

a herald of Christ's presence

THE DAWN

"OUR GOSPEL CAME
NOT UNTO YOU IN
WORD ONLY, BUT
ALSO IN POWER,
AND IN THE HOLY
SPIRIT."

-- I Thessalonians 1:15

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One of God's Time Clocks

THOUGHTFUL students of the Bible have referred to Israel as God's great time clock. This is because there are many experiences of this people which are readily aligned with important prophecies. And these prophecies, in many instances, become time-markers in God's great plan of the ages.

For instance, their complete expulsion from the land of Palestine a short time after Jesus' crucifixion was clearly foretold in the Bible. It marked in the divine plan a distinct turning point in the affairs of both them and the Gentiles. In this regard note the interesting prophecy of Micah 5:1-3.

Verse one foretold their harsh rejection of Jesus—"They shall smite the judge of Israel with a rod upon the cheek." Verse two is a parenthetical assertion that the Messiah was to come out of Bethlehem—"But thou, Bethlehem Ephratah [or fruitful], though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel."

When we connect verse one with three there is a definite continuity of thought identifying experiences which were to come to Israel because of Jesus' rejection. "They shall smite the judge of Israel with a rod upon the cheek. . . . Therefore will He give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel."

Israel's experience here was like a great time clock. Indeed God gave "them up," or cast them from favor, and it becomes a simple matter to check history to verify the fact. But when this occurred to Israel the prophecy stated that their disfavor would continue until "she which travaileth had brought forth."

This phrase, "until . . . she which travaileth had brought forth,"

refers to the Gospel-Age development of the church class, or bride of Christ, under the covenant of grace or sacrifice. This illustration of the covenant as a mother travailing to bring forth her child is related to the picture God used of Sarah (Abraham's wife) bringing forth her son Isaac. (Gal. 4:22-27) In this picture Isaac represented Jesus and his church. Note Paul's words in regard to this as found in Galatians 4:28: "Now we, brethren, as Isaac was, are the children of promise."

It is quite possible that this very prophecy of Micah 5:1-3 was the basis for the Apostle Paul's statement in Romans 11:25, 26—"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

The suggestion in both Micah's prophecy and Paul's statement in Romans 11:25, 26 that after the church is selected God will again favor Israel is of special interest. This is because their return to favor would mean God's great time clock had struck to signal the establishment in earth of his kingdom of peace and righteousness. Because of this, students of God's word have closely watched Israel's experiences in these "latter days," and their hearts have been cheered to see the evidence of God's leading in their affairs.—Dan. 10:14

Special among the prophecies which mark Israel's experiences is one found in Jeremiah 16:10-18. This is outstanding because of the numerous events covered and also because of a time feature which has had a precise fulfilment. This was written about 700 years before Jesus was born in Bethlehem, and the prophecy spans over 2,500 years. In it we are told that Israel (1) was to be scattered into lands north of Palestine, (2) but that they would be returned through the overruling power of God; (3) the procedures that would be used to effect their release, and (4) in addition it informs us of the precise year God's time clock was to strike signaling the beginning of their return to favor.

A detailed study of this prophecy greatly enriches one's faith, because it is so apparent that only the Eternal One could in such manner see through the mist of centuries yet unborn. Then, too, it becomes so evident that only God's illimitable power and

wisdom could so precisely shape the times and seasons of nations and peoples. Also it stirs our hearts to realize afresh the nearness of God's long-promised kingdom. How wonderful to realize that in the not far-distant future "God shall wipe away all tears from . . . eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

The unique prophecy of Jeremiah, chapter 16, was uttered by the prophet at a time when Israel was idolatrous and disobedient to God. Verse ten foretold Israel's deep concern when they would be told of the woes to come. "And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God?"

Verse eleven instructs Jeremiah to answer in these words, "Then thou shalt say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshiped them, and have forsaken me, and have not kept my law."

Then are outlined the dire experiences which were to befall them. Verse thirteen reads, "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor."

This definitely shows they were to be driven out of their homeland. However, upon closer scrutiny it reveals much more. The fact it stated that neither they nor their fathers would know this land makes it clear that they would travel a great distance from the place they then occupied. In previous national travels they had known Assyria, Babylon, Syria, Egypt, hence this expulsion yet to come would reach beyond these points.

Also the statement that while in this faraway land or lands God would "not show them favor" was indeed a heart-chilling thought. In Amos 3:2 Israel had been told that "you only have I known of all the families of the earth." Even during their previous captivities they recognized the experiences as a chastisement because the Lord continued to "know" or "favor" them. And history has shown that the scattering of Israel after Jesus'

death brought them desperate and strangely different conditions. They were forced for centuries to wander homeless in strange lands, impoverished and reviled, or to be herded into ghettos and heaped with indignities and abuse. How literally was fulfilled the solemn pronouncement of God, "There shall ye serve other gods day and night; where I will not show you favor"!

Although the prophecy promised dark years of sorrow it also promised a later return to God's favor. It was indicated that their return to God's favor and their homeland would come in such an outstanding way that it would overshadow, in their estimation, the deliverance from Egypt. This is brought out in verses 14 and 15 where the prophet states, "Therefore, 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."

Notice how these verses bring out that, in the main, they were to be driven into lands north of Palestine. And such is the recorded fact. Israel was driven into the area of the Balkan countries, Germany and Russia, although some were, as the prophecy implies, driven into other lands as well.

Verses 16 and 17 present in a novel, pictorial way how they were to be released and returned to their homeland. These verses read: "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." The "fishing" and "hunting" which has effectively produced their return can be clearly identified. However, before considering these points note that prior to these "fishing" and "hunting" experiences something specific was to occur.

Verse 18 is explicit in stating that "first," or before the "return experiences" commence, God would "recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." In language which at first seems obscure or "veiled" God tells precisely how long they shall experience

this favorless condition, and from the prophecy we can calculate the exact year when God's favor to Israel did again begin to manifest itself.

The key to the time prophecy is in the word "double." This English word is translated from the Hebrew word, "misneh," which literally translated means "a like portion." The English word "double" is sometimes used in this same sense. For instance, one might say in describing a twin, he is his brother's "double." This would mean, of course, that one appeared to be a duplicate of the other, or "a like portion."

With this understanding of the word it becomes clear that God here states that the period during which he "would not show them favor" would be "a like portion" in time equal to a period during which he treated them otherwise, or showed them favor. That this is the correct understanding of the time prophecy becomes crystal clear in the light of other scriptures, and also in the actual outworking of the periods of time in relation to these events.

First we must determine exactly how long was the period of Israel's favor. When this has been done it becomes a simple matter of measuring from the end of the favor period a like measurement of time for the disfavor period, and then check to see if God's time clock did strike on time.

Of course Israel's favor began when the nation itself began. This beginning nationally was at the time of Jacob's death. Prior to this point God had been dealing only with the head of each family. This practice had begun with Abraham, then passed to his son Isaac, and from him to Jacob. However, when Jacob died God began dealing with his twelve sons and from this small beginning came the nation of Israel. Although their fortunes under God ebbed and flowed in relation to their faithfulness, they were constantly in his favor, and them only did he know among "all the families of the earth."

But the time did come when their favor ended, and this point is unmistakably marked in God's Word. It was at the time of our Lord's ministry when he personally spoke the pronouncement of doom. The instance is recorded in Matthew 23:37, 38, where we read, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would

I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

However, we are not left to theorize that this event does indeed mark this important point. In the Old Testament there is a prophecy which concerns this time when Jesus triumphantly entered Jerusalem just a few days prior to his death. In the prophecy a certain statement is attributed to Jesus. However, the record indicates he used other words, but the actual utterance has the same import as the language of the prophecy.

The prophecy to which we refer is well known, and is found in Zechariah 9:9 and 12. It reads, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The 12th verse is the prophetic statement Jesus was to make at this momentous time. It reads, "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee."

Here, through divine provision, is used the very same word, "misneh," or double, that is found in the prophecy of Jeremiah (16:18) which we are considering. Because of this prophecy, and also the statement of Jesus that from that point their house would be left unto them desolate, we find the exact time in history (A. D. 33) which marked their end of favor and beginning of disfavor.

Of course nothing drastic happened to them nationally at the very instant or year that Jesus was crucified. Nevertheless God's time clock had struck, and events began to transpire which led to their destruction as a nation by A. D. 73. In other words, forty years from the point disfavor began they had lost their national standing. It was during the years A. D. 69-73 that the Roman General Titus laid siege to and conquered Jerusalem. Then began their literal expulsion from their land into many other lands. But in the words noted in Jeremiah's prophecy, in the main, they were driven and drifted into the land north of Palestine.

For over eighteen centuries the Jews sifted through various nations of the world. In a few instances the "wandering Jew," as they were called, took "root" in some of the lands to which

they drifted. But as they would attempt to become identified with a nation, often persecutions would arise which either forced them to travel on, or experience a herding into ghettos to be reviled and humiliated.

However, because God so exactly marked the date their favor ended we can accurately measure this period. Israel's favor as a nation began when the nation was born (at the death of Jacob, when his blessing was conferred upon all twelve of his sons), and continued 1,845 years until A. D. 33, when Jesus said unto them, "Behold your house is left unto you desolate."

Their period of disfavor was to be a "misneh," or "like portion," of time. Hence 1,845 years from the date A. D. 33, which would be 1878 A. D., should mark the return of God's favor to this people so long removed from their homeland. Again God's great time clock struck, and precisely on time something happened which signaled a beginning of the return to favor for the Jew.

In 1878 A. D. there was an international situation that was similar in some respects to the present. Then the nations of Western Europe were concerned with the aspirations of Imperialistic Russia. They had reason to suspect that Russia was considering the conquest of Turkey and some of her provinces. Of course such an acquisition would have greatly strengthened Russia, and would have been a serious threat to England and other countries of Europe.

To thwart such a move there was a meeting of the Western Powers which was called the Berlin Congress of Nations. History indicates the meeting was dominated by the renowned Prime Minister of England, Lord Beaconsfield, who is better known by the name Disraeli. How interesting that Disraeli (this name means "of Israel") was the only Jewish Prime Minister England has ever had!

Among the conclusions reached at this meeting to deter Russia was one to the effect that England was to have a general protectorate over Turkey's Asiatic provinces. Of course this gave warning to Russia that a thrust in the direction of Turkey would bring upon her the combined armies of Western Europe spearheaded by the then mighty nation of England. Also at that con-

ference of nations Turkey was persuaded to amend their laws regarding aliens.

Prior to this point, certain aliens, namely Jews, were not permitted entry to Palestine except for a short visit. But God's time clock had struck, and precisely in the year indicated in Jeremiah's prophecy (A. D. 1878) there was an abrupt change in Israel's affairs. For the first time in about eighteen centuries a Jew could own land in Palestine. And it is recorded that the first colony of rehabilitation, called "Petah Tikvaw," was established that very year. The hand of God, which fashioned suns and moons, and flung them wide in orbits stedfastly fixed, and perfect in time and movement, also causes peoples and nations unwittingly to obey his will at an appointed time.

True, the favor which returned to Israel in 1878 was slight, but slight also was the evidence of disfavor which began in A. D. 33 at the time when Jesus said to Israel, "Behold, your house is left unto you desolate." But in these two points there is an interesting parallel. Favor was taken from Israel in A. D. 33, and forty years later, in A. D. 73, they lost their national standing. And so, when favor was returned in 1878, it was forty years later in 1918 when they received a national standing.

The circumstances surrounding this event are most unusual, and those who have faith can unmistakably see the hand of God. The facts quoted below concerning these circumstances are from the book by John Gunther, "Inside Asia," in the chapter, "Dr. Chaim Weizmann." This man later was to become the first president of Israeli.

There was a point during World War I which was dark for England and her allies because of a shortage of a much needed chemical, acetone. "Disaster loomed. Synthetic acetone—and much else"—was an imperative necessity. Premier Lloyd George of England called a conference, and asked the advice of C. P. Scott, the editor of the Manchester Guardian. Scott said to Lloyd George, "I know a remarkable professor of chemistry at Manchester University. . . . I will ask him if he will place himself at the disposal of the state." To this Weizmann agreed.

"Within some weeks Weizmann had discovered a method of synthesizing acetone. He studied the composition of cereals, and

found a method of isolating organisms which permitted him to make acetone out of horse chestnuts. The method was developed on a large scale. . . . Lloyd George called for Weizmann again. He said in effect, 'Dr. Weizmann, you have rendered a great service to the state. I will recommend you to His Majesty for any honors you may wish.'

" 'There is nothing I want for myself,' Weizmann said.

"Lloyd George hinted at a viscounty, a monetary grant.

"Weizmann shook his head. 'There is only one thing I want,' he said, 'and that is a national home for my people.'

"A few months later came the Balfour Declaration, which—in theory—provided it. Zionism—it seemed then—was won. Of course, other factors contributed to the announcement of the Declaration, as we have seen. But Lloyd George himself says that the acetone incident led him to support the Zionist thesis, and that he brought Weizmann into contact with his old friend, Balfour, in order to open negotiations."

On November 2, 1917 was issued the Balfour Declaration, which became a reality because of the Allied victory in November 1918. We quote this historic document:

"His majesty's government view with favor the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish Communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

This object became a reality because of the Allied victory in 1918. Hence, forty years after the return of Israel's favor in 1878 marks 1918, the date when Israel received national recognition.

We recall that Jeremiah's prophecy indicated with unique, pictorial language the method God would use to effect their return to Palestine. It reads, "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."—Jer. 16:16, 17

No better figurative language could be used than "fishing" and "hunting" to describe how the Jews were returned to their homeland. When one fishes, a bait or lure is used to attract. And so there was dangled world-wide, before the eyes of Jewry, the promise of a homeland. Shortly after 1878 the stirring of hope among the Jews found expression in the movement to become known as Zionism. In 1897, under the guidance of Theodor Hertzl, this organization was formed, and from that time until now it has been a potent force among the Jews.

However, it is quite likely Zionism's dedicated proponents were initially disappointed with the lack of response among most of the Jews. Many gave lip service to it, and even opened their purses freely in support. But most were reluctant to leave the countries where they had taken root in custom and in business. Nevertheless, Zionism did "fish" from the countries those whose desire burned bright for a homeland. And the rugged, parched hills of Palestine required such dedicated pioneers as a vanguard of the nation. This stubborn, lonely land needed those who would sacrifice comfort and convenience, and who would toil long and arduously with but scant material reward for their efforts.

The bleak barrenness of that lonely land which faced the early vanguard "fished" out of the nations is vividly portrayed in a book, "Days of Our Years," by Pierre van Passen. In it he reports something written by Vicomte de Chateaubriand in his diary a little over 100 years ago, when he looked upon the dreadful solitude of the Judean hills and noted the following: "This desert is mute with terror since the voice of God has reverberated through the waste places. . . . These valleys have been turned into an arid, barren plain. . . . Here the wilderness has conquered. . . . Never will this land lift its voice again!"

He reports also of "the country where Mark Twain saw nothing but sackcloth and ashes, and where in 1907 the Prime Minister of Holland, Dr. Abraham Kuyper, wept over the poverty and godforsaken loneliness of the landscape."

Mr. Pierre van Passen sharply points up the sacrifice required

of the early pioneers—those who responded to the “fishing” because of vision and intense desire for a homeland.

“For with that rare selfless devotion to which man has risen in great moments of history, bands of Jewish boys and girls from the squalid ghettos of eastern Europe have redeemed for coming generations of their people what had been lost for centuries. . . . No immediate prospect of well-being spurred the efforts of the Chalutzim [pioneers]. There was nothing to relieve the monotony of the unfamiliar work, no pay day in the offing, no restful comfort at the conclusion of the day’s hard toil. They had nothing but the bare earth beneath them and a pitiless sun above their heads. . . . But in response to their call the land did lift its voice again.”

Jeremiah’s prophecy indicated that “hunting” would be the next phase of Israel’s return. It reads (Jer. 16:16): “. . . And after [the fishing] 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.” It seems so evident that the hunting which flushed them from their hiding places was the fierce and cruel persecution that arose against the Jews in various countries, such as that which occurred in Russia, Poland, and Germany.

In the Bible’s picture language “mountains” and “hills” represent kingdoms and nations. For instance, in Daniel 2:35 and 44 the kingdom of God is described as “a great mountain [which] filled the whole earth.” The language of the prophecy to the effect that they would be hunted suggests a reluctance to leave their adopted countries to go to their homeland. This is further emphasized by the thought that they would be in the “holes” or hiding places of the mountains.

And this agrees with the facts. Prior to World War II, and especially in Germany, the Jews were divided into two general groups called “assimilists,” and “non-assimilists.” As the name suggests, the “assimilists” were Jews imbued with the concept that they were an integral part of the nation in which they lived; and, of course, the “non-assimilists” had the opposite view.

To implement the view that indeed they were of the nation in which they resided, attempts were made to hide in the “holes of the rocks [in the mountains].” That is, they would take lead-

ing parts in political life, become highly respected professional men, and in instances even changed their names. But then the hunters or persecutors of the Jews arose. Bestial men like Hitler sought them out with a demoniacal fury. Family genealogies were traced by this madman to ascertain whether even a trace of Jewish blood could be found. They were branded, herded into concentration camps, and slaughtered by the millions. A dark hour had come for Israel and humanity.

But he who would destroy was himself destroyed. And then the remnant of European Jewry, the halt, the lame, the tortured who were left, began their arduous journey home. In droves they went to Palestine, swelling its numbers beyond what was practical, but being welcomed warmly by those who had preceded them. They had been hunted out of the mountains and hills and the holes of the rocks, but there was a haven in the land of their fathers.

Now there is an established nation of Israel. In May of 1948 all foreign occupational power was removed from within their small borders, and Israel became a sovereign nation and took its place among the family of nations.

But the Israelis as a whole seem to be quite oblivious to the fact that God has maneuvered their return and establishment in the land. And this fact, too, is according to prophecy. Of course, one may occasionally hear an Israeli give credit to God for their present situation. But this is much in the same sense that the average person who believes in a Supreme Being attributes all his good fortune to God.

To this point the Jews as a whole are confused as to why they have so long suffered and have been driven through many lands. But their day of enlightenment is to come in the not too distant future. Hear the Word of God concerning this:

“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. So the house of Israel shall know that I am the Lord their God from that day forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore

I hid my face from them, and gave them into the hand of their enemies: so fell they all by the sword."—Ezek. 39:21-23

We notice how explicitly stated is the time of enlightenment—"from that day forward." From what day forward, we might ask? A review of the preceding verses beginning at Ezekiel 38:1 makes clear the events which will come before this point of enlightenment. This prophecy indicates that some powerful nations north of Palestine "shalt think an evil thought; and . . . shall say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely [margin, or confidently] . . . to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."—Ezek. 38:10-12

Without doubt this refers to the trouble which comes after Israel has returned home. Notice how the prophet confirms this when he refers to "desolate places that are now inhabited" and "people that are gathered out of the nations." God's time clock struck in 1878 when, because of the Berlin Congress of Nations, a Jew could again own land in Palestine. It sounded forth again in 1918 and 1948 when the Jews received national recognition and finally statehood.

Because we see these things we realize the stage is set for another scheduled sounding of God's time clock. But when this occurs it will mark the welcome end of this evil order, and the ushering in of God's kingdom of righteousness, peace, and life. It will make clear to all people for all time that God is in his heaven and all the earth must be silent before him.

Ezekiel 38:16 reveals that God permits this thrust against Israel, and that his consequent defense of them is to reveal himself to the heathen and, of course, to his people. We quote:

"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." Verses 22, 23 prophesy the complete rout of this enemy: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanc-

tify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Then shall be brought to pass the beautiful "afterwards" of God's kingdom. For centuries the world has longed for rest and peace, health, and life. They have sought it in so many fruitless ways. They have tried in vain every kind of government in their quest for Utopia. They have arduously searched for the fountain of youth and the elixir of health and life, but sickness and death continue to plague them. But when God finally intervenes on Israel's behalf then shall be established the kingdom for which Jesus urged us to pray.

Then Jesus, whose death makes this new order possible, shall rule from "sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) Then, also, shall be brought to pass the saying, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

Encouraging Letters

"Happened"?

"Dear Sirs: Two years ago I happened to tune in on the 'Frank and Ernest' program one Sunday morning in time to hear part of their discussion on hope beyond the grave. I had just lost my husband in death so this was a subject very close to my heart. I sent for the booklet, and it has meant so much to me. I always listen to this Sunday morning broadcast."—Arizona

A Needed Help

"The Bible Answers: Gentlemen: May I have a printed copy of your TV program on 'Religion,' mentioned

on your Sunday discussion. Being the mother of an eight-year old leukemia boy, I have so very many doubts, and a refreshment of the promises of the Bible on your program helps to diminish the feelings of futility that plague me from time to time. Religion and the way it has been presented and interpreted has not been acceptable to me. Can you help me? It would be so much easier for me to close my mind and not question—just claim that I have faith. That has been my approach for thirty-seven years. Now I need answers. Please help me."—Kansas

(Continued on page 21)

TOPICAL BIBLE STUDY

THE PEOPLE IN GOD'S PLAN

Lesson XV—I Kings 17:1—II Kings 2:11

The Prophet Elijah

THE Prophet Elijah was a "Tishbite, who was of the inhabitants of Gilead."¹ The name Elijah means "God of Jehovah."² The appropriateness of this name is seen in the steadfast manner in which Elijah served Jehovah and stood against the false god, Baal, and those who worshiped Baal.

Elijah not only served God faithfully as a prophet, but was used by the Lord as a type of important aspects of the divine plan which were to be carried out, beginning with John the Baptist at the end of the Jewish Age. To fully appreciate the typical aspects of Elijah's service it will be helpful to note some of his outstanding experiences as a servant of God.

Elijah prophesied that there were to be three and one-half years in Israel without rain.³ He was instructed to hide himself by the brook Cherith, where the Lord used ravens to carry food to him.² After a while the brook Cherith dried up, and Elijah was instruct-

ed by the Lord to go to Zarephath, Zidon, where the Lord said he had instructed a widow to sustain him.³ A miracle was performed to enable the widow to carry out the instructions she received from the Lord.

A son of this widow fell sick and died, and Elijah, by another miracle, awakened the boy from the sleep of death.⁴

After this, and in the third year of the drought, the Lord instructed Elijah to appear before the wicked king, Ahab, whose wife, the queen, was the infamous Jezebel, and stated that he would then send rain upon the earth.⁵ When Elijah appeared before Ahab, he instructed the king to summon all the prophets of Baal to Mount Carmel; and Ahab carried out these instructions.⁶

On Mount Carmel Elijah arranged a test to demonstrate to the king and the Israelites that Jehovah, not Baal, is the true and living God. First, the prophets of Baal were to present a sacrifice to Baal and call upon him to send

fire to consume the sacrifice. Elijah proposed to do the same, praying to the God of Israel.⁷

The prophets of Baal first offered their bullock, but when they called upon Baal to send fire to consume it, no fire descended. They kept calling upon Baal until noon; then Elijah mocked them. They continued to cry to Baal, cutting themselves with knives, but of course they failed, for Baal is no god.⁸

Elijah then presented his offering to Jehovah. To make it more impressive, he dug a trench around the altar and filled it with water, and poured water over the sacrifice. When he called upon the God of Israel to accept this sacrifice by fire, there was an immediate response. Having demonstrated that Jehovah is the true and living God, Elijah directed that the prophets of Baal should be destroyed.⁹

After the destruction of the prophets of Baal, Elijah informed King Ahab that rain would now come upon the earth. But when Jezebel learned of what had happened she was angry and vowed that she would destroy Elijah.¹⁰ Elijah fled from Jezebel, and the Lord protected him. Then he was directed to go to Mount Horeb, where at the mouth of a cave he witnessed a strong wind which rent the mountains, and then a mighty earthquake, and after the earthquake a fire. After the fire he heard the voice of the Lord,

who instructed him to anoint Jehu to be king over Israel, and Elisha to be his own successor as prophet.¹¹

The final important episode in the life of Elijah was his miraculous parting from Elisha, when a fiery chariot separated them, and he was taken up into the sky in a whirlwind.¹² The Common Version English translation of the Bible says that Elijah was taken up into heaven, but we know that this is not a reference to the heaven which is the home of God and the angels, for hundreds of years later Jesus said that no man had ascended into heaven.¹³

The Antitypical

THE Israelites at the time of Jesus' first advent were looking for the coming of three outstanding personalities. The important one of these was, of course, the Messiah. But in addition to the Messiah, there was one whom they referred to as "that Prophet" [Greek, "the Prophet"], and another as "Elijah."¹⁴ "That Prophet" was to be like unto Moses, whose coming was prophesied by him.¹⁵ The coming of "Elijah" was foretold by the Prophet Malachi, whose prophecy stated that "Elijah" would come "before the great and dreadful day of the Lord," and would conduct a work of reformation described as turning the hearts of the fathers to the children, and the hearts of the children to the fathers.¹⁶

The ultimate and complete fulfilment of both these prophecies will take place during the thousand-year of Christ, for Jesus and his true followers, the church who will reign with him, fill both these positions; that is, of "that Prophet," and of the antitypical "Elijah."¹⁷ But the Israelites of Jesus' day did not understand this, and when John the Baptist began his ministry of reformation, calling upon the people of Israel to repent, it raised the question in the minds of some as to the possibility of his being the foretold Elijah; for, as we have seen, the typical Elijah's work was essentially one of reformation and of re-establishing the worship of the true God in Israel.

John the Baptist denied that he was the foretold "Elijah," but later Jesus said to his disciples that if they could accept it, John was the "Elijah."¹⁸ This simply meant that if John's ministry had accomplished a work of reformation in their hearts and lives, then to them he was the foretold "Elijah." But so far as Israel as a nation was concerned, John's work of reformation failed.

In Malachi's prophecy of the coming "Elijah" he indicates that a failure of the effort to reform the people would lead to a curse by God—"Lest...I [Jehovah] smite the earth with a curse." The work of John the Baptist to reform Israel was followed in A. D. 70-73 by a great time of trouble

which destroyed the nation of Israel. This was the foretold "curse" so far as Israel was concerned.

The work of John the Baptist was merely a token fulfilment of Malachi's prophecy. Another calling upon the people to repent began at Pentecost, and has been in progress throughout the entire Gospel Age. (Acts 17:30, 31) This work has been promoted by the church in the flesh. While there are no texts of Scripture which express it in so many words, we think the Bible does support the thought that the church in the flesh fulfils another aspect of the Elijah type.

But here again the work of reformation has failed. The work of John the Baptist was conducted on behalf of the one little nation of Israel, but the church was commissioned to go into all the world to preach the Gospel to all the people of all nations. While the Lord knew that this would not convert the world, it was his will that the church pursue this effort with the same enthusiasm as though it had been designed to be a success. Because of its failure, the Lord again smites the earth with a curse, which is even now blighting the world of mankind, and will become worse. It is the great "time of trouble such as never was since there was a nation."

During much of the time the typical Elijah conducted his min-

istry he was obliged to live in a wilderness situation so far as King Ahab and Queen Jezebel of Israel were concerned. This was particularly true beginning with the answer to Elijah's prayer that no rain fall upon the land. The New Testament informs us that this drought lasted for three and one-half years.¹⁹ These three and a half years covered the period that Elijah was fed by ravens at the brook Cherith, and also the period during which he was miraculously provided with food while staying at the home of the widow in Zarephath. The rain did not come until after the test which he conducted on Mount Carmel.

During this entire period Elijah was being hunted by Ahab. He emerged from this symbolic wilderness of isolation when the Lord instructed him to appear before Ahab. This, as we have seen, was in the "third year." The three and one-half years mentioned by James was probably nearly completed by the time Elijah reached Ahab, although there would be sufficient time left to arrange and conduct the Mount Carmel test, for it was not until after this that the rain came.

Taking the view that the church in the flesh is the antitypical "Elijah" during the Gospel Age—which we believe is correct—we have the testimony of the Apostle John that the Lord's people for three and one-half symbolic years

found it necessary to flee into the "wilderness," where she was fed by God, even as Elijah was.²⁰ This wilderness condition was forced upon the Lord's people during this period by the Papacy, which we believe was prefigured by Ahab as the civil powers, and Jezebel, as the false church. Jezebel is identified in the Scriptures as representing the false church.²¹ These correspondencies help to establish the thought that the church in the flesh has been fulfilling the Elijah type during the Gospel Age.

Elijah passed from the scene in a very unusual manner. While there is no reason to suppose that he did not actually die, yet so far as his successor Elisha was concerned, he merely saw him taken up in a whirlwind into the skies, or the atmospheric heavens. This could well picture the change of the church from the earthly to the heavenly plane of life at the close of the Gospel Age, and prior to the full establishment of the kingdom of Christ.

The Type Extended

THE Elijah type is brought before us again in the transfiguration vision, when Moses and Elijah appeared with Jesus on a high mountain, with Peter, James, and John present. They heard a voice from heaven identifying Jesus as the Son of God.²² In the last verse of the preceding chapter Jesus

told his disciples that there would be some of them who would not taste death until they saw him coming in his kingdom.²³ Peter, James, and John did see him in this vision of the kingdom.

Thus is brought to our attention a further extension of the Elijah type, in the sense that this vision indicates that the Elijah work will be accomplished by Christ, and through the agencies of the kingdom. Here Moses also appeared in vision, the type of "that prophet." Since this vision is definitely of kingdom power and glory,²⁴ we might think of Moses as head over God's ruling house of servants developed largely during the Law dispensation, representing the earthly phase of the kingdom; and Elijah as the spiritual house of sons, developed during the Gospel Age, as the spiritual phase of the kingdom. Jesus is the chief one in the vision, which shows that through his kingdom not only will all the messianic promises be fulfilled, but also the work foretold to be accomplished by "that Prophet" and by "Elijah." In connection with the transfiguration vision Jesus said to Peter, James, and

John that Elias, or Elijah, truly cometh and restoreth all things.²⁵

Thus it is that while there was a partial fulfilment of this type in the work of John the Baptist, and a more world-wide attempt on the part of the church in the flesh, the world is actually to be converted to the worship of the true God during the thousand years of Christ's reign—the "times of restitution of all things."

Elisha

ELISHA was anointed by Elijah to be his successor, and after Elijah was taken up in a whirlwind Elisha carried on the work in the spirit and power of Elijah.²⁶ There is nothing in the Scriptures to indicate that the Lord intended that Elisha should be a type. He is not mentioned in the New Testament at all. However, we think it is reasonable to conclude that since he carried forward the work of Elijah, this would illustrate the work to be accomplished in earth after the glorification of the church. Elisha's work in many ways prefigured the work of restoration, or restitution."

QUESTIONS

Who was the Prophet Elijah, and what does the name signify?

How did the Lord use Elijah in addition to his being a prophet?

What was Elijah's first prophecy of record?

How did the Lord care for Elijah during the period of drought in Israel?

What great miracle did Elijah perform while at the home of a widow?

What challenge did Elijah present to King Ahab of Israel? Explain in detail.

What was the result of this challenge, or test, as to the identity of the true and living God?

When rain followed the destruction of the prophets of Baal, were King Ahab and Queen Jezebel pleased?

Whom did Elijah anoint to be his successor?

What three personalities were the Israelites of Jesus' day expecting to come in fulfillment of prophecy?

When will the prophecies pertaining to "that Prophet" and "Elijah" have their complete fulfillment?

Did John the Baptist to any extent do an "Elijah" work?

Explain the prophecy of Malachi concerning the earth being smitten with a "curse."

When did a further "Elijah" work begin in the outworking of God's plan?

Has the "Elijah" work performed by the true church been successful?

Explain the nature of the "curse"

that comes upon the world at the end of the Gospel Age.

Explain the manner in which Elijah was in a "wilderness" during the three and a half years of the drought. How did the Lord care for him during this period?

At what time in Elijah's ministry was the drought upon the land of Israel broken?

What text of Scripture confirms the thought that the church in the flesh during the Gospel Age was typified by Elijah?

What was the principal agent of persecution against the church, and how is this shown in the type?

What is represented by the manner in which Elijah's ministry was brought to an end?

How is the Elijah type brought to our attention in the transfiguration? Explain the significance of this vision.

When will the antitypical Elijah work of restoring all things actually be accomplished?

What may be represented by the work of Elisha, who succeeded Elijah as prophet in Israel?

SCRIPTURAL PROOF

- ¹I Kings 17:1; 18:1; ¹⁵Deut. 18:15-18
- ¹⁶James 5:17 ¹⁷Mal. 4:5, 6
- ²I Kings 17:2-17 ¹⁸Acts 3:22, 23
- ³I Kings 17:8-16 ¹⁹Matt. 11:14;
- ⁴I Kings 17:17-24 ²⁰17:12
- ⁵I Kings 18:1 ²¹James 5:17
- ⁶I Kings 18:17-20 ²²Rev. 12:6
- ⁷I Kings 18:21-25 ²³Rev. 2:20
- ⁸I Kings 18:26-29 ²⁴Matt. 17:1-9
- ⁹I Kings 18:30-40 ²⁵Matt. 16:28
- ¹⁰I Kings 19:1, 2 ²⁶II Pet. 1:16-18
- ¹¹I Kings 19:3-21 ²⁷Matt. 17:11,
- ¹²II Kings 2:1, 9-11 ²⁸R. V.
- ¹³John 3:13 ²⁹II Kings 2:9-17
- ¹⁴John 1:21

REFERENCE MATERIAL

- ¹Strong's Hebrew Dictionary of the Old Testament, page 13, reference No. 452.
- ²"The Time Is at Hand," pages 249 to 256, and page 265, paragraph 1, to page 266.

SUMMARY OF IMPORTANT THOUGHTS

The work of the Prophet Elijah is definitely identified in the Scriptures as being typical, first of the reformation work conducted by John the Baptist; secondly, the evangelistic work of the church, beginning at Pentecost; and finally of the reformation and restitution work to be accomplished by Christ and the church during the thousand years of the messianic kingdom.

Encouraging Letters

(CONTINUED FROM PAGE 14)

Delighted

"Dear Brethren: Loving joy in our blessed hope! I am very delighted to receive The Dawn month by month, and I do enjoy reading it as I sit in my invalid chair. Its various articles are inspiring, and together with your very helpful booklets and the six volumes of 'Studies in the Scriptures,' I am richly blessed. Thank you very much. I cannot write more: my hand loses its power at times."—England

Shares Blessings

"Dear Brethren: Loving greetings in our great Redeemer's name! The enclosed postal order is to cover various subscriptions for your magazine, as detailed on the attached list. The Dawn is a very welcome visitor, and we are delighted to share it with others, trusting that the recipients will greatly treasure the truth, even as we do. We pray the Lord's continued rich blessing upon you all. Much love in the Lord."—England

Question Answered

"Dear Brethren: It is a pleasure to renew our subscription to The Dawn Magazine, and also to subscribe for our daughter in Canada. The Dawn has, through the years, become a necessary part of our lives. We share it with friends who are not in the truth, who certainly like to read it and receive a blessing thereby. Often in our daily walk by faith in the narrow way questions arise in our minds, and it is truly wonderful how often they are answered in The Dawn. The February issue, for instance, has an article entitled, "What Is That in Thine Hand?" This article was especially helpful for I was wondering what I could do to serve God. It made me realize that our Heavenly Father will give me the privilege of serving him with whatever I have in my hand so long as my heart is right and I have the real desire to make the effort to use it. Thank you for the encouragement of that article. God bless you all!"—California

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV Channel 23
Sundays, 3:30 p.m.
Florence WOWL-TV Channel 15
Sundays, 12:30 p.m.
Selma WSLA-TV Channel 8
Wednesdays, 4:00 p.m.
Montgomery WCCB-TV Channel 32
Sundays, 11:00 a.m.

ALASKA

Anchorage KTVA Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARKANSAS

Little Rock KATV Channel 7
Sundays, 11:30 a.m.

AUSTRALIA

Perth TVW
Sunday, June 3, Aug. 5, Oct. 7, Nov. 4

CALIFORNIA

Bakersfield KLYD-TV Channel 17
Sundays, 12:00 noon
Redding KVIP-TV Channel 7
Sundays, 10:00 a.m.
San Bernardino KCHU-TV Channel 18
Sundays, (Time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 53
Tuesdays, 1:30 p.m.

FLORIDA

Jacksonville WFGE-TV Channel 12
Saturdays (Time to be announced.)

GEORGIA

Savannah WSAV-TV Channel 3
Sundays (Time to be announced.)
Savannah WTOG-TV Channel 11
Tuesdays, (Time to be announced.)

INDIANA

Elkhart-South Bend WSJV-TV
Channel 28, Alt. Sundays, 9:15 a.m.,
15 min. program

Indianapolis WLWI-TV Channel 13
Sundays, 11:00 a.m.
Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Bowling Green WLTW
Sundays, (Time to be announced.)
Lexington WKYT-TV Channel 27
Sundays, 2:00 p.m.
Louisville WLKY-TV
Thursdays, 12:30 p.m.

LOUISIANA

Monroe KLSE-TV
(Time and day to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MARYLAND

Salisbury WBOC-TV Channel 16
Saturdays—Sundays (Time to be announced.)

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 12:00 noon

MICHIGAN

Jackson WILX-TV Channel 10
Saturdays, 8:15 a.m., 15 min. program

MINNESOTA

Alexandria KCMT-TV Channel 7
every third Sunday, 10:00 a.m.

MISSISSIPPI

Jackson WJTV Channel 12
Thursdays, (Time to be announced.)
Laurel WDAM-TV
Sundays, 10:00 a.m.
Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

TV BROADCAST

MISSOURI

Columbia	KOMU-TV	Channel 8
Sundays	(Time to be announced.)	
Kansas City	WDAF-TV	Channel 4
Sundays	10:30 a.m.	
St. Joseph	KFEQ	Channel 2
Saturdays	5:00 p.m.	

NEBRASKA

Hastings	KHAS-TV	Channel 5
Sundays	3:30 p.m.	
Omaha	KETV	Channel 7
Sundays	10:30 a.m., 15 min. program	

NEW YORK

Albany	WAST-TV	Channel 13
Sundays	9:30 a.m.	
Buffalo	WKBW-TV	Channel 7
Sundays	9:00 a.m.	

NORTH CAROLINA

Charlotte	WSOC-TV	Channel 9
Sundays	10:30 a.m.	

NORTH DAKOTA

Bismark	KXMB-TV	Channel 12
Sundays	12 noon.	
Valley City	KXJB-TV	Channel 4
Sundays	11:00 a.m.	

OKLAHOMA

Oklahoma City	KOCO-TV	Channel 5
Sundays	12:00 noon	

ONTARIO

Peterborough	CHEX-TV	
Sundays	12:00 noon.	

PENNSYLVANIA

Pittsburgh	WTAE-TV	Channel 4
Sundays	9:30 a.m.	
Wilkes-Barre	WBRE-TV	Channel 28
Sundays	11:30 a.m.	

PUERTO RICO

WIPR-TV	Sundays (Time and day to be announced.)	
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SOUTH CAROLINA

Anderson	WAIM-TV	Channel 40
Mondays	6:00 p.m.	
Columbia	WCCA-TV	Channel 25
Sundays	1:00 p.m.	

SOUTH DAKOTA

Deadwood	KDSJ-TV	Channel 5
Sundays	3:30 p.m.	
Rapid City	KRSD-TV	Channel 7
Sundays	3:30 p.m.	

TENNESSEE

Knoxville	WTVK-TV	Channel 26
Sundays	1:30 p.m.	

TEXAS

El Paso	KELP-TV	Channel 13
Sundays	12:00 noon.	
San Antonio	KWEX-TV	Channel 41
Sundays	12:00 noon	

UTAH

Salt Lake City	KUTV	Channel 2
Sundays	11:00 a.m.	

VIRGINIA

Bristol	WCYB-TV	Channel 5
Sundays	12:00 noon.	
Portsmouth	WAVY-TV	Channel 10
Sundays	9:00 a.m.	
Roanoke	WSLS-TV	Channel 10
Sundays	12:00 noon	

WEST VIRGINIA

Bluefield	WHIS-TV	Channel 6
Mondays	1:30 p.m.	
Fairmont	WJPB-TV	Channel 35
Sundays	12:00 noon	
Oakhill	WOAY-TV	Channel 4
Sundays	7:30 p.m.	
Parkersburg	WTAP-TV	Channel 15
Mondays	1:30 p.m.	

WISCONSIN

Milwaukee	WITI-TV	Channel 6
Sundays	7:45 a.m., 15 min. program	

Learning to Know God

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—Job 42:5, 6

MILLIONS of the human race have heard about God. The information they have received concerning him has for the most part been vague and oftentimes contradictory and confusing. Job's knowledge of God exceeded that which is possessed by the majority. What he knew about God caused him to be his faithful servant. The record is that he was "perfect and upright, and one that feared God, and eschewed evil." (ch. 1:1) But even so, in our text he acknowledges that prior to his trying experiences his knowledge of God was limited, that though he had heard of God, a fuller understanding of him came in trial, and when God spoke to him.

At the present time God is revealing himself to his people through the truths of his plan for the redemption and recovery of the human race from sin and death. The doctrines of the divine plan reveal God's wisdom, justice, love, and power. Through the study of God's Word we can understand God's plan more and more clearly, and as we do, our knowledge of him increases, which, in turn, should inspire us to serve him more energetically, and with a greater degree of self-sacrifice.

Experience is also an effective teacher. It was, to a large extent, experience that enabled Job finally to "see" God, or to feel that he was really acquainted with him. The experiences through which the Lord's people attain to a greater appreciation of God are sometimes bitter, and sometimes sweet. There are times when the Heavenly Father beams upon us with the smile

of his love, and at other times he hides his smiling face behind a frowning providence. It is then that faith needs firmly to trust him, come what may.

The Bible record of Job's experience opens with the Lord's providences smiling upon him. God had blessed him with a loving wife, "and there were born unto him seven sons and three daughters." Job was rich in other ways, "his substance [margin, or, cattle] also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household [margin, or, husbandry]; so that this man was the greatest of all the men [margin, Heb., sons] of the east." —Job 1:2, 3

Doubtless Job looked upon all these material blessings as evidences of the Lord's love and protecting care. Sometimes an abundance of material good things tends to turn one away from the Lord, in that there is not the keen sense of needing him as when there is less of this world's goods in which to trust. But seemingly this had not been so with Job, for we read that he was perfect and upright, that he revered God, and shunned evil. For Job, prosperity had not decreased his appreciation of God and his desire to serve him faithfully.

And it should be that way with the Lord's people at the present time. True, not many of these are rich according to the standards of this world, but many do enjoy material blessings in a modest way. Generally speaking, the followers of the Master today have sufficient nourishing food to eat, and a comfortable home in which to live. The majority also enjoy reasonably good health.

But if we have learned well the lessons of truth, and have consecrated ourselves to do God's will, we look upon the material blessings of life, not so much from the standpoint of the joy we receive from them, but rather in the light of the responsibilities they impose upon us in connection with the service of the Lord, to whom we have dedicated our lives. To us the most impressive evidences of God's love will be the work of the Holy Spirit within, quickening us to activity in his service; and then giving us opportunities to serve. It is chiefly in these that we see the smile of the Heavenly Father's countenance.

Reverses and Trials

AS FOR Job, the Lord permitted Satan to remove one after another of his possessions, his sons and daughters, including finally, his health and his wife, who at this stage even suggested he "curse God, and die." (chapters 1:6 to 2:10) This situation arose from Satan's charge that Job was serving God only because God was blessing and protecting him; in other words, that his fidelity to God was based solely on selfishness. This was a serious charge, and by it Satan implied that the only way the great Creator of the universe can be assured that his creatures will obey and serve him is by buying their loyalty with material blessings.

From this standpoint the charge was as much against God as it was against Job. That God allowed Satan to put this vicious charge to the test reveals the Creator's confidence in the rightness of his ways, and in the heart integrity of those who humbly and faithfully serve him. God did not commission Satan to inflict suffering upon Job, he merely permitted him to do so, and he did this because he knew that good would result from Job's experience.

We see this same principle in operation in connection with the general permission of evil. The question is often asked as to why God permitted our first parents to be tempted. Why did he not either create them in a way that they would be immune to temptation, or else shield them from temptation? But God knew—even as he did in Job's case—that he could allow evil to blight his entire human creation, yet finally the people would turn to him in heart loyalty and willing obedience, because through this experience with evil they would come to "see" God and love him to a degree that otherwise would not have been possible.

In Philippians 4:7 the Apostle Paul speaks of "the peace of God, which passeth all understanding." This peace which God enjoys is based on the realization of his own ability to prevent anything or anybody in his whole vast universe from getting so far out of bounds as to be able to interfere with the outworking of his plans and purposes. He knew this in the case of Job. He knew the quality of Job's heart, and he knew that in the end

Job would thank him for the experiences through which he was permitted to pass.

When one after another Satan did take away Job's material blessings—by theft, by fire, and by storm—Job lost his flocks and herds, his home, and his family. Learning about this, Job "fell down upon the ground, and worshiped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—ch. 1:20, 21

Here we have evidence that Job did look upon his material blessings as being gifts from God, and humbly and reverently he was willing to give them up if this was the will of God. When calamity came Job "fell down upon the ground, and worshiped." What a wonderful reaction to the providences of God. Nearly all who know about God and profess to serve him are quick to fly to him in prayer in times of trouble, but it takes great faith and resignation to pray as Job did. Too often prayers which are prompted by distress are petitions for the removal of the difficulties, or for the restoration of the blessings which have been taken away. But not so with Job. His prayer was, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

His Health Also

HIS malicious charge thus far proved wrong, Satan asked for and received permission to take away Job's health. Then Job became afflicted with a loathsome skin disease described as "sore boils," which appeared on his body "from the sole of his foot unto his crown." How he must have suffered! "He took himself a potsherd to scrape himself withal; and he sat down among the ashes." No doubt God suffered with Job in this pitiful situation, but he permitted it because he knew the value there was for Job in this experience.

But the final blow was to come. Job's wife then forsook him. She said to her husband, "Dost thou still retain thine integrity? curse God, and die." Job's reply to his wife is meaningful. He said, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" Job's faith and integrity remained firm even

though he had lost everything of a material nature that made life enjoyable, and from the human standpoint, really worthwhile.

Further Pressures

UP TO this point there seems not to have been the slightest inclination on Job's part to question why God had allowed so much trouble to come upon him. He recognized that God had a right to remove his blessings, since it was God who had given him these blessings. But God permitted a further testing to come upon him through the three "comforters," who, learning of Job's adversity, visited him and endeavored to convince him that he was suffering as a punishment for some gross sin he had committed and was trying to keep secret.

First, however, these comforters just sat down upon the ground with Job, and for seven days said nothing. Job was the first to speak, and after seven days of suffering in silence he expressed the wish that he had died when he was a child, or that he had even been a stillborn baby. At this point, suffering mentally and physically, his existence seemed meaningless. However, he did not curse God, as Satan charged he would do.

Then one of his comforters spoke—Eliphaz the Temanite—and said, "Behold, thou hast instructed many, and thou hast strengthened the weak hands . . . and . . . the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." (ch. 4:1-5) Here Eliphaz calls attention to a very common human trait. It is comparatively easy to speak encouraging words to others when they are in trouble, and we should do this; it is a privilege. But when we tell others that the Lord will give them strength to bear their experiences, it is well to remember that he will do the same for us, and we should not become discouraged when trouble comes our way. Eliphaz had a point!

But then Eliphaz laid down the false premise which became the point of controversy in the long discussion between Job and his three comforters, who later were joined by a fourth. He said to Job, "Remember, I pray thee, whoever perished, being innocent? or where were the righteous cut off? Even as I have seen,

they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed." (vss. 7-9) This was the same as saying to Job that his affliction had come upon him directly from God and as a punishment for sin. This, Job knew, was not true.

But this was not the end of the error presented to Job by Eliphaz. In the same speech he said concerning God, "Behold, he put no trust in his servants; nor in his angels, in whom he put light [margin]: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" (vss. 18, 19) How little did Eliphaz realize that Job was suffering because God did put his trust in him! His speech must have cut Job to the quick, as it were, for it was designed to make him think that the God whom he had served so faithfully in the days of his prosperity really had no confidence in him, and was now quite indifferent to his calamities.

This has always been one of Satan's methods of discouraging the Lord's people. But we should not allow ourselves to be influenced by such suggestions. Jesus said that no one could come to him unless drawn by the Father, neither could anyone pluck him out of his hand. (John 6:44;10:28, 29) We also have his assurance that those drawn by the Father are accepted by Jesus. This means that both the Father and the Son saw in us that which gave them confidence that, with their help, we could make our calling and election sure. God does not draw into the circle of his fellowship those in whom he does not have confidence; and if we continue to have faith that he is able to cause all our experiences to work together for our good, we can enjoy the peace of God which passeth all human understanding.

Job Corrects His Comforters

AS WE have noted, the basic charge Job's friends leveled against him was that his suffering was punishment for gross sins he had committed. Job did not yet understand why God was permitting him to suffer so grievously, but he knew that the charge made against him by his friends was wrong. To offset their charges he called their attention to the fact that the wicked often prosper. "The tabernacles of robbers prosper, and they that

provoke God are secure," Job said. (ch. 12:6) And again, "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them."—ch. 21:7-9

Job had not had the joy of seeing his offspring well established in life because they had all died; yet, as he had observed, this joy is often experienced by the wicked. And for this reason, as he had also noted, the wicked often say, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (vs. 15) Job had appraised the situation correctly, in so far as this present evil world is concerned, even as the Prophet Malachi did later when he wrote, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15

While this truth was known to Job, it did not explain why sudden and dire calamity had befallen him. Today the Lord's people have an advantage over Job in that God has revealed the meaning of suffering in the Christian life, and it remains only for us to exercise faith in the loving care of our Heavenly Father in order to enjoy peace and tranquillity of mind even while passing through severe trials. Paul explained that many of our trials—or "temptations" as the common version states it—are those which are common to all mankind. To this Paul adds the assurance that God will not permit any tests that are too great for us to bear, and that when they do reach the point where we would be crushed by them he provides a way of escape.—I Cor. 10:13

Today we also know that as followers of the Master some of the difficulties we experience are due to the fact that we are his followers; that we suffer for righteousness' sake, filling up that which is behind of the afflictions of Christ. No faithful follower of the Master will ever ask why he suffers. His prayers will be for strength to help him bear his trials, and he will praise the Heavenly Father for the privilege of suffering with Christ that he thereby may prove worthy to live and reign with him.

But Job was in a different position. Actually, of course, God did not permit Job to be crushed by his experience to the extent

that he gave up his confidence in his Maker. But Job did not know that this would be true. The severest part of his experience was his lack of knowledge as to why God was permitting him to be weighed down with such a heavy burden of tribulation, and this aspect of his trouble was made worse by his friends, who brought against him all the persuasive power they could muster in their effort to convince him that he was a hypocrite.

But through it all Job's one concern was to see God's meaning in his experiences. He said, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me." (ch. 23:3-5) Job had not lost his confidence in God. He believed that if he could find his Maker, and explain his situation to him, he would receive a satisfying answer. But in his intense suffering and great sorrow he sensed that he had lost contact with his God. Prayer had lost its meaning.

Would not this also be true with us had we not been given so many assurances that we can always, and with boldness and confidence, approach the throne of heavenly grace and be heard and comforted? How wonderfully we are favored by the knowledge that even our unwilling imperfections do not stand between us and our Heavenly Father, that we can always, through the name of Jesus, enter into his presence in prayer and be heard. But Job was not thus blessed, yet through his faith he maintained his integrity. He did not condemn God!

But Job did try to "find" God, to learn from him the meaning of his great trial. He said, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him. But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." (ch. 23:8-10) What a wonderful affirmation of confidence in God! Job could not find God in his experiences, but he was sure that God knew all about him. To paraphrase, Job said, "I do not know what God is doing, but he knoweth the way that I take. He is hidden from me, but I am not hidden from him."

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NEW JERSEY

(Continued from page 31)

And Job was also confident that God was merely testing his fidelity, his faithfulness. He compared this testing to the refining of gold—"When he hath tried me, I shall come forth as gold." This also is one of the reasons the Lord now permits his people to pass through fiery trials. Peter wrote of the faithful: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Pet. 1:5-7

Surely we can all enter into the feelings of Job as, in his mind, he reached out in every direction to find the Lord. We can imagine Job asking himself various questions. Could this or that, or something else, be the meaning of what the Lord is allowing to happen to me? But all of his reasoning and considering of ideas did not furnish a satisfying answer. The only definite conclusion he reached was that God was testing him, and realizing this he was determined that he would pass the test, that he would "come forth as gold." Indeed, Job had such faith that God was doing the right thing that he said, "Though he slay me, yet will I trust in him."—Job 13:15

God Speaks

AFTER Job's three friends ceased their efforts to prove that he was a hypocrite, a younger man—Elihu—spoke. He took the position that Job and his three friends were all wrong in the viewpoints they had expressed. The chief point he makes is that God was so far superior to man; and his wisdom, his power, and his majesty so great that it was not becoming for puny man to criticize him, or attempt to understand his reasons for doing the things which were mysterious to them.

Then God himself "answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the

foundations of the earth? declare. if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations [margin, Heb., sockets] thereof fastened [margin, Heb., made to sink]? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—ch. 38:1-7

The list of questions which God asked Job continues through two chapters of the book. Then God demanded that Job reply, knowing that he had no satisfactory answer to any of the questions; that the questions revealed truths concerning the Creator which were beyond the human mind to understand. God said, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." (ch. 40:2) Job had not actually reproved God, nor had he attempted to instruct him, but he had expressed the opinion that it would have been better if he had died as a baby. He also had asked God to let him die until his "wrath" was past. In these respects he was intimating that he knew better than God what would be best for him.

But Job was already beginning to learn the lesson that God was teaching him, so he replied: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." (ch. 40:4, 5) Job was through expressing opinions. He realized that in his distress, and in his desire to refute the erroneous viewpoint of his friends, he had said things which did not properly honor his God, so now he wanted to continue listening to the One who, in the very nature of things, possessed wisdom and capabilities beyond his own.

And God did continue, not in condemnation of Job, but reminding him further of how limited he was in his understanding. He did this by a series of additional questions designed to help Job realize how great and how wonderful the God of all the earth, the great Creator of the universe, really was. To be reminded of this was good for Job, and it is good for us. Often we hear the expression by those not enlightened by present truth, "Well, if I were God I would do so and so"—such as straightening out the difficulties of the distressed world, or

preventing evil persons from inflicting suffering upon others. How unbecoming is such an attitude! Those who express such thoughts reveal that they have little or no understanding of God, and of his glorious plan for the redemption and salvation of the human race from sin and death.

In listening to the many additional questions which God asked him, Job finally got the point, and with great clarity. He said to God, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—ch. 42:2, 3, 5, 6

Jesus said, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) Job was pure in heart. He had passed through the fiery trials which God permitted to come upon him, and out of those experiences he had learned to know God, to "see" him, to understand his greatness, his infinite wisdom, his almighty power, his righteous judgment, and his abounding love. While the saints of the Gospel Age, when brought forth in the first resurrection, will enter into the actual presence of God, and see him face to face, they also are privileged to see him even now as Job did; that is, with the eyes of their understanding. They now see him "high and lifted up" as did Isaiah in the wonderful vision given to him.—Isa. 6:1

Job's Confidence

WHILE Job was passing through his sore trial he gave expression to a great truth which, without doubt, did much to sustain him in his distress—the truth of the resurrection. When it appeared to him that he would be better off dead, and he asked God to let him die, he asked, "If a man die, shall he live again?" And then, answering his own question, he said, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire unto the work of thine hands."—Job 14:14, 15

From this it is apparent that Job knew he would be raised

from the dead. And what a great comfort this hope must have been to him! It would help him to realize that regardless of the difficulties of the present life there was a future to which he could look forward, and in the belief that then he would understand the meaning of the present. Indeed, he said as much. He said, "Though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—ch. 19:26, 27

Job was here expressing his belief that he would be raised from the dead and then he would "see," or know, God and understand why so much calamity had been permitted to come upon him. Job probably did not realize when he uttered these words that he would "see" God even before he died, and of course his vision of God will be much clearer when he is brought forth from death in the "better resurrection" and takes his place as one of the "princes in all the earth."—Heb. 11:35; Ps. 45:16

It is true of us also, who are following in the footsteps of Jesus, that the hope of the resurrection makes all of our experiences understandable and worthwhile. Indeed Paul said that if there be no resurrection of the dead we would be of all men most miserable. (I Cor. 15:13-19) But the hope of the resurrection helps to transform bitter experiences into stepping stones to a clearer vision of God and the beauties of his character. It is essential that we attain to a knowledge of God now, and to an intimate acquaintance with him, else we will not be ushered into his presence beyond the veil, for this exalted joy will not be realized by those who in this life have been strangers to God, and God unknown and "unseen" by them.—John 17:3

God lifted the heavy burden of Job's trial even in this life. He was given back his health and his wealth. The Lord gave him twice as much as he had before, "so the Lord blessed the latter end of Job more than his beginning." (ch. 42:10-17) The account states that these blessings came to Job after he had prayed for three of his friends, with whom the Lord was angry. They had spitefully used Job, and the Lord declared that they had been wrong; but Job found it in his heart to pray for them, and thus

he proved that not only did he now "see" God, but wanted to be like him.

While some of our trials may be unrelated to our association with others, many are not. Ofttimes our severest experiences arise out of misunderstandings with our brethren, or with members of our families, or fellow-workers. How are we reacting to these? Do we realize that after all the Lord is at the helm of our affairs, and that nothing can touch us without his permission? If so, we will not find it difficult to do as Jesus admonished in his Sermon on the Mount when he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—Matt. 5:44, 45

To know and to be like God, and worthy to be his children, should be the earnest desire of every true follower of the Master. Let us keep our hearts pure that we may attain to this glorious goal!

"Provoking to Love and Good Works"

HEBREWS 10:24

As we walk the Christian way,
As we grow from day to day,
"In all lowliness of mind"
Let us good in others find.

May we stir up and incite
Others in the way of right.
Criticism oft doth chill,
Hindereth and worketh ill.

Rather let us seek to praise,
And by approbation raise
By a kindly word or phrase
Efforts of our brethren.

Let's encourage with a smile
Those who walk a weary mile,
Their discouragement beguile
With a happy cheerful smile.

The Rewards of Faith

"Faith is a basis of things hoped for, a conviction of things unseen."—Hebrews 11:1, Diaglott

THE vital importance of faith in our relationship to God is brought to our attention in Hebrews 11:6, which reads, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The logic of this is obvious. How could we approach God in prayer, and expect to enjoy his blessing, if we were not sure of his existence? And surely God's promises would mean nothing to us if we did not believe that he "is." On the other hand, Paul sets forth the position and joys of those who do have a firm faith, saying:

"We have the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up Jesus shall raise up us also by [oldest mss., "with," see **Diaglott**] Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:13-18

One of the rewards of faith, then, is the joy we receive in looking at the unseen things which God has promised, those precious eternal glories which can be seen and appreciated only by the eye of faith. We cannot, of course, "see" the heavenly rewards in all their glorious details. But, through the promises of God, we are assured that we will be like the resurrected Jesus,

and will see him as he is. (I John 3:1-3) God's promises also reveal that if we are faithful unto death we will be partakers of the divine nature.—II Pet. 1:4

We also see, by the eye of faith, that promised world-wide government on the "shoulder" of The Prince of Peace. And we "see" ourselves with Jesus in that kingdom, living and reigning a thousand years for the blessing of all the families of the earth. (Isa. 9:6, 7; Rev. 20:6; Luke 12:32) The "seeing" of all these things brings joy to our hearts. And, with us, even as it was with Jesus, this joy which is set before us by the promises of God enables us to endure the cross, and to continue on in the narrow way of sacrifice, knowing that if we are faithful even unto death we will receive the crown of life.—Rev. 2:10

Friendship Based on Faith

THROUGH his faith Abraham became the friend of God. (II Chron. 20:7; Isa. 41:8; James 2:23) True friendships are based on faith and confidence. God had faith in Abraham because Abraham had faith in him. The vast majority of the human race are alienated from God by their unbelief, their lack of faith in him. Doubtless most of these in a vague sort of way may acknowledge that they believe there is a God, but are unwilling to order their lives to the doing of his will, as was the case with Abraham.—Heb. 11:8-10

In Genesis 15:6 we are informed that Abraham's faith was "counted" or imputed to him for righteousness. (Rom. 4:3, 22; Gal. 3:6) Abraham was a member of the sinful and condemned race. Like all other humans he was imperfect. But God imputed his faith to him as righteousness and received him into the circle of his friends. No provision had yet been made to give life to the fallen race, so the imputed righteousness of Abraham's faith did not lead to life. But it did result in many rich blessings as, through the years, he enjoyed the friendship and fellowship of the Creator.

Paul draws a lesson from Abraham for believers of the Gospel Age, saying, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5) The expression in this text, "worketh not," refers to

the works of the Law. Actually Abraham did demonstrate his faith by his works, for "faith without works is dead." (James 2: 19-24) For one merely to say "I believe" is not enough. Before faith is imputed for righteousness it must be demonstrated, and in the case of those now being drawn to the Lord by the Gospel this necessary demonstration of faith is a full consecration to do the Heavenly Father's will, regardless of the cost.

Various Rewards

THE rewards of faith are many and varied. To the woman who was healed of the issue of blood, Jesus said, "Daughter, be of good comfort; thy faith hath made thee whole." (Matt. 9:20-22) This was her reward of faith. We do not know how much she may have understood of the teachings of Jesus, but she had seen and heard enough to believe that he could heal her, and demonstrated that faith in a way that brought the reward.

Another reward of faith is "peace with God." Paul wrote, "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1, 2) Abraham's faith brought him the friendship of his Creator, but he was not released from adamic condemnation. He was not reconciled with God in the sense that death condemnation had been removed. But Paul assures us that this is now possible for those of the Gospel Age whose faith is counted unto them for righteousness.

Paul explains the basis upon which this is possible. It is "through our Lord Jesus Christ." In other words, one of the rewards of faith now is that the merit of Jesus' redeeming blood is imputed to us, setting aside death's condemnation, and giving us full reconciliation with God—"peace with God." And this, in turn, leads the consecrated to further rewards of faith, for Paul adds, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:2

The granting of access into the high position of divine favor in which we are given a hope of partaking of the glory of God is the purpose of our being given "peace with God." The one

reward is an open-sesame to the other. And what a priceless reward is the "hope of the glory of God"! It is quite beyond our ability to understand, but we "see" it by the eye of faith, and it becomes one of our greatest causes for rejoicing.

Victory

THE Apostle John wrote, "This is the victory that overcometh the world, even our faith." (I John 5:4) The pleasures and inducements offered by the world are most appealing to our flesh. Many of the advantages offered by the world are not morally wrong, and are quite proper for those who have not consecrated themselves to follow in the footsteps of the Master. But they are of no assistance to us as new creatures in Christ Jesus. We have consecrated ourselves to follow in Jesus' footsteps, and he said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33.

Jesus also said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19) How does faith enable us to overcome the ostracism and ill will of the world, which of necessity is unpleasant to the flesh? How does faith help us to turn our backs upon the "good things" which the world has to offer to those who cater to its ways and co-operate with its selfish ambitions?

Indirectly the Apostle Paul answers these questions in his masterful argument proving the resurrection of the dead. He wrote, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." (I Cor. 15:32) This elaborates Paul's statement earlier in the chapter in which he says, "If in this life only we have hope in Christ, we are of all men most miserable."—vs. 19

If there is no future life we are "most miserable" in the sense that we have turned our backs upon all the advantages of the present life which are offered by the world, and have received nothing to take their place except to follow a course which results in ostracism and suffering. "Miserable," too, in that we

are preaching falsely, if indeed there be no resurrection. However, we are glad to walk in this narrow way of suffering, and continue in it even unto death, because we know that there is that glorious "first resurrection" of those who are faithful and are worthy to live and reign with Christ a thousand years. To have such a hope means that by comparison the pleasures of the world are as nothing. If the world hates us it matters not. We have considered the value of what we have given up as compared with what the Lord holds out to those who lay down their lives following in the footsteps of the Master, and have made our choice.

And what has enabled us to choose the pathway which leads away from the world and its selfish interests and ambitions? It is because our faith has laid hold upon the promises of God. Our faith enables us to "see" the things which the Lord has in reservation for those who love him supremely. By faith we see the future inheritance of the new creation so definitely that anything which the world may have to offer does not tempt us to turn aside from the way of sacrifice. Thus it is that faith, which is the "basis of things hoped for, the conviction of things unseen," is the element of Christian character which "overcomes the world." And the ability to overcome the world is one of the rewards of faith.

The Peace of God

THE Apostle Paul wrote, "Be careful for nothing ['never be anxious,' Moffatt]; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6, 7) Here the "peace of God" is contrasted with being "anxious" or overly concerned with respect to the vicissitudes of life. God is never anxious or worried over any of the affairs of his vast universe, so he has peace, a peace that is never disturbed.

God's peace is based upon his certain knowledge that he has the power to control any and every situation which can arise that might seem to threaten his sovereign rule over the universe. We enjoy this same peace in proportion to our faith in the

promises of God to care for our every interest. If our faith is strong, we will enjoy a quiet and lasting peace. If at times we doubt, our peace of heart and mind will be temporarily lost and we will be anxious and worried. Much which, through lack of faith, disturbs our peace is related to our material needs. Jesus gave some excellent advice along this line. We quote the Master from the New English Revised Version:

"I bid you put away anxious thoughts about food to keep you alive and clothes to cover your body. Life is more than food, the body more than clothes. Think of the ravens: they neither sow nor reap; they have no storehouse or barn; yet God feeds them. You are worth far more than the birds! Is there a man among you who by anxious thought can add a foot to his height? If, then, you cannot do even a very little thing, why are you anxious about the rest? Think of the lilies: they neither spin nor weave; yet I tell you, even Solomon in all his splendor was not attired like one of these. But if that is how God clothes the grass, which is growing in the field today, and tomorrow is thrown on the stove, how much more will he clothe you! How little faith you have! And so you are not to set your mind on food and drink; you are not to worry. For all these are things for the heathen to run after; but you have a Father who knows that you need them. No, set your mind upon the kingdom, and all the rest will come to you as well."—Luke 12:22-31

Concern over the material needs of life is not the only thing which may disrupt our peace—that "peace of God which passeth all understanding." As new creatures in Christ Jesus we should be vitally interested in the Lord's work, locally and world-wide. But our interest could develop into an anxious concern. We might suppose that those with whom we are associated in the ministry are not doing their part as they should, and become disturbed over their continued ignoring of our viewpoints and suggestions. Thus we would lose that peace which is so inherent in our Heavenly Father, and which should mean so much to us as daily we seek to know and to do his will.

We are not here speaking of fundamental errors and practices. Where these are present, and there is no disposition on the part of those responsible to rectify the situation, then we

should withdraw our support. But we have reference now to viewpoints and opinions which we may acquire that are slightly at variance with those generally held. These may pertain to methods of service, or to the character of the message being presented. But we should remember that God is just as interested in his own cause in the earth as we are, and even more so.

The difference is that God is able to change that which he desires changed, and if he does not do so, it is because he does not see the need. This does not mean that we should not express our views when we think changes should be made. It simply means that after giving expression to what we think should be done, faith should enable us to leave the matter in the Lord's hands to do as it pleases him. If we can do this we will have peace, God's peace, that quiet and blessed assurance that our loving Heavenly Father is able to control every situation in a manner which will bring honor to his name, and the greatest possible blessing to his people.

"Increase Our Faith"

JESUS said to his disciples, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent; thou shalt forgive him." (Luke 17:3, 4) "And the apostles said unto the Lord, Increase our faith." (vs. 5) They sensed that to carry out instructions of this kind would require much faith, evidently more faith than they felt they possessed at that time.

It is not natural to the fallen flesh to exercise a spirit of forgiveness such as Jesus here outlined—yet this is God's viewpoint, the divine way of love. For us to adopt and practice this viewpoint means that we must have faith in the rightness of God's ways, and confidence that when we comply with them he will shower his blessings upon us. But it does require faith, an increasing faith; more faith, perhaps, in this area of human relationships than in almost any other experiences we may have as we walk in the narrow way. Evidently the apostles thought so, for it was in this connection that they prayed, Lord, "Increase our faith."

Faith Removes Fear

WE HAVE another lesson of faith from the Master in connection with his calming of the storm. It is recorded in Matthew 8: 23-26, which reads, "And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."

The disciples then said, "What manner of man is this, that even the winds and sea obey him!" (vs. 27) Ah yes, here is the great lesson of this experience in the life of the disciples. What manner of man was this! Jesus is no longer a man, but is now highly exalted to the divine nature. During the days of his earthly ministry he was privileged to employ the power of his Heavenly Father for the working of miracles, even for controlling the weather. And it is no less so now. The power of the Almighty God is enlisted on our behalf, exercised through whatever agencies he may choose to employ.

And this is a power that easily controls the natural elements of air and sea to calm any storm which may arise, as divine wisdom might indicate the need. Why then should we be fearful? We are not usually threatened by literal storms. Generally speaking, the winds which whip up the high and turbulent waves of the sea are of no special concern to us, although there are doubtless exceptions to this in the lives of some of the Lord's people. Our chief concern is with the symbolic winds and waves, those storms which are fomented in our lives by circumstances over which we have no control.

And what is our attitude toward these emotional tempests which rob us of our peace with God? Do we have the necessary faith to ride them out with tranquillity of soul, such as is suggested by the Master's sleeping in the ship until awakened by his distraught disciples? Or would the Lord, in such times in our lives, look into our hearts, and, noting the turbulence, the anxiety, the fear, be obliged to say as he did to Peter on the sea of Galilee, "O thou of little faith, wherefore didst thou doubt?" —Matt. 14:31

In the Scriptures we are given examples of faith that sustains in time of trouble. David wrote: "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be that say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me: my glory, and the lifter up of my head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about."—Ps. 31:1-6

Surely David had justifiable reasons for being agitated and fearful. He was surrounded by his enemies, who were insisting that his God would do nothing for him. But he trusted in the Lord, of whom he speaks as his "shield" in this time of great need. He trusted, and he prayed; and, believing that the Lord heard his prayer, and would protect him, he said, "I laid me down and slept; I awaked; for the Lord sustained me."

Our enemies are not of the sort which threatened David. Our enemies are chiefly the world, the flesh, and the Devil—an unholy trinity which continuously opposes the new creation. As individual members of this new creation we are almost always under attack by these enemies. They work together subtly and ruthlessly to take our minds and hearts away from the Lord, and to destroy our faith in him. How often the suggestion comes that God will not hear us, neither will he help us. How is our faith at such times? Can we rest in the Lord so securely that we might think of ourselves as being like David, who was able to sleep knowing that the Lord would protect him against all those who sought his life.

In the New Testament we are given another illustration of this implicit faith in God which is rewarded by a sweet peace and tranquillity which only the Lord can give. It is the case of Peter when incarcerated in a prison, and sentenced to die. During the night before the morning set for his execution he was in his cell, bound with chains between two guards. But the account says that Peter was sleeping. (Acts 12:1-11) How wonderful that this once impetuous Peter, who did all he could to prevent the seizure and death of Jesus, was now so resigned to the Heavenly Father's will, and so full of faith that nothing could happen to

him except by divine permission, that he was able to sleep, realizing that, so far as he knew, he would be put to death that morning. How richly his faith had rewarded him!

Unto Salvation

THE Apostle Peter writes that we have been begotten "unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, or, "for us"] who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [or testings]: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."—I Pet. 1:3-9

Thus we are reminded that the ultimate reward of our faith will be the salvation of our souls. And then Peter explains that the salvation to which he refers is the one foretold by the prophets when they prophesied concerning "the sufferings of Christ, and the glory that should follow." (vss. 10, 11) The salvation of those who share in the foretold sufferings of Christ is that "great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

And how great indeed is this salvation! It is exaltation to the divine nature, to immortality, to the glory of God. It is an inheritance which is incorruptible, undefiled, and that fadeth not away, and is reserved in heaven for us. But first we must prove worthy of "so great salvation"—prove worthy by being faithful even unto death. (Rev. 2:10) This can be done only through the grace and power of God. And if through faith we continue to lean upon his promises, and humbly follow the instructions of his Word in laying down our lives in his service, we will receive the promised divine help.

But meanwhile we rejoice in the blessings which the Lord daily showers upon us, although at times, as Peter says, we are

in "heaviness through manifold temptations," or testings. But these testings are essential. They constitute the trial of our faith which is "much more precious than gold that perisheth, though it be tried with fire." It is only a faith that is strengthened by trials that will continue to give us the victory over the world, the flesh, and the Devil. Only such a faith will keep us faithful until the end of the way, when we will hear the coveted, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—Matt. 25:21, 23

And this "joy of the Lord" will be the ultimate reward of faith, that faith which is able to move "mountains" of hindrances in order to do the will of the Lord; that faith which will not shrink in the face of any difficulty; that will not tremble no matter how threatening the circumstances with which we may be surrounded. May the vision given us by this faith enable us always to see these future joys and glories of eternity; and, seeing them, continue to press forward in the narrow way to the goal of attaining them!

The joys of the Lord, the joys of being acknowledged by him, associated with him, honored by him, will be shared only by the overcomers, and it is this faith that enables us to overcome. Some of the causes for these joys are mentioned in Revelation, chapters 2 and 3. Jesus is quoted as saying, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7) Thus is the original provision of life in the Garden of Eden used to symbolize the more abundant life, even the immortality that will be given to the overcomers. What a joy it will be to receive this reward! It is described as "a crown of life."—vs. 10

Again, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (vs. 18) The "hidden manna" is the manna that was hidden in a golden bowl and put within the ark of the covenant in the most holy of the typical tabernacle. This "hidden manna" did not corrupt, and was thus a symbol of the incorruptibility of the divine nature to be received by the overcomers. Those who are rewarded with the divine nature will enjoy the privilege

of being in the presence of God and fellowshiping with him. This will result in "pleasures for evermore."—Ps. 16:11

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (vss. 26, 27) Here we are reminded that if faithful we will share the reward of rulership with Jesus, and be part of that glorious kingdom through which all the families of the earth will be blessed. This is another of the joys set before us, a joy that will be obtained through faith unto salvation.

Similar in implication is the promise to the faithful in the Philadelphian church: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Rev. 3:12) This is a further description of the kingdom arrangements through which the good pleasure of Jehovah to bless all the families of the earth will be accomplished, and if faithful we will be a part of those arrangements.

Finally, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (vs. 21) It was Jesus' overcoming faith that enabled him to say to the thief on the cross, even when both were dying, "Thou shalt be with me in paradise." Even when the blackness of death was closing in around the Master, faith's vision revealed the kingdom work of restitution which was to be accomplished; and faithfully he bore witness to this great truth of the divine plan.

Is our faith sustaining us in the fiery trials by which we are being tested? Are we able to "bear unmoved the world's dread frown"? Do we have a faith that "seas of trouble cannot drown"? Is our faith keeping us in the narrow way, and will it continue to do so until the very end of that way—the way that ends only in death? Let us pray, as did the apostles, that the Lord might increase our faith; for only through a strong faith can we hope to remain faithful overcomers unto the end.—Matt. 24:13

The Things That Accompany Salvation

HEBREWS 6:9

WHEN Jesus entered Jerusalem, presenting himself to Israel as their king, he is shown to have fulfilled the prophecy, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass."—Zech. 9:9, R. V.

The limited view concerning salvation possessed by many of the Jews was that when Messiah came he would save, or deliver, their nation from subjection to the Roman Empire and make them a great nation, with himself as king. With such an imperfect view of God's salvation, it is not surprising that they were unready for the Savior, and the salvation he was to bring.

It is true that the salvation God had previously provided for Israel was a deliverance from their enemies, or, as expressed in the Song of Zacharias, "Salvation from our

enemies, and from the hand of all that hate us." (Luke 1:71, R. V.) But the larger salvation promised to Israel and all mankind is something far grander than the blessing of belonging to a free and independent people.

The Scriptures show that God's salvation is primarily a salvation or deliverance from sin and the consequences of sin, including pain, sickness, and death. These are some of the sad concomitants which came through the fall of our first parents. And so the divine plan provides that, although through Adam all die, through Christ shall all be made alive.—I Cor. 15:22

Paul Testified

BUT there are certain things which must accompany salvation if we would enjoy this blessing, and one of these, Paul tells us, is faith. The Gospel is "the power of God unto salvation to every one that believeth." (Rom. 1:16) When Paul arrived in Rome, in spite of his many restrictions as a political prisoner, he endeavored almost immediately to contact his own countrymen who were able to come to him in his own hired house, in order to explain to them the unusual circumstances of his presence there.

Note the inspired record of the results of this witness:

"And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Spirit by Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them. Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear."—Acts 28:23-28, R. V.

To those among the Jews who were able to exercise the necessary faith it was revealed that before Israel and the world could receive the salvation provided in Christ, a little flock was to be gathered from both Jews and

Gentiles to experience a change of nature and be associated with Messiah in the heavenly phase of his kingdom. It was therefore to these that the message of salvation was to be specially directed during the Gospel Age.

These are the ones who so appreciate the redemption that is in Christ Jesus that in return they are constrained to offer to God all that they are, and all that they have, to be used in his service. And by thus responding to the heavenly call in full consecration, these experience not only justification on account of their faith in Christ as their Redeemer, but also the begetting of the Holy Spirit, making them partakers of the heavenly calling. It is in this way that we become heirs of salvation.

But, as the Bible reminds us, there are certain things which must accompany salvation if we would attain unto this blessing to be brought unto us at the revelation of Jesus Christ. (I Pet. 1:13) Hence Paul's great desire for Timothy was that he might become "wise unto salvation"; and to this end, he says in substance, God has provided us his Word, that we might, by its means, become "thoroughly furnished unto all good works."—II Tim. 3:15-17

One of the first and most important of these items which make us wise unto salvation is faith—the ability to receive God's message into good and honest

hearts with entire trust in its provisions. Such obedient faith prompts us to come into accord with all that the Lord reveals, resting fully in all his gracious provisions.

A Good Confession

AN IMPORTANT item among the things which must accompany our salvation is an outward confession of the Lord and the blessed provisions of his grace. Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:9, 10

It is surely our desire, too, to make this witness as far-reaching as possible by co-operation with other heirs of the "so great salvation." (Heb. 2:3) As an illustration of the work our Lord wished his people to do in later times, Jesus on more than one occasion sent out his disciples in pairs throughout all the cities and villages of Israel preaching the good news of the kingdom—a message which doubtless included an explanation concerning the opportunity now being held out for some to become joint-heirs with Christ in that kingdom.

Sanctification

IN II THESSALONIANS 2:13

the Apostle Paul tells us that our belief of the truth must also be accompanied by sanctification of the Spirit. "God hath...chosen you to salvation through sanctification of the Spirit and belief of the truth." To sanctify means to make holy, and refers to our development as new creatures—making us whole, fully rounded out. It is the work of the Spirit, therefore, to enable us to attain that development described by the apostle as "a full grown man, unto the measure of the stature of the fulness of Christ."—Eph. 4:13, R. V.

In offering his disciples "the cup," Jesus offered them a share in his sacrifice, in the privilege of laying down the justified human nature and its rights in sacrifice as our Lord Jesus laid down his perfect human nature. Such a course would bring with it a share with him in the giving of the New Covenant blessings to Israel and all the families of the earth, and their sufferings with Christ sanctifying and preparing these new creatures for the important work to which they are called.

Hope

HOPE is another quality which must accompany our salvation if we would attain unto the great blessing of full deliverance into the incorruptible heavenly inheritance. We not only need faith in the things God has in reservation

for them that love him, but hope, that these things will be ours in due time. Hence we are "saved by hope." (Rom. 8:24) We are exhorted to "hope to the end for the grace that shall be brought unto us at the revelation of Jesus Christ." (I Pet. 1:13; Heb. 6:11; 3:6; Col. 1:23, 27) The many exhortations to hold fast to our hope show that hope is one of the very important qualities which must accompany our salvation.

Love

ANOTHER vitally necessary quality is love. (I Cor. 13:1-3) Paul tells us that we are nothing unless we have love. This is true even if our hope of salvation may be accompanied by considerable ability for setting forth the truth, in addition to a generous distribution of what we have in the way of things temporal or things spiritual; even the experiences of suffering fiery trials for the truth's sake.

No wonder, therefore, the apostle, in writing to Timothy, tells him that "the end of the commandment is love out of a pure heart." (I Tim. 1:5) That is to say, the end God has in view in all his dealings with us is that we might possess the all-important quality of love. Love is the greatest of all good qualities, and hence, above all other things, this must accompany our salvation.

Christian Maturity

THE illustration recorded in Hebrews 6:7, 8 is a very forceful, and at the same time, a very solemn one. It reads, "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them for whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."

The showers of truth and divine grace intended to assist the heirs of salvation to bear fruit, to develop the fruits and graces of the Holy Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith ("fidelity")—may, the Scriptures teach, fail of their intended purpose. (Gal. 5:22) It might at first seem strange to us, but according to the apostle, unless we are watchful, the spirit of worldliness and self-will can develop in the heart to such an extent that the promptings of the Lord's Spirit can become more and more feeble, and a revived desire for the things of the flesh can turn us completely from the narrow path.

Paul therefore warns, saying, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) Continuous mortification of the deeds of the flesh must therefore become another of the things which

accompany our walk in the way of salvation, coupled with constant efforts on our part to grow in the things of the Spirit, and in the likeness of the Master. And our own hope is to be set upon that blessed time when he who is our life shall appear, and when we shall appear with him in glory.

"Put on therefore, as the elect of God [chosen to be with Jesus in the kingdom; the things that must accompany salvation],... bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.... And above all these things put on love, which is the bond of perfectness [the perfect bond]."—Col. 3:12, 14

Peter adds a similar testimony, saying, "Add to your faith virtue [fortitude, Diag]; and to virtue [fortitude] knowledge; and to knowledge temperance [self-control, R. V.]; and to temperance [self-control] patience; and to patience godliness [piety, Diag.]; and to piety brotherly kindness; and to brotherly kindness love.... Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:5-11

Salvation for All

WE HAVE considered in the foregoing the salvation of the

church—the class gathered during the Gospel Age from both Jews and Gentiles to be members of the body of Christ. This is a small company, and a very small proportion of the human family, among whom, as Paul says, are found not many great, wise, or of noble birth, but chiefly the poor of this world. (I Cor. 1:26-28) However, we are very thankful to be informed by the Word of God that this class is merely "the firstfruits unto God of his creatures." (James 1:18; Rev. 14:4) This is the firstfruits of the great harvest resulting from the love of God for the world which prompted him to give his only begotten Son, that whosoever believeth in him might not perish but have everlasting life.

It is obvious that the Gospel Age has not been God's time for the world in general "to believe on him to life everlasting." (I Tim. 1:16) Only a very small proportion of mankind have had even an opportunity of believing on the only name "under heaven... whereby we must be saved."—Acts 4:12

Those in our day who have been "made wise unto salvation" have also been shown from the same precious revelation that although judgment begins at the house of God (I Pet. 4:17), it is to be followed by the glad day when God "will judge the world in righteousness" by that One

"whom he hath ordained."—Acts 17:31

Of this time the psalmist wrote: "Say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: . . . Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. . . . For he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Ps. 96:10, 11, 13

In this glad day which is coming—the millennial day—the saints who have developed those qualities which are the necessary accompaniments of salvation will be privileged to be associated with Jesus in judging the world. (I Cor. 6:2) That will be the time when the human family will come forth to a trial for life—"the resurrection of judgment."—John 5:29, R. V.

Salvation a Joyful Sound

IT IS God's purpose, through Christ, to release all from the adamic penalty of death, and grant them an opportunity of coming into at-one-ment with himself. As through Adam all die, so through Christ all are to have an opportunity of being made alive. (I Cor. 15:22) The Lord says, through the prophet, "I will ransom them from the power of the grave: I will redeem them from death."—Hos. 13:14

The verb "to redeem" literally means "to set free." (See Young's Concordance.) An awakening from death will be the world's first step in the direction of the salvation that is to result in the blessing of eternal life. However, as in the case of the church, there are certain things which must accompany this restoration and salvation back to that blessed condition of human perfection lost in father Adam. The world's efforts to obey the laws of Messiah's kingdom will result in producing what God requires in his human creatures; namely, the gradual re-writing of the divine law in the human heart.—Jer. 31:31-33

The attainment of this condition on the part of the willing and obedient of mankind will mean their having ability to resist every form of temptation which could possibly come to them, including the last great test when Satan, who will be bound during the world's judgment day, is loosed for a little season to tempt mankind. (Rev. 20:2, 3, 7-9) Following the cutting off of the probably small number whom Satan succeeds in deceiving, everything that hath breath will everlastingly praise the Lord. Ps. 150:6; Isa. 35:10) When the prophecy recorded in Revelation 21:4 has fulfillment, Satan will have been destroyed: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE

Liverpool Aug. 26

E. HALTON

Letchford Sept. 16

J. H. MURRAY

Chatham Aug. 12

Llanelly 26

E. TERRY NADAL

Dewsbury Aug. 12

W. READER

Letchford Aug. 19

Liverpool Sept. 23

R. ROBINSON

Letchworth Sept. 2

CEDRIC SMITH

Letchworth Aug. 12

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

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

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Most people have fears of one kind or another. The September 16 broadcast should prove attractive to those who would like release from fear. Here is another opportunity to bring a word of encouragement to some who need it.

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Stedfast and Abounding

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Corinthians 15:58

STEDFASTNESS of character and an enthusiasm for the work in hand are essential to success in any line of endeavor. One who is uncertain as to what he should do or be is almost sure to fail in any undertaking. Nor do those who are listless and half-hearted in what they set out to do often prove successful. These are the truths Paul sets forth in our text and applies to the Christian life. As followers of the Master we are to be "stedfast and unmoveable"—not "carried about with every wind of doctrine"—and we are to "abound in the work of the Lord."—Eph. 4:14

Our position today as truth-enlightened Christians might seem somewhat paradoxical. The prophecies of the Bible pertaining to the end of the age and the time of our Lord's second presence are being marvelously fulfilled by the fast-moving events throughout the world. In some respects it is almost as though we were walking by sight rather than by faith. On

the other hand, close to a half a century has passed since the time when many of the Lord's people firmly believed the kingdom would be fully established, and all the faithful exalted to glory and reigning with Christ, yet "this present evil world" continues to hold together.—Gal. 1:4

"Hope deferred maketh the heart sick," wrote Solomon. (Prov. 13:12) The deferred hope of the brethren concerning the glorification of the church and the full establishment of the kingdom could cause a heart-sickness which would manifest itself in a lack of stedfastness in the truth and a dampening of zeal for its service. We all need to be on the alert lest this form of spiritual sickness lay hold upon our hearts and we begin to wonder about the truth, and as a result become "weary in well-doing."—Gal. 6:9; II Thess. 3:13

The Waiting Test

BY THE Lord's permission the

element of time has been a test to many of the Lord's people. Certainly Abraham's faith was tested by his long wait for the birth of Isaac. Indeed, Abraham "died in faith," without seeing the complete fulfilment of the promise God made to him concerning his "seed" through which "all families of the earth" were to be blessed.—Gen. 12:3

John the Baptist triumphantly announced Jesus to his disciples as the Messiah of promise, yet when circumstances developed which were contrary to his expectations, he began to wonder and, shall we say, lost some of his "steadfastness." In this frame of mind he sent messengers to Jesus to inquire, "Art thou he that should come, or do we look for another?"—Matt. 11:3

After Jesus was raised from the dead, and his disciples realized that death had not had dominion over him, they inquired of him, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) Although Jesus, in his reply, explained to the disciples that the times and seasons of the divine plan were held in the Heavenly Father's own power, they still were confident that the fruition of their hopes was near. To them, the nighttime of sin and death was far spent, and the glorious new day of Christ's kingdom was at hand. (Rom. 13:12) Yet, as it turned out, these dis-

ciples, with the exception of the few who were martyred, lived out their normal lives and did not see the kingdom established. Doubtless many of them remained "steadfast and unmoveable," while perhaps some failed to meet the test of waiting.

And now, without doubt, we are living in the early morning hours of that glorious new day of the kingdom; but it is still dark, and the timetable of events in the outworking of the details of the divine plan is still withheld from the Lord's people. But again the Lord is merely testing our faith in him and in his precious promises, teaching us to put our trust more fully in him and not to lean on our own understanding. "Let us," then, "hold fast the profession of our faith without wavering (for he is faithful that promised)."—Heb. 10:23

Here is an encouraging and important thought! The Lord is always faithful to his promises. Our tests of faith oftentimes result from putting too much confidence in our own opinions. In our eagerness for the kingdom and its blessings we may tend to assume that we are farther along on the stream of God's time than we really are. But may we always remember that God is faithful to his promises, and that any seeming delay in their fulfilment is based on our misunderstanding of them.

To see the promised kingdom fully established, and the people being blessed, is the natural heart-longing of all who love righteousness and hate iniquity. The thought is beautifully expressed by the Apostle John. After being shown those marvelous visions on the Isle of Patmos, in which he saw the Lord return and his kingdom fully established, and sin and death destroyed, he heard the Lord say, "Surely I come quickly." In response to this John cried out from his great heart of love, "Even so, come, Lord Jesus."—Rev. 22:20

"Wait for It"

IN THE prophecy of Habakkuk we are told of a "vision" that was to be written on tables, a vision which in "the end" would not "lie." The Lord's people are admonished to wait for the fulfillment of this vision, which, while it would seem long drawn out, would not actually "tarry." (Hab. 2:2-4) Paul quotes from this passage, applying it to the end of the age and the time of our Lord's return and second presence. (Heb. 10:37, 38) We know that this vision is in reality present truth. The fact that the Lord's people are informed that this vision would not tarry suggests the foreknowledge of the Lord that to many in the end of the age it would seem to tarry. To realize this should in itself help

to increase our faith and help us to remain steadfast and unmoveable.

"Ye have need of patience," Paul wrote, "that, after ye have done the will of God, ye might receive the promise." (Heb. 10:36) In the preceding verse the apostle wrote, "Cast not away therefore your confidence, which hath great recompense of reward." We will not lose our confidence in the Lord and in the truth if we wait patiently upon him, knowing that he is faithful. And how blessed it is to know that God is faithful, that not one word of all his good promises has ever failed!

Always Abounding

STEDFASTNESS in the truth leads to an "abounding in the work of the Lord." If we have made the truth our own we will want to tell others about it. Do we have a burning desire to "tell the whole world these blessed tidings"? If so, it is one of the evidences of God's favor, one of the signs that we not only love the truth, but have received it into good and honest and unselfish hearts.

The truth is designed to mold our lives into the character-likeness of the Master, and it has also been given to us that we might be the Lord's witnesses—ambassadors of the kingdom. Failure to use the truth in either of these respects would denote a measure of unfaithfulness and a conse-

quent loss of the Heavenly Father's full blessing. Our loyalty to the Lord and to the truth is an individual and personal responsibility. Let us watch our own heart condition, and our own standing before the Lord, rather than that of our brother. It is no evidence of steadfastness on our own part to be continually criticizing others. This is not "the work of the Lord" in which we are to abound. We are, of course, to be on the alert to assist one another as together we walk in the narrow way, but we cannot help a brother by condemning him.

"Not in Vain"

PAUL says that our "labor is not in vain in the Lord." This should be great encouragement to all "stedfast" and "abounding" Christians. Darkness still covers the earth, and gross darkness the people. (Isa. 60:2) The darkness

hateth the light. Satan, who blinds the minds of the people, is still the "god of this world." (II Cor. 4:4) We should not expect that under these circumstances the truth will be favorably received by very many. Nevertheless, we are to let our light shine, abundantly so, knowing that our efforts will accomplish the Lord's design, and therefore will not be in vain.

Some "hearing ears" are still being reached, and we rejoice in this also. To know that others are being blessed is further encouragement to continue on in the "work of the Lord." Nor will our waiting for the kingdom seem so long if, as one brother stated it, we are "actively waiting." Those who are abounding in the work of the Lord are actively waiting. May the Lord help us all to continue actively showing forth his praises, while we remain "stedfast," "unmoveable," and ever "abounding" in the work of the Lord!

The Glory of the Gospel

Upon the Gospel's sacred page

The gathered beams of ages shine;

For, as it hastens, every age

Fulfills its prophecies divine.

On mightier wing, in loftier flight,

From year to year the truth shall soar;

And, as it soars, its blessed light

Shall scatter darkness more and more.

More glorious still, as centuries roll,

Shall truth's fair banner be unfurled,

Until in strength, from pole to pole,

Its radiance shall o'erflow the world.

SPEAKERS' APPOINTMENTS

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

SAM BAKER

Little Rock, Ark. Aug. 1, 2
Brinkley, Ark. 3
Memphis, Tenn. 5, 6
Madisonville, Ky. 7
New Albany, Ind. 8
Bloomington, Ind. 11-16

W. C. BERTSCHE

Great Falls, Mont. Aug. 23
Kalispell, Mont. 28
Spokane, Wash. 29
Wenatchee, Wash. 30
Seattle, Wash. Sept. 1-3

DAVID A. BRUCE

Bloomington, Ind. Aug. 11-16
Chicago, Ill. 17-19
Milwaukee, Wis. 20
Withee, Wis. 23
Grand Island, Nebr. 25
Laramie, Wyo. 26
Denver, Colo. 27
Taos, N. Mex. 29

JENS COPELAND

Muncie, Ind. Aug. 17-19
Piqua, Ohio 20, 21
Dayton, Ohio 22, 23
Columbus, Ohio 24-27
Detroit, Mich. 28-30
Saginaw, Mich. Sept. 1-3

O. D. DEIFER

Reading, Pa. Aug. 5

PANTEI HATGIS

Brother Hatgis is serving the brethren in Greece.

THOMAS HICKS

Wallingford, Conn. Aug. 5
Bridgeport, Conn. 5

ANDREW HORWOOD

Minneapolis, Minn. Aug. 19
Detroit, Mich. 26
Akron, Ohio 27
West Newton, Pa. 28
Pittsburgh, Pa. 29
New York, N. Y. Sept. 1-3

GEORGE M. JEUCK

New Haven, Conn. Aug. 26
Waterbury, Conn. 26

L. P. LOOMIS

Baltimore, Md. Aug. 5
Philadelphia, Pa. 5

H. W. PRICE

Reading, Pa. Aug. 1
New York, N. Y. 5
Bloomington, Ind. 11-16
St. Louis, Mo. 19
Kansas City, Mo. 20
Oklahoma City, Okla. 22
Wichita Falls, Tex. 24-26
Tucson, Ariz. 28, 29
Phoenix, Ariz. 30
San Diego, Calif. Sept. 1-3

RICHARD SURACI

New London, Conn. Aug. 19

STEPHEN SURACI

Hartford, Conn. Aug. 12

G. M. WILSON

Duquesne, Pa. Aug. 19
West Newton, Pa. 26

W. N. WOODWORTH

Lincoln University, Pa. Aug. 26

The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

GEORGE BALKO

Duquesne, Pa. Aug. 19

MIKE BALKO

Pittsburgh, Pa. Aug. 19

JOHN BARACOS

Duquesne, Pa. Aug. 5
Washington, Pa. 19

L. P. BORGES

Miami, Fla. Aug. 12

CHARLES M. CHUPA

Adrian, Mich. Aug. 19

THEODORE HACK

Gary, Ind. Aug. 19

EDMUND M. JEZUIT

Minneapolis, Minn. Aug. 5
(Fillmore St.)

LEONARD JEZUIT

LaSalle, Ill. Aug. 5

HARRY PASSIOS

New York, N. Y. Aug. 5
(Greek Ecclesia)

R. A. RAWSON

Chatham, Ont. Aug. 19

HOWARD K. YOUNG

Steubenville, Ohio Aug. 19

LOUIS W. ZBIK

London, Ont. Aug. 12

LETTERS OF APPRECIATION

Stays Home for Program

"Dear Sirs: I enjoy The Bible Answers programs so much. We need more programs on the Bible. Our church has its first service at 9:30 A. M., and the second at 11:00 A. M. I always attended the first service until I was home one Sunday and heard your program, so now I go to the second service, which gives me the opportunity of hearing your program."—Kansas

Through Magazine Advertisement

"Dear Friends: Having had the privilege of contacting you through your announcement in the 'World Digest' magazine, and receiving one of your helpful booklets in response to my request, and also a specimen copy of The Dawn Magazine, I now enclose my subscription for the ensuing year. I wish to become a regular reader of The Dawn."—Northern Ireland

Minister Learning

"Dear Sir: I am a minister of the church of the living God. Last year I began listening to your Saturday morning television program, and to read your books, with ever increasing understanding. I now firmly believe, for I read and pondered and studied the Bible. My people and friends won't believe, for they have been taught the old superstition of hell-fire, where every soul which does not obey the Gospel in this age is to be forever tortured. My understanding now is so far above that held by those whom I love. I know now that the kingdom of Christ is not yet set up, but is in the process of being established. I know that all are to learn the true knowledge of God. I know that there is to be a restoration of the dead; and I know that there will be a peaceful and joyful life on earth for all after the restoration of all things."—Ohio

WEEKLY PRAYER MEETING TEXTS

AUGUST 2—"O come let us worship and bow down: let us kneel before the Lord our Maker."—Psalm 95:6 (Z. '99-184 Hymn 241)

AUGUST 9—"If the light that is in thee be [come] darkness, how great is that darkness!"—Matthew 6:23 (Z. '04-297 Hymn 315)

AUGUST 16—"In everything give thanks."—I Thessalonians 5:18 (Z. '03-25 Hymn 104)

AUGUST 23—"And now abideth faith, hope, love, these three; but the greatest of these is love."—I Corinthians 13:13 (Z. '03-58 Hymn 198)

AUGUST 30—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16 (Z. '03-206 Hymn 196)

CONVENTIONS

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

SILOAM, TEXAS, August 3-5—Mrs. C. R. Westmoreland, R.F.D. 1, Gustine, Texas.

GUSTINE, TEX., Aug. 3-5—Mrs. C. R. Westmoreland, R. F. D. 1, Box 36.

SAGINAW, MICH., Aug. 5—YWCA Building, 215 S. Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

BLOOMINGTON, IND., August 11-16—Bible Students General Convention. Indiana University Auditorium.

ONALASKA, WASH., Aug. 12, 26—Home of Mr. and Mrs. Earl McClain, R. F. D. 1, Box 239.

WICHITA FALLS, TEX., Aug. 24-26—The Kemp Hotel, Eighth and Scott Streets. Mr. G. B. Wilmott, 2406 Prairie St., Fort Worth, Tex.

CHICAGO, ILL., Aug. 26—Central Masonic Temple Building, 912 N. LaSalle St. Mr. George Tabac, 7244 W. Lill St., Niles 48, Ill.

MONESSEN-WEST NEWTON, PA., Aug. 26—Fort Arena (formerly the Wyano School), Route 31, five miles east of West Newton. Mr. Mike Balko, 501 Pittsburgh St., West Newton, Pa.

MINNEAPOLIS, MINN., Sept. 1-3—IOGT Hall, 2922 Cedar, Mrs. E. J. Borowiec, 224 S. Fifth St., Delano, Minn.

NEW YORK, N. Y., Sept. 1-3—Henry Hudson Hotel, 353 West 57th St. Mr. F. S. Wassmann, 453 W. Saddle River Rd., Upper Saddle River, N. J.

SAGINAW, MICH., Sept. 1-3—YMCA Building, 215 S. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

SAN ANTONIO, TEX., Sept. 1-3—Downtown YWCA, 403 Fifth St. Miss Ruth New, 122 Yale Ave.

SAN DIEGO, CALIF., Sept. 1-3—Temple Beth Israel, 2512 Third Ave. Mrs. G. L. Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 1-3—The Norway Center, 300 Third Ave., West. Mrs. John R. Kelth, 22515 95th Place W.

ALBANY, N. Y., Sept. 9—YWCA Building, 5 Lodge St. Mrs. Lucy Smith, 87 1/2 Lansing Place, Rensselaer, N. Y.

LINCOLN UNIVERSITY, PA., August 26—In the home of Robert Ritchie, midway between Russellville and Lincoln University.

PITTSBURGH, PA., Sept. 23—Pick-Roosevelt Hotel, Vogue Room, Sixth and Penn. Mr. John Baracos, 736 Dunster St.

DENVER, COLO., Sept. 29, 30—Farmers' Union Building Auditorium, 1575 Sherman St. Mr. Jack Taylor, 1265 Stuart St.

MINNEAPOLIS, MINN., Sept. 29, 30—Mrs. C. R. Newham, 678 40th Ave., N. E.

BUFFALO, N. Y., September 29, 30.

AGAWAM, MASS., Oct. 7

PIQUA, OHIO, Oct. 7

POTTSTOWN, PA., Oct. 7.

CINCINNATI, OHIO, October 27, 28.

GRAND RAPIDS, MICH., Oct. 27, 28

RADIO TOPICS FOR AUGUST

5—"Thy Will Be Done"

12—"Evolution Versus the Bible"

19—"God's Plan for Survival"

26—"Witnesses for Jesus"

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• Thy Kingdom Come, cloth, 50 cents each.

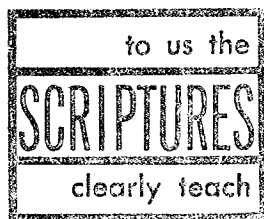
• The Battle of Armageddon, cloth, 85 cents each.

• The Atonement Between God and Man, cloth, 85 cents each.

• The New Creation, cloth, 85 cents each.

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

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

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

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

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

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

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