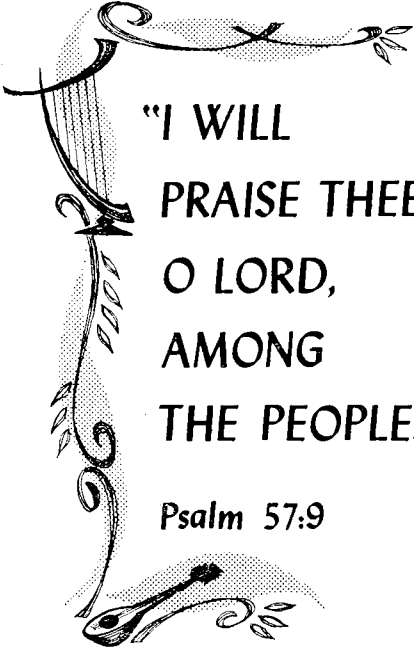


a herald of Christ's presence

THE DAWN



"I WILL
PRAISE THEE,
O LORD,
AMONG
THE PEOPLE."

Psalm 57:9

january 1957



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THE 1957 MEMORIAL DATE: According to the Jewish calendar Nisan 14 this year will be Monday, April 15. Since scripturally the day begins at sundown, this would mean that Sunday evening, April 14, will be the proper date for the Memorial Supper.

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DAWN PUBLICATIONS

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NEW JERSEY

Crises at the Year's End

NOVEMBER 1956 will go down in history as a month in which a world, suffering from national, international and political tensions, began to break under the strain, bringing renewed and immediate threats of the outbreak of a third World War. This global catastrophe was at least temporarily averted, but the danger is still acute, with no solution to any of the problems leading to the series of crises which came to a head in November.

As a matter of fact, throughout the years since the close of the last World War not a single major problem confronting the nations has been solved. The fighting was stopped in Korea, but only on the basis of an uneasy armistice, the terms of which have already been broken. The armistice between Israel and her neighbors has not adjusted the basic differences which exist between them. The controversies between France and her colonies continue to flare up into intermittent armed conflict. There is no basis for genuine and lasting peace anywhere in the world.

Until November, it was supposed that at least the three powerful western nations—England, France, and the United States—would continue to agree, and thus present a

solid front against disturbing influences among the smaller nations. But now that illusion is punctured. It might be argued that the difference between the United States and her allies, Great Britain and France, pertains only to the latter's military action to wrest control of the Suez Canal from Egypt. But this is a basic difference. It pertains, for one thing, to the survival of colonialism on the one hand, and the right to self-determination of small nations on the other. And this was important enough, in the opinion of Great Britain and France, to risk a third World War by using their armed forces in an attempt to recover control of the Suez Canal, and to do this contrary to the wishes of the United States and the United Nations.

The importance of the Suez Canal to Great Britain and other West European countries is emphasized by the hardships now resulting from its temporary closure. In all probability, for example, gasoline rationing will be imposed throughout all Western Europe. Other serious economic strains will also result from that short period of armed conflict in November. This, of course, will help to increase discontent and fortify the deter-

mination that, regardless of the consequences, Egypt must not be allowed to maintain permanent control of Europe's "lifeline."

Israel's position in the Middle East controversies also presents a problem which the wisdom of this world cannot solve. Her own attempt to obtain a larger measure of security by sending an army into the Sinai peninsula has further alienated her neighbors and increased the tensions in that already greatly disturbed area.

The Communist World

Meanwhile the communist world is having its troubles. Ruthless methods are being used to keep its subjects under control, which are only partially successful. What the leaders of the communist world may suddenly decide to do under these circumstances is another cause for fear throughout the non-communist world. One editorial writer says that the fate of the human race now "hangs on a drink of vodka," meaning that under the influence of drink anything might be started.

These fear-producing conditions throughout the world are causing many to wonder if they are significant from the standpoint of the Bible. Under the heading, "Is Day of Armageddon Near?" John Justin Smith, in an article written for **The Chicago Daily News**, said:

"As mighty armies gather in the Middle East, a terrible, fateful question is raised: Is the day of Armageddon, the fiery battle of Judgment Day, at hand? This is the battle men have feared for centuries, a battle prophesied some say, in the Bible. Last week foreign correspondent William Stoneman stood at Armageddon. He described the

sights and sounds of armies girding for war at this place of destiny. Are these the armies of "the kings of the whole earth" mentioned in the Bible? Will their battles set off the frightening events believed to have been predicted by St. John, the Apostle? Will they see the Day of Judgment, the day of God's wrath, the day when the earth will quake as never before?"

Mr. Smith doesn't have too clear an understanding of the various biblical terms he uses in this article, but he does reveal the thinking of many people in this time of acute distress and fear. The Armageddon battlefield in Palestine is used in the prophecies of the Bible merely as a symbol of certain characteristics of what the Revelator describes as "the battle of the great day of God Almighty," just as we think of "Waterloo" as having a certain symbolic meaning. When we say that an army meets its "Waterloo" we do not mean that it traveled to a certain place in Europe called Waterloo.

Armageddon was Israel's battleground. There was one outstanding characteristic of all Israel's battles which was not true and has never been true, of battles fought between other nations. It is the fact that God took a hand in them and overruled their victories and defeats in keeping with his own great plan of the ages.

"Armageddon," then, suggests a struggle in which God is definitely interested, and in which he will direct the issue, assuring final and glorious victory for the forces of righteousness. It is the last great battle of the age, and will result in the defeat of all the agencies of Satan, thus preparing the way for

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the full manifestation of the kingdom of Christ. This is why it is described as the "battle of the great day of God Almighty."—Rev. 16: 14

That "Great Day"

The "great day of God Almighty" is the period of time which marks the end of the present age. It is the time in which this "present evil world," or age, comes to an end. It is described in the Bible as the day of God's "vengeance," and as the "last days." It is also spoken of as the "day of the Lord," because it is the time when the Lord intervenes in the affairs of the world to halt their mad and downward rush into sin and destruction, and establish his long-promised kingdom.

The "day of the Lord" is the time referred to by the prophecy which reads, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms [governments], to pour upon them mine indignation, even all my fierce anger: for all the earth [the social order] shall be devoured with the fire of my jealousy."—Zeph. 3:8

In the next verse of this prophecy, the Lord says, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (vs. 9) This promise indicates that it is merely the symbolic "earth" that is destroyed in the day of the Lord's wrath against the sinful and selfish

institutions constituting the social order. The planet itself will survive this Armageddon struggle; and indeed, the people also, and these will then be enlightened with respect to the true God and his will for them, and they will serve him with "one consent."

Isaiah 45:18 reads, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Here the Lord explains his original purpose in the creation of the earth. He "formed it to be inhabited." This agrees with the Genesis record in which we are informed that God commanded our first parents to multiply and fill the earth, and subdue it.—Gen. 1:28

God permitted man to disobey his law in order that he might have an experience with evil and thus learn first hand its disastrous and devastating effects. Meanwhile the population of the earth has continued to increase, with each generation receiving its experiences with sin, suffering, and death. In his love, God made, through Christ a provision for the recovery from death of the fallen and dying race.

This is to be accomplished through the agencies of Christ's kingdom, that divine government of promise which will be manifested in power and great glory following the great "Armageddon" struggle which will result in the overthrow of Satan's rulership in the earth. Then all mankind, re-

stored from death, will know God, and will delight to serve him.

This is the great objective of the Creator's plan for his human creation. As we enter the new year, evidences all around us increase that the world over which Satan is "prince," and "god," is disintegrating, its cross currents of selfish interests causing the nations to destroy one another. We know not what detailed developments we will witness during 1957, but we do know that the glorious kingdom of Christ is near. For this we give thanks, and continue to pray, "Thy kingdom come."

MOUNT SINAI

MOUNT SINAI, located somewhere in the Sinai peninsula, is where Moses received the Law of God, epitomized in the Ten Commandments, and proclaimed it to the Israelites. There are a number of mountains on the peninsula, but nobody knows for sure just which of them is the ancient Sinai.

Following close in the wake of Israel's army, which recently invaded the Sinai peninsula, is a group of scholars and pilgrims dedicated to the task of establishing the true identity of Sinai. Commenting on the interest shown in this endeavor, Dr. Samuel Cahane, Israel's Minister of Religion, said, "It seems as if all the Jews in the world want to go to Mount Sinai."

But a group of soldiers in the Israeli army was in no mood to wait for the scholars and pilgrims. A jeep load of them left their army base and drove to Jebel Musa—

meaning the mount of Moses—where they climbed 737 steps in the sheer rock to plant the Israeli flag where they were sure Moses had talked to God. They picked the soldier with the best handwriting and had him write in the visitors' book at a near by monastery, "We are the first unit of the Israel army to stand on top of our holy Mount of Moses. We have made history. This moment has majesty for us all."

There are three other mountains in the Sinai peninsula which, scholars claim, may have been the ancient Mount Sinai. To date, however, the most generally accepted one is Jebel Musa, where the Israeli flag is now flying. It is located approximately in the center of the peninsula, a little toward the south. It is one of a range of mountains.

In the Bible, Horeb is also mentioned in connection with the giving of the Law. Some claim that Horeb was the name of the whole group of mountains, of which Sinai was one. This traditional Mount Sinai is in full view of the plain of er Rahah, where the children of Israel were encamped.

This plain is a level camping ground, surrounded by mountains. It is about two miles long by half a mile broad—large enough for the whole people of Israel—two million in number—to find ample accommodation for seeing and hearing. The air is wonderfully clear for this purpose. Many years ago tests were made and it was found that from the highest point of the mountain,

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most generally favored as being Sinai, the reading of a book could be easily heard at a great distance. There is no other place known among all these mountains so well adapted for the purpose of giving and receiving Law as this natural amphitheatre of er Rahah.

It is, of course, faith-strengthening to realize that Mount Sinai was a real mountain which still exists. It emphasizes again that the Bible has a geographical and historical background of reality. Its contents are not fables and bedtime stories. Knowing that its records of the past are so true, and so accurate, should give us confidence in its prophecies and promises pertaining to the future. One of these is directly associated with the giving of the Law at Sinai, and reads,

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break. . . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. 31:31-33

The next verse of this prophecy informs us that this work of writing God's law in the hearts of the people will be so complete and so universal that it will no longer be necessary for anyone to say to his neighbor, "Know the Lord," for all shall know him from the least even unto the greatest. The fact that the Israelites are now repossessing

their land is one of the proofs that the time is here when this, and other promises of God pertaining to the age of Christ's kingdom will soon be fulfilled.

The kingdom of Christ is symbolized in the Bible by a mountain, and the time is near when from this symbolic mountain, which will dominate the whole world of mankind, the laws of the new kingdom will be proclaimed by a greater than Moses. Obedience to these will lead to everlasting life. In the New Testament, the Apostle Paul indicates that the thunderings and lightnings, and the earthquake which accompanied the giving of the Law at Sinai foreshadowed the world-shaking events of the present time which are preparing the world for the blessings of Christ's kingdom just beyond.—Hebrews 12:18-28

ROME

THE International Astronautical Congress, at a meeting in Italy's capital, decided that the time had come for the proper authorities to make decisions relative to the ownership of outer space, and to formulate the necessary legal arrangements for dealing with the people on Mars and other planets which they imagine will one day become accessible to travelers by means of space ships. Mr. Andrew G. Haley, general counsel of the American Rocket Society, maintains that if there are inhabited planets anywhere in the universe, other than the earth, and if they can be reached by man, lawyers

and statesmen will have problems to solve which will be much more baffling than those confronting our confused and fear-filled world today.

Mr. Haley is undoubtedly right. However, that little word "if," is actually a very important one in this connection. "If" any of the other planets are inhabited, and "if" we humans are ever able to visit them, there would be problems other than riding through space on a space ship that has not even been built. We do not want to destroy the dreams of any who are wishfully thinking they might be able to escape the problems of our own planet by becoming involved in new ones on Mars. The fact is, however, the Bible makes it quite plain that in the creation of man the Creator intended that he should remain on the earth. Speaking to the Athenians on Mars' Hill the Apostle Paul said concerning the human race, that all nations were made of one blood "to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17:26

This harmonizes with the Genesis record of the creation of man which informs us that God commanded man to multiply and "fill the earth." Nothing was said about migrating to other planets when the earth would be filled. Through sin man forfeited his right to eternal life on the earth, but the redemptive work of Christ guarantees that all will have another opportunity to live. This opportunity

will come to the human race during what the Apostle Peter describes as "times of restitution of all things," which, he declares, was foretold by the mouth of all God's holy prophets since the world began.

True, the Bible does hold out an off-the-earth reward for the footstep followers of Jesus. In the Bible the invitation to these is described as a "heavenly calling." (Heb. 3:1) Those who attain to it will be associated with Jesus in his long-promised kingdom which is to rule over the earth for a thousand years, and it will be during this time that the dead and dying race will be restored to life on the earth.

ROCHESTER, N. Y.

DR. WILLIAM S. CARLSON, president of the State University of New York, addressing the state's annual health forum said that the "very atmosphere of the university tends to corrode the average student's traditional moral and religious beliefs." To this Dr. Carlson added, "To the extent that colleges take no steps to fill the vacuum of belief which they create, they are contributing to the sum total of mental instability." He explained that the colleges had not intentionally created an atmosphere "unconducive to religious growth."

In this observation by Dr. Carlson we have a frank admission that our higher institutions of learning are weakening the moral and religious beliefs of their stu-

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dents. To what extent will this affect the youth of the nation as they step into positions of responsibility in government, business, and in the social life of the country?

Dr. Carlson has expressed a viewpoint which is surprising from still another standpoint. Many claim that too serious a consideration of religion is liable to unbalance one's mind; but Dr. Carlson says that it is the lack of religion that does this. He suggests that the colleges supply a substitute to fill the vacuum they create by weakening the moral and religious beliefs of their students. But he doesn't indicate what this substitute should be.

The religious beliefs which are being destroyed by the colleges are largely those which have been handed down to us from the Dark Ages. They do not stand the test of reason, and this is why they are being discarded. Our suggestion is that all the creeds and dogmas of men be set aside, and a sincere effort be made to study and understand the pure teachings of the Bible.

The Bible, when allowed to interpret itself, reveals a harmonious plan of the Creator for the ultimate establishment of peace and good will throughout the earth. It reveals the great Creator of the universe to be a God of wisdom, justice, love, and power. It assures us that the time is coming, and soon, when a knowledge of his glory will fill the earth as the waters cover the sea. To learn the truth of the Bible tends toward stability

of mind and purpose, described by the Apostle Paul as the "spirit of a sound mind."

ST. PAUL, MINNESOTA

ACCORDING to a report published in the **Air Force Magazine**, the Minnesota Mining and Manufacturing Co. has developed a new aluminum coated material of which suits can be made which will resist intense heat. An engineer wearing a heat-protective suit made of this material, has walked into an industrial furnace heated to 1200 degrees Fahrenheit. He carried an armload of wood which promptly burst into flames and burned as he stood in the heat. A half-inch-thick steak which he held on another trip into the furnace cooked medium rare in less than two minutes.

Critics have wondered about the story in the Book of Daniel concerning the three Hebrews who, because they refused to bow down and worship an image erected by King Nebuchadnezzar, were cast into a fiery furnace, but were not burned. Well, they can stop wondering now, for if mere man can find a way to protect himself against the flames of a fiery furnace, it should be simple for the Creator, who provided man with all that he has to work with, to do the same.

We often think of man's newfound ability to split the atom and utilize its pent up energy. But only God can make an atom. This great God, who created all things, even life itself, has promised to re-

HIGHLIGHTS OF DAWN

store life by resurrecting all who have died, to give them an opportunity to obey his laws of righteousness and live forever.

BUCK HILLS FALLS PENNSYLVANIA

DR. EUGENE L. SMITH, addressing the Division of Foreign Missions of the National Council of Churches of Christ in the U. S. A., said that American pastors "expurgate the Gospel," and feed their congregations on "half truths." He said that generally speaking we "cut the Gospel down to a size that fits easily into our culture," that we "expurgate those elements which embarrass us by their radicalness, their grandeur, their terrifying purity."

In order to understand clearly just what Dr. Smith might have meant by this strong condemnation of modern preaching we would have to know what he means by the "Gospel." We suspect, however, that he is referring particularly to the moral and ethical teachings of Jesus which are found in that exalted standard of righteousness set forth in his Sermon on the Mount.

And there is much in this sermon to embarrass modern churchianity. In a world in which preparation for war is considered to be the best safeguard for peace, the clarion call of Jesus to "turn the other cheek" is a bit embarrassing. The

various facets of what Dr. Smith refers to as the terrifying purity" of the Gospel are not appealing to the unbelieving world.

Actually, of course, the word "Gospel" applies more particularly to God's designs toward the human race rather than the righteous precepts of his Word by which his will for his people is expressed. The word "Gospel" means "good news," and it was the good news of God's provision of life through Christ that angels proclaimed on the night Jesus was born. "Behold, I bring you good tidings of great joy, which shall be unto all people," said the angel, "for unto you is born this day in the city of David, a Savior which is Christ the Lord." —Luke 2:10, 11

The Apostle Paul informs us that this "Gospel" was preached beforehand unto Abraham, when God said to him that through his seed all the families of the earth would be blessed. Christ is this "seed" of promise, and the Apostle Peter describes the work which he accomplishes on behalf of mankind following his return, as the restitution of all things," and adds that all God's prophets foretold this time of blessing coming to mankind. To us, it would seem that leaving out any part of the prophetic message pertaining to the future blessing of the world, would be a serious expurgation of the Gospel.

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LESSON FOR JANUARY 6

Wise Men Seek Jesus

GOLDEN TEXT: When they were come into the house, they saw the young child with Mary His mother, and fell down, and worshiped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."
—Matthew 2:11

MATTHEW 2:1-12

THE statement in verse 1 of our lesson, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king," has been misunderstood to refer to the very night of our Lord's birth. This misunderstanding has led to the erroneous conclusion that the wise men and the shepherds visited Jesus together on the night he was born in a stable. A closer examination of the account reveals that this was not the case.

When the wise men reached Jerusalem, they inquired, "Where is he that is born King of the Jew?" (vs. 2) Verse 3 reads, "When Herod the king had heard these things, he was troubled, and all Jerusalem with him." From these two verses it becomes clear that the wise men first of all inquired of the people in Jerusalem as to the whereabouts of Jesus. The information that the "King of the Jews" had been born had circulated among the people of the city, and finally reached the ears of Herod who, when hearing it "was troubled, and all Jerusalem with him."

Without the aid of the telephone

and our other media for the circulation of news, this sequence of events would require considerable time. When Herod heard the report brought to Jerusalem by the wise men he sent for them and privately inquired "what time the star appeared" which meant to them that a King had been born to the Jews. The record does not furnish us directly with the wise men's answer to this question. Later, however, in Herod's attempt to destroy the newborn King, he ordered the slaying of all male children two years old and under. This would suggest that the wise men had seen the star, which to them denoted the birth of Jesus, as long as two years before.

This possibility is confirmed in our Golden Text, which states that the wise men found the young child in a "house," not in a stable. The second chapter of Luke informs us that Jesus was taken from the stable to the temple in Jerusalem where he was presented to the Lord and a sacrifice offered. Then we read, "When they had performed all things according to the law of the Lord, they returned

unto Galilee, to their own city Nazareth."—vs. 39

No mention is made by Luke about Jesus being taken into Egypt to escape the wrath of Herod. Surely he would not make the mistake of saying that Jesus' parents took the child directly back to Nazareth, if the episode recorded by Matthew concerning the wise men occurred at the very time of Jesus' birth. The harmony of the accounts is indicated in Luke 2:41, which reads, "Now his parents went to Jerusalem every year at the feast of the passover." They did return directly to Nazareth after the presentation of the infant Jesus at the temple. It was when they returned a year later, or possibly the second year, that he was visited by the wise men; and Joseph was warned by the Lord to flee with the child into Egypt.

The "wise men," or Magi, as it is in the Greek, were the first Gentiles to adore the new King of earth. Their presentation of costly gifts to the young child, has helped to establish the custom of giving gifts in commemoration of Jesus' birth. Many, however even more appropriately, think of Jesus himself as God's great gift to man, and of the love which prompted that gift; for, as John wrote, "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

The visit of the wise men, and the circumstances associated with it, calls attention to an effort on

QUESTIONS

-
- Explain why it seems apparent that the wise men did not visit the child Jesus on the night he was born, as did the shepherds.
- Explain the harmony between the account of Jesus' birth as recorded by Matthew, and the one given us by Luke.
- Explain how Satan attempted to use the wise men in his determination to destroy the "seed" of promise.
-

the part of Satan to destroy the "seed" of promise. In response to Herod's request they appeared before him, and he instructed them when they learned the whereabouts of the King who had been born, to let him know, for, as he hypocritically informed them, he wanted to worship the child himself.

God overruled in this, warning the wise men by a dream that they were not to return to Herod, but to leave the city by another route. When Herod learned that his instructions had been ignored he was filled with wrath. It was then that he gave directions that all the male children of the Jews two years and under should be slain.

The wise men had no part in this plot to destroy Jesus, and of course, Herod did not realize that he was being used by "that old serpent, which is the Devil and Satan," in his oft-repeated attempt to destroy the "seed," as foretold in the Garden of Eden. (Rev. 20:2; Gen. 3:15) These satanic attacks on the "seed of promise" are reflected later in the hatred that was stirred up against Christ which finally led to his crucifixion. The followers of Jesus, who suffer and die with him, are also assaulted by Satan.

Jesus Baptized and Tempted

GOLDEN TEXT: "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

—Matthew 4:10

MATTHEW 3:16—4:11

JOHAN the Baptist at first declined to baptize Jesus, saying to him, "I have need to be baptized of thee." (Matt. 3:14) John's baptism was for the remission of sin, and he knew that Jesus was not a sinner. The Master replied to John, "Suffer it to be so now: for thus it behooveth us to fulfil all righteousness." (vs. 15) Then John complied with Jesus' request.

Water immersion was a fitting symbol of Jesus' full surrender to do his Father's will which was that he lay down his life in sacrifice for the sins of the world. This was his real baptism. Giving himself up to be put under the waters of Jordan, his life was in the hands of John, for he depended upon John to raise him up out of the water. When Jesus' death baptism was about to be consummated he said to his Heavenly Father, "Into thy hands I commend my spirit." (Luke 23:46) On the third day thereafter the Heavenly Father, raised Jesus from the dead, as pictured by John raising him up out of the water.

Immediately following his immersion the Holy Spirit of God

came upon Jesus, and he heard a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." (ch. 3:17) Thus Jesus was given the assurance of his divine sonship, and that the step he had taken was well pleasing to his Heavenly Father.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil." (ch. 4:1) It is understandable that having received such a marvelous revelation of truth Jesus would seek the solitude of the wilderness where he would have an opportunity to reflect upon the "vision" which he had received.

Jesus' meditation upon spiritual things continued for forty days, and during this time he fasted. Naturally, "he was afterward an hungered." "Then the tempter came to him," and said, "If thou be the Son of God, command that these stones be made bread." (vs. 4) Satan chose what he supposed would be a weak moment for Jesus, when it would be difficult for him to resist the desire to use his newly acquired miracle-working power to satisfy his craving for food.

But Jesus was quick to grasp the

significance of this temptation. He knew that he was not to use his God-given power to perform miracles to satisfy his own natural cravings. He knew that his flesh was to be sacrificed, hence to perform a miracle in order to sustain his life would be contrary to his Heavenly Father's will for him. He knew that obedience to his Father's expressed will for him was the only proper course, so replied to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—vs. 4

Foiled in this effort to lead the Master into disobedience, Satan next suggested that he cast himself off from the pinnacle of the temple, quoting a text of Scripture to prove that he would be held up by the angels and hence not injured (Ps. 91:12). This temptation was also prefaced by the statement, "If thou be the Son of God."

This expression was designed to cast a doubt into the Master's mind concerning his sonship. But it was only forty days prior to this that he had heard the voice from heaven saying, "This is my beloved Son in whom I am well pleased." Jesus knew that it would be wrong now to ask for a confirmation of this great truth, because it would indicate that he doubted his Heavenly Father's words. So he replied, "Thou shalt not tempt the Lord thy God."—vs. 7

Satan then made one more effort to turn Jesus aside from his course of faithfulness in doing his Father's

QUESTIONS

Why did John the Baptist at first decline to baptize Jesus?

What great truth is represented by Jesus' immersion in water?

What is meant by the "heavens" being opened to Jesus?

What were the three temptations Satan presented to Jesus, and how did he reply to the tempter?

Are the followers of Jesus tempted along these same lines?

will. He presented the Master with a mental picture of all the kingdoms of this world, "and saith unto him, 'All these will I give thee, if thou wilt fall down and worship me.'" Jesus' reply to this temptation is contained in our Golden Text—"Thou shalt worship the Lord thy God, and him only shalt thou serve."

Jesus knew that he had come into the world to be a King. He knew that the time would come when all the kingdoms of this world would be under his control. (Rev. 11:15) He knew, however, that before this glorious triumph of his kingdom he must suffer and die, so he did not yield to the suggestion of an easier path to glory.

Many of the professed followers of the Master have yielded to this temptation, some of them in joining hands with the state to form the church-state governments of Europe; and others by seeking to please the world, and thus avoid persecution. Indeed, the nominal churches today are seeking new members by alluring them with the advantages to be gained. This is not the way of the cross.

Gospel Righteousness

GOLDEN TEXT: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."
—Matthew 5:20

MATTHEW 5:13-20, 43-48

TODAY'S lesson is based upon portions of Jesus' Sermon on the Mount. The title of the lesson, "Gospel Righteousness," suggests that this wonderful sermon is a presentation of the Gospel. Actually, however, very little of the Gospel is set forth in this sermon. It is more in the nature of instruction to those who preach the Gospel, and an outline of the standard of righteousness to which they should aspire.

A very fundamental aspect of the Gospel is the fact of Jesus' death as the Redeemer of the world, that his blood cleanses consecrated believers from all sin, but in his Sermon on the Mount Jesus does not mention his work of redemption. We suggest, therefore, that a better title for the lesson might be, "The Righteousness Required of Those Who Preach the Gospel."

Jesus said, "Ye are the salt of the earth," and also, "Ye are the light of the world." (vss. 13, 14) He indicates that salt which has lost its savor is of no value, and that a light hidden under a "bushel" cannot be seen. A reasonable inference to be drawn from these illustrations is that if we do not adhere

to the righteous principles set forth in what Jesus refers to as "these sayings of mine," we would be ineffective as his witnesses in the world.—Matt. 7:24

It is only as "witnesses" that the Lord's people are the "salt" of the earth and the "light" of the world in this age. However, if we prove faithful to our present privileges as "ambassadors" for Christ, we will have the grand privilege, in association with Jesus, of filling the earth with a knowledge of the glory of God during the millennial age. Even now, though, the light which shines out from the Lord's true followers is the only light there is in the world, and their example of righteousness the only truly "savory salt."

Jesus did not destroy, or set aside, the righteousness of the Law given to Israel by Moses. Instead he gave it a much higher and more exacting application. The scribes and Pharisees claimed to keep the exact letter of the Law—at least their interpretation of the Law—but Jesus said that our righteousness must exceed theirs, else we will not enter into the kingdom of heaven.

Jesus continues, "Ye have heard

that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." (vs. 43) This is evidently a commandment taken from the Jewish Talmud, or other Jewish traditions. It is not one of the Ten Commandments. It comes far short of the righteousness inculcated by Jesus as a standard for his followers.

Jesus taught that we should love our enemies, not hate them. He said, "Bless them that curse you, do good unto them that hate you, and pray for them that despitefully use you, and persecute you." "If ye salute your brethren only," Jesus added, "what do ye more than others? do not even the publicans so?"

Verse 48 of the lesson has been difficult for many to understand. It reads, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The question is raised, How can any member of the condemned and fallen race be perfect as God is perfect?

The Greek word here translated "perfect" means "complete." Preceded by "therefore," as it is in this text, we are thus referred to the preceding context to ascertain the manner in which we should be perfect, or "complete," as our Heavenly Father is complete. In the context Jesus explains that if we do good to those who hate us we shall "be the children of your Father which is in heaven; for he maketh the sun to rise on the evil and on the good, and sendeth rain on the unjust."—vss. 44, 45

It seems obvious from this that

QUESTIONS

What is the righteousness of the Gospel? When will the earth be filled with a true knowledge of God?

What is the righteousness of the Pharisees? How can we be perfect even as our Heavenly Father is perfect?

being "perfect," or "complete," like our Heavenly Father, simply means to be all-comprehensive in the bestowing of our blessings, not to be partial in the sense of doing good to our friends and bringing injury upon our enemies. What a wonderful example of this we see in our Heavenly Father! The common blessings of life, as represented in the sunshine and the rain, are bestowed by him impartially upon all.

And we see an even greater exhibition of his perfect love in the gift of his dear Son to be the Redeemer and Savior of the world: "God so loved the world"—the sinful, fallen world of mankind—"that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." (John 3:16) We read also that God "commendeth his love toward us, in that, while we were yet sinners Christ died for us."—Rom. 5:8

We cannot always rise above our inherited weaknesses, and be morally perfect like God—although we should ever strive to do so—but in his love is filling our heart we will, like him, love our enemies. Indeed we should delight in every opportunity we have of bestowing blessings upon them. Thus we will be like God.

Needs That Jesus Meets

GOLDEN TEXT: "And, behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of palsy: Son, be of good cheer; thy sins be forgiven thee."
—Matthew 9:2

MATTHEW 9:1-13

IN TODAY'S lesson we find Jesus being opposed by "certain of the scribes," who "said within themselves, This man blasphemeth." (vs. 3) Evidently they had heard Jesus say to the man "sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." To the scribes it was blasphemy for any man to claim the authority to forgive sin.

Jesus read their thoughts, and said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven; or to say, Arise and walk?" But Jesus did not let the matter rest with asking the question. He said to the sickman, "Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house." The "multitude," seeing this miracle, "glorified God, which had given such power unto man."

This account emphasizes the close relationship which exists between sin and sickness. Sickness is an evidence of the outworking of the death penalty, and "the wages of sin is death." (Rom. 6:23) It is not

necessary to suppose that this man who was "sick of the palsy" had committed some special sin which had brought this malady upon him. He was a member of the sin-cursed and dying race. Under this "curse" some suffer in one way and some in another, and this man became afflicted with palsy.

Nor is it necessary to suppose that in this case the death penalty was set aside completely so that the man never again became ill, and did not die as "all in Adam" do die. It was simply that he was partially, and temporarily, released from the ravages, or the poisonous sting of death as a demonstration of the glory and power of God as manifested through the ministry of Jesus. It was a proof that Jesus could forgive sin and heal the sinner.

In this as in all the mighty miracles performed by Jesus, we have a wonderful illustration of what is to be accomplished during the "times of restitution of all things." (Acts 3:19-21) Then the sins of those who believe will be completely eradicated, and they will be permanently healed of all their

diseases. Even the dead will be awakened and given an opportunity to participate in the blessings of that glad day.

The scribes and Pharisees were ever seeking opportunities to find fault with Jesus. He called Matthew, a tax collector, to be one of his followers; and then he sat down to eat with publicans and sinners. The Pharisees noted this and asked Jesus' disciples about it. Jesus heard this, and replied, "They that be whole need not a physician, but they that are sick." Jesus added, "Go ye and learn what that meaneth."

Here Jesus spoke symbolically, and left it to his enemies to interpret. Actually, of course, there is none righteous in the sense of being free from sin and from condemnation to death. But the scribes and Pharisees claimed to be righteous, and held themselves aloof from the publicans and sinners of their day. True, to the extent that anyone at that time conformed his life to the righteous principles of the Law, and at heart was loyal to God, he was less a sinner than others, but still in need of the redeeming blood of Christ which was shortly to be shed on behalf of the whole world.

The fact that Jesus mingled with and ministered to those who made no special pretenses of righteousness, emphasized the real purpose of his coming, which was that the entire sinful world might eventually be called out of darkness and sin into light and life. Or, as Jesus

QUESTIONS

What is the relationship between sin and sickness?

In what sense did the man afflicted with palsy have his sin forgiven?

What was illustrated by this miracle of healing?

When, in the divine plan, did the call to repentance first go out to sinners?

When will all hear that call?

stated it, he had come "to call sinners to repentance." Anyone who was actually righteous would have no sins for which to repent.

Beginning with the first advent of Christ the whole world has been called to repentance. Paul said that now "God commandeth all men everywhere to repent." (Acts 17:30) This means that the call to repentance has been general. However, after more than nineteen centuries it has reached no more than a comparatively few in a manner in which it could be understood and appreciated. Not until the kingdom age will this call to repentance effectively reach all mankind.

Those who, during the present age, hear and heed the call to repentance, are invited to take up their cross and follow Jesus. If faithful in this, they will be with him in his kingdom, and share his glory. Those in the next age who repent will be invited to "partake of the water of life," and walk up the "way of holiness" to perfection and to life eternal on the earth. We are happy to realize that divine mercy and love are much broader than the narrow concepts of the scribes and Pharisees—Isa. 35:8; Rev. 22:17

The Mighty Potentate

"Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end."—ISAIAH 9: 6, 7

THE Apostle John wrote, "The Father sent the Son to be the Savior of the world." (I John 4:14) Much is involved in saving the world from the thralldom of sin and death. The Logos, the beloved Son of the Creator, first was "made flesh," being born into the human family and maturing to manhood's estate. So the prophecy reads, "Unto us a child is born, unto us a Son is given." The purpose of Jesus' birth as a human was completed at Calvary, when he cried out, "It is finished." There he gave his flesh, his humanity, in death that the world might have life.

But this was far from being the completion of the entire divine purpose as centered in Jesus. God sent his Son to be the Savior of the world, therefore further features of the plan of salvation must be accomplished by him. It was for this purpose that he was raised from the dead, and as he testified, "all power" was given unto him. (Matt. 28:18) Through this "all power" Jesus is to become the Head, the chief ruler of a world-wide "government," the perfect functioning of which is his responsibility—"The government shall be upon his shoulder."

This aspect of the divine plan of salvation was not due to be accomplished at the first coming of Jesus. Paul wrote of a future day, urging Timothy to faithfulness, "until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."—I Tim. 6:14-16

In this text Paul speaks of the "appearing" of Jesus, and then informs us that he dwells in "the light which no man can approach unto; whom no man hath seen nor can see." Manifestly, then, we are not to suppose that Jesus will ever appear in a manner which will make it possible for him to be seen by human eyes. It is the

events associated with his return that reveal the fact of his presence. Important among these events is the establishment of his kingdom, the "government" which rests upon his "shoulder," that government which will increase until it embraces the whole world.

In this divinely established control over the affairs of men, Jesus will be "the blessed and only Potentate, the King of kings, and the Lord of lords." Revelation 17: 14 informs us that Jesus, the "Lamb," is the "Lord of lords, the King of kings." All the satanic forces of evil will be overcome by this great Potentate. Paul informs us that he will reign until all enemies are put under him, and that finally even the great enemy Death will be destroyed.

But think not that Jesus will be merely an all-powerful ruler who will brook no opposition to the laws of his government. He does possess "all power," and will employ it to assure obedience to the righteous laws of his kingdom. But he will be much more to mankind than a Ruler. The many titles the Bible assigns to this great Potentate indicate the various ways in which he will serve the people in that great kingdom project of blessing "all the families of the earth." A number of these meaningful titles are mentioned in our text, and the Bible speaks of others.

After telling us that the government will be upon the "shoulder" of this great Potentate, Isaiah says, "His name shall be called Wonderful Counsellor." (R. S. Version) In the Hebrew text, the word translated "Counsellor" means to advise. Who could be better fitted to give advice to the people than Jesus! In chapter 11 Isaiah writes again concerning Jesus, saying, "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."—vss. 2, 3

The brightest minds of the world marvel at the wisdom displayed by the man Jesus, and the splendor of his ethical and moral teachings. What profound "advice" is given in his Sermon on the Mount! What keenness of perception is manifested in his encounters with his enemies, and in answering the questions of his friends! The chief priests and Pharisees sent officers to bring Jesus to them, but they returned without him, explaining, "Never man spake like this man."—John 7: 46

All these qualities of wisdom, of perception, of kindness and understanding, were possessed by the man Jesus. How much they have all been enhanced in the highly exalted Jesus to whom has been given "all power," that great Potentate the "King of kings and Lord of lords"! Truly a Wonderful Counsellor he will be to all mankind who, under his beneficent rulership, learn to put their trust in him.

The Mighty God

Isaiah informs us that this Wonderful Counsellor will also be "The Mighty God." The Hebrew word here translated "God" is 'el, meaning, according to Prof. Strong, "strength," and applied in the Bible to any deity, even to human princes and rulers. The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a "Mighty God" is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the right hand of the Majesty on high. During his pre-human existence as the Logos, or representative of Jehovah, he was a mighty god, and now he is exalted far above the nature and position he enjoyed with his Father before the world was. How appropriate, then, that one of his titles should now be "The Mighty God."

Jesus said that it is the Heavenly Father's desire that "all men should honor the Son, even as they honor the Father." (John 5:23) In Hebrews 1:6 we learn that all the angels have been commanded to worship the Son. In the 8th and 9th verses of this same chapter, prophecies are quoted from the Old Testament concerning the highly exalted Jesus, which read, "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows."

Throughout the thousand years of his reign Jesus will be recognized as "The Mighty God," and will be served and worshiped as such. Many of the Old Testament promises of kingdom blessings, while they indicate Jehovah to be their Author, are actually to be fulfilled by the exalted Jesus, who is now "The Mighty God," for he is the "Holy Arm" of Jehovah which will be made "bare" during the kingdom period, when "all the ends of the earth shall see the salvation of our God."

By the mouth of all his holy prophets God made promises, many promises, of blessings which would be dispensed to the nations through the Messiah, the great Savior and King he would send. When this kingdom is fully established, and its rich blessings of peace, security, health, and life are flowing out to the people, wiping away their tears, and filling their lives with joy, they will recognize them as the fulfilment of Jehovah's promises, and will say "This is our God; . . . this is the Lord [Jehovah]; we have waited for him, we will be glad and rejoice in his salvation."

The fact that the people will accept these kingdom blessings as reaching them from Jehovah, does not mean that "The Mighty God,"

Jesus, will not be the One who is then reigning over the nations. It simply means that Jehovah's promises are then being implemented by the messianic kingdom arrangements, in which Jesus the "King of kings" will be the supreme ruler and "The Mighty God." This arrangement will continue throughout the thousand years of his kingdom. Then the last enemy, even death, shall have been destroyed. Then, as Paul explains, all enemies shall have been put under the feet of "The Mighty God," Jesus. Paul explains further: "When he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subject unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (ICor. 15:25-28) How plain it is from this revealing statement by the Apostle Paul that Jesus and the Father are not one and the same person! How clear it is also that while unlimited authority and "all power" is given to Jesus, "The Mighty God," to be exercised during the period of his reign yet when the purpose of that reign shall have been accomplished, this beloved and highly exalted Son of the Creator shall be subject to him "which did put all things under him."

"The Everlasting Father"

Another title given to Jesus is, "The Everlasting Father." (Isa. 9:6) The literal meaning of the word "father" is, "One who has begotten a child." Implied, therefore, is the thought of life-giver. Jesus will be the life-giver to the world during the thousand years of his reign. "The hour is coming," Jesus said, "when the dead shall hear the voice of the Son of God: and they that hear shall live. (John 5:25) Jesus will give life by restoring the dead to life.

In the next verse (26) the meaningful word "For" is used—"For as the Father hath life in himself; so hath he given to the Son to have life in himself." Originally, Jehovah alone possessed immortality. Jesus was given immortality when he was raised from the dead. This, of course, implies life within one's self. But it seems that here the additional thought of being able to impart life to others is also implied. Jehovah has always been, not only immortal, but a source of life—"In him we live, and move, and have our being." (Acts 17:28) And now that Jesus is exalted to the divine plane of life, even to immortality, he also is a source of life; and throughout the Millennium mankind will "live and move and have their being" in him, "The Everlasting Father." "Marvel not at this," Jesus said, "for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." (John:28, 29) Compare Jesus' illustration of this future work of giving life as recorded of Lazarus in John 11: 43, 44.

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Jesus will also be "The Everlasting Father" in the sense of "one who has begotten a child," at least, in a figurative manner. We are assured of this in Isaiah 53:8-10. Here we are informed that while Jesus was "cut off out of the land of the living," with none to "declare his generation," yet he shall "see his seed," that is, his offspring, and that offspring will be all the world of mankind, awakened from the sleep of death.

The willing and obedient will be restored to perfection, and enabled to live everlastingly. Thus Jesus will not only be a life-giver, or father, to the world, but to all who pass the tests of that time, he will give life that will be everlasting; so he will be "The Everlasting Father."

And what an encouraging fact this is! Life is precious to all normal persons. During the present century the average length of human life has nearly doubled, and medical science is encouraging people to believe that it will continue to increase. This is accepted as good news. Now people are looking forward to living for a hundred years or more. But God's provision is far better; for, through Christ, "The Everlasting Father," it will soon be possible to keep right on living forever. It was to make this possible that Jesus gave his flesh, his humanity, for the life of the world; and now, highly exalted to the divine nature, this mighty Potentate, as The Everlasting Father, will soon be making the blessings of eternal life available to those for whom he died.

"The Prince of Peace"

The title, "The Prince of Peace," is perhaps the best known of all the titles which the Bible assigns to Jesus. (Isa. 9:6) While not used by the angel who announced the birth of Jesus to the shepherds on the Judean hills, the chorus of the heavenly host praising God and saying "peace on earth," has been a continuous reminder of it. Customarily we think of peace in contrast with war, and we know that as a result of the rulership of Christ, war will be abolished—"They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Micah 4:3) But, as "The Prince of Peace," Jesus will do much more for mankind than to abolish war and instruct people in the arts and advantages of peace.

Jesus' further function as "The Prince of Peace" is revealed in that song of the angels on the night he was born in Bethlehem—"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) This text has been mistranslated and misinterpreted to mean peace on earth "among" men of good will, but this is not the thought at all. The message of the angels was that the birth of Jesus was an expression of God's good will "toward" all

men, an expression of good will that eventually would lead to universal "peace on earth."

When our first parents transgressed God's law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men, which led to bitterness and hatred toward one another—in families, in communities, within nations, and among nations. This has resulted in bloodshed, murder, and on the national level, war. Basic to this prevalence of strife among men has been their alienation from God. They have been in rebellion against him and his laws of righteousness and love. When God sent his Son to be the Savior of the world, it was an expression of his good will, an evidence that he was taking the first step toward re-establishing peaceful relationship between himself and his erstwhile human children.

In Romans 5:1 Paul uses the expression "peace with God" to describe the blessed relationship that exists between God and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above their superstitions and their fears, and by faith entered into this blessed relationship of "peace with God." Contradictions and confusion concerning God and his wonderful plan of salvation have hindered the vast majority from finding God, even though many have sought after him.

This does not mean that God's plan of salvation through Christ has failed. It simply means that the time in that plan for the enlightenment of the people has not yet come. It will be during the thousand years of Christ's reign that this will be accomplished. It will be then that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9)

It will be then that the "veil" of superstitions pertaining to God will be removed, permitting the people to understand his loving plan for their eternal happiness.—Isa.25:6-8

If we think of the title, "The Prince of Peace," as signifying a peacemaker it helps us to visualize the more complete role Jesus plays in the Father's loving plan of reconciliation and salvation. The title mediator suggests the same function, and in I Timothy 2:3-6 we read concerning Jesus, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto 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." A mediator between God and men is a peacemaker, and it is as such that Jesus serves as "The Prince of Peace."

But let us not suppose that the necessity for this arises from God's vindictiveness toward his erring human creatures; for this loving

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plan for being reconciled to man is of his authorship. That is why Paul refers to him as "God our Savior." This in no way suggests that God and Jesus are the same. Jesus is the Savior of the world in that he carries out the Father's plan for the redemption and recovery of the lost race from sin and death. This is why the angel announced, "Unto you is born this day in the city of David, a Savior, which is Christ the Lord." (Luke 2:10) But God is the "Savior" in the sense that he is the Author of the plan of salvation, that plan in which all will be given an opportunity to return to harmony with him and live.

Paul outlines that plan briefly, saying, "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." We are not to understand from this that Jesus is still a man. He became flesh, and was given the title, "Son of Man," which he continues to hold because of the vital relationship his being made flesh bears toward the plan of salvation, the plan which called for the sacrifice of his life as a substitute for the forfeited life of Adam. Paul speaks of Jesus as the "man Christ Jesus, who gave himself a ransom for all."

It was Jesus as a perfect man who could give himself a "ransom," a substitute, a corresponding price. And while he gave his flesh in sacrifice, it is intensely meaningful when referring to this aspect of the divine plan to associate it with his life on earth as a perfect man—the "man Christ Jesus." Jesus' sacrificial work as a man laid the foundation for his mediatorship between his Heavenly Father and the fallen human race, and it will be during his millennial kingdom that he will serve as Mediator, or Peacemaker. It will be then that he will be the great Prince of Peace.

Nor does the fact that more than 1900 years have passed since Jesus gave himself a ransom for all imply that there has been any failure or miscarriage of the divine plan for establishing peace between God and men. Paul says that Jesus gave himself a ransom for all to be testified "in due time." There is a "due time" for every feature of the divine plan. There was a "due time" for Jesus to die for the sins of the world, and, as Paul assures us, a "due time" for this great fact to be "testified," or made known to all.

God does not save men in their ignorance. When, through Adam, the human race was condemned to death, God "gave them up," writes Paul. (Rom. 1:24-26) They "changed the truth of God into a lie," he declares, and darkness pertaining to the will and plan of God settled down upon mankind. The Prophet Isaiah wrote, "Darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Throughout all the centuries since man was driven out of Eden this condition has prevailed. Practically all of the

human race have gone down into the sleep of death knowing nothing of the "only name" given under heaven among men, whereby they must be saved.—Acts 4:12

But they are not lost—not lost, that is, forever. Paul writes that it is God's will that "all men shall be saved, and come unto the knowledge of the truth. (I Tim. 2:4) The word "saved" as used in this text, denotes simply a rescue from the sleep of death, and an awakening to consciousness. It does not mean the eternal salvation which is obtainable only upon the basis of knowledge, belief, and obedience.

And Paul explains that this awakening from the sleep of death is to make possible the receiving of a knowledge of the truth. "The dead know not anything." (Eccles. 9:5) Therefore, no one in death could receive a knowledge of the truth. They must first be saved, or awakened from death. And what is the great truth of which all mankind will receive a knowledge when called forth from death by the power of "The Everlasting Father"? Paul explains that it is the fact that "there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."—I Tim. 2:5, 6

Not until, in "due time," this truth is made known to the people will they have an opportunity to accept God's grace through Jesus, be reconciled to their Maker, and receive the opportunity of living forever. Thus we see that the work of "The Prince of Peace" in re-establishing peace between God and men began by the sacrifice of his humanity as a "ransom for all." In "due time," that is during the thousand years of his kingdom, it will continue. It will be then that all in death will hear his voice awakening them to life, that they may have testified to them the loving provision which has been made whereby they might obtain eternal life. What a Savior indeed is "The Prince of Peace"!

Referring to the awakening of the dead by the Mighty Potentate to whom has been given "all power in heaven and in earth," the Prophet Isaiah wrote, "The ransomed of the Lord shall return, . . . with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) The thought of a whole race returning from death singing songs of praise to God, and with hearts filled with joy, should not be difficult to believe for we know that He who has promised it is abundantly able to perform all his good pleasure. Sorrow and sighing shall "flee away." Though weeping has continued throughout the long nighttime of the reign of sin and death, we are given the assurance that "joy cometh in the morning."—Psalm 30:5

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Truly, the glorified Jesus is a great Potentate, one who will rule with understanding; one who will be as a "mighty God" to his subjects; a Potentate who will give life everlasting to those who obey his laws; and, in addition, will re-establish their oneness and harmony with the great Jehovah God, the Creator of heaven and earth. Nor will all these glorious attributes be manifested on merely a local basis. "Of the increase of his government and peace, there shall be no end," wrote Isaiah, meaning that his sphere of influence will continue to expand until it embraces all nations, and every continent and isle of the sea.

Isaiah concludes this prophecy with the assurance, "The zeal of the Lord [Jehovah] of hosts will perform this." (Isa. 9:7) When Paul wrote concerning the period of the kingdom of Christ, explaining that during that time "all things were put under him," he asserted that the Heavenly Father, Jehovah, was excepted. Jehovah has never abrogated, nor will he ever abrogate his position of supreme headship in the universe. He has asked us to worship his Son, and he has entrusted to his Son the great work, through his death and through the rulership of his kingdom, of rescuing the world of mankind from the thralldom of sin and death.

Jesus is the exalted Vicegerent of Jehovah in the accomplishment of this plan of salvation. In the prophecy of Jesus' conception and birth recorded in Isaiah 7:14, he is given the name "Immanuel," meaning "God with us." From the standpoint of Jesus' zeal for his Father's plan, and his accomplishment of every aspect of it, how appropriate is this name! In him, and through him, the "zeal of the Lord of hosts" performs all the good pleasure of Jehovah toward his human creatures so that ultimately all the earth will be filled with his glory, and all nations shall rejoice in his salvation.

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THE PEOPLE OF THE BIBLE—
PART XXII—THE BOOK OF ESTHER



Queen Esther, King Ahasuerus, Mordecai, and Haman

The events related in the Book of Esther occurred subsequent to the decree of King Cyrus, which gave the Hebrew captives in the Medo-Persian kingdom the privilege of returning to their own land of Palestine. Close to fifty thousand took advantage of this provision of liberty, but other thousands did not. These considered it to their advantage to remain in the country to which they had been exiled.

The background of the story, in which Esther is the chief personality, is outlined in the first chapter of the book. In this chapter we are informed of the fabulous wealth of King Ahasuerus, and of a sumptuous feast which he made for the leading families of the city and provinces. These were the power and glory of Media and Persia. Following was another feast for seven days, for all the people of the palace.

In verses 10 and 11 we are told of the natural result of such unrestrained feasting and drinking, for on the final day when the kings and the nobles were partially intoxicated they acted very foolishly. The king sent for the queen (Vashti) to come before the nobles and exhibit her beauty. The queen refused thus to make a spectacle of herself before the crowd. The king's wrath was inflamed, and together with his lords decided that Vashti should be deposed from being queen, and another chosen in her place. So the great feast ended in folly and trouble for the king's household.

Chapter two relates the method appointed by the king by which a new queen was to be selected. According to Herodotus there were seven Persian families of the first rank of nobles, and the king usually chose his wives from among these.

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But this time, and in the Lord's providence, Esther was chosen. Esther was a cousin of Mordecai, "a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away."—vss. 5,6

Esther's father and mother had died, and her cousin Mordecai "took her for his own daughter." "The maid was fair and beautiful," the record states. (vs. 7) Among all the virgins who were brought before Ahasuerus from whom to select a new queen, Esther was the one chosen. "Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king."—vss. 18

Esther, acting on the advice of her cousin, had not revealed to the king that she was related to Mordecai, and therefore a Jewess. Soon, and doubtless also in the providences of the Lord, Mordecai learned of a plot against the king's life, informed Esther about it, who in turn reported it to the king in Mordecai's name. This placed Mordecai in high standing with the king.—vss. 21-23

Haman

Chapter three unfolds another facet of this remarkable story. It tells of one of the king's servants named Haman, and how the king promoted him "above all the princes that were with him." His exaltation was the preparation by Satan of a plan to destroy the Jewish

people. Ahasuerus commanded that all his servants should bow down to Haman, "but Mordecai bowed not, nor did him reverence."—vs. 2

"Then the king's servants, which were in the king's gate said unto Mordecai, Why transgressest thou the king's commandment?" (vs.3) In replying to this question Mordecai said that he was a Jew, explaining probably that it would be contrary to his religion to bow down to any man, especially a Gentile.

When this information was given to Haman, an insane madness seized him, and he planned to punish, not merely Mordecai, but to destroy all the remnants of the Jewish nation still in the land. Haman reported the circumstances to the king in such a way as to make the Jews seem an utterly pernicious, worthless, and dangerous people. (vs. 8) The falsehoods told to the king were much like those reported against the Jews in the time of Ezra and Nehemiah by the people of Samaria.—Ezra 4:11-16

Haman asked the king for a decree authorizing, at a time appointed, the destruction of all the Jews in the land, offering to pay into the king's treasury ten thousand talents of silver, probably from the booty expected to result from the slaughter. (vs. 9) The king consented, and "took his ring from his hand, and gave it unto Haman" to be used in signing the many copies of the decree that would need to be dispatched throughout the various provinces of the realm.—vss. 10-15

The king's ring had the royal seal attached to it, which carried the full authority of the empire behind it. Additionally, he granted Haman all the property of the Jewish families executed. In the East, confiscation usually follows execution. The lives of the whole Jewish people were given into his hands.

At this point in the story it would seem as though Satan had triumphed, that the Jews would certainly be destroyed. But God was watching over them. The strange chain of circumstances by which they were delivered from this plot is one of the most interesting and astonishing accounts in human history. Chapter four reveals that when Mordecai received word of Haman's plot against him and his people he rent his clothes, put on sackcloth and ashes, and went out into the city streets with a great and bitter cry.—vs. 1

Mordecai even came before the king's gateway to the palace, although none could enter the palace clothed with sackcloth. Indirectly the mourning and wailing of Mordecai was reported to Esther. She demanded to know the reason for this untoward behavior. The chamberlain, Hatach, had to go out into the city streets to meet Mordecai, who laid the matter before him, showing him a copy of the decree. He asked Hatach to show the decree to Esther and urge her to make supplication to the king to release the Jews from such a doom.—vss. 5-9

But here arose a difficulty which

seemingly made it impossible for Esther to present a petition to the king. The law was that none could enter into the king's presence, in the inner court of the palace, without the king's invitation. The penalty for disobeying this law was death. The only exceptions were those to whom the king would hold out the golden scepter to signify that the caller could come in and present his petition. Esther stated this rule to Mordecai, explaining that she had not been called by the king for thirty days, which apparently indicated to her that for the time being she was not standing very high in his favor. The situation seemed desperate.

When Esther's reply reached Mordecai he realized the seriousness of the situation, but felt sure from the prophecies that God would not allow his people to be destroyed. So he sent word to Esther, saying that if she was not willing to risk her life for her people then deliverance would come to them from some other source. He warned, though, that in such an event, she could not hope to escape, for she also came under the decree of destruction. This message was very emphatic, referred to in the record as a "command."

But withal, Mordecai had words of great encouragement for Esther. "Who knoweth," he said "whether thou art come to the kingdom for such a time as this?" (vs. 14) The Lord's people in all ages have been greatly strengthened in the performance of their privileges and duties by the realization that the

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providences of God were definitely operating in their lives. Doubtless Esther and her cousin had both been watching the meaning of her exaltation to be queen. Indeed, Mordecai had engineered it, and obviously for the very purpose of being in a position to make conditions throughout the realm more favorable for his people.

Now he sensed how wonderfully the Lord had blessed his efforts, and the suggestion to Esther that God was responsible for the position she occupied, gave her the needed courage and determination to risk her life for the salvation of her people. She sent word to her cousin to have all the Jews of the city fast for her, which doubtless included prayers on her behalf. She added, "I also and my maidens will fast likewise; and so will I go unto the king, which is not according to the law: and if I perish, I perish."—vss. 15, 16

On the third day from the beginning of the fast the time had come to act. Esther put on her royal apparel and stood in the inner court of the palace, opposite to the entry of the throne room. The usual location of the throne in this room was such that from the raised position of the dias the king could look beyond the door into the the court, so he saw Esther standing there waiting for an indication from him that she was welcome to enter his presence. What a tense moment it must have been for this beautiful queen!

Not only was Esther's own life at stake, but the lives of her people

as well, including Mordecai. Her faith in the watchcare of Israel's God over his people was rewarded, for the king extended his golden scepter, indicating that Esther should come in to him to present any matter she might have on her mind. She touched the top of his scepter as she bowed into his presence, which was an acknowledgment of the king's authority, and a gesture of her own obedience and submission to him. The king was more gracious to her than she could have dared hope, for he offered to grant her anything she wished up to half of his kingdom.—ch. 5:1-3

It must have been strengthening to her faith to have the king make so generous an offer; for, after all, she had a very large and serious request to present to him. The destiny of thousands of her people who had been ordered slaughtered was involved, so she proceeded cautiously. She did not at once reveal to the king the nature of her request, but instead invited the king to a banquet which she had prepared. She also requested that Haman be present at the banquet. She felt that the king would understand that this was but in preparation for her real petition, and he did. At the feast he asked her about it.

King Ahasuerus gave instructions for Haman to make haste to appear with him at the feast which Esther had prepared. While partaking of the wine, the king pressed Esther to make known her request, assuring her again that he was prepared to grant her anything up to

half of his kingdom. But Esther was still cautious, and wise. Instead of divulging at once the favor she desired of the king, she asked that he and Haman join her the next day for another feast, promising that then she would make known her request.

Haman left the feast with a very exalted opinion of his own importance. He thought that surely he must be on the road to a very high position in the government in order to be thus honored by the queen. "Pride goeth before destruction," the Scriptures tell us. (Prov. 16:18) Instead of wondering what could be the motive for such unusual honor—for so it seemed—being bestowed upon him, Haman gloated over his experience, and especially in the fact that he had been invited to appear with the king at another feast on the following day.

But Haman's joy was somewhat lessened by the fact that as he left the king's palace and passed by Mordecai in the king's gate, this obstinate Jew—as he had concluded him to be—refused once more to recognize him. (vs. 9) But for the moment Haman refrained from any outward act of violence. When he reached home he sent for his friends, and his wife, Zeresh, and told them of the wonderful thing which had happened to him, rehearsing, as a reminder to them, the wonderful way he had previously been promoted by the king; gloating also over the fact of the further invitation for the next day.

But with it all he was depressed and frustrated, and said, "All this

availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." (vs.13) Quickly Haman's wife, who seemingly would stop at nothing in order that her husband might be made happy, suggested that a gallows be erected on which Mordecai could be hanged. And to this all his friends consented, as the account shows. Do this, she said to Haman, then "go thou in merrily with the king unto the banquet." In other words, why should a mere Jew stand in her husband's way of complete satisfaction and joy? (vs. 14) This solution to his frustration appealed to Haman, and he gave orders to have the gallows erected.

Intervention

That night King Ahasuerus was unable to sleep. To pass the time away, and probably also with the thought of inducing sleep, he commanded that the book of records of the affairs of state be brought and read to him. In the reading he was reminded of the time when Mordecai had reported a treacherous plot against him, and thereby had saved his life. He inquired, "What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him."—ch. 6:1-3

Whether as a matter of custom, or as a token of genuine appreciation, the king decided that some great honor should be bestowed upon Mordecai, and inquired who was in the court, as though to choose one who would properly carry out his instructions in this

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matter. Perhaps the king had even heard the approach of footsteps, and knew that some high dignitary in his government must be in the court.

Ironically it was Haman, seeking an audience with the king to get permission to hang Mordecai. But before Haman could voice his request, the king asked him what, in his opinion, should "be done unto the man whom the king delighteth to honor?" (vs. 6) Haman concluded that surely the king must be referring to him, so outlined a procedure which he thought befitting to a personage so wonderful as to be the only guest to share two feasts prepared for the king by the beautiful queen, Esther. He said to the king:

"Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor."—vss. 8, 9

Even while speaking these words Haman was doubtless gloating over seeing himself thus being honored by the king, concluding also that one standing so high in the king's favor would have no difficulty in obtaining consent for the murder of Mordecai. But his selfish and

murderous delight was shortlived, for hardly had he finished outlining the procedure when the king ordered him, as one "of the most noble princes" whom he had recommended, to carry out the ceremony, naming Mordecai, the Jew, as the man whom he was thus delighted to honor.—vss. 10, 11

Haman obeyed the instructions of the king, humiliating though it was to do so. Then he hastened home "mourning, and having his head covered." (vs. 12) He related to his wife and friends what had happened to him, but this time they had no comforting words to offer, nor suggestions to make as to how he might counter the king's action and get rid of Mordecai. Instead, they said to him, and very truthfully, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."—vs. 13

How right they were! Doubtless the background of this prediction was their knowledge of the manner in which God had protected his people throughout their captivity in Babylon, and in connection with the return of many of them to Jerusalem. They probably knew of the experiences of the three Hebrews in the fiery furnace, and of how Daniel had been delivered from the mouths of the lions. From what they knew of the past they realized that the Jews had a power to protect them with which it was not wise to trifle.

Evidently Haman's wife and friends had overlooked this when

they suggested that Mordecai be hanged. Or they might have reasoned that the Jews who did not return to Jerusalem when given the opportunity were no longer subject to the care of their God. But when they realized the very strange turn of events which compelled Haman to be the instrument in honoring Mordecai instead of hanging him they sensed what was happening and advised Haman accordingly.

Swift Retribution

Even while Haman's wife and friends were warning him against making further attempts against Mordecai, the king's chamberlains came and hurried him away to attend "the banquet that Esther had prepared." (vs. 14) At this second banquet the king again asked Esther to present her petition. "Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish."—ch. 7:1-4

The king had not expected a request of this sort. First of all, he had not known that his queen was a Jewess, and perhaps for the moment did not associate her petition with Haman's decree that all the Jews in the realm be slaughtered. But he loved the queen, and regardless of who was involved he demanded further information. Then it was that Esther pointed out Haman as being the man responsible for the plight of her

people. She said, "The adversary and enemy is this wicked Haman.—vss. 5, 6

"Then Haman was afraid before the king and the queen," and well he might be. (vs. 6) The king, too angry to reach at once a conclusion as to what should be done, left the room and went out into the palace garden to consider the matter. Two surprises had been presented to him by his queen, and all in a very few words. He learned that Esther was a Jewess, and that his trusted Haman was a wicked plotter. No wonder he needed a little time to think things over.—vs. 7

Meanwhile Haman used these moments of escape from the king's wrath to petition Esther for his life. In his anxiety he even threw himself across the couch on which she was reclining, and there the king found him when he returned from the palace garden. Attributing an evil motive to this, the king said, "Will he force the queen also before me in the house?" At the king's bidding his servants quickly rushed in, covered Haman's face, and at the king's command he was hanged on the gallows which he had prepared for Mordecai.—vss. 8-10

Now there was no doubt in the mind of any Jew at the time who knew the circumstances that Esther had "come to the kingdom for such a time as this." Nor did the king love her any less when learning that Esther was a Jewess. She now explained to the king her relationship to Mordecai, and he was exalted to take the place of Haman

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in the government, while Esther was given Haman's house, which she turned over to Mordecai.—ch. 8:1, 2

But the threat against the Jews of the realm had not been fully set aside. The law of the Medes and Persians was "that no decree nor statute which the king established could be changed." (Dan. 6:15) King Ahasuerus had issued the decree calling for the slaughter of the Jews, and it could not be changed. The best that he could do under the circumstances was to authorize his new prime minister, Mordecai, to issue in his name any sort of counter decree that might seem best to deal with the situation.

Acting upon this, Mordecai dictated a decree to the king's scribes authorizing the Jews to make suitable preparations, and when the day of slaughter mentioned in the former decree arrived, to defend themselves. With two decrees in force, the result naturally was that only those who really hated the

Jews would act on the former, while all others in the realm would either remain neutral or else assist the Jews.

The day for the attack had been set far enough in advance to permit a knowledge of the decree to reach every province in the realm, and while the counter decree was issued some two months later, there still was sufficient time for it also to be dispatched to every corner of the empire. When the fatal time arrived, there was a mild sort of civil war in which the enemies of the Jews suffered most. But it was soon over, and the vast majority of Esther's people were saved.—chs. 8 and 9

The Jews still commemorate this great victory over their enemies by the "Feast of Purim," from the word "pur" meaning lots,—from the fact that lots were cast by Haman and his friends to set the date for their planned slaughter of the Jews. Since it was turned into a day of deliverance, the Jews properly continue to commemorate the event with feasting and rejoicing.

WEEKLY PRAYER MEETING TEXTS

JANUARY 3—"Pray without ceasing."—I Thessalonians 5:17 ('96-162 Hymn 71)

JANUARY 10—"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 (Z. '95-3 Hymn 13)

JANUARY 17—"Keep yourselves in the love of God."—Jude 21 (Z'02-173 Hymn 145)

JANUARY 24—"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart."—Proverbs 3:3 (Z. '02 Hymn 273)

JANUARY 31—"The meek shall He guide in judgment; and the meek shall He teach His way."—Psalm 25:9 (Z. '00-68 Hymn 12)

THE HOLY SPIRIT SERIES
ARTICLE I

The Holy Spirit of God

"The Spirit of God moved upon the face of the waters."

—GENESIS 1:2

NO SUBJECT is of greater importance than the Bible's testimony concerning the Spirit of God and its relationship to all his mighty acts. The Spirit of God is referred to hundreds of times in the Bible. In the New Testament it is usually called the "Holy Spirit"—often mistranslated "Holy Ghost" in the King James Version. In the Old Testament "Spirit" is translated from the Hebrew word *ruwach*, which Prof. Strong defines as "wind." The same word is many times translated "breath." In the New Testament "Spirit" translates the Greek word *pneuma*, meaning, according to Prof. Strong, "breath or current of air."

Let us not conclude, however, that the Holy Spirit of God is merely wind, or a blast of air. The ancient Hebrew and Greek languages did not contain specific words for everything, and this was particularly true in expressing thoughts pertaining to God and his mighty works. However, many words with specific meanings through use took on accommodated meanings. Thus *ruwach* in the Hebrew language and *pneuma* in the Greek language, because of their original application to the invisible power of the wind, came to mean any invisible force, or power, and were used to describe the invisible power of God.

Broadly speaking, then, the Spirit of God is the invisible power of God. It is the invisible, indefinable energy of the Creator by which he accomplishes all his good purposes. It is that mighty power which cannot be thwarted, and which enables the Creator to accomplish all the good pleasure of his will. Jehovah says, "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:11) The Creator also says, "My word...that

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goeth forth out of my mouth shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11

The Spirit or power of God is manifest throughout all creation. It was the Spirit of God that transformed this planet from an empty, shapeless mass into the beautiful earth which it is, making it capable of sustaining countless varieties of things animate and inanimate. In this work of transformation it was God's Spirit which set the bounds of the mighty oceans so that the Creator could say, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."—Job 38:11

It was God's power that brought forth the grass and herbs in the earth. It was his Spirit that implemented his decree, "Let the waters bring forth abundantly the moving creature that hath life." Surely his "Spirit moved upon the face of the waters." (Gen. 1:2, 20) It was Jehovah's Spirit that fulfilled his word, "Let the earth bring forth the living creature after his kind." (Gen. 1:24) It was his power that operated in the creation of man.

It is the power of God, directed in secret processes known only to him, that enables all life on earth to reproduce its kind. Solomon wrote, "Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." (Eccles. 11:5) Solomon was the wisest of all men in his day, but he acknowledged his ignorance of how the Spirit of God operates, and our scientists today can do no better than say "Amen" to Solomon's confession.

We cannot understand the workings of divine power. We can merely marvel at what it accomplishes. Like the wind, it is truly an invisible power. Gravitation is one of its manifestations—he "hangeeth the earth upon nothing." (Job 26:7) But the earth is only an infinitesimal speck in God's great universe. Think of the countless billions of suns and stars and planets, all of which are likewise hung upon "nothing," yet they spin around in the orbits designed for them, kept in place by what we call the "law of gravitation."

Think of the power of the great Creator which is contained in our sun, and is given off under a controlled process that furnishes our earth with light and heat! We are told that the sun gives off as much energy in one second as man has used with all his gadgets ever since he has been on the earth. And even the power or energy utilized by man has its origin with God. Man cannot produce power except through utilizing the created things of God.

Man has now discovered the tremendous energy that is locked up in a single atom. Try to figure out the number of atoms contained

in all of God's vast creation! It is impossible for the human mind to fathom, but the mere thought of it may help us to grasp a little more realistically the almighty power of God. For a Creator possessing such unlimited sources of power, the preparation of the earth for human habitation was a simple matter.

The Power of Life

The Spirit, or power, of God is a life-giving power. In Genesis 6:17 *ruwach* is translated "breath" in the expression, "breath of life." We could say, then, that the *ruwach*, or Spirit of God which moved upon the face of the waters, is also the Spirit of life. Confirming this, we read in Job 12:10 concerning the Creator, "In whose hand is the soul [margin, "life"] of every living thing, and the breath *ruwach* of all mankind." It is this thought that Paul expressed in his sermon on Mars' Hill when he said concerning God, "In him we live, and move, and have our being."—Acts 17:28

God's Spirit is the power of the inanimate as well as animate life. "Only God can make a tree," a poet wrote, and this highlights the fact that but for the Spirit of God there would be no trees, no flowers, no grass, no fruit, no vegetables. Scientists can put together all the elements in a blade of grass, but they cannot make it live. In his sermon to the Athenians Paul said that God is not "far from every one of us." (Acts 17:27) Certainly the Spirit of God is manifest all around us—in the beauty and fragrance of the flowers; in his loving provision of food; and in the gorgeous landscapes which enrapture us with their beauty, formed by the blending of myriads of forms of inanimate life.

When Paul sought an illustration of Christian activity in proclaiming the Gospel he likened it to the sowing and watering of seed, but explained that it is God who gives the "increase." (I Cor. 3:7) How futile would be the work of a farmer in sowing seed in the springtime if God did not give the increase! Some farmers may realize when they see the tiny plants push up the earth and spread forth their leaves that the Spirit of God is working to give the increase, but many do not. How much more every manifestation of life with which we are surrounded would mean if we could just keep in mind that what we see is not merely a chemical process, not a fortuity of "blind nature," but the working of the Spirit of God!

God's Spirit in Man

Marvelous though the various manifestations of God's Spirit are as seen all around us every day of our lives, the Bible reveals that there is a more personal exercise of this power in the lives of his hu-

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man creatures, especially those who serve him. This comes to light in God's dealings with Joseph in the land of Egypt. Pharaoh told Joseph his dreams, the dreams which were prophetic of seven years of plenty in the land, to be followed by seven years of famine. "And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do." (Gen. 41:25) God "showed" Pharaoh through his dreams, interpreted by Joseph. Later Pharaoh said concerning Joseph, "Can we find such an one as this, a man in whom the Spirit of God is?"—vs. 38

Yes, the "Spirit" of God was in Joseph. In this instance God used his power, first to impress the two dreams upon the mind of Pharaoh, and then to reveal to Joseph the prophetic meaning of the dreams. But how could that be done, some may ask? The simple answer is that we do not know. Neither do we know how God makes a tree. Surely the mighty power that hangs the earth and every other heavenly body in the universe upon nothing, that gives life to every living thing, would have no difficulty impressing certain thoughts upon the mind of one of his creatures, and giving another the ability to interpret those thoughts.

It was the Creator who designed the human brain, with all its marvelous nerve and blood connections by which it normally functions. It would be a simple matter for him to cause thoughts to enter the brain other than through the normal media of the five senses. All life is a miracle so far as our ability to understand its functions are concerned. Once we recognize this, and then accept the fact of the mighty power of God as manifested in all his creative works, the miracles recorded in the Bible will not be stumbling stones to our faith. We will see them to be but commonplace activities in the outworking of the Creator's wise designs toward his human creatures.

"All Manner of Workmanship"

Another, and different manifestation of God's Spirit was given to Bezaleel at the time of the construction of the tabernacle in the wilderness. The need for this is apparent. The Israelites had been held slaves in Egypt for generations, and it is quite unlikely that any of them were permitted to learn the skills of that day, in the use of metals, etc. When it came time to build the tabernacle and provide its furnishings a need arose along this line, and God took care of the situation.

The Lord said to Moses concerning Bezaleel, "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting

of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all the wise-hearted I have put wisdom, that they may make all that I have commanded thee.”—Exodus 31:3-6

When Moses received the instructions from the Lord concerning the building of the tabernacle and the making of all its fine and intricate furnishings he probably wondered just how it could be done. He knew that none of the Israelites was capable of such an understanding. But it was no problem to God. He whose Spirit had created the universe and had deposited all the basic metals in the earth; he who alone can make a tree, would have no problem in revealing to those whom he chose the needed wisdom to fashion those metals, to carve the wood of the trees, and “to work in all manner of workmanship.” He could have commissioned the angels to do this skilled work had he chosen to do so, but in his wisdom he saw best to give some of his human servants the ability to do the work. And in this we have still another manner in which God exercises his power, his Spirit.

In connection with the building of the tabernacle our attention is called to still another way in which God’s Spirit made the undertaking possible. It was marvelous that God gave certain ones the needed ability, but this would have been useless unless they had materials with which to work. At the time the Israelites were in the “wilderness.” They could not embark on mining expeditions to secure the needed metals, but even this did not pose a problem to the Lord. By his providences the Israelites obtained jewelry of various sorts which they took with them when they left Egypt.—Exodus 12:35, 36

And when the time came to build the tabernacle, Moses “spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat’s hair.” (Exod. 35:4-6) Moses continued the list of all the things which would be needed for the tabernacle and its furnishings. Then, in verse 21 we read, “And they came, every one whose heart stirred him up, and every one whom his [the Lord’s] Spirit made willing, and they brought the Lord’s offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.” (Exod. 35:21) Here we see the power of the Lord operating in the hearts of his people, stirring them up to donate the needed materials for the

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tabernacle which he had instructed Moses to build. But, again, we cannot comprehend how it was done.

Still another and different manifestation of God's power is mentioned in connection with his dealing with Israel during the period of the judges, in which the nation had no central government. This lack of organization made them easy prey to their enemies. When they became oppressed, and destruction threatened, the Lord intervened. He did this by raising up a leader, or a "judge," whom he would bless in dispelling Israel's enemies. The record is that the Lord put his "Spirit" on these; that is, he empowered them to accomplish his purposes. See Judges 3:10; 6:34; 11:29; 13:25; and 14:6.

When Zerubbabel was rebuilding the temple of God in Jerusalem, and encountering much opposition, the word of the Lord came to him saying, "Not by might, [margin, army], nor by power, but by my Spirit, saith the Lord." (Zech. 4:6) This is true of every aspect of our existence, if we are endeavoring to serve the Lord and are looking to him for guidance and help. His Spirit, when enlisted on behalf of his people, can overcome every obstacle in order to accomplish his design in their lives.

In Matthew 12:28 Jesus indicates that his mighty miracles were accomplished by the Spirit of God. He shows that this will be true of all the blessings which will reach the people when the "kingdom of God" is functioning in the earth. Thus, again, we are assured that the promises of God concerning the healing of the sick and the raising of the dead are sure to be fulfilled. His Spirit will allow no defeat of the divine purpose. How thankful we are that such unlimited power is under the control of a just and loving God, and a God who is also infinite in wisdom. Because of this, we know that his Spirit will never be used to crush or injure his people, but always to lift up and bless.

God's Spirit Everywhere

Some mistakenly speak of the omnipresence of God, meaning that he is present everywhere at the same time. This tends to do away with the personality of the Creator. However, God's Spirit, his power, is everywhere present, and all the time. There is no situation in the whole universe over which he does not have full control, or could not instantly take control. David wrote, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell *sheol*, the deathly condition], behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts.

of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139: 6-10

Here David is expressing his confidence that even in death; that is, in "hell," he would not be beyond the reach of divine power. How strange the psalmist's statement would be if hell were a place of fire and torment! But when we accept the scriptural fact that hell is the state or condition of death this expression becomes rich with meaning. It is simply David's poetic way of affirming his belief in the promises of God to restore the dead to life. It means that God's Spirit will reach down into the death state and awaken the dead. This was confirmed in the resurrection of Jesus Christ from the dead by the Almighty power of the Father. God did not leave Jesus' soul, his being, in "hell," in *sheol*.—Ps. 16: 10; Acts 2: 27, 28, 32; Eph. 1: 19, 20.

In his original perfection man enjoyed the favor of God. The Lord caused his face to shine upon him. In this light of God's countenance man enjoyed life, for as David wrote, in God's favor there is life. (Ps. 30: 5) God provided a beautiful garden home for his human creation, instructing him to multiply and fill the earth, and subdue it—make it all, that is, like the garden spot which God had provided. But this provision of a home and of life was dependent upon man's obedience to divine law, and he disobeyed. Then God hid his face from man, and his human creation became fearful and "troubled." They began to die and to return to the dust. Through the sentence of death the "breath of life" was, so to speak, removed.

But this was not the end of human experience, not the final destiny which God had decreed for man. Through the redemption which is in Christ Jesus, God made provision for man to be restored from death. This was to be accomplished by divine power, the power which gave man life in the first place. The psalmist explains it this way: "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." The Spirit of God which "moved upon the face of the waters"—that mighty power which brought into being every atom in the whole great universe, that gave life to every living thing, animate and inanimate—will, in God's due time, reach down into death and restore the dead to life.

Many have supposed that in order for there to be life beyond the grave there must be no cessation of life. But this is false reasoning which does not take into consideration the Spirit or power of God. The psalmist uses a good word to help us over our weakness of faith in the power of God. He said, "Thou sendest forth thy Spirit, they are *created*." When the breath of life reverts to God who gave it, and the body returns to dust, the person has actually ceased,

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temporarily, to exist. He is as though he "had not been." (Eccl. 12:7; Job 10:18, 19) Thus, what is actually accomplished by the Spirit of God in the resurrection is a re-creation of the individual.

In the original creation of Adam, while he was given a perfect brain, with perfect capacity to think, to reason, within the limits of the human mind; no thoughts were implanted in his brain. These he received later, being impressed upon his mind through his five senses. But in the re-creation of the dead, described in the New Testament by the word "resurrection," the original bank of thoughts which the individual built up during his former span of life, will be implanted in the new brain, and thus he will again be David, or Isaiah, or John Smith.

The psalmist further explains that when the Spirit of God is sent forth for the re-creation of the human race, the "face of the earth" will also be renewed. When God sentenced our first parents to death he said, "Cursed is the ground for thy sake." (Gen. 3:17) During the thousand years of Christ's reign, when the Spirit of God is restoring the dead to life, this curse upon the earth will also be removed. The Revelator declares that there "shall be no more curse." (Rev. 22:1-3) Then the whole earth will become one vast paradise home in which the restored human race will have the glorious privilege of enjoying God's favor forever.

How wonderful it is to realize that the Spirit of God which moved upon the face of the waters, and prepared the earth for human habitation, will again manifest itself in restoring the dead to life, and in restoring paradise! Yes God's Spirit will be exercised to provide blessings of health and life for all mankind. Then God's human creatures will join in the song of praise first sung by David, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."—Ps. 104:24

However, prior to the time when the Spirit or power of God will reach down into the tomb to restore the dead to life; before the "curse" upon the earth will be removed; and before God's Spirit fills the earth with his glory, and with riches of health and life for the joy of his human creation, there is still another, and different manner in which his Spirit operates to accomplish his purposes. It is this functioning of the Holy Spirit which is spoken of in so many ways, and so frequently in the New Testament. It is related to God's dealings with Jesus and with his footstep followers. Our next article will begin an examination of the Bible's testimony in this connection, and will be entitled, "The Holy Spirit of Truth."

The Divine Architect And Builder

ABRAHAM, exercising remarkable faith, "looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11:10) Weymouth's translation is, "whose architect and builder is God." To Abraham God had graciously revealed certain features of his wonderful plan. For example: "The Lord said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:14, 15) This promise has not yet been fulfilled, but it will be in due time.

Other divine promises were also made to this faithful patriarch which are yet to have fulfilment, including, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) And it is noted that in these promises there is no indication to Abraham that he would obtain a heavenly inheritance, immortality, the divine nature, joint-heirship with Jesus in glory.

The promises made to Abraham relate to an earthly inheritance, and he "died in faith, not having

received the promises." (Heb. 11:13) It should be understood that he looked for a country under heavenly direction and blessing, with government, regulations, laws, and arrangements that are heavenly—not earthly, selfish, imperfect. This is a faint glimpse, surely, of the earthly phase of God's kingdom.

Abraham had faith in God and in the divine promises, whereas mankind in general today is not thus looking for a government in the earth whose architect and builder is God. However, our Father in heaven has a wonderful plan for the establishment of his glorious kingdom in the earth.

Abraham looked for this kingdom, this "city," in the earth. It is symbolically described in Revelation 21: 2: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." In symbol, a "city" signifies a government, and this city or government which Abraham waited for was not man-made or earthborn, but spiritual in every sense of the word. It "comes down," to exercise the powerful, holy influences of the heavenly phase of God's glorious kingdom, his rule, his government, which will be established in all the earth.

The Revelator continues: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell

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with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3) The tabernacle in Israel was the place where, typically, atonement for sin was made through the offering of sacrifices. The tabernacle mentioned in this scripture will indeed be the meeting place between God and all the world of mankind. Through this heavenly structure—Christ and his glorified church, invisible to men, yet all-powerful, God will once more visit and speak to humanity, offering them pardon and peace, based upon the better sacrifices.

It cannot be supposed that Abraham could realize in detail the immensity and grandeur of the scene in the completed kingdom of God in the earth; nor could he measure the stupendous amount of preparatory work involved. But today, the footstep followers of Jesus are being taught by God concerning his plans for the establishment of his kingdom. He teaches us through his Word of truth, which is beautifully revealed to our minds by the Holy Spirit. And in granting this understanding God has richly lavished upon us his wondrous grace.

The divinely promised worldwide result of God invisibly dwelling with mankind will be that he will "wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4) Here is a greatness and splendour completely surpassing any previous experience of mankind in the earth.

Natural Israel

Respecting God's dealings with one nation only, the Israelites of old, we recall that the Lord, speaking to Moses, said: "And let them make me a sanctuary; that I may dwell among them." (Exodus 25:8) God is a spirit being, invisible to human eye. Heaven is his dwelling place. (II Chron. 6:30) But here we note that he expressed his desire to dwell also with Israel. "And I will dwell among the children of Israel, and will be their God." (Exod. 29:45) "I the Lord, dwell among the children of Israel." —Num. 35:34

In this connection the significance of both the tabernacle in the wilderness and the Jewish temple of old was that each in turn served as the recognized visible dwelling place of Jehovah among his people Israel. "And there [in the most holy apartment] I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims." (Exod. 25:22) "O Lord God of Israel, which dwellest between the cherubims."—II Kings 19:15

This was a very great favor granted to God's chosen people Israel. A continuance of this marvelous arrangement was conditional, and the conditions had been plainly declared to Israel. History shows that God did not thus continue to dwell among the children of Israel, and the reason for this is given in the Scriptures. It was "because they forsook the Lord God of their fathers, which brought

them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them.—II Chron. 7:22

Jesus, at his first advent, announced to Israel, "Your house is left unto you desolate." (Matt. 28:38) We learn from the Scriptures that God then had very specially in mind the preparation of another dwelling place. The tabernacle and temple of old were in many respects typical of this other great and much more glorious dwelling place—the spiritual, heavenly phase of God's kingdom, through which the "tabernacle of God" can be with men, and the earthly phase of God's kingdom be established.

The children of Israel who rejected Jesus during his earthly ministry allowed the heavenly calling of God to pass them by. As a people they are not eternally lost, but they have, through unbelief and disobedience, lost that chief favour of forming part of the spiritual, heavenly phase of God's kingdom. God has not permanently "cast off" natural Israel whom he foreknew. He merely turned them aside temporarily during the Gospel age, that, in the interim he may call, test, and develop a **spiritual** Israel. The Scriptures reveal that not forever is natural Israel's unbelief and rejection of Messiah to continue. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Then ungodliness will be turned away from Jacob.—Rom. 11:2-5; 25, 26

Out of the climax of "Jacob's trouble," yet future, there will be

for Israel a salvation, not merely from economic insecurity, and from the hands of all who oppose and oppress them, for they will experience the complete recovery of all the Promised Land. They will also be saved from their blindness respecting God's plans, and his beloved Son as their Messiah.

And there will be a salvation from sin and death, together with rich earthly blessings under the New Covenant. "Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah." (Jer. 31:31) God will make "his holy name known in the midst" of his people Israel, and the nations also will know that he is the Lord, the Holy One in Israel.—Ezek. 39:7

In the eleventh chapter of Romans, details are given concerning the rejection of natural Israel followed by the gathering of spiritual Israel, showing that subsequently there is the giving of God's blessing through spiritual Israel to reclaim natural Israel. The Apostle Paul becomes enthusiastic, and concludes with the exclamation: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!"—Rom. 11:33

Prophecy shows that God would assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth. (Jer. 31:10) Further, "And I will plant them [my people Israel] upon their land, and they shall no more be pulled up out of their

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land which I have given them, saith the Lord thy God.”—Amos 9:15

Despite opposition from men and nations, God would plant his people Israel upon that land; and because of continued opposition he will, in his own due time, go forth and fight for them, as he fought for them of old in the day of battle. (Zechariah 14:3) In the grand outworking of the divine plan, God will do wondrous things in the earth, for and through natural Israel, and the blessings will extend to all peoples, to the end that God's long prayed-for kingdom in the earth will be fully established.

Spiritual Israel

While the earthly phase of God's kingdom is most urgently needed by mankind, it cannot be established without the assistance of the spiritual, heavenly kingdom. Nothing short of the exercise of almighty power will suffice. “In mount Zion [spiritual] and in Jerusalem [earthly] shall be deliverance.” (Joel 2:32) Jerusalem is dependent upon Zion, for the Deliverer is come out of Zion.”—Rom. 11:26.

Concerning the fully consecrated children of God—spiritual Israel—who continue faithful unto death, it is written: “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20:6

The “call” of spiritual Israelites to joint-heirship with Jesus in his

spiritual kingdom is extended during the gospel age only, and will, ere long, be closed. Their change of nature from human to spiritual begins with the begetting of the Holy Spirit following full consecration to the will of God, and will be completed in the first resurrection when born to the divine nature.

The great work before this glorious anointed company necessitates their exaltation to the divine nature. No other than divine power could accomplish so mighty a task. There is a work pertaining not only to this world, but also to things in heaven—among spiritual as well as human beings.

Those who experience this “first” resurrection have a very exalted place and occupation. In recounting what he saw on the Isle of Patmos, the Apostle John refers to them as “kings and priests.” Rev. 5:10) In other scriptures they are identified as Judges. (1 Cor. 6:2, 3) These are not empty titles, but are full of sacred significance, and mean that those to whom they are given share with Christ in the administration of the government of the whole world. As kings, they are to rule. As judges, they are to judge and to administer and execute justice. As kingly priests they are to be entrusted with the cares, responsibilities, and the great privileges of a royal priesthood.

It is recorded by the Revelator that this heavenly government or “city” is “prepared as a bride adorned for her husband.” (Rev. 21:2) The true church which will constitute this spiritual structure

is caused to pass through trying experiences in her earthly state in order that she might be "prepared" and fitted to occupy such a grand, exalted position as kings and priests with Christ. She will be adorned with Christlikeness, and this will include the glory, grandeur, and perfection of this divine government in its heavenly assemblies and legislative enactments that have for their purpose the uplifting of humanity.

During that great judgment or trial of the world, when the earth will rejoice (Isa. 35:1; 49:13), there will be the great reawakening of earth's dead millions, and mankind will have the glorious opportunity of gradually being brought up to a condition of mental, moral and physical perfection, and live forever in a perfected earth. But those who refuse to comply with the requirements of that kingdom, and are incorrigibly wicked, determined not to progress up the highway of holiness (Isa. 35:8), will, after a full and fair opportunity, be mercifully cut off, destroyed (not subjected to eternal torment), for God will not permit any such blot to exist in his eternal kingdom.—Acts 3:23

During the passing of more than six thousand years God has patiently waited, bearing with great long-suffering the errors of man-made creeds, and the enmity and wickedness of countless millions who knew him not—waiting with infinite condescension and patience for the various phases in the development of his great and glorious plan to be

fulfilled. Throughout this period his sun has risen upon the just and the unjust. His rains have fallen, and the seasons have pursued their ceaseless round, bringing forth his bounty to all, even though the recipients thereof were thankless.

But at the close of the thousand-year reign of Christ and his faithful glorified footstep followers, God's glorious plan, and its accompanying blessings for obedience, will be revealed and enjoyed by all mankind. The whole earth will unite in anthems of praise in which the choirs of the angels gladly join, and the great kingdom of life, joy and peace will stand forever.

In Abraham's day it was not the intention of God then to fulfil his promise to that faithful patriarch concerning the land of Palestine. "He gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." (Acts 7:5) However, God is faithful who promised. And when Abraham is brought forth from his long sleep of death—resurrected on the earthly plane—and recalling his last conscious moments, that "he was expecting that city [government] having the foundations of which God is the designer and architect" (Heb. 11:10, **Diaglott**), he will speedily learn, and very joyfully and gratefully appreciate, that all his expectations have been realized, and much more besides.

Abraham, when raised to life, with faithful ones of natural Israel, will possess the land of Palestine

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as promised by God, and these ancient wothies will be made "princes in all the earth." (Ps. 45:16) Being resurrected to perfect human conditions (Heb. 11:40), they will live and work under the holy heavenly direction and influence of Christ and his glorified church—"the holy city, new Jerusalem, coming down from God out of heaven (Rev. 21:2) They will be leaders of the people; visible representatives of God's kingdom in the earth, serving in the interests of the New Covenant. Then worldwide kingdom blessings will flow out to all people—to the Jew first, and then to the Gentiles.

Today the fully consecrated children of God, having heard, and with joy responded to the heavenly calling are giving diligence to make this calling and election sure. Thrones of earth cannot be compared with this inheritance that fadeth not away. And to all who have been begotten unto this living hope our beloved Lord's exhortations through the Revelator are: "Be thou faithful unto death, and I will give thee a crown of life." "Hold that fast which thou hast, that no man take thy crown." To him that overcometh will I grant to sit with

me in my throne."—Rev. 2:10; 3:11

This faithfulness unto death includes our shining as lights in the world; holding forth the word of life." (Phil. 2:15, 16) Today is still the acceptable time, the day of salvation for the true church. (II Cor. 6:2) When completed and glorified, the church will, with her Lord, be given for a covenant [the New Covenant] of the people [the world of mankind, not the church], to establish the earth [and this is what Abraham looked forward to, and will eventually experience], to cause to inherit the desolate heritages [the restored race of humanity will truly inherit the endowments, mental, moral, and physical, originally conferred on father Adam].

All who are locked up in the prison-house of death will hear the voice of the Son of God and shall come forth to a resurrection of judgment. It will be gradual under the disciplines and rewards of the Millennial age. [Isa. 49:8-11; John 5:28, 29, **Diaglott**] Confident of the near completion of the glorified church, and in full assurance of faith, we continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

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Troy	WTBF	1490	10:00	a.m.

ARIZONA

Bisbee	KSUN	1230	9:00	p.m.
Douglas	KAWT	1450	11:30	a.m.
Flagstaff	KVNA	690	10:30	a.m.
Phoenix	KOY	550	8:45	p.m.
Tucson	KTUC	1400	6:45	a.m.
Winslow	KVNC	1450	5:45	p.m.
Yuma	KYMA	1400	8:15	a.m.

ARKANSAS

Arkadelphia	KVRC	1240	10:00	a.m.
Batesville	KBTA	1340	10:00	a.m.
Camden	KAMD	1450	10:00	a.m.
Fayetteville	KGRH	1450	10:45	a.m.
Fort Smith	KFSA	950	12:15	p.m.
Helena	KFFA	1360	10:00	a.m.
Hot Springs	KWFC	1340	10:00	a.m.
Jonesboro	KBTM	1230	10:00	a.m.
Magnolia	KVMA	630	10:00	a.m.
Pine Bluff	KOTN	1490	10:00	a.m.
Russellville	KXRJ	1490	10:00	a.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Bakersfield	KAFY	1490	10:30	a.m.
Chico	KXOC	1300	10:30	a.m.
Fresno	KYNO	1300	10:30	a.m.

Los Angeles	KHJ	930	10:30	a.m.
Marysville	KMYC	1410	10:30	a.m.
Paso Robles	KPRL	1230	10:30	a.m.
Redding	KRDG	1230	10:30	a.m.
Salinas-Monterey	KSBW	1380	10:30	a.m.
San Bernardino	KFXM	590	10:30	a.m.
San Diego	KGB	1360	10:30	a.m.
San Francisco	KFRC	610	10:30	a.m.
San Luis Obispo	KVEC	920	10:30	a.m.
Santa Barbara	KDB	1490	10:30	a.m.
Tulare-Visalia	KCOK	1270	10:30	a.m.
Ventura	KVEN	1450	10:00	a.m.

COLORADO

Alamosa	KGIW	1450	9:00	a.m.
Canon City	KRLN	1400	10:45	a.m.
Denver	KIMN	950	9:00	a.m.
Grand Junction	KFXJ	920	9:45	a.m.
La Junta	KBNZ	1400	9:00	a.m.
Salida	KVRH	1340	9:00	a.m.
Trinidad	KCRT	1240	9:00	a.m.

CONNECTICUT

Hartford	WPOL	1410	11:00	a.m.
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DISTRICT OF COLUMBIA

Washington	WGMS	570	11:15	a.m.
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FLORIDA

Key West	WKWF	1600	11:00	a.m.
Marianna	WTYS	1340	11:00	a.m.
Melbourne	WMMB	1240	12:15	p.m.
Miami Beach	WKAT	1360	11:00	a.m.
Orlando	WORZ	740	12:15	a.m.
Palatka	WWPF	1260	9:15	a.m.
Winter Haven	WISR	1490	2:15	p.m.
Vero Beach	WNTM	1370	7:15	a.m.

GEORGIA

Augusta	WBBQ	1340	11:00	a.m.
Cartersville	WBHF	1450	12:45	p.m.
Dalton	WBLJ	1230	2:00	p.m.
Griffin	WKEU	1450	9:00	p.m.
Savannah	WCCP	1450	11:00	a.m.
Statesboro	WWNS	1490	11:00	a.m.

BROADCAST SCHEDULE**IDAHO**

Coeur D'Alene KVIN 1240 10:30 a.m.
Idaho Falls KIFI 1400 9:00 a.m.
Lewiston KRLC 1350 11:00 a.m.
Wallace KWAL 620 2:30 p.m.

ILLINOIS

Cairo WKRO 1490 10:00 a.m.
Chicago WLS 890 12:05 noon
Herrin WJPF 1340 10:00 a.m.

INDIANA

Bedford WBIW 1340 10:00 a.m.
Fort Wayne WKJG 1380 11:00 a.m.
Gary WWCA 1270 3:30 p.m.
Indianapolis WFBM 1260 10:45 a.m.
Lafayette WASK 1450 10:00 a.m.
Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.
Dubuque WDBQ 1490 10:00 a.m.

KANSAS

Emporia KVOE 1400 10:00 a.m.
Newton KJRG 950 10:00 a.m.
Topeka KTOP 1490 10:00 a.m.

KENTUCKY

Bowling Green WLBj 1410 6:30 p.m.
Danville WHIR 1230 10:00 a.m.
Frankfort WFKY 1490 10:00 a.m.
Harlan WHLN 1230 11:00 a.m.
Hazard WKIC 1340 10:00 a.m.
Maysville WFTM 1240 12:30 p.m.
Richmond WEKY 1340 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.

LOUISIANA

Eunice KEUN 1490 10:00 a.m.
Jennings KJEF 1290 10:00 a.m.
Lafayette KLFY 1420 10:00 a.m.
Lake Charles KAOK 1400 10:00 a.m.
Monroe KLIC 1230 10:00 a.m.

MAINE

Augusta WFAU 1340 11:00 a.m.

MARYLAND

Salisbury WBOC 960 12:00 noon

MASSACHUSETTS

Boston WNAC 680 12:15 p.m.
Springfield WMAS 1450 1:15 p.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
Cadillac WATT 1240 12:45 p.m.
Detroit CKLW 800 1:00 p.m.
Grand Rapids WJEF 1230 9:15 a.m.
Marquette WDMJ 1320 1:00 p.m.
Petoskey WMBN 1340 12:45 p.m.
Saginaw WSGW 790 1:00 p.m.
Traverse City WTCM 1400 12:45 p.m.

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Bemidji KBUN 1450 10:00 a.m.
Fergus Falls KGDE 1250 9:30 a.m.
Minneapolis WISK 1590 12:00 noon
Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Brookhaven WJMB 1340 10:00 a.m.
Columbia WCJU 1450 10:00 a.m.
Corinth WCMA 1230 10:00 a.m.
Greenville WJPR 1330 10:00 a.m.
Jackson WRBC 620 10:00 a.m.
Vicksburg WQBC 1420 10:00 a.m.
West Point WROB 1450 10:00 a.m.

MISSOURI

Flat River KFMO 1240 10:00 a.m.
Hannibal KHMO 1070 10:00 a.m.
Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1420 10:45 a.m.
Kansas City KCMO 810 9:30 a.m.
Lebanon KLWT 1230 12:00 noon
Mexico KXEO 1340 6:00 p.m.
St. Louis KXOK 630 9:45 a.m.
Sedalia KDRO 1490 10:00 a.m.
Springfield KICK 1340 10:00 a.m.

MONTANA

Helena KCAP 1340 9:00 a.m.
Lewistown KXLO 1230 9:00 a.m.
Shelby KIYI 1230 9:00 a.m.

THE DAWN

NEBRASKA

Lincoln	KLIN	1400	10:00	a.m.
Omaha	KBON	1490	10:00	a.m.
Scottsbluff	KNEB	960	9:15	a.m.

NEVADA

Elko	KELK	1240	8:00	a.m.
Reno	KATO	1340	10:30	a.m.

NEW JERSEY

Atlantic City	WLDB	1490	11:00	a.m.
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NEW MEXICO

Alamogordo	KALG	1230	9:00	a.m.
Artesia	KSVP	990	9:00	a.m.
Farmington	KVBC	1240	9:00	a.m.
Hobbs	KWEW	1490	9:00	a.m.
Las Cruces	KOBE	1450	9:00	a.m.
Roswell	KGFL	1400	9:00	a.m.

NEW YORK

Albany	WOKO	1460	11:00	a.m.
Malone	WICY	1490	11:00	a.m.
New York	WOR	710	10:30	a.m.
Niagara Falls	WHLD	1270	11:15	a.m.
Ogdensburg	WSLB	1400	12:15	p.m.
Plattsburg	WIRY	1340	11:00	a.m.
Syracuse	WNDR	1260	11:00	a.m.

NORTH CAROLINA

Charlotte	WIST	930	12:15	p.m.
Elizabeth City	WCNC	1240	3:00	p.m.
Greensboro	WGBG	1400	11:00	a.m.
Leaksville	WLOE	1490	12:15	p.m.
Lumberton	WTSB	1340	12:00	noon
Mt. Airy	WSYD	1240	4:15	p.m.
Roanoke Rapids	WCBT	1230	12:15	p.m.

NORTH DAKOTA

Devils Lake	KDLR	1240	10:00	a.m.
Fargo-Moorhead	KVOX	1340	10:00	a.m.
Grand Forks	KNOX	1400	10:00	a.m.
Jamestown	KEYJ	1400	10:00	a.m.
Minot	KLPM	1390	10:00	a.m.
Valley City	KOVC	1490	10:00	a.m.

OHIO

Athens	WATH	970	10:45	a.m.
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Cincinnati	WLW	700	11:15	a.m.
Cleveland	WHK	1420	10:45	a.m.
Ironton	WIRO	1230	11:00	a.m.
Marietta	WMOA	1490	12:45	p.m.

OKLAHOMA

Altus	KWHW	1450	10:00	a.m.
Bartlesville	KWON	1400	10:00	a.m.
Duncan	KRHD	1350	10:00	a.m.
Elk City	KASA	1240	10:00	a.m.
Oklahoma City	KOCY	1340	10:00	a.m.
Ponca City	WBBZ	1230	10:00	a.m.
Tulsa	KOME	1300	10:00	a.m.

OREGON

Albany	KWIL	790	10:30	a.m.
Ashland	KWIN	1400	10:30	a.m.
Astoria	KAST	1280	10:30	a.m.
Bend	KBND	1110	10:30	a.m.
Coos Bay	KOOS	1280	10:30	a.m.
Eugene	KORE	1450	10:30	a.m.
Grants Pass	KUIN	1340	10:30	a.m.
Klamath Falls	KFJI	1240	9:45	a.m.
Portland	KPOJ	1330	8:30	a.m.
Roseburg	KRXL	1240	10:30	a.m.
Salem	KSLM	1390	10:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

PENNSYLVANIA

Lock Haven	WBPZ	1230	11:00	a.m.
Pittsburgh	WJAS	1320	11:00	a.m.
St. Mary's	WKBI	1400	11:00	a.m.
Shamokin	WISL	1480	11:00	a.m.
Washington	WJPA	1450	11:00	a.m.
Wellesboro	WNBT	1490	11:00	a.m.
Wilkes-Barre	WBAX	1240	11:30	a.m.

SOUTH CAROLINA

Anderson	WANS	1280	11:00	a.m.
Bennettsville	WBSC	1550	11:00	a.m.
Charleston	WHAN	1340	12:15	p.m.
Conway	WALT	1490	11:00	a.m.
Georgetown	WGTN	1400	11:00	a.m.
Hartsville	WHSC	1450	11:00	a.m.
Rock Hill	WRHI	1340	3:15	p.m.

SOUTH DAKOTA

Sioux Falls	KIHO	1270	10:00	a.m.
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BROADCAST SCHEDULE

TENNESSEE

Athens	WLAR	1450	10:00	a.m.
Columbia	WKRM	1340	10:00	a.m.
Fayetteville	WEKR	1240	10:00	a.m.
Greeneville	WGRV	1340	11:45	a.m.
LaFollette	WLAF	1450	12:30	p.m.
Lewisburg	WJJM	1490	10:00	a.m.
McMinnville	WMMT	1230	10:00	a.m.
Memphis	WHBQ	560	10:00	a.m.
Morristown	WCRK	1450	10:30	p.m.
Nashville	WNAH	1360	9:45	a.m.
Shelbyville	WHAL	1400	10:00	a.m.
Union City	WENK	1240	10:00	a.m.

TEXAS

Abilene	KWKC	1340	10:00	a.m.
Alpine	KVLF	1240	10:00	a.m.
Bay City	KIOX	1270	10:00	a.m.
Borger	KHUZ	1490	10:00	a.m.
Dallas	WRR	1310	10:00	a.m.
Fredericksburg	KNAF	1340	10:00	a.m.
Huntsville	KSAM	1490	12:15	p.m.
Lampasas	KCYL	1450	1:00	p.m.
Lubbock	KDAV	580	10:30	a.m.
Lufkin	KTRE	1420	10:00	a.m.
Monahans	KVKM	1340	10:00	a.m.
Odessa	KRIG	1410	10:00	a.m.
Palestine	KNET	1450	10:00	a.m.
Pampa	KPDN	1340	10:00	a.m.
Pecos	KIUN	1400	10:00	a.m.
Perryton	KEYE	1400	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.
San Antonio	KMAC	910	10:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.
Snyder	KSNY	1450	10:00	a.m.
Stamford	KDWT	1400	10:00	a.m.
Victoria	KVIC	1340	7:45	p.m.
Waco	KWTX	1230	10:00	a.m.

UTAH

Logan	KVNU	610	9:00	a.m.
Price	KOAL	1230	9:00	a.m.
Provo	KOVO	960	10:30	a.m.

VERMONT

Rutland	WYSB	1380	11:00	a.m.
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VIRGINIA

Culpepper	WCVA	1490	12:00	noon
Front Royal	WFTR	1450	11:00	a.m.

Norfolk	WLOW	1400	12:15	p.m.
Norton	WNVA	1450	7:30	p.m.
Richmond	WRNL	910	10:00	a.m.
Roanoke	WSLS	610	12:15	p.m.
Waynesboro	WAYB	1490	12:00	noon

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia	KELA	1470	10:30	a.m.
Everett	KRKO	1380	4:45	a.m.
Olympia	KGY	1240	11:00	a.m.
Seattle	KOL	1300	9:45	p.m.
Spokane	KNEW	790	7:30	p.m.
Tacoma	KTNT	1400	10:00	a.m.
Walla Walla	KUJ	1420	10:30	a.m.
Wenatchee	KWNW	1340	10:30	a.m.

WEST VIRGINIA

Logan	WLOG	1230	12:00	noon
Martinsburg	WEPM	1340	12:00	noon
Morgantown	WAJR	1230	11:00	a.m.
Welch	WMCD	1340	11:00	a.m.
Williamson	WBTH	1400	11:00	a.m.

WISCONSIN

Beloit	WGEZ	1490	10:00	a.m.
Eau Claire	WBIZ	1400	10:00	a.m.
Fond du Lac	KFIZ	1450	10:00	a.m.
Janesville	WCLO	1230	10:00	a.m.
La Crosse	WLCX	1490	10:00	a.m.
Madison	WISC	1480	10:00	a.m.
Manitowoc	WOMT	1240	10:00	a.m.
Rice Lake	WJMC	1240	10:00	a.m.

WYOMING

Lander	KOVE	1230	9:00	a.m.
Laramie	KOWB	1340	9:30	a.m.
Powell	KPOW	1260	9:00	a.m.
Riverton	KWRL	1450	9:00	a.m.
Rock Springs	KVRS	1360	9:00	a.m.
Thermopolis	KRTR	1400	9:00	a.m.
Worland	KWOR	1340	9:00	a.m.

CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Kenora, Man.	CJRL		9:45	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's Nfld.	VOCM		9:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.

Showing Forth His Praises

*"I will praise thee, O Lord, among the people:
I will sing unto thee among the nations."—PSALM 57:9*

THE Apostle Peter wrote concerning the footstep followers of Jesus that they have been called to be a "chosen generation, a royal priesthood, an holy nation, a peculiar people," in order that they might "show forth the praises of him" who hath called them "out of darkness into his marvelous light." (I Peter 2:9) The highest motive and the ultimate objective of all our activity in the service of the Lord is to glorify him, to show forth his praises. We are deeply conscious of this as we summarize the co-operative activities of the brethren for the fiscal year ending September 30, 1956. We are confident that all who participated in this labor of love also endeavored to glorify God through their efforts to make known the glad tidings of the kingdom.

Another purpose in proclaiming the truth is to reach those whom the Lord calls to take up their cross and follow the Master. It is through the truth that the Lord extends the invitation to follow in the footsteps of Jesus, and to run for the "prize" of the "high calling" upon the basis of presenting their bodies a "living sacrifice." (Romans 12:1) The evidences are clear that we are still in the "accepted time" when those who deny themselves and take up their cross to follow Jesus into death may have the assurance that in doing so they are being made "partakers of the heavenly calling."—II Cor. 6:2; Heb. 3:1

Still another purpose in disseminating the truth is that it might be a "witness" to those who hear, even though they do not at present respond wholeheartedly to its drawing power. Many hear the truth and appreciate it up to a point. It is the most reasonable explanation of the Bible they have ever heard. It removes some of the fear from their hearts relative to the disasters which threaten the world in this "time of trouble such as never was since there was a nation." They learn that the new day of Christ's kingdom will come after the present "distress of nations," thus they are comforted.

It would be impossible to estimate how many there are in the

world who know and believe the truth to this extent. The witness work of the entire harvest period has been reaching such. Even grown children of those who received the witness many years ago are among those who understand at least in a vague way the meaning of what is now occurring among the nations, and the number is being added to as the truth continues to be proclaimed.

Important also is the effect upon ourselves of activity in the Lord's service. The well-known axiom that "expression deepens impression" is very true in connection with our proclamation of the truth. The truth never exercises such a powerfully transforming influence in our lives as when we are doing the best we can to make it known to others. But in addition to this is the fact that when we are obedient to the Lord in letting our light shine the smile of his favor is especially upon us, and thus our rejoicing in him is increased.

The Radio Work

The message continues to go forth over the radio in America, as well as in Europe and Africa. The brethren in Australia also continue to employ this method of proclaiming the glad tidings of the kingdom. Undoubtedly the advent of television has curtailed the radio audience to some extent; but, as we reported in the October, 1956, issue of *The Dawn*, in the United States alone there are still more than a million people who listen to "Frank and Ernest" each week.

In the statistical report found on page 58 it will be noted that the number of requests for booklets from the radio audience is substantially the same as it was a year ago. Earlier in the harvest, the distribution of free literature was much greater than it is now because more workers were available, but we doubt if there ever was a time during the harvest period when fifty thousand or more people in one year took the trouble to send a written request for truth literature as a result of hearing a message concerning which they would like to learn more. Undoubtedly the radio ministry of the truth is still effective, and still being blessed of the Lord.

During the year some experimental work in the field of television was undertaken. These experimental efforts will continue. Due to the high cost of time on television stations, the desire is, if possible, to design and produce a method of presentation that will be sufficiently effective to warrant the high cost of televising. We believe that progress is being made, but we are not yet prepared to recommend an all-out television effort. We believe that the radio is producing excellent results and should be continued. We trust that, in time, if it be the Lord's will, television can also be more widely used.

The English-language "Frank and Ernest" programs broadcast over Radio Luxembourg were particularly effective during the year, both with respect to the number of requests for literature and in the

THE DAWN

way of sustained interest. Even as in America, there are here and there over the British Isles those today who are rejoicing in the light of present truth whose introduction to the divine plan was by radio (wireless in Great Britain) from Luxembourg.

Tract Distribution

This branch of the ministry was, as heretofore, blessed by the Lord during the year. Included in the report of free literature distributed, in addition to the standard tracts, are the radio circulars, kingdom cards, public meeting cards, consolation folders, and letters of invitation to public meetings. It also includes free literature printed and distributed in Great Britain, and in foreign languages.

The distribution of free literature is an aspect of the ministry in which practically all brethren can share. There are not too many who can distribute large numbers from door to door, but those who make it a point to keep a supply of tracts or cards on hand always find opportunities to hand them out here and there, or leave them in places where they will be picked up and read. Blessed indeed are those who volunteer to scatter these "golden gems like morning dew."

The Pilgrim Service

During the year the Lord richly blessed the efforts of those who spent time and energy in serving the brethren in their ecclesias, and witnessing to the public. Those who participated essentially full time in this branch of the service were Brothers J. Y. MacAulay; C. W. Zahnow, and Samuel Baker. Other brethren who spent three months or more in this ministry were G. P. Ostrander, August Swanson, and Orlando D. Deifer.

In addition to this regular pilgrim service, there were a number of brethren who devoted their vacations to this ministry, besides the many who served on week-ends. It is our desire that the pilgrim ministry be availed of by all who desire it. No financial obligation is involved in receiving the service. Even if there are only two or three who can get together for a meeting, we shall be glad to have one of the pilgrim brethren visit you when passing through your territory.

Recorded Lecture Service

This service supplements the ministry of the pilgrim brethren, and it expanded during the year in a very encouraging manner. These recorded lectures are not intended as substitutes for the in-person ministry of the pilgrims, or ecclesia elders, but the service is being widely used as an extra ministry, and under circumstances in which brethren are not available to serve in person.

If, as an individual, or in your ecclesia, a tape recorder and playback machine is available, we shall be happy to add your name to

TALKING THINGS OVER

our list to receive this service. Public talks on tape, as well as lectures for the consecrated, are available. There is no charge for the service. Simply write and ask to be put on the list. Then a public lecture and a "class talk" will be sent to you. When through with either one or both, return to us, and others will be sent. Your return of a tape automatically brings you another one. It is just that simple. One thousand and forty recorded lectures were sent out during the year.

The Overseas Ministry

The Lord's people in the various countries overseas were also active during the year. The Lord willing, we will publish individual reports from our overseas brethren in the February issue of the Dawn, so will not now go into detail. It is a joy and encouragement to realize that those rejoicing in the light of present truth in other countries are holding up holy hands in the service of the Lord. To the extent that it has been our privilege to do so, it has been a blessing to us to co-operate with them.

The statistical "Good Hopes" report appears on the following page.

"Date Lines and the Bible"

Judging from letters reaching us from various parts of the country, the new, and experimental radio program, "Date Lines and the Bible," is being appreciated by the brethren as a "timely way of sending out the glad tidings of the kingdom." The number of requests for literature is not as large as it is from the "Frank and Ernest" broadcasts. This may be due in part to the fact that the hour is not as favorable.

However, the cost of this new program is not great, and we will continue the experiment for a while longer; possibly later trying a different format. Only about half of the stations carrying the "Frank and Ernest" discussions were able to clear time for "Date Lines and the Bible." We had hoped to publish the list this month but space was not available. It will be appreciated if the brethren will send us items of news appearing in their local papers which might tie in with some aspect of the truth.

Statistical "Good Hopes" Report

October 1, 1955—September 30, 1956

	Received	Expended
General Fund	\$ 44,174.24	
Radio and Television Fund	119,395.80	\$145,846.51
Traveling Speakers Fund	6,324.97	6,029.03
Free Literature Fund	1,891.48	12,396.99
Free Subscription Fund	815.25	850.00
Overseas Fund	4,523.50	7,448.63
Publications, Subscriptions, etc.	27,909.48	42,282.85
Bequests	17,645.96	
Total Receipts and Expenditures	<u>\$222,680.68</u>	<u>\$214,854.01</u>

GENERAL FUND: \$44,174.24 was contributed to this fund during the year, which was allocated to other funds as required.

RADIO AND TELEVISION FUND: \$145,846.51 was spent for the radio work in the United States, Canada, and foreign countries. This amount also includes costs of preparing tape recordings and electrical transcriptions, as well as other expenses in connection with the radio and television witness work.

TRAVELING SPEAKERS FUND: Pilgrim service was supplied to 2,273 class meetings, with a total attendance of 93,195; and to 107 public meetings, with a total attendance of 10,030. This service was at a total cost of \$6,029.03

FREE LITERATURE FUND: Total charge against this fund is \$12,396.99. This charge includes the cost of printing and shipping 13,016,840 tract pages of free literature, such as tracts, radio circulars, kingdom cards, consolation folders, etc., in the English, German, Greek, Hungarian, Danish, and Spanish languages; also 61,400 free booklets.

OVERSEAS FUND: \$4,523.50 was donated to this fund during the year, while total expenditures for overseas work totaled \$7,448.63 This figure includes financial assistance to the work in Italy and Germany, and the cost of publishing and shipping German, Danish, Swedish, Italian, and Greek literature.

Expressions of "Good Hopes" may be sent as desired to any of the funds—General; Radio and Television; Traveling Speakers; Free Literature; Overseas; and Free Subscriptions. Donations are deductible on Federal income tax returns.

WE HAVE friends today who are rejoicing in present truth whose first contact with the Gospel of the kingdom was through The Dawn Magazine. Why not use The Dawn in your efforts to make known the glad tidings? There are two ways of doing this. One is to interest your friends and neighbors in subscribing to The Dawn. The other is to send gift subscriptions. Whether you use one or another of these methods, or both, here are some of the advantages of using The Dawn Magazine for your witness work.

The Dawn goes into the home, not just once, but every month, as long as the subscription lasts, reminding the subscriber of the opportunity to read one or more of the enlightening articles which it contains.

In twelve issues of The Dawn a great variety of subject matter is covered, and among the titles of many articles appearing within the year there is almost sure to be some that will appeal to a new reader.

Every issue of The Dawn contains announcements of all the other literature available, including "The Divine Plan of the Ages," and the other volumes of "Studies in the Scriptures." Thus a Dawn subscriber is automatically put in touch with the entire message of present truth.

Most people today are wondering about world conditions. The Dawn keeps abreast of these and, without speculation, calls attention from month to month to the prophetic significance of what is taking place around us.

If you are doing radio follow-up work, make a combination offer of The Dawn Magazine and "The Divine Plan of the Ages." The monthly visits of The Dawn will keep the subscriber reminded of "The Divine Plan of the Ages," and will thus be equal in value to several additional back calls which you would like to make, but for which the time is lacking.

So let's make 1957 The Dawn Magazine year; and send in a subscription at once for at least one whom you would like to see become interested in the truth.

LETTERS OF APPRECIATION

The Pure Truth

Dear Brethren: Enclosed is my annual subscription for The Dawn Magazine. In sending this I also want to thank you for your labors of love, and for all the precious messages during the past year. I am very glad that The Dawn Magazine holds fast to the "pure truth" as given us by our present Lord through Brother Russell. I would specially add that "present truth" which brought to me such a glorious revelation of divine doctrine is still all my joy and rejoicing. It satisfies my longings as nothing else can do. With love in the Lord, I am your grateful brother in his service.—England

Knowledge and Comfort

Dear "Frank and Ernest": Will you please send me the booklet, "Divine Healing." I already have most of your other booklets, and also your books, "The Divine Plan of the Ages" and "Behold Your King." The perusal of these publications has thrown great light on the Scriptures for me, and has also brought great joy to my heart. God bless you for the knowledge and comfort your broadcasts and your literature have brought to me. I am praying that through your ministry others may be brought to a knowledge of God's plan for the restoration of mankind. I would especially mention also that The Dawn Magazine is a source of great happiness

to me. I love to read and study its lessons. Enclosed is a small donation which I trust may be of some service to you in your great work of sending out the glorious kingdom message. Yours sincerely.
—Northern Ireland

Wants the Truth

Dear Gentleman: I certainly enjoyed your radio program yesterday. Instead of going to church I stay home to listen to the radio programs. I do not belong to any church, and don't intend to join unless I find one that preaches the truth. I am interested only in learning the truth of the Bible, and I would like very much to read your booklet, "The Truth About Hell." I have always believed that hell is merely the grave, but when I tell some of my friends this they think I am a little crazy. So you see your booklet, "The Truth About Hell," will help me make my friends understand the matter from their own Bibles.—Conn.

Thankful for Radio

Dear "Frank and Ernest": I am writing to tell you how much we enjoy your Sunday programs. We have listened for years. Thank God for the radio which enables us to hear your programs. They help so much. Will you please send me a copy of your booklet, "Hope Beyond the Grave." I am very anxious to read it. May God bless you and help you to continue with

LETTERS OF APPRECIATION

your wonderful work.—Colorado

Consoled by Tract

Dear Sirs: While waiting for a train to take me home I happened to pick up your pamphlet at the station. Reading it gave me some consolation. You see, my husband passed away just two weeks ago. I have no children. To whom can I go except to the Lord, but will he hear me? Please send me the booklet, "Hope Beyond the Grave." And please send it as soon as possible. Perhaps it will help me in this great sorrow. Sincerely.—Ill.

Looking for the Day

Dear "Frank and Ernest": Do you have any special literature for someone who cannot be consoled because of the death of several loved ones? If you have a message for such, please send it to me, for I know some who need it. Cancer and heart disease are certainly doing an awful work, and leaving this dying world in a flood of tears. Please send me the "Plan" booklet, and I want two of "The Everlasting Gospel." I read The Dawn Magazine, and then give them away. I am a crippled old woman, and can't do much but talk and pray. I thank God that I can see the new day that is dawning—God's tomorrow, in which there will be no more tears. Wonderful! —Tennessee

Grateful

Dear "Frank and Ernest": Please accept the enclosed postal order which will cover my renewal sub-

scription for The Dawn Magazine, also a contribution to your work. Each month I read and re-read your magazine. I enjoy it so much, and am grateful. I continually remember you at the throne of heavenly grace. Yours truly.—Scotland

Wants to Learn More

Dear "Frank and Ernest": We listen to your programs and enjoy them very much. The Bible is made so plain and easy to follow when you come on the radio. Will you please send The Dawn Magazine, in which we will be able to learn more. Yours sincerely.—South Africa

Much Helped

Dear "Frank and Ernest": Would you please forward me your booklet, "God and Reason." I would like you to know how much your broadcasts help us with our Bible study. Thank you also for the book you sent me on Revelation. It has been a great blessing. May God bless you in your good work. Yours sincerely.—Scotland

Understandable

"Dear 'Frank and Ernest': Please let me have a copy of your prophecy booklet. Thank you very much for your prompt attention to my request for other literature. Your book, 'Behold Your King,' is so straightforward and very understandable that I have promptly (after reading) passed it on to a young comrade of our church. Yours faithfully."—South Wales

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER		EARL L. FOWLER	
Chicago, Ill.	Dec. 29-Jan. 1	Santa Ana, Calif.	January 27
NICK BARACOS		TED HACK	
Duquesne, Pa.	January 6	Milwaukee, Wis.	January 13
JULIUS BEDNARZ		JOHN G. HULL	
Gary, Ind.	January 20	Phoenix, Ariz.	Dec. 29-Jan. 1
J. BURTON BROWN		JOHN HULL, JR.	
Sacramento, Calif.	January 6	Whittier, Calif.	January 20
DAVID BRUCE		LEVI JACOBS	
Phoenix, Ariz.	Dec. 29-Jan. 1	Philadelphia, Pa.	December 29, 30
EUGENE BURNS		ARTHUR H. KRUMPOLT	
York-Lancaster, Pa.	January 27	Reading, Pa.	January 20
L. PAUL DAVIS		RAYMOND J. KRUPA	
Phoenix, Ariz.	Dec. 29-Jan. 1	Chicago, Ill.	Dec. 29-Jan. 1
RUSSELL DEAN		Wilmington, Del. (Morning)	January 6
Philadelphia, Pa.	December 29, 30	Seaford, Del. (Afternoon)	6
ORLANDO D. DEIFER		C. STUART LIVERMORE	
Catawissa, Pa.	January 13	Allentown, Pa.	January 27
EDWARD E. FAY		LUDLOW P. LOOMIS	
Phoenix, Ariz.	Dec. 29-Jan. 1	Wallingford-Hartford, Conn.	January 6
THOMAS FAY		EDWARD G. LORENZ	
Phoenix, Ariz.	Dec. 29-Jan. 1	Phoenix, Ariz.	Dec. 29-Jan. 1
IRVING C. FOSS		JOHN Y. MAC AULAY	
Phoenix, Ariz.	Dec. 29-Jan. 1	Phoenix, Ariz.	Dec. 29-Jan. 1
San Deigo, Calif.	January 13	MARTIN C. MITCHELL	
		Groton-New London, Conn.	January 19, 20

SPEAKERS' APPOINTMENTS

DANIEL J. MOREHOUSE

Minneapolis, Minn. January 13

ARTHUR B. NEWELL

Chicago, Ill. Dec. 29-Jan. 1

LEON H. NORBY

Paterson, N. J. January 20

GUSTIN P. OSTRANDER

Albany, N. Y. January 13
New Brunswick, N. J. 20

HOWARD W. OSTRANDER

Phoenix, Ariz. Dec. 29-Jan. 1

GEORGE PASSIOS

East Liverpool, Ohio January 13

HARRY PASSIOS

Monessen, Pa. January 27

W. N. POE

Chicago, Ill. Dec. 29-Jan. 1

G. RUSSELL POLLOCK

Phoenix, Ariz. Dec. 29-Jan. 1

LEO B. POST

La Salle, Ill. January 20

KENNETH W. RAWSON

Baltimore, Md. (Morning) January 13
Philadelphia, Pa. (Afternoon) 13

NORMAN F. RICE

Riverside-Ontario, Calif. .. January 20

BERT E. ROSE

Chicago, Ill. Dec. 29-Jan. 1

ALBERT SHEPPELBAUM

Aurora, Ill. January 13
Covert, Mich. 20

WILLIAM SOPER

Phoenix, Ariz. Dec. 29-Jan. 1

STUART SOWERS

Phoenix, Ariz. Dec. 29-Jan. 1

CHESTER A. SUNDBOM

Chicago, Ill. Dec. 29-Jan. 1

AUGUST SWANSON

St. Petersburg, Fla. December 30, 31
Ft. Pierce, Fla. January 2, 3
Miami, Fla. 4-6
Orlando, Fla. 9-11
Jacksonville, Fla. 13
Eastman, Ga. 14
Augusta, Ga. 15
Atlanta, Ga. 16
East Point, Ga. 17
Birmingham, Ala. 18-20
Montgomery, Ala. 21
Lewisville-Texasville, Ala. 22-24
Waynesboro, Miss. 25, 27
Meridian, Miss. 29, 30
Shreveport, La. 29, 30
Tyler, Tex. 31

J. H. L. TRAUTFELTER

Phoenix, Ariz. Dec. 29-Jan. 1

FELIX S. WASSMANN

Philadelphia, Pa. December 29, 30
New Haven-Waterbury, Conn. Jan. 13

CLAUDE R. WEIDA

Philadelphia, Pa. December 29, 30
Wilkes Barre, Pa. January 20

GEORGE M. WILSON

*Lakeland, Fla. January 20

W. NORMAN WOODWORTH

Philadelphia, Pa. December 29, 30



*3 p.m. The Sorosis Club, 90 Lake Morton Drive

CONVENTIONS

For Mutual Fellowship, Edification, and Service

PHILADELPHIA, PA., December 29, 30—Early requests for room reservations will be appreciated and should be sent to the class secretary, Mrs. Otis R. Barrall, 42 Fairfield Road, Havertown, Pa.

CHICAGO, ILL., December 29-January 1—Convention opens at 10:00 a.m. Saturday in Central Masonic Temple, 912 N. La Salle Street. Room reservations and other details may be obtained by writing to the class secretary, Mr. D. J. Morehouse, 2617 N. Springfield Ave., Chicago 47, Ill.

PHOENIX, ARIZ., December 29-January 1—Convention will be held in the Osborn School, Osborn and Central Avenues. Room reservations and other details may be obtained by writing to the secretary, Miss Esther Haldenwang, 2810 West Roosevelt, Phoenix, Ariz.

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

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

ALBANY, N. Y., January 13—YWCA Building, 5 Lodge Street.

MINNEAPOLIS, MINN., January 13—The Minneapolis Ecclesia plans to hold an all day gathering the second Sunday in each month. For details, write to the secretary, Mrs. Charles R. Newham, 678 40th Ave., N. E. Minneapolis 21, Minn.

SAGINAW, MICH., January 13—Convention opens at 10:00 a.m. in the Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, January 20—Convention opens at 9:30 a.m. in the YMCA Building, Prospect Avenue and East 22nd Street.

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

WICHITA FALLS, TEX., January 20—Convention will open at 10 a.m. in the Holt Hotel, 604 8th Street. Further details may be obtained by writing George Wilmott, R. F. D. 1, Box 405, Saginaw, Texas.

CHICAGO, ILL., January 27—Central Masonic Temple, 912 N. La Salle St.

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

ORLANDO, FLA., March 2, 3—For reservations and other details, write to the secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando.

MIAMI, FLA., March 8-10—For reservations and other details, write the secretary, Mrs. Adolph Obenland, 4784 S. W. Sixth Street, Miami 34, Fla.

ST. PETERSBURG, FLA., March 17.

WATERBURY, CONN., March 17.

PITTSBURGH, PA., March 31.

GARY, IND., April 20, 21.

BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Notion—10 cents.
 God and Reason—96 pages, 10 cents.
 Chosen People—64 pages, 10 cents.

DOCTRINAL BOOKLETS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 The Everlasting Gospel—64 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
 Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5¢. Hymns of Dawn, without music—25¢.

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢. God's Remedy for a World Gone Mad—5¢.

FRENCH: "Behold Your King"; Daily Heavenly Manna—50¢. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason—10¢.

DANISH: God and Reason—10¢. Hope—5¢.

POLISH: The Divine Plan of the Ages—cloth, \$1.00, paper 50¢. Daily Heavenly Manna—\$1.00. "Behold Your King"—50¢. God's Kingdom—10¢.

ROUMANIAN: Where Are the Dead?—10¢.

HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

HEBREW: God's Plan in Brief—75¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

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

to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—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, though which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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