

a herald of Christ's presence

THE DAWN

'IN EVERY THING GIVE THANKS'



november • 1955

this month in the **DAWN**

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Additional Information

A number of time changes, as well as other items of interest concerning the radio schedule, which have been received since the October Dawn went to press, will be found on page 50 of this issue.

GREEK LANGUAGE ITEM: We have just completed an edition of "The Divine Plan of the Ages" in the Greek language. If you read Greek, or have friends who do, you may wish a copy. The price is fifty cents.

DUTCH LANGUAGE ITEM: We are in need of two or three copies of "The Divine Plan of the Ages" in the Dutch language. If you can help us in this it will be appreciated.

PROPHECIES FULFILLED: This is the title of a new tract which is now available. It is a small tract, attractively printed in two colors. They are free, and you are invited to order as many as you can use. Dawn Publications, East Rutherford, New Jersey.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

"The Earth Saw, and Trembled"

THE review of Dr. Albert Einstein's accomplishments on the occasion of his death causes one to realize what impact upon the world can be made by one man. He was lauded as the world's foremost genius, and the learned in science have ranked him with history's handful, Pythagoras, Archimedes, Copernicus, and Newton. The existence of such a unique genius as Einstein suggests to the Bible Student the possibility of God's having influenced his discoveries for wise reasons with respect to the plan of the ages.

Without question Einstein's profound findings, if used for good, could bless immeasurably, but if used for evil, could blight and eventually destroy all peoples of earth. This gentle, almost child-like man had no great laboratories at his command when first he comprehended some of the hitherto unseen laws of nature. As *Time* Magazine reported:

"Einstein's only instruments were a pencil and scratch pad. . . . Yet he saw farther than a telescope and deeper than a microscope. Einstein traveled in lonely splendor to the crossroads of the visible and the invisible. . . . He came close to proving by mathematician's logic what men of religion had long accepted on philosopher's reasoning or faith, that the laws which move the tiniest unseen electrons must also govern the macrocosms of intergalactic space."

The theories he advanced regarding the universality of law in creation and the inconceivable amount of atomic power locked in all matter did not bring wealth to him by this world's standards. Others saw the commercial possibilities, and one of the splinters from Einstein's achievement was television. And those who were militarily minded saw in the atom's power, not blessing, but a super-weapon which could crush to the ground the most powerful enemy. No doubt many of the scientists who first worked on the atomic bomb, be they of Russia, Germany, England or the United States, thought they were doing mankind and God a service.

However, when some of the scientists saw the awful devastation of the first atom bomb at Los Alamos, New Mexico, they felt much the same as did Dr. Robert Oppenheimer who said, "Science has known sin." And after Hiroshima felt the full fury of the atomic power unleashed on it, Dr. Einstein lamented his part in the scientific pioneering which led to it. As *Time* Magazine reported, "The mushroom clouds of atomic fission and hydrogen fusion are his [Einstein's] unwanted monuments."

And when the full story of the

Hiroshima blast was known, even our own nation, which in this instance was the victor, received it with awed and sober silence. To all peoples of the earth it became an omen of despair. And, in spite of our fear and the fear of all the people of earth, it seems that the nations are caught in a vortex which is leading inevitably toward that center where this holocaust of atomic fury shall break over the earth. Yes, when the Hiroshima atom bomb was detonated, "the earth saw, and trembled."—Psa. 97:4

The 97th Psalm is a forceful illustration of the transition period wherein the trouble shall mount to such a point of intensity that the destruction of civilization would be inevitable unless God intervened. In the Bible many dramatic illustrations are used to describe the trouble which is bringing the present evil world to an end. It is a trouble of such proportions and strength that symbols are used such as a battle, earthquake, fire, storm, and tidal wave. As the illustrations are studied separately we note that in each a particular aspect is shown that would not be so readily revealed by any other symbol.

For instance, the "earthquake" suggests the violent upsurge of the people against their established rulers such as has been seen in Europe especially since 1914. The "fire" illustrates the conflagration of war ignited by conflicting interests of nations goaded on by selfishness. The "tidal wave"

mentioned in Psalm 46 brings to mind the restless masses of "have not" nations which lash out to engulf the long established kingdoms (mountains) which, real or fancied, have exploited them.

Psalm 97 suggests, in a unique way, how God is related to the time of trouble. We have specially in mind verse 4 which reads, "His lightnings enlightened the world: the earth saw, and trembled." The "lightnings" here could mean those special revelations of knowledge such as Einstein saw, which knowledge, perverted to evil by selfish man, causes the world to draw back in horror.

In this prophecy, like the pattern in so many, there is first shown the glory and peace of the established kingdom: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." Then the prophet retreats somewhat in time to show those steps of trouble and fury which must precede the blessings of the kingdom, "Clouds and darkness are round about him. . . . A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord."—Psalm 97:1-5

Without question, key inventions or special knowledge have either hastened or implemented the time of trouble now upon the nations. Foremost among them is the printing press with movable type invented by Gutenberg about 1440. According to history, it was a

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chance experience which prompted his activities along the line of the printing press. He had whittled out of wood some design or letter and by accident dropped it into a vat of hot dye in his stepfather's leather tanning shop. Instinctively he retrieved it and quickly dropped it again because it burned his fingers.

The wood, now saturated with dye, fell upon a hide. When picking it up again he noted the clear imprint of color left by the dye-soaked wood, and there was planted in his mind the idea which led to the printing press. True, much time, effort, and trial were necessary before that first machine became a reality, but from such an unusual beginning has grown the great reservoir of knowledge now found in books.

The printing press sparked the Renaissance. The centuries just before and after our Lord's time had seen quite a flowering of intellect. Greece and Rome had begun to reach upward in learning and achievement. But then through the marriage of church and state a blight struck learning, and slowly the nations sank into the quagmire of ignorance, superstition, and evil called by historians, "the Dark Ages."

With the printing press, and especially the Bible, which was the first book printed, came a gradual lifting of the veil of ignorance. No wonder that the resultant resurgence of learning along all lines was called the Renaissance, or rebirth. The preserving of knowl-

edge by books meant that each generation could pass on to the next the cream of its intellectual findings. Then came general education, so that enterprise and initiative were awakened in many minds. These same minds in previous centuries would have remained locked in ignorance, but now these all began yielding their contribution to the march of progress.

All this God foretold in Daniel 12:4, where it is stated that one of the signs of the end of this evil order would be that "many shall run to and fro, and knowledge shall be increased." The child of faith has recognized that the increase of knowledge has been the means by which our Father has implemented the time of trouble. This knowledge which he has given should be a blessing, but the present deplorable condition of the world marks for all to see that when selfishness prompts the heart the good things can become a plague.

The Christian also sees that the key discoveries or inventions, specially from Gutenberg's time, have not been by "accident" or "chance," but God-directed. Facts concerning Sir Isaac Newton, for example, suggest that he may have been just such a person whom the Lord led in his studies. His ancestry gave no promise of a genius whose accomplishments were to have such a profound effect upon the generations to follow.

According to a recent article in the **Reader's Digest**, Isaac Newton's father "was a ne'er-do-well who

died, at the age of 37, a few weeks before Newton was born. His mother was undistinguished in any way from her farm neighbors. . . . Geneticists in later years attempted in vain to trace Isaac Newton's ancestry beyond three generations. They found no clue to his gifts."

But our Heavenly Father could have seen by the union of two particular people that there would result that wonderful admixture of hereditary genes which would provide the necessary mental potential for a scientist of Newton's stature. We have known, too, that Sir Isaac Newton was a devout man, and given to much Bible study. All this could have had its effect in preparing him for his discoveries of the system of mathematics, calculus, his recognition of the laws of gravity, his proving the fact that white light is composed of all the colors of the spectrum, and the invention of the reflecting telescope.

Notable with him, as with so many of these pioneers of thought, he was humble. Ponder his words: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." Statements like this from such men, together with a lifting of our eyes to behold the far sweep of God's eternity, make us realize that boastfulness in one's own attainment or ability is a mark of ignorance.

This same humility was also manifest in Einstein. And he was not an atheist, as some have said. In the book, "The Universe and Dr. Einstein," there is a quotation of this scientist which reveals his appreciation of God's greatness, and his awareness of man's littleness. "My religion," he said, "consists of a humble admiration of the illimitable superior Spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God."

Time Magazine reports that Einstein broke with other scientists who believed that "the physical universe is made up of small particles that are not governed by some orderly causality, but by chance." He insisted, "I cannot believe that God plays dice with the cosmos." This viewpoint came because he saw "that the laws which move the tiniest electron must also govern the macrocosm [island universes of stars] . . . of space."

It is quite possible, in ways beyond our knowledge, that God supervised those necessary experiences of this great scientist so that he could recognize and enunciate the great law that matter is also energy. Not only did he realize that matter was a form of energy, but he came up with the now famed equation which permits measuring the energy con-

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tained there. As we read in "The Universe and Dr. Einstein," this means that the energy contained in any particle of matter is equal in ergs to the mass of that body (in grams) multiplied by the square of the velocity of light (in centimeters per second).

To most of us this is quite meaningless until students of science begin to illustrate this in an understandable fashion. This same book continues, "This extraordinary relationship becomes more vivid when its terms are translated into concrete values; that is, one kilogram of coal (about two pounds), if converted entirely into energy, would yield 25 billion kilowatt hours of electricity, or as much as all the power plants in the United States could generate by running steadily for two months."

Such energy, of course, is present in all matter whether it is coal or sand or water. To the Christian the first reaction is, "With God is terrible majesty. Touching the Almighty, we cannot find him out: he is excellent in power." (Job 37:22, 23) "He ruleth by his power forever; his eyes behold the nations: let not the rebellious exalt themselves."—Ps. 66:7

However, as we realize such atomic power all about us, we think of the inexorable laws which have set its bounds. God first created this energy, and has made it so docile that an infant can harmlessly play with a toy which contains sufficient power, if immediately released, to level a city

in destruction. Is it any wonder with a God so powerful and wise that his simple trusting saints can say, "We know that all things work together for good to them that love God, to them who are called according to His purpose"?—Rom. 8:28

The first attempt by man to release atomic power was for destruction. Mr. Lewis L. Strauss, Chairman of the United States Atomic Energy Commission, estimates twelve billion dollars have been spent by the United States Government for atomic energy, and we are currently spending at the rate of two billion a year. Most of this money by far has been invested in our stockpile of nuclear weapons. Now voices are raised to suggest disarmament as the only solution. In a recent article in **Fortune Magazine**, Robert E. Sherwood wrote:

"It seems self-evident that all prophecy or speculation concerning the next twenty-five years—or the next millennium—must be entirely dependent upon the ability of our own and other nations to prevent calamitous war. . . . President Eisenhower has said, 'Since the advent of nuclear weapons it seems clear that there is no longer any alternative to peace.' . . . If this objective of disarmament is not achieved by 1980, then we may as well write finis to the human story."

But could a nuclear war be so calamitous? Read the chilling words recently written in **Look Magazine**:

"At 8:15 a.m., on August 6, 1945, ten years ago, one bomb, dropped on one city in Japan, forever changed the future and the fate of every living thing on the face of the globe. That one

bomb killed—directly or indirectly, at once or in time—around 200,000 men, women, and children. They were blasted to bits or crushed, or suffocated; they were stricken with radiation sickness, or simply fried to death in a man-made temperature that, for one awful flash of a moment, exceeded 1,800,000 degrees Fahrenheit—heat beside which the blazing surface of the sun itself is cool.”

“His lightnings enlightened the world: the earth saw, and trembled.”—Ps. 97:4

Now they speak of the Hiroshima bomb as the “Model T” style. The H-bomb that was detonated in the South Seas had a force of twenty-five megatons or twenty-five million tons of T.N.T. Present estimates of the most potent nuclear bomb is that it is 2,500 times more powerful than the first ever used to crush man. Of the prospect we see that “men’s hearts are failing them for fear, and for looking after those things which are coming on the earth.”—Luke 21:26

But what about the attitude of the child of God in all this turmoil and fear of evil? “God is our refuge and strength . . . therefore will not we fear, though the earth [society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [raging nations].” (Ps. 46:1, 2) The 97th Psalm also speaks of his people [Zion] being glad when they hear the “speaking” of God in the terrible judgments now upon the earth. In other prophecies this period of distress is also called the “voice of the day of the Lord.” (Zeph. 1:14; Isa. 42:13; Ps. 46: 6) This illustration uses the symbol

of the “voice” as of God “speaking” to show that a message will eventually be conveyed to the world through, or as a result of the trouble. This trouble will “speak” to all generations and all beings that man was unable to stand before God—he was imperfect and fallen and needed a mediator. It will also tell him that no amount of blessing poured upon a being can perform the desired end if selfishness fills the heart.

We believe it is correct to say that man will eventually receive the message because, during the trouble, it causes confusion, distress, and consternation to all except his people. Notice how this is brought out in Psalm 97: “Confounded be all they that serve graven images, that boast themselves in idols.” (vs. 7) But the true people of God react much differently as they see this culminating trouble press down upon the world.

“Zion [the true church] heard, and was glad; . . . For thou, Lord, art high above all the earth: thou art exalted far above all gods.” (Psa. 97:8, 9) Are we glad because the world suffers? God forbid. We are glad because just beyond the darkness of this storm of trouble shall come the peace and calm of the kingdom of righteousness.

We are glad that soon the world shall see the majesty and glory of our God, and, more wonderful still, his gentle love. Before man destroys himself, God will intervene.

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There will be disarmament, God-imposed—"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." And, to the raging nations, God will say, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." (Ps. 46:9, 10) This is why we are glad the trouble of our day is a sign of

the nearness of the full establishment of the kingdom.

By faith we stand on the mountain top. Beneath in the valley of darkness rages the age-ending storm of human passions. But we are glad because the flush of morn is on the mountain top. The storm shall soon cease and the valley, too, shall know peace and be blessed by the sun now seen only by the eye of faith.

"The flush of morn is on the mountains
To drive away the night of sin;
Lift up your heads, O hind'ring portals,
And let the King of glory in!

"The flush of morn is on the mountains,
And onward steals to farthest plain.
Awake, O earth! the day is dawning;
He's come whose right it is to reign.

"Though 'round about him clouds and darkness
Obscure the beams of dawning day,
Above the clouds, upon the mountains,
The watchers see the morning ray."

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"MAN'S CREATION AND FINAL DESTINY"

WLS SUNDAY, NOVEMBER 20, 1955
890 kc., 12:05 P. M.

What is man's final destiny? Where will you spend eternity? Send for a free copy of the booklet,

"Man's Creation and Final Destiny"

"FRANK AND ERNEST"

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For Your Newspaper

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

DECEMBER TOPIC: The "Frank and Ernest" topic to be especially advertised in December is, "The World's New Ruler." This topic will be used on Sunday, December 18. Circulars advertising this program will be available, but place your order as early as possible. You may order individually or through your class secretary, as you prefer. There is definite evidence that the distribution of these circulars helps to increase the number of listeners.

Report on Israel

IN OUR October issue we published a report from Brother Russell Pollock of his visit to the Bible lands of Egypt and Palestine. His report on Palestine pertained to those places made sacred to the Christian because of Jesus' association with them. We now take pleasure in presenting Brother Pollock's report on the new state of Israel and its progress.

Our visit to the Arab countries and to Israel emphasized for us the great antagonism which exists between the Arabs and the people of Israel. Our first contact with this tense situation was, in reality, before we left home in Los Angeles. We found that we could not secure a visé to visit Israel if we intended to go first to Egypt, or to the Jordan section of Palestine, which is now held by the Arabs. We were told that if the Arab officials saw the Israeli visé in our passport we would not be given a visé either for Egypt or for Jordan.

The Israeli Consul in this country took our application for a visé, and told us whom to contact in Jordan after we had finished our visit there, and we would then be given our visé which would permit us to enter Israel. This arrangement worked out satisfactorily, but one is ever conscious of the tense situation which exists. A leader in one of the Arab countries recently said that "Israel is a cancer which must be removed," and a highly placed official in Israel said to me, "The Arab countries are a

running sore in the body of civilization."

From Jordan one enters Israel by what is known as the Mandelbaum Gate. It is not a gate at all in the ordinary sense, but merely a narrow passage through a United Nations "no man's land" which leads from the one country to the other. Both sides of this "no man's land" are bristling with machine gun emplacements. Arab porters carry the tourist's baggage half way across this strip of land, leave it, and return. Then porters from the Israeli side come out and get it. When our baggage was safely in Israel, we walked across this military frontier, a distance of about three hundred yards. Under the circumstances it was not a pleasant walk.

Israel today is completely surrounded by enemy countries, except that part which borders on the Mediterranean Sea; and her enemies would like nothing better, apparently, than to push this little new nation into the sea. But God's hand is in the affairs of Israel, and the time has come for these de-

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scendants of Abraham to possess their Land of Promise. To me, therefore, what is occurring in Israel is in fulfilment of prophecy. Therefore, I believe that the Israelites are there to stay.

The morning after we arrived in Israel I went to the Department of Public Information, and received appointments for the next three days. This gave me an opportunity to talk with many of their important officials. I had conferences with Mr. Jacob Berger, of the Ministry of Agriculture, and government advisor on production and marketing of agricultural products; Mr. Benjamin Cohen, official of the Ministry of Education and Culture; Mr. Solomon Amie, officer in the Ministry of Finance; Dr. Leo Kohn, of the Foreign Ministry, and advisor to the Prime Minister and the President; Mr. Putnam, Secretary of the Y. M. C. A. (one of the outstanding institutions in the new Jerusalem); and many others in official and unofficial capacities. Any American visiting Israel, who shows an interest in the new state, can easily procure interviews with officials of the government, and they are very co-operative. I asked each of the men with whom I talked concerning the progress of Israel in the particular field which he represented, and there were certain questions which I asked all of them. These were:

"In your opinion, who is the Messiah of the Bible?"

"Do you believe that Israel now exists as a nation because of the

exercise of the power of Almighty God?"

"Do you believe that the homeland of Israel exists today in direct fulfilment of prophetic statements found in the Word of God?"

The answers to these questions varied, but I found that generally in Israel belief in the Messiah is not strong insofar as the majority are concerned. Some have no faith at all in a coming Messiah. Some sincerely believe that Ben Gurion is the Messiah. This belief is held by many of the Yeminite Jews whom Ben Gurion brought to Israel by the "Magic Carpet" method.

My observation led me to believe that the majority in Israel felt that the nation itself—that is the Jewish people—are the Messiah, and that through their efforts alone they are now enjoying the benefits of the homeland. One often hears the expression, "We exist as a nation because of the power of the human will, and because of our faith in our destiny."

There are, of course, decided exceptions to this viewpoint. There is, for example, a group of radically religious Jews living in a section of Jerusalem known as "Mea Shearim." There are about four thousand of these. They believe that the Jewish State as it exists today is illegal. They believe that the Messiah eventually will come and establish the true Jewish State. On each of Israel's independence days this group refuses to celebrate with the others, but instead declares a day of fasting and mourn-

ing, lamenting their brethren's lack of faith.

Education

In Israel there is compulsory education from ages six to thirteen. The Bible is taught in all the schools, but in different ways. The parents choose the type of school they wish their children to attend. The state schools teach a general curriculum. They teach the Bible as history and as literature, not as a religion. Sixty-eight per cent of the children attend these schools.

Then there are the state religious schools. These also teach the Bible as history and as literature. In addition they teach it as a way of life, as a source of religion. Twenty-nine per cent of the children attend these schools. There are also parochial Jewish schools which teach formal Jewish religion. Only two per cent of the children attend these schools. There are also a limited number of parochial Christian schools, but only one per cent of the children attend these.

Since the parents decide which type of school their children must attend, it is significant that the largest percentage of attendance is at the nonreligious schools, and that the strictly religious Jewish schools get only two per cent of the children. It indicates that the people as a whole are not much concerned with religion.

On the other hand, the sabbath is kept in most of Israel. Jerusalem is very strict in its observance of the sabbath. One cannot get a taxicab or send a telegram on

the sabbath day. Airplanes, street-cars and trains are not used on the sabbath. The sect of the "Mea Shearim" place stones at the head of their streets to prevent tourists' cars from entering their territory on the sabbath.

I was interested in the fact that the parents of as many as 8,000 children chose to send their children to parochial Christian schools. I wondered if this meant that this many parents in Israel desired to have their children indoctrinated with Christianity. But apparently not. I learned from the Ministry of Education—a source probably somewhat prejudiced—that the parochial Christian schools are subsidized, which enables them to give services not obtainable in the other schools. For example, if the children arrive at these schools early enough in the morning they get their breakfast. Free lunch is also served, and before they go home at night, they are given their supper. For many parents this is an important economic consideration.

However, the Ministry of Education informed me that the Jews of America and of Great Britain are now establishing a fund from which they can give these parents who are sending their children to Christian schools sufficient money to enable them to pay for the things their children are now being furnished at school. It is believed that this will greatly reduce the number of children now being sent to the Christian schools. Most of these schools are operated by either the

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Roman Catholic or Greek Catholic churches, a few by Seventh Day Adventists and other smaller groups.

The Land

The ancient land of Israel is referred to in the Bible as one "flowing with milk and honey"—a symbol of rich fertility, and I was interested in learning about the agricultural situation in Israel today. Israel, as it is today, is an extremely small country—smaller, really than many of our states. There is an average rainfall of about twenty inches. Southern California has only fifteen.

Extensive water conservation programs are being planned and carried out. Fifteen thousand acres of land north of the Sea of Galilee are now being drained, which they expect to have ready for cultivation this year.

One third of the land is farmed by private ownership, and one-third by co-operation with the Jewish National Fund. There are about two hundred and fifty of these small holders' settlements. In this arrangement the land is owned by the Jewish National Fund, and the workers have a long-term lease. Each man lives with his family on the land which he has leased. His marketing and buying is done co-operatively with the other landholders in these settlements.

One-third of the land is farmed by the Kibbutzim. These are collective settlements, where the people live a communal life. They

receive no money. Their creed is, "From each according to his capacity, to each according to his needs." Their administration is socialistic. They have one dining room where all eat together. Each individual and each man and wife are assigned individual rooms. The children are raised in a nursery in a communal manner.

There are, of course, different types of administration in the various Kibbutzim. We visited and studied three, and found them very interesting. In one of them all the ladies wear the same type of garment, and the same color. They are working clothes, and that is all the clothes they have. They turn in their clothes to be washed, and receive another bundle in return.

In the majority of these Kibbutzim when a woman has a child, the child is taken to the nursery as soon as it is feasible for the mother to return to work in the fields, or to whatever work she is assigned to do. She is permitted to come into the nursery to feed her child, and to visit the child for a short time at the close of each day's work, and while waiting for the evening meal to be served in the communal dining room. The mother may visit the child also on the sabbath. But not once, from the time the child is born, until it is sixteen years old, when it is given the right to decide whether or not to continue in the communal life, does it sleep under the roof of its parents.

There are eighty-seven thousand people in Israel who live in these

Kibbutzim. They claim that it is the only way they can operate with economy. For instance, instead of a mother taking care of one to three or four children, under this communal system one woman takes care of thirty-five children, thus freeing up to thirty-four women to labor in the rebuilding of Palestine. This, then, is one of the ways a devoted people is solving the problems of rebuilding their land.

Motives

In addition to the few who have returned to Israel because of their faith in the fulfilment of God's promises, a much larger number have gone there for reasons of idealism. They see it as a national homeland, and the work of rebuilding it is a challenge to their pioneering spirit. And then there are those who have gone to Israel because they had no other place to go. Many of these are seeking opportunity to leave.

I saw in it all a beginning of the fulfilment of God's promises to his ancient people. To look over Israel with all its bustle and energy; to see the water being poured out on dry land; to see industry awaken and come to life; to realize that prophecy is being fulfilled before one's eyes; to look over Israel and realize that God is the builder, and that he is preparing for his king-

dom, was a faith-strengthening experience.

It gave assurance, based upon the prophetic Word, that the time is not too distant when the worthies of old, from righteous Abel to John the Baptist, will stand in their lot and administer the laws of Christ's messianic kingdom. Our hearts were stirred. Thank God for the hope of a better day for the Jew, and for all mankind!

My conclusions on Israel, then, are that a great work is being accomplished, a preparatory work. The Jewish nation today is not a theocracy—not even a nucleus for a theocracy. It is a political state. Nevertheless, the preparation for Christ's kingdom is going on, and one cannot help but rejoice in this. When the Lord's due time shall arrive, the ancient worthies—those who will be princes in all the earth—will be awakened from the sleep of death, and under their administration of the earthly phase of the kingdom the "blindness in part" which came upon Israel will be removed, and they will say, "Blessed is he that cometh in the name of the Lord." And "what shall the receiving of them be," Paul asks, "but life from the dead?" (Rom. 11:15) It means life from the dead for all Israel, and for all mankind. It is a glorious prospect!

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

—Psalm 100:3-5

LESSON FOR NOVEMBER 6

Jesus Meets Human Needs

GOLDEN TEXT: "And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."
—Luke 5:31, 32

LUKE 5:12-15, 27-32

IN ADDITION to proclaiming the good news of the coming kingdom Jesus also demonstrated the blessings it would provide for all mankind. The Old Testament prophecies of the kingdom describe these blessings, assuring us that blind eyes will be opened, deaf ears unstopped, the lame restored to soundness of limb—in fact all sickness and even death itself destroyed. (Isa. 35:5, 6; 25:6-8) Isaiah also wrote, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—ch. 33:24

The life-giving blessings of the kingdom will be so far-reaching as to include the awakening of the dead. Paul informs us that Jesus gave himself a ransom for all, and Isaiah wrote that "the ransomed of the Lord shall return . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (ch. 35:10) In prayer to his God, Moses said, "Thou turnest man to destruction;

and sayest, Return ye children of men."—Ps. 90:3

It was in the Garden of Eden that God turned man to destruction, to death because of sin. Paul wrote, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) Paul also wrote, "For since by man came death, by man [the man Christ Jesus] came [or will come] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

When Paul wrote that Jesus gave himself a ransom for all, he used a Greek word meaning a corresponding price. In other words, the perfect man Jesus became a substitute in death for the perfect man Adam who sinned and brought the penalty of death upon himself and his offspring. We see, therefore, that Jesus came into the world to meet human needs in a very large sense, and the miracles he performed during his first visit to earth illustrated in a small way the far-reaching work of restoration

which will be accomplished during his second visit, described by the Apostle Peter as "times of restitution of all things," which, he adds, "God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

If the meeting of human needs by Jesus was limited to the comparatively few miracles which he performed in Palestine, how meagre would have been his accomplishments! True, it was a marvelous thing for each of the sick ones he healed, and how they must have rejoiced in the blessings received. But there were thousands in Palestine, even at that time, whom Jesus did not heal.

Millions prior to that suffered and died without benefit of his healing touch, and countless millions since have likewise suffered the afflictions resulting from the transgression of divine law. Human need has been great throughout all the ages, and thus far those needs have not been met by Jesus. But thank God for the assurance that during the thousand years of his reign, all will be awakened from death and given an opportunity to believe on him, be restored to perfection and live forever.

The curing of the leper, as recounted in our lesson, is a noteworthy example of what can be accomplished by the healing power of Christ, the Great Physician. In Jesus' day leprosy was considered an incurable disease, and as a matter of fact, it still is. This makes it a fitting illustration of the malady of sin, which, so far as fallen mankind is concerned, is also incur-

QUESTIONS

How did Jesus illustrate the meaning of the Gospel of the kingdom which he proclaimed?

Describe some of the life-giving blessings of Christ's kingdom.

What is the meaning of the word "ransom" as applied to the redemptive work of Christ?

How far-reaching is the divine plan for meeting human needs?

Why is leprosy an apt illustration of the disease of sin?

What is the first step of a sinner in returning to God?

What invitation is extended to the repentant in this age, and what will be required of those who repent in the next age?

able. Paul wrote that "the sting of death is sin." (I Cor. 15:56) Beginning with Adam, all mankind has been stung to death by sin, the evidences of this venom being seen in all the myriad diseases which prey upon mankind and finally lead to the grave.

Just as Jesus healed the leper, so, through his redeeming blood, he will yet rescue all mankind from sin, and restore the ailing ones to life. But each individual of the human race will have to co-operate in order to receive this blessing, first by repentance, and then by the acceptance of God's grace through Christ, and obedience to the laws of his kingdom. Jesus said that he came to call sinners to repentance. All have sinned and come short of the glory of God—all are sinners, and individual repentance is the first step back to harmony with God and to life. This will have to be followed by full devotion to the will of God as it will then be revealed.

Jesus Teaches How to Live

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise."
—Luke 6:31

LUKE 6:27-38

A RECOGNIZED church writer, commenting on this lesson, asks, "Why not determine that until the end of this year, at least, you will apply Christ's teachings to every situation of your life?" This was addressed to church people, and is a tacit acknowledgment that more than nineteen centuries after Christ instructed his disciples to love their enemies, many of his professed followers are not doing so, and need to be admonished to try it out, at least for a few weeks.

It is a heart-searching sermon that Jesus preached to his disciples. Certainly no nation on earth has ever attempted to be guided by its principles. Instead of loving their enemies, nations teach their soldiers to hate and to kill. Indeed, the more hatred toward his enemies that can be engendered in the heart of a soldier, the easier it is for him to kill.

But these instructions were not given for the guidance of nations during this Gospel age, although the principles involved will apply to all mankind during the kingdom age. The Prophet Micah foretold this. He wrote that many nations would say, "Come, and let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of

his ways, and we will walk in his paths: . . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:2, 3

Note that when the nations learn the Lord's ways they will not learn war, nor will they go to war. It was the Lord's ways that Jesus taught his disciples nineteen centuries ago when he told them that they should love their enemies, and do good unto them, not evil. Jesus knew that these instructions would not, during the present age, be heeded by the world; but he did expect his consecrated footstep followers to be guided by them, and they have been.

Jesus himself was guided by these principles of love. This was true also of his Heavenly Father who sent him, and who gave him to die for the sin-cursed and dying world. The entire human race was at enmity with God, estranged from him through wicked works, yet God loved his human creation, and gave his Son that the people might live. Jesus was filled and controlled by this same spirit of love and self-sacrifice, and willingly laid down his life, even for those who reviled and persecuted him.

Jesus explained that those who

would be his disciples must deny themselves and take up their cross and follow him; that is, they, too, must be willing to lay down their lives for those who hate them. The reason for this is that the followers of Jesus are being tested as to their worthiness to be associated with Jesus in his kingdom work of enlightening the people and restoring them to life. It is necessary, therefore, that they have the same spirit of love for all as that possessed by the Heavenly Father and by his beloved Son.

The Apostle Peter expresses the same thought in a slightly different way, saying: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also once suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—I Pet. 2: 20-23

Jesus said, "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." (Luke 6:33) This does not mean that we are not to do good to those who love us. Paul wrote that we are to do good "unto all men," and especially unto "the household of faith." (Gal. 6:10) The household of faith is the family of God, our brethren whom we love, and who love us. Jesus said

QUESTIONS

- To whom were Jesus' instructions concerning loving one's enemies given?
 - Will the nations ever be instructed in the true ways of love and peace?
 - Have the true followers of Jesus during the Gospel age followed his instructions to love their enemies?
 - Explain the broad sense in which Jesus loved his enemies?
 - Why is it essential that the disciples of Christ now learn and practice the principles of divine love?
 - Would it be advisable in this "present evil world" to practice Jesus' instructions to "turn the other cheek"?
-

that we ought to lay down our lives for the brethren. Every Christian considers this a privilege.

What Jesus meant was that our love must extend beyond those who love us, that we must be willing and ready to do good to all, even our enemies. This is indeed a severe test of Christian love. Jesus passed this test victoriously, and thus overcame the selfish, hateful spirit of the world. By his strength, and with the Holy Spirit filling our hearts, we also will be able to do it.

Jesus used a very simple illustration of how this principle of divine love should operate—"Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also." (vs. 29) To the worldly-wise this seems very impractical advice, but if sincerely practiced it would do much to turn enemies into friends.

Evidence of Jesus' Power

GOLDEN TEXT: "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."
—Luke 7:22

LUKE 7:11-23

THE teachings of Jesus and of the Bible have no vital meaning apart from our faith in the miracle-working power of God, the Creator, the Father of our Lord Jesus Christ, and the Author of the great divine plan of salvation revealed in the Scriptures. Creation was a miracle. Crossing the Red Sea and the River Jordan by the Israelites were miracles. The crumbling of Jericho's walls was a miracle. Jonah remaining alive in the stomach of a great fish was a miracle. The handwriting on the wall was a miracle. The birth of Jesus without a human father was a miracle. His resurrection was a miracle.

In today's lesson we are told of many miracles which Jesus performed, and by which the power of the Creator operating through him was made manifest. Our attention is called particularly to the awakening from death of a young man, the son of the widow of Nain. The only hope of life after death is based upon God's promises to restore the dead to life. For this hope to be sustaining and comforting it is essential to believe that the power which created life will be exercised to restore life.

The hope of the resurrection is set forth throughout the Old Testament, and the Jews, except the Sadducees, believed it. In his defense before Agrippa, Paul said, "Now I stand and am judged for the hope of the promise made of God unto our fathers: . . . for which hope's sake, king Agrippa, I am accused of the Jews." Then Paul asked Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:6-8) Why should it be thought a thing incredible with any that God should raise the dead? His entire plan of salvation is based on the fact that this is what he intends to do.

Had it not been for the redemption provided through Jesus' death, the penalty for sin, would have been eternal extinction. But because "Jesus Christ by the grace of God tasted death for every man," and thus provided payment for the penalty, God now looks upon the dead world of mankind as merely sleeping—sleeping until the dawning of earth's new day, when by divine power they will be awakened from the sleep of death.

The awakening of the son of the widow of Nain was an illustration of what will be done for all man-

kind during the thousand years of Christ's reign. So was the awakening of Lazarus. (John 11:43, 44) Those whom Jesus then awakened went back into death, for the time in the divine plan for them to be restored to perfection of life and live forever had not yet come. But in the time of the general resurrection, the awakened ones who accept the provisions of God's grace through Christ and obey the laws of his kingdom will not die again, but will live forever as perfect human beings. The only exceptions to this will be those who, during the present age, respond to the "high calling of God in Christ Jesus" and receive spiritual life in the resurrection.

As a result of the miracle of the resurrection which Jesus performed, his fame spread rapidly. Some of the remaining disciples of John the Baptist—who was now in prison—reported it to him. Due to his imprisonment, John was evidently having some difficulty in maintaining his faith that Jesus was truly the Messiah, so he sent two of his disciples to Jesus to inquire, "Art thou he that should come? or look we for another?"

Even "in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight." In the words of our Golden Text, Jesus' reply to John simply was that these miracles were being performed; that tokens of the blessings which God had promised would flow out to the people through the messianic kingdom were being enjoyed by many.

QUESTIONS

How important is it for Christians to believe in miracles?

Should it be thought incredible that God will raise the dead?

Explain how the redemptive work of Christ makes possible the resurrection of the dead.

How will the experience of those raised from the dead during the kingdom age, differ from the experience of those awakened by Jesus at his first advent?

Why would the answer Jesus sent to John the Baptist concerning his messiahship be so convincing?

This report would prove to John that the power of Israel's God, who had made the promises by "the mouth of all his holy prophets since the world began," was actually being manifested in the ministry of the One whom he had announced to be "the Lamb of God, which taketh away the sin of the world."—John 1:29

John the Baptist did not need to know more at that time. Jesus did not need to explain to him that the time had not yet come in the divine plan for this program of miracles to be expanded world-wide and continue operating until all the sick were healed and all the dead were raised. John was beheaded. He fell asleep in death, and when awakened it will be time for the promises of God to be fulfilled, and he will rejoice for the assurance which was then given to him that Jesus was the Messiah, the One sent of God. John will then be one of the "princes in all the earth," co-operating with the spiritual phase of the messianic kingdom in giving life to all.

Spread of the Good News

GOLDEN TEXT: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."
—Luke 10:2

LUKE 8:1, 4-8; 9:1-6

IN THE plan of God it was designed that the good news of the kingdom should be spread through human instrumentalities. Jesus, while here in the flesh, was the foremost among these. "I am the light of the world," he said. (John 8:12) But he commissioned his disciples to represent him, saying to them, "Ye are the light of the world."—Matt. 5:14

Through his miracles and the gracious words which proceeded out of his mouth, Jesus' fame spread, so that everywhere he went he doubtless found many anxious to hear "the glad tidings of the kingdom of God." The Twelve were with him in this missionary work, observing and learning, and thus being prepared to serve in a similar way themselves.

Jesus' popularity became so great that the people came "to him out of every city" and apparently gathered in large crowds to hear him preach the glad tidings. It was on one of these occasions that he related "The Parable of the Sower." (Luke 8:1-8) In this parable the seed sown fell in various places—some by the wayside; some upon a rock; some fell among thorns, and some fell on good ground.

That which fell by the wayside was devoured by fowls; that which fell upon the rock, withered away; that which fell among thorns was choked out; but that which fell on good ground brought forth fruit.

This is one of the parables which Jesus explained. "The seed is the Word of God," he said. The seed by the wayside, which is devoured by the fowls, shows the experience of so many who like the truth when they hear it, but before it has a chance to take root in their lives it is snatched away by the Devil. How often we hear people say, "That's the best message I have ever heard, it is reasonable, it is good," but the interest goes no further. They do not come back to another meeting.

The seed falling upon a rock illustrates the experience of those who, for a short time, and up to a point, accept the truth. But as Jesus explains, they cannot endure the temptations—Matthew's account says "tribulations or persecutions"—which come as a result of embracing the truth. They do not have sufficient depth of character to endure trial.

The seed which fell among thorns is also joyfully received, and there is a greater depth of "soil" here. They endure longer,

but in time are choked "with cares and riches and pleasures of this life." These temptations are usually very subtle at first, and they are liable to attack those long in the way. So subtle is our great Adversary that it might appear that "riches and pleasures of this life" are necessities.

The good-ground Christians are those who endure, and who "bring forth fruit with patience." Paul wrote, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." (Heb. 10:36) Patient endurance is a most essential part of Christian character. It is so easy to become "weary in well-doing," and to faint by the wayside.

Perhaps one reason Jesus gave this parable was to encourage his ambassadors, those who would go forth as his representatives sowing the seed of truth, the Word of God, the Gospel of the kingdom. It should be an encouragement to realize that Jesus knew in advance that the results of our efforts would be very meagre, that only a small portion of the seed would fall on good ground.

When Jesus sent his disciples into the ministry he gave them essentially the authority and power he possessed himself. They, too, were to heal the sick and to cast out devils, and "preach the kingdom of God." (ch. 9:1, 2) They were to make no provision for the flesh; at least, these were his instructions as he sent them out the first time.

Later, he reminded his disciples about this, and asked them if they

QUESTIONS

What instrumentalities has God used throughout the ages to spread the good news of his plan for the blessing of "all the families of the earth"?

Relate The Parable of the Sower. What was Jesus' explanation of this parable?

Under what circumstances did Jesus ask his apostles to pray for more laborers in the "harvest"?

What was the total number of "laborers" commissioned by Jesus to represent him during his earthly ministry?

had lacked anything, and they replied, "Nothing." (Luke 22:35) It was indeed a work of faith. True, there was very little expense involved, and apparently Jesus knew that enough of the people benefited by healing and otherwise would be sufficiently appreciative to take care of the disciples' personal needs, which they did.

The prayer of our Golden Text for more workers in the harvest was suggested by Jesus in connection with his sending seventy additional workers into the field. (ch. 10:1) These were given the same instructions as the Twelve, both as to their mission, and how they were to conduct themselves. These, together with the Twelve, and Jesus himself, made eighty-three miracle-working ministers of the kingdom Gospel, working in the little country of Palestine; for they were not to "go into the way of the Gentiles, nor into any city of the Samaritans." (Matt. 10:5, 6) Surely a wonderful witness was given, so that the Israelites of that generation can never say they were not given an opportunity to know that the Messiah had come among them.

THE PEOPLE OF THE BIBLE—PART X

I Samuel, chapters 1—25:1

Samuel, Judge and Prophet

SAMUEL was one of those who served Israel as a judge, as had Gideon, Jephthae, Samuel, and others. But Samuel was more than a judge in Israel. The Apostle Peter places him as being the second of the Old Testament prophets, Moses being the first. (Acts 3:22, 24) "All Israel, from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord." (ch. 3:20) He was a faithful, God-fearing servant of Israel. He was the last of the judges, for it was during his time that the nation began to be ruled by kings.

The circumstances leading up to Samuel's birth, as well as the experiences of his childhood days, had an important bearing on his life as a servant of God. His father's name was Elkanah, and his mother's name, Hannah. Hannah, although married for some years, was childless. She felt badly about this, and when she went to Shiloh with her husband to the house of the Lord, "she wept and did not eat." (ch. 1:4-7) Hannah's husband loved her dearly, and said, "Why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"—vs. 8

But Hannah could not thus be comforted. She went personally

to the house of the Lord and there poured out her heart to the God of Israel. While Eli the priest was seated by a post in the temple, "she prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."—vss. 10, 11

Israel's high priest at that time was Eli. He noticed, from his vantage point the tenseness of Hannah while she was so earnestly praying, and supposed she was intoxicated. He said to her, "How long wilt thou be drunken? put away thy wine from thee." (vs. 14) Hannah denied this charge and explained, "Out of the abundance of my complaint and grief have I spoken hitherto."—vs. 16

"Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him." (vs. 17) And the God of Israel did grant her petition. When her son was born she named him Samuel, saying, "Because I have asked him of the Lord." (vs. 20) It was this Samuel

who became such a powerful figure in Israel and a prophet of God.

Hannah was true to the promise she made to the Lord, for as soon as her child was weaned she took him to Shiloh, to the house of God, and as she said, "lent him to the Lord as long as he liveth"; or as the marginal translation reads, "He whom I have obtained by petition shall be returned." Samuel, even at so tender an age, entered into the spirit of his mother's desire, and "he worshiped the Lord there."—vs. 28

The boy Samuel became a servant to Eli, the priest. Eli himself evidently loved the Lord and desired to serve him faithfully as priest, but his two sons, Hophni and Phinehas, who would be the underpriests, were wicked. The record says, "The sons of Eli were sons of Belial; they knew not the Lord." (ch. 2:12) Their father knew of his sons' misbehavior in connection with their service, but seemingly did nothing to rectify the situation. He was either afraid of his sons, or allowed his love for them to blind him to his responsibility toward them.

First the Lord gave a message to Eli by an angel, referred to as "a man of God." It was a message of condemnation, and a declaration of condemnation against the house of Eli in which it was stated that the two wicked sons would die, "in one day."—ch. 2:27-36

Then the boy Samuel enters the scene, and his first official assignment from the Lord was to confirm to Eli the message of condemnation

and judgment which had been given him by the angel. We read that "the word of the Lord was precious in those days; there was no open vision." (ch. 3:1) This means, evidently, that there was no prophet in the land who could speak authoritatively for the Lord. While the Lord had miraculously directed and blessed various of his servants such as Joshua, Gideon, and others, none since Moses had been constituted a seer, or prophet; none, that is, until Samuel. But now this young man was about to be initiated as a prophet, and his first message was to be far from a pleasant one.

Samuel was initiated into the Lord's service as a prophet while he was still very young, and in a very unique manner. From early childhood he had served Eli in the house of the Lord. Then one night "when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here am I."—ch 3:2-4

Samuel did not know that this was the Lord calling him. He supposed that Eli had spoken to him, needing some assistance. He was surprised to learn that Eli had not called. He went back to bed, only to hear his name spoken again, and again he reported to Eli. He had the same experience for the third time, and then Eli perceived that it must be the Lord

THE DAWN

who was speaking to the boy, and told him that if he heard his name called again, to answer, "Speak, Lord, for thy servant heareth."—vss. 5-10

The Lord did speak to Samuel again, and he responded as Eli had instructed. Then the Lord gave this new prophet in Israel his first message to deliver. It was, "In that day I will perform against Eli all things which I have spoken concerning his house (ch. 2:27-36): when I begin, I will make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."—ch. 3:12, 13

This was a difficult message for Samuel, who was loyal to Eli, to deliver to him. But the next morning, Eli, suspecting that the young man had received a message for him from the Lord, insisted that he tell it all, which he faithfully did. It was a blow to Eli, but he took it well, and said, "It is the Lord: let him do what seemeth him good."—vs. 18

In due course the judgment fell upon the house of Eli, just as Samuel had prophesied in his confirmation of the angel's message which previously had been given directly to Eli. Thus was this young servant of God confirmed as a prophet. The record is that "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was es-

tablished to be a prophet of the Lord."—vss. 19, 20

Samuel Delivers Israel

As a judge, Samuel wrought a great deliverance for Israel from the hands of the Philistines, but not until these enemies of the nation had been permitted to destroy the sons of Eli and thus to carry out the divine judgment against them. See I Samuel, chapters 5, 6. True to the method employed by all whom the Lord raised up as judges to deliver Israel, Samuel's first step was to call the nation back to the worship of the true God.

The record states, "Samuel spake unto all the house of Israel, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines." (ch. 7:3) The people heeded this exhortation, and then Samuel said, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord."—vs. 5

It was a great test of Samuel's faith. While the people were gathered at Mizpeh, they were surrounded by the Philistines. But Samuel offered sacrifice to the Lord, and continued to pray. Meanwhile the Philistines drew near "to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel."—vss. 10, 11

"Then Samuel took a stone, and

set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." (vs. 12) The Philistines were subdued, not only in that one encounter, but, as the record states, "they came no more into the coasts of Israel: and the hand of the Lord was against the Philistines all the days of Samuel"—the "days," that is, during which he served as judge.—vs. 13

The People Ask for a King

Samuel's judgeship was terminated before his death by the demand of the Israelites that they have a king to rule over them. Samuel had appointed his sons to succeed him as judges, but they were wicked. "His sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment."—ch. 8:1-3

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." (vs. 4, 5) Samuel was greatly displeased with this request, and evidently for the reason that he interpreted it as a rejection of him, and a failure, perhaps, to appreciate the faithful service he had rendered to the nation.

Samuel took the matter to the Lord in prayer, and the instructions he received were, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they

have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee."—vss. 7, 8

The Lord explained in comforting Samuel that the people had for centuries been treating him just as they were now treating Samuel. But the Lord's mercy was very enduring, and he told Samuel to hearken to the voice of the people, but also to "protest solemnly unto them, and show them the manner of the king that shall reign over them." (vs. 9) Samuel did this, and in chapter 8, verses 10 to 18 we have the prophet's eloquent account of the burdens that would be heaped upon the people, and the difficulties they would encounter under the rulership of kings.

"Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us." How much this is like the attitude of all whose hearts are not perfect toward the Lord, and whose ears are dulled to the warnings which he so lovingly gives to those who are turning in the wrong direction. In effect, the people said to God's prophet, "We hear all you say, but we are not so sure you are right, and in any case, we want a king."

Saul, the First King

While in reality the nation had rejected both Samuel and the Lord, the people did not go so far in their

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rebellion as to select and anoint their own king. Nominally, at least, they looked to the Lord and to Samuel to co-operate in their demand. "The Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city."—ch. 8:22

The latter part of chapter 10 and chapter 11 relate the circumstances leading up to the choosing and anointing of Saul as the first king of Israel. Samuel said to the people, "Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal: and there they made Saul king; . . . and there Saul and all the men of Israel rejoiced greatly."—vss. 14, 15

It is in chapter 12 that we discover the real stature of Samuel as a servant and prophet of the Lord. He had obediently yielded to the instructions of the Lord to anoint a king over Israel, knowing that their demand for a king was a rejection of the Lord, and of himself as the representative of the Lord. Then he presented himself to the people and asked them to bear witness if he had at any time, through his whole lifetime of service to the nation, ever defrauded or oppressed them in any way.

The people answered, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." (vs. 4) Then Samuel continued, "The Lord is witness against you, and his anointed is witness this day, that

ye have not found ought in my hand. And they answered, He is witness." Then briefly, yet eloquently, Samuel reminded the people of the wonderful way the Lord had cared for the nation from the time of the great deliverance from Egypt.

In this oration, Samuel stressed particularly the wonderful manner in which the Lord had delivered the people every time they cried to him for help and gave up their worship of false gods. On every such occasion the Lord provided one who, working as his instrument, delivered them from the hand of their enemies. He brought the lesson up-to-date by reminding them that he himself had been used to deliver them from the oppressive hand of the Philistines.

Then, referring to a current situation in which the nation was in sore need of help, Samuel said, "When ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God."—vss. 12-14

Samuel then warned that if the people and their king did not continue faithful, "then shall the hand

of the Lord be against you, as it was against your fathers." (vs. 15) With the object, seemingly, of impressing upon the people the fact of their great sin in asking for a king to rule over them, Samuel called upon God, who "sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king."—vss. 18, 19

Having got this confession of sin from the people, Samuel then said, "Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart... For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king."—vss. 20-25

Samuel's Unpleasant Task

From the time Saul became king in Israel, Samuel's chief role was that of prophet. God's ancient and holy prophets not only served as seers to forecast future events, but also to relay messages from the

Lord to the nation of Israel, through its kings and otherwise. It was in this role that Samuel gave Saul instructions from the Lord to "go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."—ch. 15:3

It is only from the standpoint of God's plan to restore the dead to life and give them an opportunity to accept Christ, obey the laws of the messianic kingdom and live forever, that we can understand such instructions as coming from a God of love. For the protection of the Israelites it was necessary for the Amalekites to be destroyed, and even from the natural standpoint it was more human to destroy the women and children together with the men, rather than to leave them behind to mourn and to suffer privation and want.

But Saul did not fully comply with these instructions, and then Samuel had the unpleasant duty to inform him that he had been rejected by the Lord. Saul's excuse for disobedience was that the people had kept some of the best of the cattle to offer in sacrifice, whereupon Samuel explained that "to obey is better than sacrifice, and to hearken than the fat of rams."—vs. 22

Following this unhappy experience, Samuel was instructed by the Lord to seek out and to anoint a successor to Saul to be king of Israel. Samuel hesitated, asking,

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"How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord."
—ch. 16:2

Samuel was instructed to go to the house of Jesse, in Bethlehem, for he had chosen one of Jesse's sons to be the new king. Samuel learned another valuable lesson in this experience. Jesse had a number of sons, sturdy and kingly in appearance, but none of these was the Lord's choice. David, the youngest of them, who was tending his father's sheep, was the one the Lord indicated as his choice. He explained to Samuel, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."
—ch. 16:7

In conformity with the Lord's wishes, Samuel anointed the boy David to be king of Israel. This, apparently, was Samuel's last official act of service for the Lord. From boyhood to old age he had served the cause of the Lord and of righteousness faithfully, and is named by Paul in Hebrews 11:32 as one of the ancient heroes of faith, one of those who endured so much, and so faithfully, in order

that they might obtain a better resurrection.

In all that the record reveals of the experiences of Samuel no flaw of character is manifested. He was loyal to the Lord, even though called upon to render distasteful tasks, as in confirming the judgments of the Lord against the house of Eli, and informing Saul that he had been rejected by the Lord. In these things his life of faith and faithfulness should be a great stimulus to us, as in "this present evil world" we seek to know and to do our Heavenly Father's will.

I Samuel 19:18-24 reveals that David, when persecuted, fled to Samuel and together they "went and dwelt in Naioth." This record indicates that the presence of Samuel, the prophet of the Lord, served as a protection for David, although nothing is said of any message, or messages, which Samuel may have communicated under these circumstances. Our next record of him is found in I Samuel 25:1, where we are told that "Samuel died; and all the Israelites were gathered together, and lamented him, and buried him, in his house at Ramah."

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 3—"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."
—Matt. 26:41 (Z. '01-80. Hymn 184)

NOVEMBER 10—"Love . . . rejoiceth not in iniquity, but rejoiceth in the truth."—I Cor. 13:6 (Z. '03-57. Hymn 189)

NOVEMBER 17—"He shall give His an-

gels charge over thee, to keep thee in all thy ways."—Ps. 91:11 (Z. '04-75. Hymn 294)

NOVEMBER 24—"Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."—Acts 24:16 (Z. '00-360. Hymn Appendix K)

A People Set Apart

THE faithful people of God, those called to be footstep followers of Jesus, are admonished in the Word to maintain a separateness from the world and its spirit. "I have chosen you out of the world," said Jesus to his disciples. (John 15:19) "If ye were of the world, the world would love his own," Jesus explained. It is because we are not of the world, although living in the world, that as Christians, we find ourselves in unfriendly surroundings.

It is through the influence of the truth of God's Word, and our humble and devoted obedience thereto, that this separateness from the world and its spirit is attained and maintained. It was for this that Jesus prayed on our behalf in the "upper room" the night before he was crucified, saying, "Sanctify them through thy truth: thy Word is truth." (John 17:17) Being set apart from the world is only one part of Christian sanctification. A fully sanctified life includes faithful devotion to the Lord as co-laborers with him in the outworking of his great plan of salvation.—I Cor. 3:9; II Cor. 6:1

As co-workers with the Lord, Paul speaks of our being given the "ministry of reconciliation," and then admonishes us to maintain

faithful control over our lives, "that the ministry be not blamed." (II Cor. 5:18; 6:3) In this aspect of sanctification Paul speaks of faithfulness in persecutions, and "in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned. By the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—II Cor. 6:4-10

Beginning with the 14th verse of this chapter, Paul emphasizes the importance of the sanctified life from the standpoint of separateness from the world and its institutions, admonishing, to begin with, that we should not be unequally yoked together with unbelievers. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" he asks.

Continuing, he raises other questions, the answers to which are so

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obvious that he leaves it to the reader to supply them—"What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" By way of clarification of his last question, he explains, "Ye are the temple of the living God."—vss. 15, 16

After thus setting forth the importance of a believer keeping entirely separate from every aspect of both the unbelieving and religious worlds of that day, Paul sets forth the proper course of action, saying, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—vss. 17, 18

The Jewish and Gentile Worlds

In most of the ecclesias of the Early Church there was an admixture of Jewish and Gentile believers. This was true in Corinth, although in his admonition to separateness he speaks particularly of the religious background of those who had come into the congregation from among the Gentiles—"What concord hath Christ with Belial?" and "what agreement hath the temple of God with idols?" He includes the nonreligious world in the question, "What part hath he that believeth with an infidel?"

But Jewish believers were expected also to separate themselves from their former religious asso-

ciations. Colossians 2:20-22 reads: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances [of the Law,] (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?"

God dealt much the same way with the typical house of Israel, in that he commanded his people to keep themselves separate from the people of the land and their worshiping of idols. When, however, the Israelites themselves adopted the worship of heathen gods, as they so frequently did, the remedy enjoined upon them was to destroy the altars and "groves" of the false gods, and to return to Jehovah. Thus were they kept, to a degree at least, a separated people until their Messiah came.

But, as we have seen, the arrangement for this age has always been for the believer, not to destroy, or even to attempt to destroy, the former altars at which he may have worshiped, but to leave them behind, while he entered the narrow way to follow the Master. This issue was clear-cut in the days of the Early Church. Jewish believers were to leave their synagogues and their former methods of worship, and Gentile believers were expected to forsake their temples, their idols, and their immoral forms of worship.

The nonreligious who accepted Christ were expected to "come out" from or leave their former in-

fidel associations. All these believers called by God, were "chosen out" of the world, and they were to overcome the world by remaining separate from it and walking in the way of righteousness and love instead of selfishness and sin.

In Paul's admonition concerning separateness from the world and worldly institutions of all kinds—religious and nonreligious—he quotes Isaiah 52:11—"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." This admonition seems originally to have been addressed prophetically to the typical people of God at the time they were held captive in Babylon. It was an admonition encouraging them to remain separate from Babylonish worship and customs, that when the time came for their deliverance they would be "clean." As for this deliverance, they were not to take matters into their own hands. They were not to "go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rear guard."—vs. 12, (R.S.V.)

In principle, this admonition to separateness from the associations which surround the Lord's people has been applicable throughout the entire Gospel age. At no time has it been the Lord's will for his people to succumb to the sinful influences with which they were surrounded. It is only the unfaithful who have permitted themselves to be "assimilated" by the world and thus become a part of it.

Like God's typical people held captive in Babylon, while in Babylon the faithful among them were not a part of it, even as we are in the world, but are not a part of the world. We recall the instance of Daniel and his three young friends—they faithfully performed the duties imposed upon them by their captors, but refused in any way to compromise their worship and service of their God, the God of Israel.

A Changed Situation

As we have seen, Paul quotes Isaiah's admonition to typical Israel, and uses it to encourage Jewish and Gentile believers of his day to disassociate themselves from their former religious affiliations, and from the world in general. In this particular lesson, however, Paul does not discuss a development within the midst of the church which he foretold in some of his other writings and sermons. In II Thessalonians, chapter 2, for example, he forecasts a great falling away from the faith, and the development of the "man of sin," the great Antichrist system of false Christianity. What was to be the attitude of the Lord's people toward this cancerous growth in their own midst?

From a different standpoint, Jesus also forecast this counterfeit development within the church. This was in his Parable of the Wheat and the Tares. (Matt. 13: 24-30, 36-43) In this parable, the establishment of the true church

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Rewards of Obedience

"Let not mercy and truth forsake thee: bind them about thy neck."

—Proverbs 3:3

HOW grand the counsel of this verse! How wise, and how necessary to a large development of heart, are the graces here mentioned—mercy and truth! No one is truly great who is mean, spiteful, vindictive. Mercy toward others, implying consideration for their failings and sufferings, is an ennobling grace, a part of the image of God, too largely lost by many. Truth here stands for sincerity, pureness, and uprightness of dealing in all our affairs. Who could be a nobleman without this quality? Much more is it necessary to every true Christian. "Bind them about thy neck" signifies that these are to be esteemed as jewels and ornaments of character carefully guarded from loss and always in sight—delightful things. And not only should they be manifest to all as outward graces, but they should be written or engraven in our hearts. Nobility of character, godlikeness, was a part of man's original endowment, and was written in his very heart, nature, constitution; but adamic sin and its resultant separation from God, and now six thousand years of degradation, have well-nigh obliterated this original divine law from the heart of humanity. So

to fallen man in general the evil and selfish and resentful suggestions present themselves, instead of mercy and sincerity. But the child of God, the child of Wisdom, is to retrace and engrave again upon the tablets of the heart these graces so generally obliterated. Such characters are sure to be pleasing in the sight of God, and are acknowledged even by such persons as are children of darkness and hate the light, and would say all manner of evil falsely against the children of the light.

Benefits of Wisdom

"Happy is the man that findeth wisdom, and the man that getteth understanding." —Proverbs 3:13

WISDOM and understanding are not exactly synonymous terms. Wisdom describes more particularly the perception of right principles and their results and the propriety of following these. Knowledge or understanding relates more particularly to the information and building up of judgment and character—obedience to the voice of Wisdom. It is a great blessing and privilege indeed to find Wisdom, for few there be that find her in this present time. Wisdom is the light which cometh from above. She is the truth. Her grand exemplification among men was "the man Christ Jesus," our Lord, "the true Light."

Light from above, "Wisdom," is still in the world, as represented in the divine Word; but to the majority it is unseen, unknown; as it is written, "The god of this world hath blinded the minds of them that believe not." Thank God for the assurance that in due time all the blind eyes shall be opened, and that then the true Light, the true Wisdom from above, shall lighten every man! Then all will see the truth, and all will hear the voice of Wisdom, the voice of God, the voice of Christ, the voice of the church, and be privileged to drink at the fountain of Wisdom and knowledge, and, if they will be obedient, to obtain the full measure of divine favor and blessing as represented in the offer of everlasting life. But alas! although but few find Wisdom now, still fewer heed her voice and purchase the true knowledge and its precious blessings as she directs. Nothing else that can be bought is so valuable. Under Wisdom's direction now not only the silver of truth may be obtained, but the divine nature, as symbolized by gold, and graces of character, as symbolized in precious stones. All these may now be secured by obedience to her voice—and more; for "eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God has in reservation for them that love him," including everlasting life, heavenly riches, honor, joy and peace.

Brotherly Fellowship

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart [with disinterested benevolence] fervently."
—I Peter 1:22

"LOVE is the fulfilling of the law" of God, and God himself is love. So all creatures in his likeness, whether human or angelic, have this same chief characteristic. Love presides and rules in their hearts, always exercising itself in ministries of kindness and benevolence. Its most refined and exalted impulses are necessarily toward the fountain of all goodness and grace and glory, but in sympathetic solicitude it reaches out to help and lift up the degraded and vile, while with tender and fervent appreciation it regards the fellowship of all kindred minds. Thus godlike love may be viewed in its three aspects—first, the love of reverence, which is centered in God, whose supreme goodness calls it forth; second, the love of fellowship or affinity for all those actuated by the same sentiments; and third, the love of pity and sympathy toward all those who have fallen below the standard of moral excellence, or who suffer in any way. This verse is addressed to those of some degree of advancement, to such as have purified their souls unto unfeigned (not merely professed) love of the brethren. Let such cultivate this grace more and more.

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by Jesus himself, in the hands of the apostles and other faithful disciples, is likened to the sowing of "good seed" by the "Son of man." This "good seed," Jesus explained, are "the children of the kingdom."

In the parable there is another sowing, not by the Son of man, but by the "wicked one." This is a sowing of tares in the wheat field, and these tares, Jesus explained, are "the children of the wicked one," not because they are vile or vicious people, but because they have the viewpoint of the great deceiver, Satan, and because their outlook and course in life is in keeping with his false doctrines.

Jesus' identification of the "wheat" is very significant—the "children of the kingdom." For thousands of years God had been promising the messianic kingdom. Jesus, the great King in that kingdom, had come. He had offered his followers the opportunity of being joint-heirs with him in the rulership of that kingdom, and they were inspired with this glorious hope. Even before they understood the full implications of his promises, the kingdom hope became the inspiration of their lives. Two of them went to him and asked to sit, one on his right hand and the other on his left hand, in the kingdom.

Later Peter wrote, setting forth the conditions upon which one might have an "abundant entrance" into the kingdom. (II Peter 1:4-11) With the coming of the Holy Spirit at Pentecost the

disciples learned that the establishment of the kingdom must wait until Christ's return at the end of the age, that only then would the kingdoms of this world become the kingdom of God and of his Christ. —Rev. 11:15

So this kingdom hope, begotten in the hearts of the true believers, became their inspiration. They were indeed the "children of the kingdom." But Satan began his sowing of "tares," which were a counterfeit of the wheat. In plain language, Satan began the development of a counterfeit kingdom class, a class which did not wait for the return of Christ to set up his kingdom, but set up a kingdom of their own. So successful was Satan, the sower of tares, that the entire nonheathen world became known as "Christendom," that is, Christ's kingdom.

Jesus explained in his parable that this sowing of tares would take place "while men slept." This would seem to refer to the apostles' falling asleep in death. In their faithfulness they stood up against Satan's efforts to establish a counterfeit kingdom class; but when they passed from the scene, he quickly began to do his work, and as the years went by the "field" became almost completely overrun by "tares."

This, then, was a new situation, one not in existence at the time of Paul's admonition to the Corinthian brethren to leave behind their heathen idols, and all their associations with an unbelieving world. Granting that the Early

Church followed this and similar admonitions by Jesus and the apostles, here was a sinful growth raising its ugly head right in the midst of the "wheat," a sowing and growth of "tares" in the "field" where the "wheat" was expected to grow. What was to be done about this?

Jesus supplies the answer to the question. In the parable the "servants," when discovering that "tares" had been sown in the field, asked, "Wilt thou then that we go and gather them up?" His reply was, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." This was a change from the Lord's procedure with typical Israel. When Satan introduced heathen worshippers among them, they were expected, as we have seen, to destroy the idols and "groves." But in the case of the "tares" they were not to be uprooted, but allowed to "grow together" with the "wheat" until the "harvest," and, as Jesus explained, "The harvest is the end of the age."

The Lesson of History

The Parable of the Wheat and the Tares is an accurate prophecy of actual occurrences throughout the Gospel age. The "wheat" and the "tares" did grow "together." History reveals the sowing of the "tares," and the spread of their influence, until the wheat field became virtually a field of tares. The hope of Christ's return and the establishment of the true kingdom

was not in the hearts of the "tares." They set up their own kingdom, and in all their doctrines there was scarcely a semblance of the true doctrines of Christ.

But some "wheat" continued to grow, although unnoticed and unknown by the worldly, counterfeit tares. "The world knoweth us not," wrote John, even as it knew not Jesus. (I John 3:1) Just as historians almost wholly ignore Jesus, so they do the true followers of the Master. Thus in the various ecclesiastical histories of the Gospel age practically all that is recorded pertains to the "tares."

However, there is evidence that there were some "children of the kingdom" all down through the age. The religious writings of Sir Isaac Newton, for example, reveal that he had a fairly clear vision of the kingdom and of the work of restitution which it would accomplish. His prominence in history, aside from his religious views, and his ability as a writer, have caused his understanding of the Bible to reach down to our day. But we may assume that there were others, in every part of the age, who, though surrounded with untold difficulties, rejoiced in the great kingdom hope, knowing that the papal dominion was not the kingdom of Christ.

Church historian Mosheim, writing concerning controversies in the churches during the 18th century, said, "Many other points that had been more or less debated in the last century [the 17th], occasioned keen interest in this, such as the

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eternity of hell torments; the reign of Christ upon earth during a thousand years; and the final restoration of all intelligent beings to order, perfection, and happiness."

This exceedingly brief statement by the historian reveals that during the 17th and 18th centuries there were "children of the kingdom" growing together with the tares, and that they were letting their light shine. Mosheim also speaks briefly of a controversy over the Millennium which raged in the third century.

Although the "tares" were not to be removed from the "field" until the end of the age, and, according to the parable, the "wheat" and the "tares" were to grow together, we are not to conclude that the "wheat" were to co-operate with the "tares," or to be closely affiliated with them in their corrupt practices and in promoting their God-dishonoring teachings. Throughout the age, they have been among the "tares," but not of them. All the admonitions of the Scriptures to be separate from the world have applied to these, and to the best of their ability they have maintained their separate spiritual lives, as they have fed upon whatever knowledge of the truth the Lord has permitted them to enjoy. They maintained their standing as "wheat," not because of their surroundings, but in spite of them.

A "Little Flock"

The entire church of Christ to whom it is the Father's good pleasure to give the kingdom, is in all

but a "little flock." It is reasonable to suppose that the larger percentage of these are called and developed at the beginning and at the end of the age. This would leave but few of the "children of the kingdom" to grow "together" with the "tares" throughout the age. There is also, of course, the "great multitude" who come up through "great tribulation" and become servants in the kingdom; but it would be impossible for us to identify these or members of the "little flock" accurately during the time when all were growing "together."

The fact that many throughout the age—millions in reality—were persecuted by the "tare" system would not in itself indicate that the persecuted ones were always the "children of the kingdom." The persecutions in many instances were not for Christian reasons. It is not essential for us to determine just who, throughout the age, were the Lord's true people. The proper position for us to take in this respect is the one set forth by Paul, who, concerning some who, in his day, had erred from the truth, said, "The Lord knoweth them that are his."—II Tim. 2:18, 19

Of this we are certain, that according to the Parable of the Wheat and the Tares, a "wheat" class continued to exist, even though well nigh choked out by the tares. And we may be sure also that God nourished them with sufficient truth to keep them spiritually alive, and to prepare them for their place in the future kingdom. It was a trying time for them, nevertheless,

for throughout the Dark Ages the Bible was almost unavailable. But evidently one here and there either possessed a copy or were in contact with someone who did, so they were spiritually fed.

Enlightenment Comes

The reign of the great counterfeit system, the "man of sin," was limited in time to 1,260 years, which ended in 1799 A. D. About this time, or soon thereafter, a number of Bible Societies came into existence, and the Word of God, no longer "chained," began to have free circulation among the professed people of God, and in various languages. Even before this, and in connection with the Reformation, many translations of the Bible were brought forth, and it had begun to have a much wider circulation and use.

Various steps of clearer understanding were attained by different reformers and groups, leading up to the Second Advent movement led by William Miller. In this movement the hope of the second advent of Christ was revived, although the students of that time came far short of understanding the real purpose of their Master's return. Nevertheless, they did come to understand that what was claimed to be Christ's kingdom was not really so, and that as Christians they were to look for the King's return.

It was the Miller movement which helped to prepare the way for the "children of the kingdom,"

when the "harvest" began, to have a separate identity from the "tares." It was the hope of Christ's return, so widely publicized by Mr. Miller, which led to an understanding of the nature of man—that he is not inherently immortal. This in turn logically led to the discarding of the many false theories based upon Satan's lie, "Ye shall not surely die."

Mr. Miller himself, however, as pointed out on pages 115, 116 of "Thy Kingdom Come," continued to believe that man has an "immortal soul." Much progress was made through those years, which later led to a brilliant illumination of the glorious truths of the divine plan. We have an interesting observation on this in the Reprints, page 5565, column 2, which reads:

"This work of cleansing the true church, the sanctuary class, from the defilements of the Dark Ages, culminated, we believe, in 1846, the time of the fulfilment of the 2,300 days. But the work of cleansing was not accomplished in a moment, or a day, or even a year; and the cleansing was but limited."

It was not until 1874, when it was due time for the harvest to begin, that a few of the Lord's people were privileged to see the doctrines of the divine plan clearly, and apart from all the defiling errors of the Dark Ages. This resulted in an understanding of the true purpose of Christ's return, the kingdom purpose of restoring mankind to life on the earth. Thus, begin-

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ning with the "harvest," the "children of the kingdom" became a people, although small in number, who stood apart from the "tares" and began to publicize the fact that the King had returned, and that the kingdom was near.

"Come Out of Her"

The Parable of the Wheat and the Tares reveals that at the end of the age there would be a "harvest" work in which the "wheat" would be separated from the "tares." This work of separation is brought to our attention under a different symbolism in the Book of Revelation. Here the "children of the kingdom," when finally united with their King, are represented as a "holy city." The counterfeit of this is shown as an unholy city, called "Babylon, the great, the mother of harlots."—Rev. 17:5

In chapter 18, verse 1, the return of Christ is depicted. He is shown as an "angel" who comes "down from heaven, having great power; and the earth was lightened with his glory." Then the Lord declares that "Babylon is fallen," and there follows the invitation, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—vs. 4

This is not the call issued by Paul and others in the beginning of the age for the Lord's people then to leave behind their idols and their various defiling religious be-

liefs and practices. "Babylon," the counterfeit kingdom, did not then exist. The "tares" had not then overrun the wheat field. This "harvest" invitation to separateness is the Lord's indication that no longer were the "wheat" and the "tares" to grow together; that the time had come for the burning of the "tares," hence that the safety of the "wheat" was in standing apart from the "tares," becoming thus a separate people.

And this "harvest" work has gone grandly on. Beginning with the return of our Lord, and continuing even until now, there has been a group, varying in size, who not only themselves have been rejoicing in the glorious hope of the kingdom, but have been actively and co-operatively engaged in proclaiming the Gospel of the kingdom far and near as the Lord gave them opportunity.

Thus for the first time since soon after the beginning of the age, when the "tares" began to overshadow the "wheat," have the "children of the kingdom" been organically a separate people from the "tares." However, as the parable indicates, although the "wheat" was to grow together with the "tares," the wheat was not to become "tares." We are confident, therefore, that at heart the "children of the kingdom" have maintained a separateness from the spirit of their surroundings, even as the Lord's people in every part of the age

have been in the world but not of the world.

It is especially important today for the Lord's people to stand free from all Babylonish associations. The word "Babylon" means confusion, having derived this meaning from the confusion of tongues which occurred at the building of the Tower of Babel. The teachings and practices of symbolic Babylon as a whole result in confusion, and one of the worst of her confusing doctrines is the claim of being Christ's kingdom.

Any system or group which takes this position is, by the Word of God, stamped as a part of Babylon from which the Lord's people are called to "come out." One aspect of purity in the Christian's life and hope is steadfastness in following in the sacrificial footsteps of the Master. This is still the time to suffer and die with him; and if we are faithful in this we will, in the Lord's due time, live and reign with him, or as the parable explains, "shine forth as the sun" in the kingdom of the Father.

May the truth, the glorious kingdom truth by which we are begotten to be "children of the kingdom," continue to purify and keep us separate from the world and all its institutions which are out of harmony with the Lord's great kingdom plan! While it is historically interesting to note, as clearly as we can, the outworking of the divine plan throughout the

age, our chief concern is our own standing before the Lord today. Are we allowing the truth to sanctify us wholly that we may be effective and acceptable ministers of reconciliation? Is our hope of the kingdom such a reality in our hearts that we are gladly sacrificing all that we have and are in telling the whole world "these blessed tidings"?

Throughout the age there was no special message of divine truth to be proclaimed to the world, so during that time the Lord permitted his people to be largely in a "wilderness." And it is undoubtedly in the divine economy that a large number of the "little flock," the "children of the kingdom" are developed at the end of the age so that they may be used by the Lord to announce the incoming age of restitution.

The Lord's plan necessitates this proclamation of the truth in the end of the age, and those "children of the kingdom" who are faithful in telling it out among the nations thereby prove their worthiness of living and reigning with the New King. These are the ones who follow the "Lamb," and are therefore with the "Lamb," and the Revelator sees them as those who are "called, and chosen, and faithful." Even now we rejoice in our calling, and are happy in the realization that we have been chosen to run for the "prize." Will we also prove faithful and be with the Lamb in the kingdom?—Rev. 17:14

No Other Call Now

Why do you so greatly stress the "heavenly calling" of the "little flock" when so few of us can qualify for this class? What is required of the earthly class?

AS WE understand it, the Bible was written exclusively for the guidance and inspiration of the "little flock" to whom it is the "Father's good pleasure" to give a position of rulership in the messianic kingdom. Even when God's prophets spoke to ancient Israel their messages were to a people to whom the promise was made, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation."—Exod. 19:5, 6

When Jesus came, the nation of Israel as a whole failed to qualify for this promised place in the rulership of the kingdom, but a few individuals did, and to these Jesus gave authority to become "the sons of God." (John 1:11, 12) These "sons" of God are definitely shown in the New Testament to be joint-heirs of the kingdom. (Rom. 8:17) However, the number of Israelites who accepted Jesus and were transferred into the house of sons came far short of the foreordained number of 144,000, so the Lord visited

"the Gentiles to take out of them a people for his name"—to make up, that is, the number lacking from among the Israelites.

So now the royal promises of the Old Testament belong to these. The Apostle Peter, writing to the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," said concerning the messages of the Old Testament prophets, "that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven."—I Pet. 1:12

The "Gospel" referred to by Peter is the message to be preached during the Gospel age," its purpose being to reach and to sanctify the "elect according to the foreknowledge of God." This "Gospel" is contained in both the Old and New Testaments, as the divine purpose of the entire Bible is to assist in the calling and preparation of those who, proving faithful even unto death, will "live and reign with Christ a thousand years."—Rev. 20:4

A glance at the opening salutations of the various epistles will indicate that they are addressed only to the sanctified in Christ Jesus, those "called to be saints," etc. Jesus said, "If any man will come after me, let him deny him-

self, and take up his cross and follow me." (Matt. 16:24) Jesus did not suggest any other arrangement for those who might believe on him.

It is true that there are many promises in the Bible of restitution blessings for the world of mankind, but the Bible does not contain a call to restitution, and although the general principles of divine righteousness are the same for all ages, the Bible does not contain specific instructions governing those who will be restored to human perfection on the earth, except that Jesus said of an unbeliever, "The word that I have spoken, the same shall judge him in the last day." (John 12:48) This matter has been confused in the minds of many by the fact that in certain quarters it is taught that one may now properly aspire to the earthly blessings described in the Bible, that he may take his choice between the heavenly and an earthly call. There is no authority in God's Word for this viewpoint.

We know that the great objective of the divine plan is the restoration of mankind to life on the earth. This work of restitution will be accomplished by the kingdom in which the "little flock" will be "joint-heirs" with Jesus. This glorious prospect of bestowing restitution blessings upon the world is revealed for our encouragement; also that we might witness it to the world. But the "highway" leading to full restitution has not yet been opened.—Isa. 35:8

There are, of course, thousands

who learn about the "times of restitution" and look forward to the earthly blessings which will then be showered upon mankind. These are not to be condemned if they do not feel impelled to deny self and follow in the footsteps of Jesus. To the extent that they conform their lives to God's righteous laws they will be the more ready for the future kingdom blessings; but the point we wish to stress is that now there is no restitution call. There are of course, many inspirational thoughts in the Bible which are refreshing to the hearts of all who love the Lord.

Certainly God is pleased with those who are inspired by the truth, and desire to use time, strength, and means in promoting it, even though they may not yet feel impelled to dedicate themselves wholly to the Lord. However, any such will find it a very rewarding experience to make a full consecration, and lay hold of the "exceeding great and precious promises" whereby the "little flock" are made partakers of "the divine nature."—II Pet. 1:4

A "Place" and a "Kingdom" Prepared

Why do you deny that Christ died for all by saying that few go to heaven? Did not Jesus say, as recorded in John 14:2, that he was going away to prepare a place for all?

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WE VERY heartily agree that Jesus did die for all. The fruition of this divine program of redemption is described by the Apostle Paul in Ephesians 1:10, where he says that in the "dispensation of the fulness of times" Christ will gather together in one "all" things in him, "both which are in heaven, and which are on earth."

However, Jesus did not promise that when he went away he would prepare a "place" for "all." He was speaking to his disciples, and said, "I go to prepare a place for you; and if I go, . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) This promise was made exclusively to Jesus' footstep followers, those who, Paul says, will be gathered with their Lord in "heaven."

These are the holy "angels"—Greek, "messengers"—of whom Jesus said that they would be with him when he sits "upon the throne of his glory: and before him shall be gathered all nations." (Matt. 25:31, 32) This assertion introduces a parable of the thousand-year work of judgment. The enlightened and obedient of that time are represented by the sheep of the parable; the disobedient by the goats. To the sheep class the statement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This "kingdom" was the earthly dominion, prepared, and actually given to our first parents, but forfeited by them through disobedience.

The point is that here God's provision for mankind in general, redeemed by the blood of Christ, is the restoration of that which had been "prepared" and given to Adam from the foundation of the world, whereas the "place" of joint-heirship with Jesus in his thousand-year kingdom, although previously promised, has been "prepared" only since his first advent. Jesus died for those who will receive the heavenly inheritance—those gathered in heaven—and also for those who will hear those cheering words, "Inherit the kingdom prepared for you from the foundation of the world."

That "Immortal Soul"

How can you say that man does not have an immortal soul, since nearly all Christian denominations teach it; and it is also contained in the Jewish religion?

THE "immortal soul" theory stems from a statement made to mother Eve by the "serpent"—"Ye shall not surely die." (Gen. 3:4) Previously God had said that the penalty for disobeying his law would be death—"In the day thou eatest thereof thou shalt surely die." (Gen 2:17) In the New Testament, the Apostle Paul confirms this, saying, "The wages of sin is death."—Rom. 6:23

These two viewpoints—one originating with God, and the other

with the Satan-inspired serpent—have, throughout the ages, been in conflict with each other in the minds of men. In Revelation 20: 2, 3 that “old serpent” is identified as one who deceives the nations, and his lie concerning death has deceived nearly all mankind, including the heathen. It is apparent that the body dies, but having declared that death would not be the result of sin, the great deceiver has palmed off upon the people the unscriptural theory that there is something intangible within the body which does not die. This has come to be known as the “immortal soul.”

However, the expression “immortal soul” does not appear anywhere in the Bible. On the contrary, the Bible tells us, “The soul that sinneth, it shall die.” (Ezek. 18:4, 20) The soul is the being, composed of the body, animated by the breath of life; so the Prophet Ezekiel’s statement concerning the death of the soul could just as properly read, “The being that sinneth, it shall die.”

The hope of life after death which is held out to us in the Word of God is based on the promises of God to restore the dead to life. This is the glorious hope of the resurrection, and the Apostle Paul wrote that if there is no resurrection of the dead, then “they also which are fallen asleep in Christ are perished.”—I Cor. 15:18

The entire subject of life, death, and the hereafter is treated in detail in the 96-page booklet, “Hope

Beyond the Grave.” This is a Dawn publication, and will be sent to any address for ten cents.

Successful Praying

How can I be sure that my prayers will be answered?

THE Apostle James wrote, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” (James 4:3) The word “lusts” here used is not the best translation of the Greek word used. The text might better read, “Thinking to consume it upon your own desires.” The apostle’s thought is clear. He is simply telling us that prayers which are designed to obtain favors from God which we can use for our own desires, or pleasure, will not be answered, except, of course, by a “No.”

Jesus said that those who abide in him, and in whom his Word abides, may ask what they will, and it will be granted unto them. (John 15:7) This expresses the same thought. If we abide in Christ, and his Word abides in us, we will ask for only those things which are in harmony with the divine will, and the things, therefore, which are best for us as Christians. If we abide in Christ, we will want the Lord’s name glorified, his kingdom interests promoted, and wisdom and strength to do his will more perfectly. Prayers for these blessings will always be favorably answered.

Sober and Thankful Christians

In everything give thanks: for this is the will of God in Christ Jesus concerning you.—I THESSALONIANS 5:18

IN THE United States, Thursday, November 24 this year is set aside as a day of national thanksgiving. It is eminently proper that all the people should give thanks to the Lord for the bounties which he showers upon them. Jesus reminded us that the Creator causes the rain to fall and the sun to shine upon the just and upon the unjust. (Matt. 5:45) It is true, of course, that due to man's fall into sin and death the generous provisions of the Lord are not always equally distributed, resulting in hardship to some and an overabundance to others, but, properly speaking, the Lord cannot be blamed for this.

Christians, even more than others, have reason to be thankful to the Lord for his bounteous provisions. Together with the world they share and enjoy the temporal good things which daily come to them. In addition to this, and of greater importance, are the rich spiritual blessings which our present Lord Jesus is so abundantly supplying us. To us, every day is one of thanksgiving and praise to the Giver of "every good gift and every perfect gift."—James 1:17

"In everything give thanks," wrote Paul in our text, and he adds, "This is the will of God . . . concerning you." A consecrated follower of the Master who gives serious consideration to all that the Lord is doing for him from day to day should spontaneously give thanks for all the blessings of divine grace. The fact that Paul admonishes the giving of thanks might indicate that in his experience and observation the Lord's people are not as appreciative of the Lord's goodness to them as they should be.

The context in which Paul's admonition to thankfulness is found is very interesting and revealing, and suggests a special application at this end of the age, the time in which we are now living. The first four verses of the chapter contain a prophecy concerning the "day of the Lord," explaining that it would come upon the unbeliev-

ing world "as a thief in the night." "But ye, brethren," Paul writes, "are not in darkness, that that day should overtake you as a thief."

Paul continues, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness; therefore let us not sleep, as do others; but let us watch and be sober." (vss. 5, 6) In the 8th verse the apostle writes further, "Let us, who are of the day, be sober."

Twice in these admonitions Paul uses the word "sober." The thought in the Greek text is to be discreet and watchful, spiritually on the alert. There has probably never been a time throughout the entire age when this admonition was more needed. Jesus said to the first disciples, "I have chosen you out of the world," and we are admonished to keep separate from the world and its spirit, and this is more difficult today than ever before.—John 15:19

The intoxicating spirit of worldliness is rampant everywhere, and today it is manifested in ways unthought of and unknown earlier in the age. Many characteristics of the world now are the same as they were in the days of the Early Church. However, there have doubtless been worldly characteristics peculiar to each part of the age, allurements and temptations with which the brethren in each part of the age had to contend.

It is so now! One aspect of the "world" today is a pleasure madness in which the masses endeavor to bury their fears and troubles. This frenzied rush for pleasure is in most cases an endeavor to escape the hard realities of life by losing one's self in a whirl of excitement and "fun." While the Lord's people may not be in grave danger of becoming ensnared by this "drunken" orgy of the twentieth-century world, they are surrounded by these influences, and can almost imperceptibly be affected by what nearly everyone else is doing.

False Liberty

We are acquainted with the manner in which the prophetic increase of knowledge of these last days, which eventually will lead to rich blessings for the world, is first of all making possible a "time of trouble such as never was since there was a nation." (Dan. 12: 1, 4) From another standpoint this "increase of knowledge" is as a trumpet of "jubilee" which is awakening the people to their rights, real and fancied. This also, to start with, is contributing to the "distress of nations with perplexity."—Luke 21: 25, 26

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As Christians we rejoice in the liberty which will eventually come to mankind as a whole, particularly that promised liberty from the bondage of sin and death. But the spirit of liberty now abroad in the world, which as yet is distorted and misused, should not be permitted to taint our thinking, causing us to be more "independent" and self-assertive than the expressed will of God allows. This is one of the modern characteristics of the world against which every Christian must give battle in his own heart and life.

Carrying this thought further, we are reminded of Paul's prophecy of the "last days," in which he says that men "shall be lovers of pleasures more than lovers of God," adding that they would be "heady," and "highminded." He also states that in these last days children would be disobedient to parents, etc. (II Tim. 3:1-4) In outlining this prophecy to Timothy, Paul must have reasoned that it would be of assistance to the Lord's people when the "last days" actually arrived.

And so it is! Paul's graphic description of conditions which we see all about us in the world today strengthens our faith concerning the importance of the time in which we are living, but even more than this, it should put us on guard against the spirit of lawlessness which he describes. Some years ago, it will be remembered, parents quite generally throughout many parts of the world adopted and practiced the idea of allowing their children to do just about as they pleased. The theory was that the children should be allowed to express themselves, and should not be restricted or disciplined.

Today the horrible harvest of this mistaken notion is being reaped, not only in the maddening increase of juvenile delinquency, but in the general attitude of the younger generation that they are more brilliant and more capable than their seniors. Here is another characteristic of the modern world against which all the Lord's people need to be on guard.

"One is your Master, even Christ," Jesus said, "and all ye are brethren." (Matt. 23:8) As brethren, awake and "sober," Paul admonishes us, "Comfort yourselves together, and edify one another." (I Thess. 5:11) That this might be done effectively, orderly, and to the glory of the Lord, the Scriptures reveal a certain order and law for the new creation, particularly for groups of the brethren, the Greek name for which is "*ekklesia*," English, "ecclesia."

In these ecclesias various servants are elected who are spoken of as elders and deacons—the elders serving the spiritual interests of the group, and the deacons caring for the various material needs. Our observation is that the brethren everywhere who adhere to these simple arrangements are being richly blessed by the Lord. But even here, we suggest, it is possible that the spirit of anarchy which is abroad in the world could to some extent influence our thinking and lead to something less than the full peace and tranquillity which should be enjoyed by every group of the Lord's consecrated people.

Possibly it is this danger that Paul had in mind in his further exhortation to be awake and "sober," saying, "We beseech you, brethren, to know them which labor among you; and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all. See that none render evil for evil unto any; but ever follow that which is good, both among yourselves, and to all."—vss. 12-15

Other Privileges

In giving us a summary of what constitutes a "sober" and "watchful" Christian, Paul exhorts that we "rejoice evermore." (vs. 16) At no time in the experience of the Christian church has there been more reason to rejoice than now. Despite this, however, there is need to be on guard lest the fretful, bickering, fault-finding spirit of the present unbalanced world take possession of us and we lose sight of all the causes for rejoicing with which the Lord daily strews our pathway.

"Pray without ceasing," Paul continues. (vs. 17) Prayer properly belongs in every aspect of the Christian life. To "pray without ceasing" means to have a continuous habit of prayer, a habitual inclination to go to the Lord in prayer in every time of need. The lesson Jesus drew from his Parable of the Importunate Widow was that "they [the disciples to whom he was speaking] ought always to pray, and not to faint." (Luke 18:1, *Diaglott* and *R. V.*) Frequently we find ourselves in situations which might well cause us to "faint," but we should always pray rather than faint—pray without ceasing."

It is immediately following this admonition to "pray without ceas-

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ing" that we have the words in our text, "In everything give thanks," as though to emphasize that in large measure our prayers should be those of thanksgiving. To give thanks for "everything" means that we will recognize the value of our trials as well as our joys and therefore will "thank him for the sunshine and the rain," and also for "the sorrow and the pain."

Thankful for Present Truth

Above all, we should be thankful for the truth, thankful that we are "not in darkness," and therefore that the "day of the Lord" has not overtaken us as a thief in the night. Having been favored by the Lord as "children of light" our appreciation should be manifested by our faithfulness in the use of all the provisions of grace by which the Lord keeps us from falling. This means that we will "watch" and be "sober," that we will keep our hearts and minds fixed upon the Lord and upon the "exceeding great and precious promises" whereby we are being made "partakers of the divine nature."—II Pet. 1:4

Those who do not "watch," and therefore are not "sober," are referred to by Paul as those who "sleep." If we are spiritually asleep it means that we are not appreciative of the truth and the blessings of the truth which the Lord has so graciously permitted us to enjoy. If we are "asleep" we are not thankful. Those most widely awake spiritually will spontaneously be giving thanks in all things, and will be praying "without ceasing."

In verse 8 of the chapter, Paul writes, "Let us, who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." In Ephesians 6:13-18 Paul admonishes us to put on the "whole" armor of God. He identifies the various parts of the armor, and then adds, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The truth of God's Word constitutes the various parts of the Christian's "armor" of protection against all the "wiles of the Devil," as well as against the flesh and the world. But prayers of supplication and thanksgiving keep our armor bright, and enable us to use it properly, and to the glory of the Lord.

Verse 19—the one following our text—reads, "Quench not the Spirit." To whatever extent we permit worldliness of any sort to influence our thoughts, words, and actions, the sanctifying power

of the Holy Spirit is proportionately quenched and our spiritual growth thereby retarded. Let us make sure, then, that we are thankful for God's grace so abundantly manifested toward us through present truth, and that we do not in any way resist its sanctifying power in our lives.

"Despise not prophesyings," continues Paul. (vs. 20) Here the thought is of public speaking, as in exhortations and instructions. This ministry of the truth is designed by God to keep our pure minds stirred up by way of remembrance. It is one of the ways by which we comfort ourselves "together, and edify one another." (vs. 11) If we are spiritually "sober," we will gladly avail ourselves of all the means of divine grace which have been so abundantly provided, and be thankful for them.

Paul further wrote, "Prove all things; hold fast that which is good. (vs. 21) This is a lesson which we should learn and apply very early in our Christian experience. Regardless of how much confidence we may have in those whom the Lord uses as teachers in the church, our faith will continue to rest on an insecure foundation until we have proved it by the Word of God. One of our greatest causes for thankfulness should be the conviction that our faith in present truth does not rest upon the shifting sands of human theory and speculation.

"Abstain from all appearance of evil." (vs. 22) The thought here in the Greek text is, "every form of evil." In some instances, it would be proper to abstain from the appearance of evil, but in other cases, it would not be proper. It appears evil to many when we proclaim that the Bible does not teach the God-dishonoring theory of eternal torture. But we must continue to proclaim the truth, even though our names are cast out as evil. But every "form" of evil is to be avoided, including worldliness, spiritual intoxication, headiness, bickerings—everything, in fact, which would "quench" the free operation of the Holy Spirit in our lives.

Then Paul expresses a prayer for the brethren—"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body [of the church, not individuals] be preserved blameless unto the coming of our Lord Jesus Christ." Jesus prayed for his church, and here Paul does the same. What strength it should give us to realize that both these two faithful servants of God prayed for us; and how thankful we should be that they did!

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Concluding, Paul writes, "Faithful is he that calleth you, who also will do it." (vs. 24) It is because we have been called by God that we are no longer children of the night, but of the day, therefore that the "day of the Lord" has not overtaken us as a "thief in the night." He who called us is abundantly able to accomplish the work of sanctification in our hearts and lives which he has designed, if we continue to yield ourselves fully to him.

But if we allow ourselves to become intoxicated with the spirit of the world, wanting our own way, deciding that the arrangements the Lord has made for us are not the best, he will not continue to work in us to will and to do of his good pleasure. But if, in the spirit of thankfulness, we accept his appointments, and recognize the value of his providences in our lives, we can be assured that no evil shall befall us, and that, through Christ, our Heavenly Father will bring us off more than conquerors, giving us an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:11



Additional Radio Information

After the October issue went to press we learned that the Mutual Broadcasting System would broadcast free a "Frank and Ernest" Anniversary Program, marking the beginning of the sixth year on the Mutual Network. This broadcast, in which "Frank and Ernest" reviewed their announcer "Russell" with respect to his tour in Bible Lands, went on the air on Sunday, October 16. We regret that we did not know about this special broadcast in time to announce it in the October Dawn, but trust many of the friends heard it, even so.

We are glad to report that the first broadcast of the new contract brought an excellent mail response. We are now beginning to receive requests for Spanish literature from listeners to the Spanish programs within Spain. Following is a list of time and station changes, also received too late for the October issue.

Chicago, Ill.	WLS	890	12:05 noon	Kenora, Ont.	CJRL	1220	9:45 a.m.
Seattle, Wash.	KOL	1300	9:45 p.m.				
Albany, N. Y.	WOKO	1460	11:00 a.m.	UKRAINIAN BROADCASTS: These are now being heard over CKMO, 1420 kc., 7:45 a. m., Saskatoon, Sask.; CJRL, 1220 kc., 8:45 a.m., Kenora, Ontario; and CJGX, 940 kc., 10:15 a. m., Yorkton, Sask.			
Malone, N. Y.	WICY	1490	11:00 a.m.				
Baltimore, Md.	WCBM	680	12:15 p.m.				
Detroit, Mich.	CKLW	800	1:00 p.m.				
Gary, Ind.	WWCA	1270	10:15 a.m.				

Report of Pilgrimage in America

By Brother G. A. Ford

IN MY reflections and observations upon my tour overseas there are two scriptures which have been impressed upon me. They are Romans 6:13 and II Corinthians 9:8, and read: "Yield yourselves unto God, as those that are alive from the dead," and "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."

I have enjoyed a very delightful tour among our brethren in the United States and Canada, under the auspices of the Dawn Bible Students Association. I traveled approximately fourteen thousand miles during the eight weeks I was away. I left England by air on June 14, and arrived in New York the next day. Then by railroad and by air I journeyed across the United States to California, north on the Pacific Coast to Vancouver, Canada, and then east through the northwestern states to Minneapolis, Chicago, Bloomington, Indiana (where the General Convention was held), and from there back to the east and home.

I thank you each and all for your

loving prayers for my sustenance. Every prayer has been answered.

It was my privilege to minister to a number of the larger ecclesias across the country such as New York, Boston, Buffalo, Detroit, St. Louis, Kansas City, Phoenix, Los Angeles, San Francisco, Portland, Seattle, Vancouver, Victoria, Milwaukee, and Chicago. I also served a number of smaller ecclesias en route—thirty-six in all, delivering over fifty addresses. I attended two annual conventions.

The journey to and from the United States across the Atlantic by air, and then overland by air from Kansas City to Phoenix, was a wonderful and interesting experience to me. It was wonderful because of the vastness of the ocean and country. The overland journey was interesting in that it afforded an opportunity to witness the tremendous production of food, and the colossal size of American industry.

However, it was certainly not a sight-seeing tour. Its purpose was to minister the words of the Lord to all those whom I was appointed to serve. I am indeed very grateful to the Lord for such a privilege, and such an honor. To minister the truth to the Lord's people in so wonderful a manner has been the great highlight of my life. True it has been late in life, nevertheless very inspiring and very uplifting

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in faith, in spiritual vision, and in the understanding of the Lord's work and direction in that vast country and among a great number of his saints co-operating with the Dawn Bible Students Association.

From these dear brethren I am pleased to bring you greetings of Christian love. I bring these greetings from the two conventions I attended, from all the ecclesias I visited, and from the workers at the headquarters of the Dawn Bible Students Association—some thirty or forty of them. In addition to these I do not forget to mention the oft repeated greetings of individual brethren to individuals and ecclesias in Great Britain.

The conventions at Los Angeles, California, and Bloomington, Indiana, were of course occasions of spiritual feasting and fellowship to be remembered for a long time. This would be especially so for a visiting brother from overseas, like myself, since it is not our privilege to mingle with so many of the Lord's saints at any one time, as the American brethren are able to do.

At Los Angeles it was spiritually encouraging to enjoy the oneness of spirit, and the peace and love of the divine family. The addresses given from the platform were well prepared, and most ably presented. They gave evidence of much thought and study. Neither from the platform nor in fellowship with the brethren did I meet with a single disordant note. They were all enjoying the same spiritual

vision, talking the same truths, in the joy and harmony of the revealed Word of the Lord, both doctrinally and devotionally.

The convention at Bloomington, Indiana, was in many respects similar to the one at Los Angeles, except that it was of longer duration, and attended by a larger number of brethren—1,000 or more. They gathered from all parts of the United States and Canada. From year to year many of the brethren make this occasion a week of vacation, or holiday, traveling hundreds of miles to the convention and taking their families with them.

I was impressed with the organization of the conventions. Every provision was made for sleeping apartments, meals, and care of the children, according to age, while the parents enjoyed the meetings. The children were under the care of responsible brothers and sisters, and suitable meetings were provided for them.

At Bloomington, even as at Los Angeles, there was no mixed platform. Every address was sound, fully in keeping with fundamental truths. There were no discordant notes, no questionable presentations. Frequent references were made to Pastor Russell and his writings. So fully was he quoted that one could not help feeling that we were back in the days of his presence with us—"He being dead, yet speaketh."

Each day the Manna text, the "Morning Resolve," and the "Vow," were read, and in the evening, "Songs in the Night." It made

one's heart yearn for the old days and for the flame of love and zeal and warmth of spirit to be more manifested in our own land as was so courageously shown among the brethren with whom I associated in the United States and Canada. They continue to enjoy the ministry of Pastor Russell.

One realizes of course that it is usual to enjoy a special exhilaration at convention time. But already I had impressed upon my mind and heart the same spirit of joy and consideration for one another before I reached the General Convention. Our American brethren are loyal to the Word of God, and to the source from which we all received our spiritual enlightenment and, "What have we that we have not received?"

Present Truth Upheld

In visiting the various ecclesias it was interesting to find that the usual fundamental doctrines of the truth were embraced and taught, such as the ransom, the new creation, the "high calling" of the Gospel age, the resurrection, and the "times of restitution of all things." There is also a confirmed and increasing conviction among our American brethren that we are now living in the end of the age and in the time of our Lord's second presence, and that in fulfilment of his promise the returned Lord has girded himself and has come forth and served and is serving the household of faith with "meat in due season."

I learned upon inquiry that

collective Bible study without a "helping hand" as a guide was very rare. It was considered by the elders of individual ecclesias that open Bible study exposed the classes to much waste of time in the consideration of personal ideas and pet themes of those who look for such opportunities to introduce them, and to no spiritual profit to those gathered. Therefore, in nearly all instances, Bible studies are conducted with the help of "Studies in the Scriptures" and "Tabernacle Shadows."

I found among the ecclesias that there is no room for inactivity or complacency. There are quite a number of young people among the brethren, and I found that many of these were the fruitage of activity, either through the "Frank and Ernest" broadcasts or the personal witness work of the brethren. Indeed, in America there are many new ones in the truth of all ages. There are in some of the classes many young people who are the children of consecrated parents.

In both the larger and smaller ecclesias they have their many ways and means of service. There are organized groups of brethren for the distribution of tracts and of circulars advertising the radio witness. Then there is the follow-up of the radio interest through invitations to public lectures, and personal visits.

There are those appointed to visit the sick and isolated. Some make use of the local obituary lists in newspapers, sending out sympathy folders offering a free

THE DAWN

booklet which discusses the hope of life after death. These folders are supplied by The Dawn.

Many of the brethren own their own tape recorders, and record on them addresses and public lectures, as they have opportunity. Later they take these to the isolated and lonely ones, and to the small classes, which many times are miles away. In addition to the discourses which are recorded in this way, The Dawn has a recorded lecture service. Lectures are recorded specially for this service, and sent to all who request them. There is no charge. As soon as each recording is returned, another is sent. A large number of the brethren receive this service regularly.

In the larger classes there is an organized arrangement among the brethren to use their automobiles to convey the elderly and infirm to and from the meetings. There are also arrangements in many of the ecclesias to provide meetings and studies for the children of various ages. These studies are supervised by mature brethren, and are designed for spiritual education in matters of doctrine and devotion.

Altogether I was much impressed with the warmth, zeal, brotherliness, and high spiritual tone of the brethren. They are devoted to the care of the church and assisting all who desire to share in the joys of the truth and to engage in spiritual fellowship. Each brother and sister feels a personal responsibility to assist

others, and share with them the blessing of the truth.

Brethren in the ecclesias visited were sound in the truth, and sterling in character. They were decided and happy in doctrinal persuasions, and laid upon the altar of devotion to the Lord, to serve him and his as he was pleased to reveal. Not only do they look to the Lord as controller of their thoughts and their ways of service, but it was very apparent that he was also comptroller of their accounts and their possessions, as evidenced by the great work that is carried on by The Dawn in the fields of radio and printing.

At the Bloomington Convention there was a very impressive evidence of the brethren's willingness to sacrifice in order to maintain and increase the radio witness. It was reported that another "network" of wireless stations might be secured which would expand the witness, especially in the sense of obtaining new listeners. It seemed that this contemplated change would increase the cost of this branch of service about twenty per cent. When the possibility was brought before the brethren at the convention there was practically a unanimous vote to assume the responsibility of this extra cost. I considered it wonderfully business-like, and was deeply impressed with the ready response to the Lord's work by those present. My mind quickly recalled Proverbs 11: 24—"There is that scattereth, and yet increaseth; and there is that

withholdeth more than is meet, but it tendeth to poverty."

The Dawn Headquarters

The first two days and the last two days of my visit in America were spent at the headquarters of the Dawn Bible Students Association, in East Rutherford and Rutherford, New Jersey. The Dawn printing plant and main office is in East Rutherford, while in Rutherford there are two large homes in which the workers live. I found a very free and happy company of more than thirty who are sacrificing their secular opportunities for the service of the Lord, and rejoicing in the privilege of thus helping to promote the interests of the truth.

The printing plant is completely equipped from typesetting machines to bookbinding equipment. Recently, lithographing equipment, including camera and plate-making equipment have been added. All the English-language literature supplied by The Dawn, including "Studies in the Scriptures," is printed at the plant, besides a great deal of foreign literature, including Hungarian, Finnish, and the regular monthly issues of the Greek Dawn Magazine. Other foreign literature is printed in the various countries on the Continent, such as Italy, France, Denmark, Sweden, Finland, and Germany.

The Editorial Department of The Dawn occupies the first floor of one of the large properties in Rutherford. Here also is the recording

studio and recording equipment used in producing the "Frank and Ernest" programs in the English, French, Italian, and Spanish languages. The German-language radio programs are recorded in Berlin. The recording studio and equipment is also used in producing the tape recordings for The Dawn Recorded Lecture Service.

To me it was a joy to realize that I was in the very room where the programs are recorded which are broadcast over more than three hundred wireless stations, and in several languages. The "Frank and Ernest" discussions we hear in this country from Radio Luxembourg are recorded in this studio.

The manner in which the truth is reaching out over the world by means of the radio is encouraging to us all, indicating that in a short time the earth will be encircled with the Gospel of the kingdom. Surely Matthew 24:14 is having a more complete fulfilment now than ever before, indicating that since the Gospel of the kingdom is now being so widely preached the full end of the age must be very near.

A Sacrificial Work

While we realize that our overseas brethren live in a land of plenty, the world-wide work they are sponsoring is not because the brethren themselves are wealthy, for they are not. It is rather, because of their sense of responsibility to the Lord in making known the glad tidings of his kingdom that the means are provided—provided

THE DAWN

through the sacrifices they are individually prepared to make for this purpose.

Having had a personal acquaintance with the brethren in their homes, and in family consultations, I have been quite astonished at the sacrifices they make in the interests of the Lord's work. I was reminded of the Apostle Paul in his urge of soul to achieve that which was to him imperative in the preaching of the glad tidings. He said, "Woe is me if I preach not the Gospel."

Summary

There is much more that I could say, but I have given to you what

I considered would encourage our hearts and inspire our faith, our unity, and our activity in this our country for which we are responsible to the Lord. We learn, you know, by comparison. I have delivered to you the facts as I have gathered them. It is for us to make the comparison, and to choose our understanding of the Lord's will.

I sincerely pray to the Lord to make these matters an eternal blessing, giving new energy and new life to us all. I pray that the words of Jesus may be fulfilled in us—"Watch ye therefore, and pray always that ye may be accounted worthy, . . . and to stand before the Son of Man."—Luke 21:36

Encouraging Radio Letters

Greatly Blessed

"Dear 'Frank and Ernest': After hearing your broadcast I am greatly blessed, and I wonder if you could send me your booklet on 'Prophecies' so that my son and I may study at home. Praying God's blessing on your rich ministry, I remain, Yours in Him, E. V., England"

Regular Listener

"Dear 'Frank and Ernest': Would you please send me your 'Kingdom' book. My brother and I listen to your programme every Monday night. We just could not miss it, as it is a real pleasure and makes it so clear that God is our great friend. Yours sincerely, M. R., England"

Most Constructive

"Dear 'Frank and Ernest': Please send me your booklet on 'Prophecy.' I am a regular listener to your programmes and find them most constructive. Thanking you, Yours truly, W. G., Eire"

Deeper Things

"Dear 'Frank and Ernest': We heard your broadcast last evening and we much enjoyed it. We are Christians and we like to have the Scriptures explained. We enjoy Sunday sermons, but we feel we want to know deeper things of God's Word. You have invited us to write for your booklet 'The Church and its Mission.' We would like to have this, also any other literature you may have. Many thanks, Yours sincerely, L. T., Channel Islands"

Heart Yearns

"Dear 'Frank and Ernest': I listened to your programme last night and how very interested I was in your discussion on Acts, the second chapter. My heart yearns that I may be bolder for my Master and not ashamed of his Gospel. Please send me the 'Mission' booklet that you offered. I want to have that blessed assurance that the Lord has full control of my life. God bless you. Yours sincerely, W. L., Channel Islands"

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

A. BOYCE

Leigh (afternoon)	December	4
Latchford (Warrington) (evening) ...		4

W. CLARKE

Ipswich	November	13
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C. A. CORNELL

Letchworth	November	13
Anerley	December	18

J. LESLIE McKEOWN

Clonelly	November	6
Belfast		20
Clonelly	December	4
Dublin		11
Belfast		18

J. H. MURRAY

Liverpool	November	13
Oxford		20
Guildford	December	4
Eastleigh		18

W. E. PAMPLING

Southend-on-Sea	November	13
Anerley		27
Luton	December	4
Letchworth		18

CONVENTION at Portrush, N. Ireland, Whitsun, May 19/21, 1956. This preliminary announcement is given to enable brethren to make preparations so as to be present.

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"

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

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each

Berean Question Books—For Volume 1, 6d; 2, 6d; 3, 6d; 4, 8d; 5, 8d; 6, 8d.

Free Literature

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

ONEPENNY BOOKLETS

Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad.

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?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit;

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

SIX PENNY BOOKLETS

Our Lord's 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

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

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/

God's Promises Come True—10/

THE DAWN

98 Seel Street

Liverpool 1

"THE BOOK OF BOOKS"

As promised, the series of booklets currently being announced over the radio on the "Frank and Ernest" broadcasts have been bound in one cover, and the book is now ready for shipment. Its ten chapters examine briefly all the books of the Bible under the following headings:

"Man's Creation and Final Destiny"
"God's Assurance of Survival"
"God's Kingdom Conquers"
"Our Day in Prophecy"
"The Deliverer Comes"
"The Church and Its Mission"
"Paul Counsels the Church"
"Paul's Letter to the Hebrews"
"Christian Hopes and Prospects"
"The Revelation of Jesus Christ"

The "Book of Books," in its examination of the books of the Bible, sets forth the great truths of the divine plan just as and where they are found in the sacred Word. Thus the reader learns the truth as he becomes better acquainted with the Bible. We trust that it will be used widely in witnessing for the truth.

The "Book of Books" contains 336 pages, bound in durable green cloth, with white lettering. It is priced at \$1.00, postpaid. Usual discount will be allowed when ordered in quantities by ecclesias.

DAWN PUBLICATIONS

EAST RUTHERFORD

NEW JERSEY

Gratitude

Dear Sirs: I would appreciate it very much to receive the announced brochure, "The Church and Its Mission." I wish to express my gratitude for your encouraging work of spreading the Word of God. May God richly bless you, and himself, open the hearts of the people to the truth. Miss R. S. V., France

Heard in Turkey

Gentlemen: Having learned from the radio that you are quite willing to send your publication, The Dawn Magazine, to anyone who would ask for same, I would appreciate it if you would send me several numbers. In thanking you in advance I want to assure you of my deepest sentiments, and devotion. V. K., Istanbul

Filled with Joy

Dear Friends: Each week I put off asking you for your brochure. But like many others I listen to your broadcasts regularly and my heart is filled with joy for the whole week. Would you please send the book on prophecy, and the one from last week also. Thank you, Mrs. M. C., France

Regular Listeners

Dear Sirs: I listen always to your broadcasts from Radio Luxembourg, with much interest, and so also does my family. We would

ask you to kindly send us your last brochure entitled, "The Deliverer Comes." I would very much like to know the cost of same so that I could reimburse you from time to time, as your broadcasts are of such great value, and we faithfully wait for them each week. I am yours sincerely, I. P., France

Intrigued

Dear Sirs: I would be very grateful if you would send me your brochure, as announced over Radio Monte Carlo, the one on prophecy, announced last Tuesday. Your broadcasts intrigue me, and I would like for my neighbors to read the literature. I beg you to believe my sentiments, and accept my deep gratitude. Mrs. L., North Africa

Truth Comforts, Satisfies

Dear "Frank and Ernest": Many thanks for the welcome literature which you have sent me. My wife, son, and myself have enjoyed reading every word of it. It has been very helpful, especially in these days of world-wide fear and distress. There is no real source of comfort and satisfaction other than the truths of the Bible. We are great believers in prophecy, and pray that Almighty God will bless your work. We are greatly interested, and enjoy your weekly broadcasts very much. I also wish to be a subscriber to The Dawn

THE DAWN

Magazine, and enclosed is a postal order for the yearly subscription. Again thanking you for your Christian help, I remain, yours sincerely, H. V., Channel Islands

Great Help

Dear "Frank and Ernest": I have received a great deal of comfort from your literature, and would like you to please send me, "The Church and Its Mission." I receive great pleasure and help from your broadcast every Monday night—I would not miss them for the world. May God bless you in your efforts to spread his truth throughout this dark world. Yours truly, R. M., North Ireland

Great Blessing

Dear "Frank and Ernest": Greetings in Christ! Please let me have a copy of your booklet, "The Church and Its Mission." I have derived great blessing and knowledge from The Dawn Magazine, and I pray that the Lord will also bless other readers as he has blessed me. Yours in Christian fellowship, D. T., South Wales

Eager Listeners

Dear "Frank and Ernest": Will you kindly send us your booklet, "The Church and Its Mission." My husband and I wish to thank you for your help in bringing our blessed Saviour into our lives. We look forward to each programme with eagerness and joy. We also pray that God's blessing may be upon you and upon your work. Yours faithfully, M. and J. H., West Wales

Very Grateful

Dear Brethren: Loving Christian greetings. Please accept enclosed money order for three renewals of The Dawn Magazine, and what is over, for the Dawn fund. It is sent with warm appreciation of the "Dawn" and its always helpful and encouraging messages, for which we are very grateful to the Lord. Kindly be assured of our continued prayers for you, and that the Lord of the Harvest may richly bless, guide and direct your labours of love to His praise and glory. Yours in the Master's service, J. W., England

Enlightening

Dear "Frank and Ernest": Greetings in the holy name of our Lord and Savior Jesus Christ. It is a pleasure to write to you again, not only to request your latest booklet, but also to let you know that your helpful radio broadcasts are enlightening and much appreciated. Please send me "Christian Hopes and Prospects." Thank you kindly. Yours in Jesus Christ, E. K., Michigan

Enjoys Dawn

Dear "Frank and Ernest": I am writing you again to say how much good I get out of your broadcasts and literature. I think every Dawn is better than the one before. Will you please send me the "Christian" booklet. There is no one near me who wants to read the literature except my family. But we really do enjoy it! Thank you, Mrs. N. T., Arkansas

A CHILDREN'S BOOK WITH THE STORY OF THE TRUTH

GOD'S PROMISES COME TRUE

T h e N e w B o o k f o r C h i l d r e n

"God's Promises Come True" is a book which not only holds the interest of children, but at the same time teaches the truth of the divine plan. Altogether there are forty-eight stories, beginning with creation; continuing through man's fall into sin and death, his redemption through Christ, and his final restoration during the millennial reign of Christ. It is a complete presentation of the plan of God in Bible story form.

"God's Promises Come True" is 7 by 10 inches, contains 255 pages, and is bound in attractive waterproof cloth, enclosed in a colorful and attractive jacket.

**The price is \$2.00 each—one or more copies. Ecclesia discount
is allowed when ordered by class secretaries or stockkeepers.**

DAWN PUBLICATIONS EAST RUTHERFORD NEW JERSEY

SPEAKERS' APPOINTMENTS

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

SAMUEL BAKER

Lake Charles, La.	Oct. 31, Nov. 1
Houston-Galveston, Tex. area	2-6
Taft, Tex.	7, 8
Corpus Christi, Tex.	9, 10
San Antonio, Tex.	11, 13
Austin, Tex.	14
Lampasas, Tex.	15, 16
Gustine, Tex.	17, 18
Waco, Tex.	19, 20
Lubbock-Lamesa, Tex. area	21-23
Albuquerque, N. M.	27
Tucson, Ariz.	29, 30

NICK BARACOS

Duquesne, Pa.	November 6
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WALTER Blicharz

Flint, Mich.	November 6
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FRED A. BRIGHT

Paterson, N. J.	November 27
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ALFRED BURNS

St. Louis, Mo.	November 10
Fayetteville, Ark.	11
Muskogee, Okla.	12
Oklahoma City, Okla.	13
Nocona, Tex.	14, 15
Sunset, Tex.	16
Weatherford, Tex.	17
Denton, Tex.	18
Waco, Tex.	19, 20, 27
Tyler, Tex.	22
Shreveport, La.	23
Gustine, Tex.	29
Austin, Tex.	30
Houston, Tex.	December 4

EUGENE BURNS

Boston, Mass.	November 26, 27
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JENS COPELAND

Aurora, Ill.	November 13
Covert, Mich.	20

ORLANDO D. DEIFER

York-Lancaster, Pa.	November 6
Reading, Pa.	13

THOMAS C. FAY

Riverside, Calif. (Morning)	November 20
Ontario, Calif. (Afternoon)	20

PANTEL HATGIS

Allentown, Pa.	November 20
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JOHN G. HULL, JR.

Whittier, Calif.	November 20
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EDMUND M. JEZUIT

Indianapolis, Ind.	November 13
Gary, Ind.	20

DANIEL KAZIAK

London, Ont., Can.	November 13
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ARTHUR H. KRUMPOLT

Baltimore, Md.	November 6
Wallingford, Conn. (Morning)	27
Waterbury, Conn. (Afternoon)	27

RAYMOND J. KRUPA

New Haven, Conn.	November 13
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C. STUART LIVERMORE

New Haven, Conn.	November 13
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LUDLOW P. LOOMIS

Easton, Pa.	November 6
Mahanoy City, Pa.	27

EDWARD G. LORENZ

San Diego, Calif.	November 13
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JOHN Y. MAC AULAY

Allentown, Pa.	November 4
Catawissa, Pa.	6
Mahanoy City, Pa.	7
Hazleton, Pa.	8

SPEAKERS' APPOINTMENTS

New Brunswick, N. J.	13	London, Ont., Can.	6
Rutherford, N. J.	13	Buffalo, N. Y.	7
(145 W. Passaic Avenue, 8 p.m.)		Rochester, N. Y.	8
Paterson, N. J.	20	Wilkes-Barre, Pa.	9
Asbury Park, N. J. (Y. M. C. A., 3 p.m.)	27	Allentown, Pa.	10
ADAM MISKAWITZ		Albany, N. Y.	13
LaSalle, Ill. November	20	Springfield, Mass.	14
MARTIN C. MITCHELL		North Brookfield, Mass.	15
Groton-New London, Conn. November	19, 20	Worcester, Mass.	16
EVERETT MURRAY		Lynn, Mass.	17, 18
Columbus, Ohio November	11	Boston, Mass.	20
Pittsburg, Pa.	13	New Bedford, Mass.	21
Connellsville, Pa.	14	New London, Conn.	22
West Newton, Pa.	15	New Haven, Conn.	23
ARTHUR B. NEWELL		New York, N. Y.	27
Waco, Tex. November	19, 20	Rutherford, N. J.	27
LEON H. NORBY		(145 W. Passaic Avenue, 8 p.m.)	
Washington, D. C. November	20	Wilmington, Del.	28
GUSTIN P. OSTRANDER		Lynchburg, Va.	29
Saginaw, Michigan November	13	Roanoke, Va.	30
HARRY PASSIOS		J. I. VAN HORNE	
East Liverpool, Ohio November	13	Monessen, Pa. November	27
G. RUSSELL POLLOCK		FELIX S. WASSMANN	
Milwaukee, Wis. November	5, 6	Pottstown, Pa. November	27
Santa Ana, Calif.	27	GEORGE M. WILSON	
LEO B. POST		St. Petersburg, Fla. November	13
Milwaukee, Wis. November	13	CLAUDE R. WEIDA	
KENNETH W. RAWSON		Hazleton, Pa. November	27
Wilmington, Del. (Morning) November	20	W. NORMAN WOODWORTH	
Philadelphia, Pa. (Afternoon)	20	Milwaukee, Wis. November	5, 6
WILLIAM W. RYBA		New Haven, Conn.	13
Toledo, Ohio November	20	Allentown, Pa.	20
ALBERT SHEPPELBAUM		Boston, Mass.	26, 27
Indianapolis, Ind. November	13	CHRISTIAN W. ZAHNOW	
ALFRED L. SMITH		Vancouver, B. C., Can. Oct. 30, 31, Nov. ...	2
Richmond, Va. November	13	New Westminster, B. C., Can.	1
AUGUST SWANSON		Chilliwack, B. C., Can.	3
Erie, Pa. October	31	Langley Prairie, B. C., Can.	4
Toronto, Ont., Can. November	1, 2	Bellingham-Lynden, Wash.	6
Orillia, Ont., Can.	3, 4	Marysville, Wash.	7, 8
		Bremerton, Wash.	10, 11
		Seattle, Wash.	13
		Wenatchee, Wash.	15, 16
		Yakima, Wash.	17
		Spokane, Wash.	18, 20
		Lewiston, Idaho	21
		Clarkston, Wash.	22
		Boise, Idaho	23
		Salt Lake City-Ogden, Utah area ...	27-30
		LOUIS ZBIK	
		Adrian, Mich. November	20

CONVENTIONS

ORLANDO, FLA., October 30—Fifth Sunday convention, to be held at 1910 Hill Crest.

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

ALBANY, ORE., November 6—3596 Bernard Street.

LONDON, ONT., CAN., November 6—All sessions will be held in the Y. M. C. A. Building, on Wellington Street. Other information may be obtained by writing to the secretary, Mr. Clayton Campbell, 952 Hamilton Road, London, Ont., Canada.

ALBANY, N. Y., November 13—Y. W. C. A. Building, 5 Lodge Street.

COLUMBUS, OHIO, November 13—Convention will open at 10:00 a.m. in the Women's Benefit Association, 53 E. Gay Street.

INDIANAPOLIS, IND., November 13—Convention will be held in the I. O. O. F. Hall, 1120 West 30th Street. Further details may be obtained through the secretary, Mrs. Glen H. Graham, 4635 Rookwood Avenue, Indianapolis 8.

NEW HAVEN, CONN., November 13—All sessions will be held in the Y. W. C. A. Building, 48 Howe Street.

SAGINAW, MICH., November 13—Convention will open at 10:00 a.m. in the Women's Club, 311 N. Jefferson Street.

WACO, TEXAS, November 19, 20—Convention opens at 1:30 p.m., Saturday in the

Raleigh Hotel, Austin Avenue and Eighth Street. All sessions will be held in the Mirror Room on the second floor. For further details and room reservations, write to Mrs. J. B. Hillhouse, 3532 Frederick Avenue, Waco, Tex.

ALLENTOWN, PA., November 20—Convention opens 9:30 a.m. in the Odd Fellows Hall, 118 N. 9th Street.

CLEVELAND, OHIO, November 20—Convention will open at 9:30 a.m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., November 20—Convention opens 11:00 a.m. at 2339 State Street.

STOCKTON, CALIF., November 20—The Stockton Ecclesia is planning a one day gathering to be held at The Pythian Castle, 134 West Park Street. Other details may be obtained by writing the secretary, Mrs. W. E. Wheeler, 310 East Pine Street, Stockton 4, Calif.

BOSTON, MASS., November 26, 27—Convention will open at 6:30 p.m. Saturday, at the Arlington Street Church Chapel, 355 Boylston Street. Sunday sessions will begin at 9:30 a.m. in the Hub Room of the Sheraton Plaza Hotel, Copley Square, Boston. For room reservations, please write Miss Florence Child, 64 Thurston Street, Somerville 45, Mass.

CHICAGO, ILL., November 27—Convention opens 10:00 a.m. in Central Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., November 27—Maccabees Building, Woodward Avenue at Putnam.

NEW YEAR'S CONVENTIONS: Chicago, Ill.; Philadelphia, Pa.; Phoenix, Ariz.

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."—I Thessalonians 5:16-18

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to us

the SCRIPTURES

clearly teach . . .

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

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

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

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

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

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