

a herald of Christ's presence

THE DAWN

"BLESSED ARE THEY
THAT HEAR THE
WORD OF GOD,
AND KEEP IT."

--Luke 11:28

September 1959

ON THE RADIO - COAST TO COAST

The "Frank and Ernest" "Bible Answers" programs are heard over the Mutual Radio Network, and over more than thirty individual stations in the United States and Canada, making a total of about three hundred stations. They are also heard in the English language in Europe, South Africa, and Australia. They are broadcast in the French language in Europe, in the Belgian Congo, and in the Island of Haiti; and in the Spanish language in Southern California and Mexico.

PROGRAM TOPICS FOR SEPTEMBER

- 6—"Does a Man Have a Soul?"
13—"The World on Fire"
20—"The True and Living God"
27—"What Is Death?"

IN Sacramento, California, these topics will be heard one week later.

HERE ARE A FEW OF THE STATIONS

OHIO

Ironton	WIRO	1230	11:00 a.m.
Marietta	WMOA	1490	12:15 p.m.
Worthington	WRFD	880	10:30 a.m.
Piqua	WPTW	1570	12:45 p.m.

OKLAHOMA

Bartlesville	KWON	1400	10:00 a.m.
Ponca City	WBBZ	1230	10:00 a.m.

OREGON

Ashland	KWIN	1400	10:30 a.m.
Astoria	KAST	1280	10:30 a.m.
Eugene	KORE	1450	10:30 a.m.
Portland	KGON	1520	1:15 p.m.
The Dalles	KODL	1230	9:15 a.m.

NEW YORK

Albany	WOKO	1460	11:00 a.m.
Malone	WICY	1490	11:00 a.m.
Niagra Falls	WHLD	1270	11:45 a.m.
Ogdensburg	WSLB	1400	12:15 p.m.
Plattsburg	WIRY	1340	11:00 a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00 a.m.
Belmont	WCGC	1270	12:30 p.m.
Greensboro	WGBG	1400	11:00 a.m.
Leaksville	WLOE	1490	11:00 a.m.
Mt. Airy	WSYD	1240	11:00 a.m.
Roanoke Rapids	WCBT	1230	12:00 noon

NORTH DAKOTA

Devils Lake	KDLR	1240	10:00 a.m.
Minot	KLPM	1390	10:00 a.m.
Valley City	KOVC	1490	10:00 a.m.



Who is the Devil? Is the Devil merely an evil principle? If the Devil is a person, who created him?

Jesus spoke of a "certain rich man" who died and was tormented in flames. How do we know that Jesus intended this to be a parable?

See questions and answers beginning on page 43.

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THE DAWN

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ITEMS OF INTEREST

CONVENTION REVIEW

THE October issue of The Dawn will carry a lengthy review of the 1959 General Convention, held in Bloomington, Indiana, August 8-13. We believe that this review will be of special interest to the brethren generally. The report will include proposed plans for the furtherance of the radio and television work. This should be a good issue of The Dawn to send to brethren in the truth who may not at present be subscribers. If you would like to participate in scattering the blessings of the convention in this way you may send us names and addresses to whom you would like the October issue of The Dawn sent. Single copies will be ten cents each, or you can have it sent to twelve names for one dollar.

RADIO CHANGES

Many changes have recently been made on the Mutual Radio Network with the result that "Frank and Ernest" are not now being heard on a number of the large stations formerly used. Station WOR in New York is one of these, and also WNAC in Boston. New arrangements are being made, a brief account of which will be found on pages 56 and 57.

TELEVISION

The usual listing of television stations now carrying the "Bible Answers" programs is shown on page 60, along with other interesting information.

That Religious Revival

FOR a considerable time there has been much in the news to suggest that throughout the Western World a noteworthy religious revival is taking place. Statistics reveal that church membership is on the increase, and that church attendance is larger and more constant than it was a few years ago. It is also true that many religious books are among the best sellers, which also implies an increasing interest in religious matters.

There are news analysts and writers, however, who, after making a closer investigation, take a dim view of the claimed religious revival. Indeed, many analysts have become convinced that the reverse is true. These insist that it requires more than an increasing church membership to prove that there is a genuine revival of religious fervor on the part of the general public. Some of these inquire what sort of religion it is that seemingly is becoming so popular. In order that we might have before us both sides of this

question, let us quote some viewpoints which have been publicly expressed by those who are not so sure that a genuine revival of religion is taking place.

If the churches are to grow and become an increasing power in their communities, it is essential that there be ministers to serve them. Has the claimed revival of religion made itself felt in stirring up the desire of young men to enter the ministry? Apparently not. Reporting in **The Family Weekly**, Jack Ryan laments the shortage of new blood for the ministry in both the Catholic and Protestant churches, as well as in Jewish synagogues. We quote:

"An attractive church stands in the center of a 'model' community near a major midwestern city. The community is thriving; its supermarkets, shopping centers, and recreational fields are bustling. The church, though, is closed. There is no lack of religious feeling in the community. In fact, civic leaders say the opposite is true. But there is a lack of clergy.

"This Protestant congregation is only one of an estimated 15,000 unable to fill ministerial vacancies. At least another 10,000 young men are needed as missionaries and chaplains in institutions, colleges, and the armed services. Catholic and Jewish faiths, though affected differently by the shortage of clergy, also find demand far ahead of the supply of priests and rabbis.

"Vernon L. Strempeke, a Protestant leader who has made an extensive study of the shortage, notes that the total number of graduates from seminaries in 1956 was 6,500—only about 300 more than in 1950. At least 7,000 are needed solely as replacements. Strempeke says all denominations are showing disturbing signs of infertility in recruiting men and women who will minister in the name of Christ and his church.

"The situation will be worse in coming years, observers say, as America demands more and more ministers—600,000 in the next two decades, according to Dr. Elmer G. Million, director of the department of the ministry of the National Council of Churches."

The fact that so few young men have been sufficiently moved by the claimed religious revival to dedicate themselves to the service of religion would seem to indicate that the "revival" has not penetrated very deeply into the hearts and consciences of the people. We have before us an article by Ben Hecht, published in *Esquire*, which might throw some light on why so few young men are entering the ministry. We recognize

that the views of Mr. Hecht are somewhat extreme, perhaps even biased, nevertheless his vivid manner of expression does help the reader to see the point. The main caption of his article is, "A New God for the Space Age," and a subheading reads, "Despite the apparent religious boom, the currency of old-fashioned faith is ebbing and hell's fire is cold." One of the sentences in his article reads, "Gone, as if carted off by some vast moving van, are the shining golden streets of heaven and the roaring blast furnaces of hell." But let us quote more at length from the Hecht article:

"The most amazing event to enter modern history has been generally snubbed by our chroniclers. It is the petering out of Christianity. Not only are the Bible stories going by the board, but a deeper side of religion seems also to be exiting. This is the mystic concept of the human soul and its survival after death. Parsons are still preaching away on this topic and congregations are still listening. But congregation and parson both seem to have moved from church to museum.

"Fifty years ago religion was an exuberant part of our world. Its sermons, bazaars, tag days, taboos and exhortations filled the press. Its rituals brought a glow to our citizenry. At their supper tables a large part of the voting population bowed its head and said grace.

"Religion today is a touchy subject, not because people believe deeply and are ready to defend such belief with emotion, but be-

cause they do not want to hear it discussed. They do not know quite what they feel and they do not know what to say about God, his angels, and the record of his miracles. Not wanting to sound anti-Christian, they settle for silence. In this silence, more than in all the previous agnostic hullabaloes, religion seems swiftly disappearing.

"The silence is broken by an occasional revivalist, and a vast audience pops up to sing hymns and shout a return to faith. But the noisiest of these rallies are dim affairs alongside the revival whoopings of the past. Billy Graham can stir a polite wave of piety among the forgetful. Billy Sunday, thirty years ago, convulsed an entire city with religious fanaticism and its accompanying atheistic rages."

Continuing his article, Mr. Hecht calls attention to the almost total absence of religious subjects being presented by motion pictures and in the theatre, and says that artists no longer paint religious pictures. He says that "the composing of religious music is a lost activity." He further observes that "even religious criticism, long the hallmark of the advanced thinker, is mainly out of print. Religion is no longer a target for the same reason that the buffalo no longer attracts the hunter."

It is apparent that the views of Mr. Hecht pertain largely to so-called orthodox Christianity, and from this standpoint he doubtless comes close to presenting a true picture of the present

situation throughout the world. Even among those who, with hesitation, are willing to talk about the teachings of the Bible, it is difficult these days to find one with any clear idea of what is really in the Bible. The language of the Bible is as a foreign tongue to the vast majority.

Speaking of Billy Graham and of what he is accomplishing, it will be interesting to let him speak for himself concerning what he thinks he ought to be accomplishing. The largest, and most spectacular campaign of his career to date was conducted in New York City in 1957. This was long enough ago to evaluate the result from the standpoint of what Mr. Graham himself announced as being the objective. On this point we quote him from a statement which appeared in an advertising circular widely distributed in New York at the beginning of the campaign:

"Thinking men in every walk of life are agreed that our civilization, our way of life, has little hope for survival on a local, national or international level unless we see in this country a return to old-fashioned religion, to the faith of our fathers.

"This conviction, which has gripped the hearts and minds of faithful men of God in every generation, has become in this year 1957 the certain conviction of the man on the street as well. We have seen man's best efforts without God lead us to the brink of certain ruin.

Revival in New York could change the course of America's destiny—perhaps of the whole world as well."

That was two years ago. The "revival" is long since past, and by the vast majority of New Yorkers, forgotten. Its impact did not change America's destiny, much less that of the world as a whole. Mr. Graham's "old-fashioned religion," regardless of the fervor with which he proclaimed it in New York, and in all the other places he has campaigned, has in no wise halted the international armament race. It did not remove the fear that is in the hearts of the people world-wide, that one day destruction in the form of hydrogen booms may come hurtling from the sky. Measured according to Mr. Graham's own announcement of the objective, his efforts at revival have failed.

The Social Gospel

THE so-called revival of religion that is taking place is not really a revival at all in the sense that it is a resurgence of something that once existed. Rather, it is an upsurge of what has been described by many outstanding leaders in the churches as "the social Gospel."

This "social Gospel" has various aspects. To a large degree it has transformed churches into social clubs which work for the material welfare and happiness

of its members, and the general moral uplift of the community. It advocates positive thinking as against defeatism in thought. It is a blending of psychiatry, emotionalism, and wishful thinking. It has no place for the redeeming blood of Christ, for its exponents are for the most part evolutionists, who do not believe that man needs redemption. They preach Jesus merely as an example of ethical living.

Much of the "boom" in religion is inspired by the social Gospel, another facet of which is giving the people the desire to associate for mutual protection and encouragement in the face of the dangers which confront the world in this space age. It is this facet of the social Gospel that is filling many of those churches which are fortunate enough to have a pastor.

It is one aspect or another of the social Gospel that is presented in the "religious" books which enjoy such a tremendous circulation. The social Gospel helps to give the distraught and fear-filled people of the world a sense of well-being, in that it leads them to believe that they can lift themselves up by their own bootstraps. Besides, it frees them from the shackles of traditions and superstition, such as eternal torture and a future doomsday of judgment.

What the Public Wants

NOT long ago **This Week** magazine conducted a nation-wide poll to ascertain what subjects the church-going public would like to hear discussed from their pulpits. They were given a list of thirteen topics from which to choose. The three receiving the most votes were, "How Can I Make Prayer More Effective?" "How to Increase Religious Faith," and "How Can I Make the Greatest Contribution to Life?" The order of preference for the other ten topics named was:

"Happier Families Through Religion"

"How Can Religion Eliminate Worry and Tension?"

"What Can the Individual Do for World Peace?"

"Death, Judgment ... Heaven and Hell"

"Religious Approach to Social Problems"

"Getting More Religion Through Bible Reading"

"Immortality"

"Religious Approach to International Problems"

"How Can Religion Curb Juvenile Delinquency?"

"How Can I Take Religion into My Business Life?"

It will be noted that on the whole these topics come well within the scope of the social Gospel, the only possible exceptions being "Death, Judgment ... Heaven and Hell," and "Immortality." And even here the chances

are that those who requested these topics simply wanted to be assured that there is no future judgment, and no eternal torture; but that there is in some mysterious way life after death in heaven, or a "beautiful isle of somewhere."

Generally speaking, those who want to know how to pray more effectively are not motivated by the desire to know and to do God's will, as to be able, through prayer, to attain goals of prosperity and happiness which they have set for themselves. And there is little wonder why so many are asking how to have their faith increased. The teachings of Modernism, through the social Gospel and otherwise, have robbed the people of the true foundation of faith provided in the Bible, and they are floundering around in a sea of uncertainty. But, alas, how little the social Gospel has to offer to increase the faith of the faithless.

World Conversion Near

THE question of just how widespread and beneficial the present upsurge of religion really is will probably never be wholly resolved, even by those who are the most intimately acquainted with it. Actually, it is not too important that a correct appraisal should be made, for the Bible assures us that soon the world is to witness a turning to genuine religion, to the worship of Jeho-

vah, the true and living God, the Creator of heaven and earth.

If those who are seeking an increase of faith would but study the prophecies of the Bible and note the marvelous manner in which present world conditions were foretold by its inspired writers, it would give them faith to believe that its further prophecies of events still future are equally sure to come to pass. Jesus raised the question as to whether or not, when he returned, he would find faith on the earth. And how true this is of the present time!

The prophecies reveal that following this faithless period, when there would be upon the earth distress of nations with perplexity, would come the full establishment and manifestation of the kingdom of Christ. It is concerning the time of the kingdom that Isaiah wrote, saying that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

It is also concerning the kingdom period now near that the Prophet Zephaniah wrote, assuring us that then the Lord would turn to the people a "pure language," or message, which would enable all the people to call upon the name of the Lord, to serve him with "one consent."—Zeph. 3:9

The result of this world-wide dissemination of the truth con-

cerning God and his loving plan of redemption through Christ will be that "blind eyes" will be opened, and "deaf ears" unstopped. In this connection we are assured that the way will be made so plain that "wayfaring men, though fools, shall not err therein."—Isa. 35:5, 8

Other Gods

ISAIAH 26:13, 14 reads, "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They [the "other lords"] are dead, they shall not live [again]; they are deceased; they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

Throughout the more than sixty centuries of human experience, "other lords" have exercised rulership over the people. There have been many of these, including Baal and all the other gods of the heathen, ancient and modern. There have been the torment deity, and the trinity god. And now we have the social Gospel god. But in the great time of trouble in which the "present evil world" is being destroyed, all these human concepts of gods will be destroyed, never to rise again.

Actually, Satan is the one responsible for all these false concepts of deity. Paul wrote that

Satan has blinded the minds of the people, "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) But Satan is to be bound, and will no longer be able to deceive the people. The "veil" of deception which has obscured the people's vision of the true God will be removed. (Isa. 25:7) It will be then that the people will say, "Lo, this is our God; we have waited for him, ... we will be glad and rejoice in his salvation."—Isa. 25:9

We can well imagine the enthusiasm with which the people will respond to their recognition of the true God as he reveals himself to them through that "pure language" foretold by Zephaniah. They will rejoice to realize that the torment deity never did

actually exist, except in the minds of those deceived by the great Adversary, and that now this false concept has been forever destroyed.

The people will also rejoice to realize that the god which was known as "The Power of Positive Thinking" was also merely a myth. How many have depended upon this false god for help, only to be disappointed and frustrated by their failures! But the true God, revealed to all the people during the Millennium, will give help in every time of need. Yes, divine help will be available to heal all the mental and physical ailments and deformities of the entire sin-sick and dying world, and bless the obedient with everlasting life. What a glorious prospect!

LAZARUS

THIS is the name of the poor man with the sores in Jesus' parable, "The Rich Man and Lazarus." The name has been perpetuated in an institution of the church. The leper of the Middle Ages appears as a **lazzaro**. The names **lazaretto** and **lazar-house** are used for the leper hospitals then founded in all parts of western Christendom. Should we interpret this parable, as many do, to be indicative of who go to heaven when they die, it would mean, according to the manner in which the name has been perpetuated, that only those who suffer and die of leprosy will attain the heavenly reward. See "The Truth About Hell."

Science and Religion

PART I

MUCH has been said and written about science and religion. Much will continue to be said and written. This should be expected. There are over a hundred different sciences by name, and almost innumerable concepts of religion. In some instances there are sciences that could only very remotely be related to any religion. It is difficult, for example, to conceive of much either in common or in conflict between seismology and any of the contemporary religions of the world. Nor does belief in the resurrection of the dead necessarily conflict with any of the present-day principles of physics.

In this article we will limit our examination to some of the more commonly known concepts of the Christian religion. There are some interpretations of biblical teachings which conflict with basic concepts of physiology and biology. Note that in this case we are emphasizing "interpretations" of biblical teachings. Take the subject of death, for example. The layman's observation that death is the cessation of life processes is in agreement with the most precise measurements of science.

This has been one of the most consistent of phenomena of all ages, and is well established by the accumulated knowledge of biology

and physiology. Death is the most certain and natural terminus of all forms of life, both past and present. Where is there any evidence, scientific or otherwise, to prove that man is inherently endowed with an immortal part or "soul"? Many people the world over retain a wishful type of thinking on this point, and they hold onto their "wishes" with a strong faith. But is this genuine faith? Is it supported in the Holy Bible?

The Bible teaches that the penalty entered against Adam and Eve was death. And death has befallen all their progeny. The expression, "immortal soul," is not found in the Bible. Obviously, then, on this point there is no conflict between observations in human physiology and the teachings of the Christian's Bible.

A closely related question follows quite naturally—Where are the dead? Here, again, from all the accumulated factual knowledge to date, and particularly on the basis of biology and physiology, the dead have ceased to live. They know not anything. They simply, by natural processes, return to the dust.

Does this disagree with the teachings of the Bible? No! The disagreement appears when, by interpretation, the word "dead" is construed to mean "more alive than

ever." The Bible, however, clearly states that "the dead know not anything." (Eccles. 9:5) Obviously, there is no conflict here between science and the correct understanding of the Holy Scriptures.

A simple but practical point of contention between science and the false teachings of religion arises out of our present understanding of geology and geography with respect to the nature and location of "hell." Where is this place of burning brimstone? Brimstone is sulphur, and when sulphur burns oxygen is required. Oxygen in turn is a material substance, and so is the production of the combustion, sulphur dioxide. These things are physical and require a physical existence and location. This presents a serious conflict between science and religion.

Many refuse to face this issue, and when asked, "Where is hell?" they give it a gentle "brush-off." Such questions, they say, are for little children, not for virile and mature minds. Others feel that it is impossible to find an answer, so continue to drift along listlessly. Others have taken the position that hell need not be a physical place on earth, Jupiter, or the sun, but

could be merely a state of spiritual torment.

But the Bible hell is very real, and its reality is fully in harmony with the findings of science. By searching the Bible one finds that hell is simply the state of death, symbolized by the grave, the grave being the place for the dead. In agreement with the Bible, the dictionary hell is "the place of the dead." It is not a place of burning brimstone for either the wicked or the righteous dead.

From the Bible hell there can be no escape for either the righteous or the wicked, except through Christ Jesus, who holds the power to resurrect the dead. If we can become as "little children" and accept the promises of the Bible that by divine power hell will give up its dead, we can have a genuine basis for hope, a hope that does not brush aside the deductions of science concerning the reality of death.

For a complete study of what the Bible says concerning hell, we recommend the booklet, "The Truth About Hell." This booklet examines every text in the Bible in which the word hell appears. A copy will be sent free upon request.

GREAT COMFORT: Dear "Frank and Ernest": Will you please send me a copy of The Dawn Magazine. I listened to you last night and found great comfort from the fact that there certainly will be a resurrection. I just lost my husband in death. After your broadcast there followed a programme which distressed me greatly. The message sounded very harsh, not comforting. You explained that God is merciful and loving, and that is what I want to believe.—England

LESSON FOR SEPTEMBER 6

Working Against God

GOLDEN TEXT: "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken."

—Amos 5:14

BOOK OF OBADIAH

THE historical background of the prophecy of Obadiah relates to struggles between the descendants of Esau—the Edomites—and the descendants of Jacob—the Israelites. Jacob and Esau were twin sons of Isaac. Esau was the firstborn of the twins which made him the inheritor of the birthright. However, he sold this birthright to Jacob for a mess of pottage, yet later threatened the life of Jacob because he failed to obtain from his father a confirmation of ownership of that which he had sold to Jacob.

The important aspect of the birthright which Esau sold to Jacob was the promise which God made to their grandfather, Abraham, that through his seed all the families of the earth would be blessed. (Gen. 12:3; 22:18) It was the right to this promise which went to Jacob, his ownership being ratified by his father's blessing.

In order to save his life, Jacob

fled from Esau and from the homestead. Years later, however, he returned, and the two brothers made peace between themselves. However, this fraternal relationship did not carry through to the descendants of Esau, who, as a people, were the Edomites. Today's lesson reveals their plan to attack "Jacob," or the Israelites of that time. But the assurance was given to the Israelites that the Edomites would not be able to carry out their designs, even though they were in cooperation with the surrounding Gentile nations.

In this situation we have a case of those closely related to God's people, and in position to receive rich blessings from the Lord, actually working against him, as the title of the lesson suggests. This has been a common occurrence throughout the ages. In Jesus' day it was not the Gentile world which persecuted him, but his own people. Under the leadership of the religious leaders of the day, they rejected Jesus and put him to death.

All through the Dark Ages it was the professed people of God who persecuted the real followers of the Master, burning them at the stake, subjecting them to the torture rack and the so-called "Holy Inquisition." Even after the Reformation began, one group of Protestants persecuted another. Persecution in the "free world" is no longer popular, but frequently those who insist on adhering to the simple and pure truth of the Word of God, and reject the traditions of men, are unpopular and considered to be an unwholesome influence in the community.

But this will not continue forever. The Prophet Isaiah wrote, "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) In Obadiah's prophecy the appearing of the Lord for the joy of his people—his true people who "tremble at his word"—is represented as occurring through the establishment of Messiah's kingdom.

The last verse of the prophecy reads, "Saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Literally, the mount of Esau evidently refers to the "house of Esau," or the government of the Edomites. (vs. 18) The prophecy indicates that when the Lord's kingdom is established, judgment will come upon all those who have, through the ages, opposed his people, particularly those who themselves have professed to be God's people, but actually have been such in name only.

The prophecy states that "saviors shall come up on mount Zion." Mount Zion is the kingdom of the Lord, particularly the spiritual phase of that kingdom. Jesus is the great and supreme Savior. He gave his life that the world might live. Associated with him on the symbolic mount Zion will be one hundred and forty-four thousand others who, like him, have been willing to die that others might be blessed. As the Golden Text states, they have sought good. These are the true followers of Jesus.—Rev. 14:1-5

Together with Jesus, these who have suffered and died with him, will live and reign with him a thousand years. During that thousand years the promise made to Abraham that through his seed "all the families of the earth" would be blessed, will be fulfilled. Paul explains that Jesus, and, with him, his true followers, are the "Seed" of blessing. (Gal. 3:8, 16, 27-29) The promised blessings will be dispensed through the messianic kingdom, the symbolic mount Zion. Truly the ways of God are wonderful!

QUESTIONS

- Relate the historical background of Obadiah's prophecy.
- What was the important part of the birthright which Esau sold to Jacob?
- Who have, throughout the ages, been the chief persecutors of God's people?
- How will this persecution be brought to an end?
- Who are the Saviors on mount Zion who judge the mount of Esau?

God's Concern for All People

GOLDEN TEXT: "The Lord is good to all; and his tender mercies are over all his works."
—Psalm 145:9

JONAH 3:1, 2, 10; 4:1-11

GOD does have concern for all people, as the title of our lesson emphasizes. This is why he promised Abraham that through his seed all the families of the earth would be blessed. (Gen. 12:3; 22:18) This is also why he sent his beloved Son into the world, that whosoever believeth on him might not perish, but have everlasting life. (John 3:16) God has permitted evil to reign for a time, but when the divine plan for the recovery of mankind from sin and death is completed it will be demonstrated, even as our Golden Text states, that "the Lord is good to all," and that "his tender mercies are over all his works." —Ps. 145:9

The story of Jonah and the Ninevites emphasizes the tender mercies of God. He was commissioned by God to warn the Ninevites that in forty days the city would be overthrown, which implied, of course, the destruction also of the people. Strangely enough the people of Nineveh "believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them

even to the least of them."—ch. 3:4, 5

Verses 6 to 9 of chapter 3 reveal that the repentance of the Ninevites was genuine: "and God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." (vs. 10) The word "repented" as here used does not have the same connotation as when we speak of a sinner repenting. It implies merely that God changed what he had intended to do. God reserves the right to do this. See Jeremiah 18:6-10.

But God's decision not to destroy Nineveh "displeased Jonah exceedingly, and he was very angry." (ch. 4:1) How typical this action is of fallen and selfish human nature! While the Bible proclaims the fact that "God is love," this great truth is not emphasized in the creeds of men. There is little love in the human concepts of the various heathen deities; and soon after the death of the apostles the misguided followers of Jesus took most of the love out of their concepts of Christianity.

The traditions of men soon began to present the God of the Bible as a torture deity, one who, according

to the differing views, would torment sinners either in purgatory for an indefinite time, or in hell for eternity. Even today there are those who, when told that God is not a torture deity, but a God of love, become "very angry," as did Jonah.

Fallen man has also made God's love too narrow in other ways. One of the traditions of men is that those who do not accept Christ in this life will be given no further opportunity to believe. When the truth of the Bible is pointed out that the world in general, when awakened from the sleep of death, will be enlightened and be given an opportunity to believe and live forever, many are displeased.

Often, perhaps, the reluctance to accept the reasonable and loving teachings of the Bible is based on no better reason than that it is contrary to what one was taught. Jonah had told the Ninevites they were to be destroyed, and his was sufficient reason, as he saw it, that God should not change his mind. His own reputation was at stake.

Every servant of God should be glad to recognize the superior wisdom of the great Creator, and to acquiesce in his decisions. We should not resist the clear teaching of his Word even though it means that what we have believed has been wrong. We may lose our reputation among men, but God is pleased with those to whom a "Thus saith the Lord" is the end of all controversy.

In the days of Abraham the cities of Sodom and Gomorrah were destroyed by God on account of the people's sin, but there is no indica-

tion that a warning was sent to these cities. However, this does not mean that God was less merciful in Abraham's day than in Jonah's day. Jesus said that Sodom would have remained to that day if the same mighty works had been done in that city as he had performed in certain Jewish cities of his day. Jesus explained that because they were not then given an opportunity to repent, it will be more "tolerable," or "favorable," for them in the day of judgment than for those more favored in this life.—Matt. 11: 20-24

Thus we see how true it is that God has concern for all people. In his wisdom he saw that it was best for the people of Sodom and Gomorrah to be destroyed, and to receive their opportunity to repent in the future judgment day. He gave the Ninevites an opportunity to repent and enjoy the blessings of the present life a little longer. This also, of course, will be to their advantage in the future day of judgment.

QUESTIONS

Cite some of the promises in the Bible which show God's concern for all people.

In what sense did God repent concerning the destruction of the Ninevites?..

In what manne was Jonah's displeasure over God's mercy toward the Ninevites typical of a fallen human viewpoint?

Compare God's dealings with Sodom with his mercy toward the Ninevites.

God's Promise of Peace

GOLDEN TEXT: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"
—Isaiah 52:7

ZECHARIAH 7:8-12; 8:4-8, 12, 13

IT IS believed that the Prophet Zechariah was born in Babylon. He was among the first to return to Jerusalem at the close of Israel's seventy years of captivity. Zechariah and Haggai gave much encouragement and support to the work of rebuilding the temple at Jerusalem, which had been destroyed when the nation was taken into exile by Nebuchadnezzar.

The exile had been a retribution for Israel's sins, but our lesson reveals that the people had not benefited greatly from the experience. Zechariah admonished them to "execute true judgment, and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor and let none of you imagine evil in your heart."
—vs. 10

"But they refused to hearken," the prophet explains, "and stopped their ears, that they would not hear. Yea they made their hearts as an adamant stone, least they should

hear the law, and the word which the Lord of hosts hath sent in his Spirit by the former prophets. Therefore came a great wrath from the Lord of hosts." (vss. 11, 12) Zechariah explains that because the people refused to hear the words of the Lord, the Lord refused to hear them when they cried unto him for help.—vs. 13

The "Lord of hosts" is a God of mercy. He is long-suffering and kind. Nevertheless, he does not allow wilful sin to go unpunished, and the sin referred to in the lesson was wilful. "They made their hearts as an adamant stone, least they should hear the law." This was not merely a case of fleshly imperfection due to man's fallen state, for the people set their hearts against the Lord.

There can be no peace among men and nations while the people are in rebellion against God. God's promises of peace are all predicated on the condition of harmony with him and obedience to his laws. The captivity of the Israelites in Babylon had ended, but if they were now to enjoy God's blessings they

would have to obey him. The record is that they did not, so in due time (A. D. 70-73) they were driven out of their land, and this time scattered among all the nations.

In chapter 8 there is a transition in the subject matter from that which pertains to Zechariah's time to a wonderful promise of peace and blessings to Israel and all nations in the messianic kingdom. The promise that old men and children would yet be found in the streets of Jerusalem seems to apply to the prophet's time, or soon thereafter. This was part of Zechariah's encouragement to get on with the work of rebuilding the temple, that the Lord's blessing might be upon the people and upon Jerusalem.

Verse 20 states, "It shall yet come to pass." Thus the prophet bridges more than two thousand years of time, and forecasts some of the events to take place at the close of the present age, a time when, as foretold, God's favor would again be manifested toward the Israelites, and in so marked a fashion that other nations would take notice and seek to conform to the same kingdom laws under which they were being blessed.

That is the time foretold also by the Prophet Micah, when God's law would go forth from "Zion," and the "word of the Lord from "Jerusalem"—Zion and Jerusalem being symbolic of the spiritual and earthly phases of Christ's kingdom. It will be then that the nations will beat their swords into plowshares and their spears into pruninghooks, and when they will learn war no more.—Micah 4:1-4

Our Golden Text emphasizes the

great privilege enjoyed by the "feet of him" to proclaim the "good tidings of good" concerning Messiah's kingdom. The reference is to those members of the "body of Christ" living at this end of the age whose happy lot it is to be publishers of peace, announcing the fact that the glorious kingdom of Christ will soon be fully established, and that then "all kings shall fall down before him": and "all nations shall serve him."—Ps. 72:1-13

The "feet of Him" may also now announce "unto Zion, thy God reign-eth!" The expression, "Lord of hosts," appears fifty-two times in the prophecy of Zechariah. It means, literally, the Lord of "masses," or of all. While men and nations are daily sinking deeper into chaos and distress, through Christ, the great Jehovah has the situation fully in hand and soon will cause peace and happiness to blossom forth throughout all the earth.

Christ's kingdom will also bring health and life to the willing and obedient, for, as the Prophet Isaiah foretold, in this "mountain" the Lord will "swallow up death in victory," and will wipe away tears from all faces. (Isa. 25:8) Truly, the future is as bright as the promises of God, and they are very bright indeed!

QUESTIONS

Explain the setting and purpose of Zechariah's prophecy.

Does God permit wilful sin to go unpunished?

When will all nations recognize God's blessings upon Israel?

Explain the Golden Text.

God's Call to Faithfulness

GOLDEN TEXT: "Mine eyes shall be upon the faithful of the land, that they may dwell with Me: he that walketh in a perfect way, he shall serve Me."
—Psalm 101:6

MALACHI 2:17—3:4, 16-18

IN HIS Sermon on the Mount Jesus said that his Heavenly Father, who is the great Jehovah of the Old Testament, "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45) This describes general blessings which the Creator bestows upon all. Our Golden Text, on the other hand, reveals that God has special blessings for those who are faithful to him.

"They may dwell with me," the Lord says of the "faithful." And again, "He that walketh in a perfect way, he shall serve me." Dwelling by faith with the Lord, realizing his presence with us day by day, is a blessing of which the world has no knowledge.

And what a high honor it is to be a servant of the Most High God! Only those who walk "in a perfect way" enjoy this great favor. This refers to those whose hearts are perfect before the Lord, and whose fleshly imperfections are covered by the robe of Christ's righteousness. These will not be in the atti-

tude of heart described in Malachi 2:17.

"Behold, I will send my messenger, and he shall prepare the way before me." (ch. 3:1) This is quoted in Matthew 11:10 and applied to John the Baptist. It is Jehovah who says, "I will send my messenger." This messenger prepares the way, and Jehovah sends the "Lord" [Jesus] who comes to his temple, and it is Jesus who is the "Messenger of the covenant, whom ye delight in."—vs. 1

The "covenant" here referred to is the great oathbound covenant which God made with Abraham, that covenant in which he promised that the "seed" of Abraham would "bless all the nations of the earth." (Gen. 22:15-18) The "Seed" referred to in this promise is primarily Jesus, the Messiah. (Gal. 3:16) Thus, in a very special sense he is the Messenger of the covenant.

"Who may abide the day of his coming?" asks the prophet, "and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." (vs. 2) Not many in the nation of Israel were able to "stand" when Jesus came

at his first advent. His coming was a severe test upon the entire nation. That nation as a whole failed in this test and later was destroyed.

The same is true with respect to Christ's second visit to earth. Now the nominal spiritual house of Israel, the professed Christian world, is rejecting him, and this will mean the destruction of what is sometimes referred to as "Christendom." But is it only the nominal believers, and the institutions which they have set up, that will fail to "stand."

The Messenger "purifies the sons of Levi." (vs. 3) In typical Israel the Levites were the religious servants of the people, and Israel's priests were of this tribe. In anti-type these would be the followers of Jesus in general, some of whom, a "little flock," qualify to live and reign with Christ as "kings and priests." The others, a "great multitude," will be "before the throne," and will be servants in the antitypical and spiritual temple.—Luke 12:32; Rev. 20:6; 7:9, 13-17

Malachi 3:15 describes conditions in the world as they have been throughout the entire reign of sin and death—"Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." "Then," or at that time, "they that feared the Lord spake often one to another." It is essential for those who "fear the Lord" during this time when evil predominates, to keep in close association with one another for mutual encouragement and strength.

Paul wrote, "Not forsaking the

assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25) The Lord can, and will, effect compensation for those who are isolated and find it impossible to meet with those of "like precious faith," but for those who can assemble, the "fellowship of kindred minds" is one of the important means of grace which he has provided.

"The Lord hearkened, and heard," verse 16 declares. Jesus said that when two or three assemble in his name, he would be in their midst. It is the presence of the Lord in the assemblies of his people that makes them so rich in blessing. Through his prophets, through the apostles, and through our Lord Jesus, the Heavenly Father speaks to his people as well as "hearkens" to them. It is those who speak often one with the other concerning the things of the Lord, who will be his "jewels," his precious ones—"heirs of God and joint-heirs with Jesus Christ."

QUESTIONS

Name some of the special blessings God bestows upon those who are faithful to him.

Who are the messengers referred to in Malachi 3:1?

Of what covenant is Jesus the Messenger?

Who are the antitypical "sons of Levi"?

Is Christian fellowship essential?

Jehovah, the True and Living God

"Hear, O Israel: the Lord our God is one Lord."—Deuteronomy 6:4

MORE than nineteen centuries ago the Apostle Paul wrote, "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:4-6) The situation in the world today is still the same. There are all the various gods worshiped by the non-Christian world, and most of the professed Christian world worships three gods instead of one, while claiming that "these three are one."

It is clear from the Old Testament that the ancient servants of God, beginning with Abel, believed that there was but one true and living God, the Creator of the universe, and the sustainer of all life. The Creator informed the ancient Israelites that his name was "Jehovah," meaning the self-existing, or eternal One.

"From everlasting to everlasting, thou art God," is the testimony of Moses concerning Jehovah.—Ps. 90:2

In Isaiah 42:8 Jehovah declares, "I am the Lord [Jehovah]: that is my name: and my glory will I not give to another, neither my praise to graven images." In the King James translation of the Old Testament, the name Jehovah is not always used when it should be. However, where this name does appear in the Hebrew manuscripts and is not shown as Jehovah in the English text, the name "Lord" which translates it appears in large and small capital letters. This is the case in the text just quoted. To know this is a valuable help to all careful students of the Bible, for thus we know that the English word "Lord" is translated from the word Jehovah in the Hebrew.

In the text just quoted Jehovah explains that he will not give his glory to another. This is verified throughout the Scriptures. For example, at the time of his res-

urrection Jesus was exalted to a very high position of honor and glory, to the "right hand of the throne of God." But this, Paul explains, was "to the glory of God." (Heb. 12:2; Phil. 2:9-11) Explaining further, Paul wrote, "But when he [Jehovah] saith all things are put under him [Christ], it is manifest that he [Jehovah] is excepted, which did put all things under him [Christ]."—I Cor. 15:27

Jehovah, the Creator, does not hesitate to bestow glory and honor upon those who prove worthy of it. Indeed, Adam was crowned with earthly glory and honor when created, and then failed to prove worthy of maintaining this high position of favor in the Creator's family of those created in his image. God has bestowed honor upon his holy angels, and hath anointed his beloved Son Jesus "with the oil of gladness" above his "fellows."—Ps. 8:5; Heb. 1:9

Jehovah, our Heavenly Father, has promised to exalt the faithful footstep followers of Jesus to a high position of honor and glory in the messianic kingdom. Jesus confirmed this in a promise to these in which he said, "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."—Rev. 3:21

While the Creator is thus unselfish in bestowing honor and

glory upon his people, he does not share his own glory with anyone, not even with the highly exalted and glorified Jesus. Just as he has declared, "My glory will I not give to another." Our finite minds, however, can grasp only in a very limited manner all that is implied by the expression "glory of God." Indeed, we cannot understand it at all as it applies to his appearance and nature.

True, the Bible speaks of the eyes of Jehovah, and tells us that his "ears are ever open to our cry. It speaks of his hands and arms and feet. But the use of these expressions in association with Jehovah must be understood as symbolic, not literal. They do not imply that the great Creator of the universe is similar in bodily form and appearance to his human creatures. They signify, rather, that he is able to know everything about us, and is abundantly able to care for his people.

Nor are we to suppose that Jehovah's knowledge and ability are limited to matters concerning his own servants on earth. He knows what is happening throughout the whole earth, and is able to change the course of events according to the good pleasure of his will. Because this is true we may be sure that the evil in the world, while not by his planning and direction, is by his permission, and because his wisdom knows that it will result in rich

blessings to all those who ultimately will be properly exercised by it.

God's Glorious Character

THOUGH we are ignorant of God's bodily form we can know about the glory of his character, for this is revealed to us through his Word and the plan of salvation contained in his Word. The principal attributes of Jehovah's character which combine and harmonize to form his glory, are his wisdom, justice, love, and power.

The Prophet Isaiah inquired, "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" (Isa. 40:13, 14) The obvious answer to these questions is that no one has taught Jehovah, the great Creator of the universe, for he is the fountain of all knowledge.

The wisdom of Jehovah is displayed in all his creative works. The psalmist wrote, "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There [actually] is no speech nor language, [but] without these their voice is heard."—Ps. 19:1-3, marginal translation.

Not alone in the heavens do we see the wisdom of the Creator displayed. Closer to us, and on every side, we see manifestations of his infinite wisdom. We see it in every flower, in every blade of grass, and in the million other works of "nature" with which we are surrounded. How foolish are those who ascribe all the marvelous works of creation merely to the law of nature!

God's wisdom is displayed in the occasional exceptions to be noted in so-called natural law. One of these laws is that heat causes expansion, and cold contraction. But there is a happy exception to this in the case of water, which, when it freezes, expands. If water contracted as it froze, the ice, more dense and heavier than water, would sink to the bottom, and in one short winter all the rivers in the temperate zones of the earth would become solid ice, and we can at once realize the calamitous circumstances to which this would lead.

But it is in the plan of God for the redemption and recovery of the human race from sin and death that we find the greatest display of his wisdom. This plan is based on the fact that one man, Adam, was made the responsible head of the human race, and that upon his creation he was placed on probation and given an opportunity to prove his worthiness to enjoy forever the blessings of life and of dominion over the earth

which were given to him by his Creator.

Lacking that wisdom which can be acquired by God's creatures only by experience, Adam failed, but redemption was provided through another man—the “man Christ Jesus.” But having partaken of the tree of the knowledge of good and evil, this knowledge is now guaranteed to him, and not only to him, but, by divine wisdom, to all his progeny. By experience, Adam gained a knowledge of evil. He did not, during nine hundred and thirty years of his dying existence, actually profit by this knowledge.

Adam's lesson and experience with evil will be of value to him when awakened from the sleep of death amidst the righteous conditions of Christ's kingdom. It will be then that the wisdom which is displayed in the divine permission of evil will be seen, appreciated, and be of inestimable profit to Adam; and not only to Adam, but to the entire human race which came from his loins. All of these will likewise profit from their experience with evil.

Jehovah's Justice

“JUSTICE and judgment are the habitation of thy throne,” we read in Psalm 89:14. The “throne” is a symbol of God's rulership, his control over the affairs of his vast universe. That rulership is based upon justice. It is never unjust. However, the justice of the

Creator can be understood and appreciated only in the light of the wisdom displayed in his great plan of salvation for the human race.

To see an innocent child suffer and die because of the wrongdoing of another, when we know that God could prevent it, does not in itself seem just. But when we know that that child, and all seemingly innocent victims of evil, are to be awakened from the sleep of death and receive compensating blessings; and that through the endless ages of eternity, all who have suffered because of the reign of sin and death will thereby have their joys increased, then we can understand.

Justice is equity, and we see the justice of God displayed in the redemption that is provided through Christ Jesus, who was “made flesh” for the “suffering of death, . . . that he by the grace of God should taste death for every man.” (Heb. 2:9) The Greek word used by the Apostle Paul to describe the operation of God's justice in connection with the redemption of Adam and his race from death is one which means “a price to correspond.” It is translated “ransom,” and Paul wrote, “There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all.”—I Tim. 2:5

God's Love

THE justice of God can be seen in its true light only when viewed in conjunction with his love. In I John 4:16 we read that "God is love." The greatest display of this love is recorded in John 3:16, where we read that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here the teachings of the Word of God break with human tradition, a tradition which considers Jehovah to be austere, unyielding in his justice and without mercy. The tradition is that Jesus, being kind and loving, stepped in between God and man, appeased the wrath of God so that man might have life. This is quite out of harmony with the Scriptures which, as in the text just quoted, reveal that it was God himself who, in keeping with his love, sent his Son to be the Redeemer and Savior of mankind.

In the text which states that "judgment and justice are the habitation of God's throne," we also read that "mercy and truth" shall go "before his face." In the plan of God for human salvation and redemption through Christ we see a marvelous blending of the two principles, justice and love. While Justice demanded the payment of a price for human sin, Love provided that payment, so that God could be just and

also the justifier of all who come to him through Christ.—Rom. 3:26

Divine Power

THE one true and living God, Jehovah, is almighty in his power. Because of this, the Scriptures refer to him as being the Almighty. In an assurance of divine care for the people of God we read concerning him, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." (Ps. 91:1) Paul had confidence in this promise, and wrote, "If God be for us, who can be against us?"—Rom. 8:31

The power of God always operates in harmony with his wisdom, justice, and love. If God were powerless the plans devised by his wisdom would be valueless, and the blessings provided by his justice and love would go undistributed. It is the power of God which implements the various aspects of his plan of salvation and carries them through to completion.

The divine plan of salvation calls for an awakening of those who sleep in death, and only divine power is able to restore the dead to life. We have an outstanding demonstration of this in the resurrection of Jesus Christ from the dead. Tradition would have us believe that Jesus himself broke the bands of death which held him in the tomb, but the Bible does not agree with this.

Concerning Jesus' resurrection, Peter said, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:24

The Apostle Paul wrote concerning the "exceeding greatness" of God's power "which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavens." (Eph. 1:19, 20) In the outworking of the divine plan the "exceeding greatness" of God's power continues to operate; for in order for this plan to reach completion, there must be the resurrection of the footstep followers of Jesus to live and reign with him in his kingdom, and then the resurrection of all mankind from the sleep of death.—Rev. 20:4; Acts 24:15

God's Protection and Care

THE power of God has been exercised on behalf of his people in all ages. There were the many miracles in connection with the deliverance of the Hebrew children from their bondage in the land of Egypt. There was the deliverance of the three Hebrew captives in Babylon from the fiery furnace, as well as the deliverance of Daniel from the mouths of the lions.

In Jesus' day the power of God was employed by him for healing the sick and raising the dead. In a less spectacular way, although

very realistically, the power of God sustained Jesus, giving him strength to endure the hardships inflicted upon him by his enemies. In every time of need the Spirit, or power of God, filled the mind and heart of the Master, and by it he was comforted and made strong.

The Holy Spirit or power of God came upon the waiting church at Pentecost, and forthwith the apostles were able to speak in languages hitherto unknown to them, enabling them to accomplish the divine purpose of witnessing the Gospel to the visiting Jews in Jerusalem who had gone there from various parts of the then known world to commemorate the yearly feast of the passover.

Throughout the entire age since then, the Spirit or power of God has continued to operate in the lives of his people, those who have dedicated themselves to walk in the footsteps of Jesus. As with Jesus, it has sustained them in their trials, and enabled them to be overcomers in this world of selfishness and sin. While the worldly-minded have not understood, actually every faithful follower of the Master has been a miracle of grace, a miracle that has been wrought by the indwelling of the Holy Spirit, or power of God.

God's Glory

GOD'S power is always utilized at the behest of divine wisdom

which, in turn, plans all things in keeping with God's justice and love. It is the perfect and harmonious blending of these four attributes of the divine character that constitutes the glory of God—that glory which is yet to fill the earth as the waters cover the sea.—Isa. 11:9; 40:5

The traditional conception of the glory of God is quite different from that presented to us in the Word of God. Tradition holds that the glory of God is revealed by the fact that those who die in unbelief are eternally tortured in a hell of fire and brimstone. What a distortion this is of the facts as presented to us in the Bible!

In the first place, it is contrary to the principle of justice, a divine principle of equity which is expressed in the Bible by that well-known expression, "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Exod. 21:23, 24; Deut. 19:21) How far removed from this concept is the theory that divine justice is satisfied when a person suffers excruciating pain in hell-fire for all eternity, as punishment for a few short years of unbelief and wrongdoing during the present short span of life.

This tradition is also contrary to the principle of divine love and mercy. The Bible informs us that man was created in the image of God. This of necessity must mean, for one thing, that the qualities of mercy and love displayed by

normal men and women must be a reflection of the divine image which has come to them from their first parents, Adam and Eve. Because of these qualities, humans will not, normally, inflict torture even upon one of the lower animals, much less upon their own children. Yet tradition says that God, who is the very embodiment of mercy and love, will torture unbelievers eternally.

Human traditions also do violence to the infinite wisdom of God in various ways, one being in connection with the teachings of the Bible with respect to the world's future day of judgment. Tradition teaches that the eternal destiny of every individual is fixed at death. But realizing that the Bible teaches that there will be a future day of judgment, the tradition-makers developed the theory that saints will be returned from heaven and sinners from torment and be caused to pass before the judgment throne of God to have their good and evil deeds rehearsed before them, and to be re-sentenced, with no useful purpose at all being served, since all will be returned to the places assigned to them when they died. And all of this according to tradition, is to be accomplished in twenty-four hours.

Human tradition has also failed to take into consideration the almighty power of God. Tradition says that God wanted his people to convert the world, beginning

with Pentecost; and, by converting the world to Christ and his laws of righteousness, bring in an era of universal and lasting peace and happiness. But the world has not been converted, and peace has not been established. This means that if tradition is true, then God lacks the power to accomplish his purposes, a supposition which is unthinkable in the light of the testimony furnished in the Word of God.

Only as we accept the teachings of the Bible itself and ignore all human tradition with respect to the divine plan for human redemption and salvation, do we find exemplified what the Word plainly tells us, that God is infinitely wise and just, also that he is merciful, loving and powerful, fully capable of carrying out his wise, just, and loving plans for the salvation and eternal happiness of his human creatures.

This divine plan of salvation is carried out through God's beloved Son, who, because of his work of sacrifice on behalf of mankind, is styled the Lamb of God. When the divine plan of salvation through the "Lamb" is fully accomplished, and the knowledge of the glory of God fills the earth, there will be fulfilled the prophecy of Revelation 5:13, which reads, "Every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

"Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:4

A GOOD SUGGESTION: Recently the editor of one of America's leading news magazines was mildly criticised for his lack of reverence, and concern was expressed over the effect this might have on his readers. To reassure his critics he announced that he had acquired a new Bible and that he had found it so interesting that he was considering asking ministers of his acquaintance "to base a Sunday sermon on it one day when there is a lull upon the congregation from an overdose of economics, labor statistics, soil conservation, politics, and the lagging subscription campaign for a bigger church."

"Blessed Is the Man"

IN THE New Testament we have some very precious beatitudes expressed by Jesus. They are, in reality, principles of life which, if practiced, become treasured virtues of felicity. Jesus said, "Blessed are the poor in spirit"; "Blessed are the meek"; "Blessed are the merciful"; "Blessed are the pure in heart"; "Blessed are the peacemakers"; "Blessed are they which are persecuted for righteousness' sake"; "Blessed are they which hunger and thirst after righteousness." All these beatitudes are accompanied with the promise of rewards for such as possess the qualities indicated. Those who enjoy these virtues of right thinking, and consequently right doing, are richly blessed of God in their daily lives.

In the Old Testament we have beatitudes of David, impressively expressed, such as: "Blessed is the man unto whom the Lord imputeth not iniquity, in whose spirit there is no guile." (Ps. 32:2) Also, "Blessed is the man that trusteth in God" (Ps. 34:8); and there are still others, such as,

"Blessed is the man whom thou chooseth" (Ps. 65:4); "Blessed is the man whose strength is in thee; . . . they go from strength to strength" (Ps. 84:5-7); and "Blessed is the man that revereth Jehovah, that delighteth greatly in his commandments."—See **Rotherham**, Psalm 112:1

For our present meditation let us consider Psalm 1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Ps. 1:1-3

"Blessed is the man," or how happy is the man! This is increasingly so as one's delight in the law of God develops and becomes more and more genuine and deep-rooted. The Psalm opens with an expression of admiration for the

man who lives a righteous and godly life, and describes in a simple and engaging manner the things that such a man avoids, and also those things in which he delights.

Such a man, David wrote, walketh not in the counsel of the lawless or ungodly. He does not take the advice of those who are careless how they live. He is not enticed by their persuasions, nor attracted by their glamor or influence. He heeds the advice of Solomon, who wrote, "My son, if sinners entice thee, consent thou not." (Prov. 1:10) Thus, the man in whom the Lord delights, avoids the downward course by not beginning it, or, having begun, finds his mistake and heartily and determinedly retraces his steps.

David adds that the godly man "stands not in the way of sinners." He avoids wicked men as his companions, and declines all their associations. As Jesus said of his disciples, they are in the world, but not of it. (John 17:14-16) Instead, the righteous man taketh his stand, and associates with the righteous. He will refrain from following the habits of the wicked, and seeks to live honorably before them as a light in darkness, that "they may by your good works, which they shall behold, glorify God in the day of [their] visitation."—I Pet. 2:12

Nor does a righteous man sit "in the seat of the scornful." He

refuses to form one of a circle who spend their time in wit and ridicule of right and good ways. The unprincipled may prepare one for the immoral, and the immoral for the contemptuous. One may take bad advice, then seek bad company, and at last scoff at all goodness. Happy or blessed is the man who does none of these things. Thrice happy he who has not begun to do them.

For the Christian, Paul says, "Whatsoever things are true, honest, or venerable, just, pure, lovely, of good report, if there be any praise, any virtue, think on these things," "and the God of peace shall be with you." (Phil. 4:8, 9) In David's day there were wonderful principles of life, or rules of action in the daily walk, which the righteous could choose from the verbal records of their Creator's dealings with men of Israel, and so fulfil their Creator's commands.

We who live in New Testament times, and are now approaching the end of the Gospel age, have the recorded experiences of generations past for our instruction to help gain the beauty and honor of a righteous life. We are able, by the Word of God, to select treasured examples of prophets, priests, kings, and other men of faith, all who benefited by the close observance and principles of life then permitted of God, or revealed.—Heb. 11

The psalmist declares that the man who follows this course is blessed. This is confirmed by the words of Jeremiah: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drougt or restraint, neither shall cease from yielding fruit."—Jer. 17:7

The Blessed Man

HE WHOSE delight is in the law of the Lord, and in that law doth meditate day and night, is truly blessed! This means to appropriate to ourselves the commands and words of God and Christ Jesus as designed for our day and generation. In Old Testament times there were permitted, and given of God, different principles of life, or rules of personal action, to be observed and obeyed, from those which apply to the followers of Jesus. In the New Testament, we have the commands and admonitions of Jesus Christ, who said, "Ye have heard that it hath been said," thus and so, but "I say unto you!" etc.—Matt. 5:21, 22, 27, 28, 31-34, 38, 39, 43, 44

The Apostle Paul in his letter to the Ecclesia in Rome, speaks of a people who did not sin after the similitude of Adam's trans-

gression, who is, or was, the figure of him that was to come. (Rom. 5:14) "Nevertheless," Paul states, "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam." Adam we remember was created a perfect man mentally, morally, physically, and was given a command and a test; but he failed in the test of obedience, and, by so doing, brought all his posterity under the sentence of death.

We would, therefore, understand that from Adam to Moses God's requirements operated differently than from Moses to Jesus Christ. Adam was placed under test and failed. All others came under his sentence to death, and until death took them away they were obviously permitted to be "a law unto themselves," free to choose their own course of action or rule of life. (Rom. 2:14) This would account for the actions of some whom we, in our day and time, would consider unworthy of the blessings of God. We think of Rebekah and Jacob; Laban and Jacob; Abraham and Abimelech, and others.

It is interesting to notice that despite every power of evil then prevailing, Enoch, Noah, Abraham Isaac, Jacob and his family, made choice of God and of righteousness. Jacob and Rebekah though deceiving Isaac, were, nevertheless, richly blessed of God. They

received his blessing upon the basis of their faith in and toward God. This faith was precious to their Creator.

In Moses' day the Law was given to Israel that the offense of sin might abound. The Apostle Paul states: "Moreover the Law entered, that the offense might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5:20, 21) How thrilling and marvelous to realize that God's mercy and consideration were equal to every emergency, and his omnipotence could overcome every power and deception of the great Adversary.

Jesus and Life

WITH the coming of Jesus, a new position for those seeking their Creator and his blessing opened up. Jesus came to fulfil the Law which the Israelites were required to obey. The Israelites under the Law were to regard their way of life toward others as more of an equation, such as stated in Exodus 21:24, 25: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Hence we realize the propriety of David, living under the Law, requesting God to punish and destroy his enemies.—Ps. 69: 22-28

The way of life with Jesus was as Matthew 5:39 states it, "I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Again, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, 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. 5:43-45

Jesus became the fulfiller of the Law, and, as Paul says, blotted out "the handwriting of ordinances that was against us, . . . and took it out of the way, nailing it to his cross." (Col. 2:14) Therefore Jesus Christ our Lord, who was the light of the world, set new standards and principles of life for all who would follow him. Jesus came preaching the kingdom of God and of heaven, and to those eligible for that kingdom it was necessary to renounce the equations of the Law and embrace new commandments and new visions of what one should do and become.

God himself introduced this high standard of action by so loving the world that "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

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NEW JERSEY

(John 3:16) In this gracious gesture and sacrifice, the Creator presented the way and means by which to follow and attain that glorious principle of life. All accepting this way and walk of faith toward God and Christ, first by repentance, followed by a full consecration of oneself to God (Rom. 12:1-3), are in the same attitude of mind as God and Jesus in their expressions of love for the whole world of mankind.

God's Gracious Gift

JESUS' great redeeming sacrifice is recorded in Psalm 40 and Hebrews 10:12-14. Those of the true church perceive the love of God and of Christ, and seek to lay down their lives for the brethren. (I John 3:16) Jesus makes clear and important these steps of grace: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—John 12:25

During the millennial age and great judgment day of God, the whole world will have a further life principle to follow. Peter expressed it, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. . . . It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:19,

23) Obedience will then be the way of life, the rule of action for every man. "Judgment will be laid to the line, and righteousness to the plummet: and the hail [truth] shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isa. 28:17; Mal. 3:5, 6

It is well to recognize these differences, for it helps us to recognize what is the law, or rule, of the Christian today. However, during the Millennium, those who obey the law and rule of God will also be, as David said, "like a tree planted by the rivers of water; . . . his leaf also shall not wither; and whatsoever he doeth shall prosper."—Ps. 1:3

Sweet Meditations

THE Bible is full of wonderful examples of the blessedness of keeping the commands of God and of Christ Jesus our Lord and Master, and of the effects of obedience on those who keep them in sincerity and truth. The psalmist repeatedly speaks of his adoration and delight and praise for the words of God, and of the source of comfort, strength, felicity, satisfaction, and power of life they were to him. Here are some of his beautiful expressions:

"Blessed is that man that maketh the Lord his trust."—Ps. 40:4

"Blessed are they that keep his testimonies, and that seek him with the whole heart."—Ps. 119:2

"Blessed is the man whose transgression is forgiven, whose sin is covered."—Ps. 32:1, 2

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."—Ps. 112:1

"Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts."—Ps. 65:4

"Thy word have I hid in mine heart, that I might not sin against thee."—Ps. 119:11

So one could continue all through the Scriptures. How comforting and strengthening is meditation on God's words! How happy is one in spending quiet moments in thought and meditation on God and Christ, and the Word of truth! "How sweet are thy words unto my taste!" the psalmist wrote, "yea, sweeter than honey to my mouth."—Ps. 119:103

Job was far-reaching in his delight of God and his commands. He said, "I have considered the words of his mouth more than my necessary food." (Job 23:12) Jeremiah wrote, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." (Jer. 15:16) And again from the Psalms, "O how love I thy law! it is my meditation all the day," and night. (Ps. 119:97) "Mine eyes forestall the night watches,

that I might meditate on thy precepts."—Ps. 119:148, **Rotherham**

Like a Tree

WHERE this is one's happy experience in embracing and keeping the commands of God, then as the psalmist declares, he shall be "like a tree planted by the rivers of water," whose "leaf also shall not wither; and whatsoever he doeth shall prosper." Such a "tree" is indeed well "planted" to the praise and glory of God.

The Scriptures repeatedly refer to trees as emblems of righteousness. The keeping of the commands of God engenders faith, hope, love, adoration, worship, praise; faith being the root of a righteous man's life, and these virtues the fruit of righteousness.

Man's meditations on God's Word, producing faith and confidence, are just natural consequences, and like a tree planted by rivers of water. Jesus said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14

David says of the righteous man that his leaf shall not wither. Jeremiah 17:8 says it "shall be green." The leaf is an emblem of profession, or confession, the righteous man's testimony of God and his Word. Jesus said, "He

that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7:38) Yes, a man keeping the commands of God and of Jesus Christ IS like a tree. The roots of a tree draw water from the soil. The leaves breathe in the oxygen and hydrogen from the sun, and it grows.

Growth Is Necessary

IN THINGS of nature there is no continuous state of organic life without growth. So we can say there is no spiritual life without growth in grace. There may be spiritual impulses, interest in religious subjects, keenness in controversies, and a keen perception of the importance of divine truth; but if there is no growth in grace there is no genuine spiritual life, and no true fellowship with God. One may not reach perfection this side the veil, but we should always be approaching it. For this purpose we should seek always to bend heavenward, not earthward.

The Apostle Paul admonishes us in Colossians 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Jude speaks of some whose fruit is withered, and twice dead, plucked up by the roots, in spite of the words of Jesus. (Jude 12) Hence the necessity of watching and praying to escape the en-

snarements of today.—Luke 21:34-36

Trees do not come to maturity in their earlier years, but only after years of growth, battling with the elements, drinking in the sunshine, and drawing nutrients from the soil. Indeed, one generation plants for another—parents for children, father for son. Do not be discouraged by slowness of growth. Our perfection waits for the kingdom. Jesus said, "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:43

As the mind and heart are fed and filled with the things of God and of Christ, life, in the truest sense, finds a dwelling with us, springing up within, and finding vent in our tongue and conduct generally. Our words are seasoned with grace, and thus a blessing extends to others with whom we meet. Heavenly Manna, June 13, is a lovely portion from the pen of Brother Russell:

"Let thoughts of God and Christ and the worthy saints of the past and present, of the heavenly inheritance, of the blessedness of our future work in co-operation with Christ, of the magnitude and benevolence of the divine plan, and of the glory and blessedness of our gathering together unto Christ when our work of the present life is finished, fill our minds and inspire our hearts. And to

these contemplations let us also receive the additional comfort and blessedness of personal communion and fellowship with God through prayer and study of the Word and the assembling of ourselves together for worship and praise."

In this way we will make Christ and his teaching our Law, and enjoy the thrill as well as the calm serenity and confident poise of quietness in the assurance of John 14:23: "If a man love me,

he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Thus will the eyes of our understanding be enlightened; that we "may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."—Eph. 1:18, 19

"This I Know"

AT A time when David was in the hands of his enemies he expressed his confidence in the Lord, saying, "When I cry unto thee, then shall my enemies turn back: this I know; for God is for me." In the same situation he further said, "In God have I put my trust: I will not be afraid what man can do unto me." (Ps. 56: 9, 11) There was no doubt in David's mind concerning his standing with the Lord. With him it was not a case merely of hoping that the Lord was for him, for he knew it to be so—"This I know."

Nor was this affirmation of complete confidence made at a time of comparative quietness in

the psalmist's life, a time when all the circumstances affecting him were favorable. Quite the reverse was true. There were enemies with which he had to contend, but because he knew that the Lord was with him and for him, he was not afraid. In this we have a wonderful example of faith and trust, an example which should encourage us not to be afraid when the enemies with which we have to contend are pressing in hard against us from every quarter.

The secret of David's confidence is in those three words, "This I know." In the religious world of today it is becoming unpopular

to profess having a certain knowledge of anything. Religionists are urged to maintain an "open mind" on practically every issue that is presented to them. An "open mind" is an unconvinced mind, a mind that is not "made up" on the important issues with which it is confronted.

The "open mind" philosophy is proper up to a point. As Christians we accept the authority of the Word of God, and we should never hold firm convictions on any point which cannot be definitely established by that Word. It is the maintaining of firm convictions on views that cannot be definitely supported by the Bible that makes one a religious bigot. We should seek to avoid this.

But the great plan of God for the redemption and restoration of the sin-cursed and dying race is clearly and definitely set forth in the Bible, and we are living beneath our privileges as Christians if our convictions concerning the various doctrines of that plan are any less positive than those three words expressed by David, "This I know." This should be particularly true with respect to our own place in that plan, and our relationship to the Lord which it implies.

It is our knowledge of the truth of God's plan that enables us to know our standing before him, provided our lives have been

brought into conformity with the truth which has been revealed to us. John wrote. "Hereby know we that we are in him." (I John 2:5) It is very important to "know" that we are "in him," but the possession of such reassuring knowledge is dependent upon the conditions referred to in John's "hereby."

And what are those conditions? Some of them are set forth in verses 7 and 8 of chapter 1, which read, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us."

This implies the necessity of recognizing ourselves to be, by nature, members of the sin-cursed and dying race, having no standing before God in our own righteousness. It also implies an understanding of the purpose of Jesus' being "made flesh" "for the suffering of death," that it was through his sacrificial death that he became the "propitiation," or satisfaction, for our sins, "and not for ours only, but also for the sins of the whole world."—I John 2:2

The recognition of ourselves as sinners must be followed by repentance and a full surrender to do the Heavenly Father's will. Jesus described this as denying ourselves and taking up our cross

to follow him. (Matt. 16:24) Paul describes it as being "planted together in the likeness of his death." (Rom. 6:5) Those who have taken this step, and are day by day living up to all that it implies, have a fellowship, or partnership, with all others who are similarly being baptized into Jesus' death.

John wrote, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) We can "know" therefore that our sins are forgiven. Jesus said that no one could come to him unless drawn by the Father, and he also said that those who did come to the Father through him would not be turned away. (John 6:44, 37) From this we also know that our consecration has been accepted by the Heavenly Father. Thus far there need be no uncertainty about our standing before the Lord.

However, it is necessary to continue doing the Father's will, described by John as "his commandments," in order to maintain the assurance expressed in those three words, "This I know." "Who-so keepeth his word, in him verily is the love of God perfected." John wrote, and then adds, "hereby know we that we are in him." —1 John 2:5

We recognized that we were sinners. We repented of our sins. We responded to the invitation to deny ourselves and to take up our

cross and follow Jesus. We accepted the assurance that through the blood of Christ which cleanses from all sins, our offering would be accepted. And now, by keeping the "word," or "commandments," governing those who follow Jesus, the love of God is being perfected in our hearts, and thus "we know" that we are "in him."

Doubt Not

IF WE have responded to the Lord's "call," and are faithfully complying with the conditions of that call, then we can say without any doubt, "This I know." Indeed, Paul said it for us when he wrote, "We know," yes, "we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28

Through his plan, God has graciously revealed to us the nature of our calling, that it is a "heavenly calling," the purpose of which is to be with Jesus and to reign with him for the blessing of all the families of the earth. It was the revelation of this purpose, and all the glorious truths of the divine plan associated with it, that begat in us that love which prompted us to devote ourselves to the doing of God's will. Yes, we love God, we have been "called" according to his purpose, so we "know" that he is overruling in all of our experiences, that he is for us, therefore no

enemy or combination of enemies can harm us.”—Rom. 8:31-39

The Apostle John wrote, “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” (I John 3:14) We “know” that we are “in him,” and this means freedom from the death condemnation, for Paul wrote, “There is therefore now no condemnation to them which are in Christ Jesus.”—Rom. 8:1

What Paul speaks of as “no condemnation” John describes as having passed “from death unto life.” But both apostles make this blessed state conditional. Paul makes it conditional upon not walking “after the flesh, but after the Spirit,” (vs. 4) John explains that it depends upon loving our brethren. So we can “know” that we are no longer under condemnation, and have passed from death unto life only if we are walking after the Spirit and love the brethren. This calls for a deep searching of our hearts if we are to have the blessed assurance expressed in those words, “This I know.”

Are we, then, walking “not after the flesh, but after the Spirit”? Paul wrote, “The works of the flesh are manifest, which are these; fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness,

revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”—Gal. 5:19-21

Paul also wrote, “Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” Gal. 5:16) One would not need to indulge in all the “works of the flesh” which Paul lists in order to “walk after the flesh.” Even a little hatred, a little envying, a little idolatry in the sense of setting our affections on earthly things, would be danger signs calling for speedy action and prayers that our hearts might be cleansed of evil and filled more completely with the Spirit of the Lord.

The “fruit” of the Spirit in the lives of those who are led by the Spirit is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” To this Paul adds, “They that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.”—Gal. 5:22-26

Those who are filled with the Spirit and led by the Spirit will love their brethren. Our attitude toward our brethren in Christ is a true barometer of the extent to which we are filled with the Holy Spirit. Our most important

associations are with the brethren, and if we find that our hearts are overflowing with love toward them, we have great cause for rejoicing, for thus we have that certain evidence that we have passed from death unto life.

But if this evidence is such as to enable us to say, "This I know," it must be a love that is more than in word, but "in deed and in truth." (I John 3:18) True love for our brethren will lead us to lay down our lives for them. Are we willing to do this? Are we willing and desirous, in every possible way, and every day, to give our time, our thought, our strength, our money, or whatever we may be in a position to give, in order to be a blessing to our brethren, and this because we love them as our brethren in Christ? If upon self-examination we find that this is true, then we can have full assurance of faith that we have passed from death unto life, and "this I know" can be the theme song of our lives.

"No man hath seen God at any time," John wrote, and then added, "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (I John 4:12, 13) There is only one Holy Spirit of God, but it has various manifestations, one of which is love. Paul wrote that the love of God is shed abroad in our hearts by the Holy

Spirit. (Rom. 5:5) If our hearts are filled with love it is because God has filled them, and thus we have this further evidence that he is for us.

Much is involved in the fact that God is for us. Concerning those who have believed on the name of the Son of God and "know" that they have eternal life, John wrote, "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hears us, whatsoever we ask, we know that we have the petitions [answered] that we desired of him." (I John 5:13-15) How blessed to be able to say in our hearts, "This I know," that God answers my prayers, that I can go to him with respect to my every need as a new creature in Christ Jesus, knowing that he will hear and favorably answer.

Sonship

IN THIS age those who pass from death unto life and are "in" Christ Jesus, also become sons of God through the begetting of the Holy Spirit. John wrote, "Behold that manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) To this he adds, "Beloved, now are we the sons of God." This was another vital truth that John knew, and that we can know. Paul wrote that the "Spirit itself beareth witness with our spirit that we are the children of

God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Romans 8: 16, 17

The Holy Spirit bears witness with our spirits that we are the sons of God, “if so be that we suffer” with Christ. Are we living so apart from the world, and so faithful in bearing witness to the world, that we have this “witness of the Spirit”? If so, then we can know that if we continue faithful unto death we will come forth in the “first resurrection” to live and reign with Christ.

Our finite minds are incapable of grasping what it will mean to be with Jesus, and to be like him. John wrote that “it doth not yet appear what we shall be.” All we know is that we shall be like him, and that we shall “see him as he is.” But again there is the condition, for John added, “Every man that hath this hope in him purifieth himself, even as he is pure.” —I John 3:2, 3

Are we purifying ourselves? Are we emptying our minds and hearts more and more of selfishness that we may be filled and controlled more completely by the Holy Spirit? We hope to be like Christ in heavenly glory, and see him as he is. This glorious hope can become a reality only if we are endeavoring to develop a Christlike character now. Every truth-enlightened, consecrated child of God knows these things, but knowing them alone is not enough. Are we doing them?

We know that God will be faithful to us, for there has never failed one word of all his good promises. Our only concern is that we continue faithful to him. If we maintain our covenant of sacrifice with him he will surround us with his loving protection and care, and will help us in our struggles against the world, the flesh, and the Devil. With this blessed assurance each one of us can say with David, “When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.”—Ps. 56:9

SEARCHING THE SCRIPTURES: Dear “Frank and Ernest”: I wish to thank you for the tracts you sent along, and also for the volumes of “Studies in the Scriptures.” I am looking forward to the pleasure of further study of God’s Word with the help of these books. And I am hoping to circulate the tracts and thus interest others in the truth which you proclaim.—England

Satan Bruised

Romans 16:20 reads, "The God of peace shall bruise Satan under your feet shortly." What does this mean?

THIS statement was addressed to those whom the Apostle Paul identifies in the opening of this epistle as "the beloved of God, called to be saints." (ch. 1:7) In chapter 6, verse 3, Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" In Galatians 3:27 we read, "As many of you as have been baptized into Christ have put on Christ," and to this Paul adds, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—vs. 29

God's promise to Abraham was that his "seed" would bless "all the families of the earth." (Gen. 12:3; 22:18-18) This "seed" of blessing was first mentioned in the Garden of Eden at the time man was sentenced to death. Here it is referred to as the "seed" of the woman, and the statement is made that this "seed" would "bruise" the "serpent's" head, the reference being to Satan.

Putting these several texts of Scripture together, the thought becomes clear that those "called to be saints" during the present age, and who faithfully lay down their lives following in the footsteps of Jesus, are a part of "The Christ,"

the "seed" of promise, that "seed" which, when completed, will bruise the "serpent's" head. Thus, when Paul wrote to these, saying that the God of peace would bruise Satan under their feet, he was simply saying that they were to have a share in fulfilling that original promise of God which was made in the Garden of Eden.

God's Wrath

Romans 1:18 reads, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." How do you explain this text in view of the fact that the righteous suffer as well as the wicked?

THE "wrath" of God referred to in this text is the just sentence of death that was entered against Adam and his race because of original sin. The truth of God, his will for his human creation, was made known to Adam, but he did not adhere to it. For selfish reasons he was willing to disobey God's law. When he did, God withdrew his favor from him.

In Psalm 30:5 we read concerning God, "His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." When God withdrew his favor from the human race the people began to die,

and death has been prevalent throughout the earth ever since. God's wrath, the withdrawal of his favor, is manifested on every hand. Every tombstone, every funeral procession, every hospital, every ache and pain, give evidence that death is reigning over the human race.

And certainly, as the psalmist declares, this results in much weeping, and has done so through the entire "night" of the world's sad experience resulting from disobedience to divine law. But it will not last forever. "Joy cometh in the morning," the psalmist assures us. This is the morning of earth's new day which is ushered in by the establishment of Christ's kingdom.

So far as suffering and death are concerned which have resulted from original sin, the righteous and the wicked share these experiences together. By faith the righteous recognize, however, that the Lord is dealing with them in a way to prove their worthiness to live and reign with Christ in his kingdom. These live above the "groanings" of the present, and joyfully look forward to the time when the whole creation will be delivered from the bondage of sin and death.

A Parable

You claim that Jesus' account of a rich man who died and was tormented in hell is a parable, and does not teach the doctrine of eternal torture for the wicked. Recently my attention was called to the opening statement in this narrative, "There was a certain rich

man." It is claimed that this specific identification of a "certain" man proves that the whole account is a literal statement of fact. Is this not so?

NO, IT is not so! Since it is a parable by which Jesus desired to teach an important lesson, it was appropriate that he emphasize that the things he was about to relate applied only to a "certain" rich man, not to all rich men. This parable is recorded in Luke 16:19-31. A thoughtful reading of the entire parable should convince any honest seeker after truth that it could not be a literal statement of fact.

Indeed, even those who use this parable in a futile attempt to uphold the blasphemous doctrine of eternal torture for the wicked do not believe literally what is stated in the parable. For example, when the "beggar" of the parable died he was carried by the angels to Abraham's bosom. Even the most ardent supporters of the torment theory do not believe that beggars, even if they are Christians, are carried by the angels to Abraham's bosom when they die. At least we have found no one who believes this.

Of those who teach that the wicked are tortured in an abyss of fire and brimstone, none actually believes that a drop of water could possibly exist anywhere near the place, much less cool the tongue of any unfortunate victim of this abominable torture chamber. The only thing in the parable which the advocates of eternal torture insist is literal is its reference to fire and torment. If they attempt to explain

the remainder of the parable at all they are compelled to give it a symbolic meaning, else they are faced with unreal circumstances which they do not believe.

Yes, this is a parable, and there is much in it to indicate that the "certain rich man" represented the position of the Jewish nation at the time of Jesus' first advent and since, by reason of their being rich because of the abundant favor of God. The beggar, on the other hand, represented the position of the Gentiles at that time. We suggest a careful reading of the booklet, "The Truth About Hell," for a detailed explanation of this parable. We will be happy to send a copy free to anyone who requests it

Who Is the Devil?

Is the Devil referred to in the Bible a real individual, or merely an evil principle? If the Devil is a person, who created him?

IT IS evident from the Scriptures that there is such a personality as the Devil. He is of higher order of creation than man, and when created was holy and in harmony with God. Under the title, "king of Babylon," Satan is referred to prior to his fall into sin as "Lucifer, son of the morning." (Isa. 14:12) In Ezekiel 28:15 we are informed that he was perfect "till iniquity was found in" him. Lucifer was created by God, and all God's work is perfect. —Deut. 32:4

There are many texts of Scripture which refer to the Devil, and it would be difficult to apply them

to an evil principle. Jesus said, "I beheld Satan as lightning fall from heaven." (Luke 10:18) Addressing Lucifer, which was Satan's former name, Isaiah wrote, "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."—Isa. 14:13, 14

In Ephesians 2:2 the Devil is referred to as "the prince of the power of the air, the spirit that now worketh in the children of disobedience." In II Corinthians 4:4 he is called the "god of this world" who has "blinded them that believe not, lest the light of the glorious Gospel of Christ ... should shine unto them." Peter speaks of the Devil as an "adversary," who, "as a roaring lion, walketh about, seeking whom he may devour."—I Pet. 5:8

The Bible assures us that in God's own due time the Devil will be bound, and ultimately destroyed. (Rev. 20:1, 2; Isa. 14:19) In Revelation 20:9, 10 Satan is shown as being destroyed in the symbolic "lake of fire." In this text the King James Version of the Bible says that he will be "tormented." The Greek word here translated "tormented" is *basanizo*, a derivative of *basanos*, which Prof. Strong defines as "touchstone." The thought evidently is that although Satan will be destroyed, he will be held as a touchstone in the minds of the people—an example of the terrible results of a course of wilful opposition to the Creator of the universe, the great God of love and mercy.

When No Man Can Work

Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4) Do you think that we are now near to the "night" to which Jesus referred, and if so, does it mean that the time will come when the truth can no longer be published?

Here Jesus was referring to the close of his own ministry, a ministry that he knew would, in due time, be brought to a close by his arrest and crucifixion. When on trial before the chief priest Jesus said, "This is your hour, and the power of darkness." (Luke 22:53) Jesus' "dark night" was then upon him, and his work in the flesh was virtually over, although he was able, even while hanging on the cross, to witness to the thief, saying to him, "Thou shalt be with me in paradise."—Luke 23:43

In keeping with Jesus' own experience, we could say that a "night time" faces each individual Christian. It is that time when they reach the end of the way and their earthly ministry is brought to a close. In some cases this may be an exceedingly short period of "darkness." With others, due to a lingering sickness or other experiences, it might be much longer.

Besides, we believe that in principle, Jesus' remark concerning a "night" when no man can work applies to the Lord's people as a group at this end of the age. The "dark night" which may bring virtually all witnessing to the truth to an end might well be general

and world-wide trouble which will make it impossible to continue with the normal pursuits of life, particularly those which are not related to the physical survival of life.

This is something which we cannot be too sure about, for the reason that the Bible gives us no specific details. Of one thing we are sure, that beyond the awful climax of the great "time of trouble such as never was since there was a nation," will come the bright light of the "Sun of Righteousness." Surely we can rejoice that then the knowledge of the Lord will fill the earth "as the waters cover the sea."—Mal. 4:2; Isa. 11:9

Always Obedient

The Apostle Paul wrote concerning Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) Does this imply that there was ever a time when Jesus was not fully obedient to his Heavenly Father?

NOT at all! Jesus had always been obedient. But prior to being "made flesh" Jesus was never called upon to suffer as a result of his obedience. It was a new experience for him when he experienced the opposition of the world, particularly the religious world of his day. His name was cast out as evil. He was accused of being a blasphemer. He was finally arrested and put to death on the cross. But through all this he learned what it meant to be obedient to his Father at the cost of mental and physical suffering. Jesus not only learned this lesson, but he applied it, being obedient even unto death.

Letter from Britain

Summer Days - Summit Meetings
H-Bombs - Church Unity

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AS THESE notes are being written, it is high summer here in England, and down in the South West corner of the country—the English Riviera we call it—day after day of warm, golden sunshine is being enjoyed by some who gratefully accept these natural bounties at the hand of God, the giver of every good and perfect gift, and by others who take them as by right without so much as a passing thought for their source of origin or their purpose in the scheme of life which sustains us all.

The Foreign Ministers' conference at Geneva has recently ended, but this does not appear to occupy the thoughts of the vast majority of those who are paddling and bathing, sight-seeing and lounging—in short, enjoying their well-earned holiday while they leave the gentlemen at Geneva to do the best they can with the intractable problems facing us in the world of tomorrow.

One thing which contributes to this seemingly lackadaisical attitude is a printing strike which has shut down a big proportion of the newspapers of the country, and which threatens to extinguish even the great national papers in a very short time if agreement is not reached.

So with the holiday spirit in full cry, and news at a premium, the mind of the natural man may be forgiven if it ruminates reflectively—and even placidly—upon things as they are, and evinces little enthusiasm for the consideration of those things which lie ahead.

Parallel Situations

ALL of which reminds us very forcibly of our Lord's words to his disciples concerning his second presence on earth and the establishment of his kingdom. He said, "as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." (Luke 17:26-27) It is not suggested that there was anything wrong in eating and drinking, marrying and giving in marriage. What our Lord is here saying is that these people, apart

from Noah and his family, were totally unaware of what was taking place, and their unawareness moreover was due in very large measure to a studied rejection of the faithful witness given by Noah and his family during the years which had been occupied in building the ark.

Here in broad outline is a parallel situation to that of our day. True there were certain aspects of life then which do not obtain now, particularly the degree of moral degradation into which the human race had fallen through intermarriage with materialised spirit beings.—Gen. 6:1, 2

But there is one important factor common to both periods and that is, an absence of faith in God. Noah's faith, and that of his family, was a witness to those around, but the people paid no heed. Today a small remnant of earnest Christians is witnessing to the second presence of the Lord and to the clearly established teaching of Scripture that this is linked to "a time of trouble" which will destroy the pseudo-religious and worldly systems that have for so long dominated the affairs of mankind under the overall direction of Satan, "the prince of this world."—John 14:30

Jesus himself asked the question, "When the Son of Man does come [at his second advent], will he find faith on earth?" (Luke 18:8, **Moffatt**) The answer is implied in the question and its con-

text. He will not, except in the hearts of very few whose witness, like that of faithful Noah, would be ignored by the great majority of their fellow men and women.

To Bomb or Not to Bomb!

THIS is the question which occupies the mind of the British Labour Party at present, and a very awkward question it is. The leaders of the Party have produced a compromise plan for stopping the nuclear arms race by securing agreement between all nations (except the United States and Soviet Russia), not to test, manufacture, or possess the H-bomb—a non-nuclear club they call it—and it is claimed that this would be a first step towards bringing the whole business under control and thus creating a more friendly world. Until the plan is agreed, nuclear defence would be retained and the testing of H-bombs continued.

Unfortunately an important and very powerful section of the Labour movement is strongly opposed to the plan and is tabling its own resolution which, in effect, declares that defence policies should not be based upon the threat of retaliation by nuclear weapons at all, and that there should be an immediate cessation by Britain of H-bomb tests and production.

With a General Election almost certainly fixed for the autumn, this divergence of view within its

own ranks is not helpful to the Labour Party, and it remains to be seen to what extent the give and take of political argument on a matter such as this will influence the British public in choosing a new Government. On the Conservative side there still persists a determination to pursue the objective of "summit talks."

To very many of those who view the whole picture in the light of God's Word, the idea of "summit talks" would have vastly more merit if the summit were raised to the proper height and divine wisdom sought in the conference chambers of world statesmen.

The sub-title to *The Dawn Magazine* is, "a herald of Christ's presence," and we commend to the earnest consideration of Christian people everywhere the message of hope which it brings at a time when the councils of men are so obviously unavailing.

Dwelling Together in Unity

A MOVEMENT is afoot to combine the forces of the established Church of England and the Methodist Church, and thus lay a foundation of unity which it is hoped, presumably, that other organized bodies of religion will follow. The motive behind this is, no doubt, excellent, but it is difficult to see how far such an ideal can be carried into effect without first putting in order the respective houses of the participants.

How many of our friends in the Church of England or the Methodist Church believe that "there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time"?—I Tim. 2:5-6

How many believe in "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"?—Acts 3:19-21

How many believe that the task of converting the world to Christianity is a post-advent and not a pre-advent work, and that Christ and his church, the bride (Rev. 22:17), will together accomplish this gigantic conversion during their thousand years' reign of righteousness and peace? (Hab. 2:14) Yet these are fundamental and well authenticated teachings of Holy Writ in which our faith is, or should be, firmly grounded. So far as can be judged, both the Church of England and the Methodist Church are united in their opposition to these truths, yet they cannot disprove them by the Bible.

If, instead of conflicting creeds and catechisms which now bind and divide them, these good people would follow the example of the Bereans who "searched the scriptures daily" to see if Paul's teachings were in accordance therewith, there would be a far greater chance of achieving unity

on a lasting basis and so presenting to the world a witness for the faith which would stand the test of criticism and enhance the glory of God.

And if the established Church of England and its nonconformist brethren do unite, will the Roman Catholic Church compromise its stand or in any way weaken its claim to be God's only appointed channel of service and communication in this sorely perplexed world? There is nothing whatever in the attitude or the utterances of responsible Roman Catholic clergy to suggest that such terms

of unity are likely to receive even the remotest consideration.

Let us have unity by all means, but let it be the unity of which the Apostle Paul speaks (Eph. 4: 3, Weymouth translation), "earnestly striving to maintain, in the uniting bond of peace, the unity given by the spirit." This is not a unity of organisation based upon political and financial resources; it is a unity of the heart, a unity of faith, and devotion to God and his Word and work. The true child of God is an individual, not a mass-produced unit in a mass-appeal religious organisation.

SPEAKERS' APPOINTMENTS

A. BOYCE

Latchford	September	1
Latchford	October	25

C. A. CORNELL

Luton	October	11
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J. LESLIE Mc KEOWN

Belfast	September	20
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J. H. MURRAY

Lymm	September	19
Latchford		20
Belfast		26, 27
Gorticar		28, 29

Dublin	Sept. 30, Oct. 1
Londonderry	October 2-4
Lincoln	11

E. TERRY NADAL

Coventry	September	20
Nottingham	October	11
Liverpool		25

R. ROBINSON

Letchworth	September	13
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T. STRACY

Guildford	September	20
Eastleigh	October	25

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 pennies; ten cent booklets, six pennies; 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/.

The Indispensable Word

"All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work."

—II Timothy 3:16, 17, Diaglott

THE vital importance of the inspired Word of God as a guide to faith and works cannot be overemphasized. When praying for the sanctification of his disciples through the "truth," Jesus said to his Father, "I have given unto them the words which thou gavest me." (John 17:17, 8) In Isaiah 8:20 we read, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." A glance at a concordance to note the many times such expressions as, "It is written," and "Thus saith the Lord" are used, is most revealing.

Isaiah 51:16 reads, "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundation of the earth, and say unto Zion, Thou art my people." The reference here is to the "new heavens" and the "new earth,"—the spiritual and earthly phases of the messianic kingdom—and the Lord tells us that it is through the power of his "Words," that the personnel for these two phases of the kingdom is developed.

Writing to the brethren at Philippi, the Apostle Paul said, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12, 13) God works in us by the Holy Spirit, through the Word, and our part is in yielding to the influences of his

Word, allowing the power of the truth to conform our lives to the image of his dear Son.

Other Aids

THE inspired Word reveals that in God's arrangements for the building up of his people he uses "helps" supplemental to the inspired Word of God. We may think of Jesus together with the prophets and apostles as the inspired servants of God. In addition to these, the Apostle Paul mentions pastors, teachers, and evangelists, who also assist in the upbuilding of the body of Christ.—Eph. 4:11-13

Paul exhorted Timothy to "do the work of an evangelist," but he also admonished him to "study" in order that he might "rightly divide the Word of truth." (II Tim. 4:5; 2:15) Timothy could not speak with authority in the church except as he supported his declarations with a "Thus saith the Lord," or "It is written." The same has been true of all the other uninspired servants in the church.

Even Jesus and the apostles, although themselves, inspired servants, frequently quoted from the Old Testament Scriptures in support of their teachings, and all the true uninspired servants of the church have faithfully emphasized that their teachings should not be accepted as truth unless they were found to be fully in harmony with the inspired Word of God. Brother Russell, whom the Lord raised up to serve his people as Pastor at this end of the age, was outstanding in this respect. We are confident that, through him, the Lord served his people with the promised "meat in due season," yet it is the responsibility of every follower of the Master to prove what he accepts as truth by the inspired Word of God.

On the Lord

IN OUR weakness we are prone to "lean" on one another for support in our beliefs, and especially upon those whom the Lord has used to minister the truth to us. The Lord has designed that in the building up of his people we should assist each other. This fellowship, or partnership, of kindred minds is, indeed, blessed and comforting; but we should never have to say that we believe

thus and so because a brother in which we have confidence does. To do so would be to base our faith on the opinions of men. And this would be true even though those opinions are actually supported by the Word of God. If we have not learned to "prove all things" by the Word of God, we are not in a position to rejoice in this "firm foundation," and we are leaning on the "arm of flesh" instead of on the Lord.—II Chron. 32:8

We are speaking, of course, of the great fundamentals of our faith, those doctrines of the divine plan which are so clearly and definitely set forth in the inspired Word. So far as these basic doctrines are concerned, we should be able to give a "reason" for our hope—a scriptural reason. The inspired Word is profitable for "doctrine," or "teaching," Paul wrote, and the degree to which it is thus profitable depends upon how well we become acquainted with it.

Fundamentals

THE question is often raised as to just what constitutes the fundamentals of the truth. The doctrines of the divine plan have been given to us as a guide in Christian living and work, and to assist us in being built up into Christ. The doctrines which have a bearing on what we say and do in our service of the Lord are therefore fundamental; for, if we fail to understand them correctly, we will come short of serving the Lord as he would have us serve him. This is so important that the Lord, in his inspired Word, has set forth the fundamentals of the truth clearly and unmistakably.

Any viewpoint of truth which we cannot definitely prove by the Scriptures is not fundamental, and should be considered as merely an opinion, however reasonable it might be. The Lord's people are willing to die in their defense of the basic doctrines of the truth, but we should be charitable with respect to the non-essential opinions which may be held by one another in our midst. In our endeavors to fill in the details of the divine plan, many of us hold unproved viewpoints which seem reasonable; but we should not insist that others accept our theories, nor should we make hobbies of them.

It is a fundamental truth that man was created in the image

of God, and that the earth should be his eternal home. (Gen. 1: 27, 28) It is also a basic truth that man's continuance of life depended upon his obedience to divine law, and that when he disobeyed he was sentenced to death. (Gen. 2:17; 3:17-19) If we fail to understand these truths, and, instead, believe that man is inherently immortal, and that the wages of sin is eternal torment, then we will blaspheme God every time we attempt to explain our beliefs to others.

In the Garden of Eden, God spoke of a "Seed," and in his promise to Abraham, he said, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:15-18) In the New Testament this "Seed" is identified to be Christ and his church. (Gal. 3:8, 16, 27-29; 4:28) This also is a basic truth of the divine plan. If we did not understand it, we would be endeavoring to "convert the world," instead of co-operating with the Lord in simply bearing witness to the truth, and in the work of taking out from the world this "people for his name."—Acts 15:13-18

Truths concerning the manner and purpose of the first advent of Jesus are basic. He was "made flesh." He did not merely assume a body of flesh. He gave his flesh, his humanity, for the life of the world. He did not pretend to die. If we do not understand these points, we cannot grasp with clarity the divine plan of redemption which is centered in Christ Jesus, how he gave himself a "ransom for all to be testified in due time."—I Tim. 2:3-6

The truth concerning the manner and purpose of Christ's second visit to earth is also fundamental. Should we believe that Jesus returns in the flesh, it would mean that we do not understand the "ransom" clearly, or at all. Furthermore, if we do understand the manner of our Lord's return, then there is no escaping the evidence, as set forth in the prophecies of the Bible, that Christ's second presence is now a reality.

This basic dispensational truth in turn has an important bearing on how we serve the Lord at the present time, for it means that we are in the "harvest" which is the "end of the age." This means that the work of the Lord's people now is largely the harvesting of the remaining "feet" members of the body of Christ

ere the time arrives for the full manifestation of the kingdom of Christ in power and in great glory.

While the harvest work calls for a general and enthusiastic proclamation of the truth, the Gospel of the kingdom, and by this proclamation a witness is given to the world, we should not expect a large ingathering of believers in the truth. Many hear and, in varying degrees, rejoice in the message. For this reason they will be ready to welcome the kingdom and its blessings, but we could not speak of these as a class which the Lord is now developing. Nor should we lower the standard of full consecration in order to appeal to a nonsacrificing group who may be waiting for restitution blessings.

One of the important fundamentals of the truth is the heavenly calling of the Gospel age as distinct from the hope of restitution to human perfection for the world of mankind during the millennial age. The "high calling" has associated with it the privilege of sacrificing all earthly hopes and ambitions, and the setting of our affections on things above. This involves also the invitation to suffer and to die with Christ, and thus to share in the "better sacrifices" as participants in the sin offering.

Failure to understand these truths would mean that we do not see clearly what is involved in following in the footsteps of Jesus and taking up our cross to follow him. How clearly Paul expressed it when he wrote, "Now if we be dead with Christ, we believe that we shall also live with him. . . . For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:8-11

Those who thus share in the sacrificial work of Christ are the "saints," or holy ones, who enter into a covenant with the Lord by sacrifice, as foretold in Psalm 50:5. They are assured that their sacrifice is made holy and acceptable through Christ. (Rom. 12:1) By contrast, they know that the New Covenant which God has promised for the millennial age will not be a covenant of sacrifice, but one which will lead to restitution, the full restoration of the original perfection and godlikeness with which our first parents were endowed.—Jer. 31:31-34

(Continued on page 58.)

The Radio Witness

AS MENTIONED on page 2, many changes are taking place with respect to the radio stations being used to broadcast the "Frank and Ernest" programs. The reason for this is that the Mutual Radio Network which has been broadcasting our programs for nine years, has gone into bankruptcy, with the result that many of the individual stations in the Mutual "chain" are breaking away from the network, and are now operating either as independent stations, or else have joined other networks.

These changes are still taking place, so that we do not know from one week to another just what stations will carry the "Frank and Ernest" programs. Fortunately this is taking place during the summer season when radio has its smallest number of listeners. The New England stations have all left the Mutual Network, and also many of the stations in California, Oregon, and Washington. This includes KHJ of Los Angeles, although, fortunately, the Los Angeles Ecclesia has been able to secure an individual contract with KHJ, and this station is now carrying the "Frank and Ernest" program at 10:00 A. M. on Sundays.

Meanwhile we have applied for a contract with the ABC Network, but as we go to press we have no definite information as to just what stations on this network will be able to clear time for us. However, the plan now is to move to the ABC Network in the event we can get a sufficient number of stations properly located geographically to warrant the change. If this does not materialize, then we will make as many contracts with individual stations as may seem warranted. In this case we will communicate with the ecclesias in order to get an expression from the brethren as to the best locations for individual stations which may carry the "Frank and Ernest" programs.

When ten years ago the opportunity presented itself to broadcast the truth over a national network of radio stations; while the General Convention of that year approved the venture, we did not actually proceed until we consulted all the ecclesias which

were sponsoring the "Frank and Ernest" programs on their local stations. There was only one small ecclesia which did not wholeheartedly approve the change, and this was because this particular ecclesia was located where the brethren could not tune in any of the network stations. We have continued through the years to send recordings to the stations serving in this territory.

Should it now not seem advisable to continue on a national network, it will mean reverting to the former arrangements. However, at the time of going to press, we do not know just what the future holds with respect to the radio witness. We are confident, however, that the Lord will direct, and to this end we ask an interest in the prayers of all the brethren that whatever arrangements may be made will be to the glory of the Lord, and to the blessing of his people.

LETTERS OF APPRECIATION

Only Real Light

Dear "Frank and Ernest": I am very happy to report to you that your broadcasts mean very much to me and to my family. We are very grateful! We believe the Word of God, and we do thank our Father for you because of your broadcasting the truth of the Bible, which to day is the only real light in the world. We are with you in prayer and in love.—South Africa

The Isolated Blessed

Dear Brethren: Greetings and love in our dear Redeemer's name! Many thanks for another tape recording, "God's Plan As Revealed in the Covenants." Gradually the isolated ones in this country are obtaining tape recorders, and the five-inch reels you are sending en-

able more to make use of them. One dear sister in her seventies has written saying What a blessing her tape recorder is to her. Such letters make us happy. May our Heavenly Father bless you in all your work for him. Warmest Christian love to all the co-laborers in the Master's service.—N. J. H., New Zealand

Now Understands

Dear "Frank and Ernest": On Sunday my husband and I were driving across the Arizona desert and we tuned in your program on our car radio. Your topic was "Hell." I was very glad to hear this subject explained. I sort of believed it the way you explained but it was confused in my mind, but your explanation straightened it out for me and I now understand it clearly. Thank you sincerely.—Arizona

The Indispensable Word—Continued from Page 55.

To those who have been given to understand the mysteries of the kingdom of heaven, these great fundamentals of the truth are unassailable, for they can be readily proved by a "thus saith the Lord." We rejoice in these precious doctrines of the truth, and day by day they shine with increasing brightness, illuminating "more and more" the pathway of sacrifice in which we are privileged to walk.—Prov. 4:18

"Teaching" and "Conviction"

OUR text declares that the inspired Word of God is profitable for "teaching" and for "conviction." "Teaching" is doctrine, and how thankful we are that the doctrines of the Word are set forth so clearly that we can be thoroughly convinced, or "convicted," of them. If we know the truth and can point to the Scriptures in giving a reason for our hope, we do not need to be blown about by every wind of doctrine. If our faith is based upon a "thus saith the Lord," we will not be moved from it even though an angel from heaven might present some other Gospel to us.

One of the tests of faith upon the Lord's people today is the long wait for the fruition of their hopes. There are still many among us who can remember the expectancy of the full establishment of the kingdom in 1914. Nearly half a century has passed since then, and we still have the privilege of toiling and suffering while we rejoice in the work of the Lord's vineyard. This waiting will not test our faith in the truth if we keep in mind the distinction between the fundamental doctrines of the divine plan, and the efforts we make to understand more clearly the time elements of the plan as they relate to this unexpected period of waiting.

Under the circumstances it is inevitable that the Lord's people should seek answers to the many questions which arise as to just what the Lord is doing, how far the kingdom has advanced, and various other details which are not clearly pointed out in the Word of God. This healthy desire to understand the ways of the Lord more perfectly can result in blessing to the searchers if they recognize the non-essential aspects of the thoughts they de-

velop. An exchange of these viewpoints is good if we do not become dogmatic on points which cannot be substantiated by a "thus saith the Lord."

"Correction" and "Discipline"

THE Word of God, Paul says, is also good for "correction" and for "discipline which is in righteousness." This emphasizes that the Bible is not given to us merely to reveal the plan of God in which we are invited to co-operate, but also to instruct us individually in how to serve the Lord, and to teach us the true ways of righteousness.

Paul explains that God's purpose in providing us with his wonderful Word is that we "may be complete, thoroughly fitted for every good work." And, indeed, we are thoroughly fitted by this loving provision. Our faith in the truth is an armor of protection against all the fiery darts of the Adversary. The inspired Word provides encouragement in times of trial, and, as in the case of Jesus, it sets before us a joy which gives strength to endure the cross and to despise the shame, as we are suffering and dying with him.—Eph. 6:16; Heb. 12:2, 3

Yes, we are "thoroughly fitted" by the inspired Word. This means that everything is in the Bible which we need to know in order to make our calling and election sure. Our responsibility is to make proper use of the Bible. We can help each other in doing this by admonishing those with whom we fellowship to become better acquainted with the Word that they might the more effectively appeal to its inspired pages as proof for everything they accept as truth.

We all rejoice in the "helps" which the Lord provided at this end of the age in order that we might "rightly divide the Word of truth." One of the great values of these helps is the repeated emphasis they give to the fact that only the Bible is inspired. As early as page 12 of "The Divine Plan of the Ages," we read, "No religious teaching should have weight except as it guides the truth-seeker to that fountain"—the Word of God. We thank God for the faithfulness of "that servant" in keeping us reminded of this basic truth.

The Television Prospects

EXPERIMENTAL efforts in the use of television as a medium for disseminating the truth have been very encouraging. From the beginning we knew that, as compared with recordings for the radio, the cost of producing television programs would be high. In addition to this we were, supposedly, faced with the excessive cost of time on television stations. However, during the last nine months we have learned that there is a possibility of many stations using our filmed programs without charge. Naturally this makes a great change in our planning for the use of television.

During the last nine months we have also learned that many more stations would have used our programs had they been a half-hour in length, instead of fifteen minutes, since television schedules for the most part are divided into half-hour periods. Guided by this knowledge we are now preparing a series of half-hour films which we have good reason to believe will be used by a considerable number of stations without charge. It is our hope that the

complete series of half-hour programs will be ready for use soon after the first of the new year, although a few of them will be ready considerably before that. Illustrations will be employed in this new series; and in other ways it is our hope, the Lord willing, that they will not only be effective in presenting the truth, but also appeal to managers of television stations.

Very limited efforts have thus far been made to contact television stations to offer our programs. Beginning now, however, we have a promotional department to handle this aspect of the effort. Further details concerning this department will be explained in the October issue.

Spokane, Washington—KREM-TV,
Channel 2, 2:00 P. M., Sundays.

Oakland, California—KTVU-TV,
Channel 2, 10:15 A. M., Sundays.

San Antonio, Texas—KCOR-TV,
Channel 41, 6:30 P. M., Sundays.

Wichita Falls, Texas—KSYD-TV,
Channel 6, 9:15 A. M., Sundays.

Wheeling, West Virginia—WTRF-TV,
Channel 7, 10:15 A. M., Sundays.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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.

***MINNEAPOLIS, MINNESOTA, September 5-7**—The United Blind Association Hall, 1229 Logan Avenue North. Mrs. Charles R. Newham, 678 40th Avenue, N. E., Minneapolis 21. Speakers: Brothers W. T. Baker; Lyle Cook; Peter Kollman; R. J. Krupa; J. A. Meggison; Arthur B. Newell; and T. Hack.

***NEW YORK, NEW YORK, September 5-7**—Henry Hudson Hotel, 353 West 57th Street. Mrs. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York. Speakers: Brothers T. S. Bundy; O. D. Deifer; Edward E. Fay; W. S. Geisinger; Levi Jacobs; A. Obenland; D. J. Morehouse; Everett Murray; E. K. Penrose; G. R. Pollock; Gilbert L. Rice; Alfred L. Smith; C. R. Weida; George M. Wilson; W. N. Woodworth.

SAGINAW, MICHIGAN, September 5-7—YWCA Building, 215 South Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street. Speakers: Brothers Samuel Baker; Roger Brandle; Charles M. Chupa; Chester Covers; Edmund M. Jezuit; Alvin Raffel; S. Roskiewicz; T. A. Smith; and C. W. Zahnw.

SAN DIEGO, CALIFORNIA, September 5-7—Temple Beth Israel, 2512 Third Avenue. Mrs. Gilbert L. Rice, 4202 60th Street, San Diego 15. Speakers: Brothers David A. Bruce; Bertram Cooper; L. Paul Davis; Thomas C. Fay; Ralph Gaunt;

Emile H. Herrscher; E. Harry Herrscher; John G. Hull; Edward G. Lorenz; N. Molenaar; Kenneth M. Nail; G. P. Ostrander; H. W. Ostrander; Fred W. Rice; George P. Ripper; and August Swanson.

***SEATTLE, WASHINGTON, September 5-7**—Norway Center, 300 Third West. Miss Mary Stevens, 2317 1/2 N. 45th Street. Speakers will include Brothers W. A. Baker; K. Barrett; Taze Barton; Charles Chambers; Earl Fowler; J. Y. Mac Aulay; Wilfred McNee; Leland Parsons; and George Wilmott.

BALTIMORE, MARYLAND, September 13—Sear's Community Center. North and Harford Avenues. Mr. J. H. L. Trautfelter, 505 West University Parkway, Baltimore 10. Speakers: Brothers F. S. Wassmann and G. M. Wilson.

COLUMBUS, OHIO, September 13—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Avenue.

BUFFALO, NEW YORK, September 19, 20—Buffalo Lodge Temple, 212 Cazenovia. Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, New York. Speakers: Brothers Samuel Baker; J. Bednarz; E. Burns; C. A. Sundbom; and W. N. Woodworth.

(Continued on page 64.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON New Haven, Conn. Sept. 13 Waterbury, Conn. (Aft.) 13	BERTRAM COOPER Whittier, Calif. Sept. 20	PETER KOLLIMAN Gary, Ind. September 1 Chicago, Ill. 2 Appleton, Wis. 3 Withee, Wis. 4 Minneapolis, Minn. 5-7 Milwaukee, Wis. 8 Hebron, Ind. 9 Grand Rapids, Mich. 10 Dayton, Ohio 11 York, Pa. 13 Lancaster, Pa. 13
SAMUEL BAKER Saginaw, Mich. Sept. 5-7 Buffalo, N. Y. 19, 20 Rochester, N. Y. 21 Syracuse, N. Y. 22 Pulaski, N. Y. 23 Allentown, Pa. 26, 27 Hazleton, Pa. 28 Reading, Pa. 29 Philadelphia, Pa. 30	ORLANDO D. DEIFER Reading, Pa. Sept. 13 IRVING C. FOSS Ventura, Calif. Sept. 13 EARL L. FOWLER Seattle, Wash. Sept. 5-7 Vancouver, B. C. Can. 8 Duncan, B. C. Can. 9 Victoria, B. C. Can. 10 Bremerton, Wash. 11 Portland, Ore. 13 Salem, Ore. 14 Chico, Calif. 16 Sacramento, Calif. 17 Stockton, Calif. 18 San Francisco, Calif. 20 Fresno, Calif. 22 San Luis Obispo, Calif. 23 Whittier, Calif. Sept. 27	ARTHUR H. KRUMPOLT Albany, N. Y. Sept. 13 RAYMOND J. KRUPA Boston, Mass. Sept. 27 LUDLOW P. LOOMIS Groton, Conn. Sept. 19, 20 New London, Conn. 19, 20 EDWARD G. LORENZ San Bernardino, Calif. 13
MIKE BALKO Steubenville, Ohio Sept. 6 East Liverpool, Ohio 13 JOHN BARACOS Steubenville, Ohio Sept. 13 OTIS R. BARRALL Wilmington, Del. Sept. 13 JULIUS BEDNARZ Milwaukee, Wis. Sept. 13 WALTER BLICHARZ London, Ont. Can. Sept. 13 FRED A. BRIGHT Pottstown, Pa. Sept. 13 DAVID A. BRUCE Bakersfield, Calif. Sept. 13 Tehachapi, Calif. 13 EUGENE BURNS Catawissa, Pa. Sept. 13 Hazleton, Pa. 13	THOMAS HICKS Hartford, Conn. Sept. 20 Wallingford, Conn. 20 GEORGE O. JEUCK St. Petersburg, Fla. Sept. 13 RUSSELL L. JURD Bakersfield, Calif. Sept. 27 Tehachapi, Calif. 27 DANIEL KAZIAK Saginaw, Mich. Sept. 20	JOHN Y. MAC AULAY Portland, Ore. Aug. 30 Tacoma, Wash. Sept. 2 Bremerton, Wash. 3 Seattle, Wash. 5-7 Vancouver, B. C. 13, 23 New Westminster, B. C. 20 Langley Prairie, B. C. 24 Nanaimo, B. C. Can. 25 Duncan, B. C. Can. 27-29 Victoria, B. C. Can. 30

N. MOLENAAR
Whittier, Calif. Sept. 13

ADAM MISKAWITZ
LaSalle, Ill. September 6

MARTIN C. MITCHELL
Washington, D. C. Sept. 20

DANIEL J. MOREHOUSE
Aurora, Ill. September 13

H. W. OSTRANDER
San Luis Obispo, Calif. 20

GUSTIN P. OSTRANDER
Phoenix, Ariz. Sept. 1, 2
Yuma, Ariz. 3
San Diego, Calif. 5-7
Los Angeles, Calif. 10-23
Fresno, Calif. 27
Stockton, Calif. 29
Sonora, Calif. 30

HARRY PASSIOS
Monessen, Pa. Sept. 27

G. R. POLLOCK
New Albany, Ind. Aug. 30

New York, N. Y. Sept. 5-7
Pittsburgh, Pa. 20
Pueblo, Colo. 24
Denver, Colo. 26, 27

LEO B. POST
New Albany, Ind. Aug. 30
Covert, Mich. Sept. 20

KENNETH W. RAWSON
Philadelphia, Pa. Sept. 13

GILBERT L. RICE
Santa Ana, Calif. Sept. 27

W. STROMBERG
New Albany, Ind. Aug. 30
Gary, Ind. September 20

AUGUST SWANSON
Riverside, Calif. Sept. 20
Ontario, Calif. Sept. 20

J. I. VAN HORNE
Washington, Pa. Sept. 27

F. S. WASSMANN
Paterson, N. J. Sept. 20

GEORGE M. WILSON
Cleveland, Ohio Aug. 30
New York, N. Y. Sept. 5-7
Baltimore, Md. 13

W. N. WOODWORTH
Buffalo, N. Y. Sept. 19, 20
Allentown, Pa. 26, 27

HOWARD YOUNG
Duquesne, Pa. Sept. 6

ERNEST G. WYLM
Wallingford, Conn. Sept. 1
Waterbury, Conn. 2
New Haven, Conn. 3
Allentown, Pa. 8
Ebensburg, Pa. 9
Connellsville, Pa. 10
Coshocton, Ohio 11
Columbus, Ohio 13

CHRISTIAN W. ZAHNOW
Saginaw, Mich. Sept. 5-7

LOUIS ZBIK
Adrian, Mich. Sept. 20

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 3—"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6 (Z. '03-220 Hymn 306)

SEPTEMBER 10—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—

Ephesians 4:29 (Z. '99-70 Hymn 44)

SEPTEMBER 17—"Christ in you, the hope of glory."—Colossians 1:27 (Z. '03-375 Hymn 125)

SEPTEMBER 24—"I keep my body under, and bring it unto subjection, lest ... I myself should be a castaway."—I Corinthians 9:27 Hymn 145)

CONVENTIONS—Continued From Page 61

PITTSBURGH, PENNSYLVANIA, September 20—610 Arch Street, North Side. Mr. John Baracos, 736 Dunster Street, Pittsburgh 26. Speakers: Brothers E. K. Penrose; G. R. Pollock.

ALLENTOWN, PENNSYLVANIA, September 26, 27—Masonic Temple, 1524 Linden Street. Mrs. O. D. Deifer, 747 E. Wyoming Street. Speakers: Brothers O. R. Barrall; Wm. S. Geisinger; F. S. Wassmann; and W. N. Woodworth.

DENVER, COLORADO, September 26, 27—Joint auspices of the friends in Denver, Fort Collins, and Pueblo, Colorado. Farmers Union Building Auditorium, East 16th Avenue and Sherman Street. Mr. Jack Taylor, 1265 Stuart Street, Denver 4.

ST. LOUIS, MISSOURI, October 3, 4—North-side YMCA Building, 3100 North Grand Boulevard. Mr. F. R. Heitland, 4995 Parker Avenue, St. Louis 9.

ERIE, PENNSYLVANIA, October 4.

VICTORIA, B. C. CANADA, October 10, 11—Knights of Pythias Hall, 723 Cormorant Street. Mr. George Cooper, 2516 Shelbourne Street.

GRAND RAPIDS, MICHIGAN, October 17, 18—Mrs. B. W. Fuerst, 804 Conger Street, N. E., Grand Rapids 5.

POTTSTOWN, PENNSYLVANIA, October 25.

SAN LUIS OBISPO, CALIFORNIA, October 31-November 1—Grange Hall, 2880 South Broad Street. Mrs. Russell H. Blair, 351 Ramona Drive.

NEW HAVEN, CONNECTICUT, November 8.

ONTARIO, CALIFORNIA, November 15.

ORLANDO, FLORIDA, November 29.



"THE TRUE AND LIVING GOD"

To be discussed by

"FRANK AND ERNEST"

KCMO—810 kc.—9:30 A. M.

Sunday, September 20

How much can we know about the true and living God, the great Creator of the universe? What does the Bible say? Hear "Frank and Ernest" discuss this subject, and send for a free copy of the September Dawn Magazine, in which there is a revealing article on the topic. No obligation. Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

OCTOBER TOPIC: On Sunday, October 18, "Frank and Ernest" will discuss the topic, "Hope for the Unsaved Dead." As usual, free circulars will be provided for advertising this broadcast, and they may be obtained in any quantity desired. Please request your supply as early as possible. The brethren are receiving rich blessings in the distribution of radio circulars.

"Gods Many and Lords Many"

THE desire to worship a higher power is inherent in the human family. It is a proper quality, and reflects the recognition of our own inferiority as we contemplate the marvelous works of creation. But Satan has taken advantage of this spirit of worship by presenting mankind with all sorts of hideous conceptions of deity. The gods of the heathen are almost numberless, and most of them are pictured as being harsh and cruel.

Soon after the apostles fell asleep in death, false teachers in the church began to introduce distorted conceptions of the God of the Bible. He was represented as being a triune god, and a god of torture. These distortions are not taught in the Bible. They are the traditions of men. As Paul wrote, to those who follow the holy Scriptures, "there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:5, 6) See the article beginning on page 20.

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

Studies in the Scriptures

- . The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- . The Time Is at Hand, cloth, 50 cents each.
- . Thy Kingdom Come, cloth, 50 cents each.
- . The 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 Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

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

to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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

ON THE RADIO - COAST TO COAST

The "Frank and Ernest" "Bible Answers" programs are heard over the Mutual Radio Network, and over more than thirty individual stations in the United States and Canada, making a total of about three hundred stations. They are also heard in the English language in Europe, South Africa, and Australia. They are broadcast in the French language in Europe, in the Belgian Congo, and in the Island of Haiti; and in the Spanish language in Southern California and Mexico.

PROGRAM TOPICS FOR OCTOBER

- 4—"The Days of Creation"
- 11—"The Wages of Sin"
- 18—"Hope for the Unsaved Dead"
- 25—"Opening of the Gates of Hell"

IN Sacramento, California, these topics will be heard one week later.

HERE ARE A FEW OF THE STATIONS

OHIO

Ironton	WIRO 1230 11:00 a.m.
Marietta	WMOA 1490 12:15 p.m.
Worthington	WRFD 880 10:30 a.m.
Piqua	WPTW 1570 12:45 p.m.

OKLAHOMA

Bartlesville	KWON 1400 10:00 a.m.
Ponca City	WBBZ 1230 10:00 a.m.

OREGON

Ashland	KWIN 1400 10:30 a.m.
Astoria	KAST 1280 10:30 a.m.
Eugene	KORE 1450 10:30 a.m.
Portland	KGON 1520 1:15 p.m.
The Dalles	KODL 1230 9:15 a.m.

PENNSYLVANIA

Lock Haven	WPBZ 1230 11:00 a.m.
St. Mary's	WKBI 1400 11:00 a.m.

Washington	WJPA 1450 11:00 a.m.
Wellesboro	WNBT 1490 11:00 a.m.
Wilkes-Barre	WBAX 1240 12:45 a.m.
Tyrone-Altoona	WTRN 1290 11:00 a.m.

SOUTH CAROLINA

Anderson	WANS 1280 11:00 a.m.
Bennettsville	WBSC 1550 11:00 a.m.
Charleston	WOKE 1340 12:15 p.m.
Conway	WLAT 1490 11:00 a.m.
Georgetown	WGTN 1400 11:00 a.m.

TENNESSEE

Columbia	WKRM 1340 10:00 a.m.
Fayetteville	WEKR 1240 10:00 a.m.
McMinnville	WMMT 1230 10:00 a.m.
Morristown	WCRK 1450 10:30 p.m.
Nashville	WNAH 1360 10:45 a.m.
