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Highlights of DAWN

Israel's "Moment of Truth"?

"Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."—I Kings 8:56-61

TO THOSE who are attentive to God's prophetic Word, the remarkable events occurring daily throughout this troubled world provide clues as to where we are on the stream of time. From what is recorded in the Scriptures these watchers discern the beginnings of those world-wide difficulties which Jesus told his disciples would be the sign of his presence and of the end of the age. And while they take no pleasure in contemplating the mounting, unmanageable difficulties which mark the death struggle of this present evil world, Satan's empire, they do rejoice in the evidence of mankind's approaching escape from bondage to sin and death. They are mindful of Jesus' words to his disciples on the Mount of Olives, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21:31

But the particular area of the world on which Bible students are today focusing their closest attention is the Mid-east, and especially on that little nation of Israel; for it is concerning this tiny portion of the globe that the Bible makes some remarkable prophecies relating to the time in which we are now living, and to the ultimate destiny of that little nation; and, indeed, the destiny of the whole of mankind. The baffled leaders of the world are also turning anxious eyes on

that area, fearing that another outbreak of hostilities between Israel and her Arab neighbors might escalate into a confrontation between the two great nuclear powers, and possibly lead to the destruction of civilization.

At the moment of this writing, the bitter enmity that has developed in the present century between the Arab nations and Israel has been heightened by the explosion of a bomb in the Israeli portion of Jerusalem by a Palestinian terrorist group, causing the death of 13 people, while another 72 were wounded, with the resulting debris scattered over a wide area. This cruel incident was timed, no doubt, to make more difficult, if not entirely to destroy, the efforts presently under way to induce Israel and Egypt to agree to further short steps toward an attempted solution to their thorny problem.

Who Will Yield?

Both parties to the dispute have adopted rather arbitrary positions from which it will be difficult for either to retreat. Egypt appears ready to agree to demilitarize any ground relinquished by Israel, but will not go so far as to openly guarantee she will not attack Israel if in her view she has sufficient provocation. Israel indicates a willingness to withdraw only from the western approaches to two strategic passes in the Sinai which were won at great cost in the last war, and is seeking additionally to obtain firm assurances from the United States of continued military and economic aid. In the resultant precarious stalemate, the United States is bringing great pressure on Israel to make whatever concessions are required to avoid a renewal of armed conflict, even to the point of permitting Israel to worry about the possibility of losing her sole remaining champion, the United States.

Thus, little Israel is left to wrestle with a most difficult decision. Shall she yield to the pressure, and withdraw from the hard-won ground that seems to provide a measure of defense to her homeland in the event of attack in order to retain the support of her one remaining ally, the United

States; or, shall she stand her ground, and find herself alone to face the hate and military might of her many enemies? Considering the sorry plight in which she thus finds herself, one highly-placed Israeli official summed up the problem quite concisely. "This," he stated, "is our moment of truth." One way or the other, Israel must make a difficult choice.

The present impasse in the Mid-east could, indeed, be the moment of truth, not only for little Israel, but for the whole world. For Bible prophecy reveals that when Israel is finally surrounded by her enemies, bereft of all her visible allies, and standing alone, events leading to the establishment of the long-awaited kingdom of heaven will be set in motion. In the final carnage that will immediately precede the establishment of Christ's kingdom on earth, Israel will at long last learn the lesson that for long centuries has eluded her of the futility of leaning on the arm of flesh, and that in Jehovah God alone is her strength and salvation—not in guns and rockets and warplanes and earthly allies.

God's Promises to Israel

And Israel will finally find peace. For in spite of her seeming abandonment by Jehovah God over the centuries, the Lord had made some wonderful promises to his people Israel; and there will not fail "one word of all his good promise." Some of these promises were conditional, with the related blessings dependent on obedience to the conditions. In many of these cases the people fell short and therefore failed to reap the benefits promised. Other promises were unconditional, and the indicated blessings will surely be poured out.

Prior to entering Canaan the Lord had appeared to Abraham and made a wonderful promise to him. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and

curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Gen. 12:1-3) This was a conditional promise to Abraham, and he met the conditions—he obeyed the Lord’s instructions to leave the land of his fathers, and entered Canaan with his little family.

After Abraham had dwelt for some time in Canaan and became rich in cattle and goods, the Lord elaborated on his original promise to Abraham. “And 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 for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length and in the breadth of it; for I will give it unto thee.”—Gen. 13:14-17

Abraham’s Mighty Faith

Somewhat later the Lord enlarged still further on his promise to Abraham, to whom by this time the Lord had given his miracle son Isaac, through the formerly barren Sarah. The Lord had severely tested Abraham’s faith in asking him to offer this dearly beloved son as a burnt offering. As a result of his obedience and faith in this trial, we read that “the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”—Gen. 22:15-18

The general substance of these promises to Abraham was repeated to the son of his faith, Isaac. “And the Lord appeared unto him [Isaac], and said, . . . Sojourn in this land,

and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Gen. 26:2-5

In these oath-bound statements the Lord made promises relating (1) to the multiplicity of Abraham's posterity, (2) to that seed through whom the whole world would be blessed, and (3) to the land. All will in due time have been fulfilled, for it is the Lord Jehovah himself who made these promises. It is well to note how clear the Lord makes this point by saying, I will do this, and I will do that.

All God's Promises Sure!

The promise concerning the great number of his seed was fulfilled when the Israelites left Egypt. When they went down into Egypt they were a mere seventy souls, but so greatly had they multiplied while sojourning in Egypt that some three million Israelites left that land under Moses, who commented on that remarkable fact. "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude." (Deut. 1:10) The Apostle Paul confirms the fulfillment of this promise in his letter to the Hebrews. Speaking of Abraham, Paul says, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."—Heb. 11:12

What a testimony is this to the faithfulness and power of God, that from one who was "as good as dead" he could produce so great a nation! It is the Lord who had said, I will do it.

And so with the seed that will bless all the families of the earth. The Apostle Paul said that seed was Christ. (Gal 3:16)

And he came from Abraham's line, through Isaac, through whom also came the nation of Israel; not through Ishmael, who was the progenitor of the Arab races. "For in Isaac shall thy seed be called," the Lord had said to Abraham. (Gen. 21:12; Rom. 9:7) That seed of blessing is not yet complete, for Paul points out that the faithful overcoming church of the Gospel Age is to be a part of that seed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) So we see that that particular part of God's promise to Abraham is even now in process of fulfillment, having begun with Christ; and it will surely be brought to pass, for it is **God** who has promised that there shall indeed be such a seed to bring blessings to all the families of the earth.

And so also shall it be with God's promise to Abraham concerning the land that was to be given to his progeny for an everlasting possession, as we shall see a little later on.

Going back in time, we note that shortly after having exercised his almighty power to lead them from bondage in Egypt Jehovah God made another marvelous promise to his people Israel—a conditional promise. He called Moses before him and gave him a message to deliver to the people. "Ye have seen what I did unto the Egyptians," the Lord said, "and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. . . . And all the people answered together, and said, All that the Lord hath spoken we will do."—Exod. 19:1-8

Associated with the keeping of that covenant was another promise by Jehovah—the promise of life. But this also was conditional. Again the Lord called Moses to him, and said, "Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the

land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein. I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.—Lev. 18:2-5

Israel's Scattering and Regathering

But the Jews failed to keep their covenant with the Lord; as a result they lost their high privilege of being God's peculiar treasure and kingdom of priests; and they lost life. The privilege was taken from them as a nation and passed after Pentecost to all those individuals, both of Jews and Gentiles, who accept Christ as their Savior and follow in his sacrificial steps. "Behold, your house is left unto you desolate," Jesus told the Jews.—Matt. 23:38

The Apostle Peter, referring to this rejection of the Jewish nation, shows that the privilege was transferred to all believers of the Gospel Age, both Jew and Gentile: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a [special] people [as were the Jews], but are now the people of God." (1 Pet. 2:7-11) These become the promised seed which in due time will bless all the families of the earth.

Had the Jews been faithful to their covenant, they, as a nation, would have been God's kingdom of priests, an holy nation. But when they failed, God still showed himself true by rejecting them, according to his promise.

Also, because they did not keep their covenant with the Lord, the Israelites were scattered among all the peoples of the earth. This, too, was according to the word of the Lord, for they had been forewarned of this eventuality. After recounting all the blessings that would come upon Israel if faithful, the Lord warned them of the curses they would

suffer if unfaithful. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses come upon thee, and overtake thee."—Deut. 28:15

"Thou Shalt Find No Ease"

Then follows a long list of the disasters that would befall the people. Among these, the Lord said, "Thou . . . shalt be removed into all the kingdoms of the earth." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." —Deut. 28:25, 64-67

Just how precisely this prophecy was fulfilled is obvious to all, but especially to the suffering Jews upon whom these foretold troubles fell. The people were indeed scattered into every land, wherein they underwent long centuries of persecution. But, once more, we see the Lord's faithfulness even in this, the meting out of the forewarned punishment upon his own chosen people.

God's Unfailing Love for Israel

Although the Lord found it necessary to chasten his people Israel for their disobedience, yet he never ceased to love them, and he promised that at the close of their period of punishment he would regather them to their own land. To the Prophet Jeremiah the Lord said, "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; I will cause them to return to the

land that I gave to their fathers, and they shall possess it.”
—Jer. 30:2,3

Even while they were disobedient, the Lord still spoke of himself as “the Lord God of Israel,” so great was his love for them. And lest they should ever lose sight of his promise to return them to the land, he instructed Jeremiah to write this promise down in a book, that their hearts might be warmed in adversity by that comforting hope!

Speaking to the Prophet Ezekiel of Israel’s unfaithfulness, the Lord said, therefore “I scattered them among the heathen, and they were dispersed through the countries: . . . But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. . . . And . . . I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.” (Ezek. 36:17-24) Earlier, the Lord had shown that he would bring them forth under difficult circumstances from the lands wherein they were scattered. “As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face.”—Ezek. 20:33-35

Here, again, the Lord makes it clear that it would be he, and he alone, who would be responsible for the return of the Jews to their land. Indeed, without his having intervened with his “mighty hand, and [his] stretched out arm” and his “fury poured out” it would never have been accomplished! (Ezek. 20:33-35) And how closely in accord with the actual circumstances is this description of their return! But this has been no surprise to those students of God’s Word who have been privileged witnesses of this remarkable event: for it is the Lord who promised it; it is the Lord who described it in detail, and it is the Lord who accomplished it.

So now we find that, some 1,900 years after having been driven from the land and scattered over the earth, the Jews are once more in partial possession of it. But it is all through the Lord's overruling in the affairs of that people, first, in having arranged that the land again be thrown open to the Jews, and second, in having brought about those special circumstances which virtually forced them to seek it out as a refuge from persecution.

Notice how the Lord shows that he was directly involved in this remarkable event. "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes." (Jer. 16:14-17) Thus, we see that it was the Lord God himself who was watching over them and who arranged for their return to the land.

True, they now occupy the land precariously; but when Christ's kingdom is established, and the resurrected Ancient Worthies are exercising the authority of that kingdom in the earth, then will the Jews truly "dwell safely" in the land, just as all the remainder of resurrected mankind will then similarly enjoy the peaceful conditions of the kingdom that shall then reign throughout the whole earth. For, be it noted again, it is Jehovah God himself who has made the promise.

Yes, the Lord God Almighty has made many wonderful promises to his people Israel, and, as we have seen, of all those whose time for fulfillment has ripened there has not failed one word of all his good promises.

And Even Greater Promises!

But the Lord has made other, and even more outstanding promises to Israel whose fulfillment, though still future, would appear to follow rather closely upon their regathering to the land, and for whose accomplishment he himself, as always, has undertaken full and sole responsibility.

Foreknowing that there would be enemies who would seek to destroy Israel after their return to the land, the Lord directed the Prophet Ezekiel to record his promise to destroy the attacker and preserve their land. Speaking for the Lord, Ezekiel wrote concerning Israel's enemies, "Thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. . . . And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." Then follows a vivid description of the utter and devastating defeat that Jehovah shall inflict upon the powerful attackers, closing with the statement by the Lord, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel."—Ezek. 38:15-23; 39:1-7

This same incident is recorded, by the Lord's direction, in the 30th chapter of Jeremiah; and again, it is placed chronologically as following upon the return of the Jews to their land. Then the Lord describes the fear which grips the hearts of the people as they find themselves surrounded by implacable enemies. "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it

is even the time of Jacob's trouble; but he [Israel] shall be saved out of it."

Notice, again, that Israel does not save herself; it is Jehovah who saves her. "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. 30:1-11

The Lord Saves Israel

Through the Prophet Zechariah the Lord spoke again of that fateful time in the history of the people of Israel. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then [just as the day seems hopelessly lost] shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:1-3) The day of battle here mentioned by the prophet is a reference to the many times in bygone days when Jehovah took the side of his people and destroyed their enemies.

In each of these prophetic descriptions of the attack that shall come upon Israel in the last days of her troubles, the Lord clearly shows that he, and he alone, will save them. He will need no help from Israel. Indeed, the national government now operating in that country has no validity in the eyes of the Lord; it is just another earthly arrangement, and along with all the other governments of earth it will pass away in the final phase of the great time of trouble.

In the upcoming battle with the forces of evil the Lord will not need Israel's guns or warplanes. He who destroyed the hosts of the Egyptians in the Red Sea; who caused the walls of Jericho to fall before the Israelites; who delivered the hosts of the Midianites and the Amalekites into the hands of

Gideon, will need no fleshly assistance. Nor will Jehovah require the assistance of the armed might of the United States, Israel's present powerful ally. In point of fact, the Scriptures show that at this fateful time in her history Israel will be standing entirely alone, for the prophet says, "There is none to plead thy cause, . . . all thy lovers have forgotten thee; they seek thee not." (Jer. 30:13,14) He who created and directs the course and controls the bounds of the universe needs no human help to accomplish his wise and beneficent purposes. Jesus said that he could have called for twelve legions of angels to deliver him from his captors. How many legions of angels does the Heavenly Father command!

"I Will Be Your God"

The Lord also promised his people Israel that after he delivers them from this final attack by their enemies he will make them to dwell safely in their land; he will make with them a new covenant, under a better Mediator, whereunder they may truly gain everlasting life; and he will be their God, and they will be his people. "So will I make my holy name known in the midst of my people Israel;" said the Lord; "and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel. . . . And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. . . . Neither will I hide my face any more from . . . [Israel]; for I have poured out my spirit upon the house of Israel, saith the Lord God."—Ezek. 28:25, 26; Jer. 31:31; Deut. 18:15, 18; Jer. 30:22; Ezek. 39:7, 21, 29

Truly, the Lord has wonderfully brought to loving consummation all those promises he made to his people Israel which up to this hour were due to be fulfilled. Not one has failed! Surely, this fact should have encouraged them to look in fullness of faith to the Lord for the fulfillment of those other and even grander promises which relate to the present and the future! One is forced to conclude, however, by what

can be seen, that the governors and the governed of present-day Israel either are unaware of these glorious promises, or they lack faith in God's power or willingness to bring them to pass. For they are placing their hope for peace, prosperity, and life, not in Jehovah God, but in their own armed might, and in that of their present ally, the United States.

But even this final lack of faith will be overlooked and forgiven by their merciful and loving Jehovah God, after he has delivered them from their enemies, when "the house of Israel shall know that I am the Lord their God from that day and forward." (Ezek. 39:22) For it is the great and loving God of the whole universe who has made these glorious promises to his people Israel. And it is the same Lord God who will do it! Then, at long last, his people will say, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."—I Kings 8:56-61 □

**"DOES MAN HAVE
A SOUL?"**

To be discussed by

'FRANK and ERNEST'

WSHF—1290—1:30p.m.
SUNDAY, SEPTEMBER 21

Tune in this discussion, and
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SEPTEMBER SPECIAL: On Sunday, September 21, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073

Bible Study

LESSON FOR SEPTEMBER 7

The Image of God

MEMORY SELECTION: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Geneses 2:7

SELECTED SCRIPTURE: Genesis 1:26, 27; 2:7, 18-25

ADAM, of course, was not created in the physical image of God, who is a great spirit being, but rather he was given mental and moral qualities that were godlike, and suited to the perfect body of flesh that was his.

It was evidently God's purpose to create a perfect habitat for perfect man, who was the highest form of animal life.

In Genesis 1:26 we read, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And in verse 28 he continues, "And God blessed them, and God said unto them, Be fruitful, and multiply, and re-

plenish (fill, R.S.V.) the earth, and subdue it."

God placed the man and the woman that he had formed in the specially prepared place of the earth called the Garden of Eden. The evident plan was that Adam and Eve would propagate a perfect race of people who were capable of living forever, and as the population grew, the borders of the Garden would expand until ultimately the whole earth would be filled and subdued.

But it is God's requirement that all of his creation must conform to set rules and laws, and man was not excepted. He was required to be obedient in order to maintain his perfection and life. In Genesis 2:17 we read, "For in the day that thou eatest thereof thou shalt surely

die." We are aware of the story, that Adam and Eve did eat of the fruit, and as a result they were no longer in the image and likeness of God. Moreover, the privilege of life was taken from them, the dying process began to work in our first parents, and the sentence of death and imperfection was passed on to all their progeny. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

God in his foreknowledge knew the results of that trial in the Garden of Eden. The Apostle Paul, in Hebrews 2:6-9, 14, states the matter so very concisely and completely.

The Revelator states that Jesus was the Lamb slain from the foundation of the world. In other words, it was not God's design that man should be forever cast off, but in due time he sent his Son to take Adam's place in death that the sentence of death might be lifted from Adam and his progeny.—I Cor. 15:22; Rom. 5:6; I Tim. 2:6

But the glory of the perfection of Adam while in the Garden of Eden will not be restored to mankind simply by lifting adam-ic condemnation from them. So God has provided that there will be a time of restoration, a time

when all of Adam's offspring will be brought back from the grave and once again be given an opportunity to be obedient to God's laws. This is called by the Apostle Peter "times of restitution of all things."—Acts 3:19-26; 4:1,2

There will be two major differences between the first and the second opportunities for man to be obedient. During the times of restitution (Christ's kingdom) mankind will have had the benefit of experience. They will know what the results of disobedience are, and they will for the first time experience the blessings of obedience. With these two alternatives fresh in mind they will for the first time be able to make an intelligent decision.

The second difference, or advantage, will be that Satan will be bound for the entire period of the thousand years of Christ's kingdom, so that he can deceive the people no more.—Rev. 20:1-3

Those who are obedient and have God's law written in their hearts will once again be in the image and likeness of God and will inherit the kingdom prepared for them from the foundation of the world.—Matt. 25:34

□



A Free, Yet Accountable Creature

MEMORY SELECTION: "For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another."—Galatians 5:13

SELECTED SCRIPTURE: Genesis 3:1-13

WHEN we read the account of Adam's disobedience as recorded in our selected scripture, we must keep in mind that Adam was created perfect, in the image and likeness of God. He had the ability to discern between right and wrong. His experience in the Garden of Eden was only with righteousness, and therefore he could not fully judge the consequences of his disobedience. The Apostle Paul, in I Timothy 2:14, tells us, "And Adam was not deceived, but the woman being deceived was in the transgression." Since Adam was not deceived and disobeyed deliberately, we can understand the justice of God's sentence, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:19

From the standpoint of strict obedience and the ability to obey, Adam was capable of

making the proper decision. But this is not complete freedom of choice as desired by God. Complete freedom of choice involves the full knowledge and full appreciation of the consequences of both courses of action.

It has been God's arrangement that for some 6,000 years he has withdrawn his favor from Adam's offspring, allowing them to experience in full measure the consequences of disobedience. When this cup of experience with suffering and death is finally drained and Christ's kingdom is established, Satan will be bound and his evil influence will be eliminated. Then will come mankind's first experience with only good, which will be the reward of obedience.

For the first time man, having an experience with both good and evil, will be in a position to exercise true freedom of choice and therefore be fully account-

able.—Rev. 20:1-3; Isa. 26:9; Jer. 31:29,30; Acts 3:23; Matt. 25:31-46

The church of the Gospel Age precedes the world of mankind in accountability. Our memory verse states, "Ye have been called unto liberty." True liberty, as we have said, can be exercised only when knowledge and appreciation are complete. And so the Heavenly Father deals with those who have been called to the heavenly calling in a very special way.

God has designed that those called to the high calling be covered by the robe of Christ's righteousness; that is, have the merit of the ransom applied on their behalf now. (1 John 1:7; Rom. 5:9; Heb. 9:14) Associated with this application of the blood of Christ is the begetting of the Holy Spirit. The Holy Spirit has a very wonderful enlightening effect upon the minds of the Lord's people.

The Apostle Paul, in 1 Corinthians 2:4,5,7,10,12, states, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. . . . But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained be-

fore the world unto our glory. . . . But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

It is through the operation of the Holy Spirit upon the mind of the true Christian that he is enabled to know God and the righteousness and loving principles that govern his relationship with his creation. It is through the Holy Spirit, also, that we are enabled to appreciate the standard of righteousness and faithfulness and of sacrifice given to us by Jesus.

It is through a knowledge and appreciation of these things that the members of the church, during the Gospel Age, are enabled to discern truly between good and evil, and therefore are accountable.

It is the knowledge of the love and goodness and mercy and righteousness of God that motivates the church to activity in the service of God and his great plan of salvation. And it is in this activity that the church receives the experiences necessary to develop the fruits and graces of the spirit and to write God's law in their hearts. □

My Brother's Brother

MEMORY SELECTION: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—I John 4:20

SELECTED SCRIPTURE: Genesis 4:1-15

THE Apostle John, in I John 3:12, tells us what motivated Cain to slay his brother. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

What were these evil works referred to by the Apostle John? It appears from the context of Genesis the 4th chapter, especially verse 6, and in Hebrews 11:4 which states, "By faith Abel offered unto God a more excellent sacrifice" that God had instructed both Cain and Abel as to how he was to be approached. It was Abel who was obedient, and therefore his offering was accepted. But Cain chose his own way to come to God and this, of course, was not acceptable to the Lord. In verse 6 we read, "And the Lord said unto Cain, Why art thou wroth?

and why is thy countenance fallen?" This statement by the Lord implies that Cain had no reason to be angry; that he knew the requirements.

And so the first of the evil works of Cain was disobedience. Verse 7 of Genesis 4 reads (Young's Literal Translation), "Is there not, if thou doest well, acceptance? And if thou doest not well, at the opening a sin-offering is crouching, and unto thee its desire, and thou rulest over it." The proper thought of acceptance is that of excellence, this having reference to the high privilege and authority belonging to the firstborn in patriarchal times.

The thought of this portion of the text seems to be that even after Cain's disobedience God would have forgiven him if he had offered the sin-offering which had been so generously

provided. But Cain refused to accept this offer and allowed his anger and jealousy to consume him, and he slew his brother Abel.

The other work of evil manifested by Cain was pride, which was the root of his anger and jealousy.

The Apostle John, in I John 3:13, states, "Marvel not, my brethren, if the world hate you." The apostle thus implies that the world is guilty of the same sins as Cain—disobedience and pride. Therefore, we can expect that the world will hate us if we are endeavoring to be righteous, just as Cain hated Abel.

There are two great influences in operation in the earth—the spirit of God, which is the spirit of righteousness and goodness, and the spirit of Satan, which manifests itself in pride, selfishness, and disobedience. All of those under Satan's influence identify with one another. They approve of their mutual works of darkness. On the other hand, those under the Lord's spirit are able to identify with the Lord and with others living under the same holy influence.

In John 3:19-21 we read, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds

were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

In I John 3:14 the apostle continues his lesson thus, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

In other words, the fact that the footstep followers of the Lord love one another—appreciate their love for righteousness and godliness—is proof that such have the Lord's spirit, and thus these have been spirit-begotten and have passed from death unto life.

Our memory verse sums the matter up beautifully, "If a man say, I love God, and hateth his brother, he is a liar." He is a liar because hate is a manifestation of the spirit of Satan. It is impossible to love God and hate one who manifests the spirit of God. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."
—I John 3:14 □



An Agent of God's Grace

MEMORY SELECTION: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."—Hebrews 11:7

SELECTED SCRIPTURE: Genesis 6:13, 18-22; 9:8-13

IN THE 6th chapter of Genesis is recorded the reason why God found it expedient to destroy man from the face of the earth, with the exception of Noah and his family.

The account states that as the population of the earth began to grow, and as daughters were born to them, the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. As a result of this unauthorized union of spirit beings and women of flesh, there were born children and they became mighty men which were of old, men of renown. This was the beginning of an unauthorized race, of which Adam was not the life-giver and it therefore had no place in the plan of God. The race was not only hybrid, but it was also very corrupt. We read in Genesis 6:11, 12, "The earth also was corrupt before God, and the earth was filled with

violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

But Noah found grace in the eyes of the Lord because he was "perfect in his generations." (vs. 9) In other words, his generations were not contaminated.

Our memory verse, Hebrews 11:7, tells us that God warned Noah of things not seen as yet. Apparently he foretold about the great cascade of water that would gush from the heavens relentlessly until the earth was covered with a great flood of waters. It is difficult for us to realize the test of faith that this promise of God was to Noah, because it had never rained on the earth up to the time of the Flood. Genesis 2:5, 6 reads, "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not

caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." And in addition to believing that God was going to change the very nature of earth's atmosphere, Noah was asked to manifest that faith by building a large vessel on dry ground, anticipating that it would be the means of saving him and his family when in God's providence the rain came.

According to the Apostle Paul's statement in Hebrews 11:7, it was this manifestation of Noah's faith in building the ark that condemned the world and made him heir of righteousness which is by faith. In the face of total disbelief by the rest of the population of the earth, coupled with the derision and ridicule of ungodly men, Noah believed God and thus condemned the people and the social order of that day.

The Apostle Peter uses this incident to teach an important lesson to the church of the Gospel Age. In I Peter 3:16-21 we read that it is good if we suffer for well-doing, for by doing this we follow in Christ's footsteps, who because of his faithfulness in suffering thus received the reward of immortality. It is these kinds of

experiences that develop patience and longsuffering and prove our loyalty and faith in God and his promises. (vss. 16,17,18) Moreover, just as Noah preached to those fallen angels before the Flood by his faithfulness under difficult and trying circumstances, so also Jesus, by his faithfulness even to his death on the cross and his subsequent resurrection from death by the mighty power of God, preached to these same spirit beings, who since the Flood have been restrained. —vss. 19,20

And in the same sense the faithful church of the Gospel Age is made a spectacle to men and angels, for they are fools for Christ's sake.—I Cor. 4:9,10

This entire experience of Noah, the apostle tells us, is a figure of the church's baptism. It pictures the manifestation of a good conscience toward God. It is the heart's desire of the Christian to be entirely immersed into the will of God, to suffer for righteousness' sake, and to die a sacrificial death. This is the real baptism, and all of this is done in love and gratitude to God for the privilege of helping implement his plan of salvation. □



Christian Life and Doctrine

What a Savior!

IN I Peter 1:11 we read that the Holy Spirit, which directed the testimony of God's holy prophets concerning the Messiah, explains that it was a two-fold testimony. It was concerning the "sufferings of Christ, and the glory that should follow." It is in keeping with this that we find many of the prophecies concerning the coming of Christ mentioning both his suffering and his subsequent glory.

At times, however, the glory of Christ is introduced into the prophecy first and then the suffering later. It is this sequence of thought that we find in the 52nd and 53rd chapters of Isaiah. One of the titles given to Jesus is found in Isaiah 52:10, which reads, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." How truly great Jesus will be eventually in the eyes of the people when all the ends of the earth recognize him as the bringer of salvation!

But the scene changes in this prophecy and we read in the 1st verse of the next chapter (53), "Who hath believed our report? and to whom is the arm of the Lord revealed?" Evidently the prophet Isaiah saw this exalted one of Jehovah subjected to ignominy and suffering. We read in verses 2 and 3 of chapter 53, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." How different is this from the thought

that he would be revealed in the eyes of all the nations and that all the ends of the earth would see through him the salvation of our God!

While Jesus is described as a man of sorrows and acquainted with grief, it was not sorrow that stemmed from his own imperfections, because he had none. Verse 4 reads, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Verse 5 continues, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Verse 7 reads, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Here we are reminded of a very outstanding characteristic in Jesus' earthly life because, as we know, he did not resist when he was persecuted. He left the outcome of his devotion in the hands of his Heavenly Father.

Verse 8 reminds us that Jesus was "taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." There is no record telling us of the children of Jesus, because from a natural standpoint he had none. There was none to "declare his generation."

Verse 9 reads, "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Verses 10 and 11 are remarkable ones: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul,

and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” When we think of the great kindness of our loving Heavenly Father and his affection for his beloved Son, it might seem strange that it pleased him to bruise his only begotten Son and to put him to grief. It is only through a knowledge of the divine plan of redemption that we can understand this. That plan was, as the text indicates, that Jesus’ soul, his life, should be made an offering for sin. But as a result of this “he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”

Earlier in the chapter we read that Jesus was cut off from the land of the living; there was none to declare his generation. But because he gave his soul an offering for sin, thus making provision for all mankind to be ransomed, he will have a family, he will see his seed. His days, to use the thought expressed by humans, are prolonged—not by his natural children, but by the life of the whole world of mankind who accept the provision of the ransom and who obey the laws of the kingdom.

This is the pleasure of the Lord. This is the great central feature of his divine plan of salvation. And what joy it will bring to him and to his beloved Son when they see this glorious purpose accomplished through the times of restitution of all things!

Verse 11 carries the thought with language appropriate thereto. When children are brought into the world there is travail of soul and of body. So it was with Jesus. And while he was cut off from the land of the living with none to declare his generation, “He shall see of the travail of his soul, and shall be satisfied.” What satisfaction it will indeed bring to Jesus when he thus sees the result of his travail of soul! He knew that this would be the result, and this was one of the joys set before him. It was this knowledge that enabled him to bear the cross, and because he voluntarily laid down his life, that sacrificed life will be a basis of justification for all who accept

of this loving provision. It is thus that he bears their iniquities, that is, through his shed blood.

Verse 12 describes the glory that follows this pathway of suffering: "Therefore will I divide him a portion with the great." Because of Jesus' faithfulness he was exalted to the right hand of God, thus given a portion with the great, that is, the great Jehovah. But Jesus' unselfishness is manifest in this too, because the text explains that he in turn shall divide the spoil, that is, the reward, with the strong. This is a reference to his faithful footstep followers who are described in the New Testament as being, among their other qualities, strong in the Lord and in the power of his might.

And Jesus does just this. In Revelation 3:21, where Jesus is speaking, we read, "To him that overcometh [the strong ones] will I grant to sit with me in my throne." We like to think of Jesus as here emphasizing the fact that he gladly co-operates with his Heavenly Father by sharing his reward with these overcomers, I will divide my reward with the strong just as my Heavenly Father saith.

Because he poured out his soul unto death for the world of sinners it was necessary that he be numbered with the transgressors. "And he bare the sin of many, and made intercession for the transgressors."

The Cross and Before

In the New Testament we are furnished with more of the details concerning Jesus' life of suffering and the circumstances responsible for it. The Apostle Paul wrote that Jesus was tempted, or tried, in all points like as we are, yet without sin. This tempting of Jesus, this trying of his soul as to his obedience to his Heavenly Father, began shortly after he was baptised. First, he spent forty days in the wilderness. And there Satan appeared to him, presenting three basic temptations. He had fasted during these forty days and, of course, suffered from hunger, and Satan said to him that he should turn stones into bread to supply himself with food. To this

Jesus replied by quoting from Moses (Deut. 8:3), "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord."

This reveals not only Jesus' loyalty to the Word of God, but his deep understanding of the purpose of his coming to earth. It was not a selfish purpose. He knew that he had been endowed with the privilege of using divine power for the blessing of others, and he did this lavishly during his brief ministry by healing the sick, raising the dead, and feeding the hungry. But he knew that this power was not to be used to satisfy his own natural cravings. He could use this divine power to feed five thousand, but he knew it would be contrary to the will of his Father to use it to feed himself.

Satan presented a second temptation—to cast himself down from the pinnacle of the temple and angels would bear him up. And here he used a text from the 91st psalm. But Jesus knew that this was an erroneous application of the text; so he replied, "Thou shalt not tempt the Lord thy God." When Jesus was immersed at the river Jordan he was given the assurance that he was the Son of God, and it would be tempting his Father to do anything that would call for further assurance, because it would indicate a lack of full faith in his Heavenly Father and in his Word.

The final temptation was that if Jesus would fall down and worship Satan he would give him all the kingdoms of the world. Jesus knew from the divine plan that a time would come when he would be given these kingdoms, for Jehovah had said through the prophet David, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8) Jesus knew, however, that the time for this in the divine plan had not arrived, and he did not propose to accept rulership over the nations at the hands of Satan.

The Bible tells us that if we resist the Devil he will flee from us. But the Bible does not say he will not come back. He did return to Jesus time and time again through his ministry, and

especially toward the close of his ministry when he came back to him with at least two of these same points. When Jesus was arrested he made the statement, "The hour of darkness is come." This suggests that what happened to him of an adverse nature from there to the end of his devoted life of sacrifice would be instigated by Satan, the ruler of darkness. Thus, when he was brought before the high priest the principal question asked him was, "Art thou the Son of God?" Undoubtedly Satan inspired this question. It was as though Satan asked Jesus, "Are you the one who three and a half years ago refused an opportunity to establish your claim to be God's Son? Now see what the result has been. You turned me down and now I have you in my hands, and if you now admit the truth—that you really are the Son of God—you will be put to death." But this did not disconcert Jesus. His bold reply to the high priest was, "Thou hast said," this is the truth.

And then when Jesus was brought before Pilate for questioning, one of the questions was, "Art thou then a king?" Jesus' reply to this was, "To this end was I born, for this cause came I into the world." This faithful servant of God, who knew that he was destined to be a king, was not afraid to declare his faith even though he realized that so far as the Roman civil authorities were concerned this would lead to death. This is the man who, according to the Scriptures, had come into the world to be our Redeemer and Savior. What a Savior!

Hanging on the Cross

After the opposing Jews and Roman authorities heaped insults and suffering upon Jesus, they hung him on a cross to die. We do not know how many of the curious mob were there to watch that scene of sorrow. We know that Mary was there. We know that the Apostle John was there. But so far as the Jewish public was concerned we do not know. But there were enough of the opposing Israelites to create a mob which

continued to harass Jesus even while he was dying. One of the statements hurled at him was, "If thou be the Son of God, come down from the cross." This undoubtedly was also inspired by Satan, the same one who at the beginning of Jesus' ministry said to him, "If thou be the Son of God, cast thyself down from the pinnacle of the temple." Now it was as though Satan were saying to him, "You refused to establish your claim once by refusing to jump from the pinnacle of the temple, but now I give you another chance. Perhaps you can save your life by coming down from the cross." To this Jesus made no reply, helping to fulfill the prophecy that he was led as a lamb to the slaughter and opened not his mouth in protest.

The mob then exclaimed, "He has saved others, let him save himself." How little did they know that by Jesus' refusal to save himself he was providing an opportunity of salvation for them, and not only for them but for all the families of the earth. This is the man, the man Christ Jesus, who gave himself a ransom for all. And how we rejoice that in due time this great truth and the fact concerning the love that prompted this sacrifice shall be testified to all!

In an admonition to the followers of Jesus we read, "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." (1 Pet. 3:13,14) The testimony of the Scriptures is that Jesus went about doing good. He never did anything else but good. Yet he was cruelly persecuted, and especially was he made to suffer in connection with a final trial and crucifixion. They put a purple robe upon him, and a crown of thorns. This was in derision over the fact that he claimed to be a king. They spat upon him and beat him. They hung him upon a cross by nails driven through his feet and through his hands. He was mocked while hanging on the cross. Finally he died at the hands of his enemies. But still the Apostle Peter's testimony was true. Jesus was not harmed. The worst they did to Jesus

merely constituted the final trial that made him worthy of high exaltation in the resurrection. The flesh they harmed, but Jesus was not harmed as a new creature. And the same, incidentally, is true of all his followers who are faithful in walking in his footsteps, enduring for the truth's sake and for their zeal in serving as his witnesses until the final end of the way. Jesus was not harmed, nor are we.

Forsaken

While Jesus was hanging upon the cross he was heard to pray to his Father, "My God, my God, why hast thou forsaken me?" Strange as this might appear, this might well be an exclamation of triumph from the Master, for these words, "My God, my God, why hast thou forsaken me," are in reality the opening of a prophecy concerning Jesus in which are related some of the sufferings and particularly his experiences on the cross. And as he noted the details of this prophecy taking place before him, he would be able to identify the meaning of them and what their outcome would be. For instance, one of the points in this prophecy reads, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."—Ps. 22:14, 15

Jesus knew that his hands and feet had been pierced (vs. 16). As he hung there on the cross he watched the Roman soldiers part his garments among them and cast lots upon his vesture (vs. 18). Verse 24 reads, "For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard." He knew from this prayer that Jehovah, while having temporarily forsaken him, would eventually hear him and that he would be delivered. Then in the prayer mention is made of the great and final result of his death on the cross. "All the ends of the world shall remember and turn unto the

(Continued on page 38)

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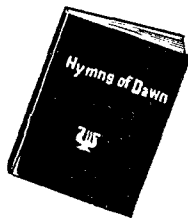
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Pueblo	KOAA	8:00 a.m.	Salisbury	WBOC	
FLORIDA			MASSACHUSETTS		
Tampa	WLCY		Needham-Boston	WCVB	
Fort Lauderdale	CATV		7:30 a.m.		
Gainesville	WCJB	9:00 a.m.	MICHIGAN		
Key West	CATV		Detroit	WXON	
Mon. — Fri.			MINNESOTA		
Miami Beach	WCKT		Duluth	CATV	
Panama City	WDTB		MISSISSIPPI		
Jacksonville	WJXT		Greenwood	WABG	
Fort Pierce	WTUX		Biloxi	CATV	12:30 p.m.
GEORGIA			Columbus	WCBI-TV	Channel 4
Augusta	WATU		Sun. 7:30 a.m.		
Macon	WCWB	11:30 a.m.	MISSOURI		
West Point	CATV		Independence	CATV	
HAWAII			Springfield	KMTC	
Hilo	KPUA-TV	Channel 9	MONTANA		
3:07 a.m.			Great Falls	KFBB	

Television Schedule

Glendive	KXGN				
Kalispell	KCFW-TV	Channel 9	Mondays	(Time to be announced.)	
7:00 a.m.			Ashville	WANC	7:00 a.m.
Billings	KULR		N. Charleston	CATV	
NEBRASKA			N. Augusta	WATU	
North Platte	KNOP		SOUTH DAKOTA		
NEVADA			Aberdeen	KABY	
Las Vegas	KSHO		Sioux Falls	KSFY	
Reno	KCRL		TENNESSEE		
NEW JERSEY			Kingsport	CATV	
Pt. Pleasant Beach	CATV		Knoxville	WTVK	9:00 a.m.
NEW MEXICO			Chattanooga	WRIP	
Carlsbad	KAVF		Sun. 7:00 a.m.		
NEW YORK			TEXAS		
Central Islip	WSNL		Victoria	KXIX	
Watertown	CATV		Lufkin	KTRE	
Levittown	CATV		Lubbock	KSEL	
NORTH CAROLINA			Corpus Christi-Athena		
Charlotte	WCCB-TV	Channel 18	CATV & KEDT & KIII		
9:30 a.m.			El Paso	KELP	
Raleigh	WRAL		Dallas	KXTX	
OHIO			UTAH		
Lima	WLIO		Salt Lake City	KUTV	
Ashland	ACTV-CATV		WASHINGTON		
Cincinnati	WCPO-TV	Channel 9	Tacoma	CATV as Programed	
Thursdays, 1:58 a.m.			WASHINGTON DC	WHFV	
Louisville	WJAN		WEST VIRGINIA		
Zanesville	WHIZ-TV	Channel 18	Bridgeport	WDTV	
Canton	WJAN	Wed. 8:30 p.m.	Charleston	WCHS	
OKLAHOMA			Huntington	WMUL & WCHS	
Ardmore	KXII		6:30 a.m. Weekdays		
Tulsa	CATV		Oak Hill	WOAY-TV	Channel 4
Muskogee	CATV		Wednesdays, 9:30 a.m.		
Mondays, 8:00 p.m.			Wheeling	WSTV	
OREGON			8:30 a.m.		
Salem	KVDO		WISCONSIN		
La Grande	KTVR		Eau Claire	WEAU-TV	Channel 13
PENNSYLVANIA			Fridays 6:30 a.m.		
Indiana	CATV		Rhineland	WAEO	
Huntington	CATV		Janesville	CATV	
Philadelphia	WPVI-KYW	1:30 p.m.	CANADA		
Pittsburgh	WTAE		Sault Ste. Marie, Ont.	CATV	
Sun. 9:30 a.m.			Toronto, Ont.	Cable	
SOUTH CAROLINA			WEST INDIES		
Anderson	WAIM-TV	Channel 40	St. Kitts	ZIZ-TV	Channel 5

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

CALIFORNIA

Bakersfield KIFM 9:45 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBRT 740 9:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Francisco KNEW 910 8:00 a.m.
Long Beach KFOX

COLORADO

Montrose KUBC 580 8:15 a.m.
Englewood KQXI 3:15 p.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Lewiston KRLC 1350 9:35 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM
Evansville WJHI-FM
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Indianapolis WIBC 1070 8:00 a.m.
Muncie WLBC 1340 7:00 a.m.

Gary-Hammond WJOB 1230 8:30 a.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
Louisville WAVE 970 8:15 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis WGNU 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Miles City KATL 1340 10:15 a.m.
Kalispell KGEZ 9:30 p.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon
Rochester WBBF 950 9:00 a.m.
Mineola WTUE Sat.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

SPANISH RADIO BROADCASTS

TEXAS

San Antonio KUKA 1250

ARIZONA

Tucson KXEW 1600 kc. 8:30 a.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. Saturdays, 1:30 p.m.

Radio Broadcast Schedule

OREGON

Portland KLIQ 1290 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pittsburgh WARO 540 12:00 noon

Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

SOUTH CAROLINA

Hemingway WKYB

TEXAS

Hamilton KCLW 10:00 a.m.

Lubbock KDAV 580 9:45 a.m.

Pleasanton KBOP 1380 7:30 a.m.

Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 8:45 a.m.

VIRGINIA

Richmond WIKI 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.

Seattle KAYO 1150 7:15 a.m.

Spokane KUDY 1280 9:30 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WEMP

Neillsville WCCN 1370 9:15 a.m.

WYOMING

Sheridan KWYO 1410 12:00 noon

CANADA

Camrose, Alta. CFCW

Vancouver, B.C. CJVB 1470 9:45 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFLW 1230 10:30 a.m.

Stephenville, Nfld.

CFGN 910 10:30 a.m.

Oshawa, Ont. CKLB 1350 9:45 a.m.

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

VIRGIN ISLANDS

St. Croix (Sun.) WSTX 970 9:00 p.m.

MALDIVE ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

SOUTH AFRICA

Johannesburg SWAZI

LUXEMBOURG

Luxembourg Wed. 10:30 a.m.

NIGERIA

Ibadan WNBS Wed. 10:45 p.m.

CEYLON

Radio Sri Lanka Sat. 9:45 p.m.

URUGUAY

Montevideo Radio El Espectador

MEXICO

Mazatlan XEACE 9:00 a.m.

NEW ZEALAND

Dunedin 4XD Sat. 8:45 a.m.

RADIO TOPICS FOR SEPTEMBER

7—"The Opening of the Books"

28—"God's Remedy for a Suf-

14—"Christ's Second Advent"

fering World"

21—"Does Man Have a Soul?"

1

(Continued from page 31)

Lord: and all the kindreds of the nations shall worship before thee." (vs. 27) Verse 30 reads, "A seed shall serve him; it shall be accounted to the Lord for a generation." Verse 31, "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." No doubt Jesus during the course of his ministry had become well acquainted with this Psalm, but not until now, when he was hanging upon the cross and remembered, in the prayer, references to details which he saw taking place and to experiences which he was passing through, did he realize the full import of this prophetic prayer.

For instance, reference is made to the kingdom—"For the kingdom is the Lord's: and he is the governor among the nations." We remember the question of the thief, "Lord, remember me when thou comest into thy kingdom." Jesus never did lose faith in the kingdom of his God, and when the thief made this request, how this prophecy must have strengthened him and given him the courage and strength to answer the thief as he did, "Verily I say unto thee, shalt thou be with me in paradise."

So as Jesus hung there with all these thoughts going through his mind it was the logical thing that the opening verse of this prayer would be recalled. Then in his ecstasy of his increasing knowledge of the meaning of his present experiences he began to quote the prayer, "My God, my God, why hast thou forsaken me?" In the vernacular of today it was as though Jesus was saying in his heart, "This is it! This is not something that developed and caused God to forsake me. This was all known in advance—not only this temporary turning of the Father's smile from me, but the glorious outcome of this final experience in my earthly ministry." Thus the recalling of the words "My God, my God, why hast thou forsaken me?" followed the bitter experience of losing the smile of his Heavenly Father and the assurance that now this was over and he could enjoy the blessed assurance that God had remembered him and would give him the necessary

strength and courage to endure whatever was ahead for him to the bitter end.

In this remarkable prophetic prayer concerning Jesus' suffering and death, after noting that God had forsaken him, he enlarges upon this thought, "O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." Actually, by now Jesus realized that his Heavenly Father had not forsaken him, and then in the prayer his thoughts turn to things that definitely assure him that the smile of his Father's favor is still upon him. "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help."

While Jesus was assured now that the Father's favor was upon him, he realized more than ever the help and strength and courage he would need from his Heavenly Father in order to go through these final experiences upon the cross. And then we have the Master's affirmation of his determination to continue in the service of the Lord, not only on this side of the veil, but also on the other, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the

great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever."

Made to Hope

In this prophetic prayer concerning Jesus he states, too, that he was made to hope while on his mother's breasts. We are not to assume from this that Jesus had revealed to him the real purpose of his being born, but merely that God in his own way did give him a basic hope in the purpose of his work, and he realized that, this being true, the Heavenly Father would not forsake him now.

How faith-strengthening and joy-inspiring it must have been for Jesus while tasting the dregs of being temporarily forsaken by his Heavenly Father to have the realization brought to him through this prayer that it was only temporary. No wonder he gave audible expression to the first verse in this prayer. It could have been that, since he had been hanging on the cross some time by now, he did not have the physical strength to utter the prayer loudly enough to be heard, except those few words coming really as an exclamation. This may well be the reason the entire prayer is not recorded as having been uttered by Jesus. But sufficient of the prayer, "My God, my God, why hast thou forsaken me?" is quoted in the gospel account of the Master's death to serve as a valuable lesson to us who are endeavoring to be faithful followers in his footsteps. There probably are experiences in every faithful Christian's life when he temporarily feels that the Father has forsaken him. If this should occur to us let us remember that, if it be true, the Father has his purpose as he did with Jesus, and let us seek to reach out more earnestly to him through great faithfulness and finally again realize the smile of his favor.

How thankful we are indeed to have such a Savior! One who is faithful under the most trying circumstances and determined, whatever might come or not come into his life

in service for the Father, he would be faithful to him. With Jesus, this determination carried him through all of his trials. It enabled him to endure the cross and to despise the shame, because he knew the joy that was set before him and he did not lose his faith in the promises of these joys—the joys of continued cooperation in the Father's plan for the blessing of all mankind. This is why, when it was finally at an end and he barely had strength to utter a few words, he said, "Father, into thy hands I commend my spirit." He knew that the end was near in death, that his sacrifice would soon be consummated, and he had full faith in what the Father would do and he left it all with him. May this be our experience as we come to the end of our earthly course.

So far as the meaning of Jesus' faithfulness in life and courage in death is concerned, it is well summed up for us by the Apostle Paul in Hebrews 12:1-4: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

Weekly Prayer Meeting Texts

SEPTEMBER 4—"There is no fear in love; but perfect love casteth out fear, because fear hath torment."—1 John 4:18 (Z. '03-329 Hymn 107)

SEPTEMBER 11—"Whosoever doth not bear his cross, and come after Me, cannot be My disciple."—Luke 14:27 (Z. '03-345 Hymn 279)

SEPTEMBER 18—"My presence

shall go with thee, and I will give thee rest."—Exodus 33:14 (Z. '03-376 Hymn 293)

SEPTEMBER 25—"Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]."—1 Corinthians 1:30 (Z. '03-440 Hymn 125)

Christian Life and Doctrine

The Way to Eternal Life

“LABOR not for the meat which perisheth, but for that meat which endureth unto everlasting life.” (John 6:27) “My sheep hear my voice, and I know them, . . . and I give unto them eternal life.” (John 10:27, 28) “And this is the promise that he hath promised us, even eternal life.” (1 John 2:25) “To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.” (Rom. 2:7) “The gift of God is eternal life through Jesus Christ our Lord. (Rom. 6:23) “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3) “Lay hold on eternal life.”—1 Tim. 6:19

These are wonderful words of life! They present to us our hope that if we are faithful to the Lord, to the truth, and to the brethren we will lay hold of the crown of eternal life. But there is an effort involved. It is by “patient continuance in well doing” that we demonstrate our faithfulness. Our Master described us as the “good ground” of the parable and as “they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.” Luke 8:15

We have heard the Word. We have been called out of darkness into light. We are in the light of truth. Is it not wonderful to have that heart assurance? It is truly wonderful to be in the truth!

One of the things about which the Lord’s people should have no doubt is laying hold upon eternal life. It is the path that leads before us. It is a way that leads to great riches, but

there are certain things we must not let slip. Even though the way at times is narrow and rough and long, remember it is the way to eternal life—and we want eternal life.

Knowing God

The Master says in John 17:3, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” So we ask, do we know God? Do we know his spirit? Do we know our responsibilities as his sons, as members of his household? Our Heavenly Father has revealed himself to us through his Word of truth and he has given us Bible helps, Studies in the Scriptures, and through the gift of his Son and through his Holy Spirit has revealed to us the plan of salvation and redemption. Therefore, to know God and Jesus Christ whom he has sent, we must know his plan—the divine plan of the ages. For his plan gives expression to his being. In Ephesians 1:9, 10 his plan is called “the mystery of his will.” And we must know his spirit that we may emulate it.

A Christian may not know many things that the people of the world know. But that does not matter, for the world does not know many things that we know, and we know things that matter, too. Many things that the world seems to know are not true at all. The fundamentals of truth that we know which reveal God and Jesus to us lead to eternal life. Even the wisest of men are ignorant on many subjects. They do not know all that there is to know. So it should not concern us greatly if we, too, are uninformed on many things.

It is striking to find, however, that among other things, eternal life depends upon knowledge—knowledge concerning the Father and knowledge concerning his Son. The Rotherham translation reads: “That they may learn to know thee, the only true God and Jesus Christ whom thou hast sent.” I John 5:20 reads; “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in

his Son Jesus Christ. This is the true God, and eternal life.” I John 4:8 says simply, “He that loveth not knoweth not God; for God is love.”

Like God

Do we know God? Certainly this does not mean merely an intellectual acceptance of his existence, as acknowledged by many who are not in the way of eternal life. And yet this text asks, in effect, do we know God, our Heavenly Father? Do we know Jesus Christ? Do we seek to possess their spirit of love? Are we kind and merciful and gentle as they? Do we make allowances for others as we know God does for us? Have we a personal acquaintance with our Heavenly Father and with his Son—heart-to-heart communion with them? Our Heavenly Father and Jesus Christ have confided in us, told us of their plans. We read, “The secret of the Lord is with them that fear him; and he will show them his covenant.”—Ps. 25:14

“The fear [reverence] of the Lord is the beginning of knowledge.” (Prov. 1:7) That is true. The Bible tells us so. Have we only a head knowledge of the truth, the plan, or have we a heart appreciation of the plan so deep that it becomes to us a compelling motive to co-operate with God and with one another? This kind of knowledge does not come in a day. The knowledge of which these texts speak is the result of growth. We grow in knowledge and in grace as long as we walk in the way to eternal life. And we grow in knowledge through study of the Word.

Growing in Grace

We grow in grace by applying the principles of the truth to our actions and our attitudes. We also grow through prayer and communion. They play a part through activity in the service as we together proclaim the message of the kingdom. And in this growth the element of sacrifice must be present. The unity of spirit in the bonds of peace comes to us as we learn to know God and Jesus Christ and their spirit. All this leads to eternal life.

In John 14:21-23, the apostle tells us that acquaintance and communion with God is reciprocal; and verse 21 indicates that this reciprocal love will result in God's manifesting himself to us. To manifest himself to us carries the thought of completely revealing himself—disclosing the very thoughts of his heart! And this he has done for us, and we can testify that this promise has been fulfilled in us who walk not after the flesh, but after the spirit.

So all Christian fellowship is reciprocal. However, even earthly fellowships are reciprocal. Even worldly people know that to have friends one must be a friend. They know that one who has not learned how to be a friend has very few friends. One who insists that his friends must see all things exactly as he sees them has few friends. Many have learned to enjoy a warm relationship with others even though they mutually disagree on certain points. And our spiritual fellowship also must make allowances for our brethren on a few points of difference in order to enjoy the many things which we hold in unity. Christian fellowship, therefore, depends on certain Christian principles. It depends on unselfish love, of course. It also depends on Christian maturity. We are not discussing the fundamental doctrines of salvation, for on these we must contend earnestly, and vigorously defend these truths. But not all opinions relate to fundamental doctrines.

Paul had definite opinions, too, but he said, "Let every man be fully persuaded in his own mind." Some were trying to stir up strife and division, and in verse 10 of the 14th chapter of Romans he says, "But why dost thou judge thy brother? or why dost thou set at naught thy brother?" Verse 19, "Let us therefore follow after the things which make for peace, and . . . edify another."

Deeper Fellowship

Trials in the church are not new. They have existed since apostolic days, since Jesus' day. But if we progress in knowledge and understanding as we should, and if we grow to be

mature Christians, we will grow in deeper fellowship. We will progress toward a spiritually rewarding season of blessing. We think that is what the Apostle John meant when he said in I John 3:23,24, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." May we be actuated by the Spirit of Christ!

Ephesians 3:14-19 reads, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

As we walk in the way that leads to eternal life, one of the things we learn is that we cannot judge our brother's standing with the Lord. We do not know how well he has learned to know his Heavenly Father and Jesus Christ whom he has sent. No one knows save him that receiveth it. He knows that the Father and the Son have come in to sup with him and to make their abode with him. I John 2:20 gives the assurance: "Ye have an unction from the Holy One, and ye know all things." This knowledge is given only to those who are the anointed.

There will be attempts to discourage in the time ahead. We **have** been tested along that line before. But let us not be discouraged. God has assured us of our anointing, and we know we have the truth. He has given us a wonderful promise—"And this is the promise that he hath promised us, even eternal life."

Thus we learn to know our Heavenly Father. Thus we learn to know his Son. Thus we learn to know the Spirit of the truth, and if we are in close harmony with the Father and the Son we will be in close harmony with the members of his body, and thus we will fight the good fight of faith and lay hold on eternal life.

THE Bible, from first to last, holds out a doctrine found nowhere else and in opposition to the theories of all the heathen religions. The Bible teaches that a future life for the dead will come through a resurrection of the dead. All the inspired writers expressed their confidence in a Redeemer, and one declares that "in the morning," when God shall call them from the tomb and they shall come forth, the wicked shall no longer hold the rulership of earth; for "the upright shall have dominion over them in the morning." (Ps. 49:14) The resurrection of the dead is taught by the prophets; and the writers of the New Testament base their hopes of future life and blessing upon it. Paul expresses it thus: "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive." —I Corinthians 15:13-22



"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

"And it shall be said in that day; Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isaiah 25:8,9

The British Section

Further Blessings at Portrush

THE twentieth Portrush Convention was held in the home of Sister Stinson during the weekend of 24-26 May 1975. Here in the peacefulness of this part of Ireland about forty Bible Students met in fellowship with one another and with our Heavenly Father and our returned Lord. For two decades the Lord's people have met to discuss various aspects of present truth, including the harvest message that Christ has indeed returned to gather his church, and to prepare to establish his worldwide kingdom of righteousness and peace.

In the past twelve months tension in this trouble-riven province has eased, although violence is still apparent in districts where extreme rival factions exist. Throughout the past six years of strife and bloodshed the Lord has been the refuge and strength of those who trust in him. With the one desire for fellowship with those of kindred minds, brethren from the U.S.A., Scotland, and England

came to join with their Irish brethren. The gathering was the more enjoyable as Brother and Sister R. J. Krupa and Brother and Sister T. J. Krupa from California joined the happy throng.

As several visitors had arrived by Friday evening, the friends arranged a Bible study on Luke 24:27. When the stranger met those two travelers on the road to Emmaus, they seemed so earnest in their conversation that he asked the reason for their anxiety. They reminded him of the momentous happenings of the past few days. Their Lord, the One they thought should have redeemed Israel, had been crucified, and with his death all their hopes had also died. The stranger knew more than they had dared to think concerning these events, and beginning with the words of Moses he told them of all the things recorded in the Scriptures regarding the Messiah.

We reminded one another of the promise in Genesis 3:15

that the Seed of the woman should bruise the serpent's head. Abraham, in sacrificing Isaac, was a type of God giving his only Son to redeem mankind. Moses declared that the Lord would one day raise up a Prophet like him, and all the world would hear and obey him. We referred to Jesus' sufferings and crucifixion and then we looked ahead to the future. Jesus, we thought, would have explained the reason for his death and how, as a result, all mankind would be blessed by the kingdom.

The discussion had a stimulating effect as we realised the beauties of the divine plan and the wonderful privileges granted to his followers both now and in the kingdom, when the church will be glorified with him.

Welcome

The convention began with a word of welcome from the Irish brethren, who appreciated the efforts of the friends from across the water in coming to Portrush. In years past it had been true to say that the Lord had richly blessed us. We were reminded of the words of Cornelius in Acts 10:33, "Now are we all here present before God, to hear all things that are commanded thee of God." And so as we met to-

gether we had continually to keep in mind that we were gathered in the presence of our Heavenly Father. "Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. 119:18

Then followed greetings from far and near from those unable to attend, but who were nevertheless one with us in Spirit.

Kept by God's Power

The evening session closed with a talk assuring us that we are kept by the power of God." (I Pet. 1:5) The Apostle Peter reminds us not only of the greatness of our God, but also that he is our Father. If we follow faithfully unto death in the footsteps of Jesus, an incorruptible inheritance is reserved for us in heaven. Additionally we are kept by the power of God.

The Scriptures abound with assurances of our Father's love and care for his children. This is in direct contrast to the distressing conditions foretold of the early years of the second advent. The Bible tells us there would be a time of trouble, and in such circumstances where shall we look with confidence? "I will lift mine eyes to the hills, but to me no help comes." (Ps. 121:1, Ferrar Fenton) Hills, in Scripture symbolism, represent

nations, and today men's hearts are really failing them for fear because of the things coming upon the earth. No nation, no state, no individual group of people is exempt from the difficulties into which mankind has drifted. Our minds must be stayed upon God if we would enjoy perfect peace. However severe the trouble, nothing will prevent the saints from making their calling and election sure.

Standing Firm

Daniel and his companions are examples for us to follow. Although not privileged to live in the age of Spirit begetting, they were strengthened by divine power. They displayed a positive course of action and did not allow their plight as captives to swerve them from their devotion to God. He always honours those who honour him, and in the time of trouble they are kept by his power. "The secret of the Lord is with them that fear him."—Ps. 25:14

Nebuchadnezzar was troubled by a dream he could not remember. His wise men were sentenced to death because they could not assist, but when Daniel was brought to the king he made it known that dreams could only be recalled and explained by God's power. There is a God in heaven who knows all about problems and

he will guide us in every experience if, like Daniel, we live a life of prayer. Today we have his protection, for it is by his mighty power that we are kept.

Overcoming Evil

Sunday morning began with a manna service. The text for the day was Romans 12:21. "Be not overcome of evil," and in a discussion we reminded one another of the vital importance of this subject. We encounter so many experiences both in the world and amongst the Lord's people that we could become bitter and resentful. If we permit the transforming influence of the Spirit of God to rule in our hearts and minds, we shall then grow in grace and in harmony with our Father's will for his people. The peace of God must fill our hearts if we would be vessels fit for the Master's use in the kingdom.

A Journey by Sea

After this we listened to a talk where the speaker took us on a journey by sea. So graphic was his description that it seemed as though we were traveling with Paul in the ship. The journey to Rome was an unforgettable experience. Prior to this event Paul had spent many years declaring the Gospel to both Jews and Gentiles. He had laboured hard in establishing the

various Gentile churches. He had sought to show the Jewish believers that their Gentile brethren were fellow heirs, and of the same Gospel call. God's Holy Spirit had transformed them just as it had transformed the Jewish believers.

The apostle was arrested in the temple at Jerusalem, and after being kept in the custody of the Romans for two years, he appeared before Festus. Having appealed to Caesar to save him from certain death, the only way to reach Rome was by sea. In the account in Acts 27 we read that they sailed by way of Sidon, Cyprus, and on to Asia Minor, where he was transferred to a larger vessel. For a time they were driven by the south wind, picturing the calmer days when we first embraced the truth. How thrilled we were to become acquainted with the divine plan! We learned that God was a loving Heavenly Father and that his Son sacrificed his life for ALL mankind.

A Refuge and Strength

Following the lunch break we enjoyed a prayer, praise, and testimony meeting. We offered praise to our Father for all his goodness to us, and told him of our sick brethren and those passing through severe experiences. It was our desire that he

would strengthen and sustain them. We thanked him for the influence of the Holy Spirit, revealing the beauties of the plan of salvation. We told one another of the keeping power of God in our lives. He deals with each of us in different ways in order that our various characteristics may be moulded into Christlikeness.

"Our Father knows what things we need

Each step along the way;
His eye of love doth never sleep,
He watches night and day."

A Puzzle Resolved

This happy day closed with a discourse entitled, "A Puzzle Resolved, Code Number 666." The speaker began by making reference to the numerology of Scripture. The number seven we accept as a figure of perfection, completeness. Six, therefore, might represent imperfection, and a symbol of evil in all its forms. It denotes human rebellion against God. Whilst the true church was to be developed during the Gospel Age, Satan sowed the seed of a false church and from it developed the man of sin, the great antichrist system, out of harmony with God and all his righteous ways. For "a time, times and a half" the great persecuting power challenged the true Gospel and

established in its place the creeds and traditions of men.

The footstep followers of the Master must keep their garments white, in order to be kept by God's power. We living today must carefully watch world events, for the end of the man of sin is in sight. The churches today strive for unity, yet in fulfilment of prophecy we find no faith in the earth. Just as the writing on the wall numbered the days of Cyrus, the present order has been weighed in the balances and found wanting. The final hour is upon us, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. For now is our salvation nearer than when we [first] believed."—Romans 13:12, 11

The present order is being shaken to its foundation. God is to make a clean sweep of the Devil's empire and all his works. In the meantime let us stand fast, for our faith is built upon a sure foundation, the Word of God. "Be thou faithful unto death." "He that overcometh shall not be hurt of the second death."—Rev. 2:10, 11

Willing to Die

The final day of the convention began with a talk on a consecration theme, "I Willingly

Die, Lord." During the early years of the Lord's ministry his disciples had many exciting experiences. Thousands followed everywhere they went, traveling vast distances just to see Jesus. They had been drawn from different walks of life and before meeting Jesus had led ordinary lives. As they listened to his gracious words and the illustrations he drew from everyday events, they gradually changed into serious-thinking men. Similarly when we first gave our hearts to the Lord we were overawed by the beauties of God's plan, but as we daily study the Word the meaning of real discipleship gradually becomes apparent.

As we progress we find the costs increase. Brother gave an illustration based on life today. Before commencing to build we try to estimate what the finished work will cost; what time it will take, the materials needed, etc. Today inflation makes estimating very difficult, and as we continue in the Christian way the costs increase beyond our expectation. When we gave our hearts to God we said we would do so at all costs. We did not then understand all the costs that would be involved. We said we would finish the work, but we overlooked the hidden costs. We said, "I willing die, Lord."

The speaker then gave four guidelines to help us. First there was our intellect. We must repent and we must believe. Jesus wants us to be careful of what we believe. We must search the Scriptures each day, and the Holy Spirit will help us understand. Another essential is discipleship, and to be a true disciple we must be a witness for Jesus, both in proclaiming the Gospel and by giving a witness by our character and behaviour. If we love our Lord dearly we shall want to tell others about him and the wonderful plan of God. Self-denial is also essential. We have to deny ourselves the things of this world so as to have time for God. We cannot love God and the things of this world, but must forsake all to follow Jesus. The final requirement is love. This is an element of character that causes us to lay down our lives in God's service. We must show special care and attention for the fellow members of the body of Christ. In all these things we must say from the heart "I willingly die, Lord."

Fellowship of Christ

The closing discourse of Monday morning was based upon I Corinthians 1:9, "Fellowship of Christ." The One who created the wonderful view from

the windows of the room in which we met was the author of the divine plan. We are filled with love and wonder to be called by such a mighty God to fellowship with his Son. Fellowship is a "sharing in." We have the same oneness of fellowship with Jesus as he had with the Heavenly Father in the out-working of the plan of salvation. No member of the human race could have any part in this fellowship until the ransom had been paid by Jesus. And even then all must exercise faith in the ransom. In this way we have been justified by God in order to become his children and to out-work his purpose with Jesus.

In God's loving provision the Christ, Head and body, provides atonement for all mankind. We as the body members share in the sin-offering. We have fellowship in our dear Lord's sufferings (I Peter 2:21), and are privileged to share the same loving care as was bestowed on Jesus. May we continue faithfully in the call to joint-heirship with our Lord.

Truth and Light

The lunch break over, we assembled for the last two addresses of the convention. The first discourse was entitled "Truth and Light." Jesus said he was the way, the truth and

the life, and that no one could come to the Father but by him. Jesus put himself in the place of the High Priest, for no one could approach God but through the High Priest.—Heb. 3:1

The dress of Israel's typical High Priest contained the "breastplate of judgment." (Exod. 28:15-30) The word for breastplate in the Hebrew means "to contain" or "a bag." The High Priest wore a bag which contained two stones called the Urim and Thummin. The word judgment here means verdict or decision. It was not a breastplate in the normal sense, but a pocket of decision. Hebrew scholars tell us the word "Urim" means light or perfection, and "Thummin" means completeness, innocence, and truth.

In the history of Israel we find frequent reference to the word "lot" which is associated with decisions made by God. The root meaning of this word is from "rough" or "a stone or a pebble." Choice was made by casting small stones. The Urim was called forth from the bag only for decisions of approval. (Num. 27:21) If God did not approve, then no stone would issue forth from the bag. The division of the land was decided by lot. As the stones were used, so light and truth guided fleshly

Israel. (Num. 34:17; Joshua 14:1-2; 19:51) Only by carefully searching the Scriptures can we find what actually happened. In Proverbs 16:33 we are told that the lot is cast into the lap. In Chapter 18:18 we read, "To cast lots puts an end to disputes, and decides between powerful contenders." (Amplified Version) Israel knew that the decision of the Lord was final. According to which stone came out of the bag, the High Priest knew exactly whether the decision was favourable or unfavourable.

After Saul visited the witch at Endor there is little mention of the Urim and Thummin in the Old Testament. Instead, the Word of God begins to speak of truth and light. For instance, Psalm 43:3, "Send out thy light and thy truth." When the High Priest went into the most holy he wore, tied with chains and cords to his chest, the light and truth, or in other words, the complete will of God. It was God's decision that came from the bag. It was God's will that Jesus came to fulfil. (Ps. 40:7,8) Not only did Jesus keep God's will, but he came to enlighten men and dispel darkness. Those who hate the light stay away as long as they can, but those who love light are delighted to come and receive the blessing of the Lord. Let us trust in the Lord,

continuing to hold firm to the light and truth which God has given us.

Burning Hearts

The final discourse wove the thoughts of the whole gathering together, the seed thought being, "Did not our hearts burn within us?" (Luke 24:15-32) As we reflected on the past three days, it was as if Jesus was with us to share our experiences. We had all journeyed to Portrush with our own personal sorrows and discouragements, and God had opened the windows of heaven to calm our fears and encourage us for the days ahead. We had come to be fed spiritually, and like those two disciples on the road to Emmaus, we had heard the Master open up the Scriptures to us. The Early Church had its problems, but they pressed on. Down through the Gospel Age the brethren had similarly pressed on. We also have our problems, but we are determined by the grace of God to continue working together with him.—Heb. 10:35

We were encouraged to walk in the light, for we are witnesses to the truth. We must be well-balanced followers of the Master, seeking always to fulfil his requirements in our daily life as well as in an earnest study of

the doctrines. Thus we shall have a faith that works. The things of this present life are of trifling worth, especially as we realise that everything that can be shaken will be destroyed in the time of trouble. Our friendships must be in the Lord and our time consecrated to him. In the midst of the perilous times in which we live God will be with us.

The disciples pressed Jesus to abide with them because it was evening. He said that if we love him and keep his words, both he and his Father will make their abode with us. What a wonderful thought this is! The Gospel Age will soon be over, and with it the greatest opportunity ever offered to anyone—to live and reign with our Lord and Master. Let us rededicate our lives to serve God even better in the time that remains.

And so another Portrush Convention began to close. We lingered a little longer and sang together the hymn, "How blessed, how glorious," which has become affectionately known as the Portrush anthem. Memories of this happy season of fellowship will linger long with us into the days ahead, until, if the Lord wills, we are privileged to join together in yet another gathering in a year's time.

Vineyard Echoes

VINEYARD ECHOES OF THE PAST—Part V

The Drama Goes on the Road

NOW that the Photo Drama of Creation was duly launched in New York City, arrangements went into effect to send it out on the road. There were twenty complete sets, each set consisting of between three and four hundred glass slides, many reels of motion pictures, a projection machine, two phonographs, and phonograph records. The slides were hand-colored, 3¼" x 4".

The slides were packed in a hard fiber case of suitable size, and this one item alone made quite a heavy load. It was decided that each operator would take one part with him on the road—the entire drama consisting of four parts—and that he would present this one part every day for a week in the various localities to which he was assigned. I was given part four, and my original assignment was in the state of Ohio. Among other cities, I presented the drama in Columbus, Cleveland, and Toledo.

I then received instructions to proceed at once to Chicago and report to the local supervisor of the drama work there, leaving the section of the Photo Drama which I was using in Ohio. Arriving in Chicago, I discovered that they had a rather unique situation there. They had just started to present part one of the drama in what was known as the auditorium. It was in the early days of unionism, and the stagehands in the auditorium all belonged to the union. They had agreed to allow one nonunion worker to come in and project the pictures.

The brother who had been assigned to this position found that he had to leave the service; therefore a new operator was required. Rather than take the chance of sending in too many individual operators (the drama was to operate there for four weeks), they decided to assign me the job for all four weeks and thus avoid as far as possible any controversy with the union.

The auditorium, together with all its appointments, was up-to-date and beautiful. It seated 3,500 people. The projection booth was located on the first balcony. A complete signal system had been installed for communicating with the workers on the stage. It was the most complete and elaborate setup that I had the privilege of enjoying during all my experience with the drama. The slides and the motion pictures alternated, and the operator needed contact not only with the stagehands but also with those who were operating the phonograph in the orchestra pit just in front of the stage, and in this installation everything was complete.

As one entered the auditorium and occupied a seat, all he saw in front of him was a large red plush curtain. This covered a white curtain behind it, on which the pictures were to be projected. As the "show" started the operator flashed a cross and crown projection of a slide onto this plush curtain, the stagehands raised the curtain, and there the cross and crown appeared on the white curtain. It was somewhat a blot against the skill of the operator if he allowed that white curtain to be seen during the progress of the picture.

Those operating the phonograph, or the talking part of the drama, waited for their signal from the picture projectionist before starting their machine. At certain intervals a gong would sound from the record and this was the signal for the operator to change slides. The operator, of course, had a complete list of the slides, each one having a number, and he followed this list in keeping synchronized with the phonograph.

I was there well ahead of time on the first day and observed

the incoming people as I waited for the hour when the afternoon program was to start. To my great surprise, on a weekday afternoon at least 1,500 people showed up to see the pictures. That evening the auditorium was filled to capacity with 3,500 people, and this was repeated every day for four weeks in succession. One of the great thrills of all my Christian experience was to observe the people pouring into that great auditorium, because I knew that they would receive a good witness to the truth.

The Finale

At the conclusion of the showing of the drama in each city, there would be what was called the grand finale. This was the appearance of one of the better public speakers, who would give two discourses, these being illustrated by selections from the drama. Brother A. H. Macmillan was the one assigned to give the grand finale discourses in Chicago.

One of the motion pictures of the drama was known as "The Shunammite's Son." This picture showed the death of the Shunammite's son and also his resurrection. In the grand finale this picture would be used. It would be shown down to the point where the boy dies on his mother's lap. This we did in Chicago, and I gave the signal and the big plush curtain came down over the picture while the boy was dying. Then it was time for Brother Macmillan to continue his discourse, but no Brother Macmillan was in sight. The audience waited uneasily, and finally Brother Macmillan crawled out from underneath the big curtain. He had been standing too far back on the stage and was caught behind it! A big laugh went up from the audience. Brother Macmillan cracked a joke over the incident, and the show went on. Later, I was running the drama in Toronto, Ontario, when Brother Russell was the grand finale speaker, but he didn't get caught behind the curtain. The auditorium in Chicago was packed to capacity for both of the grand finale discourses.

On the Road Again

My assignment being completed in Chicago, I was put back on the road, this time not as an operator of part four but as an installer of equipment. My first assignment was at Milwaukee, Wisconsin, where I later learned that the attendance at the drama was exceptionally good. Many, many years later I talked with a brother who at that time was an elder in the Milwaukee class (he has since finished his course in death), and I asked him what the results of the drama showing in Milwaukee turned out to be. He told me that so far as he knew he was the only one out of the thousands who attended who became interested in the truth. But the result was much better in many other places than in Milwaukee.

From Milwaukee I went to a location midway between St. Paul and Minneapolis, Minnesota, and installed the equipment there. I did not remain for the showing of the drama, but I understand they also had a good attendance. Then I moved on to Winnipeg, Manitoba. There the city provided only alternating current, but there was a piece of equipment on the market which converted alternating current to direct current, and since direct current projected a better picture, a brother in Winnipeg who was in the electrical business said he would furnish this piece of equipment. It was called a mercury arc rectifier.

On the Sunday morning when the drama was to open in the afternoon, all those concerned were at the theater early to install the equipment, including the electrician brother who came with his mercury arc rectifier and proceeded to set it up back stage. He was doing the necessary wiring, and I was doing mine in the projection booth. We had no communication between us and, unfortunately, I threw a switch, and the current from the building got through to him, seizing him so tightly by the hands that not until I heard his hollering for help and shut off the electricity did he fall to the floor and start to laugh. In any case, the show went on as scheduled that afternoon, with the mercury arc rectifier doing its

called-for work. I learned later that the attendance in Winnipeg was excellent, for which I rejoiced. At Winnipeg I received a telegram from headquarters in Brooklyn to return there at once.

There were no airplanes in those days, so I was faced with a long train ride—a ride which today would seem deplorable to the younger generation. I rode from Winnipeg to Brooklyn by way of Toronto and Niagara Falls. At Niagara Falls, New York, the train was held up for immigration inspection. The inspector who came into the car in which I was riding asked the usual questions, finally getting to the one, "What is your employment?" I explained to him that I was a home missionary worker employed by the Watchtower Society in Brooklyn, New York.

That aroused the inspector's curiosity, and probably even doubts. For weeks I had been handling motion picture equipment and my hands, and face too, probably, were far from clean. And in addition to this I had been on the train for four days and the clothing I was wearing was disheveled and probably showed signs of wear. You could almost read the question that passed through his mind, "Is it possible that a man like this is a home missionary worker?" But we continued talking, and despite my dirty hands and face they finally decided that I should be permitted to cross the border into the United States.

Arriving at Brooklyn the next day, I inquired of Brother C. J. Woodworth, who was managing the film operation of the Photo Drama, as to why he had brought me from Winnipeg back to New York. He explained that they had made arrangements to send the Photo Drama of Creation into my old home territory, which was Nova Scotia, and that he thought I would be glad to serve as the picture operator on that assignment. I expressed my appreciation and told him I would be glad to do so.

I explained further that I had become engaged to a sister who was one of the phonograph operators and one of the

special group whom Brother Russell had appointed to select the music for the Photo Drama. I said that I would appreciate it if we could get married and she could accompany me; but I did not want that, nor did she, if it would disrupt the work. He replied that it would work out just fine; that a phonograph operator had to go along anyway, and it might as well be one of my own preference.

At the time there was one of the General Conventions of the Watchtower being held at Asbury Park, New Jersey; so we attended the remainder of that convention and then arranged to be married before we went away on our trip. Ordinarily we would have asked Brother Russell to perform the ceremony for us, but he was away, so we asked Brother Henry Clay Rockwell. It was a private wedding, and almost as soon as it was over we boarded a train for the first stop on our new schedule, which was London, Ontario.

I served as operator and setup man on this entire trip. Our next stop was Toronto, Ontario, then Bellville, Ontario, and from there we went directly to my home town in Nova Scotia, which was Berwick.

Berwick was a small village, and probably still is today. My father's sawmill was there, and he had a dream that one day he would be able to furnish electric lights to all the people in Berwick. With this end in view, on setting up the mill he arranged for an extra large power unit which consisted of a fifty horsepower steam engine. My father's dream never came true, largely probably because the citizens of the village were reluctant to spend their money to wire their homes, but when we got there with the drama we realized that if there was to be a showing of the drama, we had to have electricity.

Brother Samuel Baker accompanied me, and together we thought of the power plant in the sawmill. We made some investigations and found that we could secure temporarily the necessary equipment which we could hook to that plant and supply ourselves the needed electric current, which we

did, including enough wire to run across the fields to the auditorium which, as one sister expressed it, was "only a biscuit throw away."

The drama went on according to schedule and we moved on to other towns in Nova Scotia and traveled all the way to the eastern-most part, which was Cape Breton Island. There we had a very successful showing of the Drama, both from the standpoint of attendance at the time and also from the standpoint of sustained interest.

From Cape Breton Island we went back to London, Ontario, the starting point of this schedule, and there found, to our great joy, that in the few months which had elapsed since we were there the first time, new interest had developed in the truth, and we were entertained in the home of brethren who had received the truth on our first visit to London.

We then returned to Brooklyn, and about the first morning at the breakfast table Brother Russell announced the dismissal of seventy workers, the reason being lack of funds to keep the work going. He asked Sister Woodworth and me to stay, however, and afterward explained that he would like to have us experiment with various ways of making the drama support itself. We did this, but failed all along the line.

And while Brother Russell still wanted us to remain in the service at Brooklyn, with Sister Woodworth's failing health we felt it better not to do so. Our last showing of the drama in the experimental arrangements was at Stroudsburg, Pennsylvania. From there we went to Wilmington, Delaware, where we set up housekeeping and I got a job. Brother Samuel Baker came and lived with us for a time.



Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, N.J. 07073. A visit will be arranged when possible.

S. ALLEN		Denver, CO	12
Hartford, CT	Sept. 14	Kansas City, MO	14
K. FERNETS		St. Louis, MO	15
Kalispell, MT	Sept. 19-21	Indianapolis, IN	16
G. JEUCK		Columbus, OH	17
Baltimore, MD	Sept. 7	E. K. PENROSE	
A. KRUMPOLT		New York, NY	Sept. 1
Berwick, PA	Sept. 21	Hartford, CT	3
K. NAIL		North Brookfield, MA	4
Allentown, PA	Sept. 14	Buffalo, NY	7
J. PANUCCI		Toronto, Ont.	8
New Haven, CT	Sept. 14	Chatham, Ont.	9
G. PASSIOS		Detroit, MI	10
Sayville, NY	Sept. 7	Grand Rapids, MI	11
H. PASSIOS		Grand Rapids, MI	12
Seattle, WA	Sept. 1	Columbus, OH	14
Vancouver, B.C.	2	St. Louis, MO	19
Kelowna, B.C.	3	Kansas City, MO	21
Vernon, B.C.	4	St. Joseph, MO	22
Wenatchee, WA	5	Burlington, CO	24
Spokane, WA	7	Denver, CO	26-29
Clarkston, WA	8	L. POST	
Boise, ID	9	Philadelphia, PA	Sept. 14
Salt Lake City, UT	10	F. WASSMANN	
		Pottstown, PA	Sept. 21

BRITISH SPEAKERS' APPOINTMENTS

T. LANG		W. F. READER	
Yeovil	Sept. 19-21	Latchford	Aug. 31
		Yeovil	Sept. 19-21
E. T. NADAL		R. G. ROBINSON	
Yeovil	Sept. 19-21	Dewsbury	Sept. 21
Newport	Oct. 4	B. WHITE	
Dewsbury	25	Yeovil	Sept. 19-21

YEOVIL HOMEGATHERING—September 19-22. For details and accommodations please apply early to Mrs. Stracy, "Patmos" 3, Hillgrove Avenue, Yeovil, Somerset.

Conventions

SAN DIEGO, CA, Aug. 30-Sept. 1—Muir College, UCSD, N. Torrey Pines Rd. Mrs. Gilbert Rice, 4005 Olympic St. 92115

JACKSON, MI, Aug. 30, 31, Sept. 1—Jackson Community College, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

SEATTLE, WA, Aug. 30-Sept. 1—Norway Center, 300 Third Ave., W. Miss M. Stevens, 6525 - 24 Ave., N.W., #1 98117

NEW YORK, NY, Aug. 31, Sept. 1—Waldorf-Astoria Hotel, 50th & Park Ave. Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

MINNEAPOLIS, MN, Sept. 7—2601 Fillmore St., N.E. Mrs. Mike Nekora, 2601 Fillmore St., N.E. 55418

KALISPELL, MT, Sept. 19-21—Out Law Inn Conv. Center, 1701 Hwy 93 S. Mrs. Malcolm Thompson, P.O. Box 1105, Columbia Falls, MT 59912

PITTSBURGH, PA, Sept. 20, 21—Joint Area Conv., Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. John Baracos, 736 Dunster St., 15226

DENVER, CO, Sept. 27-29—Rode-way Inn, Denver Airport, 4950 Quebec St. Mrs. Loretta Blair, 6705 S. Santa Fe Dr., Sp. 2, Littleton, CO 80120

BUFFALO, NY, Sept. 27, 28—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley Borowiec, 1329 Bayview Rd., Hamburg, NY 14075

CHICAGO, IL, Sept. 28—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60106

DETROIT, MI, Sept. 28—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Nemesh, 25354 Cunningham, Warren, MI 48091

CINCINNATI, OH, Sept. 28—2850 Dunaway. Mrs. Margaret Ellis, R.F.D. 1, Box 71, Melbourne, KY 41059

PHILADELPHIA, PA, Oct. 5

GRAND RAPIDS, MI, Oct. 11, 12

MILWAUKEE, WI, Oct. 11, 12

NEW LONDON-NORWICH, CT, Oct. 19

CLEVELAND, OH, Oct. 19

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