

a herald of Christ's presence

THE DAWN

"GREAT
IS THE LORD,
AND GREATLY
TO BE PRAISED."

-- I Chronicles 16:25

November 1960



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God's Elections and the New Government

NOVEMBER is the month in which millions of men and women in the United States go to the polls to vote for president, vice-president, and various other candidates, hoping to elect those who will serve the best interests of all the people in this country, and to work for world peace and the general welfare of the people of all nations. Leading up to this casting of ballots there has been a tremendous "election campaign" conducted by the leaders of both major political parties in the United States, designed to enlighten the people on the current outstanding issues. Each group has endeavored to convince the public that the election of its representatives is the imperative need of our time.

At a time when so much is being said about election and its possible results, it is interesting to note that for six thousand years Jehovah, the great God of the universe, has been conducting elections for the purpose of se-

curing qualified representatives to serve in a new world government which is soon to manifest itself in power and great glory for the blessing of all the families of the earth. However, there are important differences between God's elections and those conducted by men.

In God's elections the people are not asked to vote, and no effort is made to popularize the candidates in the minds of the people. Nor are the people asked to decide who shall "run for office" in God's elections, either at primary elections or at conventions. In God's elections he is the one who decides who shall be the candidates. And he is the one also who decides who among the candidates prove to have the necessary qualifications for the high position to which they are called.

God's Government

THE Head of God's government is Jesus Christ, who was "the be-

ginning of the creation of God." (Rev. 3:14; Col. 1:15-20) By the Father's arrangement Jesus, who was the Logos, laid aside the glory which he had with the Father before the world was, and was made flesh, born of a woman. (John 1:14; 17:5; Gal. 4:4) His birth was foretold by Isaiah, who wrote, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

The condition upon which Jesus could actually enter into office as Head of God's government was obedience to his Father's will, and it was his Father's will that he suffer and die for the sins of the world. Never before had a prospective ruler been called upon to die for his subjects as a prerequisite to becoming their king. Jesus met this condition.

Unlike candidates who "run for office" under man-made arrangements, Jesus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God

also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:8-11

Jesus is now a divine being, and throughout the age since his death and resurrection God has been selecting from the world of mankind what Jesus referred to as a "little flock," to whom, he said, it would be the "Father's good pleasure" to give the kingdom. (Luke 12:32) Paul describes these as "heirs of God, and joint-heirs with Christ."—Rom. 8:17

Paul also explains the conditions upon which these attain to this high position in God's government. He wrote, "It is a faithful saying: for if we be dead with him [Christ], we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Tim. 2:11, 12

The Apostle Peter sets forth further qualifications for those who will reign with Christ. We quote:

"Wherefore are given unto us exceeding great and precious promises: that by these ye might become partakers of the divine nature, having escaped the cor-

ruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1: 4-11

Like Jesus, those who will reign with him because they make their "calling and election sure" are exalted to the divine nature in the resurrection. Together with the exalted Jesus as their Head, these will constitute the spiritual, invisible phase of God's new government.

Human Representatives

THE Scriptures reveal that God's new government will have human representatives. These are

described in Psalm 45:16 as "princes in all the earth." In this prophecy they are identified as the "fathers." Jesus further identified these, and foretold their position in his kingdom, explaining that the people would come from east, west, north and south, and would sit down with Abraham, Isaac, and Jacob and all the prophets. (Matt. 8:11; Luke 13:28, 29) The thought is that these Ancient Worthies would be recognized by the people of the whole earth as the representatives of the new government.

And they did prove worthy for this honored position in the kingdom. In Hebrews, chapter 11, Paul mentions many of the Ancient Worthies, and informs us that they obtained a good report through faith, and received the testimony that they pleased God. They won their "election," not by impressing men with their greatness, but by pleasing God through their faithfulness to him. They proved worthy of a "better resurrection," and of being "made perfect" as humans. Thus they will be qualified to deal with fallen humanity to uplift and bless them in keeping with all God's wonderful promises.—Heb. 11:13, 35, 39, 40

God's "Platform"

IN THE United States presidential elections, each political party sets forth what is called a "plat-

form" upon which its candidates "run" for office. These platforms are simply statements of what they promise to do for the people if elected. The various "planks" which make up these platforms are their various promises. This year some observers have noted, as is often the case, that the major political parties seem to have endeavored to "out-promise" each other.

The promises of God which describe the blessings which his government will assure to the people go far beyond anything that human wisdom has ever visualized as being possible. And how happy every prospective joint-heir with Christ should be to realize that if faithful he will share in fulfilling those promises. All his sacrifices, his sufferings, as he runs for the prize of the high calling, are more than worthwhile in view of the blessings he will have the privilege of bestowing upon "all the families of the earth." Yes, God's "platform" is one upon which we exult to "run." Let us note some of the things God has promised to do, and will be done:

Absolute justice and righteousness will be established and maintained. The Lord's promise is, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the

waters [of truth] shall overflow the hiding place."—Isa. 28:17

There will be, in God's government, not merely an effort to safeguard the peace of the world, but the actual end of war, and the destruction of war machines. The promise is, "He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth."—Ps. 46:9, 10

When God's principles of justice and righteousness are established in the earth, as they will be by the kingdom of Christ, the civil rights controversy will be ended. Then the people will know that God has made of one blood all nations of men to dwell upon the face of the whole earth.—Acts 17:26

God has also promised "social security," for the assurance is that under his government every man "shall sit under his vine and under his fig tree." (Micah 4:4) This is, of course, a figurative expression, but how reassuringly it pictures the idea of security for all. And Micah adds, "None shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

In the United States there is an overproduction of food, so for

years the government has been paying farmers to keep a certain percentage of their land out of cultivation. The government has also been buying large quantities of food in what is called a price-support program. Naturally, a situation of this sort becomes an issue in a national political campaign, and each of the parties promises to find a better solution for the problem.

The pity is that one country should have so much, and nearly all the rest of the world so little. It is claimed that today seventy-five percent of the world's population is underfed. God's new government, therefore, will be faced with a world food shortage, rather than national surpluses. But the kingdom of Christ will be able to deal with this situation. One of the promises relative to it reads, "Then shall the earth yield her increase; and God, even our own God, shall bless us."—Ps. 67:6

There are other promises of God which in part, at least, show how the food shortage problem of earth will be solved. They speak of the deserts blossoming as the rose. (Isa. 35:1, 2) In other words, all the waste lands of the earth will be brought into production. This is a reversal of the American practice of taking land out of production. The Lord's ways are always better than those devised by human wisdom.

Because selfishness influences human thinking and planning, the present surpluses of the United States do not find their way into other countries where they are so much needed; at least, not in quantities sufficiently large either to solve the problems of the hungry or to permit American farmers to use all their land. Matters of distribution, standards of living, and balances of trade, enter into the plans of men, but these problems will vanish under Christ's world government.

Today, in most areas of the earth there are housing shortages, but God's new government under Christ will solve this problem. One of God's promises reads, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them continue long [to] enjoy the work of their hands."—Isa. 65: 21, 22, margin

How wisely and efficiently the affairs of that new government will be administered by God's elect, those whom he has elected to be the channel of blessing to all mankind! The fact that God is electing and specially preparing the personnel for the kingdom of Christ does not imply that the non-elect are lost, or that God

will punish them, for the elect will be the blessers of the non-elect.

God also promises greatly to improve the education of the people, particularly in the arts and advantages of peace. He assures us that he will "turn to the people a pure language," or message, that they may all learn to call upon him and serve him with one consent. (Zeph. 3:9) When the people are taught the Lord's ways, and they walk in his paths, they will beat their swords into plowshares and their spears into pruninghooks. The nations will not then learn war.—Micah 4:3

A good public health program is always considered important for a government to sponsor, and God has promised a public health program that goes beyond human ability to accomplish. This program will be so far-reaching and effective that eventually there will be no sickness anywhere in the earth. One of God's promises reads, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isa. 33:24

Another promise reads, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I

make all things new. And he said unto me, Write: for these words are true and faithful."—Rev. 21:4, 5

Political candidates usually promise to make some things new—to change this, and change that—but under God's new government over which Christ is the head, none of the old and selfish arrangements of men will be allowed to remain. And how "new" it will be to have no further need for doctors and hospitals.

But this is not all. God has promised even more in the field of health and welfare than to heal the sick. He has also promised to restore the dead to life. He has made provision for this through the redemptive work of Christ Jesus, the great "King of kings" who died for his subjects. Jesus gave himself a "ransom for all." (I Tim. 2:4-6) The entire human race, therefore, constitutes "the ransomed of the Lord," and we are assured 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."—Isa. 35:10

Surely the new world government under Christ will be "the desire of all nations." (Hag. 2:7) True, there may well be some who, even under those favorable conditions, will persist in contin-

uing in their ways of selfishness and sin. But the new government will be very unyielding in the enforcing of its laws. We are told that those who will not obey, will be destroyed from among the people.—Acts 3:23

But this rigid enforcement of law will be just. No one will be punished—by death, or otherwise—in order to forward the selfish ambitions of another. Only those will be destroyed who prove themselves to be wilfully opposed to the laws of righteousness, and would, therefore, be a menace to their fellows.

Nor will there be any possibility of a miscarriage of justice due to a lack of correct understanding. Concerning the Supreme Judge of that time, even Jesus Christ the righteous, we read, "The Spirit of the Lord shall rest

upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of the ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."—Isa. 11:3, 4

Christ's kingdom will function for a thousand years. By the end of that period all opposition to divine righteousness will have been put down, and all evils will have been destroyed, including sickness and death. That, finally, will be the full answer to every Christian's prayer—"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

The Disunited Nations

IN SEPTEMBER there began in New York City what is turning out to be the stormiest session of the United Nations General Assembly ever held. Fourteen new nations were taken into the organization, bringing the total membership to ninety-five. The heads of state in many of these nations, particularly the larger ones, were on hand for

these General Assembly sessions.

Never in the history of mankind has there been such a representative gathering of the nations of earth, and never before have the nations been faced with an issue of such grave consequences. It is the ideological struggle between the "East" and the "West," between the forces of communism and anti-

communism. Every effort is being made to find a way for these two to co-exist on the same planet in a measure of peace and understanding.

It is admitted by all concerned that the alternative to peaceful co-existence will ultimately be a global war, which it is feared will destroy both sides. So the controversy continues, with seemingly little or no progress toward a solution being found. Many experts think that this stormy session of the United Nations might well mark the beginning of its end as a medium through which all nations can work for peace.

There are a number of prophecies which forecast the gathering of the nations in these "last days." One of them reads, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured by the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9

¹ Another forecast of the gathering of the nations associates it with the return of the Israelites to their land. It reads, "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat [de-

cision], and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—Joel 3:1, 2

Isaiah wrote: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us."—Isa. 8:9, 10

"God is with us." The "us" class throughout the Scriptures is made up of those in every age whom the Lord has been preparing to participate in his world government over which Jesus will be the Head. All human efforts to establish lasting peace are bound ultimately to fail, but God's plan will not fail. While today is dark and uncertain, we know that in God's own due time, which the prophecies of the Bible indicate is now near, he will say to the distressed and fear-filled nations of earth, "Be still and know that I am God, I will be exalted among the heathen [Gentiles], I will be exalted in the earth."—Ps. 46:10

Then the peoples of the earth, instead of looking to the United Nations, or any other man-made organization, for security and peace, will look to the Lord and to the agencies of his kingdom. Then the "shields," or protections, of the earth will belong unto God, and he will be greatly exalted,—Ps. 47:9

Confession and Forgiveness

GOLDEN TEXT: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

—I John 1:9

PSALM 32

MAN was created in the image of God, and inherently has some knowledge of right and wrong. The six thousand years of the reign of sin and death have erased much of the divine image from human hearts and minds; but even so, the majority of people find that there is a certain peace of soul which results from doing what is considered to be right, and a compunction of conscience which follows the committing of sin.

True, the conscience needs to be enlightened by the express commands of the Lord as to what is right and what is wrong in order to be an unerring guide to conduct. This was true with the Israelites, for they had the Law which God gave to the nation through Moses, and it is reasonable to conclude that David was fairly well acquainted with the Law, and therefore would feel a sense of guilt when he knew that he had violated any of its precepts.

At heart David wanted to please the Lord more than anything else in life, but he had weaknesses which led him into sin. His sin in taking Bathsheba for his wife was perhaps the worst of his acts. In this he broke three of the commandments—"Thou shalt not covet"; "Thou shalt not commit adultery"; and, "Thou shalt not kill."—Exod. 20:13, 14, 17

This great sin against the terms of the Law called for the death penalty. David was reprimanded, and punished by the loss of the child of his sin, yet the death penalty was not exacted. (II Sam. 12:13, 14) It is quite possible that David had this in mind when he wrote, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—vss. 1, 2

David had a good and honest heart. There was no guile in his spirit. When the Prophet Nathan, by means of a parable, called his

great sin to his attention, he readily confessed, "I have sinned." While he was punished, a certain degree of forgiveness was extended toward him by the Lord, else he would have suffered the death penalty. Had the full measure of his iniquity been imputed to David, he would surely have died.

So David felt himself greatly blessed by the Lord. He remembered the time before he confessed his sin to Nathan, when he "kept silence." He wrote that then his "bones waxed old through my roaring all the day long." "Day and night," he wrote, "the Lord's hand was heavy upon me," until he decided to acknowledge his transgression. When he did, then the Lord forgave him.

The followers of Jesus are in a much more favorable position before the Lord than David was, in that the merit of Christ's righteousness is imputed to them, covering their unwilling imperfections and giving them a standing of life in the presence of the Heavenly Father. Whereas David was blessed in the fact that the total weight of his transgression was not imputed to him, demanding the death penalty, our transgressions are completely covered with the righteousness of another, even Christ's, enabling us to present our lives in acceptable sacrifice to God.—Rom. 12:1

But the Lord expects us to confess our sins, and if we are pure

in heart we will be glad to do this—not just once, at the beginning of our consecrated life, but daily, and even oftener if need be. We should have a tender conscience, and be pained by the slightest infraction of divine law as soon as it is recognized. And how blessed the assurance that when we do confess our sins, our Heavenly Father will forgive, and will cleanse us from all sin.

"For this"—that is, forgiveness—David wrote, "shall every one that is godly pray unto thee in a time when thou mayest be found." (vs. 6) Thank God we can go to the throne of grace at any time and there find grace to help in every time of need.

How blessed the Lord's promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," or, as the margin states, "I will counsel thee, mine eye shall be upon thee." How wonderful to realize that the Lord is watching over all our affairs, and with "an eye that never sleeps."

QUESTIONS

- Does man inherently have any ~~knowledge~~ of right and wrong?
- Does the conscience need to be ~~instructed~~ by the Lord?
- Is it reasonable to conclude that David reflects his own experience in the opening verses of the lesson?
- Explain the basis upon which the followers of Jesus are forgiven their sins.

Our Experience of God

GOLDEN TEXT: "I love the Lord, because he hath heard my voice and my supplications."—Psalm 116:1

PSALM 116:1-14

OUR knowledge of the Lord is limited to the extent to which he has revealed his designs toward us and toward all mankind. His wisdom, justice, love and power are revealed through his plan which is outlined in his Word. We love him because of what we thus see him to be. This is the basis of love expressed in the Golden Text.

The Psalmist recognized the Lord's love for him in the fact that he had given ear to his supplications. This called forth his love for the Lord. It is even so with us. We love the Lord because of what we know he is daily doing for us, and what he has promised to do, not only for us, but for the whole world of mankind. Our appreciation of the Lord's benefactions has a much wider base than was understood by the Psalmist in that to us, in this end of the age, he has revealed his loving plan for the blessing of all the families of the earth.

Blessed indeed are those to whom the Lord has inclined his ear. (vs. 2; ch. 40:1) He has

brought us out of an "horrible pit, out of the miry clay," and has set our feet upon a "rock," Christ Jesus, and he has established our "goings." Yes, the Lord has given us direction in life, a real purpose, which is to serve him, and to run for "the prize of the high calling of God in Christ Jesus."—Phil. 3:14

Verses 3 and 4 of the lesson indicate that the Psalmist had been ill and feared that he would die. He describes his experiences in a very graphic manner, saying, "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow." The word "hell" is translated from the Hebrew word **sheol**, meaning the state of death. Thus the suffering incident to the dying process the Psalmist describes as the "pains of sheol." Verses 5-9 indicate that the Lord prolonged the Psalmist's life.

The Psalmist's deliverance was temporary, but we may think of the account as prophetic of our deliverance from death through faith in Christ Jesus. Paul speaks of this as "justification of life." (Rom. 5:18) This gracious provision of life through Christ for us

as his consecrated followers of the David class daily calls forth our love for the Lord.

Those who are enlightened with the truth, and appreciate the great love of the Heavenly Father in making such a wonderful provision of life through Christ, realize that they have a debt of gratitude to pay to the Lord. So the heart cry of these is, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." —vss. 12-14

Here the "cup" is used to symbolize the sum total of our experience as we fulfil the conditions of the narrow way which, during the present age, leads to life, to salvation. This way to life is now a difficult one. It is accompanied by many hardships, but we "take" this "cup" and "call upon the name of the Lord" for grace to help in every time of need.

As followers of the Master we have entered into a covenant with the Lord based on sacrifice. (Ps. 50:5) We could speak of this covenant as our "vow" of dedication, or consecration, to the Lord. It is a solemn vow. In it we agreed to devote all that we had and were to the Lord, to lay down life itself in his service. So, with the love of the Lord still tugging at our heartstrings, we recognize that,

in return for all that he has done for us, the least we can do is to continue faithfully paying our vow of consecration to him.

And this we do "in the presence of all his people." It is not merely a matter of giving a verbal testimony to the brethren that we love the Lord, but our daily lives of sacrifice will reveal that we are sincerely endeavoring to pay our consecration vow to the Lord. One of the ways in which this will be manifested is in laying down our lives for the brethren.

Verse 15 reads, "Precious in the sight of the Lord is the death of his saints." Ordinarily the Lord does not take pleasure in death. But this is an exception. This is sacrificial death. These "saints," the true followers of Jesus, are being planted together in the likeness of his death. If faithful, they will live and reign with Christ. Because of this great objective, the Lord is pleased with the sacrifices of his people.

QUESTIONS

- How do we know of our Heavenly Father's great love?
- How should the knowledge of God's love affect us?
- What are the "pains of hell" mentioned in our lesson?
- How has the Lord delivered us from death?
- What is meant by taking the "cup" of salvation and paying our vows to the Lord?
- Why is the death of his saints precious to the Lord?

Thanks Be to God

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

PSALM 103:1-18

THOSE who consider the goodness of the Lord, as manifested in all the blessings he daily showers upon them, will give thanks to him. Nor will their thanksgiving be just a lip service; for the true spirit of thanksgiving is exemplified also in daily deeds of devotion to God and to his people. Indeed, the ultimate in true thanksgiving calls for the dedication of one's whole being to God and to his service.

"Forget not all his benefits," David wrote. It is impossible to remember all the blessings which the Lord daily bestows upon us, but it would be a tragedy if we should be so ungrateful as to forget them all. We remember all we can, and these remembrances call forth our songs of praise to him from whom all blessings flow.

David mentions some of the blessings for which we should give thanks. There is the forgiveness of our iniquities, and the healing of our diseases. During

the Gospel age it is the diseases of the "new creature" that the Lord particularly heals. However, if necessary to the accomplishment of his design in our lives, physical ailments also will be cured.

Through Jesus, our Heavenly Father has redeemed our lives from destruction, and what cause for deep gratitude and thankfulness this should be! The Lord's loving-kindness is also seen in his tender mercies. Jeremiah wrote concerning the Israelites, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."—Lam. 3:22, 23

The Lord "satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (vs. 5) For the Lord's people of this age the application here also must be spiritual. And how wonderfully the Lord does supply his people with the good things of his Word, the "meat in due season."

It is the strength derived from this "meat" that enables us to continue in the narrow way of sacrifice. Isaiah wrote, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."—Isa. 40:31

The Lord "made known his ways unto Moses, his acts unto the children of Israel." (vs. 7) One of the important benefits the Lord bestows upon his people is to enlighten them concerning his ways. Through Moses, Israel's law-giver, that nation was given the information needed to serve the Lord at that time. The Lord made known his ways further through Jesus and the apostles. And now, at the end of the Gospel age, there has been a glorious unfolding of truth enabling the followers of the Master to know that the "harvest" time is here, and that soon the messianic kingdom will be established in power and great glory.

"As the heavens are high above the earth," and, "as far as the east is from the west." David uses these powerful illustrations to impress the fact of God's great mercy in removing our transgressions, or covering them with the robe of Christ's righteousness. It is as though we had no transgressions, because the Lord is not

dealing with us according to our sins, nor rewarding us "according to our iniquities."—vss. 8-12

The Lord pities. This is another benefit for which to be thankful. He pities even as a loving father pities his children. The Lord "knoweth our frame; he remembereth that we are dust." (vss. 13, 14) In associating with our brethren in Christ we are prone to forget that, like ourselves, they are fallen and imperfect. But the Lord always remembers this, and therefore continually exercises mercy toward us.

The Lord does not bestow the rich blessings of his love and mercy unconditionally, except in the sense that while we were yet sinners he sent his Son to be our Redeemer, and the Redeemer of the whole world of mankind. Beyond this, there is the necessity for belief and obedience. David explains that the Lord's blessings are "to such as keep his covenant, and to those that remember his commandments to do them." (vs. 18) May we ever endeavor to be in this class!

QUESTIONS

Will those who are truly thankful to the Lord be satisfied with mere words of thanksgiving and praise to him?

What are some of the Lord's blessings mentioned by David?

Does the Lord bestow the richest of his blessings unconditionally?

Strength in God

GOLDEN TEXT: "Finally, my brethren, be strong in the Lord, and in the power of his might."—Ephesians 6:10

EPHESIANS 6:10-20

THERE are three principal enemies against which the Christian fights. These are the world, the flesh, and the Devil. It is a struggle which takes place largely in the mind. It is a battle of ideas. The "heart" is also involved, for one of the efforts of our enemies is to divert our affections from the Lord and from "things above."—Col. 3:1-3

In our own strength we would be no match for our enemies. The influences of the world present a strong appeal to our fallen flesh, and Satan is quick and subtle in taking advantage of our weaknesses in his efforts to destroy our faith and to weaken our devotion to God and to the doing of his will. Therefore we very much need the strength and protection which the Lord so abundantly supplies to all those who put their trust wholly in him. We are weak in ourselves, but we can be strong in the Lord.

The Psalmist wrote, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge

and my fortress: my God; in him will I trust." (Ps. 91:1, 2) In verse 4 of this psalm we are informed that the Lord's truth shall be our "shield and buckler."

The truth of God's Word is as a fortress of protection to the Christian, and it is also a shield and buckler. The truth is God's plan for us and for all mankind, and particularly his expressed will for us. The world, the flesh and the Devil would like us to do their bidding. But we have dedicated ourselves to do the Lord's will. A clear knowledge of God's will, and the many wonderful assurances he has given us of his guidance and help constitute a strong wall of protection against our opposers.

Paul says that we "wrestle not against flesh and blood," meaning that the Christian's battle is not physical combat with humans. Our struggle, rather, is "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or, as the marginal translation states, against "wicked spirits" in the "heavenlies."—vs. 12

In chapter 1, verses 20 and 21, Paul informs us that when Jesus was raised from the dead he was exalted to the "heavenlies," "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." The word "heavenlies" denotes planes of life above the human. The Bible speaks many times about the holy angels. It also mentions "the Devil and his angels." (Matt. 25:41) It is these who oppose the progress of every true Christian who, symbolically speaking, has to fight his way through these unseen powers of wickedness in order to attain joint-heirship with Jesus in the heavenly phase of his kingdom.

And for this purpose the Lord has provided his armor of truth. The "armor" Paul refers to in this illustration was the one used by Roman soldiers of his day. It consisted of a helmet, breastplate, shield, girdle, sandals, and a sword. Each of these, as Paul uses the illustration, suggests a certain way in which the truth of the Word serves to protect the Christian soldier against the attacks of his adversaries, the world, the flesh, and the Devil.

The whole armor of truth provided by God through his Word is essential, "that we may be able to withstand in the evil day." And having "done all," or "overcome" all, as the margin states, we are to "stand." This does not mean

to stand in idleness as though there were nothing more to be done. The thought is, rather, to maintain our standing.

Actually the Christian's warfare is not over until the last battle is won, and that is not until he has been faithful even unto death. Ordinarily, soldiers hope to save their lives in battle, but Christian soldiers gain their greatest victory when they finish their course in death. Indeed, the principal effort of our enemies is to turn us aside from sacrificing our lives in God's service. We are victorious only if we turn aside all suggestions of this kind and continue faithful even unto death. Only then will we prove worthy to receive the "crown of life."—Rev. 2:10

Paul speaks of "praying always." (vs. 18) Prayer is our line of communication with our Heavenly Father, the great "General" under whom we fight, and Jesus Christ, the "Captain" of our salvation. If we cease to pray, we will cease to fight. "Prayer keeps the Christian's armor bright," says the poet.

QUESTIONS

- Name the Christian's three principal enemies. Where does the battle take place, and how does the Lord protect us in "battle"?
- What does Paul mean by "wicked spirits" in the "heavenlies"?
- When is the Christian's warfare completed?

THE "SEED"

Article VIII

Israelites Indeed

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!"—John 1:47

JESUS' reference to Nathanael as "an Israelite indeed" implies that at the time of our Lord's first advent there were those who were Israelites in name only. Jesus identified some of these when he said to the Pharisees and others of the Jews: "Ye are of your father the Devil, and the lusts of your father ye will do." (John 8:44) The Apostle Paul supported this viewpoint when, in writing to the brethren at Rome, he said, "They are not all Israel, which are of Israel."—Rom. 9:6

A number of instances are recorded in the Bible in which God changed the names of his servants in order to teach certain lessons pertaining to the outworking of his plan of the ages. Abram's name was changed to Abraham, Sarai's to Sarah. (Gen. 17:5, 15) Strictly speaking, the name Israel is not the family name of the descendants of Abraham, but a new name given to Jacob, the grandson of Abraham, indicating certain important characteristics he had demonstrated.

According to Prof. Strong, the name Israel in the Hebrew language means, "He will rule as God." Other scholars suggest the definition, "To prevail with God," or, as the margin reads, "A prince of God." The name Israel was given to Jacob after he had "wrestled" with an angel, who explained, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."—Gen. 32:28

The over-all thought seems to be that the name Israel symbolically describes one who, through faithfulness, secures God's favor and is given the honor of being associated with him in the

accomplishment of his purposes. To be a true Israelite one must "prevail" with God, and all who do prevail will, in one category or another, rule with him.

Seemingly, the Lord gave this name to Jacob to further emphasize the complete and ultimate meaning of the promise to Abraham that through his "Seed" all the families of the earth would be blessed. Actually that promise does mean that all who ultimately come within its gracious provisions will have prevailed with God by their faithfulness, and will be as princes, or kings, ruling with God.

Spiritual and Earthly Rulers

FIRST of all we see Jesus as the messianic Seed of Abraham. (Gal. 3:16) At what great cost did he prevail with God to prove his worthiness to be "King of kings and Lord of lords"! (Rev. 19:16) Then there are those who, beginning with Jesus and Pentecost, likewise have proved worthy of God's favor. In the divine arrangement, these are made "priests of God and of Christ" and reign with Christ a thousand years.—Rev. 20:6; II Tim. 2:12, 13

And then, throughout the ages preceding our Lord's first advent, earthly princes, or rulers, were being tested and trained to be the human representatives of the divine Christ. These also prevailed with God by their faithfulness, in many instances even unto death. In the 11th chapter of Hebrews, Paul mentions many of these, and informs us that they received the testimony that they pleased God. Because of their faithfulness, they were found worthy of "a better resurrection" than mankind in general, in the sense that they will be awakened to instant human perfection and thus qualified to cope with the problems of humanity which they will immediately face.—Heb. 11:13, 35, 39, 40

We should not suppose that this group of ancient faithful and worthy servants of God consisted merely, or even chiefly, of those named by Paul in the 11th chapter of Hebrews. He explains that time did not permit him to identify them all, and how right he was! (Heb. 11:32) Paul mentions many of the outstanding personalities of the Old Testament, but in Romans 11:2-4, quot-

ing from the Old Testament, he indicates that in the generation of Elijah's day there were more than seven thousand whom the Lord had reserved unto himself, obviously because they had prevailed with him.

Historians do not attempt to mention individually all who are involved in the events which they narrate. We have a good example of this in The Book of Acts. Comparatively speaking, only a few names are mentioned in this book, yet we know that in the Early Church there were many thousands of earnest followers of the Master.

So far as we are aware, the Scriptures do not positively indicate the exact number of those who will be "princes in all the earth." (Ps. 45:16) We know, however, that there will be a sufficient number to properly function as the earthly ruling phase of the messianic kingdom. And, on a lower plane than the divine Christ, they will be as though ruling with God, because they will be authorized and empowered by him.

Other Rulers

ALL the families of the earth are to be blessed through the seed of Abraham. God said to Abraham, "Behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee." (Gen. 17:4, 5) Paul quotes this promise, and indicates that it has a partial fulfilment in the fact that the spiritual Israelites of the Gospel Age are selected from among all nations. (Rom. 4:8-25) But we believe it has a larger fulfilment in that all the families of the earth who are blessed by the seed of Abraham also become his children, his seed.

The Scriptures reveal clearly that the "blessing" provided for all the families of the earth is restoration to life, and to the dominion forfeited through the sin of our first parents. Man was created in the image of God, and given dominion over the earth. He was made king of earth, and therefore a part of the royal, or ruling, family of God.—Gen. 1:27, 28.

But when our first parents transgressed God's law, they lost both dominion and life. In the Parable of the Sheep and the Goats Jesus assures us that "all nations"—all the families of the earth—are to come into judgment during the time of his reign, and that they will be divided as a shepherd "divideth his sheep from the goats." (Matt. 25:31-46) This is not an arbitrary division, but is based on qualification. Those who prevail by their faithfulness to the divine principles of righteousness then in force throughout the earth become the "sheep" of the parable.

To these sheep, or worthy ones, the glorious pronouncement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (vs. 34) These also re-inherit the life which was lost by sin, and purchased for them by the blood of Christ. As restored humans, enjoying perfection of life, they will be kings of earth, and on the human plane will be ruling with God, as members of his royal family, even as Adam did before he sinned.

Thus we see that the name Israel, as given to Jacob, comprehensively suggests the complete outworking of the divine purpose as set forth in the promise made to Abraham. It reminds us also that the blessing mentioned in the Abrahamic Covenant is obtained only by those who prevail with God by proving their faithfulness to him. This is true both of the earthly and spiritual ruling seeds, as well as the larger seed—the "many nations" who will, as subjects of the messianic kingdom, be restored to human perfection and ultimately inherit the lost dominion of earth.

The Lord's People

IN GENESIS 4:26 we read (marginal translation): "Then began men to call themselves by the name of the Lord." Man was endowed with the desire to worship his Creator and, despite the fact that he was now alienated from God because of sin, he wanted to be associated with him. This was true of at least some in those early days of the antediluvian world.

This desire to worship a higher power has manifested itself throughout all the ages since. Satan has taken advantage of hu-

man weakness and lack of judgment, and has led men and women into worshipping all sorts of false gods. In most instances these false gods have been pictured as vindictive and cruel, hence fear and dread have been powerful motivating influences in the religious concepts of the people.

But God, nevertheless, has "inclined" toward many who have earnestly sought him and desired to please him. This was true of some in the antediluvian world. Enoch, for example, "walked with God," and he was used by God to prophesy concerning the coming of the Lord with "ten thousands of his saints, to execute judgment."—Gen. 5:24; Heb. 11:5; Jude 14, 15

And, of course, there were Noah, Abraham, Isaac, Jacob, and Moses—in fact all the Ancient Worthies. Beginning with the death of Jacob, God began to deal with his twelve sons and their families as a people, a nation. These were his people, his nation. At Mt. Sinai God entered into a covenant with this nation, Moses serving as mediator. Thus Israel became God's covenant people, or nation.

The Law, as epitomized in the Ten Commandments, was the basis of this covenant. En masse the people agreed to abide by the terms of the covenant, and God promised to bless them as a people in proportion to their faithfulness. The ultimate blessing promised for obedience to the Law was life. But to obtain life under the Law required perfect obedience, and no member of the fallen race was capable of rendering full obedience to God's perfect Law, so none gained life.

Concerning the Law, Paul wrote, "It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19) As we have seen, the Seed envisioned in the promise to Abraham was Christ, and associated with him his body members. (Gal. 3:16, 26-29) It was God's design that Jesus, the Head of the Christ company, should be of the natural seed of Abraham, that he should come from the nation of Israel.

But sin and selfishness, unbridled, would have disrupted the Israelites as a nation long before it was due time for the Messiah to come, so, as Paul explains, one of the purposes of the Law

was to serve as a deterrent to sin. While the record of the nation from the giving of the Law to the birth of Jesus is not by any means an enviable one, it certainly would have been much worse had it not been for the restraining influences of God's Law, which as a nation the people had agreed to keep.

Paul also referred to the Law as a "schoolmaster to bring us unto Christ." (Gal. 3:24) The thought here seems to be that the inability of fallen man to keep God's perfect Law taught the necessity of a Redeemer from sin. The Jewish nation was the first to have the opportunity of learning this lesson, but it will not be until they are raised from the dead that they will really benefit from their failure. Then they will learn that only through the redemptive work of Jesus is everlasting life available. Through the failure of the nation of Israel to gain life under the Law, Gentile nations also will have the necessity of the shed blood of Jesus Christ emphasized to them.

Righteousness by Faith

HOWEVER, as we have seen, beginning with righteous Abel, and continuing to John the Baptist, there were those who enjoyed the smile of God's favor upon the basis of their faith and heart loyalty to him. This was true during the time when the Law Covenant was operative with the nation of Israel. Except during a few short periods, the majority of the nation paid little attention to the Law, and from time to time were enticed into idolatry and other gross sins.

But there were always the few who, like David, were at heart loyal to God. These were hindered from perfect obedience to the Law only by their inherited imperfections. These did not gain life under the Law, but they did receive the testimony that because of their faith and obedience they were pleasing to God. These were "Israelites indeed."

Through Moses, God said to the people of Israel, "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) While, as we shall see, there is

to be a spiritual "holy nation," yet this promise of God had vital meaning to fleshly Israel, for there is also to be an earthly phase of the kingdom, a visible "holy nation."

The Lord knew that no single generation of the Israelites would, qualify to be his holy nation on earth. But he also knew that there would be a remnant of the Israelites in each generation who, through faith and heart obedience, would obtain a "good report," and that in due time he would raise these up in the "better resurrection" to be the visible holy nation of promise.

A Spiritual "Holy Nation"

AT THE close of the Jewish Age, when the Israelites as a nation proved unworthy of the kingdom blessings offered by the Lord, Jesus said to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) The Head of this new nation to whom the kingdom was given is Jesus, and Peter identified the other members. He wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, . . . which in time past were not a people, but are now the people of God."—I Pet. 2:9, 10

Not all the members of this new, spiritual nation were living in Peter's day. It requires the entire Gospel Age to select these from the world. Even as with the Ancient Worthy class, who will be the visible part of this holy nation, it will be made up of a few from many generations who proved their worthiness of this exalted position in the plan of God by being faithful unto death.

How important it is to take into consideration the resurrection feature of the divine plan if we are to comprehend the full meaning of the promises of God! God makes his promises and carries forward his plan for the recovery of the human race from sin and death, knowing that the death of his people in no way interferes. It is as though they merely fall asleep at night and awaken in the morning to enter into the rewards which our loving Heavenly Father promised to the faithful.

Nominal Israelites

THE Scriptures clearly establish the fact that many of the natural descendants of Abraham, who later were given the name Israelites, held this status only by reason of birth, that they were not "Israelites indeed" in whom there was no guile. There are also many wonderful promises made to these, promises which give assurance that they, too, are to be awakened from the sleep of death and given an opportunity to participate in the joys of the messianic kingdom, not as its rulers and princes, but as its subjects.

Moses said to the Israelites of his day, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18: 15) Peter quoted this prophecy and explained that it would have its fulfilment following the second coming of Christ and during the "times of restitution of all things." (Acts 3:19-23) Peter proffered this as a hope to the unbelieving Jews of his day, a hope that would be translated into reality upon the basis of their repentance and the blotting out of their sins.

Here, then, is a promise to those of Israel who did not "obtain a good report through faith," and therefore did not qualify for the "better resurrection." This promise also depends for fulfilment upon the resurrection feature of the divine plan. How meaningless would be many of God's promises if we attempted to limit their application to the generation living at the time they were made!

In the Apostle Paul's speech before Felix he indicated that the "Law and the prophets" gave assurance of a resurrection of the dead, "both of the just and unjust." (Acts 24:14, 15) The resurrection of the "just" of those ages preceding the first advent of Christ will be the "better resurrection" mentioned by Paul. (Heb. 11:35) The resurrection of the "unjust" is also clearly pointed out in the Scriptures. In Daniel 12:1, 2, where Daniel is assured of the deliverance of his people, we read: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The just come forth to life, the unjust to "contempt."

The resurrection of the unjust is also foretold in Ezekiel 16: 55-63. Here the assurance of the resurrection is extended to the Gentiles also—even such wicked Gentiles as the Sodomites. The Israelites referred to in this promise are those who “despised the oath in breaking the covenant.” (vs. 59) In other words, here is another of God’s promises to **nominal** Israelites, those who did not receive the testimony that they pleased God. There were many of these in each generation of Israel.

National Dealing

AS ALREADY noted, God dealt with the descendants of Jacob as a nation. This meant that both the just and the unjust shared in whatever experiences God permitted to come upon the nation. At times, when the leaders of the people were God-fearing, and did all in their power to direct them in paths of righteousness, the nation was blessed, and the just as well as the unjust enjoyed these blessings.

The reverse was also true. Note the time when the nation was taken into captivity in Babylon because of her sins. Not all in the nation at that time were of the unjust class. There were, for example, Daniel and his three young friends who demonstrated their loyalty to the true God of Israel even at the risk of their lives. Nevertheless, they were among the captives. There were many others among the captives who likewise were loyal to Jehovah.

Probably one of the divine purposes in this dealing with Israel as a nation was to demonstrate that no people could be expected en masse to be faithful and loyal to God. The test could have been made with any other nation, or people, and the result would have been the same. From this demonstration we learn that qualification for a position, either in the earthly or the spiritual ruling phase of the kingdom, must be on an individual basis. A nation was called—the nation of Israel; but, as a nation, Israel failed to make her calling and election sure.

This principle will carry over into the kingdom age, and will apply to those who become loyal subjects of the kingdom and

thereby qualify for everlasting life on the earth. Each, individually, will need to hear and obey "that prophet," or else be destroyed from among the people. No one will obtain everlasting life simply on the basis of being a natural descendant of Abraham, or of any other ancient servant of God.

Nominal Spiritual Israel

THE Scriptures clearly establish the fact that throughout the Gospel Age there have been many people of God in name only. And, as in past ages, these have been identified with the "Israelites indeed." The "wheat" and the "tares" have grown together. (Matt. 13:24-30; 36-43) A separation takes place at the end of the age, when the true people of God are called to "come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4

Just as in the Old Testament concerning fleshly Israel there are warnings of impending punishments upon nominal Israelites, and also precious promises of rewards for the faithful, so the Scriptures contain both warnings and promises for the two classes of spiritual Israelites. A good example of this is found in the messages to the "seven churches" recorded in chapters 2 and 3 of The Revelation. Concerning the church at Pergamos we read, "Thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication."—Rev. 2:14

We read again, "Thou hast a few names even in Sardis which have not defiled their garments." (Rev. 3:4) The implication here is that there were many in this stage of the church who were not faithful. To the faithful in all seven churches wonderful promises are made; and to the unfaithful, warnings of dire punishments and the withdrawal of divine favor unless there would come a genuine repentance.

But just as God's mercy will, in the resurrection, be extended to the unjust of Israel, so also **nominal** spiritual Israelites will have the blessings of everlasting human life offered to them. In Acts 15:17 coming kingdom blessings are assured to both of

these classes who failed to qualify either as "princes" or as "kings" in the messianic kingdom. Here we are assured that through the ruling agencies of the kingdom "the residue of men," and "all the Gentiles upon whom my name is called," will be given an opportunity "to seek after the Lord." The Gentiles upon whom the Lord's name has been called are undoubtedly those who have composed the nominal Christian church.

The expression, "residue of men," is a paraphrased quotation from Amos 9:12, where the prophet speaks of "the remnant of Edom." The Edomites were the descendants of Esau, who sold his birthright for inheriting the Abrahamic promise. In Romans, chapter 9, where Paul explains that "they are not all Israel, which are of Israel," he uses the case of Jacob and Esau to illustrate his point. In this instance he is discussing the case of the unbelieving Israelites who stumbled at the first presence of Jesus, indicating, apparently, that they would be fittingly represented by Esau.

It is true that there were unbelieving Israelites of every generation who failed to prove worthy of the chief blessing envisioned in the Abrahamic promise. The "kingdom" was taken away from this class by Jesus, thus forfeiting this aspect of their inheritance, selling their birthright to be a part of the ruling Seed, either in the spiritual phase of the messianic kingdom, or the earthly.

But, thank God, these have not forfeited the blessings of life which will be made available to them through God's mercy for, with the kingdom established, they will be the first to be given an opportunity to "seek after the Lord." Amos states that these, "the remnant of Edom," will be "possessed," or ruled over, by the restored "tabernacle of David" over which Christ will be the spiritual ruling Head. (Isa. 9:6, 7) Upon their belief and obedience, they will become honored subjects of the new kingdom. Because of their past association with God, his laws, and his people, these will have much to contribute to the general work of blessing all the families of the earth which will then be in progress.

"Indeed" and Nominal Rulers and Subjects

BY WAY of summing up, it seems evident from the Scriptures that in every preparatory age of the divine plan there have been the true and faithful people of God, the "Israelites indeed," and also those who have been associated with these, but actually the Lord's people in name only. While the promises and callings of God have gone out to all who have professed to be his people, only those who have been truly faithful and loyal to the conditions attached to them have made their calling and election sure.

The faithful ones alone will comprise the heavenly and earthly ruling phases of Messiah's kingdom. With the close of the Gospel Age, when the door to the "high calling" is closed and the last of the spiritual "Israelites indeed" have passed beyond the veil, the preparatory features of the divine plan will end. No more rulers for the kingdom, either "princes" or "kings," will then be developed.

But, thank God, this does not mean the end of divine grace! In reality, it will mark the beginning of the outpouring of divine blessings of happiness and life upon all mankind, beginning with the "remnant of Edom." These will be the first to be gathered as happy and blessed subjects of the kingdom. But of the increase of that government and peace, there shall be no end, for it will continue to reach out and control throughout all the earth, to the joy of all mankind.

*Salvation! O ye toiling saints,
By faith ye have it now;
The promise is your daily strength,
While to God's will ye bow.*

*Salvation! O the blessed theme
Shall fill the world with joy!
When all its mighty work is seen,
Praise shall all tongues employ.*

Spoken unto Us

IN HARMONY with this scripture we know that God spoke unto the nation of Israel by his prophets. God said through the Prophet Hosea (12:10), "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Through these inspired mouthpieces God made many wonderful promises to the Israelites. Speaking through the prophets God also outlined to the Israelites the conditions upon which these promises could be inherited. Through the prophets God also warned the Israelites of the tragedies which would befall them if they failed to comply as fully as possible with the conditions of his promises.

Although God spoke to the nation of Israel, he spoke more directly to individuals. However, whether God speaks to individ-

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

—Hebrews 1:1, 2

uals or to groups, the purpose of the message is essentially always the same. He does not speak to satisfy curiosity. God speaks to invite co-operation in the out-working of his eternal purpose.

It is a blessed experience to hear God speaking to us, but it involves personal responsibility. It means that one hearing the call and responding to it is required to devote himself unreservedly to the task at hand. During the Gospel age it has meant thwarting our wills, denying self, in order that God's will may be done. God does not brook any half-hearted service. It is all or nothing. As we read in Ecclesiastes 5:5, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay," or pay only in part.

How Do We Know?

WE ARE all desirous of having that condition of heart and mind

which can say, as Samuel did, "Speak, Lord; for thy servant heareth." (I Sam. 3:9, 10) But, someone may ask, How may we know that God has spoken to us? Amidst all the confusion of religious thought and teaching, how may we know that what we have is the truth? These are questions of vital concern to all of us. They are questions which we should be able to answer to our own satisfaction. If we cannot, then it means we are in a condition of doubt and uncertainty, and we shall find ourselves sooner or later in the ranks of those who say, "Oft it causes anxious thought, am I His, or am I not?" We say we have the truth, but how do we know?

There are, of course, many avenues of approach to this. We know that God has spoken to us because what we have heard is in harmony with the entire Bible. As we read in II Timothy 3:16, "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

How thoroughly furnished was Jesus, our Captain, our Exemplar? The Devil quoted Scripture in support of his second temptation of Jesus, saying, "For it is written." But Jesus was guided by ALL Scripture, so in reply he said to Satan: "It is written

again." The Bible to us is not an old fiddle upon which any tune can be played. By avoiding certain scriptures all sorts of tunes can be played.

We know that God has spoken to us because what we have heard is in harmony with what we should expect the character of God to be. It reveals him to be absolutely just, unerring in wisdom, almighty in power, and above all, abounding in love. What we have heard does not tell us there is no such thing as sickness when we know there is. What we have heard does not tell us there is no death when we know people are dying every day.

We can also assure ourselves that God has spoken to us because of his unchangeableness. The Bible tells us in Malachi 3:6 and James 1:17 that God changes not, that in him there is no shadow caused by turning. This being true, it means that the divine purpose as revealed by God through his prophets of old is still the divine purpose.

This, in turn, means that if God has spoken unto us then we have heard the same things that were made known through the prophets. The working out of God's plan varies in detail from age to age, but not the plan itself. Some say that God has a purpose but not a plan. He has both. God's purpose is to bless all the families

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31.)

of the earth. How that purpose is eventually accomplished is his plan.

A Fundamental Truth

WHAT was the fundamental truth of God's plan which characterizes the message of God's holy prophets? It was restitution, for we read in Acts 3:21 that times of restitution were spoken by all of God's holy prophets since the world began. It was to provide an opportunity for restitution that Jesus gave himself a ransom for all. Ransom and restitution then are two prominent chords in God's great theme song of love.

Isaiah was one of God's holy prophets. He wrote that "the ransomed of the Lord" would return. (Isa. 35:10) Is that all? Will they simply "return" from death on the basis of the sacrifice of Jesus? No! After they return they will receive rich blessings, for we read that "they shall obtain joy and gladness, and sorrow and sighing shall flee away." Those who obey will be restored to a state of perfection in a perfected earth, and will enjoy communion with their Maker forever.

There are, of course, various arrangements in the outworking of God's plan, but the great objective to which they are all leading is the blessing of all the families of the earth during "the times of restitution." The promise

which God made to faithful Abraham permeates the whole of the Bible. God himself declared his purpose to Moses, as recorded in Numbers 14:21, which reads, "As truly as I live, all the earth shall be filled with the glory of the Lord." Have we heard and appreciated these fundamental truths? If so, we have heard the voice of God.

Blessed and Costly

WE FIND the blessedness and the costliness emphasized in the experience of those to whom God has spoken. Let us first of all consider Noah: "Noah found grace in the eyes of the Lord." (Gen. 6:8) Divine favor was manifested toward Noah. God used him to build an ark in which some were carried over from the first world into the second world. God also made a covenant with Noah. These experiences are referred to in the New Testament by Jesus and Peter. They are used to illustrate certain features in the divine plan.

We read and speak about Noah building the ark, but do we realize what it entailed over a long period of time? Not only was there work to be done, but scoffing had to be endured. Noah worked as well as preached. He preached to an unresponsive and indifferent public. No results were apparent from his preaching.

If Noah had had only a little

faith, if he had not fully appreciated the fact that God had spoken to him, he would have become weary in well-doing and faint in his mind. He would have concluded that God would not expect him to go on bearing witness to the truth; for, after all, nothing worth while was being accomplished. In fact, it was only wasted effort.

But Noah had faith in God. God had spoken to him. He continued to preach and work irrespective of results. Noah was faithful despite the cost of weariness, of scoffing, of indifference. Noah responded wholeheartedly to fulfill the divine command faithfully.

But was it all for nought? By no means! Hebrews 11:7 reads: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

When the plan of God is complete, the knowledge of God's glory will fill the earth as the waters cover the sea. It will then be seen that the destruction of that first world was justified by the lack of response to Noah's preaching and the evil of those times. That which Noah did, and that which Noah preached, will be appreciated during the "times of restitution." It will help to fill the whole earth with God's glory.

Is it not so with us now to whom God has spoken? Does not I Peter 2:12 say that "they may by your good works, which they shall behold, glorify God in the day of [their] visitation," the "times of restitution"?

To Abraham

GOD also spoke to Abraham, for we read in Genesis 12:1-3, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

In God's message to Abraham we have the first definite statement of his purpose to bless all the families of the earth. Sometimes we hear this question: "Which is the true Gospel?" The answer to that question is found in Galatians 3:8, where we read, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

It was certainly good news for Abraham to know that through his seed all the families of earth

were to be blessed. We know this must be the true Gospel, for it was God himself who announced it to Abraham. Surely Abraham was blessed in hearing such a message. But, as with Noah, it proved to be costly.

Abraham was asked to give up his home in Ur. For the remainder of his life he had no permanent home, no continuing city. Additionally, God continued to test him until he was asked to offer up Isaac, his only son. Abraham showed his willingness to do this. Yes, Abraham learned that God's voice not only meant blessings, but sacrifice.

The reason that God spoke to Abraham was to invite his co-operation in the outworking of his plan. Hence the message and the call were heard together. God said to Abraham, "In thee shall all families of the earth be blessed," but I want you to leave your own people and your father's house, and go into a land I will show you.

Abraham discovered that in order for this promise to become a reality to him it would cost the uprooting of his whole way of life. All those to whom the purpose of God to bless all nations has been revealed have likewise been called to co-operate. This is God's method of dealing with his people. God speaks to us. First, he reveals his plan, then he invites co-operation therein.

How blessed it was to hear God

speaking to us, telling us of the great hope of restitution for the sin-cursed and dying world based upon the ransom sacrifice of Jesus. How it appealed to us! We rejoiced to think of all mankind, the ransomed of the Lord, walking up the highway of holiness into that kingdom prepared for them from the foundation of the world. Not only did we come to the light, but we continued to walk in the light.

Soon we learned that together with God's love for all mankind there was the invitation, or call, for co-operation in the divine plan. Like Abraham, we were asked to leave our own people and our father's house, which is the adamic household. It was a call to give up the hope of restitution for ourselves, and in its place to run for the prize of the high calling of God in Christ Jesus. Henceforth we were to touch lightly the things of this earth, esteeming them only of trifling worth, or no worth at all.

This is something more than merely exchanging an earthly hope for a heavenly hope. It means following in the steps of Jesus—steps of sacrifice and suffering, even unto death, until that which remains of our present earthly life is wholly and acceptably consumed in God's service.

To Moses

GOD also spoke to Moses at the burning bush, saying: "Put off

thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." (Exod. 3:5, 6) God told Moses to take off his shoes, for the place whereon he stood was holy ground. It was holy because God chose that spot to speak to Moses.

One of the characteristics of Moses was meekness. Numbers 12:3 reads, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Moses felt unequal to the great task which God asked him to perform. Meekness is an essential quality of Christian character. Jesus said in Matthew 11:29: "Learn of me; for I am meek and lowly in heart."

The world often mistakes meekness for weakness. True meekness is not weakness. Moses was meek in that he recognized and acknowledged his own limitations. When God assured him that all his needs would be supplied, his faith laid hold upon the promise. He was made strong and courageous. We can only be used of God as we rely upon his wisdom and strength. "When I think of self I tremble; when I look to thee I'm strong." This was the experience of Moses. In the strength which God supplied he courageously

took up the task which God assigned to him.

Yes, God spoke to Moses. Having responded, Moses was no longer his own. No longer was he free to think, free to choose, free to act, free to do as he might prefer. Henceforth the will of God was to be the guiding star of his life. True, God's presence accompanied Moses. He had peace of heart and mind. But his way was difficult. His burden was heavy.

Moses had to face and defy the austere and arrogant Pharaoh. He had to bear, and bear patiently, the murmurings of his own people. He had to put down rebellion against the divine arrangements for Israel. In many ways Moses had to bear a load of care and responsibility which was his because of the high position of honor God had given him in the outworking of his plan. Yes, it was a blessed experience to hear the voice of God, but like Noah and like Abraham, Moses found it very costly.

The Greater Than Moses

THIS introduces us to "the greater than Moses." Jesus said on one occasion, as recorded in John 5:46: "For had ye believed Moses, ye would have believed me; for he wrote of me." Moses prophesied that One greater than he would be raised up for the blessing of Israel and the world. Thus Moses pointed forward to

the coming of Christ and to the establishing of his kingdom.— Deut. 18:15-19; Acts 3:22, 23

Jesus came at the first advent to lay the foundation for that kingdom. He did so by the sacrifice of his life as man's Redeemer. Jesus dedicated himself to God, agreeing to do all that was written of him. "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."—Heb. 10:7

In Romans 15:4 we read: "For whatsoever things were written aforetime were written for our learning." If that is true of the followers of Jesus, how much more was it true of Jesus! Yes, much of what all the prophets had written constituted the manner in which God spoke to Jesus, directing him in performing his part in the divine plan. In harmony with this we have the words of Jesus spoken to the two disciples on the way to Emmaus: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."— Luke 24:27

Not only was Jesus blessed by the revealing testimony of the prophets, but he heard the voice of God speaking to him directly saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) What a blessed assurance this must have been to Jesus! Yes, he was honored, he was

blessed, but how costly it proved to be. It meant the laying down of his human life until it was consumed at Calvary. As Jesus said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28) Again, "Therefore doth my Father love me, because I lay down my life, that I might take it again."— John 10:17

Why was Jesus the beloved Son of God? Why was God well pleased with him? Because Jesus not only did, but delighted to do, what had been written of him. Jesus was not only a hearer of God's Word, but a doer also. And Jesus says to us, "If ye know these things, happy are ye if ye do them." (John 13:17) Let us never lose sight of the essential relationship between hearing and doing. The truth is surely something more to us than a better religion, something more than just attending meetings regularly week by week.

Peter

NOW we come to Peter, who was spoken to by God, through Jesus. Peter was given the keys of the kingdom. These he used in opening up kingdom privileges, first to the Jews, and then to the Gentiles. Peter was widely used in the service of God, but only at great sacrifice of himself and his earthly interests. Peter also found that the experience

was both blessed and costly. No longer was Peter his own. He belonged to another.

In John 21:18, 19 we have recorded these words of Jesus to Peter: "When thou wast young, thou girdedest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." Yes, Peter was to be "crucified with Christ." He was to die a sacrificial death.—Rom. 6:6; Gal. 2:20

Before God spoke to Peter he was free to choose for himself, to plan his own life. Now it was different. The will of God was to be the guide of his life. That life was a life of sacrifice. No wonder Peter could write, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing as unto a faithful Creator."—I Peter 4:19

Saul

SAUL of Tarsus was spoken to by God through Jesus on the road to Damascus. This devout Israelite realized at once what it signified. First of all Saul made quite sure who was speaking. Satisfied that he was receiving a message from the God of Israel through Israel's Messiah, Saul responded with those words which always

represent the attitude of the consecrated heart: "Lord, what wilt thou have me to do?"—Acts 9:6

Ah yes, Saul was very well acquainted with the manner in which God had dealt with his servants in the past. He knew that an experience of this nature implied something more than merely his enlightenment concerning the fact that Jesus was the Messiah. Now that he was enlightened, Saul realized that God was calling him for service. God allows people to continue on in darkness until he has a place for them in his plan.

Yes, Paul was a chosen vessel. He had been selected to bear the Gospel to the Gentiles. What an honor to be thus called and used. But at what cost! To Ananias the Lord said concerning Saul of Tarsus, as recorded in Acts 9:15, 16: "I will show him how great things he must suffer for my name's sake."

Here, again, we find the same principle operating. God had spoken. Truth had been revealed. A commission had been given. Great things were to be suffered. Yes, it was a blessed thing for Saul to respond when spoken to by God, but at what great cost! The record of the Apostle's ministry demonstrates the sincerity of the question, "Lord, what wilt thou have me to do?"

Let us read a page from the service diary of the Apostle Paul.

It is found in II Corinthians 11: 24-28: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." None of us has suffered this much.

Our text tells us that in these last days God has spoken to us through his Son. That was true of the Early Church. It has been true throughout the Gospel Age. It is true now in a very special sense, in these "last days" of this present evil world in which we are living. In the 12th chapter of Luke a promise by Jesus is recorded that at the end of the age he would return. He promised that at his return he would serve the household of faith with "meat in due season," through a "faithful and wise servant."—Luke 12: 37, 42-44

Truly blessed was it for Brother Russell to be spoken to by God through his beloved Son, but

how costly it proved to be! He gave himself and all that he had in money, in time, in talent, in effort, so as not to be disobedient to the vision he had received. He might have gone about the ordinary affairs of life, satisfied that he had a better religion; satisfied that he knew there was no such thing as eternal torture; satisfied that God had made provision for the blessing of all the families of the earth. In this knowledge he could have rested, content to tell others about it, if and when the opportunity presented itself.

But Brother Russell knew that there was no other way of really expressing his appreciation to God for having spoken to him except in terms of all that he had, all that he was, and all that he hoped to be. Without any reservation, he plunged himself into the service of God. He remained in that service despite all obstacles; despite the opposition of churchmen; despite the opposition of those who labored with him for a time, and then left. He continued obedient notwithstanding the long hours, the ill health, the pain involved. Such was Brother Russell's conception of what it meant to be spoken to by God.

Rejoicing to Know

LIKE God's servants of old, we rejoice to know that by means of ransom and restitution all the willing and obedient of mankind

are to be blessed with everlasting life, and enjoy peace and quietness and assurance forever. The clear distinction made by the truth between the heavenly hope of the church and the earthly hope for the world emphasizes the importance of ransom and restitution in the plan of God. How truly satisfying it is to know that God has a blessing for others as well as for ourselves. How it enhances our appreciation of the high and heavenly calling.

The reason God has spoken to us is the same as it was in the case of Noah, Abraham, Moses, Peter, Paul, and all those to whom God has spoken. It is to invite our co-operation. It is because God has a special place for us in the outworking of his plan.

The crucial test upon all God's people has been not merely to hold fast to the truth, but, in addition, to hold fast to the spirit of the truth. God has not asked us, as he asked Noah, to build an ark. God has not asked us, as he asked Moses, to lead his people out of Egypt. God has not given unto us, as he gave to Peter, the keys of the kingdom. God has not appointed us, as he appointed Paul, and Peter, to be apostles to the Gentiles and Jews, respectively. But God has spoken to us by

his Son. God has given us the truth, and no longer are we our own; we have been bought with a price. The price paid by God was the sacrifice of his dear Son.

God having spoken unto us, let us keep in mind two great fundamental truths of the Christian life. First, that it is only through the sacrifice of the flesh and its interests that we are being more and more conformed to the image of him who humbled himself under the mighty hand of God and was obedient even unto death, death on the cross. Second, that we are "ambassadors for Christ." As such, we are a city set on a hill which cannot be hid. "Ye are the light of the world," said Jesus.

Yes, God has spoken unto us. We have responded. What a blessing, what a costly experience it has been, and still is. For our encouragement, let us always keep in mind the relationship which the Bible gives us of the "present" and the "shall be." Whatever the cost, let us say with our beloved Brother Paul, as recorded in Romans 8:18: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"—us, to whom God has spoken!

"Faith is the foundation and root of all graces; it is the life of them all."

Hope and Fear

LETTER FROM BRITAIN

"The slothful man saith, There is a lion without, I shall be slain in the streets."—Proverbs 22:13

THE writer of the Proverbs addresses this somewhat cryptic remark to the slothful man, or sluggard, but its implications are by no means confined to those who simulate fear to satisfy indolence. We are reminded by the same writer (Prov. 13:12) that "hope deferred maketh the heart sick." It is precisely this experience of constantly deferred hope which is driving many people to a cynical state of mind in which they question the legitimacy of every prospect and the authority of every promise. To them there is always "a lion without," a hidden source of danger to every aspiration, a false basis to every hope which offers relief from the burden of fear which now enshrouds the poor groaning creation.

"Hope Springs Eternal"

ALEXANDER POPE, in his "Essay on Man," penned some

lines which have become famous without contributing much to the solution of human problems. He wrote:

"Hope springs eternal in the human breast:
Man never IS, but always TO
BE blest."

Casting an eye over the kaleidoscope of world affairs during the year 1960—a year which, we are told, marks the opening of a decade filled with hope and promise—one is forced to the conclusion that Pope was right in his first line, whatever we may think of the second. The year did indeed start with high hopes, as we all know. A great deal of spade work had been put in by the Western powers, and Britain in particular, to bring about a "summit" meeting with Mr. Khrushchev, and the immense importance of such an event was stressed with tremendous emphasis. Everything depended upon this meeting. Our destiny was at stake; it must not fail!

But once again high hopes, built upon creaking foundations of diplomatic ambiguities and emotional propaganda, collapsed before they had time even to take shape. The "common people," intensely desirous of achieving

peace and security for themselves and their families, suffered yet another grievous disappointment, a disappointment sharpened by a sense of increasing alarm at the total inability of their leaders to come to grips with the gigantic problems which now face a sorely dispirited and disillusioned world.

In this world of fear and foreboding it is a great comfort to the Christian to be able to look beyond the fleeting hopes of human conception to the solid, rock-like foundation of faith and hope set forth in the Word of God. It is this "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. 6: 18, 19

A Broadening Beam

A CAREFUL and prayerful study of the Scriptures on this subject of hope is a rewarding and satisfying experience. The Bible reveals itself as the very embodiment of hope. From Genesis to Revelation a broadening beam of hope warms the heart and stimulates the mind of the child of God who seeks earnestly to know more and more of the "breadth, and length, and depth, and height" of the love of God, "which passeth knowledge."—Eph. 3:18, 19

From the time our first parents—entrapped by the Adversary into disobedience to the divine

law—forfeited their right to God's continued care and protection, hope has been an essential element in human existence. Without hope the race would long ago have ceased to exist. Its daily and hourly struggle against the ravages of disease and death would have so sapped its vitality and weakened its resolve to live that finally extinction would have brought a merciful end to an existence bereft of any comfort for the present or prospect for the future.

But such was not God's purpose, and we find that even before their expulsion from the edenic home which had been theirs for so short a time, Adam and Eve were assured of divine solicitude in the very words which rang the death knell of "him that had the power of death, that is, the Devil." (Heb. 2:14) Here are the words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15

For long centuries this slender thread of hope seemed to hang in the balance. Then Noah and later Abraham were marked out as instruments of God's purpose to bring to mankind renewed assurance that ultimately all would be well through the great work of reconciliation set in motion by divine power and wisdom while yet the full consequences of their

disobedience were but partly realized by our first parents.

Promise to Abraham

WHEN God promised Abraham that in him and his seed all families of the earth should be blessed (Gen. 12:3; 22:18), he was broadening man's basis of hope to a degree far beyond anything which Abraham himself could understand. Here in fact was the point in human history where flickering hope was transformed, by divine promise, into a beam of light which "shineth more and more unto the perfect day."—Prov. 4:18

Another phase in God's masterly plan of salvation is to be found in his dealings with the nation of Israel, that "stiffnecked" and "rebellious" people whom he chose as a nation. This nation was used to demonstrate in type and shadow the far greater and grander aspect of his purpose represented in the gift of his only begotten Son to be the Redeemer and Savior of all who would accept the gracious provision of his love and return to him and live in harmony with the divine law of righteousness and peace. From the time of our Lord's first advent, this hope held out to mankind took upon itself quite clearly a twofold significance. The promise that ultimately, in the seed of Abraham, all families of the earth would be blessed, still remained. But the tremendous import of

this epoch-making utterance became clear when, under the guidance of the Holy Spirit, it was seen that our Lord himself was that "seed of promise," and that his faithful followers, from the early disciples down to the "feet members" of his body in these latter days, were to be counted with him as heirs of the promise and fellow sharers in the wonderful work of bringing about the complete fulfilment of God's gracious design to bless the human family with perfect life in the perfect environment of a restored earth.—Gal. 3:8, 16, 27-29

Two Distinct Hopes

CONTRARY to the widely held view that the only hope held out by the Scriptures for a future life is the stark alternative of heaven or hell—whatever those two terms may be taken to imply—the careful student of the Word finds a very different picture. He sees clearly presented two distinct hopes of salvation, one for the church and one for the world, the latter related to the former.

Both of these hopes are secured through the merit of our dear Lord's ransom sacrifice, in the provisions of the oathbound covenant made with Abraham that in him and his seed all the families of the earth should be blessed. The difference in these two hopes is that one is heavenly (spiritual) and the other earthly (natural).

This is shown in the reiteration of the promise to Abraham in **Genesis 22:17** as follows: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore." We have this same thought also clearly set forth in Hebrews 3:5, 6, which reads: "Moses verily was faithful in all his house, as a SERVANT, . . . but Christ as a SON over his own house; whose house are we [the church], if we hold fast the confidence and the rejoicing of the hope firm unto the end."

So vital and all-important was this covenant made with faithful Abraham some four thousand years ago that God even condescended to confirm his word by his oath. Thus by two immutable things we (the heirs of promise) "have a strong consolation, who have fled for refuge to lay hold upon THE HOPE set before US: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:17-19) When, through prayerful study of the Bible, we are able to see the simple beauty of God's great purpose, what comfort and joy it brings to the consecrated heart!

The promise to Abraham, fulfilled in Christ and his church, leads not to the exclusion of the greater part of the human family (dead and living) from the pro-

visions of that great covenant, but to their inclusion. This will be through the mediatorial work of the "seed of promise," whose task it will be, in the dawning new age, to lift them up and lead them along the "highway of holiness" until finally, in full heart obedience to and love for their great Creator, they will receive at his hands that perfect life upon a perfected earth which has been the real hope and longing of humankind since God pronounced sentence upon our first parents some six thousand years ago.—Isa. 35:1, 2, 7-10

None Shall Make Them Afraid

WHEREAS the hope of the church is that she may be like her Lord and see him as he is, no such hope is held out to the world at large, nor does the worldly mind seek this spiritual goal. The magnificent panorama of God's wonderful provision for mankind in general is set forth in the prophecies of old, as well as in the New Testament, telling of a restored earth and a redeemed race. Read Isaiah 35 for a superb pen picture of those times of restitution.

The same grand old prophet points to the divine solution of flagrant injustices which confront us under the existing evil regime of Satan, when he says, "They shall build houses, and inhabit them; and they shall plant vine-

yards, and eat the fruit of them. They shall NOT build, and another inhabit; they shall NOT plant, and another eat." (Isa. 65: 21, 22) Again, "They shall sit every man under his vine and under his fig tree; and NONE SHALL MAKE THEM AFRAID: for the mouth of the Lord of hosts hath spoken it."—Micah 4:4

False hopes, like false gods, led inevitably to disillusionment, and human history from the very beginning is strewn with false hopes and disastrous disappointments. But there need be no false hopes in the minds of those who pin their faith in the revealed Word of God, and who, in sincerity and humility, seek to know and to do the Father's will. For these the Apostle Paul sums up the whole position when he wrote, "Christ in you, THE HOPE of glory."—Col. 1:27

The beauty and magnitude of our Heavenly Father's wonderful plan of salvation is to be found, not in the narrow concept of a selfish hope which demands "all for me and none for thee," but in the vast orbit of divine love and mercy, which has decreed that ALL shall have a full and fair opportunity to know God's will. Yes, all will have an opportunity to accept, if they so choose, the great gift of life eternal purchased for them by the precious blood of Jesus, "who gave himself a ransom for ALL to be testified in due time."—I Tim. 2:5, 6

"They drew a circle that left me out;
Blind, faithless, heretic, a child of doubt:
But love and I had the wit to win,
We drew a circle that brought them in."

SPEAKERS' APPOINTMENTS

C. A. CORNELL		Letchworth	December	4	Latchford	December	11
					Yeovil		17, 18
G. A. FORD					E. TERRY NADAL		
Dewsbury	November	6	Latchford	November	20		
Liverpool	December	4	Eastleigh	December	11		
Llanely		17, 18	Dewsbury		18		
J. H. MURRAY					R. ROBINSON		
Liverpool	November	20	Letchworth	November	6		

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

Christian Thanksgiving

IT IS a good thing," the Psalmist wrote, "to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night." (Ps. 92:1, 2) Those who have been called out of the world through the truth, and have devoted themselves to the doing of God's will, recognize the appropriateness of giving thanks to the Lord, and of singing his praises. While in the United States the last Thursday of November is set aside as a day of thanksgiving, every day of every month should find the hearts of the Lord's people overflowing with thankfulness to the Lord for all the benefits which he so lavishly and continuously showers upon them.

The Psalmist speaks both of giving thanks to the God of our salvation, and of singing his praises. Thanksgiving to God is a personal expression to him for all his goodness to us, while the sounding forth of his praises seems more particularly to refer to the great privilege which is ours of telling others about the loving-kindness of our Heavenly Father. True, it is the spirit of thanksgiving in our hearts which impels us to sacrifice time, strength, and means in showing forth the praises of our great and loving God.

And we do have so much for which to be thankful! We share with the world the common blessings of life, such as food and raiment. For these we should daily give thanks to the Lord who causes the rain to fall and the sun to shine upon both the just and the unjust.

However, as new creatures in Christ Jesus we have much more for which to be thankful than does the world. For example, how

wonderful it is in these dark days of world distress that the Lord has given us the truth! All around us the hearts of the people are filled with fear, fear that what remains of civilization, and possibly the human race itself, may be destroyed in a third World War. But we do not fear, "though the earth be removed, and though the mountains be carried into the midst of the sea."—Ps. 46:2

Jesus said concerning this time of his second presence that the hearts of the people would be filled with fear, and the conditions throughout this earth which create this fear are a reassurance to us that the full manifestation of the messianic kingdom is very near. So, instead of being fearful, we lift up our heads with confidence and rejoicing, knowing that our deliverance draws near. We have learned that God has a plan, and that in the outworking of his plan "the zeal of the Lord of hosts" will perform all his good purposes.

Guidance and Help

WE ARE thankful for the divine assurance of guidance, for we recognize how very much we need the Lord's wisdom to direct us in the right way—the way of sacrifice and service, which is the way of love. The Lord guides us by his Word, and through his providences. His Word is a lamp unto our feet, and a light unto our pathway—Ps. 119:105

The Lord also has promised to guide us by his eye. (Ps. 32:8) This suggests alertness on our part, and a keen desire to know and to do his will, a desire so intense that we will note and obey a mere glance of his eye, as it were. How thankful we should be if we find that this is, indeed, the true attitude of our hearts!

And how thankful we are for the help which the Lord gives us day by day. How blessed it is to realize that "there is an eye that never sleeps"; and an ear that is attentive to our every cry for help; and an arm that is ever ready, and abundantly strong, to help us over all the rough places as daily we walk in the narrow way of self-sacrifice—the only way during this Gospel Age that leads to life.—Ps. 121

Those who walk in this narrow way are beset by many trials and difficulties. There are enemies within and foes without. But we have the assurance that greater is he who is for us than all they which be against us. We know that if we continue to dwell in the secret place of the most High, we shall abide under the shadow of the Almighty. Then we "say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—Ps. 91:1, 2

There is nothing uncertain about the Lord's provision to help and protect his people. "Surely," the Psalmist wrote, "he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."—Ps. 91:3-6

However, these promises of divine guidance, help, and protection are not unconditional. We have our part to do, and that part is to "dwell" in the secret place of full and unreserved consecration to the Lord. It is not enough to have made a consecration, and thus to enter into the antitypical "holy" of the tabernacle. We must "dwell," or remain steadfast in our resolution to do the Lord's will whatever the cost may be. We must be faithful, not for a day only, not for a month, not for a year, but "unto death."—Rev. 2:10

Mercy and Forgiveness

HOW thankful we are for the provision whereby we can go to the throne of heavenly grace, there to obtain mercy and find grace to help in every time of need! (Heb. 4:16) Thankfulness in this area of Christian experience implies an understanding of the provision our loving Heavenly Father has made through Jesus and through the merit of his shed blood. We are thankful indeed that he is the propitiation for our sins. We are also thankful that he is the satisfaction for the sins of the whole world.—I John 2:1, 2

How encouraging it is to realize that if we sin we have an Advocate with the Father, even Jesus Christ, the righteous. It is by reason of this that despite our imperfections we can be assured of our Heavenly Father's smile of approval. It is truly blessed to know that God is not imputing our sins to us, that he sees only the robe of Christ's righteousness, and is dealing with us from the standpoint of our faith and our loyalty of heart.

Service

WE SHOULD also be thankful for all the opportunities we have to serve the Lord. It is truly a high honor to be a co-worker with God. It is difficult to grasp the significance of this truth, yet it is definitely set forth in the Scriptures. (I Cor. 3:9; II Cor. 6:1) When we think of Jehovah's almighty power, and his unlimited resources, we might naturally wonder why we are given an opportunity to co-operate in his plans and purposes. Surely nothing that we can do will increase his riches, nor can our withholding co-operation in any way retard his work, nor make his poor. That we are allowed to be workers together with our Heavenly Father is entirely a provision of his grace.

And the Lord has given us an important share in his work. We are his representatives in the earth, and "ambassadors for Christ." (II Cor. 5:20) While it is very appropriate to give thanks to the Lord with our lips for this great privilege, the best way to show our appreciation is by faithful use of all the opportunities the Lord gives us for making known the glad tidings of the kingdom. Wonderful opportunities of service are daily before us. Let us show our appreciation to the Lord by using them faithfully, yes, enthusiastically, and to his glory.

Trials

WE SHOULD also be thankful for our trials—not that we enjoy them, but because we know that our Heavenly Father is permitting them for our good as new creatures in Christ Jesus. We have every confidence in Paul's statement to the effect that our light afflictions which are but for a moment, are working out for us a far more exceeding and eternal weight of glory.

(II Cor. 4:17, 18) Surely we should be thankful for any and all experiences which are helping to accomplish such a glorious objective.

However, it requires faith to give thanks for our trials, a faith that looks, not at the things which are seen but at the things which are not seen, those heavenly treasures which can be discerned only by the eye of faith. This must be a faith that trusts God in circumstances which we do not understand. Job's experience was like this, and he said, "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him; but He knoweth the way that I take: when He hath tried me, I shall come forth as gold." (Job 23:8-10) We, too, want to "come forth as gold," so let us be thankful for the experiences by which the Lord is refining and testing us.

We are thankful for our knowledge of God and of his glorious character which has been revealed to us through the truth of the divine plan. Through the truth we have come to understand something of the glorious attributes of our Heavenly Father—his wisdom, justice, love, and power. It is because we know God that we can put our trust so wholly in him. We know that he is too wise to err, and too loving to permit a single twinge of pain that is not for our highest spiritual welfare.

We are thankful for God's great gift to us and to the world, even his beloved Son, Christ Jesus. It is through Jesus that we enjoy fellowship with our Heavenly Father, and how sweet indeed is our fellowship with both the Father and the Son. We are thankful for what Jesus suffered on our behalf, and thankful for the unselfish manner in which he poured out his soul unto death that we, through him, might have life.

We are thankful for the high honor of being members of the divine household, and that Jesus is our elder brother. And how thankful we should be for all our brethren in Christ. Let us ever seek to be a blessing and help to our brethren, never a hindrance. Just as Jesus laid down his life for us, so we ought also to lay down our lives for the brethren. How thankful we

should be that our Heavenly Father has given us the opportunity in this way to show our love for him.

Our Hope

WHAT a glorious hope is ours! Paul wrote of our rejoicing "in the hope of the glory of God." (Rom. 5:2) By "the exceeding great and precious promises" of God we are being made "partakers of the divine nature." (II Pet. 1:4) We are encouraged to run for "the prize of the high calling of God in Christ Jesus." —Phil. 3:14

However, our hope is not a selfish one, for we rejoice in the wonderful provision the Lord has made for the whole world, the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) The hope we have for the world's coming blessing, makes our own hope more precious. And the prospect which is ours of sharing with Christ in the work of dispensing life to the people enhances the joys of the truth and gives us added cause for thankfulness. Truly, the God of our salvation is worthy of all praise, and it is "a good thing to give thanks unto" him!

Earthly Course Finished

ON FRIDAY, September 30, Brother William J. Hollister finished his earthly course. He died in Omaha, Nebraska, having left the train there because of illness while en route from Denver to Chicago. His funeral service was held in Chicago on Sunday, October 2. Brother Hollister was one of the stalwarts of the truth movement, his activities dating back for more than fifty years. He served with Brother Russell in the preparation of The Photo Drama of Creation, and in promoting the truth in China. Brother Hollister is survived by two brothers, Robert, of Dayton, Ohio; and Benjamin, of Chicago, both "of like precious faith." Our sympathy goes out to them and their families in their loss, a loss which is William's gain.

Magazine Advertising Effective

WITHIN the last two years a number of experiments have been made in advertising truth literature through the medium of national magazines. Each one of these experiments has been encouraging, and it now seems possible that this method of witnessing may be given a larger place in the general activities of the brethren. We are proceeding with further experiments and watching the leadings of the Lord in an effort to determine what his will may be along this line in the months ahead.

Efforts of this nature have not been limited to the United States and Canada. When the brethren in Great Britain found that Radio Luxembourg would no longer be available for broadcasting the "Frank and Ernest" programs, and learning of the experiments being made with magazine advertising on this side of the Atlantic, they decided to see what could be done along this line in the British Isles.

To start with our brethren in England approached denominational church magazines, and some of these accepted their advertisements. The response was encouraging, but, as was expected, these "doors" were soon closed to them. Then they began using various types of secular magazines. While we do not have a final report of the number of replies received, the brethren have been much encouraged by their efforts. A letter from our Brother Terry Nadal, who is on the committee which has charge of this work in the British Isles, has this to say:

Dear Brethren: Loving greetings in the Lord! You will no doubt be interested to know a few brief facts regarding our efforts to witness the Gospel message through the medium of magazine advertising. Under separate cover you will receive a copy of **Health for All** and **World Digest**, showing our insertions in these two monthly publica-

tions. One of the replies from **Health for All** came from Orange Free State, South Africa. One of the requests from the **Methodist Recorder** was received from Australia. Arrangements are in hand for further insertions in other publications of this description, as the brethren generally are quite enthusiastic about this new method of witnessing.

IN GREECE ALSO

THE brethren in Athens, Greece, are also using magazines for advertising truth literature. There is very little religious liberty in Greece, except for the Greek Catholic Church. Special permits are needed in order to hold meetings, and these are extremely difficult to obtain. Most of the brethren in Greece do not have them. Through co-operation with us, the Greek brethren here publish a Greek edition of *The Dawn Magazine*, and these are sent free to the brethren in Greece, but they are not always delivered.

It is possible, in a limited way, to distribute tracts in Greece. But the brethren in Athens found that there was a weekly paper, or magazine, with a large circulation, which would accept an advertisement for the booklet, "Where Are the Dead?" which is a Greek translation of our booklet, "Hope Beyond the Grave." However, they knew that it would lead to many difficulties if they gave an address in Greece to which requests for the booklet could be sent, so they used the address of Brother Pantel Hatgis in the New York area. Requests are reaching this address in goodly numbers, and Brother Hatgis sent us a very interesting report, which we are glad to publish:

Dear Brethren: A group of brethren in Athens, Greece, faithful to present truth and to the harvest message, inserted the following small advertisement in a Greek weekly magazine: "Fervent Christians who wish to know more about God's plan; when God's kingdom will come; what "the end of the world" means; what the Bible teaches about **hades**; where paradise is; what the soul is; whether the souls of sinners go to hell; the meaning of the parable of Lazarus, and other dark sayings in the Bible, write for a free copy of "Where Are the Dead?"

Small type was used in this advertisement, so it was only two inches

deep in one column, but the response has been very heartening. One letter reads, "I am sick in this sanatorium. Reading the paper, I saw your advertisement, and I thought your booklet might be medicine for my soul. Please send me a copy."

A High Priest of the Greek Church in Athens sent for a booklet, and said in his letter, "For myself, I do not believe in the incandescent caldron with pitchforks and brimstone. I cannot see a God of torture anywhere in the Bible, but only the punishment of death, with life eternal through Christ our Lord."

Another letter reads, "Returning from my daily work I fell tired on my sofa, and as I read the paper my eyes fell on your small advertisement. I thought to myself, these are people who really care for the souls of their fellow men. Please send me the booklet."

An officer in the Greek army wrote, begging fervently for a copy of the booklet. A student of philosophy wrote, "With great desire I ask you to send me a copy of the booklet, 'Where Are the Dead?' I think it will be a very valuable help to me." Another request came from a steamship owner. Bankers, hospital supervisors, and one sergeant, asked for the booklet.

I have thus far received a total of 260 letters requesting the booklet. Many of those who write express astonishment at seeing such an advertisement in a Greek paper. I am thrilled, and I thank the Lord for the knowledge of the truth, and for his wonderful plan of salvation. I am so glad that the Lord, in the day of his visitation, will bless all with a knowledge of his will, and that his name will be exalted in all human hearts.

The Ad in LOOK

AS WAS mentioned in last month's edition of *The Dawn*, the October 11 issue of *LOOK* carried an advertisement of our booklet, "Life After Death." Since the November *Dawn* goes to press while the October 11 *LOOK* is still current, we are unable now to give a complete report of the number of responses received. However, up to and including Friday, October 7, we had received 1,000 responses to the *LOOK* advertisement. A generous number is still being received each day, and the final total will be considerably larger than the figure we are now reporting.

These requests for the booklet, "Life After Death," are coming from every state in the Union; also Canada and Puerto Rico.

LOOK has a circulation of more than six million, which means that it is read by at least twelve million. We rejoice to realize that a brief message of truth, offering an opportunity to learn more, has been placed within reach of so many. It is another evidence of how the Lord can, and does, bless the co-operative efforts of his people.

Television Opportunities

THE television ministry continues encouragingly. During the months of the national election campaign, television stations have had many additional demands on their time, but we are happy to say that none of the stations carrying "The Bible Answers" programs have discontinued them because of this. On the other hand, some of the stations, upon completion of the series, have arranged to repeat them. This has been very encouraging indeed.

Meanwhile, contacts with stations continue to be made. Wherever possible personal calls are being arranged, and where this has not yet been possible, brochures and letters are being mailed to station managers. We are encouraged to think that the number of stations televising "The Bible Answers" programs at any one time will increase, especially as we are able, by the Lord's grace, to add additional programs to the series. We expect that very soon four new ones will be ready, and early next year work will begin on still others.

There are opportunities for service in areas where "The Bible Answers" programs are being shown. Since the programs are on only from three to six months in any area, many of the brethren feel that they should make a special effort during this period, especially in the way of advertising the telecasts. Circu-

lars in unlimited quantities are available for this purpose. The Buffalo, New York, Ecclesia recently ordered thirty-five thousand for advertising "The Bible Answers" series which started on one of their large stations on October 16.

The newspapers also can be used for announcing these telecasts. Space in the large city newspapers is usually quite costly, but since the programs can be seen in rather an extended territory outside of the main centers, the rural and small city papers can be used, and advertising in these is not so expensive. Each telecast of "The Bible Answers" program may be considered as a large public meeting, and, of course, the more who know about it, the larger will be the audience.

Another way in which the brethren generally can serve in connection with the television ministry is by writing to their local TV stations about "The Bible Answers" programs. Brother Irving Foss, of our Television Promotion Department in Glendale, California, has outlined this opportunity for us very nicely, and here is what he writes:

An opportunity presents itself for each of the brethren to share in this ministry if he lives within range of a television station. Both television and radio stations are very sensitive to public response. This is an opportunity of service whether or not your local station is presently telecasting "The Bible Answers" series. If the series is now being telecast in your area, write a nice letter to the station in your own words, and tell them how much you appreciate the programs. If they are not now being shown, write your local station, or stations, and say that you have seen or heard of a very informative and unique program entitled, "The Bible Answers," and are wondering if the station is planning to show the series in the near future. Letters of this kind are bound to do good. They will encourage the stations that are now telecasting our programs; and in the case of those which are not, such letters may at some future time help lead to a favorable decision to telecast "The Bible Answers" series.

Perhaps you know a number of brethren, or have friends and neighbors to whom you could suggest the writing of similar letters to the local TV stations. In some instances the brethren

have found that interested "Frank and Ernest" listeners have been glad to write encouraging letters of this kind. If you have enjoyed any other program you have seen on the station, it might be well to mention this.

We are sure the brethren in general will recognize this as a service in which nearly everyone can have a share. If there are a large number of brethren in your area, perhaps a little planning would be advisable so the station does not receive too many letters within a day or so, and after that none. The important thing is to get this little part in the service done, by writing your letter to your local station or stations as soon as reasonably possible. Remember the lesson of the importunate widow.—Luke 18:2-5

We thank Brother Foss for this valuable suggestion, and, like him, we feel that all the brethren will want to share in the television ministry in this manner. Surely it is a great privilege and a high honor to have any part in the service of the Lord by making known the Gospel of the kingdom. Let us pray that the Lord will bless our united efforts to his glory.

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA					San Luis Obispo	KVEC	920	6:30	p.m.
Birmingham	WSGN	610	9:45	a.m.	Tulare-Visalia	KCOK	1270	10:30	a.m.
ARIZONA					CONNECTICUT				
Phoenix	KOOL	960	8:45	a.m.	Waterbury	WWCO	1240	2:05	p.m.
ARKANSAS					DISTRICT OF COLUMBIA				
Magnolia	KVMA	630	12:00	noon	Washington	WOL	1450	11:00	a.m.
CALIFORNIA					FLORIDA				
Chico	KPAY	1060	10:30	a.m.	Belle Glade	WSWN	900	12:05	p.m.
El Centro-Calexico					Daytona Beach	WROD	1340	12:05	p.m.
					New Smyrna Beach				
Los Angeles	KICO	1490	10:30	a.m.		WSBB	1230	12:05	p.m.
Marysville	KABC	790	10:45	a.m.	Palatka	WSUZ	800	12:05	p.m.
Napa	KMYC	1410	10:30	a.m.	GEORGIA				
Paso Robles	KVON	1440	10:30	a.m.	Atlanta	WGUN	1010	12:00	noon
	KPRL	1230	10:15	a.m.	Savannah	WCPC	1450	12:15	p.m.

IOWA

Cinton KROS 1340 7:15 p.m.

KENTUCKY

Bowling Green WLBJ 1410 11:05 a.m.

Louisville WTMT 620 10:00 a.m.

Newport WNOP 740 9:45 a.m.

Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.

MICHIGAN

Grand Rapids WMAX 1480 9:05 a.m.

Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 11:05 a.m.

Long Prairie KEYL 11:05 a.m.

MISSISSIPPI

Vicksburg WQBC 1420 11:05 a.m.

MISSOURI

Joplin WMBH 1420 12:15 p.m.

Kansas City KCMO 810 9:30 a.m.

St. Louis KXOK 630 8:15 a.m.

NEW MEXICO

Silver City KSIL 1340 11:15 a.m.

NEW YORK

Albany WOKO 1460 12:05 noon

Jamestown WJOC 1340 12:05 p.m.

Malone WICY 1490 12:05 p.m.

New York-Newark, N. J.

WNTA 970 10:00 a.m.

Syracuse WSOQ 8:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte

WCGC 1270 12:30 p.m.

Fuquay Springs WFGV 1460 12:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Cincinnati WNOP 740 9:00 a.m.

Piqua WPTW 1570 12:45 p.m.

OKLAHOMA

Oklahoma City KTOK 1000 11:05 a.m.

Tulsa KTUL 1430 11:05 a.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Portland KGON 1520 10:30 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Pittsburgh WEEP 1080 12:05 p.m.

Tyrone-Altoona WTRN 1290 12:05 p.m.

Washington WJPA 1450 12:05 p.m.

SOUTH CAROLINA

Bennettsville WBSC 1550 12:45 p.m.

Charleston WOKE 1340 12:35 p.m.

TENNESSEE

Memphis KWEM 990 12:05 p.m.

Nashville WNAH 1360 12:00 noon

Manchester WMSR 1580 10:00 a.m.

TEXAS

Lampasas KCYL 1450 12:45 p.m.

Livingston KLBS 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

VIRGINIA

Charlottesville WCHV 1260 12:00 noon

Richmond WLEE 1480 9:45 a.m.

Waynesboro WAYB 1490 12:05 p.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis

KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KNBX 1050 1:15 p.m.

Spokane KBLX 1230 10:30 a.m.

Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Huntington WPLH 1470 10:15 a.m.

WISCONSIN

Beloit WGEZ 1490 9:30 p.m.

Eau Claire WBIZ 1400 11:05 a.m.

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:00 a.m.

Manitowoc WOMT 1240 11:05 a.m.

Reedsburg WRDB 1400 11:45 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 10:45 a.m.

Corner Brook, N'fld.

CFCB 570 10:30 a.m.

Hamilton, Ont. CHML 900 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

St. John's, N'fld. VOCM 590 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Dauphin CKDM 730 10:30 a.m.

LETTERS OF APPRECIATION

The True Teachings

Dear Sirs: I want to thank you for the books you sent me. It is wonderful to know that in these days of turmoil and pagan teachings we can get the true teachings of the Bible. We thank the Lord each day for leading us to listen to your program, where we may get the true understanding of his Word. You make things so plain that a child could understand.—Virginia

Questions Answered

Dear Friends: We did so enjoy your television program this Sunday, and will appreciate receiving a printed copy. These programs are so helpful to all of us who need to have questions answered. I had some of mine answered this Sunday.—New York

Curiosity Rewarded

Dear Brethren: Please send "The Divine Plan of the Ages" to R. R. Radio Shop. I left at this shop recently, for repair, a Zenith Box Radio with phonograph top. There were three records on the spindle from your "Hope of Life Series." This morning when I called for the radio the man told me that his curiosity got the

best of him and he played the records. He had also played them for others to hear. By chance on Sunday his wife had the radio tuned to "Frank and Ernest" and he heard some of that program. So now, while "the iron is hot" maybe he will read the First Volume. He may also be interested in some of the Tape Recorded Sermons. We get them, and enjoy them very much. Yours in the one hope.—Oregon

Can't Stop Witnessing

Dear Sirs: I am one of your regular listeners, and I have read most of the books you publish. I have always been interested in the Bible. I am not associated with any group that teaches this, but I find myself telling it to everyone I have a chance to. I have tried to stop, but I still find myself telling it to others.—Michigan

Blessings Appreciated

Dear Brethren in Christ: Warm Christian love and greetings. It is my privilege at this time to send you a list of twenty-one names of newcomers to Piqua, to receive trial subscriptions to The Dawn. This has been a very

blessed season for us. Ever since the General Convention we have been blessed with various ones of the pilgrim brethren. This morning finds us very happy as the result of Brother and Sister Sundbom's visit to our class last night. His subject dealt with keeping the heart pure. Many helpful and timely suggestions were brought forth. Their zeal for the truth is a special encouragement. It was also a great blessing to read your advertisement in LOOK magazine. We took it to the meeting last night, and all the friends rejoiced. It seems that the eye just naturally falls upon it as the page is turned. We pray the Lord's continued blessing upon you all as you strive to serve and please him. We ask an interest in your prayers. In the one hope.—Eva Peddemors, Secretary, Piqua, Ohio
Ecclesia

Has Learned Much

Dear "Frank and Ernest": It has been some time since I wrote to you, but I want to say I have never missed one of your programs. I enjoy them so very much. I love to hear your discussions on the Bible, for they are so very helpful to me. Last Sunday Russell announced that you would send a free copy of the little booklet, "Life After Death." I would love to have a copy. I have quite a few of your books, and

I take The Dawn Magazine, and enjoy it very much. I also have "The Divine Plan of the Ages," and "The Battle of Armageddon" and others. I certainly have learned a lot from you. Thank you sincerely, and may God's richest blessing be upon you, one and all.—Missouri

Helpful

Dear Friends: Your program is so helpful, and I enjoy every minute of it. I only wish it were longer as the time passes so quickly. Please send me your booklet on "The Truth About Hell." I thank you again for the help you have been in helping me understand God's Word.—Pennsylvania

Appreciates Recorded Lectures

Dear Brethren: May the dear Lord's blessing continue with you, and help you in your good work. I have enjoyed the recorded lecture service so much. I have especially enjoyed the talks by Brother Aldridge. I have just mailed the two last ones, and will be looking forward to more. I am alone, and eighty-two years old, so the recordings give me many pleasant hours, since my eyes are so I cannot read too long. I address envelopes, and do all I can. God has been good to me in letting me be of service.—California

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.

<p>SAMUEL BAKER</p> <p>Lake Charles, La. Nov. 1, 2 Shreveport, La. 3 Livingston, Texas 4 Houston, Texas 6 Taft, Texas 7, 8 Brownsville Texas 9, 10 Donna, Texas 13 San Antonio, Texas 14, 15 Austin, Texas 16 Lampasas, Texas 17, 18 Gustine, Texas 20 Lamesa, Texas 22, 23 Weatherford, Texas 25 Ft. Worth, Texas 27 Bowie, Texas 28 Sunset, Texas 28 Durant, Okla. 30</p> <p>GEORGE BALKO</p> <p>Monessen, Pa. Nov. 6</p> <p>MIKE BALKO</p> <p>Stuebenville, Ohio Nov. 6 Connellsville, Pa. (p.m.) 6 Monessen, Pa. 13 Akron, Ohio 20</p> <p>JOHN BARACOS</p> <p>Duquesne, Pa. Nov. 6</p> <p>NICK BARACOS</p> <p>Stuebenville, Ohio Nov. 13</p> <p>JULIUS BEDNARZ</p> <p>Covert, Mich. Nov. 13</p>	<p>LEO P. BORGES</p> <p>St. Petersburg, Fla. Nov. 13</p> <p>FRED A. BRIGHT</p> <p>York, Pa. Nov. 6 Lancaster, Pa. 6</p> <p>J. BURTON BROWN</p> <p>Santa Ana, Calif. Nov. 27</p> <p>DAVID A. BRUCE</p> <p>San Diego, Calif. Nov. 6</p> <p>TRACY S. BUNDY</p> <p>Albany, N. Y. Nov. 13</p> <p>CHARLES M. CHUPA</p> <p>Flint, Mich. Nov. 6 London, Ont. Can. 13 Chicago, Ill. 27</p> <p>BERTRAM C. COOPER</p> <p>Riverside, Calif. Nov. 20</p> <p>JENS COPELAND</p> <p>Eastman, Ga. Nov. 1 Charlotte, N. C. 3 Lynchburg, Va. 4 Baltimore, Md. 6 Philadelphia, Pa. 6 Scarsdale, N. Y. 7 Paterson, N. J. 8 Rutherford, N. J. 9 New York, N. Y. 13 Wilmington, Del. 14 Richmond, Va. 15</p>	<p>Roanoke, Va. 16 Knoxville, Tenn. 17 Hendersonville, N. C. 18-20 Birmingham, Ala. 21 Montgomery, Ala. 22 Tallahassee, Fla. 25 Jacksonville, Fla. 27 Orlando, Fla. 28</p> <p>O. D. DEIFER</p> <p>Reading, Pa. Nov. 20</p> <p>THOMAS C. FAY</p> <p>San Bernardino Nov. 6</p> <p>JOSEPH FENCHAK</p> <p>Duquesne, Pa. Nov. 13</p> <p>G. HOMER HAMLIN</p> <p>Chico, Calif. Nov. 6</p> <p>THOMAS HICKS</p> <p>New Brunswick, N. J. 6</p> <p>JOHN G. HULL, JR.</p> <p>Ventura, Calif. Nov. 13</p> <p>GEORGE M. JEUCK</p> <p>Paterson, N. J. Nov. 27</p> <p>EDMUND M. JEZUIT</p> <p>Gary, Ind. Nov. 13</p> <p>G. F. JUDSON</p> <p>New London, Conn. 19, 20</p>
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CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

*WACO, TEXAS, November 5, 6—Raleigh Hotel (Ball Room), Austin Avenue and Eighth Street. Mrs. J. B. Hillhouse, 3532 Frederick, Waco. Speakers: Brothers N. T. Coats; Lyle Cook; J. A. Meggison; H. E. Tlemeyer; and G. B. Wilmott.

MICHIGAN CENTER, MICHIGAN, November 6—Masonic Hall, 403 Napoleon Road. Convention is sponsored by the Jackson Ecclesia. Mrs. Luella M. Crawford, 322 N. Dwight Street, Jackson.

TOLEDO, OHIO, November 6—YMCA Building, 1110 Jefferson Avenue. Mr. Roger Brandle, 4472 288th Street, Toledo 11. Speakers: Brother Owen Kindig and Bert Rose.

SAGINAW, MICHIGAN, November 6—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

STOCKTON, CALIFORNIA, November 12, 13—Pythian Castle, 134 West Park Street. Mrs. W. E. Wheeler, 310 East Pine Street.

COLUMBUS, OHIO, November 13—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin, Columbus 4.

ALBANY, NEW YORK, November 13—YWCA Building, 5 Lodge Street. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, New York.

MINNEAPOLIS, MINNESOTA, November 13—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E., Minneapolis 21.

HAMDEN, CONNECTICUT, November 13—Mutual Hall, 19 George Street, Hamden, Connecticut. Mrs. Stephen Suraci, 19 River Road, East Haven 12. Speakers: Brothers E. Burns; R. J. Krupa; Joseph Panucci; and W. N. Woodworth.

ONTARIO, CALIFORNIA, November 20—Ontario Women's Club, 738 N. Euclid Avenue. Mrs. A. B. Dickey, 1228 North Third Avenue, Upland, California. Speakers: Brothers Bertram Cooper; Edward E. Fay; Stuart Sowers; and August Swanson.

CHICAGO, ILLINOIS, November 27—Central Masonic Temple, 912 North LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47. Speaker: Brother C. M. Chupa.

DETROIT, MICHIGAN, November 27—Maccabees Building, Woodward Avenue at Putnam. Mr. Louis Zbik, 8946 Sorrento, Detroit 28.

NEW YORK, NEW YORK, November 27—YMCA Building, 23rd Street, near Seventh Avenue. Mr. F. S. Wassmann, 453 West Saddle River Road, Upper Saddle River, New Jersey.

TRENTON, NEW JERSEY, November 27—YMCA Building, 140 East Hanover Street. Mrs. Eugene Burns, 3 Meyer Road, Nixon, New Jersey.

**"HOPE FOR THE
UNSAVED DEAD"**

To be discussed by

"FRANK AND ERNEST"

WNTA—970 kc.—10:00 A. M.

Sunday, November 20

Hear "Frank and Ernest" prove by the Bible that the eternal destiny of unbelievers is not necessarily fixed at death. Send for a free copy of the booklet, "When a Man Dies." Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. It is designed for two inches in one column.

DECEMBER TOPIC: On Sunday, December 18, the "Frank and Ernest" topic will be, "Jesus, the World's Savior." As always there will be an abundant supply of free circulars available to announce this topic, and you are invited to send for as many as you can use. The brethren who are distributing these monthly circulars report that they are receiving rich blessings from their efforts. You may place your order direct, or through your class secretary.

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Bottle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

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

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

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; 20:5

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