is essential to recognize that they are presented on a background of faith in God's promises that one day there would arise from this people the "seed" of promise who would lead the nation to a high pinnacle of fame and power, and in God's providence become a channel of blessing to all other nations of the earth.

The book should therefore be recognized as an inspired record, dealing with the experiences of

God's people. Thus we find that God assured Joshua of his blessing, saying, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9) The Lord's people today can apply this promise to themselves, and receive spiritual strength from its reassuring words.

The Book of Judges

After the entrance into Canaan and the dividing of the land, there followed that period in Israel's history totaling 450 years which is known as the period of the judges.

The Book of Judges records the principal experiences of the nation during these centuries. The first sixteen chapters of the book are principally taken up relating the continued conquests of the Promised Land, for all the enemies had not been driven out prior to Joshua's death. The famous victory of Gideon over 120,000 Midianites is recorded in this book.

The remainder of the book records various episodes of the Israelites having to do with their internal affairs—their sins, and their attempts at reformation under the leadership of one or another of the "judges" whom the Lord raised up to judge or deliver them from their enemies.

Apparently much of that period of time in the experience of the Israelites covered by the Book of Judges was one during which everyone did according to what

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seemed "right in his own eyes." (Judges 17:6; 21:25) In other words, during that period there was no central government, and no national leader or king. The record indicates that in some cases that which seemed "right" to the people was quite in harmony with the laws of righteousness, whereas in other cases the decisions of the people led away from God and into idolatry.

The Book of Ruth

The Book of Ruth narrates an episode which properly belongs to the period of the judges. It is believed that this book was originally a part of the Book of Judges. It tells the story of an Israelite and his wife, Elimelech and Naomi, who left the land of Israel in a time of famine to dwell in the land of Moab. In Moab, Elimelech died. His two sons married Moabitish women, but later they died, leaving Naomi and her daughters-in-law to take care of themselves.

Naomi decided that she would return to the land of Israel, and Ruth, although not an Israelite, embraced the God of Israel and went with her mother-in-law. Arriving in Israel, through the overruling providence of God Ruth became the wife of an Israelite of the tribe of Judah, and it was through the lineage of this family that Jesus was born.

The story of Naomi and Ruth is one of the most touching from the standpoint of human interest that has ever been written. Its main value among the other books of the

Bible is to establish a connecting link in the geneology of Jesus. This highlights the fact we have already stated; namely, that the entire Bible is related to the theme of redemption centered in Jesus, as are even its historical records.

I and II Samuel

The material now contained in the two books of Samuel was regarded as a single work in the Hebrew Canon. Probably the division was made by translators for the sake of convenience in study. Samuel was the last of the judges of Israel who served the nation during the period of the judges. His birth in answer to prayer, and his training as a servant of God under Eli are recorded; as are also his many years of faithful service.

Samuel is one of the outstanding characters of the Old Testament. He was not only a judge in Israel, but one of the Lord's holy and inspired prophets. When the Apostle Peter referred to the "times of restitution of all things" which were to follow the second coming of Christ, and asserted that this glorious time of the future blessing of mankind had been foretold by the mouth of all God's holy prophets, he specifically mentions Samuel as one who had voiced this theme song of deliverance.—Acts 3:19-25

While Samuel was serving as judge and prophet in Israel, the people decided that they wanted to become as other nations and have a king rule over them. They presented their case to Samuel who in

turn took it to the Lord in prayer. The prophet was greatly disturbed over this desire of the people, but he was comforted by God with the assurance, "They have not rejected thee, but they have rejected me."—I Samuel 8:7

The Lord instructed Samuel to accede to the demands of the people and to anoint a king over the nation. The Lord indicated that Saul was to be their first king, and Samuel anointed Saul.) Saul ruled well for a time, then lost his humility and began following a course contrary to the will of God.

Meanwhile, the shepherd boy, David, enters into the story, and Samuel was instructed by God to anoint him king in place of Saul. Samuel did this, but David made no effort to assume the rulership of Israel until after the death of King Saul. The two Books of Samuel relate in considerable detail the very interesting experiences of Saul and David, and fill in the history of this people from whom the "seed" of promise was later to be born.

I and II Kings

These two Books of the Kings were also but one book in the Hebrew Canon. They pick up the history of the period of the kings approximately at the time of David's death, and carry it through until the kingdom of Judah was overthrown by Nebuchadnezzar, king of Babylon, and the nation taken into captivity.

Solomon, a son of David, was the third king of Israel. Through his

wisdom and initiative the nation prospered and reached the highest pinnacle of its glory. Solomon's own glory and wisdom became renowned throughout the then known world. The Queen of Sheba heard about it and traveled all the way to Palestine to see for herself, and was so impressed she reported that the half had not been told.—I Kings 10:7

But to create this wealth and glory for himself and for the government, Solomon levied heavy taxes upon the people, and after his death his successor was petitioned to relieve the people of this burden. He refused to do so, and as a result there was a rebellion of ten of the tribes which resulted in a division within the nation.

The ten tribes became known as the kingdom of Israel, while the two tribes which remained loyal to their king, Solomon's son, were known as the kingdom of Judah. The two Books of the Kings record the succession of kings up to the time when both dynasties were overthrown. The first to fall was the kingdom of Israel, which succumbed under pressure from the Assyrians, the people of Israel being taken captive to Assyria. About 134 years afterward the kingdom of Judah fell, and the people who had been loyal to this dynasty were taken captive to Babylon.

The reason for the fall of both Israel and Judah was their sin. As recorded in the Books of Moses, God made a covenant with this nation in which he promised to pro-

tect them against their enemies. This protection was conditional upon their obedience to him. But the kings of Israel, and also of Judah, with but few exceptions, were wicked, leading the people into the worship of false gods. After this had continued long enough to demonstrate that there was no hope for reform, God withdrew his protection, and the fall of both kingdoms soon followed.

The Throne of the Lord

The Israelites rebelled against God's arrangements to govern them by means of judges which he raised up in times of need, and when they asked that they be given a king to rule over them, their demand was granted. The Lord overruled this to make a very interesting illustration for us of a much greater kingdom which he would later establish in which Jesus would be the King.

To make this picture, the idea was conveyed to the kingdom of Israel right from the start that the authority they exercised was merely as the representatives of God. We read concerning Solomon, for instance, that he "sat on the throne of the Lord as king instead of David his father." (I Chron. 29:23) This was true of all those kings. Zedekiah was the last. It was concerning his overthrow, and what it signified in the outworking of the divine plan, that the Prophet Ezekiel wrote:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the

diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it him."—Ezekiel 21:25-27

The "it" referred to in this prophecy, concerning which the prophet says, "it shall be no more," was the divine rulership exercised through the successive kings of Israel. In the case of most of those kings this rulership existed only nominally, but God was patient, and not until he permitted Nebuchadnezzar to overthrow Zedekiah and take him captive to Babylon, did he cause the pronouncement to be made, "It shall be no more until he come whose right it is; and I will give it him."

(Here is another very significant reference to the promised Messiah, or the "seed" referred to in the promise to Abraham. We mention it here as an illustration of the fact that even in the historical books of the Bible this hope of coming deliverance for mankind is set forth, and that the events themselves are related to this main theme of the Bible.

I and II Chronicles

After the two Books of the Kings, come I and II Chronicles. In the Hebrew the two books of the Chronicles are entitled, The Acts or Annals of the Days, and are a single work. These are also historical books, and are largely supplemental to I and II Kings. They

are believed to have been written by Ezra, a scribe among the Israelites, either during the time they were held captive in Babylon, or else after they were allowed to return to their own land.

The purpose of these books may have been to create and maintain a national spirit among the Israelites, and to remind them of their dependence upon God in view of the discouraging circumstances through which they were passing. God's overruling providence in the affairs of the nation is frequently emphasized throughout these books.

They are more general in scope than the two Books of the Kings in that they begin with creation and give the historical background of the nation by genealogies all the way to David, and include the account of his reign. The record is continued to Zedekiah, the last of Judah's kings, and emphasizes that with him, as with the other wicked kings, his loss of power and prestige was because of his sin.

Ezra and Nehemiah

It is claimed by some that the Book of Ezra properly is a part of the Book of Chronicles, and that the Book of Nehemiah could well be called the second Book of Ezra. The last chapter of Chronicles tells of the Israelites being taken captive to Babylon, and of their release seventy years later by Cyrus, the Mede, who by then had conquered Babylon.

The Books of Ezra and Nehemiah record the experiences of the Is-

raelites in connection with their return to the land of their fathers, and tell of the faithful service of these two servants of God whose names are given to the books in leading and governing the people during those difficult years.

An Israelite named Daniel was one of the captives in Babylon, and the Lord used him mightily as one of his prophets. (Through him the Lord gave a prophecy to indicate the time when the promised Messiah would present himself to Israel.) This measurement was to be a period of 483 years from the time a decree would be issued authorizing the rebuilding of Jerusalem and its walls, "until Messiah the Prince." One of the principal purposes served by the Books of Ezra and Nehemiah is to establish the date of this decree.

In this brief summary of the contents of the various books of the Bible we will not attempt to go into detail with respect to this important time prophecy. We mention it merely to help emphasize again that every part of the Bible is, in one way or another, related to its one great theme of redemption and restoration through Christ, the promised Messiah and Deliverer.

In these two books there is also much to encourage the Lord's people even now, for they remind us of God's ability to care for his own in times of great need, and to protect them from their enemies. When the Israelites were re-establishing themselves in Palestine after their seventy years of cap-

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tivity in Babylon, there were many enemies in the land who tried to prevent their homecoming. But the Lord was with his people, even as he is with those today who put their trust in him.

The Book of Esther

This book is also historical in nature, although it records the details of but one episode in the experiences of the Israelites while they were in a foreign land. It might be more proper to call this a story book. The principal characters in the story are Ahasuerus, a king in Persia; Mordecai, one of the captive Jews, but highly placed in the king's court; Esther, his cousin and ward; and a villain named Haman, who, because he was slighted by Mordecai, plotted his death and the destruction of all the Israelites in the land.

At the suggestion of Mordecai, Esther succeeded in gaining the confidence of the king, and he took her to be his wife and queen. This placed her in a position, when the proper opportunity presented itself, to lay before the king the dastardly plot of Haman, his trusted servant, to destroy her people. She did this very cleverly, with the result that Haman was hanged on the gallows he had pre-

pared for Mordecai, and the Israelites throughout the land were saved.

During the many centuries, and beginning with Abraham, Satan, the great enemy of God and of his people, made repeated attempts to destroy the people of God, thinking, no doubt, that thus he would thwart the divine purpose reflected in God's promises pertaining to the "seed." The incident recorded in the Book of Esther is one of these. The facts could have been stated very briefly, but the Lord favored his people by presenting them in one of the greatest human interest stories ever written.

This is the only book in the Bible in which the name God does not appear. It is believed by some scholars that the writer purposely omitted this sacred name in order that the Israelites, when reading it, could give free vent to their joy over such a signal victory, without appearing to be irreverent. This deliverance is commemorated to this day by the Jews in what they call the Feast of Purim. At this feast, the Book of Esther is read. When the name Haman comes up there is said to be hissing and other indications of disapproval, and at the conclusion of the reading, hilarious rejoicing.

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The Importance of Love

"Keep yourselves in the love of God."—Jude 21

THE love of God, is a different kind of love from that which is common to the natural man, and we need to be directed into it, and to grow or develop in it, as the apostle testifies, saying, "The Lord direct your hearts into the love of God."—II Thess. 3:5

We are directed into this love through the divine Word which brings to our attention the peculiarity of God's love as distinguished from that of the natural fallen man. While love in the natural man is more or less selfish, even in our very best exercise of it on behalf of friends, God commendeth his love toward us as being of a superior kind, in that while we were yet sinners, aliens, strangers, enemies through wicked works, under his gracious, loving plan Christ died for us.

This kind of unmerited, sacrificing love is wholly different from anything that is known to fallen humanity. As our Lord Jesus said, the greatest love among men would be that a man should lay down his life for his friends, but to lay down his life for his enemies is certainly a much higher type of love—unselfish, gracious, heavenly. "Hereby perceive we the love of God, because he [Christ] laid down his life for us."—I John 3:16

It is after we have thus perceived the love of God that it begins to operate upon us, if we are in a favorable condition—if our hearts are good ground, prepared under divine providence for this knowledge. We should know what to look for as evidences of our growth in grace and of our attainment of this love of God.

The Apostle John declares, "This is [proof of our possession of] the love of God, that we keep his commandments: [and do not find them] . . . grievous". (I John 5:3) Whoever of the Lord's people is so in harmony with him that they delight to do his will, have in this an evidence that the love of God is dwelling in them richly and abounding.

Knowledge, when it serves its proper purpose, brings us to a realization of "the love [that is] of God" and to a realization of the wisdom of copying his character, that we should seek so far as possible to be like our Father which is in heaven, copies of his dear Son. Undoubtedly love is the principal thing to be studied, to be appreciated, to be copied and practiced in our lives.

Let us more and more practice, and thus become more and more perfected in this love.

The Shepherd's Care

"The Lord is my Shepherd; I shall not want."—Psalm 23:1

NOT all mankind can claim Jehovah as their Shepherd. Jesus said to some in his day, "Ye believe not, because ye are not my sheep. . . . My sheep hear my voice, and I know them, and they follow me." (John 10:26, 27) The Israelites were the typical people of God, and they recognized him as their Shepherd. They were God's covenant people, and he dealt with them through their mediator, Moses. So David could say, "The Lord is my Shepherd."

God was, as it were, a shepherd, a caretaker and provider for our first parents, Adam and Eve. The green pastures and still waters of Eden were theirs. But through disobedience they were lost from the fold of God, with the result that the entire human family have been as "lost sheep."

These "sheep" are not hopelessly lost, however, for God sent his Son as the Good Shepherd to "seek" and to "save" the race. Jesus said, "The Son of man is come to save that which is lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains,

and seeketh that which is gone astray?"—Matt. 18:11, 12

But though we might properly liken the world to "lost sheep," the 23rd Psalm is not the expression of "sheep" which have gone astray, but of those reposing in the shepherd's care. These are the ones to whom Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Yes, these can truly say, "The Lord is my Shepherd." To some there are "gods many, and lords many, but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:5, 6) The Heavenly Father, then, is our "Great Shepherd," and Jesus said, "No man can pluck them out of my Father's hand."

And we may emphasize that the Lord "IS" our Shepherd, not that we hope he is, or think that he is.

Then, too, the Lord is "MY" Shepherd. This is no mere generalization, but something definitely personal. What a joy should be ours that each of us can say "my" God, "my" Shepherd, and that together we can say "our"

God, "our" Shepherd, "our" Father!

What is a shepherd? King David had been a shepherd before he was anointed king. No one knew better the work of a shepherd than he. It was to provide food by leading the sheep into suitable pastures. It was to keep the sheep together, to water, to heal, and to defend the flock. All this was the work of a shepherd. David slew both a lion and a bear in defense of the sheep entrusted to his care. So, the Lord is our provider, our guide, and our defender.

"The Lord Is My Shepherd"

Formerly, as members of the adamic race, we were all lost in sin. "We all like sheep have gone astray," wrote Isaiah. Then it was that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." (John 3:16, R. V.) Now Jesus, the Son of our Great Shepherd, is our "Good Shepherd" who "giveth his life for the sheep."—John 10:11

"I Shall Not Want"

"God shall supply all your need according to his riches in glory in Christ Jesus," wrote Paul. (Phil. 4:19) Another promise: "No good thing will he withhold from them that walk uprightly." (Ps. 84:11) And we can testify in the words of Joshua: "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one

thing hath failed thereof." (Joshua 23:14) Truly, "I shall not want"—his providential care, his grace and strength, nor any spiritual good thing.

"In Green Pastures"

We are made to "lie down" in the "green pastures" which the Shepherd provides. This means to rest, or abide, in these pastures. We should all be able to exclaim, "How green are my pastures!" We are living not "by bread alone but by every word that proceedeth out of the mouth of God."

We are resting on the promises of God, and resting in the peace of God which passeth human understanding. In the assembling of ourselves together for praise and testimony, and in our study of God's Word, we are dwelling in the "green pastures" which he provides. We are no longer feeding on the husks of human tradition, or on creedal misconceptions, but on the glorious truths of God's Word.

"Besides the Still Waters"

Our Shepherd leads, not to the dangerous, swift torrents of the mountainside, but to "still" and "safe" waters where we may "drink" without danger. However, these "still" waters are not stagnant, but the pure and living waters of truth—dispensational truth, harvest truth, present truth. These harmonious truths satisfy both our heads and our hearts. This "water" is in us as a well of water springing up into everlasting life.

And how reassuring the words, "He leadeth me." This thought is repeated throughout the Bible. For example, "The meek [sheep-like] will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." —Ps. 25:9, 10

Our Great Shepherd has promised to lead us through Christ. In Jesus we have an example of how we should walk, and where, for we are following in his steps. The Master calleth his own sheep by name ("The Lord knoweth them that are his"), "and when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Blessed are those of whom these words of the Master are true!

"He Restoreth My Soul"

Throughout the Bible, "soul" means the being, the life, one's self. In this eastern country with which David was familiar, there were perilous places for the sheep on all sides, and the shepherd must always be on the watch. There were also private fields and vineyards in the countryside. If a sheep strayed into one of these and was caught there, it was forfeited to the owner of the field or vineyard.

Our "souls" or lives were lost through Adam's disobedience, but we have been saved, or "restored," through faith in Christ. The Bible speaks of this as our justification. Romans 8:1 reads, "There is there-

fore now no condemnation to them which are in Christ Jesus."

This assurance of soul restoration might also well apply to times in our Christian walk when we become spiritually "weary," or, through neglect, allow ourselves to stray from the footsteps of our Shepherd into situations of danger to us as new creatures. How often we need to be "restored" to the full sunlight of our Great Shepherd's love!

"Paths of Righteousness"

In the land where David served as shepherd there were many "ways" in which the sheep could be led. One might lead to the wilderness, another to a precipice, and still another to a place from which the sheep could not find their way back. But the faithful shepherd always led his sheep in the right paths.

How important it is for us to follow the leadings of our Shepherd. How unable we are to choose our own ways. How true the words, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." —Prov. 14:12

Our Shepherd leads by the "still waters." He leads in "green pastures." He leads in the "paths of righteousness"—not in the way of worldly ambition, not after the flesh. If we are following these leadings we are walking in the "narrow" way. Jesus said, "Enter ye in at the strait gate. . . . Because strait is the gate, and narrow is the way, which leadeth unto life,

and few there be that find it." (Matt. 7:13, 14) Again, "If any man will come after me [that is, follow my leadings], let him deny himself, and take up his cross daily, and follow me."—Luke 9:23

"His Name's Sake"

The good name or reputation of a shepherd was at stake in connection with his care of the flock. A good shepherd loves his flock and takes a personal interest in every sheep under his care. However, his success does not bring honor to the sheep, but to his own name. Jesus may have had this in mind when in prayer to his Father he said:

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled."—John 17:11, 12

"The Shadow of Death"

The "right paths" through which the Good Shepherd leads his sheep are not always pleasant ones. Sometimes they are through situations of deadly peril. David describes these as the "valley of the shadow of death." May it not have been in one of these literal "valleys" that David, as a shepherd lad, occasionally rescued a lamb from the mouth or claws of a lion or a bear?

All mankind is walking through

a "valley of death." The world has been in this dark valley now for more than 6,000 years. But the world is wandering and lost—and dying. We are in the same valley, but being led through its dangers by our Shepherd. Our life is hid with Christ in God.

"Thou Art with Me"

Where David served as shepherd, the sheep were in almost constant danger of being preyed upon by wild animals. The tendency of sheep when attacked is excitedly to scatter and run, making it perhaps almost impossible for the shepherd to reach the foe (most likely a wolf) which is among them.

But the shepherd knows what to do at such a time. He leaps to a rock, or other elevation where he can be seen and heard. Then he lifts his voice and intones a long call something like the howl of a dog. On hearing this the sheep remember the shepherd, and they heed his voice. Strange to say, the poor, timid creatures which were helpless with terror, and scattered, instantly rush together with all their strength into a solid mass.

The pressure is irresistible; the wolf is overcome. Frequently it is nearly crushed to death. This happens because the shepherd is with the sheep and has given his call. No wonder that David, in applying this lesson to God's care for his people wrote, "I will fear no evil: for thou art with me." Is that not reason enough?

Faith should bring to the child of God a continual sense of his presence. And the Great Shepherd has given assurance that he will be with us—"My presence shall go with thee, and I will give thee rest." To this the Good Shepherd added, "I am with you alway, even unto the end of the world [age]." Even though we are still in the valley of the shadow of death, we will fear no evil, for under the leadership of our Shepherd we shall pass safely through.

In pastures green?

Not always.

Sometimes He who knoweth best,

In kindness

Leadeth me in weary ways where

Heavy shadows be.

So whether on the hill tops high

And fair I dwell,

Or in the sunless valley, where

The shadows lie,

What matter? He is there!

The Lord my Shepherd is!

Because our Shepherd is with us we can hear his voice. "The voice of the Good Shepherd is a blending of various sounds in a manner in which they are blended by no other voice. His voice sounds forth the chord of justice commingled with the chord of love, and the whole intoned with wisdom and with power."—Manna, July 9

At times two or more shepherds may come together to visit. While they are doing this the sheep and the lambs all commingle about them in a seemingly inextricable manner. But when the time comes

for the shepherds to go their way, each will sound his call and the sheep will follow the call of their respective shepherds.

Various voices are calling us to-day. There is the voice of the world—the pride of life. There is also the voice of the flesh—self. The voice of Satan, in all its many disguises is making its appeal. Also calling are the voices of ambition, of fame, of selfishness, of mammon, of pleasure; sometimes even of friends and family. These and many other attractions are attempting to lure the Lord's people away from the footsteps of the Good Shepherd. Let us not heed these voices, nor follow them.

To the extent any of them have a legitimate claim upon us we will be apprized of it by our Good Shepherd. In this connection we hear him saying, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22: 21) Let us listen for the still small voice of a conscience instructed by the Word of God—"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21

The Rod and Staff

"Thy rod and thy staff they comfort me," wrote David. The rod and staff were used by the shepherd in the care of his sheep. The double expression "rod" and "staff"—covered the whole round of pro-

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"Think on These Things"

"God Is Love"

"He first loved us."—I John 4:19

FROM only one standpoint can divine wisdom and love be discerned in connection with the history of mankind. It must include the age about to be ushered in—the period of Messiah's reign of righteousness. This will be the time when every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being, and when a full opportunity will come to each, by obedience, to gain life everlasting. The lesson thus far taught is the goodness and the severity of God—his goodness in bringing us into being, and his severity in the punishment of father Adam's wilful transgression; also to both men and angels, justice—unswerving justice. The next lesson to be taught to God's intelligent creatures is that God is love. The foundation for these lessons is already laid in the ransom sacrifice of Jesus, through and on account of which he becomes the world's Redeemer and Restorer. A few can believe this message by faith; but not many have the ear of faith

or the eye of faith. Only the saints are able to appreciate this great fact at the present time. That which is now secret and understood only by a few is shortly to be made manifest to every creature in heaven and in earth.

The Gift of God

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephesians 2:8

A GREAT deal passes for faith which is merely credulity. If some were to swear to us that the moon is made of green cheese, it would be credulity to believe him—not faith. We should inquire, "Who is it that says this thing, and what does he know on the subject more than we may know?" The faith commended in the Bible is that which relates to things which God has promised. We are encouraged to be full of such faith—nothing doubting—not questioning that he is able to accomplish all his good promises. Our forefathers had too much confidence in men. What they thought was mere credulity. They swallowed the creeds of the Dark Ages, and the more absurd the proposition, the more faith they thought they had. On the contrary they should have said, "Where

has God declared such things?" Those who defend the creeds cried out incredulously against sober faith, branded it heresy, and many times burned the truly faithful at the stake. The lesson is that we should accept by faith only that of which the Lord hath assured us in his Word.

Servant in Prayer

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints." —Ephesians 6:18

PRAYER is a wonderful privilege. It is a very great favor to be permitted to approach the Supreme Ruler of the universe with our petitions. We should come, therefore, in the spirit of deep appreciation, of earnestness and humility and reverence. The greater our earnestness, the more acceptable will be our prayers, and the more abundant blessings shall we receive. There is a great deal of formal prayer. The Scriptures speak of this as drawing near unto God with the lips, while the heart is far from him. It would be better not to approach the Lord at all than to do so in an improper manner. The man who merely utters words with his lips is not praying. A Christian should not say prayers, but should pray. We should not think of saying even one word that we do not mean and have not thought out. Many people have done themselves injury by praying in an informalistic manner. When

we come to the Father, let us draw nigh in spirit—with the heart, the understanding, the mind—whether the prayer be long or short.

Sympathy for All Men

"All have sinned, and come short of the glory of God."—Romans 3:23

GOD has no sympathy with sin, but he has so much sympathy for sinners that he has provided his well beloved Son to redeem and uplift the sinner. He has set apart a thousand years for this work of human uplift. We note injustice: we ought to note it. We are to "judge nothing before the time." We see acts committed that shock our moral sense. We are to say to ourselves, "I believe that act to be criminal; but it is not for me to settle with that wrongdoer. God knows to what extent the individual is responsible; I do not. It is my duty as far as possible to view him from the standpoint of sympathy. It is my duty to assist him, if it is in my power, if I have a proper opportunity—to help him out of his wrong views into right views. But even in this I am to be 'wise as a serpent, harmless as a dove.' The conduct is wrong, but I cannot know how wrong the individual may be." So love looks out and sees that the whole world is in much difficulty through the fall. And love says, be gentle toward all; be meek; be forbearing. We are ever to remember that we are in a world of sin, pain, sickness, death.

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tecting care, by day and by night. The shepherd carries a crook for guiding the sheep, and a rod for defending them.

God's protection and his correction should both be a source of comfort to us. Both the Old and the New Testaments are a comfort and defense. Through the comfort of the Scriptures we have hope. How comforting indeed are the expressions of divine love! "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. 40:11) Truly, "we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28

"Thou Preparest a Table"

The promised "table" is said to be prepared "in the presence of mine enemies." Here some students would change the scene from the pastoral life to a banquet hall. However, this is not necessary. But whether we do or not, the thought is just as reassuring and beautiful.

The word here used for table simply means something which is spread out. Have we not all seen some wonderful picnic spreads, even though the "table" was more like those still seen among the Arabs in eastern countries—a piece of cloth or mat spread out upon the ground? Is this not exactly like the "table" the shepherd prepares for his sheep?

In addition to finding water he has the task of searching out a good and safe feeding place. He spreads this table on a slope of grass-covered ground. All the shepherd's skill and oft heroic work are called forth in this duty, for it is often done in the very presence of the sheep's enemies.

These enemies are poison plants and snake holes. And in the caves of the hillsides there may be wolves, hyennas, and panthers. Bravery and skill are required in closing up these dens with sticks, or slaying the wild beasts with long bladed knives. Perhaps at times David used his sling to good advantage.

So our Good Shepherd prepares a "table" for us, despite the enemies with which we are surrounded. Satan and all his cohorts would like to take this "meat in due season" from us if they could. They would also like to destroy the Lord's "sheep," but his presence is with them. His wisdom, his power, and his love are their protection, so they continue to feast unharmed at his table.

Are we not indeed enjoying a rich spiritual feast of truth? Cannot we say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love."—Song of Solomon 2:3, 4

Yes, have we not been served by the returned Master: "Blessed are those servants, whom the Lord when he cometh shall find watch-

ing: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." (Luke 12: 37) Have we not been fed as suggested in Matthew 24:45: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?" Truly the Lord has prepared a "table" spread with spiritual bounties that we might grow strong in the things of the Spirit.

The "Anointing" and the "Cup"

In the expression, "Thou anointest my head with oil; my cup runneth over," begins the beautiful picture at the close of the day. The psalm has sung of the whole round of the day's wanderings, referring to all the needs of the sheep, and the wonderful care given them by the shepherd. Now it closes with the last scene of the day.

At the door of the sheepfold the shepherd stands, and the "rodding of the sheep" takes place. He turns his body to let the sheep pass, for he is the "door," even as Christ said of himself. With his rod he holds back the sheep while he looks them over one by one as they go into the fold.

The shepherd has with him a horn filled with olive oil, and also a supply of cedar tar. With the tar he anoints a knee which had been bruised on the rocks, or a side scratched by thorns. As he scrutinizes the sheep he finds some which are simply worn and ex-

hausted. He bathes the heads and faces of these with the refreshing olive oil.

Are we not associated with One who was anointed with the "oil of gladness above his fellows"? Have we not received of his anointing? John wrote, "The anointing which ye have received of him abideth in you."

"My cup runneth over." For this closing scene of the day the shepherd has provided a supply of cool, refreshing water. He takes a large two-handled cup, dips it in his supply, and gives it to his weary sheep to drink. There is nothing in the psalm finer than this.

Our "cup" of experience is largely one of joy in the Lord. Even our communion in the afflictions of Christ we can count as joy, because they are a provision of God's loving-kindness. Surely, David continues, goodness and mercy shall follow us all the days of our lives. Rotherham's translation uses the word "pursue" instead of follow. This suggests that the goodness and mercy of the Lord are very close to us, keeping up with us, never letting us get out of sight. In all the experiences represented throughout the psalm, God's goodness and mercy are manifested, the last loving touch being shown by the cup of refreshing water just as the weary sheep enter the fold for the night.

The House of the Lord

The fold reached at the end of the day could represent our eternal home into which we enter at

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the end of the "narrow way." And what a prize this will be—to dwell in the house of the Lord! It is the house which Jesus, our Good Shepherd, promised when he said to his

disciples, "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself." In this "house" we will abide forevermore.

Bringing Home the flock

THROUGH pastures fair,
And sea-girt paths all wild with rock and foam,
O'er velvet sward, and desert stern and bare,
The flock comes home.

A weary way,
Now smooth, then rugged with a thousand snares;
Now dim with rain, then sweet with blossoms gay,
And summer airs.

Yet safe at last,
Within the fold they gather, and are still;
Sheltered from driving shower and stormy blast,
They fear no ill.

Through life's dark ways,
Through flowery paths where evil angels roam,
Through restless nights, and long, heart-wasting days,
Christ's flock comes home.

Safe to the fold,
The blessed fold, where fears are never known,
Love-guarded, fenced about with walls of gold,
He leads his own.

O Shepherd King,
With loving hands, whose lightest touch is blest!
Thine is the kingdom, thine the power, to bring,
Thy flock to rest!

The Law of God

"O how love I thy law! it is my meditation all the day. . . . I have more understanding than all my teachers: for thy testimonies are my meditation."—Psalm 119:97-99

SUCH was the admiration of David for the law of God, and such were the benefits he received from meditating upon the testimonies of God—"more understanding than all his teachers." If David could receive such rich blessings from meditating upon God's law, it should be well for us to do likewise. By the word "law" we understand a rule of conduct or action prescribed, and enforced, by a supreme authority.

We read in Psalm 89:14: "Justice and judgment are the habitation of thy throne." In these qualities are reflected and mirrored all of God's attributes: his love, his wisdom, his justice, his power. It is of utmost importance, as well as of great interest, that we as members of the divine family have a good understanding, a thankful appreciation, and an admiration for his law as it relates to all his works. For, as we increase in our discernment of the ways of our God, our love for him increases and with it our desire to walk more fully in the path of his light. Let us dwell, therefore, upon God's law as it exhibits him; his law as it covers man; his law as it rules the universe.

When we study the universe, we are at once impressed and awed by the tremendous size, the enormous distances of the heavens. On a clear night man can observe with the naked eye about 7,000 stars in the whole sky in both the northern and the southern hemispheres. With telescopes we observe many millions. It has been stated on good authority that there are in the galaxies within the range of our present day telescopes not less than one hundred million billion suns, differing greatly in size, temperature, and density.

Many of them are of enormous size which would dwarf our earth into a speck of dust by comparison. All the stars, whose course astronomers have been able to observe, move in an orderly fashion, each at a never varying speed in set orbits through the heavens. The planet Earth travels in its orbit around the sun at a speed of eighteen and one-half miles a second, or 66,600 miles per hour. At the same time it rotates around its axis completing one revolution every twenty-four hours; while the moon speeds around the earth once every month. Their speed or course never varies.

From the movements of the

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earth and the moon man obtains his units of time: the day; the month; the year. For accurate time he sets his timepiece by astronomical observation; or, knowing the correct time, mariners in a similar way can determine their position. While the enormous distances in space, the immense size of the stars, and the tremendous speeds at which they travel, may not prove anything in itself, the accuracy of their movements through the heavens proves that they are governed by certain laws and that their movements are orderly.

Now let us consider the other extreme. The smallest things known to men are the electrons and neutrons. Certain combinations, according to their number, order, and arrangement make up various types of atoms. The number of neutrons and electrons varies according to the type of atom. (There are, for example, hydrogen atoms with one revolving electron, carbon atoms with six, iron atoms with twenty-six, gold atoms with seventy-nine, all the way to the heaviest material known, uranium atoms with ninety-two revolving electrons to each nucleus.)

Atoms are called the building blocks of the earth. All things earthly—the water we drink, the air we breathe, the soil, the plants, the bodies of animals, and our own bodies, are in the final analysis made up of combinations of atoms. The structure of all things, whether

atoms, or molecules, or plants, or animals, is not haphazard, but systematic in their nature. And they are wonderfully made and marvelous to behold.

All living things grow from a single cell. Into that tiny organism, smaller than a pinpoint, are packed the blueprints and the ability to develop accordingly into a full grown plant or animal, consisting of many billions of living cells, each group of which, making up the roots, stems, leaves, or flowers as in plants, or the different structures and organs as in animals, will perform its proper specialized function necessary to maintain life in perfect co-ordination and harmony with all other groups.

All living things may be pictured as machines designed and constructed to carry on certain processes, such as the absorption of food, the changing of food into new chemical substances required by the organism, respiration, growth, repairs, elimination of waste material, reproduction, and so on. Living things are as machines, which apparently build and maintain themselves and manufacture cells which form wood, leaves, flowers, seeds, as in plants; or bones, muscles, flesh, blood, skin, hairs, feathers and so on, as in animals.

Even the simplest living organism is infinitely more complex than the most intricate machine man has ever been able to build. A critical study of all these facts discloses the overwhelming and in-

disputable evidence that the universe and life are the result of a high degree of thought, intelligence, and order.

The whole arrangement, all the activities of the universe, are highly complex and in accordance with certain fundamental laws and rules. These laws always function perfectly. They never fail. Why? Because they are established by our God, the all-wise and powerful Creator of the universe. Only thus is it possible for such complex organisms and matter, as we know them, to exist. No sequence of various complex activities, necessitating co-operation and co-ordination with other complex activities, can be produced by chance even in a single instance. Much less so when we consider that such complex activities go on around us continually, all over the earth, in an astounding number of varieties of life.

From whatever angle we consider any part or action of the universe, we come to the conclusion that its creation and its activities are the result of laws made by divine wisdom and enforced by divine power. Without divine guidance, without divine laws, the universe and life could not have been developed nor continue to exist.

Man can plan profitably because of the dependability and constancy of these laws; he can rely on the uniformity and constancy of the material with which he works. He cannot change these natural laws

according to his fancy. He can accomplish things only by complying with and taking advantage of these laws. He can build bridges or skyscrapers because he knows that a steel girder of a certain size and quality will support a certain weight, and any other girder of the same material, size and quality will support a like weight. Man cannot violate these laws without harmful consequences.

It is quite evident, therefore, that if man wishes to make the best of life, he must learn these laws of the Creator and use them as his guides. Do we not see here a wonderful illustration? Here are the laws of a great Creator, of our God, and all things are the result of his wisdom and his power. His laws and rules extend even to man and his behavior; and only the acceptance of these laws will bring the blessings man so much desires, eternal life and happiness.

Matter performs only in conformity with certain fundamental laws and rules made by the Creator. All forms of life on earth (lower than man) similarly have implanted within themselves a certain amount of instinct causing them to perform all the functions necessary to preserve life according to the will of God, and to carry out the purpose of God.

Man is the supreme creation in the material world of the universe. He was made in the image of God. He is as superior to the solar system as he is to the atom, because he possesses life and conscious

purpose, the ability to think. He alone is a free moral being, having the privilege of doing good or evil, the privilege to keep the law of his Creator or to disregard it. The fearful conditions existing on this earth are convincing proof that mankind has chosen not to live in harmony with the law, the principles of God his Creator. As a result, man is reaping the consequences of his disobedience—death. “The wages of sin is death.” “Dying thou shalt die.”—Rom. 6: 23; Gen. 2:17, margin

We might ask the question: What is this law of God which man has failed to observe? Plainly and simply stated, it is love for God—love for his Creator. Our Lord himself summed up God’s law, saying, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,

and with all thy strength.” (Mark 12:30) Such love implies reverence for him, obedience to him, a recognition of the fact that God’s authority is supreme; a recognition of the fact that man cannot violate either his laws covering the material world of the universe or the laws concerning God’s intelligent creation, without suffering harmful consequences. If we can but hear its voice, then, the natural world is preaching to us a constant sermon in regard to God.

If a man constructs a bridge or a building without sufficiently strong supports to carry the load intended for it, such a structure will surely collapse. Nor can any man transgress against the spiritual law of God without harmful consequences; even as we read: “The wrath of God is revealed . . . against all . . . unrighteousness.”—Rom. 1:18

Weekly Prayer Meeting Texts

FEBRUARY 5—“This is the will of God [concerning you], even your sanctification.”—I Thessalonians 4:3 (Z. ’99-4; Z. ’12-340; Z. ’16-99. Hymn 114)

FEBRUARY 12—“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”—James 1:4 (Z. ’93-295; Z. ’11-408; Z. ’15-83. Hymn 313)

FEBRUARY 19—“Unto the pure all things are pure: but unto them that are

defiled and unfaithful nothing is pure; but both their mind and conscience are defiled: they profess to have known God, but by their works they renounce him, being abominable and disobedient, and as to every good work worthless.”—Titus 1:15, 16 (Diaglott) (Z. ’99-214; Z. ’15-245. Hymn 198)

FEBRUARY 26—“Rejoice in the Lord alway: and again I say, Rejoice.”—Philippians 4:4 (Z. ’03-7; Z. ’14-291. Hymn 19)

Need for Truth

Do you believe the lack of teaching Bible fundamentals in our schools is responsible for our young people drifting away from God?

THE Bible has foretold the lack of faith which would exist in the minds of the majority at this time. The whole course of humanity has been turned aside from the high standards of faith and devotion, as these are expressed in the law of God. In spite of this general tendency, we are very pleased that we can acknowledge, with thankfulness, that there are many individuals, both young and old, who are sincerely seeking to know and do the will of God.

The correspondence coming to us from the "Frank and Ernest" radio programs is very reassuring along this line. Thoughtful people, however, must perceive that in general, the conditions now prevailing were clearly foretold in II Timothy 3:1-4:

"This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." To us these

conditions, which are so evident today, are a sign that we are living in the end of the age.

One of the reasons for today's irreverence for God, and loss of faith in the Bible, is that neither God nor his Word are properly understood. The idea that God has determined that anyone should be eternally tormented in fire is so unreasonable and repulsive to those who think, that instinctively they turn from the worship of such a God. Our efforts, as Christians, should be directed toward instructing others that this absurdity, and other creedal errors, are Dark-age theories without scriptural support, and entirely unfounded in a proper understanding of the Bible.

Higher critics, many of whom teach our young people in our high schools and higher institutions of learning, have also erred. In discarding the absurdities of Dark-age beliefs, they have substituted the idea of self-salvation by evolutionary processes, discounting the promise of eternal life through Jesus Christ our Lord.

The end result of the teaching of religious error on the one hand and materialism on the other has been to confuse our young people. Many of them have said in effect, "Let us eat, drink, and be merry; our teachers and preachers cannot agree; nobody knows what the future holds forth." This is a great

stride toward becoming "lovers of pleasures more than lovers of God."

Those who know the truth and who understand the story of God's love as it is found in the Bible, look forward to the establishment of his kingdom wherein "every knee shall bow, . . . and every tongue shall confess" to the goodness of our God. (Rom. 14:11; Phil. 2:10, 11) Those who know these truths should take advantage of the privilege to teach them to others, that their faith in God and his Word shall increase. We have dedicated ourselves to this end.

Bible teaching of children is the responsibility of the parents, rather than the province of the (state) schools.

Right and Wrong Traditions

II Thessalonians 2:15 reads: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." Does this not teach that we, as Christians, should hold to the traditional teaching of our denominational faiths?

IT IS difficult for us to change from the beliefs of our childhood, yet it is sometimes necessary that we do so if we would know the truth. The word "tradition" as it occurs in our text is translated from the Greek word, "**paradosis**," and according to Young's Analytical Concordance means, "a giving over, or handing down." There-

fore, "tradition" in the scriptural sense implies that the teacher is "giving over" or delivering a message not his own, but that which he has received from another.

The basic idea of this word is that the one speaking is not the authority of the message. An illustration of this is found in the words of the Apostle Paul, who said, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances [**paradosis**—margin traditions], as I delivered them to you, . . . for I have received of the Lord that which also I delivered unto you."—I Cor. 11:2, 23

But all traditions are not of God and of truth; some are of man and erroneous. We should not hold to such traditions, for Colossians 2:8 instructs as follows: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

That some religious people in Jesus' day were overtaken by the traditions of men there can be no doubt; for the Master spoke of these, saying, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men, for laying aside the commandment of God, ye hold the tradition of men, . . . full well ye reject the commandment of God, that ye may keep your own tradition . . . making the Word of God of none effect through your tradition, which ye have delivered: and many such like things do ye."—Mark 7:7-13

YOUR QUESTIONS

Many today are held in error by the traditions of their early instructions. The text of our question is an exhortation to "prove all things; hold fast that which is good." (I Thess. 5:21) Many of the traditional teachings of our denominational faiths we should not hold, such as inherent immortality of the soul, and the eternal torment of the wicked. These are wrong and should be discarded as the traditions of men, and the deceptions of Satan. But the truths that we have found through a study of the Word of God we should hold fast, for these are the soul-satisfying truths of the Gospel.

Remember Lot's Wife

In Luke 9:62 we read: "And Jesus said unto him, No man, having put his hand to the plow, and looketh back, is fit for the kingdom of God." What does the Master teach us in this text? It seems to contradict my church belief of "eternal security." What constitutes "looking back"?

LITERALLY, this expression of our Lord's means to "look to things behind." The figure is that of a man who, while engaged in plowing, instead of keeping his eye on the furrow, looks behind at some object which has attracted his interest. Its application to Christians is obvious. Once one becomes a Christian he should never look back to admire with desire things of worldly interest, to the detriment of his work for the

Lord. Jesus said to do so would be to make one unfit for the kingdom. Jesus did not accept the error that some hold, of "once in grace, always in grace," that is, that once saved, one can never fall away.

In effect, Jesus said that a farmer cannot look back and still plow a straight furrow. If he should be so careless as to try, his indifference would later be manifest to all. So also it is with a consecrated person. If he looks back to the world, and the things of the world, he thus divides his affections and cannot expect a proper harvest in fruits of the Spirit; for a divided heart is not pleasing to the Lord.

Lot's wife must have secretly enjoyed her life in Sodom, that wicked city, for, contrary to the Lord's instructions, she looked back at the city and became a "pillar of salt." Our Lord used this experience as an object lesson on the folly of looking back at the world, after having left it for the things of God. We all, in this connection, should keep in mind our Lord's admonition, "Remember Lot's wife."—Luke 17:32; Gen. 19:26

A short time after the children of Israel left Egypt, they forgot the hardship they had endured under slavery and longed for the "flesh pots" of Egypt. Numbers 14:4 reads, "And they said one to another, Let us make us a captain, and let us return into Egypt." How like some Christians this is. How soon they forget the useless and unsatisfactory life they led

while in slavery to sin. Some look back. Some try to serve two masters. This cannot be done with divine favor. Let us never retreat from our first love and full dedication of ourselves to the Lord, for only thus can we prove ourselves fit for the kingdom of God.

Heaven Brought To Earth

Revelation 21:4 reads: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This has always been to me a beautiful description of heaven. By what authority do you apply it to a future condition on the earth?

IN THIS chapter and the one following it, the theme of the Revelator is the establishment of the kingdom of God. The first chapters of Genesis show how man lost his edenic home and came under the sentence of death as the penalty of sin; the last chapters of Revelation tell us that the kingdom of God will again be established in the earth, the sentence of death removed, and the nations healed.

To be assured that our text is a promise of earthly blessings, one has only to read the verses which precede it, for they tell how the present order of society will then have given place to a "new heaven," representing the spiritual control of Christ, and a "new earth" or

earthly society, under the righteous laws of the kingdom. Just as Jerusalem was, for a time, the center from which Israel was governed as the typical kingdom, the "New Jerusalem" representing The Christ, Head and body, will be the center of divine government in the actual kingdom when "the tabernacle of God is with men."

The wiping away of tears from the eyes is an earthly blessing, as is the assurance that there will be no more death, for Isaiah 25:8 reads: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."

The removal of sorrow and crying and pain is also a blessing which will come to the people of earth when the prophecy of Isaiah 35:5, 6, 10 is fulfilled which reads: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The Revelator knew of these promises and referred to them in his description of the earthly part of God's kingdom which will bless mankind after the church is complete and with her Lord.—I Cor. 15:25, 26

The Ministry of Sorrow

WE CANNOT say that sorrows and troubles are invariably necessary to the perfecting of holiness and happiness; for our Heavenly Father and the holy angels are perfect without sorrow and trouble. But we know from our own experiences and those of others that sorrows, disappointments, and perplexities have served valuable purposes in the ripening of Christian character during this Gospel Age.

To enter the Lord's family it was necessary that we make a full surrender of our will to God, because on no other terms would the Savior become our Advocate with the Father—our Surety—and thus enable us to be received as God's sons by the begetting of the Holy Spirit. But this was only the beginning of our sonship with God. As newborn babes we first needed the milk of the Word, the simpler truths; and then the stronger meat, to nourish and develop us. We needed disciplining, and training, in order to become qualified for the glorious position to which God has called the church. We must demonstrate our loyalty to righteousness, truth and virtue by resistance of sin, selfishness, and other opposing influences.

As new creatures we find ourselves surrounded by well-meaning earthly friends who consider

our course extreme and attempt to dissuade us from our covenant of sacrifice. Similarly the Apostle Peter, before Pentecost, endeavored to dissuade our Lord from his sacrifice, saying, "Far be it from thee, Lord; this shall not be unto thee!" But Jesus rebuked Peter, and continued his sacrifice faithfully unto death.

We find great difficulty also in our own flesh, born in sin and "misshapen in iniquity." The new creature must battle with the old. These battles sometimes bring glorious victory and sometimes inglorious defeat; but our sorrows, disappointments, heartaches, and difficulties are wisely permitted by our Lord to assist in the death of the old creature—to prepare us for the glorious resurrection "change," when we shall have new bodies fully in accord with our new and perfected will and mind.

In times of trial and burdens, the Lord draws his people near to himself, because he alone can satisfy, comfort, forgive, and bless. His gracious provision for his children is the mercy seat—the throne of grace. In faith, with hearts bowed down, we approach the Lord in his appointed way—in the name of Jesus—and thus we receive consolation and blessings, and bear a song away.

Must Christians Be Persecuted?

"All that will live godly in Christ Jesus shall suffer persecution."

—II TIMOTHY 3:12

THE truth of the Gospel of Christ, the great divine plan for human salvation, has never been popular in the world. Jesus, the central figure in this glorious kingdom message, the One who brought "life and immortality to light through the Gospel," was himself crucified because he proclaimed unpopular truth and exposed popular error. Some of his apostles, and others in the Early Church, suffered violent deaths, and for the most part all the early Christians were bitterly opposed by unbelieving Jews of that time as well as by Gentiles.

Throughout the age there have been many martyrs to the truth, some being burned at the stake, others thrown to the lions. Imprisonment has been the lot of many. The experiences of all these have been quite in harmony with the terms of the "narrow way" which Jesus outlined for his disciples when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24

Jesus also said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) As appraised by human wisdom, it would seem that the world had overcome Jesus. Certainly he was cruelly put to death by selfish human elements of the religious world of his day. But in this experience Jesus was the real overcomer. Because he knew it was his Father's will that he should die as the Redeemer of the fallen and dying race, he surrendered to his enemies and continued to love them even though they put him to death.

As throughout the age many of the faithful followers of the Master were persecuted, so too during the present harvest period at the end of the age those who have espoused the cause of truth and faithfully let their light shine have often found themselves the targets of those who, under the influence of the "god of this world," hate the light, and therefore oppose the lightbearers.—II Cor. 4:4

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To a considerable extent, however, the position of religionists in the world has changed during the last forty or fifty years. While the Fundamentalist groups of nominal churchianity are still quite outspoken in their opposition to present truth, the modernistic viewpoint is one of indifference to all doctrinal viewpoints. Besides, the theory of religious liberty and tolerance is stressed so much these days by the major groups of churchianity that it has led to a large degree of freedom from persecution for those who are active in proclaiming the Gospel of the kingdom.

Through contacts with the brethren by mail, and otherwise, we have found that some are wondering just where the Lord's people today stand with respect to the matter of being persecuted. If those who live godly in Christ Jesus must inevitably suffer persecution, are we not lacking this "witness of the Spirit" if we are not being persecuted? We find that on the part of some there is almost a desire to make our message a little more radical, or of a "smiting" nature, in order to draw persecution upon ourselves.

This surely is a matter for serious consideration. It would be tragic indeed should the Lord's people today be refraining from letting their light shine in the manner enjoined upon them in the Scriptures, and because of this discover later that this was the reason for escaping the bitter persecution which in former days came upon other followers of the Master. It is important, therefore, that we examine our position carefully, for the purpose of ascertaining whether or not the present lull in bitter opposition against the truth on a wide scale is necessarily out of keeping with what we should expect, or is an evidence of a lack of faithfulness on the part of the Lord's people in letting their light shine.

Looking at the Past

While it is true that Jesus, the "Captain of our salvation," was bitterly persecuted and finally put to death on the cross by those who hated the light of the Gospel which he proclaimed, there were times during his ministry when he experienced comparative quiet and peace. He was not always being attacked, and on many occasions the opposition leveled against him was merely in the nature of word battles. The Lord's people today who are faithfully bearing witness to the truth frequently encounter this sort of opposition.

It was not until the Father's due time came that the bitterness of Jesus' enemies was permitted to manifest itself in the death sen-

tence which was inflicted upon him. The providence of the Lord operated in a similar manner toward the apostles and others in the Early Church. Ananias was instructed to inform Saul what "great things" he would suffer for the name of the Lord, and he did suffer many things. Indeed Paul finally suffered martyrdom in a Roman prison.

Nevertheless, Paul enjoyed seasons of freedom from severe persecution. Note, for example, the time he spent in Antioch, when he and Barnabas labored together in this part of the Lord's vineyard. There is no record of special persecution during those years. Under the leadership of Paul and Barnabas the church at Antioch prospered spiritually and increased in number. Moreover, the Lord raised up a number of able servants in Antioch, and it was decided by the congregation to send Paul and Barnabas on a missionary tour, since their services by this time could be spared in the home ecclesia.

On that first missionary tour they frequently found themselves in the center of a storm of opposition. One of these occasions was at Antioch in Pisidia (a different city from the Antioch where the disciples were first called Christians, and where the church grew so rapidly under the leadership of Paul and Barnabas). But even these manifestations of hatred toward the truth did not seriously interfere with the proclamation of the message.

The record informs us in connection with Paul's ministry in Corinth that the Lord especially protected him from "hurt." In a vision the Lord said to Paul, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts 18:9, 10) The desire to persecute Paul was in the hearts of many in Corinth. In fact, they hailed the apostle before the "deputy" for punishment, but the case was dismissed.

"I have much people in this city," the Lord told Paul. In other words, there was a work to be accomplished in Corinth which would have been greatly hindered had the prejudices of the people been permitted to operate in outward and violent attacks against the Lord's servants. This brings before us a very important consideration in connection with God's dealings with his people, for it reveals that while at times he permits persecution in violent form to come upon them, at other times he provides freedom from such experi-

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ences because he has a certain work to be accomplished which can best be done while his people "sail on quiet seas."

Brethren in the Early Church recognized this. Paul wrote to Timothy, saying, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Tim. 2:1, 2) Paul recognized that it was the Lord's will for his people at times to be free from severe persecution. The apostle would not have recommended a prayer to this end had it been contrary to the Lord's will.

Nor has it been true that all the Lord's people who have been called upon to endure persecution because of their faithfulness, have experienced the same decree of suffering. In Hebrews 10:33 the apostle speaks of those who were made "a gazingstock," and also those who "became the companions of them that were so used." This was on the principle that when one member of the body suffers, they all suffer.

Even today, when the church in many parts of the world is enjoying a period of comparative freedom from persecution, there are brethren in other parts of the world who are severely suffering because of the truth. This is particularly true of those behind the Iron Curtain. We do not have much opportunity, except through prayer, to manifest our sympathy toward these dear ones, yet if our sympathy is genuine we will share a measure of pain with them.

However, on the whole, at the present time the Lord's people are remarkably free from persecution. But there is no need to conclude that this is due to lack of faithfulness in proclaiming the truth. Neither is it necessary to wonder whether or not the Lord's people have been sufficiently outspoken, or condemnatory, in their manner of witnessing. The real reason is, it seems to us, that the Lord has a work to be accomplished through a widespread witness of the truth which could not be done if he permitted the forces of opposition against the truth to have their way.

Just as the Lord held back the opposition in Corinth because he had "much people" in that city to be reached and served by the brethren, and just as Paul recognized the need of the Lord's people at times to have peace and quietness and recommended prayers to this end, so now the church, for the most part, would seem to be in one of those periods. The lack of bitter persecution today is not due

to unfaithfulness, but to the Lord's faithfulness in making possible the outworking of his will and purposes through the united efforts of his people to herald wide the glorious Gospel of the kingdom.

Darkness Still Hates the Light

Let us not suppose, however, that the proclamation of the truth is progressing unnoticed by those who "sit in darkness." We have many indications that the spirit of hatred and persecution is still present in the hearts of many, ready to manifest itself in violent opposition when it is considered that the circumstances are favorable. This frequently comes to light in the mail which is received in answer to the radio broadcasts of the truth. It is not uncommon to be told that we are headed directly for eternal torture if we do not change our viewpoints and begin preaching hell-fire.

One of the major Fundamentalist groups a little over a year ago made an effort to interfere with the network broadcasts, but failed. This indicates that the truth in many quarters is no more popular now than it was in the days of the Early Church. But the Lord wants the truth proclaimed so he is preventing those who are prejudiced against it from putting any effective hindrances in the way until his will in connection with this final witness is fully accomplished.

The reason the Lord gave for preventing the persecutors from interfering with Paul's work in Corinth was that he had "much people" in that city. We could hardly expect at this late date in the harvest period that there would be "much people" to be found in any one city or community. However, throughout the years of the recent past many of the Lord's people have been scattered by false doctrine and by other circumstances, and have lost contact with others of like precious faith. It may be only one, or two, or a few, here and there, but the total could well be referred to as "much people."

The public proclamation of the truth today, over the radio and by other means, is helping to make contact with these brethren who have been "lost awhile," and they are thereby being brought back into fellowship with those of "like precious faith." This might well be one of the major reasons the winds of persecution are being held back. The Lord loves his people. Each and every one of them is as precious to him as the apple of his eye. He will permit nothing to interfere with their being nurtured and strengthened by the truth

according to their needs. What a happy privilege is ours of co-operating with the Lord in this work of comforting the brethren!

• **"For Righteousness' Sake"**

Jesus said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. 5:10) There are various groups throughout the earth which are being persecuted, some for one reason, some for another. Some seem to think that to enjoy God's favor they should deliberately do things to attract persecution, and then they point to their tribulation as evidence that they are the true people of God. We think this is a wrong attitude. We are not to turn aside from the course of faithfulness in serving the Lord in order to avoid persecution; neither is it proper deliberately to court persecution.

As Jesus said, it is a great blessing to be persecuted for "righteousness' sake." The Christian's standard of righteousness is the will of God outlined in the Bible, as it relates to our own standing before God and also our activity in his service on behalf of others. Our hearts are to be emptied of self that the Spirit of God may fill and control our lives, manifesting its presence through the fruits of righteousness, one of which will be activity in proclaiming the Gospel of the kingdom.

The Holy Spirit impels to activity in the Lord's service, and also, through the Word, outlines the nature of the message we are commissioned to proclaim. A comprehensive statement of this message is given in Isaiah 61:1-3. It is one of "glad tidings to the meek," designed to comfort "all who mourn," especially the mourners in Zion. The element of comfort is in the assurance of "liberty to the captives," and the "opening of the prison to them that are bound."

This divine commission also includes proclaiming "the day of vengeance of our God." Indeed, the implication is that this very element in our message has much to do with increasing its ability to comfort "all that mourn." The world is now in the prophetic "day of vengeance," when humanly constituted kingdoms are being dashed to pieces "like a potter's vessel." Jesus referred to this from another standpoint when, in stating one of the signs of his presence, he said that "all the tribes of the earth" would "mourn."—Matt. 24:30

In our commission for service as recorded in Isaiah 61:1-3, the word "proclaim" is used three times. We are to proclaim "liberty

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to the captives," "the acceptable year of the Lord," and "the day of vengeance of our God." Obviously the first two of these simply imply the announcement and explanation of the truth pertaining to the subjects mentioned. The same is true of the last. To "proclaim" the day of vengeance does not mean to pronounce vengeance, but simply to announce that the present "great tribulation" in the world is in fulfilment of the prophecies which foretold that a sinful, evil world would have to be destroyed ere the blessings of Christ's kingdom could flow out to the people.

Isaiah 35:4 states the matter clearly. We are to say to them of a "fearful heart, Be strong, fear not: . . . your God will come with vengeance, even God with a recompense; he will come and save you." In other words, our message is that the distress of nations is the result of the Lord's coming and taking a hand in the affairs of the world to set aside its evil institutions and to establish his kingdom, which will bring salvation to all mankind. The Lord's people today are proclaiming this great fact—over the radio, through the printed page, and in their personal witness work.

There was a time in Europe when a Christian would be persecuted if he called attention to the evils of the church-state alliances, and that such arrangements were a counterfeit of Christ's kingdom. It is more or less popular in America today to speak against church-state unionism. But will this situation change? Brother Russell thought there was a possibility that it would, and that as a result, the Lord's people might again experience a wave of bitter persecution, even in this professedly enlightened country. In "The Time Is at Hand," chapter VIII, he touches upon this possibility, and then adds:

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

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

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

—p. 264

The "future developments" referred to in this quotation have not yet demonstrated whether or not the power to persecute will be permitted to rise up in religious circles here in America and elsewhere. The "little quiet" of "favorable time" is still with us. We think Brother Russell's advice to make full use of this is excellent.

Let us then utilize our present favorable opportunities to study the truth, and faithfully apply its principles in our daily lives. And let us also zealously use every privilege we have of proclaiming "good tidings of good." If we do this, we will find that even now, in this quiet and favorable time, the truth is not popular.

Yes, even in this time the Lord's people have to endure the cold indifference of an unbelieving world. Even now they are looked upon by many as deceivers and as anti-Christian. To endure this mild opposition will help to prepare us for greater opposition later, if and when it comes. Certainly, if we are not faithful now when the cost of discipleship in terms of persecution may not be as high as it has been during other periods of the age, we would not be faithful if called upon to endure the fiery flames of persecution.

"Under Foot of Men"

JESUS said to his disciples, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5:13) It has now been fairly well established that in ancient times salt which had become insipid was used to repair roads. This might well be what Jesus referred to when saying that salt which had lost its savor was of no value except "to be trodden under foot of men."

We Can Be "Companions"

HEBREWS 10:32, 33

IT IS significant, we think, that after the foregoing article dealing with the sufferings of the Lord's people was written, and just before we go to press, we should receive a letter from our Berlin office, informing us of a further assault upon our brethren in East Germany. This included one dear saint who worked in The Dawn office in Berlin. He was picked up while temporarily in the East Sector of the city. We quote the letter but omit the names, lest indirectly it might result in additional hardship upon our brethren:

"Dear Brethren: Christian love and greetings in our dear Redeemer's name, to all the brethren!

"Today I must give you the shocking information that our Brother . . . has been arrested by the East Zone police, while in a city railway station in the East Sector of Berlin. We had hoped that before this he might come back, but he has not come. There is no restriction for residents of the West Sector of the city to enter the East Sector. But it is mandatory that one have his identity card with him when crossing the line, and our dear brother had left his card home, and so it happened.

"Meanwhile, we have learned that other brethren in the East Zone of Germany have also been arrested, and at the same time. [Here follow the names of several brethren well known to Brother Woodworth, as they attended conventions in Berlin when he was there.] We do not know the connection between these arrests, and there seems to be nothing that we can do in the matter except to leave it in the Lord's hands. He knows how to turn it to the best.

"This is a very severe trial for all of us, and especially for the brethren directly involved. I entreat you to pray to our Heavenly Father on behalf of our brethren in this time of their great need. A brother who is with us now, and in a position to know, says that this stroke has been long and well prepared.

"I know that you brethren are doing the Lord's work; that you are used by him for the blessing of his people. And it is my conviction that it was the dear Lord's providence that in the December Dawn [Talking Things Over] you urged the Lord's people throughout the whole world to pray for their brethren in

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oppression. And then, just about the time our brethren here were arrested, I received your letter informing me that The Dawn cover text for January would be, 'Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.' (Joshua 1:9) You explained that there would be no special article to go with this text, but at that very time the great 'article' of our severe experience had already begun.

"All this, I know, is not accidental. It is, I believe, the overruling providence of our Lord. Is it not so? We have the confidence that these things are serving a high purpose of our Heavenly Father for the blessing of all the involved ones; also of all his true people, and of his work."

Our brother has made very clear the difficult conditions now prevailing for many of our brethren over there. Our hearts surely go out to them in their trials, and we will all bear them before the throne of heavenly grace. These conditions may be temporary, we do not know. The authorities in the East Zone of Germany seem genuinely afraid of "spies." To them all "religionists" are associated with "imperialists." They cannot understand that truth brethren have no interest in politics of any kind, and that it is farthest from their thought to work against the government of any country in which they live.

The so-called orthodox churches are also suspicious of the brethren. An example of this appeared right on the border of Germany recently. It will be recalled that in a recent edition of The Dawn we announced that Radio Saarbruecken would begin broadcasting German translations of the "Frank and Ernest" programs. The starting date was scheduled for October, but we received information that due to "technical" difficulties this date was being postponed.

We waited for several weeks for further information, and finally learned that the programs would begin on the 7th of January. What had happened? We learned definitely that there had been opposition by the "church." Whether the church in Saarland finally gave in, or whether the station owners are ignoring the opposition, we do not know. We mention the matter merely to indicate that the truth is still not popular. It is only because "orthodoxy" no longer controls civil governments as in the past, that it is possible for the message to be promulgated so widely.

THE BRITISH SECTION

The Glorious Gospel of Christ

"I am not ashamed of the Gospel of Christ for it is the power of God unto salvation." —Romans 1:16

THE word "power" in our text is translated from a Greek word which means ability, or strength. The thought is that the Gospel is the instrument of God unto salvation to all who believe, that is, who adhere to it and put their full trust in it. This means that they respond to the Gospel invitation, render full obedience to it, and strive diligently to make their calling and election sure.

This obedience calls for doing all we can to help our brethren run in the narrow way; and also to be shining lights in the world, holding forth the Word of life. And it is a cause for great joy when, in harmony with *Philippians 1:27* (Diaglott) we are able to "strive together" (vigorously co-operate) for the faith of the Gospel. As with the Apostle Paul, who was "not ashamed" of the Gospel of Christ, so it should be with us today. And, like the apostle, we also should be set for the defense of the Gospel. We should be able to say from the heart:

Shall I, for fear of feeble man,
Refrain from showing God's great
plan?

Under a cover hide my light,
While thousands grope in cheer-
less night?

Prophetically Jesus said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Matt. 24:14*) While it is abundantly clear that the door of opportunity for this wide scale preaching of the Gospel is not yet closed against us, there are at the same time, immediately surrounding us, increasing wonderful opportunities for proclaiming this "good news" of the kingdom.

In this connection, brethren in the British Isles are gratefully rejoicing in their privilege of co-operating with the Gospel message being broadcast from Radio Luxembourg in the form of the "Frank and Ernest" programmes. Our Heavenly Father is very richly blessing this work. We here in Britain are ever grateful to the Lord, and also to the many brethren in America who, through their self-denial, make it possible for the glorious Gospel of Christ to be so effectively proclaimed, not only in our country, but in so many other parts of the world. We continue to pray, perseveringly:

THE BRITISH SECTION

Send out thy light and truth, O
Lord;
And let the beams of day
Break through the dismal gloom of
night
And guide men in thy way.

So far as the true Gospel is concerned, the world is still a dark place. The vast majority, even of professing Christians, are confused by such false teachings as eternal torment; the immortality of the soul; the trinity; spiritualism, and the modern theory of evolution. The simplicity of the truth as contained in the Lord's Word has not yet been revealed to them.

What a joyous opportunity is ours to preach good tidings to the meek among these, and to bind up the brokenhearted! It has been our happy experience to learn that as a result of the Gospel message going forth, these false beliefs have been removed from the minds of many of these "brokenhearted" Christians. This has caused them to testify gratefully that a heavy burden has been lifted from their hearts.

It is a joy to report that the encouraging number of grateful letters received at the British Dawn Office from those who hear the "Frank and Ernest" programmes over Radio Luxembourg is constantly increasing. These come from all parts of the British Isles, and also from the Continent.

There is a correspondingly heavy increase in the number of booklets supplied free to listeners. Booklets for which the largest number of

requests were made during the last twelve months were: first, "God and Reason"; next, "Creation"; then, "Our Lord's Return"; "Hope Beyond the Grave"; Spiritualism"; "God's Plan"; "The Truth About Hell"; "Jesus, the World's Savior"; and "Armageddon, Then World Peace."

The number of Dawn readers is also increasing. This is very gratifying and encouraging. Requests for all the various Dawn publications, including the six volumes of Studies in the Scriptures, are similarly heavy.

There is also much correspondence from listeners in which they ask questions. It is a joyful experience to deal with these in the light of the Scriptures.

Great appreciation is being expressed for the truth received over the radio and through the printed page. These testimonies emanate from those who have recently become interested in the "good news," and also from those of many years experience in the truth. All this is very encouraging. It is especially good to hear brethren testify that their return to the volumes of Studies in the Scriptures has been a very refreshing and spiritually profitable experience for them.

There is, very properly, a growing realization that the Dawn Bible Students Association is merely an organization for service, and does not attempt to control, or supervise, either individuals or ecclesias. The brethren are happy to realize this, for it enables them to co-

operate enthusiastically in a general ministry of the glorious Gospel of Christ.

This Gospel, which has been so clearly revealed to us during the Lord's second presence, is the "sickle" we are to use during the present harvest period. Through the use of this sickle, we are bidden to "gather" the Lord's saints "together" unto him, those, the Lord says, who have "made a covenant with me by sacrifice." Of these the Lord declares, "They shall be mine . . . in that day when I make up my jewels."—Ps. 50:5; Mal. 3:17

From the Parable of the Wheat and the Tares we learn that the "wheat" now being harvested are "the children of the kingdom." These are the truly consecrated. The "tares" are merely professing Christians, or Christians in name only. We, of course, are not the ones to judge between the two classes, except as we are able to note the heart response of the "wheat" to the harvest message of truth.

It was the same in the harvest at the end of the Jewish age—at the time of Jesus' first presence. Jesus did not then attempt to convert goats into sheep, but stated that his true sheep would hear his voice and follow him. The Master's voice is the voice of truth, and today, as then, the truly consecrated know and follow that "voice."

In addition to the "harvest" work at the end of the Jewish age, there was also a "sowing" work for the new, or Gospel age. So now while

the "sickle" of truth is reaping the remaining "wheat" of the closing Gospel age, a sowing work for the millennial age is also beginning, and ere long this will be in full swing. The truth concerning "restitution" is even now lodging in the hearts of many, and these will glorify God "in the day of visitation."

However, it is plainly evident that the most outstanding result from the proclamation of the Gospel today is the reaping, or gathering unto the Lord, of those who fully consecrate themselves to him. Proving faithful even unto death these will, in the "first resurrection," become associated with our Lord in the spiritual phase of his kingdom.

Volume III of Studies in the Scriptures deals very fully and helpfully with the work of harvest, and is worthy of close study and meditation. As we have seen, the implement which the Lord has provided for this work is the "sickle" of truth, the true Gospel, God's Holy Word. "With sickles of truth must the work be done," wrote the poet, "and no one may rest till the harvest home."

Young and old have a part to play. Be not "ashamed of the Gospel of Christ." Hold high the banner of truth. Let it be the all-absorbing feature of life. Then, out of the abundance of the heart the mouth will speak. The hands and feet will also be guided, strengthened, and blessed in the glorious service of our Father's great and eternal purpose in Christ Jesus.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Anerley	February	22	
C. E. DICKINSON			
Leigh (Afternoon)	March	15	
Latchford (Evening)		15	
J. E. HUMPHREY			
Eastleigh	February	15	
Ipswich	March	22	
J. H. MURRAY			
Doncaster	February	6	
Dewsbury		8	
Guildford	March	1	
Oxford		15	

J. LESLIE McKEOWN

Belfast March 29

W. E. PAMPLING

West Wickham February 8
 Luton 22
 Liverpool March 8
 Yeovil 22

P. WATTS

Anerley March 22

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"Radio Luxembourg"

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

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"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

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God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

THREEPENNY BOOKLETS—2/6 per dozen

Spiritualism; Jesus, the World's Savior; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?

SIXPENNY BOOKLETS

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

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3
 God's Promises Come True—10/-

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

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

Tabernacle Shadows (Cloth)—2/6 each

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

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

Encouraging Letters

Praising God

"Dear Friends: I listen to your broadcasts with much pleasure and profit. It is good in these days of 'modernism' to hear voices which are true to the Holy Scriptures. I praise God that there are still those who refuse to 'bend the knee' to human theories regarding the Bible. I will be grateful if you will send me your book on 'Creation.' Yours sincerely, J. J., England."

Greatly Impressed

"Dear Sirs: I heard your broadcast the other evening and was greatly impressed, both by the subject matter, and the way in which it was treated. Everything said was backed by biblical evidence. Nothing was left floating around in the air as it so often is when some people are speaking about religion and its different aspects. I should like a copy of the book, 'God and Reason,' which you offered. Sincerely, D. B., England."

Tears of Joy

"Dear Christian Friends: I just finished reading 'Hope Beyond the Grave,' and oh what blessings I derived. The tears flowed unashamedly down my face—all honor and glory to His name. I thank you for making the Bible so plain. I never could swallow the doctrine of eternal hell-fire; nor could I accept the myth that all

good people go to heaven the moment they die. Miss F. C. L., Oreg."

Borrowed a Bible

"Dear Sirs: I listen to your Bible teachings over my small radio set, and thank God for such programs. I live with my brother and two sisters. I have been a cripple since I was five years old—am now fifty-five. We here at home are Catholics. Since I began to listen to your broadcasts I have borrowed a Bible, and I read it whenever no one of the family is around. But one day they caught me reading the Bible and they burned it for me. They have warned me that if I read the Bible any more I will have to leave home and go to the poorhouse. But I will stand for the truth, and will leave home if I have to. Yours truly, Wis."

Thankful for Literature

"Dear Brethren of The Dawn: I am writing a few lines to let you know that I received the literature I ordered. I am well satisfied with it, and very thankful for the consideration you have shown in supplying me with free tracts and cards. . . . I recently mailed two booklets, 'The Everlasting Gospel' and 'The Judgment Day,' to a distant relative of mine whose son committed suicide. These truth booklets brought a lot of comfort to these people because evidently they thought their dear boy was

ENCOURAGING LETTERS

being tortured alive in a lake of fire and brimstone. Oh! how beautiful and satisfying is the truth, especially when compared with such monstrous beliefs as eternal torture. It is a cause for great rejoicing that the veil of ignorance and superstition will soon be lifted, and all mankind will be able to comprehend the love of God as revealed in the Bible. I am glad that I have the privilege of doing my bit in the vindication of the divine character, and I wish the Lord's richest blessing upon the brethren everywhere. My heart and prayers go out to you all. Mr. J. W., Canada."

Bible Class Interested

"Dear Sirs: As a member of the Crane Bible Class, Lutheran Reformed Church, I have been assigned the pleasant duty of communicating with you in response to your kind offer to supply a copy of your booklet, 'Our Lord's Return.' If it is possible I would like to obtain twenty-five copies to be distributed among the members of our class. I would like to inform you that the majority of our class members are enthusiastic followers of your regular Sunday morning broadcasts. Yours in Christ, F. A. G., New Jersey."

Nurses and Patients Blessed

Dear Radio Friends: I really enjoy your program every Sunday. It is an education for us who nurse here at a convalescent home for old folks. We don't get to church very often, and your programs help out wonderfully. Please send

me several copies of your booklet, "Father, Son, and Holy Spirit." The old folks here will get lots of good out of reading them. Miss H. P., Ala.

Helps in Sunday School

Dear Sirs: I listen to your program every Sunday, and enjoy the discussions very much. They are a great help to me in teaching a Sunday School class. This is true also of The Dawn Magazine. I appreciate all of the little books I get from you. Very truly yours, E. M. R., Miss.

Mind Cleared

Dear "Frank and Ernest": Will you please send me your book, "Father, Son, and Holy Spirit." My mind is so much clearer since listening to your programs and learning the wonderful way you explain the Bible. It is the truth which God wants us all to know. C. C., W. Va.

A Family of Six

Dear "Frank and Ernest": We are a family of six, and we enjoy your program very much each Sunday. It was particularly good today when you explained so clearly the meaning of the resurrection. Please send me the booklet, "When a Man Dies." J. E. I., La.

Questions Answered

Dear "Frank and Ernest": I very much enjoy listening to your program. I hope you will be able to continue the broadcasts. You have already answered many questions I have had in mind for years, but hadn't found anyone who wished to express an opinion on them. Very sincerely, R. R. C., N. C.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		RAYMOND J. KRUPA	
Wilmington, Del. (Morning) February	1	Boston, Mass. February	22
Philadelphia, Pa. (Afternoon)	1	LUDLOW P. LOOMIS	
JULIUS BEDNARZ		Wallingford, Conn. February	8
New Brunswick, N. J. February	22	Wilkes-Barre, Pa.	15
EUGENE BURNS		EDWARD LORENZ	
Allentown, Pa. February	8	Fresno, Calif. February	8
GEORGE B. CLARK		JOHN Y. MAC AULAY	
Orlando, Fla. Feb. 28, Mar.	1	San Diego, Calif. February	8, 9
JENS COPELAND		Yuma, Ariz.	10, 11
Muncie, Ind. February	1, 2	Phoenix, Ariz.	12-15
Piqua, Ohio	3, 4	Tucson, Ariz.	16-19
Columbus, Ohio	5, 8	Albuquerque, New Mexico	22
Newark, Ohio	6	Lubbock, Texas	24, 25
Nelsanville, Ohio	9	Electra, Texas	27
Charleston, W. Va.	10	MARTIN C. MITCHELL	
Roanoke, Va.	11	New Haven, Conn. (Morn.) February	8
Lynchburg, Va.	12, 13	Waterbury, Conn. (Afternoon)	8
Richmond, Va.	15	EVERETT MURRAY	
Rocky Mount, N. C.	16	Atlanta, Ga. February	22
Greensboro, N. C.	17, 18	Jacksonville, Fla.	24
Hendersonville, N. C.	19, 20	St. Petersburg, Fla.	25
Knoxville, Tenn.	22	Orlando, Fla. Feb. 28, March	1
Atlanta, Ga.	23, 24	Miami, Fla. March	6-8
Augusta, Ga.	25	FRANK NIEMCZAK	
Orlando, Fla. Feb. 28, Mar.	1	Indianapolis, Ind. February	8
Miami, Fla. March	6-8	LEON H. NORBY	
ORLANDO D. DEIFER		Paterson, N. J. February	1
Lancaster, Pa. February	22	Groton, Conn.	14
IRVING C. FOSS		New Landon, Conn.	15
San Francisco, Calif. February	1	ADOLPH OBENLAND	
TED HACK		Orlando, Fla. Feb. 28, March	1
Gary, Ind. February	15	HARRY PASSIOS	
JOHN G. HULL		Duquesne, Pa. February	1
Santa Ana, Calif. February	22	East Liverpool, Ohio	8
EDMUND JEZUIT		W. N. POE	
Aurora, Ill. February	8	Indianapolis, Ind. February	8
ARTHUR H. KRUMPOLT		LEO B. POST	
Baltimore, Md. February	15	Milwaukee, Wis. February	8
		KENNETH RAWSON	
		Paterson, N. J. February	15

SPEAKERS' APPOINTMENTS

FRED W. RICE		W. NORMAN WOODWORTH	
Riverside, Calif. (Morning)	February 15	Orlando, Fla.	Feb. 28, March 1
Pomona, Calif. (Afternoon)	15	Miami, Fla.	March 6-8
AUGUST SWANSON		ERNEST G. WYLAM	
Whittier, Calif.	February 15	Indianapolis, Ind.	February 1
		Vincennes, Ind.	22
		Waynesboro, Miss.	24
		Pascagoula, Miss.	25
		Mobile, Ala.	26
		Orlando, Fla.	Feb. 28, March 1
		Miami, Fla.	March 6-8
J. I. VAN HORNE		CHRISTIAN W. ZAHNOW	
Washington, Pa.	February 15	Bowie, Texas	February 1, 2
Monessen, Pa.	22	Ft. Worth, Texas	3
		Weatherford, Texas	4, 5
		Dublin, Texas	6
		Brownwood, Texas	8
		San Angelo, Texas	9, 10
		Austin, Texas	11, 12
		San Antonio, Texas	13-15
		Brownsville, Texas ..	Feb. 28, March 1
FELIX S. WASSMANN			
Reading, Pa.	February 1		
CLAUDE R. WEIDA			
Easton, Pa.	February 15		
GEORGE M. WILSON			
Orlando, Fla.	Feb. 28, March 1		
Miami, Fla.	March 6-8		

CONVENTIONS

BUFFALO, N. Y., February 1—Delta Temple, 692 East Utica Street.

INDIANAPOLIS, IND., February 8—I. O. O. F. Building, 1120 West 30th Street. Friends wishing to arrive on Saturday should write Mr. Roy E. Poland, 224 Thompson Road, Regarding reservations.

SAGINAW, MICH., February 8—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

BOWIE, TEX., February 15—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CLEVELAND, OHIO, February 15—Opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., February 15—Home gathering 2239 State Street.

CHICAGO, ILL., February 22—912 N. La Salle Street.

DETROIT, MICH., February 22—Maccabees Building, Woodward Avenue at Putnam.

ORLANDO, FLA., February 28, March 1—The convention will be held in the Colonialtown Woman's Club, 1200 North Fern Creek Avenue, Orlando, and will open at nine o'clock Saturday morning. It will be very much appreciated if those desiring reservations will write to the class secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando, Florida, as far in advance as possible.

MIAMI, FLA., March 6-8—It will be very much appreciated, if those desiring reservations will write to the class secretary, Mrs. A. A. Obenland, 4784 S. W. 6th Street, Miami 44, Florida, as far in advance of the convention as is possible.

WILMINGTON, DEL., March 21, 22—Pre-Memorial Convention. Opens Saturday in the Church Auditorium, 807 West Street. A baptismal service is being arranged for Saturday evening. Sunday meetings will be held in the Hotel Dupont, 11th and Market Streets. For room reservations and other information write the class secretary, Mrs. Peter Kolliman, 404 W. 31st St., Wilmington.

PATERSON, N. J., April 5.

"Behold Your King"

WE ARE living in a world of disintegration and chaos. The hearts of men and women everywhere are filled with fear as they look ahead to the things coming upon the earth. These tragic circumstances have developed at a time when thinking men and women prided themselves in the belief that the human race had attained a high state of civilization.

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The scriptural answer to these questions is associated with the great fact of Jesus' second advent. Many of the prophecies relating to this topic are interestingly discussed in the 150-page, cloth bound book, "Behold Your King." This book shows that centuries ago the Bible foretold what is happening in the world today, and that ultimately there is to be a glorious outcome.

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DAWN PUBLICATIONS

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A Royal Nation—32 pages, 10 cents.
God and Reason—96 pages, 10 cents.
"Behold Your King"—150 pages, maroon cloth, 50 cents, twelve for \$5.00.
Chosen People—64 pages, 10 cents.

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

ON THE CHRISTIAN LIFE

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
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ITALIAN: God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents; The Divine Plan of the Ages, 50 cents.

FRENCH: God's Plan, 10 cents; God and Reason, 10 cents; "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God's Remedy, 10 cents.

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

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Volume IV—The Battle of Armageddon, cloth, 85 cents each.

Volume V—The Atonement Between God and Man, cloth, 85 cents

Volume VI—The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

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

To Us the Scriptures Clearly Teach

That the church is "the temple of the living God"—particularly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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