

a herald of Christ's presence

# THE DAWN

"HE BECAME THE  
AUTHOR OF ETERNAL  
SALVATION UNTO ALL  
THEM THAT OBEY HIM."

--Hebrews 5:9

November 1961

# THE DAWN

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LETTER FROM BRITAIN

## Has God Wearied of Mankind?

"Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him?"—Malachi 2:17

**S**ITUATED as they are between the two great military nations of earth, both claiming the right of leadership in their respective spheres, it is small wonder that the British people grow somewhat tired of the perpetual barrage of criticism and vituperation which passes over their heads en route to the camps of these giant rivals. The effect of all this propaganda upon the traditionally conservative mind of the British "man-in-the-street" is not always what its originators expect or desire. It is certainly not always what the British Government expects or desires.

Thus there is a strong minority opinion in this country which sets its face steadfastly against the use, or even the possession of nuclear weapons, demanding that the government should confine its experiments to the advancement of nuclear science for peaceful purposes only. In support of this view there are demonstra-

tions such as the Aldermaston Marchers, the Holy Loch Polaris Submarine raiders, sit-down obstructionists in Whitehall and other busy centres, all seeking to bring home to the ruling powers the dangers of the present situation and the urgent need for a re-alignment of policy if disaster is to be avoided.

### Economic Crisis

AT THE time of writing, Great Britain is in a period of economic stress. For all too long the nation has been spending more than it has earned, a mode of life which, while creating a pleasing illusion of prosperity for a short time, is bound to end in final disaster, as all thoughtful people know.

Closely linked with this situation is the heart-searching problem of the European Common Market. Shall we join or shall we not? Dares the nation run the risk of weakening the ties which

bind it to the Commonwealth by opening still wider its doors to the competing products of traders in Europe who may well undersell our good friends in Canada, Australia, New Zealand, et al., at present enjoying preferential treatment for their imports?

Added to all this is the new Berlin and nuclear tests crisis threatening to explode at any moment into open warfare and engulf the world in another cataclysm of self-destruction even more widespread and senseless than those which have gone before. The projection of man into space provides a diversion which, when examined, reveals itself as a further calculated contribution to military domination rather than a genuine attempt to advance the cause of peaceful scientific discovery.

### **Where Are the Leaders?**

AMIDST this perplexity and confusion of mind there appears to be a marked absence of spiritual guidance from leaders of religious thought in all denominations. The thinking man, be he a recognized church member or not, rightly looks to such leaders for guidance in these critical days; but so far from receiving comfort and encouragement, he finds conflicting theories and outworn dogmas, while religious bigotry and intolerance add to his perplexity and to an increasing fear of what the future may hold.

It is a surprising fact that despite these discouragements to faith, and in spite of the rapid post-war growth of atheism and agnosticism, there still exists in Britain a large and sincere body of people holding to the simple faith of the Bible and looking for the fulfilment of the divine promise that ultimately God's kingdom will come and his will shall be done on earth as in heaven. But how this is to be accomplished and by whom, they know not, and their leaders either cannot, or will not, tell them.

### **Even Churchill Wonders**

EVEN THE great statesmen of this so-called Christian nation are unsure of what lies before them, as their public utterances so often denote. In a speech to the House of Commons shortly before he resigned the premiership in 1955, Sir Winston Churchill had this to say:

"It does not matter so much to old people; they are going soon anyway. But I find it poignant to look at youth in all its activities and ardour, and most of all to watch little children playing their merry games, and to wonder what would lie before them IF GOD WEARIED OF MANKIND."

Although these words were spoken six years ago there is no reason to suppose that Sir Winston has less cause for uneasiness today. The shape of things to come, as patterned over the last

five or six years, has certainly not eased the anxiety of those who have serious doubts respecting the ability of mankind to encompass its own salvation.

Sir Winston wonders—as well he might—what would lie before coming generations if left to their own devices. What a pity it is that some other leaders in world affairs do not also engage in a bit of wondering, more particularly those who, supremely confident in their own strength and wisdom, find little or no place in their lives for the spirit of the Master, or in their counsels for the worship of God.

#### **Things Written Aforetime**

THE Apostle Paul, in his Epistle to the Romans in chapter 15, verse 4, makes the following significant statement: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." He here recognizes an important and fundamental truth respecting the Bible; namely, that it presents to the enquiring mind a comprehensive and harmonious picture of God's great plan for human salvation, and that the things which happened to the children of Israel, and to their faithful worthies and those before them, were not merely historical episodes to be read with casual interest, but were lessons fraught with spiritual meaning

for those who would come after them and who, by reason of our Lord's great sacrificial work, would be offered the great privilege of joint-heirship with Christ, "if so be we suffer with him, that we may be also glorified together."—Rom. 8:17

To such Christians, who study the Scriptures carefully, the prophetic import of the apostle's words is clearly discernible. The end of the world (or age) is seen to be the dissolution of a world system which has grown up since the fall of Adam and has been consolidated into an empire of evil under the direct control of Satan, "the prince of this world," whose aim has avowedly been to usurp the power and authority of God: "I will ascend above the heights of the clouds; I will be like the most High."—John 14:30; Isa. 14:14

The events leading up to this great climax in man's history, the final "showdown" between Satan's evil aspirations and God's righteous judgment, are clearly portrayed in both Old and New Testaments, as is the glorious outcome which Peter links with the second coming (presence) of our Lord whom, he says, "the heaven must receive [or retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Before this vast work of overthrow and establishment can become manifest to the world at large, the gathering and glorification of the church, the bride of Christ, must be completed; for it is only through the instrumentality of Christ and his glorified church (the Christ, Head and body) that the last stupendous act of this great drama of human destiny can be accomplished. And so for over nineteen centuries the true church has been in process of selection and proving; our Lord himself as the Head, or firstfruits, his true followers as the body, or after-fruits.

During this time a great church-state system of Christendom has been reared and sustained by the Adversary. False teachers and leaders have arisen, as they did in Israel, seeking to deceive God's people and "draw away disciples after them." (Acts 20:30) The truth of the Word has been beclouded by error, the simple faith of the Early Church has become for many a tangled skein of conflicting doctrines and sectarian rivalries, until today this facade of Christian worship which goes by the name of Christendom (Christ's kingdom) presents a picture of confusion and idolatry comparable with the worst manifestations of unfaithfulness so often and so vividly portrayed in the chequered history of God's typical people Israel.

### Wearied with Words

SOME 400 years before our Lord's first advent, in one of Israel's periods of backsliding, the Prophet Malachi appeared on the scene as the messenger of God to his people. The high hopes which had followed the rebuilding of the temple in 515 B. C. had not been realised. There had been intermingling and intermarrying with the surrounding heathen nations, and the priests had failed lamentably in their responsibilities as teachers and ministers under the Law. A growing air of scepticism and indifference manifested itself in lip worship rather than in a genuine desire to serve God.

Only a very small minority remained faithful to the true worship of Yahweh, and it is of these that the prophet speaks when he says, "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16

It is in this context that the warning words of Malachi come to Israel, and particularly to the priests, whom he indicts for betraying God's covenant with Levi and causing the people to stumble at the Law. These leaders were making a hollow pretence of serving the true God while engaging

in, and condoning, acts of profanity which could only bring upon them and the people the severest punishment. Speaking as God's mouthpiece he says, "Ye have wearied the Lord with your words. Yet ye say [as though unaware of your sin], Wherein have we wearied him?"—Mal. 2:7

These experiences in Israel, and the prophecies associated with them, were not merely passing episodes in the history of an ancient people; they were, as the Apostle Paul says, "Written aforetime . . . for our learning." And it is not difficult to see in them a picture of Christendom in these latter days, days to which the testimony of Scripture points conclusively as marking the end of Satan's domination, and the setting up of Christ's kingdom of righteousness for which the world has so long been waiting.

### **As It Was? So It Is!**

AS IN Malachi's time, so it is today. Words, words, words—a babel of competing voices, a confused jargon of conflicting claims and counterclaims. Millions of professing Christians are Christians in name only, members of church and chapels which they seldom if ever attend. Those who do attend come away bewildered and dispirited because of a lack of that spiritual food which is essential to the maintenance of the Christian faith. Well may it be said, in the words of the prophet,

"Ye have wearied the Lord with your words," "ye have robbed me." (Mal. 3:8) But, thank God, it is true also today that there are some who fear (reverence) the Lord and who seek, in simple worship and prayerful study, to show themselves approved unto God, "rightly dividing the Word of truth."—II Tim. 2:15

The warning words of Malachi were to have their fulfilment upon Israel in the tragic events which followed upon our Lord's rejection and crucifixion at the hands of that nation four centuries later. He came to his own, his chosen people, but they did not recognize him. (John 1:11) Only a faithful remnant of the Jewish people heard and accepted Jesus during the three and a half years of his earthly ministry: and to them, we are told, "gave he power to become the sons of God."—John 1:12

Very many Bible students believe that our Lord has already returned and is invisibly present with his church supervising and directing the work of harvest and judgment which marks the end of the age and the inauguration of his millennial kingdom. The vast church-state system of Christendom is unaware of this dispensational truth, continuing to proclaim its authority and power as the divinely appointed means of world conversion and ultimate salvation, in open defiance of

clear scriptural teaching to the contrary.

God's judgment upon the nations is clearly foretold by the Prophet Zephaniah: "My determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, . . . for all the earth shall be devoured with the fire of my jealousy. For then [after this symbolic fire] 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) Here is a clear intimation of the purpose underlying God's intention to intervene in man's affairs. The fire is that spoken of by our Lord himself as "... great tribulation, such as was not since the beginning of the world, . . . no, nor ever shall be."—Matt. 24:21

The condemnation upon the nations is sweeping. It excludes none, whether claiming to be Christian or not. All stand arraigned before the bar of divine justice. All have been weighed in the balances and found wanting. All must be destroyed as ruling authorities in order that the people may be freed from the blinding influence of Satan, "the prince of this world," and turned to the "pure language" of Christ's kingdom.

## The Way Clear—The End Sure

HAS God wearied of mankind? No indeed! Mankind as a whole may have wearied of God; that is, those among mankind who have no real knowledge of him. But divine love and mercy are infinite. As with his rebellious people of old, so with the "poor groaning creation" in its entirety. The chastening experiences of the time of trouble marking the end of "this present evil world" are but the precursor of the "new heavens and a new earth, wherein dwelleth righteousness," new powers of spiritual control and new powers of earthly control—all authority, under God, invested in Christ Jesus and his glorified church.—Rom. 8:22; Gal. 1:4; II Pet. 3:13

There is much to distress mankind in these days of unbridled ambition and lust for power, but to those who rest their faith in God's Word the way is clear and the end sure. To such, the realisation of his abiding faithfulness brings a peace and joy which pass all human understanding. Behind the scenes of man's feverish activity the divine purpose is being fulfilled in stately stepplings which will ere long bring true happiness and life everlasting to all who will obey the righteous laws of his coming kingdom.



# THE BIBLE ANSWERS TV SCHEDULE

## Half-hour Programs

- Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.
- Anchorage, Alaska—KTVA, Channel 11 (Time and day to be announced.)
- Bakersfield, Calif.—KLYD-TV, Channel 17, Sundays, 12:00 noon
- Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.
- Cleveland, Ohio—WEWS, Channel 5, Saturdays, 9:30 a.m.
- Fairbanks, Alaska—KTVE, Channel 11 (Time and day to be announced.)
- Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.
- Grand Rapids, Mich.—WOOD-TV, Channel 8, Sundays, 10:00 a. m.
- Harrisonburg, Va.—WSVA-TV, Channel 3, Sundays, 12:30 p.m.
- Jefferson City, Mo.—KRCG-TV, Channel 13: as a fill-in when possible.
- Lafayette, Ind.—WFAM-TV, Channel 18, Sundays, 11:00 a.m.
- Little Rock, Ark.—KATV, Channel 7, Sundays, 11:30 a.m.
- Oakhill, W. Va.—WOAY-TV, Channel 4, Sundays, 7:30 p.m.
- Alexandria, Minn.—KCMT-TV, Channel 7, Alternate Sundays, 12 noon.
- El Paso, Tex.—KELP-TV, Channel 13, Sundays, 12:00 noon.
- Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.
- Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 8:00 a.m.
- Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.
- Phoenix, Ariz.—KTAR-TV, Channel, 12, Sundays, 8:30 a.m.
- Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.
- Pueblo, Colo.—KCSJ-TV, Channel 5 Sundays, 2:30 p.m.
- Salinas, Calif.—KSBW-TV, Channel 8, Sundays, 9:30 a.m.
- Salt Lake City, Utah—KUTV, Channel 2, Sundays, 11:00 a.m.
- San Luis Obispo, Calif.—KSBY-TV, Channel 6, Sundays, 9:30 a.m.
- Seattle, Wash.—KIRO-TV, Channel 7, Sundays, 10:00 a.m.
- Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.
- Valley City, N. Dak.—KXJB-TV, Channel 4, Sundays, 11:00 a.m.
- Victoria, B. C.—CHEK-TV, Channel 6, Saturdays, 4:30 p.m.

## Fifteen-minute Programs

- Amarillo, Tex.—KVII-TV, Channel 7, Sundays, 2:45 p.m.
- Charleston, W. Va.—WCHS-TV, Channel 8, Sundays, 2:30 p.m.
- London, Ky.—Channel 5, as a fill-in
- Tampa, Fla.—WFLA-TV, Channel 8, Alt. Sundays, 8:45 a.m.

## BROADCAST SCHEDULE

### NEW YORK

Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WXYJ	1340	12:05	p.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.

### NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.

### OHIO

Akron-Canton	WHLO	640	8:15	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.
Zanesville	WHIZ	1240	11:45	a.m.

### OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
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### OREGON

Astoria	KAST	1280	10:30	a.m.
Lebanon	KGAL	920	10:00	a.m.
Portland	KGON	1520	9:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

### PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WWVA	1170	9:30	a.m.
Pottstown, Pa.	WPAZ	1370	8:30	a.m.
Wilkes Barre	WBAX	1240	2:05	p.m.

### TEXAS

Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.

Pampa	KPDN	1340	10:35	a.m.
Sherman-Dennison	KRRV	910	6:35	p.m.
Wichita Falls	KWFT	620	10:15	a.m.

### UTAH

Salt Lake City	KSOP	1370	9:30	a.m.
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### VIRGINIA

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.
Longview	KBAM	1270	10:30	a.m.
Olympia	KGY	1240	10:30	a.m.
Seattle	KTW	1250	1:30	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

### WEST VIRGINIA

Huntington	WPLH	1470	9:45	a.m.
Wheeling	WWVA	1170	9:30	a.m.

### WISCONSIN

Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.

### WYOMING

Cheyenne	KVVO	1370	9:05	a.m.
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### 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.	CKBl	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, Man.	CKDM	730	10:30	a.m.

## NOVEMBER RADIO TOPICS

5—"A Conquering Ruler"  
12—"The World's Judgment Day?"

19—"Are the Dead Alive?"  
26—"The Language of the Bible"

## GOD'S PLAN FOR MAN

## Lesson XIV

## Object of Our Lord's Return

**I**N A former study we learned that Jesus was born into the world as a man in order that he might sacrifice his human life for the sins of the people, and thus redeem them from death. It was for this purpose that he gave his flesh, his humanity, for the life of the world.<sup>1</sup>

The work of the Lord in the earth since Jesus' death and resurrection has not been the restoring of the people to health and life on earth (though this was provided by his death and resurrection), but the selection from mankind of those willing to suffer and die with him, that they might live and reign with him. This company of people is described in the Bible as a "people for his name."<sup>2</sup>

However, the Scriptures assure us that as a result of the redeeming work of Christ mankind will be restored to life on the earth. Christ returns to earth to accomplish this great work during what the Bible describes as "times of restitution of all things." The Bible informs us that the "times of restitution" have been foretold by all of God's holy prophets.<sup>3</sup>

Isaiah was one of God's holy

prophets, and he foretold a day when the people would not say they were sick.<sup>4</sup> Isaiah also forecast that blind eyes would be opened, and that deaf ears would be unstopped; and that those redeemed by Jesus—"the ransomed of the Lord"—would return from death.<sup>5</sup> In another forecast of the "times of restitution" Isaiah wrote that God would wipe away the tears of the people, and that death would be destroyed.<sup>6</sup>

Jeremiah was another of God's holy prophets, and he foretold that children who had died would be restored to life, brought back, that is, from "the land of the enemy."<sup>7</sup>

The work of restoring mankind to health and life on the earth will be accomplished through the agencies of Christ's kingdom. This kingdom is symbolized in the Bible by a mountain, "the mountain of the Lord," and the Prophet Micah foretold that in this "mountain," or kingdom of the Lord, the people would learn war no more, and that none would make them afraid.<sup>8</sup>

In the Old Testament those who have died are likened to prisoners who are held captive. Their awak-

ening from death is described as a release from their captivity. Ezekiel, another of God's holy prophets, using this terminology, foretold the restoration of the Sodomites, the Samaritans, and the Israelites.<sup>9</sup> Using this same language the Prophet Jeremiah foretold the res-

toration of other wicked people of the past.<sup>10</sup>

The Prophet Habakkuk foretold that following the return of the Lord the earth would be filled with a knowledge of the glory of the Lord.<sup>11</sup> All of these blessings will come to the peoples of the earth as a result of our Lord's return.

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## STUDENTS' HELPS

### QUESTIONS

What was one of the main purposes of Christ's first advent?

What has been the work of the Lord in the earth since the death and resurrection of Jesus?

What is one of the main purposes of Christ's return to earth at his second advent? How does Peter describe this future accomplishment?

Cite some of Isaiah's prophecies concerning the "times of restitution of all things."

How do we know that children will be raised from the dead during "the times of restitution"?

What is one of the symbols of Christ's kingdom? What assurance is given us in one of Micah's prophecies in which this symbol is used?

How does the Old Testament sometimes describe the dead, and how is their resurrection promised?

When will the knowledge of the Lord fill the earth?

### BIBLE PROOF

<sup>1</sup>John 6:51

<sup>2</sup>Acts 15:14

<sup>3</sup>Acts 3:19-21

<sup>4</sup>Isa. 33:24

<sup>5</sup>Isa. 35:5, 10

<sup>6</sup>Isa. 25:8

<sup>7</sup>Jer. 31:15-17

<sup>8</sup>Micah 4:1-4

<sup>9</sup>Ezek. 16:53

<sup>10</sup>Jer. 48:47; 49:3

<sup>11</sup>Hab. 2:14

### REFERENCE MATERIAL

"The Divine Plan of the Ages," pages 93-95.

### SUMMARY OF IMPORTANT THOUGHTS

Christ does not return to destroy the earth, but to restore the people to health and life.

## GOD'S PLAN FOR MAN

### Lesson XV

# The Kingdom of Christ

THE kingdom of Christ is a very prominent topic of the Bible. It is sometimes referred to as the kingdom of God, which is appropriate because it is God who provided for his Son to set up the kingdom in the earth. It is also sometimes referred to as the kingdom of heaven, which emphasizes that this world government of promise is not of human planning and origin, but is set up and empowered by the God of heaven.<sup>1</sup>

Some of the promises and prophecies of the Bible pertaining to the kingdom refer to its rulers, while others pertain to its subjects, those who have an opportunity to be blessed through the administration of its righteous laws. Jesus Christ will be the great King, or Ruler, in that kingdom.<sup>2</sup>

Associated with Jesus as rulers in his kingdom will be those who, during the Gospel Age, have denied themselves and faithfully taken up their cross to follow him, willingly drinking of his cup of suffering. These are spoken of in the Scriptures as those who suffer and die with Jesus, and as being raised from the dead to live and reign with him.<sup>3</sup>

Jesus and his followers will not rule as human kings, but as divine, and will be invisible to human

eyes.<sup>4</sup> The assurance is given the followers of Jesus that they shall be like him.<sup>5</sup>

One of the illustrations the Bible gives of the change of nature from human to divine is being "born again." Jesus explained to Nicodemus that those who are born again are invisible and powerful, like the wind.<sup>6</sup> The birth from human to spirit nature takes place in the resurrection; and when Jesus was raised from the dead he was able to go and come invisibly, appearing to his disciples only when he wished to do so.

These invisible and powerful kings, or rulers, in the kingdom of Christ will be represented on the earth and among men by the ancient servants of God who suffered and died for righteousness' sake prior to the first advent of Jesus. These are referred to in the Bible as the "fathers," and the promise is that they are to be made "princes in all the earth."<sup>7</sup>

The Apostle Paul explains that these ancient and faithful servants of God will be brought forth from death perfect, in what he describes as a "better resurrection."<sup>8</sup> Paul mentions the names of a few of these ancient worthies, but the Scriptures indicate that there are many others of those former ages who proved their loyalty to God

and will be used in the kingdom. Jesus also referred to the ancient worthies, and to their place in his kingdom.\*

"It is through these two phases of the kingdom that the promise to Abraham is to be verified—"In thee and in thy seed shall all the families of the earth be blessed." "Thy seed shall be as the sand of the sea, and as the stars of heaven"—

an earthly and a heavenly seed, both God's instruments of blessing to the world... This root-covenant [Rom. 11:17] bears these two distinct kinds of branches, each of which in the resurrection will bear its own distinct kind of perfect fruitage—the human and spiritual classes in kingdom power.\*\*

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"The Divine Plan of the Ages,"  
page 292.

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## STUDENTS' HELPS

### QUESTIONS

Mention different ways in which the messianic kingdom is described in the Bible, and explain.

Who will be the subjects in the kingdom, and who will be the great King?

Who will be associated with Jesus as kings in his kingdom?

Will Jesus and his joint-heirs rule

in the earth as humans? Explain.

What is one of the illustrations the Bible gives of the change from human to spirit nature?

Who will serve as the human and visible representatives of the spiritual rulers in Christ's kingdom?

Will the ancient worthies be imperfect when they are raised from the dead?

### BIBLE PROOF

- |                             |                                 |
|-----------------------------|---------------------------------|
| <sup>1</sup> Dan. 2:44      | <sup>5</sup> I John 3:1-3;      |
| <sup>2</sup> Zech. 9:9, 10; | II Pet. 1:4                     |
| Rev. 19:16;                 | <sup>6</sup> John 3:6-8         |
| John 18:37                  | <sup>7</sup> Ps. 45:16          |
| <sup>3</sup> Rev. 20:4      | <sup>8</sup> Heb. 11:35, 39, 40 |
| <sup>4</sup> Col. 1:13-15   | <sup>9</sup> Matt. 8:11;        |
|                             | Luke 13:28, 29                  |

### REFERENCE MATERIAL

"The Divine Plan of the Ages,"  
pages 288-291.

### SUMMARY OF IMPORTANT THOUGHTS

There will be rulers and subjects in the kingdom of Christ. The principal rulers will be spiritual and invisible to men, but will have human representatives.

## GOD'S PLAN FOR MAN

### Lesson XVI

# Subjects of Kingdom Blessed

THE subjects of Christ's kingdom will be the people of the whole world, including those who have died, with the exception of those who, during the time they lived, proved worthy to be among either the spiritual or earthly rulers in the kingdom. These blessings will consist of all the good things which properly belong to humans who desire to be in harmony with the righteous laws of their Creator.<sup>1</sup> These blessings are fittingly referred to in one of the promises of the Bible as a "feast."<sup>2</sup>

There are many heretofore unobtainable blessings for which the human race has yearned and struggled. One of these is peace. The people of all nations have longed for a time when there would be no more wars, and God has promised that through the agencies of Christ's kingdom peace will be established—universal and eternal peace.<sup>3</sup>

Throughout the ages there has always been a great deal of uncertainty with many concerning their economic needs. While in America, Social Security has eased these tensions to some extent, the problem is far from solved on a global-wide basis. Only Christ's kingdom will bring the real solution. Under the laws of that kingdom equitable and happy conditions will exist for all.<sup>4</sup>

Another contributing cause of human unhappiness has been the wide conflict of opinion with respect to God and religion. In every age this has led to bitter hatred and persecution. In many countries today efforts are being made to solve this problem, but at best these lead only to surface agreements of unity. However, through the administration of Christ's kingdom this problem will be completely and eternally solved.

God's promises assure us that he will write his law in the hearts of the people and that all shall truly know him.<sup>5</sup>

We are also assured that the Lord will turn a pure message of truth to the people, upon the basis of which all will serve him unitedly.<sup>6</sup> We are informed that then the knowledge of the Lord will fill the earth as the waters cover the sea.<sup>7</sup>

All these blessings, wonderful as they are, would be of no permanent value if the people continued to become ill and die, so the Scriptures assure us that the problem of sickness and death will also be solved. This plague upon the human race will be destroyed.<sup>8</sup>

The blessings of Christ's kingdom will be extended to those who are dead, for they will be awakened

from the sleep of death.<sup>9</sup> The entire dead world of mankind has been ransomed by the death of Jesus, and we are promised that

the ransomed of the Lord are to return from death.<sup>10</sup> This will include the wicked as well as the righteous.<sup>11</sup>

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## STUDENTS' HELPS

### QUESTIONS

Who will be the subjects of Christ's kingdom, and what blessings will they receive? How does the Bible symbolize these blessings?

Quote scriptures to prove that Christ's kingdom will give peace to all mankind.

Will the subjects of Christ's kingdom need to have any fears concerning their food, clothing, and shelter?

Will religious controversy continue during the thousand years of Christ's kingdom? Quote some of the texts of the Bible on this question.

Will Christ's kingdom remove the plague of sickness and death?

Will those who have died have an opportunity to enjoy the blessings of Christ's kingdom?

### BIBLE PROOF

- <sup>1</sup>Ps. 145:16      <sup>6</sup>Zeph. 3:9  
<sup>2</sup>Isa. 25:6      <sup>7</sup>Isa. 11:9  
<sup>3</sup>Ps. 46:9, 10;    <sup>8</sup>Isa. 33:24; 25; 8;  
Isa. 2:3, 4; 9:7    I Cor. 15:25, 26  
<sup>4</sup>Micah 4:4; Ps.    <sup>9</sup>Dan. 12:2;  
72:11-13; Isa.    John 5:28, 29  
65:21, 22      <sup>10</sup>Isa. 35:10  
<sup>5</sup>Jer. 31:31-34    <sup>11</sup>Acts 24:15

### REFERENCE MATERIAL

"The Divine Plan of the Ages,"  
pages 111-114.

### SUMMARY OF IMPORTANT THOUGHTS

The blessings of Christ's kingdom will be so all-comprehensive and satisfying that the Bible likens them to a "feast of fat things" which the Lord will make for all people.

## GOD'S PLAN FOR MAN

### Lesson XVII

# God Tests His People

**I**T IS the will of God that all of his intelligent creatures shall enjoy everlasting life. Humans are now dying, not because they were created to die, but because of sin. None will be granted everlasting life until he has proved worthy by obedience to divine law.

Our first parents had the test of obedience placed before them.<sup>1</sup> They failed to pass this test, so they were sentenced to death.<sup>2</sup> Through the law of heredity the penalty of death passed on to Adam's posterity, so the entire human race became a dying race.<sup>3</sup>

However, through Christ, God's love made provision for the release of mankind from the original death penalty, and for each member of the human race individually to have an opportunity to prove worthy of everlasting life.<sup>4</sup> Jesus did not come into the world to condemn the people, but that all might have an opportunity to live.<sup>5</sup>

This opportunity will be given to the world in general in a future period of time described in the Bible as a day of judgment.<sup>6</sup> This day, or period of judgment, or testing, will be a time of enlightenment when the people will learn righteousness.<sup>7</sup>

With the exception of the generation living at the beginning of

this future period of testing, it will be necessary for mankind to be awakened from the sleep of death in order to be enlightened concerning the divine will for them. The impartation of this knowledge to the world of mankind is represented in the Bible as being accomplished by the opening of "books," and those who obey the things written in these books are said to have their names enrolled in the "book of life."<sup>8</sup>

Christ will be the great Judge during the world's judgment day. He is described in the Bible as "that Prophet," or teacher, and the information is given that those who will not obey that Prophet will be destroyed.<sup>9</sup> This destruction of the wilfully wicked is described in the Bible as the "second death," which is symbolized by a "lake of fire."<sup>10</sup>

Jesus made a promise of the resurrection of the dead in which he spoke of the righteous—those who have "done good"—coming forth to life, and the unrighteous—those who have "done evil"—coming forth to judgment.<sup>11</sup> One group of the righteous will be made up of the faithful servants of God, from Abel to the first advent of Jesus. These will come forth in "a better resurrection."<sup>12</sup> The faithful of the present age will also come forth to life—even to immortal life in "the first resurrection."<sup>13</sup>

The ancient worthies, who will not come into the future judgment, will be the representatives of the Christ in the work of judging the world.<sup>14</sup> The faithful followers of

Jesus during the present age will come forth in the resurrection to be associated with Jesus as co-judges of the world of mankind, and these will be represented on earth by the ancient worthies.<sup>15</sup>

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## STUDENTS' HELPS

### QUESTIONS

What is the condition upon which any of God's intelligent creatures may enjoy everlasting life? How has this been demonstrated throughout the earth since the days of Eden?

What provision has God made to give life to the condemned and dying world?

When will the world in general be given an opportunity to learn and obey the will of God?

How will those who have died throughout the ages be given a knowledge of the truth?

How is the impartation of knowledge to the world illustrated in the Book of Revelation?

Who will be the great Judge of the world, and what will happen to those who disobey him?

What did Jesus say about the resurrection of the righteous and the unrighteous?

What part will the followers of Jesus have in the future work of judgment? Who will then be the human representatives of Christ and his true church?

### BIBLE PROOF

- <sup>1</sup>Gen. 2:16, 17   <sup>9</sup>Acts 3:23  
<sup>2</sup>Gen. 3:17-19   <sup>10</sup>Rev. 20:14, 15  
<sup>3</sup>Rom. 5:12      <sup>11</sup>John 5:28, 29, R. V.  
<sup>4</sup>John 3:16      <sup>12</sup>Heb. 11:35  
<sup>5</sup>John 3:17      <sup>13</sup>I Cor. 15:53;  
<sup>6</sup>Acts 17:31      Rom. 2:7; Rev. 20:6  
<sup>7</sup>Isa. 26:9;      <sup>14</sup>Ps. 45:16; Matt. 8:11  
Ps. 96:10-13   <sup>15</sup>I Cor. 6:2  
<sup>8</sup>Rev. 20:12

### REFERENCE MATERIAL

"The Divine Plan of the Ages,"  
pages 143-147.

### SUMMARY OF IMPORTANT THOUGHTS

No one will have eternal life until proved worthy of it. Some have proved worthy in this life, and the remainder will be given a future test.

## GOD'S PLAN FOR MAN

### Lesson XVIII

# The First Resurrection

THE Apostle Paul wrote that unless there is a resurrection of the dead even Christians perish in death.<sup>1</sup> This means that all hope of life beyond the grave depends upon the dead being restored to life in the resurrection. But all the dead are not to be resurrected at the same time, nor will all be restored to the same plane of life. In the resurrection some will be given spiritual bodies, and some human bodies.<sup>2</sup>

Those who receive a spiritual body in the resurrection will inherit a heavenly home.<sup>3</sup> These are the footstep followers of Jesus, who, inspired by the heavenly promises of the Bible, set their affections on things above, and "run" for "the prize of the high calling of God in Christ Jesus."<sup>4</sup>

The followers of Jesus, together with him, are described by the Apostle Paul as "the firstfruits" of the resurrection.<sup>5</sup> We know that the faithful followers of the Master are included in the "firstfruits" class because the Apostle James and the Apostle John testify to this effect.<sup>6</sup>

One of the divine purposes in exalting the faithful followers of the Master to the spiritual plane of life is that they might reign with Christ in his thousand-year kingdom. In this connection they are said to be

brought forth from death in "the first resurrection."<sup>7</sup>

This "little flock" who will thus receive this exalted position in the kingdom will be raised up to the highest plane of spiritual life, which is referred to in the Bible as "the divine nature."<sup>8</sup> They are to receive immortality.<sup>9</sup> Humans do not, by nature, possess immortality, but, as the Scriptures so clearly set forth, it is bestowed upon the faithful followers of Jesus as a reward when they are brought forth in "the first resurrection."

The Bible refers to this highest-of-all planes of existence as the "crown" of life and of righteousness.<sup>10</sup> The way that leads to this high exaltation with Jesus is one of sacrifice and suffering. It is a way that is not pleasant to the flesh, but the end will be glorious for all those who are faithful—faithful even unto death.

God's grace and strength is especially bestowed upon those who walk in the narrow way of sacrifice. The Bible assures us that the same mighty power which raised Jesus from the dead is employed on behalf of all his faithful followers. This is true during the present time when they are laying down their lives in sacrifice; and it will also be true, as it was with Jesus, that divine power will raise them

up in the resurrection, high above every other creature in the universe.<sup>11</sup>

The plan of God for the faithful followers of the Master is truly

wonderful and inspiring. Let us give thanks that our loving Heavenly Father has called us to this "heavenly calling." Let us endeavor to be faithful day by day.<sup>12</sup>

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## STUDENTS' HELPS

### QUESTIONS

Perhaps you have not realized that the Bible refers to a special resurrection of the true followers of Jesus. If not, these questions will be of special interest to you.

Why would Christians perish in death if there were no resurrection of the dead? Will all who are raised from the dead be given the same kind of bodies?

How does the Bible describe the home to be inherited by Christians?

How do we know that the followers of the Master are included in "the firstfruits" of the resurrection?

What is one of the purposes of God in exalting Christians to a spiritual plane of life in the "first" resurrection?

How does the Bible describe the plane of life to which Christians are exalted? Why is it called a "crown" of life?

How can we be sure if we are faithful we can attain to this high plane of life with Jesus?

### BIBLE PROOF

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|--|----------------------------|
| <sup>1</sup> I Cor. 15:16-18                         | <sup>8</sup> Luke 12:32;   |
| <sup>2</sup> I Cor. 15:38,<br>40-42                  | <sup>9</sup> II Pet. 1:4   |
| <sup>3</sup> I Pet. 1:3-5                            | <sup>10</sup> Rom. 2:7;    |
| <sup>4</sup> Col. 3:1-3; Phil.<br>3:10-14; Heb. 12:1 | <sup>11</sup> I Cor. 15:54 |
| <sup>5</sup> I Cor. 15:23                            | <sup>12</sup> Rev. 2:10;   |
| <sup>6</sup> James 1:18;                             | <sup>13</sup> II Tim. 4:8  |
| Rev. 14:4  | <sup>14</sup> Eph. 1:16-23 |
| <sup>7</sup> Rev. 20:6                               | <sup>15</sup> Heb. 3:1;    |
|  | Luke 9:23                  |

### REFERENCE MATERIAL

"The Atonement Between God and Man," pages 394-396.

### SUMMARY OF IMPORTANT THOUGHTS

Only those who are brought forth in "the first resurrection" are to receive "glory and honor and immortality."

## The Example of Moses

**"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Hebrews 11:24-26**

**J**AMES wrote, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (James 5: 10) Moses is outstanding among the prophets of the Old Testament, both in patient suffering of affliction with the people of God, and in the wonderful manner in which Jehovah used him in the accomplishment of his purposes. Moses was used by God, not only as a prophet, but also as a deliverer and lawgiver.

Moses was also used by Jehovah as a type of Christ. God said to Moses concerning the Israelites, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deut. 18: 18) The Apostle Peter quotes this prophecy and applies it to Christ

and his work during "the times of restitution of all things."—Acts 3:22, 23

To review the life and character of Moses is to be conscious of the fact he was one greatly used by the Lord, and one whose experiences many times reflected the miracle-working power of the great Jehovah, our Heavenly Father. This is true of Moses, beginning with infancy.

Born in Egypt at a time when, by the edict of Pharaoh, all the male children of the Hebrews were ordered to be slain, Moses' life at once was in jeopardy. His mother saw that he was a "goodly" child, and decided to do what she could to save the baby's life. (Exod. 2:2) She concealed him at home for three months, and then, realizing she could not continue doing this, hid him in a basket which floated amidst the bulrush-

es in the shallow waters at the edge of the Nile River.

The story of the baby's discovery by Pharaoh's daughter, her decision to raise him as her own son, and the arrangements for the mother to be his nurse, is well known. And here, in a special way, began the overruling providences of the Lord in Moses' life.

God foreknew that later he would use Moses to deliver his people from Egyptian bondage, and that it would be a great asset to this deliverer for him to be acquainted with Egyptian culture; so he overruled the circumstances of his life in such a way that he became "learned in all the wisdom of the Egyptians, and was mighty in words and deeds."—Acts 7:22

The fact that Moses' own mother served as his nurse during his formative years meant that he would also be well schooled in the hopes of his people, the children of Abraham. We are assured of this, for we are told that it was upon the basis of faith that his mother sought to save his life, not being "afraid of the king's commandment." (Heb. 11:23) The faith of this mother in Israel assures us that she had implicit confidence in the promises of God, and that she would most certainly instruct her son Moses in the hopes of her people. The proof of this is that when Moses "was come to years" he "refused

to be called the son of Pharaoh's daughter," but chose "rather to suffer affliction with the people of God." The record is that he "esteemed the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:24-26

Under the circumstances there seems to have been only the one person who could have imparted the information to Moses that enabled him to share the messianic hopes of his people, and that was his mother. Not only did he know of the promises made to father Abraham, but he had seen in those promises the assurance of a coming deliverer, a Messiah, a Christ. And, being inspired by this glorious hope, it now meant more to him than anything the royal court of Egypt could possibly offer.

### Experience Necessary

THERE was no question of Moses' faith and zeal and courage, even at the early age of forty, but he lacked that meekness and mellowness which were needed to make him a truly acceptable and powerful servant of God. These were qualities he could not learn from his mother, nor from any other source except experience. In his misguided eagerness to serve his people and deliver them from Egyptian oppression, he slew an Egyptian,

and this made it necessary for him to flee from Pharaoh's court, and from the country.

We next find Moses in the land of Midian. Sympathetic to human needs, and with a heart rebellious against oppression, he is quick to render assistance to the daughters of the priest (margin, "prince") of Midian, who were being ruthlessly hindered from watering their father's flock of sheep. (Exod. 2:16, 17) This led to his acceptance in this venerable family of Midian, and he married one of the prince's daughters.

Here Moses remained for forty years. All that is said of his activities during that long period of time is that he "kept the flock of Jethro his father-in-law." (Exod. 3:1) This statement is made concerning Moses at the end of his forty years in Midian. Since he was watching flocks at this time, we can assume that this had been his work during the entire forty years.

And what a wonderful preparation this was for the task ahead which Jehovah had designed for him! He was to be a great leader and lawgiver, but first he had to learn humbly to be led, and to obey the laws, the rules, the regulations laid down by another. Moses learned humility and obedience through the everyday experiences of a shepherd's life.

How wonderful it is to realize that the Lord knows how to shape the experiences of his people in a manner best calculated to teach them the character lessons they need to know in order to serve him acceptably. Fortunate are we if we recognize the hand of the Lord in the experiences which he permits to come into our lives.

Peter admonished us to humble ourselves under the mighty hand of God, and that if we did God would exalt us in due time. (I Pet. 5:6) As consecrated servants of God we recognize the value of this admonition, and if some dire calamity befell us which we felt was permitted by the Lord we perhaps would not have too much difficulty accepting it as from him and humbling ourselves under his mighty hand.

But this is not usually the way the Lord humbles his people. John raised the question as to how well we love God whom we have not seen, if we do not love our brethren whom we do see. We could say the same thing about humility. How do we know that we are truly humble before God if we are not humble in our dealings with our own brethren in Christ?

So the Lord often tests our genuine humility by seeing how well we endure the petty trials that come to us through our brethren. Paul admonished that we be subject one to another.

This is a real test of humility. It is so difficult at times to take directions of any kind from our brethren, yet this may be the very means which the Lord is using to teach us the needed lesson of humility.

But lessons of this sort are not learned in a day. They oftentimes have to be repeated over and over again. The haughtiness and self-reliance displayed by Moses when he slew an Egyptian in an abortive effort to help his own people were not dissipated by his first day's experiences in Midian. It required forty years on the desert as a shepherd, under the direction of his father-in-law, to teach him that by his own wisdom and ability he could accomplish nothing. Having learned this lesson, Moses was now material the Lord could use.

### The Burning Bush

MOSES' call into the Lord's service came unexpectedly and dramatically. He had led his father-in-law's flock to the "back side of the desert," and near to "the mountain of God, even to Horeb." (Exod. 3:1) Here an angel of the Lord appeared to Moses in a burning bush which was not consumed by the flames.

He turned aside to witness this strange sight, and through the angel the Lord addressed him, "Moses, Moses," and he replied, "Here am I." (vs. 4) The Lord con-

tinued, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Then the Lord identified himself, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."—vss. 5, 6

The Lord explained to Moses that the time had now come for his people to be delivered from their bondage in Egypt; and added, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Moses' response was negative. "Who am I," he asked, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"—vss. 10, 11

In Numbers 12:3 Moses is referred to as the meekest of all men. But the usual thought of meekness hardly corresponds to the Hebrew word used here. Smith's Bible Dictionary suggests that the expression "much enduring" would be nearer the correct thought. Prof. Strong gives the literal meaning of the Hebrew word as being "depressed."

The thought seems to be that the very trying experiences through which Moses passed had caused him to lose confidence in himself, almost to the point of being depressed. He had not lost faith in God, but in himself. In

this attitude of mind he probably felt quite secure merely to be serving his father-in-law as a humble shepherd. This he could do, but to return to Egypt, appear before Pharaoh and demand the release of the children of Israel, was not for him.

The Lord's response to Moses was to the point, and positive: "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou has brought forth the people out of Egypt, ye shall serve God upon this mountain." (Exod. 3:12) This was assuring Moses that because God would be with him his leadership would accomplish its purpose. The Israelites would be delivered.

But Moses was cautious. He doubtless remembered his own experiences in Egypt. He knew that the God of Abraham, and of Isaac, and of Jacob was not accepted as God in the court of Pharaoh. Besides, Moses might well have wondered about the Israelites. He learned about Israel's God from his mother, but his people had been in slavery to the Egyptians for an additional forty years since he had left the country. How much did they know about the true God?

So Moses asked God what name he would use when he told his people that their God had sent him to deliver them from their

bondage. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (ch. 3:14) The Hebrew word here translated "I AM" literally means to exist, or the ever-existing one. What a wonderful name for God to use under the circumstances!

For many generations the Israelites had been in Egypt. God's hand was wonderfully manifested on their behalf at the beginning. But following the death of Joseph and Jacob, and the coming to the throne of rulers who had no interest in what Joseph had done for the Egyptians, the experiences of the Israelites had been most difficult. Moses knew of these circumstances. He had been out of touch with the Israelites for forty years, serving those who knew not the God of Abraham, Isaac, and Jacob.

But now he was being reminded, and being told to remind the Israelites, that the God of their fathers was still the same true and ever-living God; that while they may have changed, he had not, and that now, having heard their cries of oppression, he had sent his messenger to deliver them. Yes, the God who had provided for their salvation in Egypt was now prepared and able to deliver them and escort them to their Promised Land.

But still Moses was not fully ready to accept the assignment to be Israel's deliverer. He thought of another of his handicaps—he was not a fluent speaker. How could he plead for Israel's deliverance before the mighty Pharaoh? Certainly that forty years on the desert had "depressed" Moses into a very low estimate of his own abilities. But with Moses, as with all of his people, the Lord is able to make up for any deficiencies they may have when he calls them into his service. For Moses he provided a mouthpiece in his brother Aaron.

#### Israel Delivered

THE attitude of Moses through all the trying experiences incident to the deliverance of the Israelites from Egyptian bondage is worthy of emulation. Assigned a task for which he did not ask, and for which he felt quite inadequate, he nevertheless embarked upon his mission with strength and courage. Moreover, its accomplishment required much patience and humility.

The opposition of Pharaoh was to be expected, but it is doubtful if Moses realized how long drawn-out it would be, and how many times he would have to go back to Pharaoh before the people were finally released. But for Moses, probably even more difficult to bear were the complaints

and opposition of the Israelites themselves—his own people.

The "depressed" Moses found little encouragement from the Israelites; yet now that he had undertaken the mission assigned to him, he pressed on with it faithfully day by day, no matter what the opposition was, or from whence it came. This is an essential trait of character for all who seek to serve the Lord. The service of the Lord in this present evil world is never easy. There are always trials, difficulties, opposition, and often from the most unexpected sources.

The Israelites were finally permitted to leave Egypt. Indeed, they were almost forced to leave, and the Egyptians gave them all the co-operation they could, that they might get out of the country as quickly as possible. But then Pharaoh made yet another effort to hinder their escape. He sent his army in hot pursuit to capture the people and take them back to Egypt.

Meanwhile, and by the Lord's direction, Moses had led the Israelites into a position which made it appear that there would be no way to escape Pharaoh's army. They apparently had concluded that the purpose of the pursuing Egyptian army was to destroy them.

So, as their habit was, they complained to Moses. They said

to him, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."—Exod. 14:11, 12

From the standpoint of fallen and imperfect flesh, here was an excellent opportunity for Moses properly to feel resentful and bitter toward these people whom he had so faithfully served. But there is no such indication in the account. Without a word of complaint because of their lack of understanding and appreciation, Moses at once endeavored to turn their minds and hearts to the Lord. He said to the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."—vss. 13, 14

### **Song of Deliverance**

AND the Lord did fight for the Israelites, delivering them out of the hands of the Egyptians. Temporarily this gave them faith in God and in his servant, Moses. (Ch. 14:31) To commemorate their

deliverance Moses composed a song which he and the people sang. Miriam, his sister, also continued the refrain with timbrel and dance. Vss. 20, 21) In this song the Lord was given all the credit for the great deliverance which had been wrought. Moses wrote, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him."—Exod. 15:1, 2

The faith of the Israelites did not last long. It was only a few days later when, the water being bitter, they could not drink it. "The people murmured against Moses, saying, What shall we drink?" (vs. 24) Moses did not retaliate. Instead, "he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them."—vs. 25

About five weeks after the Israelites left Egypt they came into "the wilderness of Sin," Their food ran short, and again "the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we

had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”—Exod. 16: 2, 3

Again there was no resentment registered by Moses. It was here that the Lord began to provide manna, and this provision was continued during the entire forty years of their wandering in the wilderness. Quite properly Moses recognized that the real Deliverer of Israel was Jehovah, and that in fact the people were murmuring against him. The humbled Moses seemed not to be greatly disturbed by the people's murmuring, for he did not take it in a personal way. He knew that all the experiences of this people were being permitted by the Lord, and that his part was merely to carry out the Lord's instructions.

### **The Smitten Rock**

WE read that “all the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.” (ch. 17:1) Again the people murmured against Moses. They said to him, “Give us water that we may drink.”—Vs. 2

Here, for the first time, so far as the record goes, Moses replied directly to the Israelites, but simply to remind them that in reality they were murmuring against their God. “Why chide ye with me?” he asked, “wherefore do ye tempt the Lord?” But seemingly they did not see the lesson, and said, “Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?”—vs. 3

Here the situation became very tense, “and Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me?” (vs. 4) In answer to this the Lord instructed Moses to go before the Israelites, accompanied by their elders, taking his rod, which he was to use in smiting “the rock in Horeb.” Water gushed from the rock, and another crisis was over.—vss. 5-7

### **The Golden Calf**

WHEN Moses was in mount Horeb, or Sinai, for forty days, receiving the Law from Jehovah, the Israelites again rebelled. The Lord reported this to Moses, and said, “I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath wax hot against them, and that I may consume them: and I will make of thee a great nation.”—Exod. 32:7-10

Here Moses' true humility, and his great desire that the Lord's name be glorified, are manifested. We read that he "besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people."—vss. 11, 12

To this plea on behalf of the people who were almost continuously murmuring against him, Moses added, "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever."—vs. 13

The Lord did "repent," but when Moses returned to the people he found the situation even worse than he supposed, and he became angry himself, and broke the tables of the Law. Seemingly, however, his wrath was expressed more against the sin than against the sinners. He did what he could to cleanse

them. It was here that the tribe of Levi took a firm stand on the Lord's side.

The next day Moses "returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." (vss. 31, 32) Here the true character of Moses again reveals itself. Previously God had suggested the blotting out of the entire rebellious nation of Israel and building a new nation under Moses. But now Moses offers his own life to save the people who were continually murmuring against him.

In this we are reminded of the unselfish attitude of Jesus, the antitypical Moses who actually did give his life for the whole sinful world of mankind. The Lord did not accept Moses' offer, nor did he at once destroy the Israelites, although he did punish them with plagues, and because of their continued rebellious attitude all the males who were twenty years and over when they left Egypt died before the nation entered the Promised land.

### His Own Rebelled

DOUBTLESS one of the severest tests upon Moses was the rebellion of his own brother and sister against him—Aaron and

Miriam. As a rule people expect a measure of understanding and sympathy from their own family, but Moses on one occasion was disappointed here also. We read that "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married. . . . Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?"—Num. 12:1, 2

It is in connection with this trial upon Moses that we are informed concerning his meekness, or, as we have seen, the fact that he had been humbled, or "depressed." (Num. 12:3) Certainly Moses needed submission under such circumstances. The evidence is that he accepted the experience without resentment.

The Lord stood by Moses, declaring him to be a faithful servant. The Lord smote Miriam with leprosy, but Moses prayed that she be healed. Here again this humble and devoted servant of the Lord displayed the spirit of the One whom he typed. Are we not all, as followers of the Master, admonished to pray for those who spitefully use us and persecute us?

### **Murmuring Continues**

WHENEVER Jehovah demonstrated his favor upon Moses by miraculous signs, the children of Israel would temporarily cease their murmuring against him, but

at the slightest provocation they would begin again. Their complaints seemed generally to follow about the same pattern. They would ask Moses why he brought them out of the land of Egypt into the wilderness to die; or why he did not permit them to return to Egypt.

In all probability any other group of nationals would have done the same. Centuries later Paul wrote that "all men have not faith." (II Thess. 3:2) There were a few in Israel who did have faith. Caleb and Joshua, for example, and Moses himself. But the people as a whole, just like those of the Gentile nations, did not have that genuine faith in God which was so necessary as a bulwark against the various trials which they necessarily encountered during the wilderness journey.

Only two of those sent to spy out the land had real faith in Jehovah. The other ten were practically faithless, and insisted that it would be impossible to drive the Canaanites from the Promised Land and take possession of it. The minority report by Caleb and Joshua was turned down by the people. This time they went a step further and proposed to elect a new leader who would take them back to Egypt.—Num. 14:1-5

In response to this the Lord said he would disinherit the

people, and destroy them, and through Moses make a mightier nation. Then Moses, true to character, and out of the abundance of his heart, pleaded again for this people, who so often murmured against him. In his prayer Moses also stressed that the honor of Jehovah's name was involved. What would the surrounding nations think and say if the Israelites all died in the wilderness?—ch. 14:11-20

Moses asked God to pardon the Israelites, which He agreed to do in so far as not to permit a plague to destroy all the people at once. Nevertheless the Lord explained that all the people would have to remain in the wilderness until all the males of twenty years of age and over had died, the only exception to this being Caleb and Joshua, the faithful spies.

### Further Rebellion

SOON after this came the rebellion of Korah and his friends against the leadership of Moses and Aaron. While the instigators of this rebellion were destroyed, Moses again intervened on behalf of the people as a whole. However, not until 14, 70% of them died.—Num. 16:43-50

Soon after the death of Aaron the people murmured again, asking why they had been brought out of the land of Egypt to die in the wilderness, saying that

they had no bread, and no water. This time God sent fiery serpents among the people, and many of them died. Then the remaining ones confessed their sins to Moses, and again he prayed for them.—Num. 21:4-9

Then there was the murmuring of the Israelites which led to the instruction of the Lord for Moses again to speak to a rock to bring forth water. (Num. 20:1-13) Moses obeyed, but apparently lost his patience, and also failed to give Jehovah the glory for the miracle of the gushing water. Addressing the multitude of the Israelites, Moses said, "Hear now, ye rebels; must we fetch you water out of this rock?" and struck the rock twice against the Lord's instruction.—vss. 10, 11

Here was a brief flash-back to the Moses of Egypt, who, at the age of forty, undertook to alleviate the sufferings of his people without taking Jehovah into consideration or seeking to honor his name. His forty years as a shepherd, tending his father-in-law's flocks, accomplished much for Moses—so much, in fact, that now for nearly forty years he had endured the murmurings of his people and his family without retaliating.

Over and over again Moses had pleaded with God to forgive the Israelites, and, for the glory of his own great name, to keep them alive and bring them into the

land of Canaan as he had promised. But now, it would seem, the proverbial straw that broke the camel's back had been heaped upon him, and the burden was a little too great, revealing that the old Moses still lived, even though for forty years suppressed.

Of course the Lord permitted Moses to make this display of his weakness. One of the lessons for us is that no member of the sinned and dying race can actually extirpate his inherited imperfection, that at best he can merely keep it suppressed. Moses recovered his composure and went on to serve the Lord faithfully until he died. He was disciplined in that he was not permitted to enter the Promised Land, although he was taken to Mt. Pisgah, where he could get a good view of Canaan. This was a severe punishment for Moses, but he accepted it in the proper spirit. He said.

"O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." "But," Moses explained, "the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice

thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the Land which thou shalt see."—Deut. 3:24-28

Moses realized at the end of his life that he was only beginning to learn of the Lord's greatness. Each test of his loyalty and humility had helped him to understand his God a little better; but, with him, as with all who reverence the great Creator, and who desire to know and do his will, eternity will not be long enough to learn all there is to know of his glorious attributes.

### **Not Jealous**

MOSES was not a jealous man. This was indicated when Joshua reported to him that certain ones were prophesying in the camp without his authority. He said to Joshua: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"—Num. 11:29

This same spirit of humility, together with a wonderful attitude of resignation to the Lord's

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NEW JERSEY

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(Continued from page 31)

will, was manifested in Moses' announcement to the Israelites that he would not accompany them across Jordan into the Promised Land. He said to them, "I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said."—Deut. 31:2, 3

Here was a man who had served God and his people faithfully for many years, humbly withdrawing with the explanation that he was no longer qualified physically for the heavy burden; and at the same time acknowledging that he had sinned, and for this

reason could not accompany them into the Promised Land. He explained that Joshua was to be his successor.

The Lord instructed Moses to encourage Joshua in this great undertaking, and how eloquently he did this! "Be strong and of a good courage," Moses said to Israel's new leader, echoing the words of the Lord, "for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee." (Deut. 31:23) Moses' last words of encouragement to the Israelites whom he loved despite their murmurings, were:

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. . . . "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help."—Deut. 33:27, 29

## WEEKLY PRAYER MEETING TEXTS



**NOVEMBER 2**—"It is the Lord: let Him do what seemeth Him good."—I Samuel 3:18 (Z. '01-317 Hymn 233)

**NOVEMBER 9**—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Galatians 5:17 (Z. 03-424 Hymn 1)

**NOVEMBER 16**—"She hath done

what she could."—Mark 14:8 (Z. '99-78; '00-378 Hymn 259)

**NOVEMBER 23**—"Ye have need of patience, [cheerful endurance, constancy] that, after ye have done the will of God, ye might receive the promise."—Hebrews 10:36 (Z. '01-117 Hymn 312A)

**NOVEMBER 30**—"Lo, I am with you always, even unto the end of the age."—Matthew 28:20 (Z. '01-155 Hymn 12)

## Paul the Missionary

**"For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel."—I Corinthians 9:16**

**I**N THE Apostle Paul we have an outstanding example of a man who was wholly dedicated to the doing of God's will. Paul had always been devoted to God. He received his religious education "at the feet of Gamaliel," an eminent Pharisee and doctor of the Law, and would therefore be imbued with a strong conviction that both Jesus and his followers were imposters, and that this heretical sect should be stamped out. (Acts 22:3) His zeal for doing what he believed to be the Lord's will is seen in his intense effort to accomplish this mission.

Paul's introduction to the ministry of the Gospel of Christ was such as to have discouraged one less stout of heart. The Lord said to Ananias concerning Paul, "I will show him how great things he must suffer for my name's sake." (Acts 9:16) Paul would have no difficulty in understanding this, for he knew that the scribes and Pharisees would stop at nothing in the way of persecution in order to discourage and, if possible, to stamp out what they looked upon as a growing

menace to Judaism. Only hours before he had felt the same way about it, so knew what to expect.

When Paul received the "heavenly vision" on the Damascus road, the Lord instructed him, "Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6) There he learned that he was a "chosen vessel" of the Lord to bear his name "before the Gentiles, and kings, and the children of Israel." (vs. 15) Paul wasted no time embarking upon this mission.

He received the Holy Spirit and was baptized. "Then was Saul certain days with the disciples which were at Damascus, and straightway he preached Christ in the synagogues, that he is the Son of God." (vss. 19, 20) He did not compromise the message, even though he knew it was the idea of Jesus' being the Son of God that so enraged the Pharisees.

Some have wondered how Paul, with apparently little or no preparation, could enter into the ministry of the Gospel so soon after becoming a Christian. It should

be remembered that he was well versed in the Old Testament Scriptures, and would be acquainted with the messianic hopes of Israel. His former "blind spot" was simply that he did not recognize Jesus to be the Messiah of promise, and this great truth was miraculously revealed to him on the Damascus road. Thus Paul was well qualified to go immediately to the synagogues in Damascus and proclaim to his countrymen that Jesus was the Son of God and the Messiah.

### Suffering Begins

THE expected happened. We read, "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket."—Acts 9:22-25

Thus Paul had it confirmed early in his experience as an ambassador for Christ that preaching the Gospel would lead to opposition and persecution, and that the enemies of Christ would not hesitate even to commit murder in their misguided zeal. Nor did this situation change as Paul continued to preach Christ. Years

later he recounted some of the things which he suffered:

"In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 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 waters, 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. Besides those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:23-28

It was not Paul's nature to shirk his responsibility, no matter what might be the cost of faithfulness. When the brethren tried to dissuade him from going to Jerusalem where "bonds and afflictions" awaited him, Paul replied, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 20:23; 21:13

Paul was taken into custody by the Roman authorities at Jerusalem, and later, by appealing his

case to Caesar, he was taken all the way to Rome. Writing to the brethren in Philippi, he revealed that even under such circumstances he was rejoicing in the fact that the Gospel was being preached. We quote:

"I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord, waxing confident in my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the Gospel. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. 1:12-18

### **In Weariness**

IN HIS summary of the many ways in which he had suffered, Paul mentioned "weariness and painfulness." This is a form of suffering with Christ experienced by Paul which was not the direct result of persecution. It reflects, rather, that he worked at his mission so diligently, and through so

many long hours, that he became weary to the point of suffering. Just as he could have avoided persecution by keeping his light under a "bushel," Paul could also have taken life easy and not suffered from exhaustion had he elected to do so.

In this connection we think of Paul's attitude at Troas when he visited the brethren there. Together with other disciples he reached Troas by boat. The group remained seven days and then, apparently, the ship went on to Assos, but Paul remained behind, having decided that he wanted to serve the brethren in Troas yet once more.—Acts 20:6-14

The account does not indicate just why Paul thought it needful to remain in Troas another day. It was the first day of the week, when it was the custom of the brethren there to meet together in the evening for the breaking of bread. This was in commemoration of Jesus' resurrection. Naturally the subject of the resurrection would be discussed at the meeting, and apparently Paul thought it was important for him to participate in that discussion.

It was at this meeting that Paul preached all night. We doubt if he customarily spoke this long, and it seems evident that here there was a good reason for it. Having been with these brethren for the seven previous days, Paul may have discovered that some

or all of them were not clear in their understanding of important phases of the Gospel. Perhaps there were some in Troas, as there were in the Church at Corinth, who did not believe that Christ had been raised from the dead.—I Cor. 15:12

If such were the case, what an excellent opportunity it was, when the brethren were assembled in commemoration of the resurrection, for Paul to discourse on this doctrine of the truth. But, whatever his subject, Paul willingly exhausted his strength, first by preaching all night, and then, the next day, walking more than twenty miles to join his brethren in the ship which had moved on to Assos. There is little doubt that this was one of the occasions on which Paul suffered "weariness and painfulness" because of his love for the Lord and the brethren, and his great desire to make plain the glorious Gospel of Christ.

Paul was not the sort of missionary to be satisfied with an initial presentation of some of the simpler features of the truth. He felt it his privilege and responsibility also to confirm the brethren in the faith. It was this that he was doing that night in Troas when he continued to preach till the breaking of day.

### **Tent Making**

PAUL'S willingness to use all

his vitality in the service of the Lord was exemplified in still another way. While in Tarsus, the city of his birth, he learned the tentmaking trade, and at times he utilized this to provide for his material needs so he could preach the Gospel without the necessity of the brethren supporting him.

Throughout much of I Corinthians, chapter 9, Paul argues that it would be perfectly proper, and in harmony with God's arrangements, to depend upon the brethren for his physical support. "If we have sown unto you spiritual things, is it a great thing," he asks, "if we shall reap your carnal things?" "Nevertheless," Paul continues, "we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ." (vss. 11, 12) "What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge."—vs. 18

In the last verse of this chapter, Paul writes, "I keep under my body [or, browbeat my body] and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Paul realized that by catering to the desires of the flesh for ease and comfort, he might be yielding to a temptation which in the end would be disastrous to him as a new creature in Christ Jesus.

## All Things to All

PAUL'S zeal as a missionary was also manifested by his willingness to take into account the viewpoints of those to whom he preached, although this often must have meant further setting aside of his own preferences. He wrote, for example:

"Though I be free from all men, yet have I made myself servant unto all, that I may gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you."—I Cor. 9:19-23

We are not to understand from this that Paul in any way comprised either himself or the Gospel. Paul says that to the Jews he became a Jew, meaning, evidently that he observed certain certain ceremonial features of the Law in order to have a better opportunity to present the Gospel to his Jewish brethren. We have an example of this in the case of Timothy, whom Paul decided to

take with him in his missionary work.

While Timothy's mother was a Jewess, his father was a Greek, and Timothy had not been circumcised. The record states that Paul circumcised Timothy "because of the Jews which were in those quarters: for they knew all that his father was a Greek." (Acts 16:1-3) Circumcision was instituted by Abraham, and was one of the typical ordinances of the Law. It had been enjoined upon the Israelites by the Lord, so Paul's reasoning evidently was that although the Lord did not demand it of the followers of Christ, there was nothing wrong in observing it, if thereby listening ears for the Gospel might be gained.

In the case of Titus, however, the situation was different. Titus was a Greek whom Paul took to Jerusalem with him, but did not have him circumcised. False brethren were brought in, as Paul says, to spy out their liberty. This apparently raised a vital point of truth, for if they had yielded they would have been brought into bondage to the Law. So Paul did not give place to these, "no, not for an hour; that the truth of the Gospel might continue" with them.—Gal. 2:2-5

Paul also wrote that to the weak he became weak. (I Cor. 9:22) He refers to those who believed it was a sin to eat meat

which had been offered to idols as being "weak." "Wherefore," he said, "if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." (I Cor. 8:8-13) Here is exemplified a willingness to place himself in the position of the weak in order to be of greater assistance to those who had not as yet progressed as far as he himself had in knowledge and faith.

### Wisdom

PAUL also used great wisdom in the work of the ministry. This was displayed in his timely use of his Roman citizenship when the Gospel could be furthered thereby. Since Paul was a "vessel" chosen by the Lord before he was born, evidently the place of his birth, the free city of Tarsus, was divinely overruled. He was "born free," not as a citizen of the Jewish nation, which was a vassal to Rome.

Perhaps the most consequential use of his Roman citizenship was when Paul made his appeal to Caesar, and demanded a hearing in Rome. He knew that his enemies among the Jews were determined to kill him, and that his life was in jeopardy anywhere that Jews lived in any numbers. He knew also that his appeal to Caesar meant that he would be taken to Rome in the protective custody of a Roman guard.

Doubtless Paul would have pre-

ferred to go to Rome and preach the Gospel as a free man. But he knew that circumstances would not permit this. Believing that the Lord wanted him to serve in Rome, he utilized the only arrangement he knew that would get him there, even though it meant years of imprisonment. Such was the spirit of Paul, the missionary.

### On Mars' Hill

WE ALSO see Paul's wisdom in the sermon he delivered to the Athenian philosophers on Mars' Hill. As he stood there, to his left and somewhat below was that vast array of idols, each bearing the name of a heathen god. But the inscription on one of the idols was, "TO THE UNKNOWN GOD." On his way to the hill Paul had walked by these idols closely enough to observe the inscriptions.

And he stood on Mars' Hill there towered above him to the right a huge and magnificent heathen temple. This temple, as well as the idols, meant much to the Athenians, so in his presentation of the Gospel on that occasion he referred to both. He said that he was there to make them acquainted with the unknown God—"Whom therefore ye ignorantly worship, him declare I unto you."—Acts 17:23

This God, Paul explained, was in reality the Creator of the heav-

ens and the earth. But this wise, powerful, and loving God was not made of stone, nor would he live in temples made with hands, not even such a magnificent temple as was in full view of all who heard his speech. How could Paul better have emphasized the greatness of the true and living God in the minds of the Athenians?

Perhaps here Paul recalled the glorious temple built by Solomon, and what that wise king observed concerning it in his prayer of dedication. We quote: "Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (I Kings 8:27) All Solomon requested was that when the people of Israel prayed "toward this place" the Lord would hear from heaven, his real dwelling place, and, as Solomon said, "When thou hearest, forgive."—vs. 30

Explaining further the glorious qualities of the "unknown God," Paul said that "in him we live, and move, and have our being." This he quoted from one of their own poets, thus displaying further tact in presenting the Gospel message to these Greek philosophers. But this great apostle knew the plan of God. He knew that this was not the time for enlightening the world, so he was never discouraged when, as it turned out following his sermon

on Mars' Hill, very little interest was displayed.

The record is that when "they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter." (vs. 32) But there were some encouraging results, for we read in verse 34: "Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them."

#### **Unto Death**

PAUL finished his course in a Roman prison, probably by beheading. Shortly before he reached the end of the way he wrote to Timothy, encouraging him to be faithful in the ministry of the Gospel, and asserting that he had, to the best of his ability, been faithful to the ministry which had been committed to him. He said to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:5-7

## To My Beloved Sons

EVERY true follower of the Master accepts the Bible as the Word of God. It is well when we read the Bible to remember this, and to realize that its many instructions, admonitions and words of encouragement are not just so many words printed with ink, but are personal messages to us from our Heavenly Father. True, our Heavenly Father used various ones to write his messages for him, but they are to and for us, and the realization of this should help to draw us closer to him.

At a recent convention in Los Angeles, the brother who gave the discourse on baptism reminded the brethren of the intimate relationship that exists between the Heavenly Father and his Spirit-begotten children by presenting a series of his promises and admonitions as though they were a direct communication from him, which indeed they are through his inspired writers. This was appreciated very much by the brethren at the convention, and we are happy to pass this "letter" along for the blessing of others:

I am writing to you that you might know me, the only true God, and my Son Jesus whom I have sent. I have called you that you might be a special person unto me for my own possession, zealous of good works.

"You did not choose me, but I chose you. No man could come unto my Son save I who sent him, draw him. And no man can take this honor unto himself. I call you even as I did Aaron. You, whom I have called, I have also justified: and, if you are faithful, you will also be glorified. There is therefore no condemnation to

you who are in Christ Jesus, who walk not after the flesh but after the spirit.

"I beseech you, therefore, that by my mercies you present your body a living sacrifice, holy and acceptable unto me, which is your reasonable service. Be not conformed to this world, but be ye transformed by the renewing of your mind.

"Pure religion and undefiled before me is this: to visit the fatherless and widows in their affliction and to keep yourself unspotted from the world.

“Take no anxious thought for what ye shall eat or what ye shall wear, as the world does, but seek ye first the kingdom of heaven and my righteousness, and all these things shall be added unto you. Consider the lilies of the field, how they toil not, neither do they spin, yet Solomon in all his glory was not clothed as one of these.

“A sparrow shall not fall to the ground without my knowledge. The very hairs of your head are numbered. Therefore bring all your tithes into my storehouse and prove me, and see if I will not open unto you the windows of heaven and pour out a blessing that there shall not be room enough to receive it.

“I give you my Word, which is able to build you up and give you an everlasting inheritance among those whom I have set apart for my holy service. Study to show yourself approved unto me, a workman that needeth not to be ashamed, rightly dividing the Word of truth. The words that I have given you are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that you, a son of mine, may become mature, thoroughly furnished unto all good works.

“If you lack wisdom, ask of me and I will give liberally, and upbraid not. But ask in faith. Come to me with confidence, for you know that you have an anchor

within the veil, whither Jesus Christ the Righteous has for us entered. You may ask amiss, but no good thing will I withhold from you, for I am the Giver of every good and perfect gift.

“Forsake not the assembling of yourselves together, and so much more as you see the day approaching. Where two or three are gathered together, there will I be in the midst to bless. I have given you liberty, but use not this liberty as an occasion to serve the flesh, but rather to serve one another.

“Love one another with a pure heart. Be kindly affectioned one toward another. You can know that you have passed from death unto life if you love your brethren. If you say that you love me and love not your brethren you are not telling the truth, because if you love me you will also love those that I have begotten. If you do not forgive your brother from the heart, his trespasses, neither will I forgive you your trespasses.

Judge not, that you be not judged. If you do judge, that same judgment shall be rendered unto you. Consider it a small thing if any man judge you, for I will judge you in righteousness. Man looketh on the outward appearance, but I look upon the heart. Avenge not yourselves, for vengeance is mine; I will repay.

“Do good unto all, especially

to the household of faith. Do good even unto them that despitefully use you, and great will be your reward in heaven.

“Be subject to the powers that be, for they were ordained or ordered for your good. I exhort, therefore, that first of all supplications, thanks, prayers, intercessions, and giving of thanks, be made for all men. This is good and acceptable in my sight, for I will have all men to be saved and come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.

“My beloved, think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you, but rejoice that you are sharing in Christ’s sufferings. Whom I love I chastise, and scourge every son whom I receive. If ye endure chastening, I will continue to deal with you as with a son. But remember this, it will not be for my own pleasure, but for your profit, that you might be a partaker of my holiness. The trial of your faith is much more precious than gold that perisheth.

“I have given unto you exceeding great and precious promises that you might be partakers of the divine nature, having escaped the corruption that is in the world

through lust. 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 charity, or love.

“Wherefore the rather, my son, give diligence to make your calling and election sure: for if you do these things, you shall never fall: for so an entrance will I minister unto you in the everlasting kingdom of my dear Son, Jesus Christ.

“If there be any praise, if there be any virtue, think on these things. If you ever doubt my love, think on this: I saw my Son in the Garden of Gethsemane in agony. I heard his cry unto me, ‘If it be possible, let this cup pass from me.’ Heretofore he had never asked anything of me that I could not grant. But because of my love for you, for your brethren, for the whole world of mankind, it was not possible to grant this request. I saw him die the next day upon the cross. I did not so much as lift a hand to help him. I turned my face from him for the moment so that he might fully realize what estrangement from me means.

“Let this be forever a manifestation to you that, while you were yet a sinner, I permitted my Son to die for you. Then you can

know that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from my love.

"Think not more highly of yourself than you ought to think. For when a man thinketh himself to be something when he is nothing, that man deceiveth his own heart. But humble yourself under

my mighty hand, that I may exalt you in due time.

"I desire to see you face to face, to say, 'Well done,' to grant to you the privilege of sitting down with my Son in his throne, even as he sat down in my throne. Be thou faithful unto death, and I will give unto thee the crown of life. These things I have written unto you that your joy might be full!"

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### "ARE THE DEAD ALIVE?"

To be discussed by

### "FRANK AND ERNEST"

WNTA—970 kc.—10:00 A. M.

Sunday, November 19

Some claim that the dead are more alive than the living. Is this true? What does the Bible teach? Hear "Frank and Ernest" discuss this topic, and send for a free booklet, entitled, "Hope Beyond the Grave." Address:

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## For Your Newspaper

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

**DECEMBER TOPIC:** On December 17 "Frank and Ernest" will discuss the topic, "The Savior of the World." Attractive circulars will be available for announcing this broadcast, and all are invited to send for as many as they can use. There is no charge for these circulars. They are suitable for house to house distribution, for mailing, and for handing to friends and neighbors. Help to increase the number of "Frank and Ernest" listeners by distributing as many of these circulars as you can.

## A Man of Like Passions

IT IS clearly stated in Scripture that the things written aforetime were written for our learning, to help to establish our hope in the Gospel and the promises of God contained therein. We are told this in Romans 15:4, and in I Corinthians 10 we read of happenings which can be considered with profit by those who are walking in the footsteps of our Lord, and seeking to make their calling and election sure.

In this chapter it is the children of Israel who are held up as "ensamples," and we are warned not to make the same mistakes they made. Verse 6 says we should not lust after evil things, as they lusted. It is easy to think, "I am not likely to do that. I shall not get sidetracked." But Paul warns in verse 12, "Let him that thinketh he standeth take heed lest he fall."

In the previous chapter Paul expresses his own determination—not to run "uncertainly" or "fight" as one who "beateth the air," to no purpose. He adds, lest, "when I have preached to others, I myself should be a castaway."

(I Cor. 9:27) Paul saw the possibility of failure, hence the need of diligence for himself, and in giving wholesome warning to the brethren at Corinth.

In the Scriptures great men of faith, power, and prayer are many times brought to our attention. Hebrews 11 contains a list of those who "obtained a good report." And what an honored list it is! The apostle calls these ancient worthies a "great cloud of witnesses," and points out that they should be an incentive for us to run with patience the race set before us.—Heb. 12:1

One who is not mentioned by name in this list is Elijah, but he is probably included in verse 38, for he was certainly one "of whom the world was not worthy," who "wandered in deserts, and in dens and caves of the earth." Perhaps it is fitting that he is not specifically mentioned, as apart from his work little is known of this great man. He is somewhat like Melchizedek: without father, without mother, without descent.

Elijah is first introduced to us in I Kings 17:1, saying, "As the Lord God of Israel liveth, before whom I stand." He may have been without genealogy but he was not without God. All we have about him is that he was a Tishbite of

the inhabitants of Gilead. One writer has said,

"He came to discover to us the horrible abominations in which Israel, during those melancholy times, was so deeply immersed. Clouds and thick darkness cover the whole land; the images of Baalim and Ashtaroth fearfully gleam on every side; idolatrous temples and heathen altars occupy the sacred soil; every hill smokes with their sacrifices, every vale resounds with the blasphemous yells of a cruel priesthood. The people drink in iniquity like water and sport in shameless rites around their idols."

How true it was that the glory of Israel had departed. The seed of Abraham was no longer discernible. Their light had become darkness. The salt had lost its savor. The fine gold had become dim.

The name Elijah means "my God is Jehovah," or "Jehovah is God." The prophet came in the strength and power of the Lord, declaring with faith and confidence that the people were to be shaken into the acknowledgment that there was a God in Israel. "There shall not be dew nor rain these years, but according to my word."—I Kings 17:1

For three and one-half years that sun baked land was without rain. We in the western world sometimes complain because we

think we are getting too much rain, but think of the desolation caused by a land being without rain for such a long time. All vegetation became parched and burned up. Man and beast were reduced to skeletons, and all flesh faded like the grass.

This sorry plight was forced upon the attention of King Ahab. In I Kings 16:30 it is recorded of this king that he "did evil in the sight of the Lord above all that were before him." His wife, Jezebel, was the daughter of a Zidonian king. He should never have married her, for one evil step leads to another, and it follows as night follows day that, having taken this idolatrous woman, they both "served Baal, and worshiped him."

How necessary it is that we make straight paths for our feet, and catch the first approach to sin, and quench the kindling fire. Later, when this wicked king was brought face to face with Elijah, he said, "Art thou he that troubleth Israel?" To this the prophet answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—I Kings 18:17, 18

Then the test was arranged to prove whether Jehovah or Baal is the true God. In this we see Elijah very strong and bold. The terrors of punishment or death

did not prevent him from telling the king the truth. He stood before God, whose glory was his chief concern. We think of others who spoke courageously for the glory of God.

We are familiar with the test that was made to determine who was the true God. The prophets of Baal cried, raved, and danced; they cut themselves and muttered horrible incantations in their endeavors to obtain a reply from their God, but there was no voice, or any that answered.

How different with Elijah! A deep silence prevailed. Then at the time of the evening sacrifice, he prayed: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy Word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." —I Kings 18:36, 37

Then came the fire from the Lord. The Lord God once again visited his erring people. Many times they turned away after strange gods, and he sent his prophets to restore them, until, as told by Jesus in the parable of the vineyard, "last of all he sent unto them his Son." (Matt. 21:37) But they would not hear, and the vineyard had to pass to others who would render to the Master the fruits in their season.

When the people saw the answer of God in the fire, they fell on their faces and said, "The Lord, he is the God; the Lord, he is the God." After this Elijah commanded that all the prophets of Baal be destroyed. Elijah's faith was crowned, the foolish priests put to shame, and all the false gods were confounded and annihilated.

One part of Elijah's mission was now ended. It was time for the rain to come again upon the land. We are told in I Kings 18:41 how the prophet dismissed Ahab from his presence as he prepared to commune with God in prayer. It appears that Ahab had remained with the people by the brook Kishon and witnessed everything, even the slaying of the priests, with a partial assent, for he was a weak, capricious tyrant, destitute of character, and governed and moulded by present circumstances.

The miracle on Carmel, and the enthusiastic cry of the people, "The Lord, he is the God," had made a momentary impression upon him, so that he may even have thought for a time, "Be it so, Jehovah is the God," but his heart was not changed. No true faith had taken possession of it.

Here is represented a principle well taught in the Scriptures: Many receive impressions from what is taking place around them, and for the time are moved by

these circumstances; but soon they revert to their former state of mind as if nothing had happened. This is how our Lord explains the matter in a parable recorded in Mark 4:15: "These are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts."

From I Kings 18:41, margin, we learn that Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of a noise of rain." This might have implied, "Your fleshly comforts are your principal care; take them, for they will not be disturbed much longer by drought and famine." The king's presence was not wanted while Elijah was about to converse with his God. In what way he heard the rain at this stage we may not know. Probably it was by the ear of faith, for he knew it would surely come.

"And Elijah went up to the top of Carmel," to a secret chamber, as it were, where no unbidden guest could follow. "He cast himself down upon the earth, and put his face between his knees." (vs. 42) His whole demeanor expressed abasement and consciousness of his littleness and unworthiness. He humbled himself in the dust under the feeling of his own poverty and weakness.

It is for our admonition that we are given this glimpse of Eli-

jah in his humility, for it teaches us where his strength lay, and we feel the force of those encouraging words of the Apostle James, "Elijah was a man subject to like passions as we are, . . . and he prayed earnestly." (James 5: 17, 18) James uses this to teach the lesson that "the effectual fervent prayer of a righteous man availeth much."—vs. 16

When Elijah had wrestled a while with God in prayer and in humility, he said to his servant, "Go up now, look toward the sea." It was as though he placed him on a watchtower to see when his prayer was beginning to be answered by a sign of rain becoming visible on the distant horizon. He had no doubt that his prayer would be answered, for God had said to him, "Go show thyself unto Ahab; and I will send rain upon the earth." (I Kings 18:1) The servant went to look out over the sea for evidence of rain, but the sky was perfectly clear and he reported, "There is nothing."—Verse 43

Here is a lesson for us, for the answer to our prayers does not always come immediately. We are sometimes kept waiting so that we, too, have to say, "I see nothing." But Elijah did not despair, he told his servant to go again, seven times.

To obtain a quick answer to prayer is much more agreeable to our natural feelings, but wait-

ing long is more beneficial to us. It increases our fervency and perseverance in prayer. In this connection our Lord spake a parable about an importunate widow, to teach "that men [R. V. and Diag., 'they,' the disciples of ch. 17] ought always to pray, and not to faint." (Luke 18:1-3) This widow was heard because she did not give up when her plea was at first unanswered.

When the servant returned the seventh time he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." (I Kings 18:44) Elijah knew that his prayer was answered. True, it was only a little cloud at first, but when God gives the first-fruits, he always gives the harvest in due time. Then Elijah told his servant to say to Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not." Thus was literally fulfilled what Elijah had said, "There shall not be dew nor rain these years, but according to my word."

The Lord did not let the full force of the rain come suddenly, but first sent the little cloud that was no bigger than a man's hand, that Elijah might have time to announce the approaching rain to the king, so it might be fully apparent that Jehovah was the God of Elijah as he had said. This rain was not coming by chance, but "by his word."

Probably to the king the prospect seemed to promise anything

but rain, but he was urgently told to prepare his chariot so he would not be caught by the rain, and it seems that even while they were speaking, dark thunderclouds came up out of the sea, and "the heaven was black with clouds." Then a violent storm poured down upon the parched earth. Mendelssohn in his oratorio, "Elijah," beautifully describes this scene:

"Thanks be to God! He laveth the thirsty land! The waters gather, they rush along; they are lifting their voices. The stormy billows are high, their fury is mighty. But the Lord is above them and Almighty."

Ahab rode in his chariot and went to Jezreel. The hand of the Lord was on Elijah, and he girded up his loins and ran before Ahab to the entrance of Jezreel. (I Kings 18:45, 46) This seems to suggest that the Lord invested him with supernatural power which enabled him to keep up with Ahab's chariot, which would no doubt be traveling at considerable speed on account of the deluging rain. This would impress deeply on the king's mind the great things that God had done through his prophet.

"And Elias," says the Apostle James, "was a man subject to like passions as we are, and he prayed earnestly." (Chapter 5, verse 17) This word "earnestly" seems to be the key word, for the previous verse says, "The ef-

fectual fervent prayer of a righteous man availeth much." The word "effectual" is not the best translation here. The **Diaglott** puts it, "the earnest supplication of a righteous man is very powerful." The Greek used here would be better represented by the word energetic, giving the thought of strength or power. It is, then, this strong, powerful, fervent prayer that prevails with God.

Elijah prayed earnestly. There was strength and purpose in his prayers, and he had no doubt that they would be answered. We, too, have the assurance that our God will answer prayer, but we have to realize that sometimes it is necessary for our highest welfare that God answers, "No." We need to recognize also when God has answered our prayer. Too often we make a request and then forget about it. How often do we thank the Lord for answered prayer? How often we fail to notice the Lord's hand in our daily affairs.

There are many instances in both the Old and New Testaments of strong and earnest prayer pre-

vailing with God. Through prayer Moses turned away the anger of the Lord from Israel. Through prayer Samuel brought about the defeat of the Philistines. The three Hebrew children were preserved from the burning fiery furnace. To Daniel it was said by Gabriel, "I am come because of thy words." At the prayer of the brethren on the day of Pentecost the heavens were opened, and later, after they had prayed, the place where they were was shaken and they were all filled with the Holy Spirit. (Acts 4:31) Prayer burst the fetters of Peter and broke open the doors of his prison. The Scriptures are full of instances of the power of prayer.

We know that Elijah was an outstanding prophet of God and was specially used to perform mighty works. But James says he was a man like as we are, and surely his purpose in bringing before us this instance of Elijah's success in prayer was to encourage us to persevere in prayer, and to believe that we also shall be answered if only we pray in faith and in harmony with the Lord's will.

## SPEAKERS' APPOINTMENTS

<b>A. BOYCE</b>				<b>E. TERRY NADAL</b>			
Liverpool	.....	Nov.	5	Dewsbury	.....	Nov. 18/19	
<b>G. A. FORD</b>				Letchford	.....	Dec.	3
Letchford	.....	Nov.	12	<b>H. E. NADAL</b>			
Liverpool	.....	Dec.	3	Dewsbury	.....	Dec.	3
<b>J. H. MURRAY</b>				<b>R. ROBINSON</b>			
Yeovil	.....	Nov.	5	Letchworth	.....	Nov.	5
Letchworth	.....	Dec.	3				
Llanely	.....	Dec.	10				

# Encouraging Letters

## Comforted

"Dear Friends: Very many thanks for your most comforting letter; also for the booklet you sent. I have always been a great believer in our dear Savior, but I must confess that your books, together with Bible study, has strengthened my faith in my bitter loneliness, and the loss of my husband seems lighter to bear. I really do thank you for all the help you have given to me in my grief. May God bless you richly."—England

## Thankful

"Dear Brethren: Loving Christian greetings! How thankful we all are that dear Brother Russell and his little band were watching and waiting when our Master returned to give the promised 'meat in due season,' and that God gave him the ability to pass it on for our benefit. How thankful also, I myself am, especially to 'Frank and Ernest,' that in God's providence they should be discussing 'When a Man Dies,' as I walked into an unoccupied room, with the wireless switched on. I immediately recognized the truth for which I had been seeking in most of the nominal churches for the greater part of my life. Truly this knowledge is worth more—infinity so—than anything the whole wide world has to offer."—Erie

## Needs the Literature

"Dear Friends: Christian love and greetings in the name of our Lord and Redeemer. I am enclosing postal order for, 'The Divine Plan of the Ages.' I am very interested in reading your publications. I will shortly be subscribing to The Dawn, being much acquainted with this magazine in my grandfather's home. I cannot do without it now at my changed address."—England

## Tape Recording Blessed

"Dear Friend: Christian greetings! I wish to thank you very much for your tape recordings. It was the tape entitled, 'The Light of the World,' that prompted me to enquire of you concerning local meetings, and I am grateful for the information you have given. Please accept the enclosed donation to help with your work."—England

## Sends to England

"Dear Sirs: I cut the enclosed advertisement out of the English 'World Wide' magazine, to which I subscribe. I would be much obliged if you will kindly send me your booklet, 'Life After Death.' I will look forward very much to receiving this publication. No doubt you will be surprised at getting this letter from me, all the way from Canada, and in the heart of the Rocky Mountains, where I am living."

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**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/.

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## The Voice of Thanksgiving

"I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works."—Psalm 26:6, 7

**T**HURSDAY, November 23, will be observed as Thanksgiving Day throughout the United States. The people of Canada have their annual day of thanksgiving in October. certainly it is appropriate that all recognize God's goodness, and endeavor in whatever way they can to show their appreciation. Those who are consecrated to follow in the footsteps of Jesus should, above all others, give thanks to God. Every day with these should be one of thanksgiving and praise.

Together with all the people, Christians appropriately give thanks to God for the material blessings of food, raiment, homes in which to live, and the measure of health they enjoy. However, for those who are walking in the way of sacrifice with Jesus, there are blessings of far greater importance than those which have to do with our temporal needs. How much more thankful we should be for those divine favors which are the necessities of the new creature!

If we were to single out any one of these spiritual blessings as being more important than another, it would be the knowledge of God. "This is life eternal," Jesus said, "that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3) A knowledge of God is possible only by knowing his plan of the ages—his "wondrous works"—and our part in that plan.

To know our part—in the plan of God includes a knowledge of the manner in which he is dealing with us, and a faith understanding of his providences in our lives, whether they be bitter or sweet. How truly blessed it is to have the assurance that nothing "just happens" in the lives of the dedicated followers of the Master!

### Creation

**TO KNOW** and believe what the Scriptures say concerning the creative works of God is essential to knowing God himself. In those creative works, as outlined in

Genesis, we see God's mighty power displayed, as well as his infinite wisdom and his boundless love. In the events which followed creation we see God's justice displayed. How truly thankful we should be for this knowledge. How glad we should be that the Lord has given us "eyes" to discern, "ears" to comprehend, and hearts to believe what his Word declares to be truth concerning creation.

In the Bible's record of the creation of man, and God's provision for him, we see the purpose of the Creator concerning the human race. Man was made "a little lower than the angels," the Scriptures declare. (Ps. 8:4-8; Heb. 2: 6, 7) He was not half human and half angelic. He was not put here on earth to live temporarily, with the possibility of later enjoying a better existence in some other part of the universe, or of suffering eternally in a fiery hell.

A knowledge of the truth concerning man's creation and the divine purpose for him may seem commonplace, but actually it is basic to a clear understanding of the entire plan of God, and consequently of knowing God himself. To know this truth is a great cause for thankfulness every day in the year.

### **Man's Fall**

BEAUTIFULLY simple and understandable is the truth concern-

ing the fall of man. The Creator properly demanded absolute obedience of the man he had created perfect and in his own image. Man disobeyed, and the penalty of death was pronounced upon him. Here God's justice is revealed.

Everything Adam possessed, including life, was his because of God's goodness. The least he could have done was to have manifested his appreciation by obeying the Creator's law. But he failed to do even this, hence the withdrawal of his blessings by God was just and right. "Unto dust shalt thou return," demonstrates God's justice; and how thankful we should be to have learned that the penalty was not, "Unto eternal torture thou shalt go!" It is blessed to know the truth for the truth's sake; but, when we recognize that its every item contributes to our acquaintance with God, then our knowledge becomes far more important.

God's justice condemned the race to death, but his love provided a way of escape from that penalty. The Creator began to make promises of future deliverance. The "seed" of the woman was to "bruise" the "serpent's" head. The "seed" of Abraham was to bless all the families of the earth. A "King," a "Messiah," "The Prince of Peace," "The everlasting Father," a "Redeemer,"

was to be sent. (Isa. 9:6, 7; 59:20) And, as Peter explains in Acts 3: 19-21, there were to be "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

How wonderfully this divine provision of restitution highlights the scriptural portrait of God. How meaningful is this knowledge in the light of God's gift of his beloved Son. It is by reason of this gift that the divine plan for the restoration of the willing and obedient to life can be accomplished. Are we truly thankful for that blessed and familiar text: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."? (John 3:16) One of the greatest tragedies that could befall us as Christians would be to lose our appreciation of God's "unspeakable gift."—II Cor. 9:15

Because the Logos was made flesh for the suffering of death, and because he was faithful in laying down his life to redeem the sin-cursed and dying world of mankind, God's great project of restitution is to be accomplished. And what a glorious prospect this is for the world! Has the knowledge of the truth given us such a vivid appreciation of God's interest in his human creation that we truly thrill over the prospect of restitution

blessings for the poor groaning creation? If not, then we lack an important element of godlikeness.

Let us not think that we have no interest in restitution. True, we are not expecting restitution for ourselves; not, that is, if we are running for the "prize of the high calling." But we are in training to be the dispensers of restitution blessings to the world of mankind. Besides, restitution is a part of God's plan, and no aspect of the divine plan should ever be considered commonplace by his people.

#### Heavenly Hopes

AS DEDICATED followers of the Master, we have been made partakers of the "heavenly calling." (Heb. 3:1) This is a very "high calling." (Phil. 3:14) It includes the high honor of being co-workers with God. (II Cor. 6:1) As we think of the Lord's loving plan which makes it possible for us, as members of the fallen race, to enjoy such an exalted position as partners with him and with Jesus, our thankfulness should know no bounds. We should hold back nothing in the expression of our appreciation for God's loving-kindness. Everything which we have and are should be put into our giving of thanks.—Ps. 103:1

#### Reckoned Perfect

WE SHOULD never forget what the merit of Christ's sacrifice

really means to us. Jesus means more to us than he could ever mean to the world. He is the world's Redeemer, even as he is our Redeemer. But he is also our Advocate, our High Priest, our future Bridegroom.

Think of the fact that because of God's loving provision through Christ and his redeeming blood, he is now able to view us as though we were perfect. The righteousness of Christ is imputed to us, and God accepts our best endeavors as though they were perfect. Upon the basis of this provision we have the privilege of presenting our bodies a "living sacrifice"—no— longer dead in trespasses and sins—with the assurance that they are "holy," and therefore "acceptable" to God. This, Paul explains, is our "reasonable service" the only reasonable way we can properly express our thankfulness to God for all that he has done for us.—Rom. 12:1

In our text David wrote, "I will wash mine hands in innocency." This, seemingly, was written prophetically of Jesus, who was innocent—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) The sin of the human race did not contaminate Jesus, nor was he responsible for it. Through the merit of his perfect sacrifice his followers enjoy the same blessed position of innocency.

But we should remember that with Jesus—as well as with his followers—innocency before God was possible only through faithfulness in doing his will. Righteousness in God's sight is never a negative, inactive attitude, but a positive, active devotion to the doing of his will. Jesus said, "Lo, I come (in the Volume of the book it is written of me) to do thy will, O God."—Heb. 10:7

The language of our text takes our minds into the court which surrounded the typical tabernacle. Here were located both the brazen altar and the laver of water. The priests washed at the laver. This foreshadowed our "washing of water by the Word." (Eph. 5:26) It is only as we do thus "wash" that we have a standing of innocency before the Lord and have the privilege of offering sacrifice.

Cleansing ourselves by the "water of the Word" calls for the study of God's Word, and the bringing of ourselves into harmony with its righteous requirements. Briefly, these requirements are recognition of and repentance for sin; faith in the shed blood of the Redeemer; full consecration to do God's will and a daily effort to conform our every thought, word and deed to the high standards of righteousness set forth in the Bible.

But there is more to the Christian life than to wash our hands

in innocence. Our text also reminds us of the privilege of sacrifice, as typified by the brazen altar in the court. "So will I compass thine altar," David wrote. The cleansing of our lives by the blood of Christ, and by our best efforts to have our every thought, word, and deed conformed to the Word of God, are the necessary prerequisites to sacrifice. But this cleansing is not itself the sacrifice. Typically, the cleansing was done at the laver, but the sacrifice was offered upon the altar.

### **Praise**

DAVID continues, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works." This indicates that true Christian thanksgiving involves publishing, or making known the "wondrous works" of God. This in turn calls for sacrifice. This viewpoint is presented in Psalm 103:1: "Bless the Lord, O my soul: and all that is within me, bless his holy name."

The expression, "all that is within me," denotes all our powers, all we possess. Nothing short of this should be considered an adequate thanksgiving offering to the Lord in return for all that he has done for us. The Apostle Paul expresses a similar thought, saying, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his

name." (Heb. 13:15) In Hosea 14:2 we read of rendering "the calves of our lips."

There are various ways whereby we can praise the Lord. We can sing hymns of praise, which, without doubt, is pleasing to our Heavenly Father. However, not a great deal of sacrifice is involved in this form of praise. It is a delight to raise our voices in songs of praise to the giver of every good and perfect gift.

We should also express our thanks to God by means of prayer. How blessed it is to pour out our hearts to the Lord in praise and adoration, telling him how much we love and appreciate him. Such incense of praise is a sweet-smelling savor to our God. It is this form of praise that is pictured more particularly by the offering of incense at the Golden Altar in the tabernacle.

But we should remember that the fire which burned the incense at the Golden Altar was brought by the priest from the Brazen Altar in the court. If the fires of sacrifice were not burning on this altar, there could be no burning of incense at the Golden Altar. The one depended upon the other.

### **"Wondrous Works"**

IN OUR text David explains what is involved in offering the sacrifice of praise, saying that we should tell of all God's wondrous works. To do this means to bear

witness to the truth. Certainly David does not mean that we should tell the Lord about his own works. God knows all about his own works and doesn't need to have us remind him of his glorious plan of the ages, although it is eminently proper that we thank the Lord often for the knowledge he has given us of his truth.

It is to others that we are to explain God's wondrous works. It is by doing this that we show forth the praises, or virtues, of him who has called us out of darkness into his marvelous light. (I Pet. 2:9) And what a privilege it is to tell others of God's works. Every feature of his plan is a delight to his people, and their joy in the truth increases as they tell it to others. Even when relating it to one another it becomes more precious, more wonderfully sweet.

There is no other way to live a life of true thankfulness and praise to God than to spend it in showing forth God's praises. There isn't much that any of us can do, but we can have the spirit of making known the glad tidings even though confined on a bed of sickness, and we can also pray for those who are active in the service.

When we consider that all we have and all we hope for are ours by God's grace, then we will know that our debt of gratitude

calls for nothing less than the devoting of our all to him, no longer living unto ourselves nor for ourselves, but for him. It is this thought that is expressed by David in those well-known words:

"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. Precious in the sight of the Lord is the [sacrificial] death of his saints. O Lord, truly I am thy servant; and the son of thine handmaid: thou hast loosed my bonds [released me from adamic condemnation]. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Ps. 116:12-18

Again we read, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." (Ps. 107:21, 22) How clearly does David here, as elsewhere, associate thanksgiving with declaring the works of the Lord, and his blessings toward us.

And how wonderfully the Lord has favored us. What rich blessings he has bestowed upon us. And how grand are the things he

has promised yet to do for us; and not only for us, but also for the whole world. To tell of all his works it is essential to publish the truth of his plan.

### For Trials Also

AS WE count our many blessings we should not overlook the trials which the Heavenly Father has permitted to come into our lives. If we had the choosing of our experiences we would avoid the things which annoy, vex, and try us. But God in his wisdom sees that we need trials, and in his love he permits them. If our wills are fully resigned to his will, we will be thankful that he is providing all our needs, even the ordeals for the rounding out of our Christian characters.

Some of our trials may be permitted by the Lord to test our faith and confidence in him. Sometimes they may be in the nature of disciplines. Even so we know that it is in love, and our hearts should respond in grateful appreciation of this evidence that he is supplying all our needs. Job said while passing through his great trial, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job 23:10

God also knows the way we take, and he is trying us as gold is tried. This means that he puts us through the fires of affliction

that the "gold" of our characters might be refined. But how precious the thought that the Great Refiner tempers the heat. He will not permit us to be tested above that which we are able to bear. If he sees that the heat is becoming so intense that we may be injured as new creatures, he provides a way of escape.—I Cor. 10:13

Yes, our Heavenly Father knows, and he cares. May this blessed truth become so thoroughly fixed in our minds and hearts that nothing will be able to disturb our inner peace and rest in him and in his promises.

We have been blessed with the light of the knowledge of God. We have a hope for ourselves. We have the assurance of divine care, of divine forgiveness, of divine help, and of divine discipline. All of this convinces us of divine love.

We enjoy this knowledge because "God is the Lord, which hath showed us light." Shall we not, then, respond with the voice of thanksgiving, making melody in our hearts unto the Lord, and sounding forth his praises throughout the land? Let us thus "offer the sacrifice of praise continually," and "bind the sacrifice with cords, even unto the horns of the altar."—Heb. 13:15; Ps. 118:27

## *"We Thank Thee"*

We thank thee, O Father, for all that is bright—  
The gleam of the day and the stars of the night;  
The flowers of our youth and the fruits of our prime,  
And blessings that march down the pathway of time.

We thank thee, O Father, for all that is dear—  
The sob of the tempest, the flow of the tear;  
For never in blindness and never in vain  
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast—  
The harvest that glowed and the warmth that increased;  
For never a blessing encompassed thy child  
But thou, in thy mercy, looked downward and smiled.

We thank thee, O Father of all, for the power  
Of aiding each other in life's darkest hour;  
The generous heart and the bountiful hand,  
And all the soul-help that sad souls understand.

We thank thee, O Father, for days yet to be—  
For hopes that our future will call us to thee;  
That all our eternity form, through thy love,  
One Thanksgiving day in mansions above.

### LETTERS OF APPRECIATION

#### Reasonable

"The Bible Answers, Dear Sirs: Please send me a copy of today's TV program concerning evolution. Your program intrigues me immensely. You are convincing, sensible, and sure. Thank you so much for these programs, and for sending out free copies of them."—Washington

#### Comforted

"Gentlemen: This is just a note to let you know how comforting your booklet 'Hope' has been to me. I wonder if it would be asking too much to have you send me your booklet, 'God and Reason.' I have recently lost my husband and need the comfort and understand-

ing which only God can give at a time like this."—Illinois

#### **Interest Increasing**

"Dearly Beloved Brethren in Christ: Greetings in the Master's name! We are greatly rejoicing as our work in the truth is beginning to move at a remarkable pace here in Puerto Rico. It seems almost miraculous that so many interesting letters are coming in. May we again thank you for all the help you dear ones have given to us. We trust that you will not cease to pray for us." (The interest here referred to is from the Spanish language broadcasts. Two stations in Puerto Rico are broadcasting these programs without charge.—Editors)

#### **A First Impression**

"Dear 'Frank and Ernest' I heard your radio program on evolution on Sunday for the first time. Please send the booklet, 'Creation,' which I would like to read and discuss with a dear friend of mine whose religious concepts conflict with mine because my college background causes me to be curious and doubt. Your analysis is religious, scientific, and logical, and very interesting.—California

#### **Helped**

"Dear 'Frank and Ernest': I am enclosing one dollar for The Dawn publications listed below. May I take this opportunity to tell you how very much I enjoy The Dawn Magazine. A friend brought me several copies to read, and I have derived much pleasure and knowledge from them. They have given

me a much greater understanding of the Bible, and because of this I think I shall be a better Christian."—Michigan

#### **A Teenager Blessed**

"Dear 'Frank and Ernest': I am a teenager who has been inspired by your radio broadcasts. They have helped me greatly in my Christian life. In earnest I seek to know and serve my Lord better, and am therefore gratefully taking advantage of your helpful offer to send the 'Plan' book and The Dawn Magazine. What Christ is doing through you for the unsaved as well as for us Christians, cannot be expressed. The thanks are in my prayers for you."—New York

#### **Must Be the Truth**

"Dear 'Frank and Ernest': It must have been an act of God that accidentally I dialed a Wheeling, West Virginia, radio station several Sundays ago and heard your satisfying program for the first time. Your teachings have provided me with the answers I had been searching for. This must be the truth. I am looking forward to your program for next Sunday."—Ohio

#### **Result of Witnessing**

"Dear Sirs: Please send me a copy of 'Behold Your King,' and 'The Divine Plan of the Ages.' One of your publications—a small booklet—was handed to me by a stranger while we were both shopping in a super market. I read it with much interest, and now wish to receive and read the above books."—Oregon

## SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, East Rutherford, New Jersey. A visit will be arranged when possible.

<p><b>FRED A. BRIGHT</b> Reading, Pa. Nov. 5</p> <p><b>JENS COPELAND</b> Tallahassee, Fla. Oct. 20 Birmingham, Ala. 22 New Albany, Ind. 24 Dayton, Ohio 25 Toledo, Ohio 26 Detroit, Mich. 29 Jackson, Mich. 30 Grand Rapids, Mich. 31 Flint, Mich. Nov. 1 Cleveland, Ohio 2 Steubenville, Ohio 3 Pittsburgh, Pa. 5 Ebensburg, Pa. 6 Allentown, Pa. 7 Philadelphia, Pa. 12 Richmond, Va. 13 Blackstone, Va. 14 Lynchburg, Va. 15 Roanoke, Va. 16 Greensboro, N. C. 17 Charlotte, N. C. 19 Orlando, Fla. 21</p> <p><b>O. D. DEIFER</b> Catawissa, Pa. Nov. 19</p> <p><b>ARTHUR H. KRUMPOLT</b> York, Pa. Nov. 19 Lancaster, Pa. 19</p> <p><b>RAYMOND J. KRUPA</b> Sayville, L. I., N. Y. Nov. 5 New Haven, Conn. 12</p>	<p><b>L. P. LOOMIS</b> Allentown, Pa. Nov. 26</p> <p><b>JOHN Y. MAC AULAY</b> Rockford, Ill. Nov. 5 Clinton, Iowa 6 LaSalle, Ill. 8 Batavia, Ill. 9 Champaign, Ill. 15 Mattoon, Ill. 16 St. Louis, Mo. 19 West Frankfort, Ill. 20 Anna, Ill. 21 Jonesboro, Ill. 21 Ziegler, Ill. 24 Madisonville, Ky. 26 Dawson Springs, Ky. 27 Memphis, Tenn. 28 Little Rock, Ark. Dec. 1</p> <p><b>MARTIN C. MITCHELL</b> Washington, D. C. Nov. 5</p> <p><b>G. P. OSTRANDER</b> Seattle, Wash. Nov. 1 Wenatchee, Wash. 2, 3 Spokane, Wash. 5, 8 Clarkston, Wash. 6, 7 Havre, Mont. 10-12 Minneapolis, Minn. 14, 15 Milwaukee, Wis. 16 Batavia, Ill. 17 Cleveland, Ohio 20</p>	<p><b>STEPHEN ROSKIEWICZ</b> Luseland, Sask. Nov. 2 Regina, Sask., Can. 5 Winnipeg, Man. Can. 7 Minneapolis, Minn. 9 Appleton, Wis. 10</p> <p><b>CHARLES A. SMITH</b> Wilkes Barre, Pa. Nov. 19</p> <p><b>C. A. SUNDBOM</b> Jackson, Mich. Nov. 5 Kansas City, Mo. 6 Oklahoma City, Okla. 7 Fort Worth, Tex. 8 Houston, Tex. 9 San Antonio, Tex. 10 Waco, Tex. 11, 12</p> <p><b>RICHARD SURACI</b> Groton, Ct. Nov. 19 New London, Ct. Nov. 19</p> <p><b>STEPHEN SURACI</b> Wallingford, Ct. Nov. 5 Bridgeport, Ct. Nov. 5</p> <p><b>FELIX S. WASSMANN</b> Paterson, N. J. Nov. 5</p> <p><b>W. N. WOODWORTH</b> New Haven, Ct. Nov. 12 Baltimore, Md. 19</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

<b>GEORGE BALKO</b> Monessen, Pa. Nov. 5	<b>EDWARD E. FAY</b> Detroit, Mich. Nov. 19	<b>HARRY PASSIOS</b> Steubenville, Ohio Nov. 12
<b>MIKE BALKO</b> Connellsville, Pa. Nov. 12 Monessen, Pa. 19	<b>JOSEPH FENCHAK</b> Duquesne, Pa. Nov. 12	<b>G. R. POLLOCK</b> Ventura, Calif. Nov. 12
<b>JOHN BARACOS</b> East Liverpool, O. Nov. 12	<b>IRVING C. FOSS</b> Fullerton, Calif. Nov. 26 Whittier, Calif. 26	<b>LEO B. POST</b> Covert, Mich. Nov. 19
<b>NICK BARACOS</b> Monessen, Pa. Nov. 26	<b>EARL L. FOWLER</b> Phoenix, Ariz. Nov. 12	<b>R. RAWSON</b> Akron, Ohio Nov. 19
<b>J. BEDNARZ</b> Gary, Ind. Nov. 19	<b>T. HACK</b> LaSalle, Ill. Nov. 5	<b>B. E. ROSE</b> Flint, Mich. Nov. 5
<b>L. P. BORGES</b> St. Petersburg, Fla. 12	<b>JOHN G. HULL, JR.</b> Riverside, Calif. Nov. 19 Ontario, Calif. 19	<b>A. SHEPPELBAUM</b> Aurora, Ill. Nov. 5
<b>J. BURTON BROWN</b> Tehachapi, Calif. Nov. 19	<b>LEONARD JEZUIT</b> Minneapolis, Minn. (Cedar Ave.) Nov. 5	<b>J. I. VAN HORNE</b> Washington, Pa. Nov. 19
<b>DAVID A. BRUCE</b> San Francisco, Calif. 5	<b>DANIEL KAZIAK</b> London, Ont. Can Nov. 12	<b>IRWIN WYSOCKI</b> Connellsville, Pa. Nov. 5
<b>C. M. CHUPA</b> Chatham, Ont. Can. 19	<b>E. F. LANKFORD</b> Chico, Calif. Nov. 5	<b>ERNEST G. WYLAM</b> Chicago, Ill. Nov. 26
<b>FRED J. DARROW</b> San Bernardino, Calif. 5	<b>EDWARD G. LORENZ</b> San Diego, Calif. Nov. 12	<b>HOWARD YOUNG</b> Duquesne, Pa. Nov. 5
<b>L. PAUL DAVIS</b> San Jose, Calif. Nov. 12	<b>D. J. MOREHOUSE</b> Milwaukee, Wis. Nov. 5	<b>L. W. ZBIK</b> Adrian, Mich. Nov. 19

## 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.

**JACKSON, MICH., Nov. 5**—Masonic Hall, 403 Napoleon Road, Michigan Center, Mich. Mrs. Luella M. Crawford, 322 N. Dwight Street, Jackson.

**WACO, TEXAS, Nov. 11, 12**—Hotel Raleigh, Austin Avenue at Eighth Street. Mrs. J. B. Hillhouse, 3532 Frederick Avenue, Waco.

**ALBANY, N. Y., Nov. 12**—YWCA Building, 5 Lodge Street. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

**COLUMBUS, OHIO, Nov. 12**—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave., Columbus 4.

**NEW HAVEN, CONN., Nov. 12**—YWCA Building, 42 Howe Street. Mrs. Richard Suraci, 171 Johnson Road, Hamden, Connecticut.

**SAGINAW, MICH., Nov. 12**—The Woman's Club, 311 N. Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

**BALTIMORE, MD., Nov. 19**—Sear's Community Center, North and Harford Avenues. Mr. J. H. L. Trautfelter, 505 W. University Parkway, Baltimore 10.

**ONTARIO, CALIF., November 19**—Ontario Woman's Club, 738 N. Euclid Avenue. Mrs. A. B. Dickey, 1228 North Third Avenue, Upland, Calif.

**DETROIT, MICH., Nov. 19**—Maccabees Building, Woodward Avenue at Putnam. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6.

**CHICAGO, ILL., Nov. 26**—Central Masonic Temple, 912 N. LaSalle. Mr. Leonard Jezuit, 10742 South Talman Avenue, Chicago 55.

**TRENTON, NEW JERSEY, Nov. 26**—YWCA Building, 140 E. Hanover Street. Mrs. Eugene Burns, 3 Meyer Road, Nixon, N. J.

**CHICAGO, ILL., Dec. 30-Jan. 1.**

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**"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."—Hebrews 10:25**

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to us the

**SCRIPTURES**

clearly teach

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

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

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

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

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the living and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-20; Isaiah 35