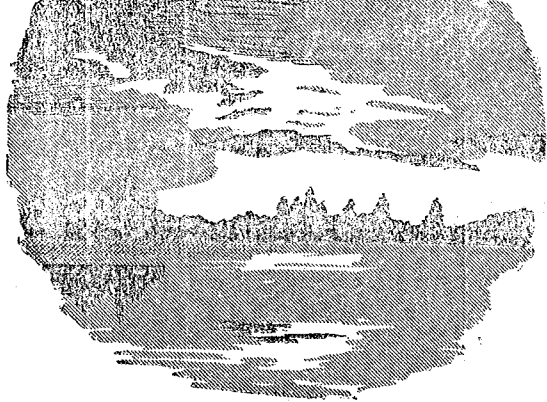


The DAWN



NOVEMBER

1944

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A Herald of Christ's Presence

15 Cents a Copy—\$ 1 a Year

The DAWN

Vol. 13, No. 11

NOVEMBER 1944

One Dollar a Year

THE DAWN IS HERE!

*Poor, fainting spirit, still hold on thy way—
The day is near!*

*True, thou art weary; but yon brighter ray
Becomes more clear.*

*Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.*

*The coming night is mournful, but look on—
The dawn is here!*

*Soon will earth's shadowy scenes and gloom be gone;
Yield not to fear:*

*The mountain's summit will ere long be gained,
And thy bright hopes with joy and peace attained.*

*"Joyful through hope!" thy motto still must be—
The dawn is here!*

*What glories will that dawn unfold to thee!
Be of good cheer!*

*Gird up thy loins; bind sandals on thy feet:
The way is short, though rough; the end is sweet.*

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This Reeling Earth

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."—Isaiah 24:20

OUR text is a graphic description of a topsy-turvy world order headed blindly and staggeringly toward inevitable destruction. In this same chapter of Isaiah's prophecy, almost all of which is similarly prophetic of the overthrow of Satan's world, we are told that the earth is made empty, and is laid waste. The prophet also declares that the earth is turned upside down, and mourns. The same earth, according to this prophecy, is seen to fade away, and to be broken down, dissolved, moved exceedingly, and removed like a cottage.—Isaiah 24:1, 4, 19, 20.

The earth here mentioned is not this literal planet upon

which we live. The term is used to denote what we call the world, or world order. In the fourth verse of the chapter, the words earth and world are used interchangeably. Just as the term earth is symbolic, so all the various expressions which are employed to describe how the symbolic earth is destroyed are also pictorial. The use of so many of them conveys the unmistakable thought that Satan's world or empire is to be completely destroyed. Satan's world must indeed be destroyed before God's new world can be established—that world described by the Apostle Peter as one "wherein dwelleth righteousness."—2 Peter 3:13.

There can be little doubt that we of the present generation are witnessing the foretold death-throes of a world order. It is what the Scriptures elsewhere describe as the end of the world. (Matt. 13:39) World distress incidental to the transitional changes now occurring have caused men and women of all nations to long for a new and better world. We can well understand the desire of the democracies to do all in their power to make sure that the new world will be a free and happy one. We are not speaking unduly disparagingly of human efforts when we say that there can be no ideal world order until the Kingdom of Christ is established.

It seems to us that there is nothing which should engender such hope and courage in the hearts of humanity today more than to know that out of all the chaos and trouble experienced by the present generation there is soon to emerge an era of genuine and lasting peace and joy. And it is just this that we can and should expect, not because man will finally triumph over his selfishness, but because God has intervened in the affairs of men, and will establish divine control over the nations. In the last verse of the chapter from which our text is taken, we are given

the assurance that "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously."—Isa. 24:23.

Jerusalem was the capital city of Judea, and Zion hill in Jerusalem was where the government of Israel centered. The promise of God to reign in Zion would, therefore, denote actual God-control in human affairs. This symbolism of the divine Kingdom is mentioned many times in the prophecies of both the Old and New Testaments. In the 2nd Psalm, 6th verse, God declares, "Yet have I set My King upon My holy hill of Zion." The Psalmist then explains that God's King, who is Christ Jesus, will dash the nations to pieces like a potter's vessel.

In the 14th chapter of Revelation, Jesus and His entire church are shown to be together on mount Zion. The prophecy of Obadiah in the Old Testament gives us the same portrait of the Kingdom, declaring that "Saviours shall come up on mount Zion, . . . and the Kingdom shall be the Lord's." It seems clear from these references that the term Zion is used in the Scriptures to denote the exalted status of Christ and His church as they reign together for a thousand years to uplift and bless

THIS REELING EARTH

the sin-sick and dying world.

Micah 4:2 declares that "the law shall go forth of Zion, and the word of the Lord from Jerusalem." This is another of God's promises in which the term Zion is used symbolically to represent the divine Christ. There is good reason to believe, also, that, the term Jerusalem is used here to describe the earthly or visible operations of the new Kingdom. The laws of that Kingdom emanate from Zion, that is, from Christ and His church. Hence there will be no need for legislators, because there will be no occasion to change or amend the laws—nor will new laws be needed to meet emergencies.

But these laws will need to be made known, and the people will need instruction in their proper application. This will be done through the earthly representatives of the Kingdom—"the word of the Lord" going forth "from Jerusalem." Those who will represent The Christ in the "Jerusalem" activities of the Kingdom have already been selected by God, and prepared by Him for this high position of trust as world educators under Christ. In Matthew 8:11 and Luke 13:27, 28, they are identified by Jesus as being Abraham, Isaac, Jacob, and all the prophets. In Psalm 45:16 they are

referred to as the fathers of Israel, and the promise is given that they shall be made "princes" in all the earth.

Should we view this Scriptural portrait of God's new world from the human standpoint, it would probably seem quite impractical, and we would have good reason to ask, Will it work? But we must remember that this is not a humanly devised Utopian arrangement. If it were only that, it would be a fool's paradise indeed. But, thank God, it is His new deal for a sin-sick, war-weary world. The Creator of the universe, the great First Cause of all life, has planned it, and certainly He would not make promises to the human race which He is not able to fulfill.

HUMAN OUTLOOK DISCOURAGING

When we study God's plan for the future, we are inspired with hope and courage, but a hope that is based upon human plans and accomplishments is indefinite and weak. There is good reason to believe that the United Nations will ultimately defeat Germany and Japan, but beyond this nothing is certain. In fact, latest reports from Germany indicate that even after the official defeat of the Nazi armies, underground or guer-

rilla warfare will be carried on with a view of harassing the conquerors.

Another uncertainty on the post-war horizon is the political and economic position to be taken by Russia. Millions also are wondering what attitude Russia will assume toward religion. The success of the Russian armies has placed the Communist government of Russia in a strategically important place among the nations, and it is reasonable to suppose that advantage will be taken of this to further the interests of Communism.

Fear of what might be Russia's attitude as the European phase of the war drives on to a halt was punctuated by the capitulation of the Polish Patriot Army of Warsaw. This poorly equipped force at the command allegedly of the Polish government in exile rose up in rebellion against the German invaders, who had been holding Warsaw since almost the beginning of the war. The expectation of the Polish Patriot Army was that the Russian armies, approaching from the east, would co-operate, and that the combined effort would quickly liberate the city. But the Russians did not give any effective aid, and finally the Polish forces inside Warsaw were compelled to

surrender to their German overlords.

The Russians excused their lack of co-operation on the ground that they were not prepared to follow through with what the Polish patriots had started. They permitted it to be assumed that the Polish government in exile had given the go-ahead signal and had acted without consultation with them, and that the uprising in Warsaw was premature. Perhaps it was, but back of this is the well-known fact that the Russian government does not wish to co-operate with the Polish government in exile. The Russians have set up a Polish government of their own which is favorable to Communistic ideals and principles.

The Polish government in exile, with headquarters in London, represents primarily the titled landowners of Poland, and it would seem that the Russians have decided that the old aristocratic order of things in Poland must not be permitted to survive. As is always the case, the Roman Catholic Church is closely allied with the old regime, hence Catholicism inside Poland is also threatened by the attitude of the Russian Communists. The fears of what may be the fate of religion inside Russia, and wherever the

THIS REELING EARTH

Russian influence is extended, have been somewhat allayed by a recent **RELIGIOUS NEWS SERVICE** report. There has been established by the Russian government what is called the "Soviet Council on Affairs of the Greek Orthodox Church." As a companion to this body there is also the "Soviet Council on Affairs of Religious Cults," which was organized to maintain contact with the predominant Russian church.

The chairman of the last mentioned council is Ivan Vasilievich Polyansky. He has stressed that all churches and faiths inside Russia are treated on an equal basis. He explains that total membership of the non-orthodox churches in Russia is very difficult to determine. The reason for this is that under Soviet law no religious census is taken. No applications for positions, nor state documents of any kind, carry questions concerning religious beliefs.

Aside from the Greek Catholic Church, there exist the following religious groups in Russia: Armenian-Gregorian, Old Believers, Roman Catholic, Lutheran, Seventh-Day Adventist, and Russian Baptist. In addition to these professed Christian groups, there are those of the Moskers, Jewish, and Buddhist faiths. The adherents of

the Roman Catholic Church are located mostly in western Ukraine and White Russia. Some are also to be found in Lithuania, and a few in Latvia and Estonia. The Armenian-Gregorian Church has a center in the Achemiedzin Monastery, about fourteen miles from Eri-van. The Old Believers have a center in Moscow. The Lutheran Church is limited chiefly to Latvia, Estonia, and the regions of Finland.

The Greek Catholic Church, located largely in the western provinces of Russia, has been almost completely under German rule for three years. With the recent liberation of Lwow, Poland, and the surrounding area, this group is again carrying on its work in freedom. The Greek Catholic Church is now headed by its new Metropolitan, Andrei Sheptitsky. Its adherents are located mainly in Galicia.

The announcement that all religious groups inside Russia are to be treated on an equal basis is good news to those who believe that freedom of religion should be guaranteed in the post-war world. However, the rigid application of this principle may not be too satisfactory to the Roman Catholic Church, to whom freedom of religion in the past has meant freedom for Catholics.

BROADCAST SCHEDULE

(Sundays Unless Otherwise Noted)

NEWFOUNDLAND TIME

St. John's, N. F. VOCM 9:00 p.m.
(Thursdays)

ATLANTIC TIME

Yarmouth, N. S. CJLS 10:00 a.m.

EASTERN TIME

Augusta, Ga. WGAC 10:15 a.m.
Baltimore, Md. WFBR 9:15 a.m.
Bay City, Mich. WBCM 10:00 a.m.
Binghamton, N. Y. WBNF 10:00 a.m.
Columbus, Ohio WHKC 11:30 a.m.
Dayton, Ohio WHIO 12:30 p.m.
Detroit—Windsor CKLW 6:45 p.m.
(Saturdays)
High Point, N. C. WMFR 9:45 a.m.
Jacksonville, Fla. WPDQ 9:00 a.m.
Kirkland Lake, Ont. CJKL 5:30 p.m.
New York, N. Y. WMCA 9:30 a.m.
Philadelphia, Pa. WIP 9:30 a.m.
Pittsburgh, Pa. WWSW 9:45 a.m.
Pittsburgh, Pa. W-47-P (FM) 9:45 a.m.
Toledo, Ohio WTOL 9:15 a.m.

CENTRAL TIME

Chattanooga, Tenn. WDEF 5:00 p.m.
(Saturdays)
Chicago, Ill. WAAF 8:45 a.m.
Cincinnati, Ohio WCPO 10:15 a.m.
Clinton, Iowa KROS 9:45 a.m.
Dallas, Texas KSKY 9:30 a.m.
Fergus Falls, Minn. KGDE 9:45 a.m.
Grand Rapids, Mich. WLAV 9:15 p.m.
(Thursdays)
Knoxville, Tenn. WBIR 9:00 a.m.
Louisville, Ky. WGRC 8:45 a.m.
Medford, Wis (Wed.) WIGM 9:45 a.m.
Minneapolis, Minn. WTCN 9:15 a.m.
Muskegon, Mich. WKBZ 8:45 a.m.
St. Louis, Mo. KXOK 10:00 a.m.
San Antonio, Texas KMAC 9:00 a.m.
Shreveport, La. KTBS 9:30 a.m.
Wausau, Wis. (Fridays) WSAU 4:45 p.m.
Wichita Falls, Texas KWFT 9:15 a.m.
Winnipeg, Man. CKRC 12:15 p.m.

MOUNTAIN TIME

Calgary, Alta. CJCJ 10:00 a.m.

Durango, Colo. KIUP 9:45 a.m.
Edmonton, Alta. CFRN 10:45 a.m.
Grande Prairie, Alta. CFGP 10:15 a.m.
Kalispell, Mont. KGEZ 4:45 p.m.
Mandan, N. D. KGCU 9:45 a.m.
Nampa, Idaho KFXD 4:00 p.m.
Prince Albert, Sask. CKBI 10:45 a.m.
Saskatoon, Sask. CFQC 10:45 a.m.

PACIFIC TIME

Berkeley, Calif. KRE 9:05 a.m.
Fresno, Calif. (Sat.) KMJ 5:00 p.m.
Hollywood, Calif. KMPC 9:15 a.m.
(Saturdays)
Kelowna, B. C. CKOV 8:45 a.m.
Portland, Ore. KWJJ 5:15 p.m.
Riverside, Calif. KPRO 12:00 m.
San Diego, Calif. KFME 9:45 a.m.
Seattle, Wash. KJR 8:45 a.m.
Seattle, Wash. (Thurs.) KJR 11:00 p.m.
The Dalles, Ore. KODL 9:15 a.m.
Vancouver, B. C. CKMO 10:00 a.m.
Vancouver, Wash. KVAN 9:15 a.m.
Walla Walla, Wash. KUJ 12:45 p.m.
Wenatchee, Wash. KPQ 8:45 a.m.

POLISH BROADCASTS

Boston, Mass. WORL 10:30 a.m.
Chicago, Ill. WGES 8:30 a.m.
Chicago, Ill. (Wed.) WGES 6:45 p.m.
Detroit, Mich. WJBK 3:45 p.m.
Mpls.-St. Paul, Minn. WMIN 8:45 a.m.
Niagara Falls, N. Y. WHLD 9:45 a.m.
Springfield, Mass. WSPR 10:00 a.m.
Stevens Point, Wis. WFHR 10:30 a.m.

AUSTRALIAN BROADCASTS

Victorian Time

Geelong 3GL 222 Metres 10:00 a.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

South Australian Time

Adelaide 5AD 229 Metres 9:30 a.m.
Port Pirie 5PI 288 Metres 9:30 a.m.

Western Australian Time

Perth 6PM 227 Metres 5:15 p.m.
Northam 6AM 306 Metres 5:15 p.m.

The Bible Answers



God's Purpose for Man

Frank: Well, Ernest, I see you have your Bible open, and I presume you are ready with another question.

Ernest: That's right, Frank, and I would like to read a passage from the second chapter of the Book of Hebrews. I'll begin with verse 6, which reads, "But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him."

Frank: That Scripture, Ernest, is largely a quotation from the 8th Psalm, where the Prophet David describes the creation of man, and the high position as king of earth which God gave to His human creation.

Ernest: That seems clear enough, Frank, but it's the last statement of the passage that is rather puzzling. Paul says, "We see not yet all things put under man." What does the apostle mean by the expression "not yet"?

Frank: To understand that statement it is necessary to have in mind what the Bible says concerning the experiences of man in the Garden of Eden, and what occurred when he was driven out of the Garden.

Broadcast Topics

November 5—This Reeling Earth

November 12—God's Purpose for Man

November 19—The River of Life

November 26—Jehovah, Creator and Father

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Ernest: You have reference, I suppose, to what was involved in the divine sentence of death upon our first parents?

Frank: That's right. Of course you know that the Genesis account of creation declares that Adam was given dominion over the earth, and the brute creation. He was also provided with a beautiful home, "eastward in Eden." This Edenic home, according to the Scriptures, was supplied with water from one great river. The Scriptures make it plain that rain was unknown on the earth, so it is evident that this river of Eden watered the Garden in much the same way as the desert lands of Arizona and other southwestern states are watered by irrigation canals.

Ernest: Say, Frank that IS an interesting thought!

Frank: Truth is always interesting and understandable. The Valley of the Sun in Arizona is an excellent illustration of the value of water as a means of making desert land productive, or, as the Scriptures say, "to blossom as the rose." If one goes out to the Arizona Canal at the edge of the desert, north of Phoenix, the contrast between the land under irrigation and the arid, undeveloped earth is very striking. When I saw it, I was immediately reminded of the Scriptural statement concerning the "thorns and thistles" which the Lord said the earth would bring forth to our first parents outside of Eden. It is a very noteworthy fact that practically every desert growth has some sort of thorn or needle. On the one side of the Arizona Canal are the beautiful citrus orchards, with flowers in abundance, while on the other side you see the dry, scrubby, prickly growth of the desert. How well this illustrates and emphasizes the fact that when Adam was expelled from his Garden home and lost his dominion, he was, indeed, confronted with a real problem—the necessity, as the Scriptures declare, of obtaining bread by the sweat of his brow.

Ernest: He most certainly did suffer a great loss.

Frank: That's right, and as the apostle says, he has "not yet" recovered his loss.

Ernest: Frank, while we are discussing man's fall, I would like to ask a question concerning a statement found in the first chapter of Genesis.

Frank: What particular verse do you have in mind, Ernest?

Ernest: It's verse 28. I'll read verse 27 as well as 28, and then we'll have the connection: "So God created man in His image, in the image of God created He him, male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue

GOD'S PURPOSE FOR MAN

it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Now you can see from that, Frank, that the purpose of God in creating man was evidently that of having him enjoy the earth as his everlasting home. From the standpoint of an architect, this statement would seem to be an outline of the scope of work God had designed for man, and the provision He had made for his enjoyment in an earthly home.

Frank: I agree to that, Ernest, but what is your question on the text?

Ernest: Simply this: As we all very well know, it is now more than six thousand years since God commissioned man to fill the earth, and to make it all like the Garden of Eden; but instead of the earth being made like the Garden of Eden, even the original Garden has gone out of existence. Are we to understand from this that the Divine Architect made a plan that could not be carried out? Does the Bible answer?

Frank: Yes, the Bible answers! I have in mind the 18th verse of the 45th chapter of Isaiah, which reads as follows: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Now you can see from this text that while it may appear that God's purpose in the creation of man has failed, yet we have His assurance that this is not really so.

Ernest: That may well be, Frank. The text you have quoted does assure us that the creation of the earth and the creation of man to live upon it was not in vain, and yet there is no hint of how God's original purpose is to be achieved.

Frank: But a few verses farther on in the same chapter, God does tell us how His plan for the human race is to be accomplished. In the 22nd verse He says, "Look unto Me, and be ye saved, all the ends of the earth."

Ernest: That would indicate, would it not, that from God's standpoint the human race is in a lost condition, needing salvation?

Frank: Yes; that's the point I want you to notice. If mankind had not lost life and had not been driven from the Garden of Eden, no question would ever have been raised concerning his creation being in vain. It is because God's purpose has apparently not been realized, that He gives us the assurance that He did not create the earth in vain. Man *did* lose life because of sin, Man *did* lose his home in Eden. Man *did* lose the opportunity of making this whole earth like the Garden of Eden. But God in His love has provided salvation from this loss. Man is to be recovered, and all that God purposed concerning him

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is yet to be achieved.

Ernest: What, then, Frank, is God's plan for the ultimate accomplishment of His purpose?

Frank: God's plan for the recovery of the lost race centers in the redemptive work of Christ. Following the text I quoted, which bids mankind all over the earth to look to God for salvation, the Lord says, "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear." This declaration that every knee shall bow is quoted by the Apostle Paul in the 2nd chapter to the Philippians, verses 10 and 11, and is there applied to Jesus, showing that it is through Jesus that God's program of saving the lost world is to be accomplished. These promises combine to assure us that man shall yet live upon this earth forever under conditions of Edenic beauty and happiness.

Ernest: All of which may be true, Frank, but as I said in the beginning, more than six thousand years have passed since Adam was expelled from Eden, and still the human race is in what we might speak of as a wilderness condition of sin and death. There's certainly no evidence now of a world-wide Garden-of-Eden condition ever having existed upon this earth. In other words, if God's plan for the human race has not failed, it must be a very long-range plan!

Frank: That's right. And the Bible explains that the plan of God as drawn up by the Divine Architect, does embrace a very long period of time. But the Bible also assures us that His plan is developing according to schedule, and that no delaying action of Satan or any of his cohorts, can retard the outworking of His loving designs toward His human creation. In this connection, that passage of Scripture you read from the 2nd chapter of Hebrews is very significant. Ernest, I suggest we examine that passage more carefully. It begins, I believe, with the 6th verse.

Ernest: Thank you, Frank. I thought you had forgotten my original question. I'll begin reading at the 6th verse again. "But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands."

Frank: Pardon the interruption, Ernest. I just want you to notice that the apostle is here quoting from the Old Testament, where the prophet describes the original purpose of God in the creation of man. That is, that man was given dominion

GOD'S PURPOSE FOR MAN

over the earth. Now read on, please.

Ernest: The 8th verse reads: "Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him." Why Frank, I see the point now! The apostle says we see "not yet" all things put under man. He is explaining that God's original purpose in the creation of man has "not yet" been accomplished, but that it will be in the future. Is that the thought?

Frank: Exactly! In the very next verse the apostle says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that He by the grace of God should taste death for every man." We see in Jesus' death and resurrection the first major development in the plan of God for the recovery of the human race. And so, as the apostle says, while we see not yet all things put under man, yet we see Jesus, as man's Redeemer, and we also see in the promises of God that Jesus returns to earth at His second advent, actually to restore man to his lost estate. The Apostle Peter, in Acts 3, verses 19 to 21, describes this great restoration project as "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Isaiah was one of God's holy prophets, and concerning the work of restoring mankind to health and life upon the earth, he wrote: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:5-10) This wonderful outline of God's plan for the restoring of mankind is but a sample of what He has caused His prophets to write concerning it. When that plan is complete, man will again be king of earth, just as God intended from the beginning that he should be.

Ernest: Well, that's very plain to me now! That expression by the apostle, "not yet," explains the apparent delay in the out-

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working of God's plan. As I see it now, this earth certainly will be a wonderful place in which to live when Garden-of-Eden conditions prevail world-wide. But are we to understand that Christians have been wrong in their anticipation of enjoying eternal life in heaven rather than here upon the earth?

Frank: No, but we should remember that any plan has more than one part, or phase. In the entire plan of God there is a heavenly hope for some, that is, for the footstep followers of Jesus. These are to live and reign with Him during the thousand years of His Kingdom, but the purpose of that Kingdom reign is not to prepare the remainder of mankind to go to heaven, but to restore them to life upon this earth, in keeping with God's original purpose in the creation of man. When that purpose is accomplished, man will be king of earth, and the entire planet will be one vast paradise, in which perfect human beings will enjoy peace, and health and life forever. Concerning that time the Prophet Isaiah wrote: "They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall make them continue long the work of their hands." (Isaiah 65:21, 22, Margin translation) The elect referred to in this text are those whom the Lord will use, together with Christ, in dispensing restitution blessings to the world of mankind. When that work is complete, there will be universal peace and joy and life.

Ernest: A world-wide Shangri-la that will be a reality—is that it?

Frank: That's right, Ernest!

CHRIST REIGNS

*"Yet surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly field with flowers."*

HIS LOVE MAKE KNOWN

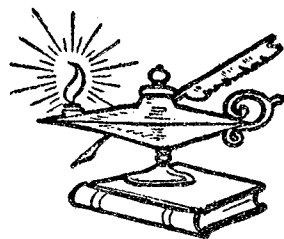
*Eternal God, celestial King,
Exalted be Thy glorious name;
While hosts in heaven Thy praises sing,
Let saints on earth Thy love proclaim.*

*My heart is fixed on Thee, my God;
I rest my hope on Thee alone;
I'll spread Thy sacred truths abroad,
And to mankind Thy love make known.*

*Awake, my tongue; awake, my lyre;
With morning's earliest dawn arise;
To songs of joy my soul inspire,
And swell your music to the skies.*

*With those who in Thy grace abound,
To Thee I'll raise my thankful voice;
May every land, the earth around,
Yet hear, and in Thy name rejoice.*

The Christian Life



That We May Do Them

FUNDAMENTAL principles of God's law never change.

Details of His will may vary as His plan progresses from age to age, but they are always in harmony with the basic principles of His just and righteous laws. These great principles of the law given to natural Israel were summed up by Jesus to be supreme love for God, and a love for our neighbors equal to that which we have for ourselves. These principles are as binding upon the followers of Jesus as they were upon those to whom the ten commandments were given through Moses.

There are two important facts governing God's dealings with His people. One is that He does not hold accountable those who are ignorant of His will, unless that ignorance be wilful. The other is that when He reveals His law, His will, He expects those who are thus enlightened

to be obedient thereto. This also has been true throughout all the ages during which the divine plan has been developing.

The Apostle James, writing to spiritual Israelites of this age, said, "Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:22-25.

There is no other legitimate object in the study of God's Word than that of learning the divine will in order that we may do it. Paul wrote to Timothy,

saying, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (2 Tim. 2:15) Rightly dividing the Word of truth is not the ultimate objective of Christian Bible study. That we may be workmen for the Lord should be the motive. We endeavor to rightly divide the Word of truth in order that we

told them that they would be to Him "a peculiar treasure above all people;" also, that He would make of them "a kingdom of priests and a holy nation." This great prize of glory in the divine arrangement, however, was to be theirs only, God said, "If ye will obey My voice indeed, and keep My covenant."—Exodus 19:5, 6.

The sad story of natural Is-

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."—DEUTERONOMY 29:29.

may be workmen who need not be ashamed. It is doubtful if those who study the Scriptures and who do not co-operate in the divine plan as they find it therein revealed, will be permitted by God to continue in the light of truth. It is as true today as it was when Moses uttered the words of our text, that the things which God reveals are disclosed to His people in order that they may be governed accordingly and His will done in and through them.

REWARDS OF OBEDIENCE

To natural Israel God offered a very high position in His plan, but the promise was conditional upon obedience to His law. He

rael is that although they covenanted to do God's will, they did not keep the covenant. God was patient with them, chastising them for their backslidings, and forgiving them when they repented. But intermittent and halfhearted loyalty did not produce in the nation the growth of righteousness and the degree of loyalty which were necessary in order that they might pass the test to which they were subjected when Jesus presented Himself to them as their Messiah. The law which was given to them as a schoolmaster to bring them to Christ did not accomplish this intended purpose because they were not obedient to it. (Gal. 3:24, 25) Hence,

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when Jesus came to His own, His own received Him not. (John 1:11) God revealed His will to the nation, but they did not heed it. Therefore they were not prepared to enter in to the promised inheritance of joint-heirship in the Messianic Kingdom when the due time came. Instead, Jesus said to them, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43.

What a tragic loss! And all because they did not do the divine will which had been revealed to them. Jesus had come to them as "the chief corner stone" in God's spiritual temple which was to be the channel of blessing for the world, but they had stumbled over Him. (Eph. 2:20) Yes, as the prophet foretold, they had rejected the stone that God designed to be the "head of the corner." (Psa. 118:22) Jesus told the Jews about this prophecy and how it was being fulfilled by their failure to recognize and accept Him as their Messiah, then added, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matt. 21:42, 44.

Even after Jesus came to Israel, and was rejected, God's mercy and forbearance contin-

ued through the Master's efforts to enlighten and convert them. "How often," He said, "would I have gathered thy children together, . . . and ye would not. Behold, your house is left unto you desolate." (Matt. 23:37, 38) Here, then, as the Master had warned, the "stone" fell upon the unbelievers of Israel, and their hope of sharing the glory of the Messiah in the promised "kingdom of priests" was blasted forever—"ground to powder."

BRANCHES BROKEN OFF

Jeremiah 11:16 describes Israel as a green olive tree. The root from which this tree is nourished is God's oathbound covenant with Abraham. That covenant provided for the development of a spiritual seed—the stars of heaven as well as an earthly seed—the sands of the seashore. (Genesis 22:17) It was to the spiritual seed of Abraham that the royal promises of the Kingdom belonged. Paul explains that a greater portion of these Israelites, as the natural branches in this olive tree of promise, were broken off because of unbelief.

But this did not change God's plan. His promise to Abraham and his seed remained, and the individuals in Israel who accepted Jesus were transferred from the typical house to the

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spiritual—"As many as received Him, to them He gave power to become the sons of God." (John 1:12) Paul speaks of those who received Jesus as "a remnant according to the election of grace." Rom. 11:5) These were not arbitrarily made a part of the elect class, but occupied this high position by virtue of God's grace because of their obedience. The Apostle Peter explains the condition upon which anyone may thus be of the elect, saying that it is "according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Pet. 1:2.

This remnant of Israel was far too few to make up the total number of those whom God had foreordained to be joint-heirs with Jesus Christ. It is this that gave Gentiles the opportunity of becoming the fellow-heirs with the Jews. Paul refers to these as "wild" branches which, contrary to nature, are grafted into the Israelitish olive tree. This ingrafting of Gentiles is contrary to nature because nature's laws have decreed that any branch grafted into a tree maintains its original characteristics. It is not changed by partaking of the sap of a strange tree. But how

different with the Gentile branches grafted into the Israelitish tree! They no longer are Gentiles, but become Israelites, and make up the fore-ordained number of the little flock of spiritual Israelites who are to live and reign with Christ a thousand years.

THE HOLY NATION

What a wonderful lesson this is to emphasize the unchangeableness of God's plan and the necessity of obedience on our part if we are to have the privilege and honor of co-operating with God. Jesus said that the Kingdom was taken from natural Israel and given to a nation bringing forth its fruits. Peter identifies this nation when, in writing to Christians, he says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.

Peter further explains that those who now comprise God's holy and royal nation of spiritual Israelites were not previously the people of God. (1 Pet. 2:10) These are the ones whom Paul speaks of as "wild" olive branches who are grafted into the Israelitish tree. Every footstep follower of the Master

who is a Gentile by birth should remember that his privileges as a Christian and his hope of glory as a joint-heir with Christ are his because those to whom these honors originally belonged proved unfaithful. But it is even more important for us to be conscious of the sobering truth expressed by the apostle when he said, "If God spared not the natural branches, take heed lest He also spare not thee."—Rom. 11:21.

The natural branches were broken off because of unbelief. We too will lose our position in the symbolic olive tree if we become unbelievers. But let us not assume that being an unbeliever implies an outright denial of the Lord or the rejection of His truth. The unbelieving Israelites who constituted a majority of the nation deceived themselves into supposing that they were faithfully following the commandments of God. The unbelieving Jews of today are still blind to the fact that they are unbelievers. Many who say "Lord, Lord," are in the category of unbelievers as God views them, and for the very obvious reason that they fail to do the will of their Father who is in heaven.

GOD'S WILL

As with typical Israel, so with

us of the spiritual house, it is in the "things revealed" by God that we discern His will—the things that He expects us to do and what He wants us to be. And how marvelously grand are the truths which God has given to His people at this end of the age—"meat in due season," indeed, comprising the great fundamentals of His entire divine plan of the ages. God has revealed His whole plan to us because there is something that He wants us to do about all of it.

He has revealed the mystery hidden from ages and from generations, the mystery of the body of Christ, because He is offering us the opportunity of becoming a part of that body. He has revealed the prize of the high calling because He wants us to run for that prize. He has revealed the privilege of being planted together in the likeness of Christ's death because He wants us to die with Christ. He has revealed to us the high exaltation of Jesus following His resurrection from the dead—that He is now seated at the right hand of God—because He wants us to set our affections on things above, where Christ sitteth at the right hand of God.—Col. 1:26, 27; Phil. 3:14; Rom. 6:3-5; Col. 3:1-4.

God has not, however, re-

THAT WE MAY DO THEM

vealed to us the hope of restitution for the world because He wants us to center our hopes upon restitution. There are various other features of the plan of God which He has now disclosed, not because we are to have a part in them, but because His will for us is that we be ambassadors for the truth. In order to be ambassadors for the truth we must know the truth, so God has given us this knowledge in order that we may do His will, and His will is that we hold forth the Word of truth and life.—Phil. 2:15, 16.

The will of God concerning our ambassadorship is briefly outlined by the prophet in Isaiah 61:1-3. It is presented as a commission of the Holy Spirit. Jesus applied this lesson to Himself, and the Scriptures make it plain that it also applies to His body members, the entire Christ company. It is a commission to preach glad tidings to the meek, to proclaim the acceptable year of the Lord, to bind up the brokenhearted, to declare liberty to the captives, to announce the day of vengeance of our God, and to comfort all who mourn. To carry out this commission, it is essential that we know the plan of God, embracing the spiritual hopes of this Gospel age, and the great Kingdom hope of restitution.

It also requires that we understand why there is a great time of trouble now upon the nations, and what the outcome of that trouble will be.

This commission of the Holy Spirit is mandatory upon every Gentile branch which has been grafted into God's olive tree. It is regrettable that any Christian should allow himself to view this phase of the Christian life as being merely incidental and that it may be ignored if one is not inclined to participate in it. No part of God's will may be considered incidental, and the doing of that will implies faithfulness in obeying the Holy Spirit's commission to preach the Gospel.

In 2nd Corinthians, chapter 6, the apostle calls our attention to other fundamentals of the Christian life. The chapter opens with the reminder that we are workers together with God, and with the admonition that this inestimable privilege or favor from God be not received in vain. But, as the apostle explains, if we are to be approved before God as His ministers we must exercise patience "in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings."

Furthermore, as Paul ex-

plains, our ministry is to be pure—the pure message of the divine plan. Also, as ambassadors, we are to be long-suffering and kind, and to have unfeigned love for the brethren and for all mankind. Our ministry is to be powerful because the Holy Spirit has commissioned and quickened us. It is to be a ministry of the Word of truth, not of our own fanciful theories and speculations. Being a minister of the Word of truth, it will have back of it the power of God, and we, in the service of the Lord, will be protected by “the armor of righteousness, on the right hand and on the left.”

If our ministry is in harmony with the will of God, if our engaging in it is truly a doing of that which He has revealed to us, we will be faithful, come honor or dishonor, evil report or good report; and we will be true to God and to the commission of His Holy Spirit even though others may accuse us of being deceivers. Faithfulness in such an approved ministry of the truth will mean that we are dying with Christ and have the hope of immortal life and the divine nature as joint-heirs with Him. Any chastenings of the Lord which He may deem needful for our correction and training will not discourage us nor

embitter us; but enduring them, and seeking to be rightly exercised thereby, we will rejoice in the peaceable fruits of righteousness which they yield.

As the apostle further explains, while we endeavor faithfully to carry out the commission of the Holy Spirit in proclaiming the glad tidings, we may at times be sorrowful, yet we will always rejoice because of our inward consciousness that we are doing the will of God. We will rejoice in the privileges of making ourselves poor in order that others may be rich. The crown of our rejoicing in this will be in our knowledge that while having nothing because of sacrificing all to the glory of God, yet we possess all things, being heirs of God and joint-heirs with Jesus Christ.

PAUL'S HEART ENLARGED

In this comprehensive outline of our responsibilities as co-workers with God, Paul explains that his own heart was enlarged toward the brethren at Corinth. The vision of truth will indeed enlarge the hearts of all who truly believe it and obey the divine commission which it imposes upon them. Believing Christians are “big-hearted” Christians because they have grasped and continue to appre-

ciate the big issues involved in knowing the truth and in serving God. The sacrifice of Jesus, the divine plan for the church and the world, the hope of restitution of all things, will loom so important in their minds and hearts that there will be no room for vain speculations and the strife of words.

In these glorious fundamentals of the truth believing Christians will see reflected the image of God and of Jesus, and they will strive to have that image developed in their own lives. They will do this because they want to be like God and like Jesus, and also, because they know it is a part of what God wants them to do—very special and important reasons why He has given them the truth. They will reflect upon the promises of God on behalf of both the church and the world; the Abrahamic promise, the promise of restitution spoken by the mouth of all God's holy prophets, the promise of the high calling, the promise of Christ's second coming and the fact that He is now present. Realizing that these are the things in which God has been interested, and which He has caused to be recorded in His Word, their interest will also be centered therein.

Because their interest is centered in these fundamentals of

the divine plan, their conversation will be concerning them. They will bear witness to them before the brethren and before all men as they have opportunity. They will not permit themselves to be drawn aside from these main issues by any carnal disposition toward strife over unrevealed details, a certain knowledge of which has not been given to the saints. Nor will believing Christians allow the imperfections of others to stumble them, or cause them to become critics and judges of their brethren.

Let us not deceive ourselves with the belief that finding fault with the brethren, condemning them because they do not agree with our speculations (often-times opinions merely), boasting of our own superior knowledge of the truth, etc., are evidences of a true belief that will assure us continuance as branches in God's olive tree. Paul says, "Boast not against the branches," and again, "Because of unbelief they were broken off," and still again, "If God spared not the natural branches, take heed lest He also spare not thee."—Rom. 11:18, 20, 21.

ISRAEL'S UNBELIEF

As we have already observed, the unbelief of the natural

branches of the Israelitish olive tree was not a denial of God and His law, but rather, a misuse of their privileges which came to them under the law. This unbelief of Israel was represented in the attitude of their leaders, the scribes and Pharisees, against whom Jesus pronounced the woe of rejection. As the professed representatives of God and the prophets, their hearts should have been enlarged by the promises of the Kingdom; but, instead of that, they opposed the King and endeavored to "shut up the Kingdom of heaven against men." They refused to enter in themselves, and did all they could to prevent others from entering.—Matthew 23:13.

We may feel that there is no danger of our being in an attitude like this, but it is true, nevertheless, that even in our day of enlightenment and blessing there are some who are overanxious to close the door to the Kingdom of heaven. The difference is that in modern times those who would like to close the door to the Kingdom of heaven seem to feel certain that they themselves are inside that door. Announcing the close of the door to the high calling is no part of the Holy Spirit's commission to the Christian. To busy oneself, there-

fore, in attempting a ministry to prove this point is a departure from the main issues of the truth and the real work which God wants us to do. It is therefore, as God appraised the activities of the Pharisees, a form of unbelief, a denial in practice of those things which should mean most to us in our relationship to God. It is only if we allow our hearts to shrink and, because of this, permit selfishness to influence us, that we will desire to limit the opportunities of the truth in the lives of others.

Again, Jesus pronounced woe upon the Pharisees because of their quibbling over non-essentials. They argued among themselves whether it was more important to swear by the temple or by the gold of the temple, or whether it was more efficacious to swear by the altar or by the gift upon the altar. Jesus said to the Pharisees that they were fools and blind because of this quibbling. In endless controversies over words and forms of expression they had omitted, as Jesus explained, "the weightier matters of the law, judgment, mercy and faith." He emphasized that these were the things to which they should have given attention and at the same time leave the other matters in their proper respective places.

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From this we get the unmistakable thought that as God views our attitude toward the truth, to lose sight of the main issues, laying them aside and devoting our time to controversy over unproved non-essentials, is another form of unbelief—an evidence that our hearts are not properly enlarged by the truth. Usually, also, this form of unbelief manifests itself in boasting against other branches, that is, claiming that we are more faithful to the Lord than are those who do not agree with the fancies which are merely the product of our imaginative minds.

What, indeed, is it, but a form of unbelief when the ransom, the high calling, becoming Christ-like, laying down our lives in the service of the truth, the hope of restitution for the world, and other great fundamentals of the plan of God are relegated to a secondary place in our thoughts and affections, while we spend most of our time riding a hobby. Such a shrunken-hearted attitude may not be an outright denial of the truth, but certainly it is denying the truth its proper place in our affections and lives.

Another reason for the rejection of the scribes and Pharisees was their giving attention to the outside of the cup and the plat-

ter, while within they were full of extortion and excess. One of the beatitudes is, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) Meticulous care concerning outward appearances may not necessarily reflect purity of heart, which is a prime essential to true belief. On the other hand, those who are pure in heart are the ones who truly see God. That is what the vision of truth means to them. They see in it a reflection of God's character of love, justice, wisdom, and power. This vision of truth inspires the pure in heart to an untiring effort to be like Him. They see His love in giving His Only Begotten Son to be the Redeemer of the church and the world; so they gladly give their lives for the brethren and rejoice in the privilege of being baptized for the dead world. They see God's love for the world revealed in His many promises of restitution through the Kingdom. They observe His great interest in the hope for the world, as manifested by His causing all the holy prophets, Jesus and His apostles to discuss it in their message; so they, too, thrill over this great project which has enlisted God's interest through the centuries. Their hearts are enlarged by the depth and majesty of the truth.

Purity of heart, revealed in true belief of all that God has said and asked His people to do, not only leads to an ever clearer faith vision of Him now, but ultimately will carry the true believer to the plane of glory, honor and immortality, there to behold the actual and personal glory of our Father in heaven. Only true believers who, being blessed by a knowledge of the truth, and the will of God thereby revealed, lay down their lives in doing His will, shall be blessed with this reward of the faithful.

A LIVING SACRIFICE
HOLY AND ACCEPTABLE

The great mercy and abounding love of God should impel us to lay down our lives faithfully in His service. This was the practical lesson the Apostle Paul drew from the revealed plan of God toward both natural and spiritual Israel. After telling of the casting off of natural Israel, the privileges of the Gentile branches, and the final salvation of the branches that were broken off, he continues,

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Romans 12:1, 2.

Much is involved in proving what is that good, and acceptable, and perfect will of God. A very important consideration is not to think of ourselves more highly than we ought to think. (Rom. 12:3) We are to remember that God has placed each member in the body as it has pleased Him, and then try to find our place and be faithful in the opportunities it affords for laying down our lives in sacrifice. If our study of God's Word is for the purpose of knowing and doing His will, our vision of truth will increase in brightness and we will ever have a song of praise on our lips and in our hearts, even the lovingkindness of our God.—Psalm 63:3.



Right Habits of Thought

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

—PHILIPPIANS 4:8.

AS THE mouthpiece of the Lord, the Apostle Paul is giving instruction to the church respecting how she should build herself up. Referring to the great influence of the mind over the body, he lays down certain rules for thinking; for as a man thinketh, so he will become. The more he thinks on good things, the better he will be. The more he thinks on evil things, the more evil he will be. The things we think about, the Apostle says, should be honorable, just, praiseworthy, beautiful. If a thing has none of these qualities the Lord's people should not think on it at all. A wonderful transformation of character is effected by thinking on those which have wisdom and depth of instruction—those things which come from no one else but God.

THE SPIRIT'S GUIDANCE

St. Paul was the one privileged to see the Lord after His

ascension. We perceive that he, as well as all the other Apostles, had fulfilled in him the Master's words, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18) That is to say, the Apostles would be so guided by divine wisdom that whatever they should declare necessary in life, would be upheld in heaven, and whatsoever they should declare unnecessary, would be so considered in heaven. Hence, the whole duty and responsibility of the church is outlined by this Apostle. Whatever we see in the Old Testament Scriptures that is valuable to us, we perceive that our Lord through the Apostles has marked out.

Much that our Lord said was spoken in dark sayings. The exposition of some of these sayings and some of these particular instructions he left to the Apostles, under the direction of

the Holy Spirit. The reason why Jesus did not give the explanation of the deeper and more spiritual things was that the disciples were not then spirit-begotten and could not understand these things; whereas, after their begetting of the Holy Spirit, they were able to understand the deeper things of the Word of God.

Our Lord said, "When He, the Spirit of Truth, is come, He will guide you into all truth; . . . and He will show you things to come." (John 16:13) This He has done through the writings of the Apostles and by believers all through the Gospel age. Thus the Lord is making ready for the glorious consummation of our hope; and thus the bride is making herself ready for the marriage of the Lamb, which will shortly take place.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) These are inspired words of the wise king, Solomon, and it was evidently with the same thought in mind that the Apostle penned the words of our text. How beautiful this, the Apostle's final admonition to the Philippian church, whom he addressed with affection as his "joy and crown": and how much in keeping with the thought that

out of the heart are the issues of life!

The heart represents the will, the intentions; the will must be kept true and centered in God, for it is the governing power of the whole man. Yet, though the will is the controlling power of man, it is also subject to influences. If the thoughts be impure, unjust, or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the admonition of the Apostle as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food, as the Apostle directs.

THE TRUTH OF A THING IS NOT ONE OF THE TESTS

Is this true, or is it false? is the first question to be asked in the consideration of any matter. Love for the truth lies at the very foundation of a righteous life, and whoever sympathizes with falsehood or exaggeration is more or less defiling himself; but whoever cleanses his thoughts is to that extent purifying his entire char-

RIGHT HABITS OF THOUGHT

acter. With our poor and imperfect brains there is great danger of our being misled; and hence the Word of God exhorts us earnestly that we should not touch that which we realize is untrue.

The truth of a thing, however, is but one of the tests to which we should subject every matter. Who does not know that there are many things that are true, and yet dishonorable, not worthy of our thoughts. The true, but dishonorable and unworthy things presenting themselves for our consideration are, perhaps, oftenest in connection with the weaknesses, the errors, the follies, or what not of our neighbors, our brethren. The dismissal of these thoughts, so unworthy, will leave us the opportunity and energy, if we will, to spend upon things that are honorable as well as true, worthy of our attention as new creatures in Christ Jesus.

"Things that are just." Here we have another limitation. That which is just is that which is right. Justice and righteousness are synonymous terms. Very often that which is just is supposed to be the same as that which is lovely; as, for instance, The Golden Rule, "Do unto others as you would have others do unto you." This is not the rule of love, but of

justice. We have no right to do unto others anything that we would not that they should do to us. In keeping the Golden Rule, therefore, we are not keeping the great law of love, but we are taking a step in the right direction. No one should begin to think about love until he is just. Love would be something more than that which is right. Love is more than justice. We have no right to expect more than justice. Whatever we receive more than justice is love, favor.

JUSTICE SHOULD RULE

In thinking of those things suggested by the Apostle, we should think, first of all, on our own course. We should critically consider whether we are always thinking on these things which are right, just. We should never be prejudiced in the matter. Justice should be the rule of our lives, of our conduct. Again, in thinking on these things, we might naturally think in respect to the conduct of others. We could think about the influence, for instance, of various things. We could allow our minds to dwell much on the injustices practiced about us and elsewhere; on how much injustice is done in Africa against those who could rule themselves better; on how

Chosen

PALESTINE FOR THE JEW

"To thee will I give it, and to thy seed forever"—thus did God deed Palestine to the descendants of Abraham. For many long centuries they have been a scattered people, barred from the land which is theirs by divine right. Prophetically, God's "set time" for their restoration is here, but the door to the Promised Land has been closed to further large-scale entry of those to whom it belongs. Thus the stage is set for one of the most dramatic developments of the ages. The Jews will obtain Palestine, but how?



What is the meaning of this seemingly paradoxical manner in which God's providences are surrounding His ancient people? Has Israel's "double" of punishment been accomplished? What is "Jacob's trouble," and when can it be expected? When will the Jews as a people recognize their Messiah? These are some of the questions discussed in the first chapter of "Chosen People."

Never has the fulfilment of prophecy been more clearly discernible than it is today in connection with the experiences of the Jews. "Chosen People" traces the developments of these events as they have unfolded during the transitional period in which we are now living.

Historically Revealing

People

ALL ISRAEL SHALL BE SAVED

"To be restored to the Promised Land, while a blessed boon to those who love that land, would be far short of God's plan for them if they return to Palestine merely to die." This sentence from chapter two of "Chosen People" epitomizes a meaning of the prophecies which is even more far-reaching than the establishment of a Jewish homeland.



"All Israel shall be saved," declares Paul, but the apostle explains that "Israel hath not obtained that which he seeketh for." What did Israel lose? How will Israel be saved? What did Jesus mean when He said to Israel, "Your house is left unto you desolate"? Jesus also told the Israelites of His day that the Kingdom would be taken from them and given to another nation. How has this prophecy been fulfilled? These are some of the questions discussed in chapter two of "Chosen People."

We are confident that when you read "Chosen People" you will want to help circulate it as widely as possible. It is priced within reach of all—25 cents a single copy. In quantities for giving away, loaning, or re-sale, five copies to one address, \$1.00. Fifty copies or more to one address, 15 cents each. Postpaid. Be a bearer of good tidings to Jews and Gentiles!

Prophetically Informative

THE DAWN

thoughts relating to the beauties of nature, the flowers, the animal creation, the fruits, etc., but also and chiefly the things of character—the fruits and graces of the Holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. With these things our minds can become filled and enamored. If, on the contrary, we allow ourselves to neglect these things that are pure, just, lovely, we shall not grow in the fruits of the Spirit; but by thinking on these things and cultivating them in our hearts we become more and more God-like. If we do not cultivate these desirable qualities, then will be developed envy, hatred, strife, works of the flesh and of the devil—the fruits contrary to righteousness.

In a word, then, we can hardly overestimate the importance of right thinking. There are on record instances of persons who were naturally depraved in mind, but who, by giving their attention to the things of the truth, have become very noble characters, indeed. We can scarcely overestimate the power of the mind over the body. If we take pleasure in the cultivation of the fruits of the Spirit, they will prove a rich blessing to ourselves and to others. Thus we shall follow in the Master's footsteps and eventu-

ally become overcomers and associates with Him in the Kingdom.

PURITY OF THOUGHT

AN ESSENTIAL

We are to love and cultivate that which is pure to such an extent that that which is impure will become painful to us, distressing, and we shall desire to drop it from memory. This will be accomplished only by continually thinking upon those things that are pure, and avoiding the giving of thought to the things that are impure. We are to recognize true loveliness and to esteem it. When we would think on the purest of things, we must of necessity lift our mental vision to as high a point as possible and, as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ and, proportionately, the loveliness manifested in one and another of the followers of Jesus who walk closely in His footsteps.

"If there be any virtue, and if there be any praise, think on these things." While we should not think to praise ourselves nor to strive to obtain praise, yet we should strive to be praiseworthy. We should think about the praise of God. If there is anything that has any

RIGHT HABITS OF THOUGHT

value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the church, the elements of character which are worthy of praise. We should not underestimate gentleness, faithfulness, patience. We should take note of constancy, of energy, of devotion to duty. We should not think of the trifling failures of others or even of their greater failures. If we continue to fill our minds with unhappy thoughts, we shall do injury to ourselves. As we continue to recognize the commendable things in our own lives and in the lives of those about us, we shall become the more God-like.

Things of any virtue, or value, things in any degree praiseworthy—the noble words, or noble

deeds, or noble sentiments of anyone—we may safely meditate upon and, as a consequence, find ourselves growing toward those ideals upon which our minds, our new natures, thus feed.

Thus shall we become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the first resurrection, which will perfect us forever in the Lord's image and likeness.

—REPRINT, June 1, 1911.



"Not only to say the right thing in the right place, but far more difficult still to leave unsaid the wrong thing at the tempting moment."

The Voice of Thanksgiving

IN THE UNITED STATES, Thursday, November, 23rd will be observed as Thanksgiving Day—a day on which the people are supposed to remember and give thanks to God for the blessings they have enjoyed at His hands during the year past. Certainly it is appropriate that all God's creatures recognize His goodness, and endeavor in whatever way they can to show their appreciation. It is better to be thankful one day out of the year than not to be thankful at all.

Christians, consecrated to follow in the footsteps of Jesus should, above all others, give thanks to God. Every day with them should be a thanksgiving day. They should be glad, too, to have their privilege of giving thanks brought especially to their attention by this national observance of Thanksgiving Day. Together with all the people, Christians appropriately give thanks to God for the material blessings of food, raiment, homes in which to live, etc. However, for those who are walking in the way of sacrifice with Jesus, there are blessings of far greater importance than those which have to do with our temporal needs.

All should be thankful for temporal blessings, for they are the necessities of temporal life. How much more thankful we should be for those divine favors which are the necessities of eternal life! If we were to single out any one of these spiritual blessings as being more important than another, it would probably be the knowledge of God. "This is life eternal," Jesus said, "that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3) A knowledge of God is possible only by knowing His plan—or, as our text states, His "wondrous works"—and our part in that plan. To know our part in the plan of God—our share in His works—means having a knowledge of the manner in which He is dealing with us, and a faith understanding of His providences in our lives, whether they be bitter or sweet.

KNOWLEDGE OF CREATION

To know and believe what the Scriptures say concerning the creative works of God is essential to knowing God Himself. In those creative works as outlined in Genesis we see displayed God's mighty power,

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His infinite wisdom, and His boundless love. In the events which followed creation we see God's justice displayed. How truly thankful we are for this knowledge! How glad indeed we should be that the Lord has given us eyes to discern and hearts to believe what His Word declares to be

vine purpose for him may seem commonplace but it is well to remember with thankfulness what it means to us in connection with the complete plan of God through which the Creator's character is revealed to us. It is a fundamental truth which we should ever remember with appreciation.

*"I will wash mine hands in innocency: so will I compass
Thine altar, O Lord: That I may publish with the voice
of thanksgiving, and tell of all Thy wondrous works."*

Psalm 26:6, 7.

the truth concerning creation! How wonderful is this knowledge as compared with the unbelief of the evolutionists, whose god is chance!

In the creation of man and God's provision for him we see the purpose of the Creator concerning the human race. Man was made a little lower than the angels, the Scriptures declare. (Psalm 8:4-8) He was not half human and half angel. He was not put here to live temporarily, to suffer and to die, with the possibility of enjoying a better existence in some other part of the universe later—or a far worse experience of suffering eternally in a fiery hell. A knowledge of the truth concerning man's creation and the di-

MAN'S FALL

Beautifully simple and understandable is the truth concerning the fall of man. Having been created perfect, and in the image of God, the Creator properly demanded absolute obedience. Man disobeyed, and the penalty of death was pronounced upon him. Here God's justice is revealed. Everything that Adam possessed, including life, was his because of God's goodness. The least he could have done was to manifest his appreciation by obeying the Creator's law. But he failed to do even this, hence the withdrawal of his blessings by God was just and right. "Unto dust shalt thou return," demonstrates

God's justice, and how thankful we should be to have learned that the penalty was not "Unto eternal torture shalt thou go."

It is a blessed thing to know the truth for the truth's sake, but when we recognize that its every item contributes to our acquaintance with God, then our knowledge becomes far more important. God's justice condemned the race to death, but God's love provided a way of escape from that penalty. Because the Creator's love became operative He began to make promises of future deliverance. The "seed" of the woman was to bruise the "serpent's head." The "seed" of Abraham was to bless all the families of the earth. A "King," a "Messiah," a "Prince of Peace," an "Everlasting Father," a "Redeemer," was to be sent; and, as the apostle explains in Acts 3:19-21, there were to be "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

THE UNSPEAKABLE GIFT

How wonderfully this divine provision of restitution highlights the Scriptural portrait of God! How meaningful is this knowledge in the light of God's gift of His beloved Son in order that His plan for restitution

might be accomplished in harmony with His will! Are we truly thankful for an understanding of that old familiar text, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life"? One of the greatest tragedies that could befall us as Christians would be to lose our appreciation of this "unspeakable gift" of God's love.—2 Cor. 9:15.

Because the Logos was made flesh for the suffering of death, and because He was faithful in laying down His life to redeem the sin-cursed and dying world, God's great project of restitution is to be accomplished. And what a glorious prospect for the world! Has the knowledge of the truth given us such a vivid picture of God's interest in the world of mankind that we, in our endeavor to be like Him, can truly thrill over the prospects of restitution blessings for the poor groaning creation? Let us not think that we have no interest in restitution. True, we are not expecting restitution blessings for ourselves—not if we are living a consecrated life—but we are in training to be the dispensers of restitution blessings to the world. And besides, it is a part of God's plan, and nothing that He has

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planned should ever be considered as commonplace by His children.

THE HIGH CALLING

Jesus means more to us than He will ever mean to the world. He is the world's Redeemer, even as He is our Redeemer. But He is also our Head, our Advocate, our High Priest, our future Bridegroom. As we think upon these blessed realities (and we will fail to be thankful if we do not think upon them), we are reminded of the glorious privilege that is ours of being workers together with God and with Christ in the outworking of the divine plan. We are called, not to participate in restitution blessings, but to a heavenly reward. Ours is a heavenly calling, and we have the privilege of running for the prize of this high calling of God in Christ Jesus.—Phil. 3:14.

As we think of the various details of the Lord's loving plan which make it possible for us, as members of the fallen race, to enjoy such an exalted position as partners with Him and with Jesus, our thankfulness should know no bounds—nothing should be held back in the expression of our appreciation for His loving-kindness. We should be thankful every day of the year, and everything which

we have and are should be put into our giving of thanks.—Psa. 103:1.

The divine grace which makes it possible for such as we to be servants of God is great cause for thankfulness. That grace is manifested through God's unspeakable gift, the gift of His Son to be our Redeemer and Advocate. The proper appreciative viewpoint of this is expressed by Paul when he wrote, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."—2 Cor. 5:14, 15.

RECKONED PERFECT

We should never forget what the merit of Christ's sacrifice really means to us! Think of the fact that because of this loving provision God views us as though we were perfect! The righteousness of Christ is imputed to us and God accepts our best endeavors as though they were perfect endeavors. Upon the basis of this provision we have the privilege of presenting our bodies "living sacrifices"—no longer dead in trespasses and sins—with the assurance that they are "holy" and therefore

"acceptable" to God. This, the apostle explains, is our "reasonable service"—the only reasonable way we can properly express our thankfulness for God's grace.—Rom. 12:1, 2.

Our text gives us a similar thought. David, who was a type of Christ and the church, said, "I will wash mine hands in innocency." Jesus was innocent—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) The sin of the fallen race did not contaminate Him, and He was not responsible for it. Through His merit the church enjoys the same blessed position of innocency. But we should remember that with Jesus, as well as with the church, innocency before God was possible only through faithfulness in the doing of His will. Righteousness in God's sight is never a negative, inactive attitude; but a positive, active obedience to His will. Jesus said, "Lo, I come (in the volume of the book it is written of Me) to DO Thy will, O God."—Heb. 10:7.

The language of our text takes our minds into the court which surrounded the typical tabernacle, where were located both the brazen altar and the laver of water. The priests washed at the laver which foreshadowed our "washing of water by the Word." (Eph. 5:26)

It is only as we do thus wash that we have a standing of innocency before the Lord and have the privilege of offering sacrifice.

Cleansing ourselves by the "water of the Word" calls not only for a study of the Word, but the bringing of ourselves into harmony with its righteous requirements. Briefly, these requirements are: recognition of and repentance for sin; faith in the shed blood of the Redeemer; full consecration to do God's will; and a daily effort to conform our every thought, word and deed to the high standards of righteousness set forth in the Bible.

But there is more to the Christian life than to wash our "hands in innocency." Our text gives us the further thought, saying, "So will I compass Thine altar." The cleansing of our lives by the blood of Christ and by our best efforts to bring them into line with the righteous requirements of the Word of God, is the necessary prerequisite to sacrifice, but is not of itself the sacrifice. Typically, the cleansing was done at the laver, but the sacrifice was made upon the altar.

SACRIFICE OF PRAISE

David associates the altar—symbolic of sacrifice—with the

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voice of thanksgiving. This indicates that whole-hearted thanksgiving calls for sacrifice. The Psalmist presents this viewpoint in the 103rd Psalm, first verse, saying, "Bless the Lord, O my soul: and all that is within me, bless His holy name." The expression, "all that is within me," denotes all our powers, all we possess. Nothing short of this should be considered an adequate thanksgiving offering to the Lord in return for all that He has done for us.

The Apostle Paul expresses a similar thought, saying, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." (Heb. 13:15) Here Paul may have had in mind the statement of Hosea 14:2 where the prophet speaks of the "calves of our lips." In any case, the thought is that true Christian thanksgiving involves sacrifice as foreshadowed by the typical sacrifices of the tabernacle.

There are various ways, of course, whereby we can praise God. We can sing hymns of praise, which, without doubt, is pleasing to Him. Not a great deal of sacrifice is involved, however, in this form of praise. It is a delight to raise our voices in songs of praise to the Giver of every good and perfect gift.

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

But we should remember that the fire that burned the incense at the Golden Altar was brought by the priest from the Brazen Altar out in the court. If the fires of sacrifice were not burning on this altar there could be no burning of incense at the Golden Altar. The one depended upon the other. Commenting upon the relationship of the sacrifices offered on these two altars, Brother Russell wrote:

"While prayers, adorations and praises are the most direct offerings of incense to the Lord, nevertheless He has so arranged matters that we cannot offer these sincerely and acceptably except as we have His spirit; and if we have His Spirit, we will at the same time that we offer this incense on the Golden Altar be offering also upon the Brazen Altar in the Court good works—'doing good unto all

men as we have opportunity, especially to the household of faith.'—Gal. 6:10."

"THY WONDROUS WORKS

In our text David explains what is involved in offering the sacrifice of praise, saying that we should tell of all God's wondrous works. To do this means to bear witness to the truth. Certainly David doesn't mean that we should tell the Lord about His own works. Sometimes the Lord's people, when offering prayer in public, tell the Lord considerable about His plan, but this is a mistake. God knows all about His own works and doesn't need us to remind Him of any feature of it. However, the expression of thanksgiving and praise to God for all His wondrous works would always be in order.—Psa. 89:5; 107:8; 150:2.

It is to others that we tell of God's wondrous works. It is by doing this that we shew forth the praises of Him who hath called us out of darkness into His marvelous light. (1 Pet. 2:9) And what a wonderful privilege it is to tell others of God's works! Every feature of His plan is a delight to His people, and their joy in the truth increases as they tell it to others. Even when relating it to one another it becomes more pre-

cious, more wonderfully sweet.

There is no better way—in fact there is no other way at all—to live a true life of thanksgiving and praise to God than to lay down our lives in showing forth His praises. When we consider that all we have and all we hope for are ours by God's grace, then we will know that our debt of gratitude calls for nothing less than the devoting of our all to Him, no longer living unto ourselves nor for ourselves, but for Him. It is this thought that is expressed by David in those well-known words:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. Precious in the sight of the Lord is the [sacrificial] death of His saints. O Lord, truly I am Thy servant, . . . and the son of thine handmaid: Thou hast loosed my bonds [released me from Adamic condemnation]. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."—Psalm 116:12-18.

Again the Psalmist calls upon us to remember the Lord's good-

VOICE OF THANKSGIVING

ness with thanksgiving, saying: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing. (Psa. 107:21, 22) How clearly does David here, as elsewhere, associate thanksgiving with declaring the works of the Lord! This is a very practical arrangement. Had we received special favors from an earthly friend and wanted to show our appreciation by letting others know of his goodness, there would be no better way to do it than to tell of his works, of what he did for us.

And how wonderfully the Lord has favored us! What rich blessings He has bestowed upon us! And how grand are the things He has promised yet to do for us; and not only for us, but also for the whole world. To tell of all His works it is necessary to publish the truth of His plan. Thus it is that in appreciation of what God has done for us, because His love calls forth our love in return, His people become "the light of the world. A city that is set on a hill cannot be hid."

THANKFUL FOR TRIALS

As we count our many bless-

ings we should not overlook the trials which the Heavenly Father has permitted to come into our lives. If we had the choosing of our own experiences we would avoid the things which annoy and vex and try us. But God, in His wisdom, sees that we need trials, and in His love permits them. If our wills are wholly resigned to Him, then we will be thankful that He is providing all our needs, even ordeals that are so necessary for the rounding out of our Christian characters.

Some of our trials may be permitted by God to test our faith and confidence in Him; others, to develop our patience and long-suffering; and at times they may be in the nature of chastening from the Lord. In any case, they are permitted by our Heavenly Father who is too wise to err and too loving to be unkind. Even though He may discipline us, it is in love, and our hearts should respond in grateful appreciation for this evidence that He is supplying all our needs.

"In everything give thanks," the apostle exhorts. (1 Thes. 5:18) None but truth-enlightened, consecrated Christians can do this whole-heartedly. These know that nothing can come into their lives except that which is for their good. (Rom. 8:28)

They know that they are the children of a loving Heavenly Father who is watching over their every interest. They have the assurance that even the minutest affairs of their lives, illustrated by the hairs of their head, are known by Him, and directed according to His wisdom and love.

"The steps of a good man are ordered of the Lord," is a promise which every Christian should apply to himself and believe with all his heart. (Psa. 37:23) If we are truly thankful for the manner in which the Lord is directing our lives then we won't try to resist or go contrary to His will. Instead, with a prayer in our hearts and a song on our lips, we will continue to pay our vows unto Him, keeping our sacrifice on the altar until it is wholly consumed.

"He knoweth the way that I take: when He hath tried me, I shall come forth as gold," said Job. (Job 23:10) God also knows the way we take, and He is trying us as gold is tried. This means that He puts us through the fires of affliction that the gold of our character might be refined. But how precious the thought that the Great Refiner tempers the heat. He will not permit us to be tested above that which we are able to bear. If he sees that the heat is be-

coming so intense that we are liable to be injured He provides a way of escape. (1 Cor. 10:13) Yes, He knows and He cares! (1 Pet. 5:7) May this blessed truth become so thoroughly fixed in our minds and hearts that nothing will be able to disturb our inner peace and rest in Him and in His promises!

We have been blessed with the light of the knowledge of God. His "wondrous works"—the glorious doctrines of the divine plan—have enlightened us. We have a hope for the world and for ourselves. We have the assurance of divine care, of divine forgiveness, of divine help, and of divine discipline. All of this convinces us of divine love. Yes, we know that He knows and cares, and that no good thing will He withhold from those who walk uprightly.—Psa. 84:11.

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

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament character was called “A preacher of righteousness,” and with what great event is he associated?

2—Who are commonly known as “the major prophets”?

3—What disaster overtook the army of Egypt as it pursued the fleeing Israelites?

4—Complete this Scripture passage: “And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, . . .”

5—You have heard the expression: “He is the voice of one crying in the wilderness.” What is its origin in the Bible?

6—Have we definite proof that Jesus believed the story of Jonah and the whale? What was pictured by Jonah’s experience?

7—What is the fourth Commandment?

8—Which is correct, (a) There has always been sickness in the human body and the time will never come when earth’s inhabitants will not sicken and die, or (b) Sickness came into man’s body through his fall into sin, but the time will come when earth’s inhabitants will not be sick or

suffer pain and death?

9—Jesus was “holy, harmless, undefiled, and separate from sinners.” (Heb. 7:26) Was Mary, his mother, also perfect and without sin?

10—Has the world ever come to an end in the past ages?

11—What Scripture proves that God was not created?

12—When the Israelites fought the Amalekites at Rephidim the tide of battle changed as Moses raised or lowered his hand. Who

held up Moses’ hands until the battle was won? Who led the army of Israel?

13—What book in the Bible records the following prophecy?—“He will swallow up death in victory; and . . . will wipe away tears from off all faces; and the rebuke of His people shall He take away off all the earth. . . . And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: . . . we will be glad and rejoice in His salvation.”

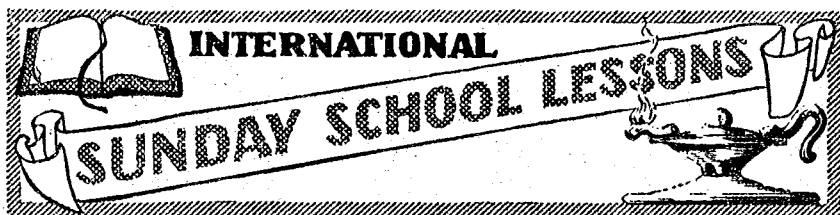
14—Who was king of Jerusalem at the time of Jesus’ birth?

15—Who are known as the “Four Evangelists”?



(Answers on page 64)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION



THE RACE PROBLEM

NOVEMBER 5—Acts 10:9-16, 34, 35; 17:24-28.

GOLDEN TEXT: "Of a truth I perceive that God is no respecter of persons: but in every nation He that feareth Him, and worketh righteousness, is accepted with Him."—Acts 10:34, 35.

THE race problem is becoming an acute one in the chaotic world of today. The hue and cry for liberty and equality is arousing the hitherto backward races to assert their rights to a point that makes it difficult for the traditionally superior nations to handle the situation. Nations which boastfully claim superiority for their race are condemned; yet other nations refusing to acknowledge equality for all races put themselves in the same position of condemnation.

The apostle's statement that God has made all nations of one blood has stood the scientific tests of time. Despite all the modern guesses of evolutionists and pseudo-scientists, the real scientific fact is that all the races and nations of earth stem from common progenitors, and the Bible tells us that these were Adam and Eve. One of the easiest understood proofs of this is the cross-breeding possibilities between the races. If the various races had stemmed from different original parents,

fruitful marriages between them would be impossible. This is a fact well known to all scientists.

While it is interesting thus to note the truthfulness of the Word of God as it applies to the entire human race, the Scriptures cited for the lesson do not deal with a race problem as such, but rather as it affects the call and development of the church of Christ. God is no respecter of persons in so far as His provision of salvation for all mankind is concerned, but He does reserve to Himself the right to invite the special co-operation of some, both individuals and nations.

For more than two thousand years God had taken the natural descendants of Abraham into His confidence and had used them as His exclusive representatives in the earth. He had given them His laws, made them promises, sent them His prophets, and above all, had assured them that the Messiah, the great Deliverer and Savior of the whole world, would be raised up from their nation.

THE CHURCH AND THE RACE PROBLEM

Through the prophet God said, "You only have I known of all the families of the earth."—Amos 3:2.

The many long centuries during which God had thus dealt solely with the Israelites constituted a background of thought which posed a problem in the early church when the time came that Gentiles were called to be co-workers with God on an equal basis with believing Jews. Jews who accepted Christ found it difficult to believe that Gentiles, whom they had looked upon as mere "dogs," could be pleasing to God—unless, of course, they first of all became proselytes to the Jewish faith.

Our lesson indicates that it required a special revelation from God, a miracle, to open Peter's eyes to the dispensational change in God's plan which had occurred. The Jews, as a people, proved unworthy of the exclusive right to be co-workers in the Messianic Kingdom project whereby all nations were to be blessed with the opportunity of life. Because of this the Gentiles were now to have an opportunity to run for the "prize of the high calling of God in Christ Jesus." and the apostles had to be specially enlightened in order to take the leadership in this enlarged sphere of divine operation.—Phil. 3:14.

We can well understand Peter's feelings when he was bidden to eat the flesh of creatures which God had decreed through the law to be unclean. But how well the experience served to prepare his mind to grasp the meaning of that which was to follow. While Peter

still wondered what the vision meant, a further revelation from the Lord directed him to meet messengers who had been sent by Cornelius to seek him. This, also, had been by the direction of the Lord.

Cornelius was a Gentile. When Peter went to his home and preached the Gospel to the entire household, they believed and God showed His acceptance of them by an outpouring of the Holy Spirit similar to that which came upon waiting Jews at Pentecost. Then the apostle grasped the significance of it all. "I perceive," he said, "that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him."—Acts 10:34, 35.

This change of dispensation was in a twofold sense. It marked the end of special and exclusive opportunity to the Jew, and it also was the end of God's dealings with a nation, as such. It was not a transfer of favor from the Jewish nation to one or more Gentile nations, but from a nation to individual believers of all the nations—believers who fear God and work righteousness. To fear (reverence) God means that one's righteous works are the works of God, a carrying out of His plans and purposes. This opportunity is still open.

QUESTIONS:

Is it scientifically true that all the races of earth are of one blood?

Has God ever especially favored one nation above another?

In what sense is it true that God is no respecter of persons?

✠ THE CHURCH IN WAR AND PEACE ✠

NOVEMBER 12—Matthew 5:43-48; Romans 13:1-7.

GOLDEN TEXT: "Blessed are the peacemakers; for they shall be called the children of God."—Matthew 5:9.

ONE who has fully accepted the leadership of Jesus, and who is consecrated to follow in His footsteps of self-sacrifice, cannot be in sympathy with the taking of human life. A true Christian is not governed by hate, or malice, or jealousy, or by any of those revolting elements of the fallen human nature which cause men and women to kill each other. He endeavors to be like Jesus, who was kind, sympathetic, and loving; who was willing to die for all mankind, but would do nothing to injure anyone—not even His enemies.

In His Sermon on the Mount, Jesus went far in advance of the ethical codes considered standard at that time. Fearlessly He contrasted His own teachings with what "hath been said." "It hath been said," He reminded His hearers, "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."—Matt. 5:43, 44.

This perfect standard of love reflects the character of God, Jesus said that we were to strive for this standard in order that we "may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth

rain on the just and on the unjust."

The best evidence of God's love for those who are out harmony with Him is His gift of Jesus to be the Redeemer of all mankind. All were alienated from God through wicked works. Millions have blasphemed, other millions still blasphemed His name. He was under no obligation to do anything for them, but He did. He loved the race and "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

It is only reasonable, then, that those who are benefited by God's love should endeavor to become like Him in character. To believe in Jesus implies obedience to His new commandment of love; and only those who believe will receive the full benefit of God's gift of love. This is true of the church class now, and it will also be true of the world of mankind during the thousand-year Kingdom period when Christ and the church are reigning for the enlightenment and blessing of all nations.

Isaiah 2:2-4 teaches that the nations during the Kingdom period will want to learn the Lord's ways, and when they do, they will learn war no more. Learning the Lord's ways and putting them into practice, will mean the beating of

THE CHURCH DURING WAR AND PEACE

swords into plowshares and spears into pruninghooks—a genuine disarmament program. How glad we should be that the Prince of Peace is to reign supreme, and that war is to be outlawed because it is contrary to God's law of love!

There can be no question about God's viewpoint of the wanton taking of human life. Jesus also made Himself very plain on the subject. As envy, jealousy, malice and hatred are displeasing to God, so the physical manifestation of these sinful elements in the act of murder is likewise out of harmony with His will for the Christian. Paul's instructions in Romans 13:1-7 do not abrogate these fundamental principles of the Divine will. These instructions, however, do raise the question as to the exact dividing line between loyalty to God and loyalty to the government under which we live. There is no evidence, however, that when writing these instructions Paul had the war issue in mind. Verses 6 and 7 seem to show that the point of obedience involved was that of paying taxes. If the apostle had been discussing the war issue he doubtless would have spoken more specifically so that no one would have had any doubt as to the proper application of his instructions. Probably it was in God's providence that the matter was left for each individual follower of the Master to work out for himself, as a test of his sincere and proper loyalty to both God and man.

This is not really a very serious problem in English-speaking na-

tions of today, because they have all given official recognition to the right of individual conscience in the matter of taking human life. In America, for instance, one can be obedient to the government and at the same time be loyal to his Christian conscience. This is something for which we should all be thankful. In the drafting of the Constitution of the United States the legislators recognized the right of all to worship God according to conscience. But the general public, made up of all shades of religious beliefs and prejudices, is at times inclined to look with disfavor upon those who claim the rights of conscience under the provisions of the law. This disrepute may well be accepted as a part of Christian trial.

In times of war and peace Christians should be ideal residents of the country in which they live in the sense of being obedient to its laws which are intended to administer justice and equality. They should be honest, sincere, promoters of good will, ready to help the needy; and above all, should let their light shine that others may know of God's great Messianic Kingdom plan for establishing universal and lasting peace.

QUESTIONS:

What did Jesus teach concerning a Christian's proper attitude toward his enemies?

Will the time ever come when the nations will learn war no more?

Need Christians in America be disobedient to the government in order to be loyal to their conscience?

—{ CHRISTIANITY AND DEMOCRACY }—

NOVEMBER 19—Mark 12:13-17; Romans 13:8-10;
1 Peter 2:13-17.

GOLDEN TEXT: "Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians 6:2.

THE spirit of "one for all and all for one" which characterizes true democracy certainly should be found in the circles of loving Christian fellowship. The Golden Text is a beautiful statement of Christians' interest in each other. It is our privilege, as Christians, to bear one another's burdens. In doing this, we are to rejoice in the thought, not only that it is something we want to do, but also that it is God's will that we should do it. It is the "law of Christ," the law of love, which governs the new creation class.

The Christian community of fellowship, the church or congregation, is also democratic in the sense that it has the privilege of governing its own affairs. Some denominational churches practice this method of church government to a considerable extent. In its simplest form the Scriptural arrangement is for a congregation to elect its servants by the stretching forth of hands; and to decide any issues affecting the group as a whole in a similar way. Christ is the Head, and He has appointed no human being to act in His place in this capacity.

If we view Christianity from the standpoint of the Kingdom of Christ which the Scriptures promise, then it is not democratic. A true democratic government is one "of the people, by the people, for

the people." Man has long ago demonstrated that he is incapable of governing himself. That is why the authoritarian government of Christ's Kingdom is necessary to straighten out the tangled conditions which have been wrought by man's selfish misrule of himself.

It is true, of course, that of all the various forms of man-made rulership, democracy is undoubtedly the best. Better than any other form of government, it contributes to freedom of thought and action and encourages the development of all that is best in the human heart. Unfortunately, due to the imperfections of those elected to represent the people, it also, in the name of freedom, provides opportunity to exploit human selfishness.

Christ's Kingdom will be nearer to a dictatorship than it will be to a democracy. But it will be a dictatorship of righteousness and love. All the things which we hate about the selfish dictatorships of today will be suppressed, and all the worthwhile things for which men have longed, and worked, and prayed, will be guaranteed to the people by the Kingdom of Christ. This will be done in the only way it possibly can be done, and that is by taking the authority out of the hands of imperfect men.

Christ will be the chief Ruler

in that Kingdom. His interest in His subjects was demonstrated when He died that the world might live. His church, gathered from the world during this Gospel age, will reign with Him. Their interest in the world shall also have been demonstrated by their willingness to follow in the footsteps of Jesus, laying down their lives for one another and for the world. Christ and His church will be divine, invisible rulers, but representing them will be the resurrected ancient prophets and other worthy ones of the past. These will serve as "princes in all the earth."—Psalm 45:16.

Thus the "law shall go forth of Zion [the glorified Christ] and the word of the Lord from Jerusalem [the ancient worthies as the visible representatives of the Kingdom]." (Micah 4:14) It will be God's law. No conclave of fallen men will be assembled to frame that law. The rules and regulations by which the people will be governed for a thousand years have already been made, and made in heaven. Those honored with the privilege of administering them will be such only as have previously proved their worthiness of this privilege by themselves obeying the great principles of divine law. These principles, briefly stated, are, supreme love for God, and a love for our neighbors equal to that which we have for ourselves.

No selfish and aggressive desires of fallen man will be permitted to interfere with the perfect functioning of that divine government. Consequently, nothing shall hurt

nor destroy in all that "holy mountain [Kingdom]." (Isaiah 11:9) The meek, the humble, the kind, the obedient, will be prospered; and all those who continue selfishly to oppose the Kingdom rule will be "destroyed from among the people."—Acts 3:23.

But that Kingdom is not functioning in the earth as yet. Christians are not now reigning with Christ. It is still our privilege and duty to be subject unto the powers that be. We are still to "render unto Caesar the things that are Caesar's, and unto God the things that are God's," as our lesson states. (Rom. 13:1-7) Nor is it the business of the Christian, by meddling in politics, to attempt to change Caesar's mind as to what he may think to be the best way to run the world.

What we render unto God does not belong to Caesar, such as our love, our devotion to the great principles of His law, our service of the truth and the brethren, and our adoration and praise. In rendering these unto God we are fulfilling the terms of our consecration to do His will and thus are proving ourselves worthy to reign with Christ in His Kingdom which is soon to be established.

QUESTIONS:

In what sense is Christianity similar to the spirit of democracy?

Will the Kingdom of Christ be a democracy?

What is implied in rendering unto Caesar the things that are Caesar's? Does this interfere with living the Christian life?

CHRISTIANITY AND INDUSTRY

NOVEMBER 26—Luke 19:15-26; 2 Thessalonians 3:10-12.

GOLDEN TEXT: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good; that he may have to give to him that needeth."—Ephesians 4:28.

ONLY by a very careless stretch of the imagination could one use Jesus' parable of the pounds (Luke 19:15-26) to justify, or even to illustrate the organizational arrangements and practices of the giant industrial corporations of our day. The parable does illustrate the principle of properly using one's resources in God's service and thereby increasing them, but certainly Jesus never meant that it should justify the development of selfish industrial monopoly over the necessities of life to the point where the masses would be at the mercy of a very small minority who control the national and international cartel systems of our day.

Much misunderstanding of the Bible is due to an attempt to apply its lessons to men and society in general, when as a matter of fact they were given for the guidance of the footstep followers of Jesus only. The parable of the pounds is a good case in point. The parable, of course, is based upon the competitive system of human society, but not intended either to justify or condemn that system. Its object is to show that Christian faithfulness in the use of our privileges and responsibilities will be rewarded.

It would be a gross misapplication of this parable to take it as meaning that if one has a thou-

sand dollars when he becomes a Christian he should strive to have two thousand dollars when he dies. There are many other Scriptures to show that Christian faithfulness works the other way, that we are supposed, not to increase our earthly goods, but to use them in the service of the Lord, the truth and the brethren. Aside from making suitable provision for those properly depending upon us, all that we have and are should be devoted to the Lord, and used to His glory. Only thus may we hope to increase our "pounds" as illustrated in the parable.

The parable of the pounds is a lesson on Christian faithfulness, showing that the Lord expects us to make proper use of that which is entrusted to us as His stewards. We are not to increase our own holdings of earthly goods, but should endeavor to enlarge His interests in our lives, and so far as possible, in the lives of those with whom we come in contact. The "pound" is His, not ours, and if we are truly faithful we will find that it is only as our own fleshly interests diminish that the Lord's "pound" increases.

When our first parents were driven out of their garden home they were told of the necessity that would thenceforth be theirs of "working for a living." In the

CHRISTIANITY AND INDUSTRY

sweat of thy face shalt thou eat bread," was the divine decree. This necessity was placed upon the entire human race, and there has been no way to sidestep it except at the unlawful expense of others. One might steal what he needs to eat, but the Christian is forbidden to do this. One might "sponge" upon his friends and neighbors, but that too would be unchristian.

It is recognized that in this world of selfishness there are many inequalities and unfair practices in connection with labor, wages, working conditions, etc. It was doubtless the same in the apostle's day. But Christians are not to be overly concerned about these evidences of selfish misrule in the earth. They are to do their share, and even more. Wherever employed, a Christian should do his work well and faithfully, regardless of what his fellow workmen may do, or whether or not his employer properly appreciates his service.

The same principles of integrity and the same willingness to go beyond the demands of exact justice should also govern an employer who is a Christian. A true Christian employer will conduct his business in keeping with the requirements of the Golden Rule. His efforts to do this may frequently be viewed by his employees as an evidence of weakness and they may take advantage of him. If so, he should consider this as a part of his Christian sacrifice, rejoicing in the privilege of suffering for righteousness' sake.

Whether we, as Christians, are of the employer or employee class,

it is well to remember that it is not our business now to reform the world. We can't expect that our Christian example will lead the world into better ways of carrying on its business. Our aim should be to follow the example of Christ, knowing that, like Him, while we are in the world we are not of the world, for we have been called out of it to be joined with Christ in the establishment of a better world—God's world to come "wherein dwelleth righteousness."

God knows all about the injustices of the present, and He knows how to make them work together for our highest eternal welfare. He wants us to learn the lesson of sympathy for the poor groaning creation, and He knows that we can learn this best by coming in contact with the sufferings of the world. So let us be patient, working faithfully wherever the Lord indicates it is His will for us to be, letting our light shine by our example, and telling as many as we can of the better times coming.

In this, the Lord's way, we can lay down our lives for the betterment of the world, for, by being faithful in doing God's will now, we are qualifying to live and reign with Christ during the coming age of restitution.

QUESTIONS:

What is the main lesson in the parable of the pounds?

Should Christians seek to live without working?

Is it the Christian's business to correct the injustices of capital and labor?



How Beautiful Upon the Mountains

"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.

IT IS a happy experience to bear good news of any kind. One not only rejoices in the good news himself, but his joy is increased as he witnesses the happiness of those to whom he relates the glad tidings. This is especially true in the case of those who are honored by God as messengers of the Kingdom Gospel. There is no message today more comforting or more true than that the Kingdom of Christ is at hand. Through the commission of the Holy Spirit, God has honored His consecrated people with the opportunity of being ambassadors of the Kingdom to tell the world the blessed tidings of peace and salvation.

And as we relate the precious truths of the divine plan they become more firmly fixed in our own minds and hearts and wield a more potent influence in molding our characters into the image of Christ. The truth reflects the mind and character of God. When we take it into our hearts and express it to others, it means that we are fellowshiping with God, because His thoughts have become our thoughts and His words are upon our lips. If we are conscious of what this means we will endeavor to rid our minds of thoughts which are out of harmony with God that His thoughts may reign supreme in our lives.

HOW BEAUTIFUL UPON THE MOUNTAINS

Bearing witness to the truth is an individual privilege and responsibility. It does not imply the necessity of co-operating in a general proclamation of the Kingdom message, although rich blessings are enjoyed by those who are in a position to co-labor with others in God's harvest field. As individuals it is our privilege to speak of the truth to our neighbors and to others with whom we may come in contact from day to day. There is no better way than this to let our light shine. Judging from correspondence received at The Dawn office, the brethren, generally, are zealously using their opportunities for personal witness work. This is encouraging.

COLLECTIVE EFFORTS THERE are a number of ways today in which the brethren are co-operating in an effort to herald the glad tidings of the Kingdom. The use of the printed page is one. This is a method of telling the good tidings of good which was unknown in the days of the early church, but it has been widely used throughout the entire period of the harvest at this end of the age. The public meeting method is still an effective one. Broadcasting the truth by radio offers an unusual opportunity for co-operation in publishing the Kingdom message; not only by helping to pay for the broadcasts, but by contacting those who become interested through listening to the programs.

We believe that in approaching the end of another year the brethren will be interested to learn something of the customary activities which have been carried on during the past months. Our December issue of The Dawn will carry the financial report for the year which ended October 1, together with a statement of the amount of literature printed; radio programs broadcast; class and public meetings served by traveling speakers; etc. Now, we want to talk about the general picture, not only as it relates to the year that is ending, but also as it has to do with prospects for the coming year.

The amount of literature distributed by the friends this year will exceed that of previous years. This is true of free literature, such as Kingdom Cards, tracts, etc., as well as of books and booklets. This, surely, is encouraging. While we have not always been able to fill orders as promptly as we would like to have done, the friends have borne with us, and we have labored along together as best we could. It is such a joy to see the message going out in the form of free literature, that the brethren at The Dawn

plant strive to do the very best they can to make the literature available in whatever quantities it may be required. We are now furnishing classes with tracts imprinted with the address of their local Sunday meetings, and announcing the local broadcast. To render this service, we have found it necessary to standardize the form of announcements for meetings, making only the essential changes of local address, time of meetings, and call letters of the local radio station carrying the Frank and Ernest programs and the hour they are broadcast.

BOOKS AND BOOKLETS

THE Divine Plan of the Ages has been going out in increasing numbers. We regretted the necessity of announcing last month an increase in the price of all the cloth bound volumes of Studies in the Scriptures. However, the price of paper bound First Volumes remains the same. We suggest that these be used by the friends whenever possible rather than the cloth bound edition. We believe that for general use the paper bound volumes will be found in every way satisfactory. They are neat, open easily, and will stand up well under any ordinary treatment.

Our stock of Zionism in Prophecy became exhausted, and the booklet announced on pages 32 and 33 of this issue, entitled "Chosen People," takes its place. We are quite confident that the use of "Chosen People" will open up a blessed field of service for all. As the brethren well know, the close of the war will find the Jews very prominently in the news. This will make especially timely a message of truth based upon their position in the plan of God. It will be a message of comfort to the Jews, and will be of equal interest to Gentiles who are seeking an answer to this and other baffling world problems.

The new booklet, "Chosen People," is a well rounded out discussion of God's plan, pointing out the work of redemption through Christ, and the privileges of both the houses of Israel—natural and spiritual. In putting this booklet into the hands of prospective readers, whether they be Jews or Gentiles, the friends can feel that they are distributing a full gospel message. While it identifies Jesus as the Messiah, it is done in such a way as not to prejudice unduly any Jewish reader.

One of the plans being considered for the distribution of the booklet, "Chosen People," involves the use of the newsstands. This plan is not sufficiently matured to enable us to outline it

fully at this time. It is quite possible, though, that this and later on perhaps, other booklets, will be used on the newsstands in place of the monthly issues of *The Dawn*. We will keep the friends advised of developments along this line.

Public meetings are attended as well today, in proportion to the amount of advertising, as they have ever been. In Brother Russell's time it was not unusual to spend hundreds and sometimes a thousand and more dollars in advertising a single meeting. The result was that usually there would be a large attendance. The same result could be obtained today by an equal expenditure of funds, but it is doubtful if such a course would now be wise. A real value of public meetings today, as we see it, is to make contact with those who have been listening to the message over the radio. The brethren in various places have had some very encouraging experiences along this line. Let us continue to hold such meetings whenever and wherever possible—not only to contact those already interested through the radio, but others as well.

BROADCASTING THE MESSAGE THE radio work continues to be very encouraging. Many of the broadcasting stations have adopted certain restrictions governing religious programs. Thus far, however, with only two exceptions, these restrictions have not curtailed the Frank and Ernest broadcasts. We are sure that all the brethren will rejoice in this and will want to keep the message going out in this way as long as the door of opportunity is open.

What has been the result of the radio work? This is a question being asked by many. None of us will know the complete result until we reach the other side of the veil, but what we are able to know now is most heartening. Scattered here and there throughout the entire country are fully consecrated brethren whose first knowledge of the truth came to them through the radio programs. Some of these are attending meetings of the local ecclesias where they reside, but a still larger number is made up of individuals far removed from any ecclesia, but who are rejoicing in the weekly messages coming to them over the radio and in their reading of the *Studies in the Scriptures* and *The Dawn*. Ecclesias sponsoring the broadcasts can rejoice to realize that their invisible audience of genuinely interested people has been greatly increased through their sacrifices to keep the programs on the air.

Another encouraging result of the radio work has been the reaching and helping of many "old timers" in the truth—brethren who, for one reason or another, had lost contact with others of like precious faith. It has meant much to these to have been brought again into contact and fellowship with their brethren. Incidents of this kind continue to come to our attention through the radio mail.

The volume of the radio mail does not average as large as it did during the first year of the broadcasts. It was not expected that it would. Occasionally a program will bring a response as large as any received when the work was new. Those which bring best responses are those that have to do with life beyond the grave. Our experience has proved that the people are still interested in the subject of hell; not, perhaps, because they entertain such a belief, but because they suppose that eternal torment is taught in the Bible, and are glad to be convinced that such is not the case. Whatever the reason, a discussion on the hell question brings a good response.

A radio audience is quite different from an audience gathered in an auditorium. There are constantly new listeners, which calls for a reiteration of the simple fundamentals of the truth. For this reason, the teaching of the more advanced truth has to be left to the follow-up work, by means of literature and class meetings. Careful surveys indicate that not more than one in a thousand of interested listeners responds to a program. The fact, therefore, that several hundred new people each week request literature is good proof that more and more of the public are hearing the message, while the audience of regular listeners is constantly increasing.

COLPORTEUR SERVICE IN A number of places brethren have been making a door to door canvass with the First Volume, and have learned that many who are regular listeners to the broadcasts have never written for literature. This, it seems to us, suggests another blessed opportunity for service for those who have the time and ability to engage in it; that is, the colporteur work—either full or part time. The radio programs have prepared the ground for this work, and the experiences of those who have tried it indicate that rich blessings are in store for those who are in a position to grasp the opportunity.

Many know of the use that is being made of what we call

HOW BEAUTIFUL UPON THE MOUNTAINS

"Consolation Cards." These are cards bearing a message of comfort to relatives of the deceased. They offer a free copy of "Hope Beyond the Grave." This work can be done by individuals or by ecclesias. Names to which the cards can be sent are secured from the obituary lists published in the daily papers. Recently, friends in a number of places have started to use the casualty lists for this purpose, and with good results.

Yes, it is a privilege and an honor to be a bearer of good tidings, especially the "good tidings of good" which is the Kingdom message of hope for a world in distress. It is to the "feet" members of the body of Christ that this message has been entrusted. It has been given to us, not merely to rejoice our own hearts, but to give to others that they also may rejoice in proportion to their understanding of it. One of the wonderful things about the truth is that the more we give it to others the more we have for ourselves and the greater rejoicing it brings into our own lives. Next month we will all be especially reminded once more of God's great love for us and for all mankind as manifested in the gift of His beloved and Only Begotten Son to be our Redeemer. May we also be reminded that the essence of true Godlikeness is to love as He loved, and that this means giving our lives in His service that still others may know of His love.

NOT FAR FROM ATHENS

"For all the Athenians," the Scriptures explain, "and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." (Acts 17:21) Human nature has not changed much since the time these words were written. With all of us, to some extent, but with some more than others, there is a craving to hear or tell "some new thing." With Bible Students, this often leads to speculation with respect to the fulfilment of prophecy, and dates for this or that to occur. Usually those who air their speculative notions among the friends seem capable of forgetting all about them when their guesses do not materialize, and are ready to try again. Sometimes, however, those who hear and accept these unproved theories are left bewildered and discouraged when they do not work out as expected. Inasmuch as so many of us do not live far from Athens in this respect, should we not endeavor to be satisfied with the old and well established truths of the divine plan?

Encouraging Letters

SCIENCE TEACHER HELPED

"Dear Sirs: I tuned in on the radio Saturday morning just in time to hear an interesting announcement regarding evolution and science. I am a Christian and a science teacher in one of the high schools here, and always include a lecture on evolution. I feel that the information you referred to will be of inestimable value to me. I am also to give three lectures along that line in a summer school in our church during my vacation, so I shall appreciate any material and be eternally grateful. Most sincerely, S. J. H., Calif."

AN APPRECIATED VISIT

A letter sent to one of the traveling speakers: "Dear Mr. Krebs: I want to take this means of thanking you for your visit to Camp. . . . last week. It is indeed helpful in having church leaders visit us and share with us their thinking experiences. With all sincerity I can say that the members of the Bible Students in this camp compose one of the finest groups I have to work with. Without exception, they are honest, sincere, and hard-working individuals, and are motivated by a fine religious perspective. I wish that all our men were as co-operative. Thank you for your contribution to our camp life. Please feel welcome to visit us again when you are in this region. Cordially yours, W. Z. C., Acting Camp Director, Camp Wellston, Mich."—one of the Civilian Public Service Camp Units for conscientious objectors.

WANTS TO STUDY

"Dear Brothers in Christ, Frank and Ernest: I have been listening to your Bible broadcast every Sunday and I believe your discussions have brought more light to my soul than all my life's study. I am fifty-two years old and I have been tossed about on the seas of darkness concerning prophecy until I heard you and I want to study with you boys. . . . Will thank you for the

'God and Reason' and any other helps you may send me. Yours very sincerely in Christ, M. L. H., Tex."

TRACT AROUSED INTEREST

"Friends: Having read your little leaflet, 'The Millennial Dawn,' am interested in reading more of the good truths. So please send to my address below your book, 'The Divine Plan of the Ages,' for which I enclose payment. A friend gave me the little tract. It certainly is an eye-opener, and you may send a few of the little tracts also. I should be glad to hand them out to interest friends. May God bless and prosper the good work. Yours very respectfully, C. S. W., N. Mex."

ON A NEWS STAND

"Gentlemen: Enclosed please find postal money order for \$1.00 for which please send me The Dawn Magazine for one year. I enjoy very much the May issue of The Dawn which I found on a newsstand while I was in Minneapolis this summer. Yours truly, E. B. R., Calif."

NEW UNDERSTANDING

"Dear Frank and Ernest: We listen to your program every Sunday morning with much interest. Quite awhile ago we received the 'Hope Beyond the Grave' booklet and are now sending for the one spoken of on this morning's broadcast—'God's Plan.' I have been reading and studying my Bible with new understanding this past year. We want to attend one of the meetings. We are not merely curious, but are seeking truth. Have been so accustomed to usual church doctrine, but find such lack of unity in the teaching and preaching. There are so many interpretations of God's Word. B. B. S., Calif."

IMPRESSED WITH TRACT

"Gentlemen: Recently a leaflet entitled 'The Dawn of the New Day' was left on my door step. This publication has impressed me very much and I

ENCOURAGING LETTERS

should appreciate your sending me 'Hope Beyond the Grave' and 'The Truth About Hell' which you advertise in that leaflet. Sincerely, T. F. G., Calif."

DEEP GRATITUDE

"Dear Brethren: Am taking this opportunity to let you know that a little over a year ago I started reading 'The Divine Plan of the Ages.' Having been indoctrinated in teachings of other creeds, I want to say that the Bible has become an entirely new book to me. Since studying the first volume, I have carefully examined the wonderful truths of the complete series of 'Studies in the Scriptures.' Words cannot express my gratitude to the Lord who, by that faithful and wise servant, has given to us in these 'last days' the blessed story of earth's long night and the morning of joy awaiting the world of mankind. After fourteen years of Bible study and searching for answers to problems which seemingly could not be answered, I came to a condition of doubt and disgust, not realizing that the truth cannot be found in the muddy waters of Babylon. It was through the faithfulness of a brother with whom I was employed that I was led to a deeper understanding of God's Word. It has been my privilege and joy to lead others into the truth in the past few months. Two of these brethren are already spreading their newly found joy unto others of their fellow-employees. We covet your prayers in behalf of the spreading of God's truth, and may the Lord richly bless you as your work goes on. Yours in His service, J. E. D., Mich."

JUST WHAT HE WANTED

"Frank and Ernest: Thank you for the copy of The Dawn. It was very interesting, but not the one my husband wished. You see we lost a son, twenty years old, by an accident. He had left the house in good spirits after having played and enjoyed the day with his two younger sisters, and was accidentally killed while out to shoot gophers. We did not find him until the next morning and it was an awful shock to us. This happened lately. My husband asked a minister of religion

where people went at death, and he had only two places—heaven and hell (the red-hot hell of brimstone). My husband said, 'I never did a thing to go to heaven for, and I am not mean enough to go to hell and burn forever. Where do I go?' The preacher could not tell. I said the Bible says 'The grave.' Well, that radio program that night seemed to be just what he wanted, so he asked me to send for it. It must have been on death, the grave, and the resurrection. . . . Thank you for your kindness. Looking forward to the Kingdom of Jehovah God by His promise, I am by His grace, F. P., Idaho."

A MINISTER'S APPRECIATION

"Dear Sirs: After listening to your radio broadcast and offer of the 'Good News' booklet, I personally desired a copy. I am a minister of the gospel of Christ, making a sincere study of God's Word. Therefore, I feel I can get a lot of good help from the 'Good News' booklet. I enjoyed what few broadcasts I have heard, realizing a great truth is being given to a deceived, blind world. God bless you in the spread of the truth. K. C. W., N. C."

EXAGGERATED

"Dear Sirs: Your program attacking the theories of the evolution of man was of unusual interest. I have always thought this theory to be highly exaggerated and founded upon items so flimsy that they offered no proof at all, . . . but this is the first time I ever heard any real proof against it. I would appreciate it very much if you would send me The Dawn as announced. Sincerely yours, H. B., Md."

SPREADING THE MESSAGE

"Gentlemen: Enclosed herewith please find \$1.00 for as many copies of the booklet as it will cover. I should like the booklet for general distribution to my correspondents. Your Bible literature appeals to me strongly because of its sensible, liberal and progressive tone, which merits my enthusiastic approval. . . . Best wishes and keep up the work! Fraternally yours, Cpl. H. G. C. (Bishop), Calif."

SPEAKERS' APPOINTMENTS

F. A. BRIGHT

Jersey City, N. J.....Nov.	5
New Haven, Conn. (Morning)....	12
Waterbury, Conn. (Afternoon)....	12
Paterson, N. J. (Afternoon).....	26
Rutherford, N. J. (Evening).....	26

S. C. De GROOT

Jersey City, N. J.....Nov.	5
Hartford, Conn.	12
Wilkes Barre, Pa.	26

I. C. FOSS

San Diego, Calif.Nov.	5
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G. S. KENDALL

Boston, Mass.Nov.	4, 5
Providence, R. I.	6, 7
New Bedford, Mass.	8
Groton, Conn.	9
New Haven, Conn.	10
Paterson, N. J. (Afternoon).....	12
Rutherford, N. J. (Evening).....	12
Laurelton, L. I., N. Y.	16
Pittsburgh, Pa.	19, 26
East Liverpool, Ohio	27, 28
Columbus, Ohio	29, 30
Delaware, OhioDec.	1

P. KOLLIMAN

Reading, Pa.Nov.	5
Paterson, N. J. (Afternoon).....	19
Rutherford, N. J. (Evening).....	19

J. Y. MAC AULAY

Paterson, N. J. (Afternoon) ..Nov.	5
Rutherford, N. J. (Evening)	5
Wilmington, Del.	10
Washington, D. C. (Evening)	11
Washington, D. C. (Morning).....	12
Baltimore, Md. (Afternoon).....	12
Brooklyn, N. Y. (Afternoon).....	26

W. S. MARSHALL

Dexter, Me.Nov.	5
Montville, Me.	12
Guilford, Me.	19
Ellsworth, Me.	26

C. H. MEADORS

Stockton, Calif.Nov.	5
San Francisco, Calif.	12
Oakland, Calif.	19
Berkeley, Calif.	26

M. C. MITCHELL

Jersey City, N. J.Nov.	5
Philadelphia, Pa.	12
Groton, Conn. (Evening).....	18
Groton, Conn. (Morning).....	19
New London, Conn. (Afternoon)...	19

R. E. NASH

Riverside, Calif. (A. M.).....Nov.	19
Pomona, Calif. (P. M.).....	19

F. W. RICE

Ithaca, N. Y.Nov.	12
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T. G. SMITH

Belgrade, Me.Nov.	12
Wilton, Me.	19
Augusta, Me.	26

G. M. WILSON

Duquesne, Pa.Nov.	5
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W. N. WOODWORTH

Tonawanda, N. Y.Nov.	3
Toronto Ont., Can.	5
Pottstown, Pa.	12
Allentown, Pa.	19
Wilkes Barre, Pa.	26
Reading, Pa.Dec.	3

C. W. ZAHNOW

Montreal, Can.Nov.	5
Albany, N. Y.	12
Binghamton, N. Y.	14-19
Hazleton, Pa.	20
Shamokin, Pa.	21
Lebanon, Pa.	22, 23
York, Pa.	24-27
Cumberland, Md.	28
Bellaire, Ohio	29
Nelsonville, OhioDec.	1
Crooksville Ohio	3
Zanesville, Ohio	5
Columbus, Ohio	6
Toledo, Ohio	10

CONVENTIONS

JERSEY CITY, N. J., November 5—
Lawyers Building, Bergen Square.

ALBANY, N. Y., November 12—Y. M. C. A., 5 Lodge Street.

ITHACA, N. Y., November 12—205 E. Falls Street.

POTTSTOWN, PA., November 12—
Forrester's Building, S. E. Corner King and Charlotte Streets, 2nd floor. Convention opens at 10 A. M., and semi-public talk at 3 P. M.

SAGINAW, MICH., November 12—
Woman's Club, 311 N. Jefferson Street.

SHAMOKIN, PA., November 12—

Red Men's Hall, Market Street.

ALLENTOWN, PA., November 19—
P. O. S. of A. Hall, Services at 3 P. M. and 7:30 P. M.

PITTSBURGH, PA., November 19—
O. of I. A. Temple, 610 Arch Street N. S.

CHICAGO, ILL., November 26—
Central Masonic Temple, 910 N. LaSalle Street.

WILKES BARRE, PA., November 26—
Opening service at 9:30 A. M. in Odd Fellows Hall, 21 S. Franklin Street. Public discourse at 3 P. M. in Irem Temple, 52 N. Franklin Street.

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ANSWERS

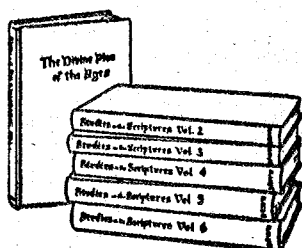
To Test Your Knowledge Questions (See Page 45)

- 1—Noah. The flood.—2 Pet. 2:5.
- 2—Isaiah, Jeremiah, Ezekiel and Daniel. The Jews excluded Daniel.
- 3—The waters of the Red Sea engulfed them. The waters first parted to allow the Israelites to pass over dry shod.—Exodus, chapter 14.
- 4—"both of the just and unjust." (Acts 24:15) Under the benefactions of the Kingdom the unjust will be given a favorable opportunity to secure everlasting life.
- 5—John 1:23. John the Baptist applied the expression to himself. It is now often applied to one whose instruction goes unheeded.
- 6—Yes. Matthew 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Here our Lord states that it was a sign of His own death and entombment.
- 7—"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath . . ."—Exodus 20:8-11.
- 8—(b) is correct. (Rev. 21:3-4)
- "The inhabitants shall not say, I am sick."—Isaiah 33:24.
- 9—No, as a descendant of Father Adam she was under the penalty of sin and death. (Romans 4:12) Her faith and lineage were the reasons why God favored her for the birth of our Savior.
- 10—Yes, at the time of the flood. "The world that then was, being overflowed with water, perished." (2 Peter 3:6) This does not refer to the earth which "abideth forever."—Eccl. 1:4, Isa. 45:18.
- 11—Isaiah 57:15 states that God is "the high and lofty One that inhabiteth eternity." Psalm 90:2 declares, "even from everlasting to everlasting thou art God."
- 12—Aaron and Hur held up Moses' hands, while Joshua fought the battle.—Ex. 17:8-13.
- 13—Isaiah 25:8, 9. This is another prophecy that tells of the blessings of the coming Kingdom, and of the way the people will rejoice when His Kingdom is established and God's will is done on earth as in Heaven.
- 14—Herod.
- 15—Matthew, Mark, Luke and John.
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To Us the Scriptures Clearly Teach

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

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

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

That the hope of the Church is that she may be like her Lord, "see Him as He is," be a partaker of the divine nature" and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 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 of 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.