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ITEMS OF INTEREST

TELEVISION: The television ministry continues. During the closing month of 1959 the 15-minute series of "The Bible Answers" programs were being shown on a number of stations, and the half-hour film, "King of Kings and Lord of Lords," was televised over a station in Philadelphia and also in Wheeling, West Virginia. We rejoice in every opportunity the brethren have of proclaiming the Gospel of the kingdom.

Progress continues on the new series of half-hour TV programs entitled, "The Bible Answers." Test showings of these have already been given and minor improvements made, and January 1 finds us ready to furnish audition prints to any of the brethren who may wish to contact their local TV stations with the view of having the series televised without charge.

The quality of photography in this new series is excellent, and the programs have features which we trust will help to make them effective presentations of the truth, and of interest to TV station managers. Those who wish audition copies for presentation to station managers, should send their requests to Television Promotion Department, 744 Faircourt Lane, Glendale 3, California. Helpful information can also be obtained from this address as to best methods of approaching TV stations. Brochures on the series are also available.

ITEMS OF INTEREST—Continued

While the first of this new series of TV programs is completed, and work is progressing well on the remainder, the first Sunday of February is the earliest they can be offered to TV stations with the assurance that the entire series will be available without interruption.

Each program in the series of thirteen is complete in itself, so that one, or any number of the entire series may be effectively used on TV. The question has already been asked as to whether or not these half-hour programs will be available for use in halls, or other suitable places, to give a witness. The answer is, Yes. We will explain more about this later.

MAGAZINE ADVERTISING: We have already reported the encouraging response to the advertisement inserted in the magazine, "Grit." The total is now well past the seven hundred mark, and there are still a few replies being received. Quite a number of those who requested the booklet, "When a Man Dies," have already become subscribers to The Dawn Magazine, and many have requested additional booklets and books. Many letters of appreciation have been sent to us.

We are convinced that this is an effective method of presenting the truth, and are arranging for additional efforts. In Canada, the weekly magazine, "The Family Herald" will carry an advertisement of "When a Man Dies," in its issue of January 10. Just now there is much discussion in Canada on this subject, and we are hopeful that many will be reached. "The Family Herald" circulates in Canada from coast to coast.

The brethren in Great Britain are also arranging for this type of ministry. We have not as yet received the details, but the brethren in England who are interested can secure this information by writing to our British office at 98 Seel Street, Liverpool 1.

LISTENERS IN TURKEY: An interesting letter has been forwarded to us from our office in France. The letter was sent there in response to our French broadcasts over Radio Monte Carlo. The letter follows:

Sirs: I have the privilege of informing you that your discussion which is broadcast over Radio Monte Carlo is attentively followed by a group of young men here who are searching for the truth. There are among us, Moslems, Jews, Greek Orthodox adherents, believers and unbelievers. Your comments over the radio are meticulously studied. We search for the truth, therefore, we want logic, serious explanations, and loyal applications of the Word.

The reception here is at times not too clear, and we miss important points, therefore we will be grateful if you can send us the scripts of the discussions, especially of the last two on the subject of death and the return of our Lord. Some of us understood that death is the destruction of our whole being. If this be true, then hell does not exist. Thank you for all you will do for us. Salutations.—F. M., Turkey

The Future of Israel and the World As Foretold by Israel's Prophets

SO FAR as human foresight is concerned, mankind today is standing at the portals of uncertainty, fearful that the unknown future may be one of annihilation for essentially all of the human race. When the President of the United States greeted the Premier of Russia, he observed that their discussions would involve a much wider range of interest than merely the two countries they represented, that the destiny of the human race itself was at stake.

One of the lessons of history is that the wisdom of this world has never been very accurate in forecasting the shape of things to come, and this has been particularly true with respect to the nineteenth and twentieth centuries. At the beginning of the twentieth century humanity had reached its highest pinnacle of civilization. Education, science, and invention, while only in their infancy as compared with present-day attainments, had provided a

more abundant and rewarding life for millions than mankind had ever dreamed would be possible.

The world's philosophers hailed the new era as one in which the nations of earth would find a way to resolve their differences without going to war. It was optimistically believed that, through the application of education, solutions could be found for the various problems which arise among nations and that the world would move forward to ever greater heights of civilization and prosperity.

We now know that, to a large extent this was merely a beautiful dream, a dream that turned into a nightmare. Within a few short years after the turn of the century the world became drenched in blood through global strife. Education, science, and invention, instead of averting war, increased its potentials of horror and destruction beyond anything recorded in the annals of history. Nor

is there now anything on the horizon of human endeavor to indicate that in the foreseeable future there will be any change for the better.

Through all the chaos and suffering of the century thus far, significant changes in the governmental arrangements of the world have taken place. Europe is no longer governed by hereditary ruling houses as it once was. The Romanoffs, the Hapsburgs, the Hohenzollerns, the Savoys and the Bourbons have been set aside and their places taken by communist dictators and republics, so-called, with an interlude of Fascist and Nazi dictatorship in Italy and Germany.

While these world-shaking changes were occurring there was another significant development. Out of the first World War came an agreement by Great Britain granting the Jewish people the freedom to settle in Palestine, and to build up that country as a homeland for their race. Later came the bitter persecution of the Jews by the Nazi government of Germany, and the failure of Great Britain to live up to the terms of her agreement.

But through these difficulties the Jewish people forged ahead. In 1948 the Jewish State of Israel was formed, and was quickly given diplomatic recognition by most of the great powers of earth. To

settle the dispute of Israel with the Arabs, the United Nations officially recognized the right of the Jewish people to possess and control at least a part of their ancient homeland. As a nation, they have been admitted into the United Nations as a full-fledged member.

The unusual nature of these events has focused world attention upon the Jewish people for now these many years. The prominence of Israel in world news is out of all proportion to the size of the country and the number of her citizens. Undoubtedly one reason for this is that the historical and prophetic background of this people is so vitally associated with the outworking of the plans and purposes of God in the earth. The ancient prophets of Israel foretold the world situation as it exists today, and in their forecasts of events yet to come we can envision the future of Israel and of the whole world.

The Bible

SOME may be inclined to overlook the extent to which Jewish people of ancient times were used by the Lord in giving to Christians God's inspired Word. All sixty-six books of the Bible, beginning with Genesis and ending with Revelation are, under God's direction, the work of Hebrew writers, the only exception being the Book of Job. When we speak

of events foretold by Israel's prophets we must include Jesus, the greatest of them all, and his apostles, who in their inspired sermons and writings also contributed to the foregleams which help to outline for us the true shape of the future. By the aid of Israel's prophets we are able to stand at the portals of a new age and see, not chaos and annihilation, but stability, peace, and "times of restitution of all things."

To obtain the full enlightenment of mind and heart possible from the forecasts of Israel's prophets we must have sufficient faith to believe in miracles. All of Israel's prophets believed in the miracle-working power of their God, Jehovah, the great Creator of the universe, and many of them, under his direction and by his help, performed miracles. Strip the Bible of the many miracles which it records and we would have left merely an empty shell, void of any genuine message of assurance and comfort.

There was the miraculous deliverance of Israel from slavery in Egypt, followed by the miracle of crossing the Red Sea. The giving of the Law at Mt. Sinai was accompanied by miracles. God's protection of his people during their forty years' wandering in the wilderness manifested the employment of powers and agencies beyond the human.

Then there was the parting of the River Jordan to allow the Israelites to pass through into the Promised Land, followed by the crumbling of the walls of Jericho, and other manifestations of divine power which enabled them to conquer Canaan. Later, through the period of the Judges, and the era of the kings, the Israelites experienced many miraculous deliverances from their enemies.

And how wonderful were the providences of God on behalf of faithful individuals of this chosen nation! Outstanding among these was the preserving of the three Hebrews alive in the fiery furnace, and later, the deliverance of Daniel from the mouths of the lions. There was also the awakening of the dead by Elijah and Elisha. Coming to the New Testament we are confronted by the many miracles performed by Jesus, and later by his apostles, including the awakening of some from the sleep of death.

The Resurrection

THE fulfilment of the forecasts of events by Israel's prophets involves the resurrection of the dead. We would fail to comprehend the real meaning of many of the prophecies should we overlook this great fundamental biblical truth. Since, as the Scriptures reveal, God has made provision for the resurrection of the dead, the fact that people die—

whether his servants, or the wicked world—does not in any way interfere with the outworking of the divine purposes. From God's standpoint the dead are merely sleeping, and he knows that in the outworking of his plan they can and will be awakened from the sleep of death to take the place forecast for them by his inspired prophets.

Moses was one of Israel's outstanding prophets, and the one used by the Lord to give us the first five books of the Bible. In the Book of Genesis, Moses records a wonderful promise which God made to Abraham, the Father of the Hebrew people. The promise was that the "seed" of Abraham would be used by the Lord for the blessing of all the families of the earth. (Gen. 12:1-3; 22:18) When, in this promise, God spoke of the blessing of all the families of the earth, he did not mean merely those living in Abraham's time. He meant ALL the families of the earth—those who had died previous to Abraham's time; those who lived in his day, and all future generations. Should we overlook the resurrection feature of the divine plan this reassuring promise God made to Abraham could have no vital meaning to us.

In the role of a prophet, Moses said to the Israelites of his day, "The Lord thy God will raise up unto thee a Prophet from the

midst of thee, of thy brethren, like unto me; unto him shall ye hearken." (Deut. 18:15) This is one of the prophecies concerning the coming Messiah of Israel. But note what it says! This Prophet was to be raised up to the people of Moses' day, but from among their brethren, obviously of a future generation. The fulfilment of this prophecy is possible only because of the resurrection of the dead.

The Apostle Peter, who also was one of Israel's prophets, quoted Moses' prophecy concerning the coming "Prophet," and showed that it would have its fulfilment following the second coming of Christ, and during what Peter describes as "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-23) It would be impossible for Moses' prophecy to be fulfilled—as Peter reveals it will be—without a resurrection of the dead.

The prophets of Israel believed in the resurrection of the dead. The Apostle Paul confirms this in a statement he made to Felix, recorded in Acts 24:14, 15. Paul had firm faith in the resurrection of the dead, and asked King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8) Abraham believed that the power of God

would be used to raise his son Isaac from the dead, and for this reason was willing to present him to the Lord as a burnt offering.—Heb. 11:17-19

The "Seed"

THE promise God made to Abraham had two points. It gave assurance, first, that there would be a "Seed," and second, that all the families of the earth would be blessed by that "Seed." When Abraham proved his full confidence in the Lord by his willingness to offer Isaac in sacrifice, God confirmed the promise by his oath. In this oath of confirmation an expression is used that does not appear in the former statements of the promise. It is that the "Seed" would "possess the gate of his enemies."—Gen. 22:15-18

The Hebrew word here translated "possess" means to "occupy," or to take control. The thought seems clear that the "Seed" of Abraham that was to bless all the families of the earth would accomplish this work by taking control over the people, that the "Seed" would be a Ruler that would conquer and subdue all the enemies of God and of righteousness, and therefore of man.

Many years later Jacob, the grandson of Abraham, in a prophecy concerning his son Judah said, "Judah is a lion's whelp:

from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:9, 10

Jacob's prophecy concerning Judah was made while the Hebrew people were in Egypt. At that time in Egypt a couched lion symbolized the regal authority of the reigning Pharaohs. Thus the prophecy indicated that out of the tribe of Judah there would come a Ruler to whom the title "Shiloh" would apply. This title signifies peaceful one, so this Ruler was to be one who would establish peace. "Unto him shall the gathering of the people be," Jacob foretold. Yes, all the people—all the families of the earth—will be gathered in obedience to this great Ruler, this promised ruling "Seed" of Abraham.

Centuries later another prophet of Israel—David—forecast the rulership of this peaceful one, and described some of the blessings which would result therefrom. He wrote, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon

the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:4-8

The Typical Kingdom

BY DIVINE authority David himself was enthroned as king of Israel. Through the Prophet Nathan, God said to David, "Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." (II Sam. 7:16) This promise was based upon God's assurance that he would exercise mercy toward David and toward the successors in his family who would reign as kings. Concerning David's immediate successor, Solomon, God said, "My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." (II Sam. 7:15) Thus God's covenant with David became known as the "sure mercies of David."—Isa. 55:3; Acts 13:34

Beginning with David, the kings of Israel were said to sit "on the throne of the Lord." (I Chron. 29:23) This, however, was not the real kingdom of the Lord envisioned in the prophecies concerning the "Seed" that would possess the gate of his enemies. It was a typical kingdom, destined in

God's due time to be succeeded by the genuine kingdom of the Messiah. It is in this sense that God's promise to David assuring him of the continuance of his kingdom is fulfilled.

The typical kingdom of the Lord ceased with the overthrow of King Zedekiah by Nebuchadnezzar in 606 B. C. It was then that the Prophet Ezekiel said to Israel's last typical king, "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: . . . I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

Thus the typical kingdom ended with an assurance that the One "whose right it is" would ultimately come to establish the anti-typical kingdom. But the future, real kingdom of the Lord, as Ezekiel explained, was not to be the same as the typical. There are to be many differences, one of which is that it will be a world government.

World Government Promised

ISAIAH, another prophet of Israel, foretold the birth of the One who would "possess the gate of his enemies," and gave a brief outline of his qualities and his rulership. We quote: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his

name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

This prophecy of the coming Messiah of Israel began to be fulfilled with the birth of Jesus. He is the One "whose right it is" to be a world Ruler, the "Shiloh" unto whom the gathering of all the people will be. He is the One destined to "possess the gate of his enemies." The angel who announced his birth said that he would be a Savior, and that he was Christ, or Messiah, the Lord. A "multitude of the heavenly host" proclaimed that his birth was an expression of God's good will toward men, which would result in "peace on earth."—Luke 2:10-14

The message which Jesus, the outstanding prophet of Israel, proclaimed pertained to the kingdom of promise. His parables related to the kingdom, but in one of them he revealed that he was going away, and that the kingdom would not become a reality until he returned. (Luke 19:11, 12) Instead of establishing his kingdom at that time, Jesus permitted his

enemies to crucify him. The angel announced that Jesus was born to be a Savior, and in order to save "all the families of the earth" from sin and death it was essential that he give his flesh, his humanity, for the life of the world.

While Jesus knew that it was necessary for him to die in order that he might redeem the world from death, his enemies did not know and doubtless they believed that they had scored a victory over this man whom they claimed was a menace to Israel. But how little they realized the limitless power which guaranteed the successful outcome of the divine purpose which was centered in the One who now lay dead in the tomb! They did not know that he would be raised from the dead.

The significance of Jesus' resurrection in connection with his world rulership is brought to our attention by the Apostle Paul, who was also a prophet in Israel. Preaching at Antioch in Pisidia he said, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise,

I will give you the sure mercies of David."—Acts 13:32-34

Jesus was a direct descendant of David, and selected by God to be the One who would sit on David's throne as the Messiah of Israel and the world. The angel Gabriel made this clear when, in an announcement to Mary, he said, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:31-33

As we have seen, the fact that Jesus was put to death did not interfere with the fulfilment of this prophecy, for God raised him from the dead. After his resurrection Jesus announced to his disciples, "All power is given unto me in heaven and in earth." (Matt. 28:18) But Jesus did not at that time begin to exercise his power over the nations. As he previously indicated he would do, he returned to the heavenly courts, to remain there until another feature of the divine plan was accomplished.

In a promise to his disciples, Jesus indicated what this would be. He said to them, "I go to prepare a place for you. And if I go

and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3) Other promises of God reveal the purpose of Jesus' disciples being with him, that purpose being to reign with him in his kingdom of blessing. Together with Jesus as their Head and Chief, these also are the "Seed" of Abraham. Paul assures us of this, saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29

Suffering with Christ

THE condition upon which the followers of Jesus may hope to reign with him as a part of the "Seed" of Abraham for blessing all the families of the earth is that they suffer and die with him. God has designed this arrangement whereby they prove their fidelity to him and their trustworthiness for such a highly exalted position in the divine arrangements. Paul stated it this way: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17

When Jesus was raised from the dead he was exalted to the divine nature. Previously he had

explained to Nicodemus that this would constitute being "born of the Spirit," and those who are thus born, he explained, are like the wind in the sense of being powerful and invisible. (John 3:8) The Apostle John wrote as follows concerning the true followers of Jesus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him; for we will see him as he is."—I John 3:2

Thus it is made plain that Christ, and those who will be associated with him as the "Seed" of Abraham which is to bless all the families of the earth, will be spiritual, invisible rulers. Just as Jesus, when raised from the dead, was highly exalted to the spiritual, divine nature, so those who suffer and die with him will also be raised from the dead to live and reign with him as spiritual kings and priests.—Rev. 20:6

Two Houses

HEBREWS 3:1, 2 reads, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." The "house" over which Christ Jesus is head is a ruling house of sons. These, the text declares, are partakers of the

"heavenly calling." But in order to qualify for exaltation in this "house," to actually live and reign with Christ, they must make their "calling and election sure" by faithfulness to the terms of the calling.—II Pet. 1:10, 11

The same was true with the "house" over which Moses was the head. Paul declares that Moses was faithful "in all his house," which implies that there were members of his house who also were faithful to the Lord, and the Scriptures clearly show that this was true. In reading the history of the natural descendants of Abraham, we may be inclined to think of them as much of the time straying away from God, and drifting into idolatry and other forms of sin. But this was not true of all of them .

The Bible informs us of the unbelief of many of the Hebrews who were led out of Egypt by Moses and who, because of their unbelief, fell in the wilderness. Paul speaks of this, saying, "Some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses." (Heb. 3:16) So it was that from generation to generation it could be said "howbeit not all" were unfaithful, even when it appeared that the nation as a whole had forgotten God.

In the 11th chapter of Hebrews we are presented with a long list

of these faithful ones of the past, men and women who, through their faith in God and in his promises, proved their faithfulness. These, Paul assures us, received a "good report." (Heb. 11:39) Upon the basis of their faith they were pleasing to God. They were willing to endure because they knew that although they would not at that time receive the fulfilment of the promises God had made to them, these promises would be fulfilled when they were raised from the dead. They did not then accept deliverance from their trials, which they could have obtained by giving up their faith in the promises because they hoped to "obtain a better resurrection."—Hebrews 11:35, 40

The Earthly Seed

AND what wonderful promises were made to these faithful ones of the past. Paul begins his list of the faithful with Abel. This was prior, of course, to the promise God made to Abraham. But in the Garden of Eden God had said that the "seed" of the woman would "bruise" the serpent's head. This was vague, but it formed a basis for hope to those who had faith in the promises of God.

There was to be a "seed" that would "bruise" the head of the "serpent." This could well suggest the exercise of authority and power over evil and evildoers.

Enoch was another of the faithful of that early period, and Jude informs us that he prophesied the Lord would come "with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds."—Jude 14, 15

Beginning with Abraham, the father of the faithful, those who believed God and were loyal to him would be encouraged by the Abrahamic Covenant. When the Law was given to Israel the Lord, through Moses, said to them that if they were faithful to it they would be used as blessers of the people, a "kingdom of priests, and an holy nation."—Exod. 19:5, 6

One of the outstanding prophets of Israel was Daniel. As with all the ancient prophets of the Lord, he did not understand clearly all that was implied in connection with the events which he foretold. But to comfort Daniel, the Lord said to him, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12:13) This was a promise of the resurrection, and the assurance that Daniel, when awakened from his rest in death, would be in a special lot or group.

In Psalm 45:16 we are informed that the "fathers" of Israel are to become the children of The

Christ, and are to be made "princes in all the earth." God did not reveal to his ancient faithful servants that the Messiah of promise would be exalted to the divine nature, and that his joint-heirs would be made like him, and would be the invisible rulers of the world during the period of the messianic kingdom. But much was said to give them assurance that, if faithful, they would share in the work of blessing "all the families of the earth."

The promise recorded in Exodus 19:5, 6 clearly implied this. It implied, indeed, that the whole nation of Israel could, upon conditions of faith and heart loyalty, be "an holy nation" and "a kingdom of priests." The fact that the whole nation did not prove faithful to the Lord, does not mean that those who were faithful will not inherit the promise. And there was a remnant of such in each generation, and these, when raised from the dead and made princes in all the earth, will be in the kingdom as the human, visible representatives of the divine Christ.

This is the "house" over which Moses was the faithful head. While it was being developed, it had many nominal members, even as during the present age there are many nominal members of the house of sons over which Jesus is the Head. Just as with the spiritual house, there are many called,

but only a few who make their calling and election sure, so also with the earthly house of servants; for of the whole nation of Israel which was called, through Abraham, only a remnant proved worthy of the calling.

Jesus explained what the glorious outcome of this will be for Abraham, and Isaac, and Jacob, and all the prophets. He said that in the kingdom the people would come from the east, west, north and south, and would sit down with these, the implication being that the people would look up to them as their instructors and guides in matters pertaining to God and to righteousness.—Matt. 8:11; Luke 13:28, 29

Here, again, we are reminded that the forecasts of Israel's prophets, even the greatest of them, would be void of meaning apart from the fact that the dead are to be raised. The Ancient Worthies must be raised from the dead in order for the people to go to them for instruction. And God knew that the faithful of each generation, beginning with Abel, would be raised from the dead in his own due time, and would become a veritable nation of teachers and blessers, the channels of communication and blessings which will flow out from the divine Christ.

An interesting sidelight, emphasizing the fact that the An-

cient Worthies will then be raised from the dead, is found in Isaiah, chapter 29, where this prophet of Israel writes: "Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."—vss. 22, 23

The assurance that Jacob's face shall not then wax pale is revealing. Paul explains that in the resurrection these Ancient Worthies are to be perfect. This is their "better resurrection" for which they suffered and died. (Heb. 11: 35, 40) Being perfect, none of their faces will "wax pale," nor will they in any way give evidence that the seeds of death are working in them.

Being perfect, and having previously demonstrated their loyalty to God under adverse circumstances, these will be qualified to have kingdom responsibilities entrusted to them. The vast majority of these will be the natural descendants of Abraham, and all will have demonstrated that they had the faith of Abraham. Thus raised from the dead in perfection, what a glory they will be to the Lord's name! The former glory of Israel will be as nothing when compared with the glory of

these, the restored faithful of Israel.

Isaiah wrote that Jacob shall not then be ashamed. Many were the times throughout the national history of ancient Israel that they had good reason to be ashamed. But the restored faithful of Israel, perfect in holiness and glory, will be a praise in the whole earth. Neither Jacob, as an individual, nor the house of Jacob (Israel) will then need to be ashamed; for under the guidance of the spiritual phase of the kingdom they will be looked upon as the benefactors of the people, the dispensers of God's promised blessings to all the families of the earth.

How Long, How Long?

TO THE faithful of Israel, the fulfilment of God's promises seemed long in coming. God used his prophets to forecast events which would help his people to identify the time when the Messianic kingdom would be near, but the prophets themselves understood little concerning the significance of the prophecies which they uttered.

Daniel was one of Israel's faithful prophets. He was among the captives of the nation taken to Babylon by Nebuchadnezzar when the typical kingdom of Israel was overthrown. Daniel loved his people, and was concerned over the time of their deliverance from

captivity, but God told him of a far greater deliverance and identified the time when it would be near at hand. We read:

"At that time shall Michael [one of the titles of Christ] stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Dan. 12:1-4

Here we are again reminded that the great and final deliverance of God's people, and the blessing of all the families of the earth, involves the resurrection of the dead. Here, also, we are given certain clues as to conditions in the earth when that deliverance would be drawing near.

There was to be a "time of trouble such as never was since there was a nation." Jesus, the

greatest of all Israel's prophets, applied this prophecy to the time of his return. (Matt. 24: 21, 22) In Luke 21; 25, 26 Jesus explained the nature of this trouble, saying that there would be "distress of nations, with perplexity," and that the people's hearts would be failing them for fear as they looked ahead to the things coming upon the earth.

Jesus referred to this trouble as "tribulation," and said that it would be tribulation so great that "except those days should be shortened," no flesh would survive. We now have this foretold "distress of nations, with perplexity." The hearts of the people today are filled with fear. And we are being told on every hand that unless something is done to avert another global war, the human race will be destroyed.

Thus, with the aid of Jesus' application of Daniel's prophecy, and the details which he furnishes as to the nature of the "time of trouble such as never was since there was a nation," it is clearly evident that we are living at a time when the deliverance of God's people from death is near! Michael, the great Prince that standeth for Daniel's people, the people of the Lord, is even now present!

Another sign to identify this same time is Daniel's reference to the great increase of knowledge

and the much running to and fro of our day. To be convinced of this we need only to remind ourselves that one hundred and fifty years ago there were no electric lights, no telephones or telegraph, no radios or televisions, neither were there any of the appliances and conveniences now made possible through the use of electricity and electronics.

One hundred and fifty years ago there were none of our modern means of travel. Trains, automobiles, airplanes, and the "jet" have all come to the world suddenly in this "time of the end." These things have come in fulfillment of prophecy. They belong to the beginning of that time in which those who "sleep in the dust of the earth shall awake." Television would have been considered a miracle much less than a hundred years ago. But television is here, and just so surely will the remainder of this prophecy be fulfilled. The dead will be raised.

And in this forecast, Daniel reveals that there are two main classes of God's people to be delivered in the resurrection—those who will shine as the "brightness of the firmament," and those who will shine "as the stars." This seems to be a reference to the two classes who will constitute the spiritual and earthly phases of the messianic kingdom. The spiritual class comes forth in the

"first resurrection," and the earthly class in the "better resurrection."—Rev. 20:6; Heb. 11:35

These are the ones whose names are found written in the "book." That is, they have proved worthy of a resurrection of life—the Ancient Worthies to perfect human life, and the followers of Jesus to immortality. They have passed their trial, or judgment, successfully, and when brought forth from death are immediately ready to embark upon the work and responsibilities of the kingdom which will then be due to function for the blessing of all the families of the earth, a work of blessing involving the awakening of still others from the sleep of death.

The vast majority of every generation of humanity have failed to be pleasing to the Lord. They have gone down into death in varying degrees of unrighteousness. These are the ones whose names are not written in the "book." But they are not forgotten. They are the ones referred to by Jesus as having done evil, and who will come forth from death to "judgment," or to a crisis, as the word is in the Greek text.—John 5:28, 29, R. V.

Daniel speaks of these as coming forth to shame and contempt. This will be true in varying degrees with respect to all who have not served God faithfully in this

life. The knowledge of the Lord will then fill the earth and, in the light of this knowledge, the people will loathe their past lives of unrighteousness. But the recognition of their sins will be a first step toward righteousness. Genuine repentance, belief, and obedience to the kingdom laws will put them on "The way of holiness," and by continuing on this "highway" they will reach full mental, moral, and physical perfection.—Isa. 35:8

Jeremiah's Forecast

JEREMIAH was another of Israel's prophets, and he foretold the return of the Jewish people to the Promised Land in this "time of the end." He wrote, "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my

face, neither is their iniquity hid from mine eyes."—Jer. 16:14-17

Here, again, we are reminded of the same miracle-working power of God that was displayed in connection with the Exodus of Israel from Egypt, and informed by Jeremiah that that outstanding event will fade into comparative insignificance in the light of what the Lord would do for Israel in this end of the age. And we have already witnessed a partial fulfillment of this forecast.

Through the Zionist movement, we believe, the Lord "fished" for his people, holding out inducements to them to return and to resettle their Land of Promise. But more severe methods were needed, symbolized by hunting. A part of this may well be the bitter persecution inflicted upon the Jewish people by Hitler. Millions of them were murdered, but out of that terrible experience came the intense desire, yea, the determination of most of the remaining Jews in Europe to go to Palestine.

The "hunting" experience was severe, and some may wonder why God permitted so many of his people to be killed. But let us recall that in God's sight these are merely sleeping, and that in his due time they will be brought forth from death to enjoy the blessings of the kingdom. How wonderful is the plan of God for

human redemption and deliverance from sin and death!

Joel's Prophecy

JOEL was another prophet of Israel. Through him the Lord said, "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead for them there with my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—Joel 3:1, 2

Here is another reference to the return of the Jewish people to Palestine in this end of the age, and here it is associated with a gathering of the nations; a gathering which in verses 9-14, is shown to be for armament and for war. Is it not true that during the years in which Palestine has become available for the Jewish people, and when nearly two million of them have gone there, that the Gentile nations have been almost continuously, either at war, or preparing for war? How accurate this prophecy has turned out to be!

Gog and His Armies

IN THE 38th and 39th chapters of the prophecy of Ezekiel we are given a more advanced forecast of Israel's experiences in the Holy Land. Because this prophecy has

not yet been fulfilled, it would be unwise to attempt to interpret it in detail. However, in the light of what we can now see, we can, with profit, take a general view of it.

In verses 8 and 11 of chapter 38 the indication is given that the time will come when the Jewish people, having been brought to Palestine from the various nations of earth, will have attained a measure of peace and security; that they will be dwelling safely. This could hardly be said of the situation in Israel today. But the prophecy reveals that when this state of security is attained, one called "Gog," from the land of "Magog," will mount an attack against the Israelites.

And "Gog" will have allies, identified in the prophecies as Persia, Ethiopia, and Libya. Many students of prophecy identify this mighty allied army as consisting of Russian communists and Arabs. It is not important, however, that we have certain knowledge of just who these enemies of Israel may turn out to be. The important item of the prophecy is that it gives us the assurance that when this attack is made against Israel, the time will have come for the Lord to fight for his people and deliver them.

The Lord says, "I will plead against him [Gog] with pestilence and with blood; and I will rain

upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (ch. 38: 22, 23) This divine intervention on behalf of Israel will mark a vital turning point in world events, for the nations will then know that there is a God in heaven who intends that his purposes on earth will be accomplished.

Giving us further details, the Lord says, "And I will send a fire on Magog, and among them that dwell carelessly [margin, confidently] in the isles: and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel."—ch. 39:6, 7

Just what the Lord may mean by "pestilence," "blood," "rain," "great hailstones," "fire, and brimstone," as weapons of defense against Gog and his army, is not important for us to know. We know that the forces used to deliver Israel from her enemies will be recognized as of God. Israel's enemies will recognize this, and so will the Jewish people themselves. Since God's hand in

the affairs of men will then be recognized, it is evident that the time will have arrived for the kingdom of Christ to begin to exercise its control over the people.

For the kingdom to become operative, its personnel will all have to be assembled. Jesus, of course, the great King in that kingdom was raised from the dead two thousand years ago. All his joint-heirs will then also have been brought forth in the "first resurrection" to live and reign with him. But there are also the "princes," who will be the human representatives of the divine Christ. These must be brought forth to their "better resurrection" ere the kingdom can begin to function, and it seems reasonable that this will be done about the time that the Lord delivers Israel from her enemies.

And what a demonstration of God's power and glory that will be! Jesus said to Martha concerning the awakening of Lazarus from the sleep of death, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" (John 11:40) If the awakening of one person from the sleep of death was a demonstration of God's glory, what shall we say concerning, not only the **awakening** of the entire Ancient Worthy class from the sleep of death, but their full resurrection to perfection? With such a miracle before them, will

any one doubt that divine power has become operative in the earth?

Details Not Revealed

THE Bible does not furnish the details of just how the kingdom agencies will begin and continue to function, and it is not wise to speculate. When Jesus first came to earth to die as man's Redeemer, he appeared in Palestine because this is where the people lived to whom God had made his promises of a coming Messiah. We think that for the same reason the kingdom of the Messiah will begin to function first in Palestine, and that this is one of the reasons the Lord, by his mighty power, is restoring so many of the Jewish people to that ancient Holy Land.

It follows, then, that the Jewish people in Palestine will have the first opportunity of becoming subjects of the new kingdom, and undoubtedly virtually all of them will gladly accept this opportunity. Right from the start, the earthly phase of the kingdom will be Israelitish because the vast majority of the "princes," the Ancient Worthies, will be of the natural seed of Abraham. The name Israel was given to Jacob as a token of divine favor because he had prevailed with God. All who become the people of God will therefore be Israelites.

As we have seen, the first

growth of the earthly phase of the kingdom will be through the alignment with the Ancient Worthies of those who, by lineage, are Israelites. Even these, however, will need to become "Israelites indeed" through faith in Christ as their Redeemer and King, and obedience to the laws of the kingdom as they will be administered by the "princes in all the earth." And the kingdom will continue to increase, with all who come into it becoming "Israelites indeed;" the people of God.

The fact that the Jewish people of Palestine, having for the most part aligned themselves with the Ancient Worthies, will be receiving such rich blessings of peace, and health, and life, it will be observed by the rest of the world. And, as another prophet expresses it in symbol, these will then "take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (Zech. 8:23) And the whole Gentile world, by belief and obedience, will be able to share in the blessings of the kingdom; for it is designed by God for the "blessing of all the families of the earth."

And, right from the start, the faithful subjects of the kingdom will have the glorious privilege of sharing in the work of dispensing its blessings. Indeed, those who do not imbibe the spirit of the

kingdom and its purpose sufficiently to want to co-operate, will not continue to be a part of it. The objective of the kingdom will be to restore mankind to the original Godlikeness with which man was endowed by the Creator, and this implies a heart and life motivated by love for others and a desire to do them good.

This work of restitution is implied in the promise that God will make a "new covenant with the house of Israel and with the house of Judah." (Jer. 31:31-34) In making this covenant, the promise is that the people, beginning with the house of Israel and the house of Judah, will have their stony hearts removed, and will be given a heart of flesh. (Ezek. 36:26) And, we are told that when this covenant is fully made with all, it will no longer be necessary for anyone to say to his neighbor, Know the Lord, for all shall know him from the least of them even to the greatest of them.

The glory of the Lord will then fill the earth—the glory of Jehovah reflected primarily through Jesus. The Prophet Isaiah wrote:

"They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall

the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. 11:9-12

From this forecast it is clear that there is much work to be accomplished by the kingdom of Christ. While not mentioned in the prophecy, there is also to be a gathering from the tomb of both Jews and Gentiles. How all comprehensive is the plan of God! Surely, we can be thankful that in "the dispensation of the fullness of times" the Lord will "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:10

And Christ will conquer and subdue all enemies, the last enemy to be destroyed being death. "And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all."—I Cor. 15:24-28

Launching Out on a World Mission

GOLDEN TEXT: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

—Luke 24:47

ACTS 13:1-4, 13, 14, 44-49

THE Lord assures us that the word which goes forth from his mouth will not return unto him void, but will accomplish that which he pleases, and will prosper in the thing whereto he sends it. (Isa. 55:10, 11) Jesus had commissioned his disciples that, beginning with Jerusalem, they should go into all the world to preach the Gospel, and that they would be empowered by the Holy Spirit thus to serve as his witnesses, his ambassadors. (Acts 1:8) Today's lesson reveals some of the overruling providences of God in the accomplishment of this aspect of his plan.

From Acts 13:1-4 it is evident that the church—Greek, *ekklēsia*, meaning "called out" ones—at Antioch was prospering spiritually, and well supplied with teachers. It is also apparent that the brethren in this group were well in-

structed in the privileges and responsibilities of discipleship, and in making known the glad tidings beyond their immediate neighborhood. Realizing that they were blessed with more able servants in the ecclesia than they really needed, they were stirred to select two of their number to serve farther afield.

The record reveals that the selection of Paul and Barnabas for field service was directed by the Holy Spirit. We are not informed just how the Holy Spirit gave this indication. It may well have been done through a vote of the ecclesia.

Starting out on their missionary journey, the first place that Paul and Barnabas lingered at to serve was Antioch in Pisidia. There, as Paul's custom continued to be, they first of all went to the Jewish synagogue. This was in keeping with the Lord's arrangement, "To the Jew first."

(Rom. 1:16) Paul gave a somewhat detailed witness in the synagogue, identifying Jesus as the promised Messiah, speaking of his resurrection as "glad tidings," and a fulfilment of God's covenant concerning the "sure mercies of David."—vss. 32-34

Paul also said, "Be it known unto you therefore, men and brethren, that through this man [Jesus] is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses." (vss. 38, 39) Paul then warned them against the dangers of disbelief, quoting from the Prophet Habakkuk.—vss. 40, 41; Hab. 1:5

When the meeting in the synagogue was over, "the Gentiles besought that these words might be preached to them the next sabbath." (vs. 42) Many of the Jews and religious proselytes to Judaism, followed Paul and Barnabas. To these, further instructions and admonitions were given. In this we see a work of "harvest" being accomplished, in that the "Israelites indeed," the true "wheat" of that time, were being separated from the chaff.

The following sabbath a large gathering assembled—"almost the whole city"—to "hear the Word of God." (vs. 44) This aroused the envy of the unbelieving Jews, and they began to speak against Paul,

"contradicting and blaspheming." (vs. 45) Then Paul boldly proclaimed to these unbelieving Jews that they had proved themselves unworthy of the message, and that the time had come to turn to the Gentiles.—vss. 46, 47

When the Gentiles of the city heard this "they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed." (vs. 48) This is a significant statement, for it reveals that, although the Gospel was to be preached worldwide as a witness, it was not God's intention in the present age, that all the Gentiles were to be converted, but only those referred to here as "ordained."

Other texts of Scripture refer to these as the "called" and, if they prove worthy of the call, as the "chosen and faithful."—Rom. 8:28; Rev. 17:14

QUESTIONS

- Explain how the Word of the Lord has accomplished its mission during the Gospel age.
- What indications do we have that the congregation at Antioch was a prosperous one spiritually?
- How did the Holy Spirit indicate the choice of Paul and Barnabas?
- In what city did Paul and Barnabas first proclaim the Gospel as they began their missionary work? To whom in this city did they first minister?
- What did Paul mean by those who are "ordained" to eternal life?

Strengthening New Churches

GOLDEN TEXT: "The Lord direct your hearts into the love of God, and into the patience of Christ." —II Thessalonians 3:5, margin

ACTS 14:19-28

PAUL and Barnabas were not specialists in the ministry. Even on this first missionary journey they did not devote themselves entirely to evangelistic efforts, but instead made it a part of their work to revisit those who had believed, to encourage and strengthen them. These faithful missionaries knew that the work of the Lord during the Gospel age was not to convert the world, but merely to select from the Gentiles a "people for his name." —Acts 15:14

Paul did not hold out any glittering prospects of ease and success in business to his hearers, as is so often done now. Instead, he explained to the new believers that it would be through "much tribulation" that they would enter the kingdom. (vs. 22) The believers of that time could readily see that this was true, for they would know of the bitter opposition so often manifested against Paul, and would know that in espousing the Gospel they would share in this persecution.

In his letter to the brethren at Philippi, the Apostle Paul explained this point clearly, writing, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; **having the same conflict** which ye saw in me, and now hear to be in me." (Phil. 1:29, 30) The privilege of suffering as Christians, and thus with Christ, is not in order to attain salvation, but to prove worthy to live and reign with Christ in the spiritual phase of his kingdom. Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—II Tim. 2: 11, 12

Paul explained to the brethren that it would be through much tribulation that they would enter into the kingdom. It is this thought that is set forth in Revelation 20: 4: "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their

foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Verse 22 declares that Paul and Barnabas confirmed the souls of the disciples, and exhorted them to continue in the faith. This is in keeping with the thoughts expressed in our Golden Text. It is one thing simply to know the truth of the Gospel, but a further work of grace when our hearts are directed through the truth into the love of God. It is through the truth that we come to know of the love of God, and the purpose of this is that our hearts may be filled with that love, in the sense that it becomes the basic motive of our every thought, word, and deed.

Verse 23 of our lesson also states that Paul and Barnabas ordained elders in the various churches they established. Probably they suggested to the brethren those whom they considered best qualified for this service, and then their suggestions would be confirmed by a vote of the consecrated believers. With the brethren so new in the faith they would need guidance by Paul, an inspired apostle. To have their own servants would greatly stabilize these new congregations.

The Golden Text speaks of the "patience of Christ." In Jesus we have a perfect example of patient endurance in the face of afflictions which were inflicted upon

him by the sinful world of his day. The Apostle Paul encourages us to look "unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross" and despised the shame which was heaped upon him. He further admonished to "consider him that endured such contradiction of sinners against himself" lest we become weary and faint in our minds.—Heb. 12:2, 3

Paul reminds us that Jesus is now "set down at the right hand of the throne of God." Jesus promised that his overcoming followers would share this position of exaltation with him. This is our hope. (Rev. 3:21) It is a hope that is translated into reality at the return of Christ. To all the faithful in the Early Church the return of Christ was a "blessed hope."

QUESTIONS

- How do we know that Paul and Barnabas were not specialists in the ministry?
- Did Paul represent the Christian life as being one of ease?
- What is the purpose of Christian suffering?
- What was probably the method by which Paul and Barnabas ordained elders in the church?
- What is meant by being confirmed in the faith?
- What was one of the inspirational hopes of the Early Church?

The Gospel versus Legalism

GOLDEN TEXT: "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of he Law shall no flesh be justified."—Galatians 2:16

ACTS 15:1, 2, 12-21

THE Jewish people, for many centuries, had been encouraged to believe that they alone were the chosen people of God. In Amos 3:2 we find the Lord saying to them, "You only have I known of all the families of the earth." They were taught to believe, moreover, that the retaining of God's favor depended upon their strict observance of the Law given to them at the hands of Moses. It is understandable, therefore, that many of the Jewish believers in the Early Church should find it difficult to adjust their thinking to the changed conditions which permitted Gentile believers in Christ to enjoy the same standing before the Lord as themselves, and without the necessity of adhering to the ceremonial features of the Law.

Indeed, it was surprising even to some of the apostles that, in Christ, Gentiles could become

"fellow-heirs" with the Jews on any basis. (Eph. 3:6) It required a miraculous vision to induce Peter to visit Cornelius, the first Gentile convert. But when he did, and he saw the indisputable evidence of God's favor upon the believing Cornelius and his household, he was willing to acknowledge the true meaning of what he witnessed, and said, "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

Paul and Barnabas, on their first missionary journey, also witnessed the fact that Gentiles were accepting Christ, and were being accepted by God through him. When they returned to the brethren in Antioch, who had sent them out into the work, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14:27

Soon "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." (ch. 15:1) Paul and Barnabas had seen too much evidence of God's favor upon the uncircumcised believing Gentiles to let this erroneous teaching go unchallenged, so there was "no small dissension" among the brethren at Antioch.—vs. 2

It was then decided that Paul and Barnabas go to Jerusalem, and that a conference be held, with the apostles and elders of the church attending, for the purpose of reaching a definite decision as to how this issue should be resolved. Peter was at this conference and told of his experience with Cornelius. Paul and Barnabas told "what miracles and wonders God had wrought among the Gentiles by them."—vss. 6-12

James appeared to serve as a sort of moderator of the conference. He stood up and asked that they hear him. He cited Peter's testimony to the effect that "at the first," or, for the first time, God "DID visit the Gentiles," explaining that the purpose of this was to "take out of them a people for his name," those who would become his children, members of his family, and joint-heirs with Christ in his future kingdom.

In the testimony given by Peter, Paul, and Barnabas it was

clear that faith in Christ, not circumcision, had made the grace of God available to believing Gentiles. James realized this, and his "sentence," or order, was that they communicate with the Gentile believers, and request merely that "they abstain from pollutions of idols, and from fornications, and from things strangled, and from blood."—vs. 20

Our Golden Text emphasizes the only true way to justification—which is through faith—faith in the provision God has made through the blood of Christ. But it is important to realize that here this basic truth of the Gospel is very briefly stated, and without explaining the full implications of a justifying faith. Paul explained that "with the heart man believeth unto righteousness," or justification (from the same root in the Greek). (Rom. 10:10) Heart belief implies full dedication to the Lord, and nothing short of this leads to justification to life through the blood of Christ.

QUESTIONS

- Explain why the coming of Gentiles into the Early Church presented a problem.
- What method was used to meet this issue, and what conclusions were reached?
- What is the only true basis for justification to life through Christ?

The Converting Power of the Gospel

GOLDEN TEXT: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." —Acts 16:31

ACTS 16:13-15, 25-34

THE scene of today's lesson is Philippi and vicinity, in Macedonia. This was the first place in Europe to be visited by Paul. He and Silas had gone there in response to the call he had received in a vision, "Come over into Macedonia, and help us." (Acts 16:9, 10) They had been in the city for a few days, probably looking over the situation and deciding just how to proceed with their mission. On the sabbath day they went outside of the city to a place of prayer, and finding a group of devout women there, Paul presented the message to them.

In that group was Lydia, the seller of purple, and the account states that the Lord opened her heart to the Gospel. (vs. 14) She was baptized, and also those of her household, and she invited Paul and Silas to make their home with her while in the territory. This must have been an encouraging and memorable experience for Paul; for years later,

while in a Roman prison, he wrote to the brethren at Philippi, saying, "I thank my God upon every remembrance of you . . . for your fellowship in the Gospel from the first day until now."—Phil. 1:3-5

Lydia apparently was the first one in Europe to become a footstep follower of Jesus, and the first European congregation of Christians assembled for meetings in her home. Her generous spirit of hospitality, and her devotion to the Lord and to his people, were doubtless a great encouragement to Paul and Silas.

But trouble awaited these faithful missionaries in Philippi. On their way to a prayer meeting a certain damsel met them, and proclaimed, "These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days," the account declares. (vss. 17, 18) Paul was able to discern that her words were not sincere, that she was induced to speak as she did by an evil spirit, and on behalf of her masters, who were using her as a soothsayer

to secure profits for themselves, so he ordered the evil spirit to come out of her.

The evil spirit obeyed Paul. Her masters, realizing that the source of their gain was gone, were angry, and succeeded in having Paul and Silas thrown into prison. So in the Lord's providence, the comfortable and congenial atmosphere of Lydia's home was replaced by the rigid confinement of the city prison, a restraint of liberty which included having their feet locked in the stocks.

But this did not discourage these ardent servants of the Lord. It was not easy to sleep under those conditions, and midnight found them praying and singing praises to God. What a prayer and praise meeting that must have been! However, it was interrupted by an earthquake, "so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed."—vs. 26

Naturally this awakened the keeper of the prison who, when he discovered what had happened, supposed that all his prisoners had escaped. Fearing the severe punishment that might be inflicted upon him, he was about to kill himself when Paul "cried with a loud voice, saying, Do thyself no harm: for we are all here." Then the prison keeper "came trembling, and fell down before Paul

and Silas. And brought them out, and said, Sirs, what must I do to be saved?"—vss. 28-30

It would be rather strange if this pagan prison keeper realized that he was lost in the sense of being under condemnation to sin and death. But regardless, Paul was quick to point out the way of true and eternal salvation, saying to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—vs. 31

We are not to suppose that this was all that Paul said to the prison keeper, but rather that this was the climax of his message. Nor are we to suppose that the prison keeper's household could be saved unless they exercised an individual faith in Jesus Christ and the merit of his atoning blood. Furthermore, we must understand that the belief mentioned by Paul as being necessary to salvation was a living, vital faith which is demonstrated by the full dedication of oneself to the Lord and to the doing of his will.

QUESTIONS

- What is the scene of today's lesson? Explain why Paul and Silas were there. Who was the first European convert to Christianity, and how did she show her appreciation for the message? Explain the circumstances leading to the imprisonment of Paul and Silas, and what great blessing resulted from this experience.

Responses to the Gospel

GOLDEN TEXT: "Walk worthy of God, who hath called you unto his kingdom and glory."
—1 Thessalonians 2:12

ACTS 17:10-12, 22, 23, 29-34

OUR Golden Text mentions the controlling factor as to who responds to the Gospel message, and who does not. It is that God calls. In last week's lesson we learned that God opened the heart of Lydia. It is only when God calls and opens the heart that there is a genuine response to the Gospel. God is not calling the whole world "unto his kingdom and glory." And even those whom he calls must make their calling and election sure, to be assured of an abundant entrance into the kingdom to live and reign with Christ.

It is also necessary that the called ones study the Lord's Word so that they might know his will and plan. Those in the synagogue at Berea were, it is said, more noble than those of Thessalonica, in that they searched the Scriptures daily to see if Paul was preaching the truth to them concerning Christ and the Gospel. Genuine interest in the truth is evinced by an eager effort to become better acquainted with all

that the Word of God testifies concerning it.

When Paul witnessed to the Athenians from Mars' Hill, he used a great deal of tact. They had erected an idol to the "unknown God," and he explained that he was there to make them acquainted with this God. However, it was not flattering to them when, looking up at the enormous and beautiful temple that towered above him to the right, he said that the God which he would tell them about did not live in such man-made temples, that it would be beneath his greatness and glory.

Paul further explained that we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (vs. 29) Throughout the ages past man had been creating his own gods, but doing it in ignorance, and Paul gave the Athenians assurance that God had "winked at" this ignorance, meaning that he had not taken serious account of it and would not hold the people responsible for what they did not know.

But now, Paul further explained, God commands all men everywhere to repent. We have to interpret this in the light of facts. Wherever the Gospel has been preached it has included the call to repentance. Repentance is the first step in the direction of becoming a footstep follower of Jesus. But all men have not as yet been reached with an understandable call to repentance. The main portion of this work belongs to the kingdom age.

Paul explained further to the Athenians that God hath appointed a day in which he will judge the world in righteousness by Jesus, and that he has given assurance of this in the fact that he has raised Jesus from the dead. The word "assurance" in association with the judgment day is noteworthy. The world's judgment day will not be one of doom. All men are assured that in that day they will have a full, fair opportunity to believe, obey, and live, that this opportunity will be given to them through Jesus who loved them, and died for them.

The Athenians apparently gave good attention to Paul until he mentioned the resurrection, then some mocked, and others said, "We will hear thee again of this matter." The resurrection of the dead is not a popular belief outside of true Christian circles. Indeed, true Christianity is the only religion in the world that teaches

the resurrection of the dead. The main reason for this is that essentially all other religions teach that "there is no death." How could there be a resurrection of the dead if no one were dead?

The response to the Gospel by the Athenians was about normal. The majority of the listeners had no real interest in the message, but a few "clave" to Paul "and believed." Doubtless these few were a great encouragement to Paul, for he could see that the Lord had blessed his effort, even though the majority in the audience scorned him. Here, of course, as always, those who believed were the ones whom the Lord had called, the ones in whose hearts he had begun the good work of grace. May we remember in connection with all our efforts to bear witness to the truth that the response is in the Lord's hands, that he is the one who gives "the increase."—I Cor. 3:6, 7

QUESTIONS

- Explain the important lesson brought to our attention in the Golden Text.
- How should those receiving the message endeavor to co-operate with the Lord in connection with it?
- Explain Paul's message of approach to the Athenians in his sermon on Mars' Hill.
- What is the purpose of the world's judgment day?

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“Pray Without Ceasing”

I Thessalonians 5:7

PRAYER is one of the blessed privileges enjoyed by every true disciple of Christ. Indeed, it is more than a privilege. It is a necessity if we are to grow in the grace and knowledge of our Lord. Prayer has been defined as the vital breath of a Christian. Just as from the natural standpoint it is essential to breathe in order to live, so as new creatures in Christ Jesus we need to “pray without ceasing” to remain spiritually healthy and alive.

To “pray without ceasing” does not imply the necessity of being on our knees continually. It means rather, that prayer will be one of the regular habits of our lives as new creatures, that we will go daily to the throne of heavenly grace, there to obtain mercy and find grace to help in time of need. More than that, it means that whenever the need arises, regardless of how many times in the day it may be, our hearts will turn to the Lord in prayer.

This thought is brought to us in the Parable of the Importunate Widow. (Luke 18:1-8) The lesson Jesus taught in this parable was that “they [the disciples] ought always to pray, and not to faint.” (Vs. 1, R. V. and **Emphatic Diaglott**) The thought is that when the trials are severe, and the way is rough; when the road is dark, and the direction uncertain; when the burden is heavy and we become weary with its weight; instead of “fainting” and giving up, we should pray. Paul expressed a similar thought when he wrote, “Rejoicing in hope; patient in tribulation; continuing instant in prayer.”—Rom. 12:12

Thanksgiving

PRAYER may be thought of from two general standpoints.

There are prayers of thanksgiving, and there are prayers which are in the nature of requests, prayers in which we petition the Lord for blessings of one sort or another. It is appropriate to thank the Lord for all the benefits which he daily showers upon us. The very act of going to the Lord with thanks in our hearts and upon our lips increases our appreciation of the marvelous privilege we have of being his children.

The psalmist wrote, "Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:2) To go to the Lord with thanksgiving will surely help us to remember his "benefits." On account of our imperfect fallen minds we cannot remember all the Lord's benefits; but how tragic it would be to forget them all! Nor will we forget them all if daily we think of what the Lord is doing for us and go to him in prayers of thanksgiving for the many ways in which he showers his love upon us.

David wrote, "I will bless the Lord at all times: his praise shall continually be in my mouth." And again, "O magnify the Lord with me, and let us exalt his name together." (Ps. 34:1, 3) Paul wrote, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4) The Christian who daily goes to the Lord in praise and thanksgiving will be a rejoicing Christian. We cannot habitually recall the goodness of the Lord without being made glad.

Petitions

OUR petitions to the Lord are equally important, and it is essential to give consideration to what we may properly request from our Heavenly Father. It has been said that "prayer is the soul's sincere desire, uttered or unexpressed." This is true in some respects. Actually, however, while prayers which are considered by our Heavenly Father, and favorably answered, must be sincere, they must also be in harmony with his will. Throughout the ages there have been millions whose hearts' desires have been sincere, but their prayers have not been acceptable to God.

The Bible teaches us that the heart can be very sincere, but its desires quite out of harmony with the will and plan of God. We doubt not that when Saul of Tarsus was persecuting the brethren in the Early Church, he sought God's blessing upon his efforts, and sincerely so. But he was wrong, terribly wrong.

And this has been true with many others, even professed Christians.

James wrote, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3) This seems simply another way of saying that prayers which are selfish will not be favorably answered—selfish, that is, from the standpoint that requests are made for things merely to satisfy the desires of the flesh.

And here we are reminded of another expression frequently used, which is that "prayer changes things." This is quite true with respect to one's own attitude toward the Lord and toward his overruling providences in our lives. If, perchance, we have become discouraged by severe trials which the Lord has permitted, and possibly a little resentful, our whole attitude will be changed by going to the Lord in prayer and asking him to help us bear the trials, and, if it is his will, to show us the divine purpose regarding them.

Perhaps we are becoming embittered toward those who may be opposing us, our "enemies," when we know that we should love them. If we follow the instructions of the Bible and pray for those who spitefully use us, this also will "change things," for we will find that love is developing in our hearts toward those for whom we pray. We cannot continue to hate those whom we ask God to bless.

Yes, sincere prayer changes our own attitudes, and our own ways of thinking, but it does not change God's plan. God does not depend upon our prayers as a way of learning the manner in which he should bless us. Things are chaotic in the world today, but how much worse they would be if God answered all the petitions that are made to him by sincere and well-meaning people! Even among God's own people often there are conflicting views expressed in prayer.

Claiming God's Promises

ALL acceptable prayers must be in harmony with God's will, and all the blessings which the Heavenly Father "wills" to bestow upon his people are comprehended in the many "exceeding great and precious promises" of his Word. Therefore we could

say that prayer is the claiming of God's promises. Has God promised the blessings which we request of him? This is a test upon which we can determine whether or not our prayers will be favorably answered.

Even so, there are proper and improper ways of approaching God in prayer. Our Lord's prayer opens with the statement, "Our Father which art in heaven, hallowed be thy name." This suggests the necessity of a reverential approach to God in prayer, a proper recognition of his sanctity and glory. Indeed, the glory of God should be the principal motive inspiring all our prayers. We should ever have in mind the question, Will the blessing I am requesting be to the glory of God? Certainly, if it is within the range of those good and perfect gifts which he assures us he is glad to bestow upon his children, we know that it will bring glory to his hallowed name.

If we properly hallow our Heavenly Father's name we will heed the instructions of his beloved Son, Christ Jesus, as to the only way we can approach him in prayer; and that way is through the name of Christ and through the merit of his shed blood. (John 15:16; Rom. 3:24, 25) Jesus said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." —John 14:13

Jesus also said that if we abide in him, and his Word abides in us, we may ask what we will, and our request shall be granted. (John 15:7) This is a sweeping promise, but by no means unconditional. If we abide in Christ, and his teachings abide in us, then we will ask only for those blessings which are in harmony with the Father's will. What we "will" to request will be only what we believe to be the Father's "will" to give us; with our petitions always subject to the proviso, "If it be Thy will."

Many Promises

PRAYING within the limits of God's promises gives much latitude, for his promises are many, far-reaching, and varied. We are reminded of many of them in "Our Lord's Prayer." First in this prayer is the request, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Over and over again, in the Old Testament and in the New, by implication and by direct statements, by types and symbols, God has promised the king-

dom—first the kingdom of Christ to put down all rebellion against the divine will, and then the operation of God's sovereign authority and power throughout the earth.—I Cor. 15:24-28

Surely then, when we pray, "Thy kingdom come" we are requesting that which God has promised. It is not our prayers that furnish God with the idea and incentive to establish a kingdom. Rather, it is by our prayers for his kingdom of promise that we manifest our harmony with and interest in his glorious kingdom plan.

We want God's kingdom to come because we want to see his will done throughout the earth; and we know that when his will is done the people will be blessed, because they will be walking in the light of his countenance. Therefore, our prayer, "Thy kingdom come," is in reality an unselfish prayer, because it is on behalf of the whole world of mankind.

In presenting the petition, "Thy kingdom come," we are asking for God's blessing upon all of his arrangements through which the kingdom will come. We know that God is now calling out a people from the world to be associated with Christ as "kings and priests" in his kingdom. Indirectly, whatever blessings these need as they are being trained for the kingdom are comprehended in the request, "Thy kingdom come." And certainly our petition, "Thy will be done in earth, as it is in heaven," would be empty and meaningless if we were not yielding wholeheartedly to the rule of God's will in our own hearts and lives.

The Living Bread

THE first request in our Lord's prayer for personal blessings is, "Give us this day our daily bread." The primary application of this is to our spiritual needs, although our Heavenly Father is not unmindful of our physical needs, and will supply them in keeping with his knowledge of what is best for our spiritual interests.

The spiritual "bread" promised in the Scriptures is, first of all, Christ himself. Jesus said to his disciples, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35) In this same discourse Jesus also spoke of "eating" his flesh and "drinking" his blood. (Vs. 53) To the disciples this was a "hard saying," so Jesus

explained, "It is the Spirit that quickeneth [giveth life]; the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life."—vss. 63, 6.

No, it is not the literal "flesh" of Jesus that we eat. This would profit us nothing. But, as Jesus explained, it is his words, his teachings, of which we partake. Directly and indirectly the teachings of Jesus embrace the entire structure of truth contained in the Word of God. It is through the study of the truth, and the application of its principles in our lives that we feed upon Christ. It is thus that we partake of our "daily bread." And how abundantly the Lord provides this "bread" for us.

It is through the enlightening power of the Holy Spirit that we are able to comprehend the truth, in such a manner that it becomes life-giving "bread" to us as new creatures in Christ Jesus. And what a reassuring promise the Heavenly Father gave us through Jesus concerning the Holy Spirit! He said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:9-13

In a similar statement by Jesus, appearing in Matthew 7:7-11, his conclusion is, "How much more shall your Father which is in heaven give good things to them that ask him?" The "good things" mentioned by Jesus are all those blessings which are vouchsafed to new creatures in Christ Jesus through the indwelling of the Holy Spirit. So actually the thoughts in Luke and in Matthew are essentially the same.

These "good things," the Spirit-revealed truths of the Word of God, constitute our daily spiritual "bread." Thus, in praying, "Give us this day our daily bread," we are claiming the promises of God to supply us with all necessary "meat in due season." Surely every truly consecrated follower of the Master can testify as to how bountifully the Lord daily fulfils these particular promises.

Asking Forgiveness

IN "OUR Lord's Prayer" we ask, "Forgive us our debts as we forgive our debtors." Every follower of the Master knows that the Heavenly Father has promised forgiveness to his people. Through the merit of Christ he has made provision to cover their imperfections, to fellowship with them as though they were perfect, and to give them life. How reassuring it is that we can go to the throne of heavenly grace and "obtain mercy."—Heb. 4:16

However, there is a condition attached to this provision. If we are to receive mercy from our Heavenly Father, we must extend mercy to those who trespass against us. (Matt. 6:14, 15) What a wise and just condition this is! How unworthy we would be to obtain forgiveness from our Heavenly Father if in our own hearts we were harboring ill will and resentment toward others. The spirit of mercy on God's part is reflected in the fact that while we were yet sinners he made provision through Christ for our reconciliation. (Rom. 5:8) If we are truly godlike we, too, will have the spirit of mercy in our hearts, and will be glad to extend forgiveness at the first indication that it is desired.

Deliverance Promised

IN ORDER to be understood clearly, the closing petition in our Lord's prayer should be considered as a whole. It reads, "Lead us not into temptation, but deliver us from evil." Here we are reminded of both the negative and positive aspects of some of God's wonderful promises. The word "lead" in the request, "Lead us not into temptation," is a proper translation. However, it in no way implies that the Heavenly Father ever has any inclination to lead his people into temptation.

There are many wonderful things which God has promised to do. He has promised the kingdom, and we pray for it. He has promised our "daily bread," and we pray for that. He has promised to forgive us, and we ask his forgiveness. Our asking for these blessings does not imply the possibility that God might fail to fulfill his promises. And there are some things which God has promised not to do, so in our prayers we also claim these promises. James wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—James 1:13

We can take this as an assurance from God that he will not lead us into temptation. We rejoice in this assurance, and by prayer, claim it for ourselves, coupling with it the positive aspect of the matter, praying, "But deliver us from evil." God does not lead into temptation, but delivers from evil, and how precious are his many promises along this line.

Sometimes we are aware of the fact that God has delivered us from evil; sometimes we are not. Doubtless every day there are situations from which God delivers us, of which we are not aware, circumstances which would result in grave injury to us as new creatures if we were not "delivered." We may not know in detail just how the Lord protects and delivers. We know, of course, that one of his precious promises is that "the angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) We rejoice in this assurance, and in the many similar promises of the Word; so with confidence we pray, "Deliver us from evil."

And then, of course, there is the final and glorious deliverance of each member of the body of Christ into the everlasting kingdom of our Lord and Savior Jesus Christ. The hope of this deliverance is today a very vital one. Referring to the conditions in the world with which we are surrounded, Jesus said, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." —Luke 21:31

That will be a complete and everlasting deliverance from evil, and from this "present evil world," or age. More than that, it will mean that "sown in weakness," we will be "raised in power," exalted to "glory and honor and immortality" to live and reign with Christ. (I Cor. 15:43; Rom. 2:7) And, thank God, this deliverance and exaltation of the church into the glory of the messianic kingdom will be followed, throughout the kingdom reign, by the deliverance of all mankind from sin and death, and the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Wisdom Promised

JAMES wrote, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upraideth not; and it shall be giv-

en him. But let him ask in faith, nothing wavering." (James 1:5, 6) This is not a promise that God will give his people worldly wisdom. The promise pertains to the "wisdom that is from above." This heavenly wisdom is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James 3:17

God's answer to our petition for heavenly wisdom will, then, lead to purity in thought, word, and deed; it will make us more peaceable and gentle, and "easy to be intreated." It will fill our hearts with mercy and all the "good fruits" of the Holy Spirit. It will make us impartial in our judgment of and dealings with others, and it will cleanse us from hypocrisy.

When we ask God for this heavenly wisdom, we must make room in our hearts and lives for what the answer implies. We must want to be all that the "wisdom from above" will lead us to be. We must be emptied of self if we really want the Holy Spirit of wisdom to fill and control our lives. God will fulfil his promises only if we do our part.

So, while we are to "pray without ceasing," we are also to co-operate unceasingly with God in keeping with our prayers. And we should be prepared for whatever experiences the Lord may permit to come to us in order that our prayers might be favorably answered. If we pray, "Lord increase our faith," we may well expect to be confronted with some crucial test of faith. If we pray for patience, we may be sure that our patience will be thoroughly tried. If we pray for mercy and forgiveness, we will need to search our hearts to make sure that we are harboring no ill will toward others.

Prayer, therefore, is not only claiming the promises of God, but to be effective it must be associated with sincere efforts on our part to comply with all the conditions attached to the promises. If we are fully surrendered to the Lord; if we want his will done in our lives more than we want anything else; if we are daily searching his Word to learn his will, and to receive strength to do it; then, and only then, may we go to the Heavenly Father in prayer to ask for the fulfilment of his promises, with faith believing that he will open the windows of heaven and pour us out blessings so abundantly that we will not be able to fully appreciate and use them.— Mal. 3:10

The Oneness of the Christian Church

"For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." —Ephesians 2:14

THE oneness of the church, the body of Christ, is a truth emphasized as strongly as any in the New Testament. It is essential to the progress of his people in spiritual things, and the successful carrying forward of his work. In our text Paul is speaking of the unity of Jewish and Gentile Christians. From various intimations given in the Scriptures, we can see that this was an adjustment which, in some of the little companies of the Lord's people in apostolic times, was difficult to make.

For more than eighteen centuries God had dealt exclusively with the Jew, the natural seed of Abraham. God emphasized to them repeatedly that they were the only people he was recogniz-

ing of all the families of the earth. They were the only nation to whom he had given his Law and the promises it contained. From them was to come the Messiah, the Lord's Anointed, the great One whom he would anoint or authorize to establish his Kingdom in Israel and extend that kingdom until it ruled all nations, and, as God's instrument, would bless all the families of the earth.

This exclusive favor, enjoyed by Israel for so long, made it difficult for some of them, who were ready to recognize Jesus as the long-promised Messiah, to see that Gentile believers were also to be made partakers of the same high and holy calling. It was even more difficult for these Jewish believers to see that Gentiles were to be received on exactly the same terms as Abraham's natural seed, and were equally acceptable to God as members of the house of sons. The apostles specially emphasized the importance of there being no division between brethren who were, by natural birth, members of the natural seed of Abraham, and others who were Gentiles by birth, and who, up to this time, had been without God and without hope in the world.—Eph. 2:12

Among the saints in Rome there were both Jews and Gentiles. It seems that although the Jewish Christians had accepted their Gentile brethren as having come into relationship with God and into membership in the body of Christ, they held the idea that the position of these Gentile brethren was a less prominent one, and their enjoyment of divine favor not so full as their own. Hence, in addressing both Jews and Gentiles, Paul says, "Now the God of patience and of consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God."—Rom. 15: 5-7

Paul explains that the reason the Messiah came of the natural seed of Abraham was not because God thought so much more of them than the Gentile nations, but it was merely to confirm the truth of God; that is, to fulfil the promises of God made unto the fathers. The great Messiah and Savior must come through some family line of the children of Adam, and it was, in the divine purposes, more fitting that he should come through Israel than any other people.

Paul quotes a number of pas-

sages from the Law and the prophets to the effect that in due time it had been God's eternal purpose to bless Gentiles as well as Jews. Furthermore, the same scriptures reveal that in due time all mankind were to have the opportunity of becoming Israelites; that is, the people of God, on the human plane.

Paul's exhortation, "Receive ye one another, as Christ also received us to the glory of God," is very touching. He would remind the brethren—and particularly the Jewish brethren—of the wonderful grace that had come to them, that the Anointed One should receive them into his church, introducing into the family of God some who were sinners by nature, and poor, and blind, and naked, so far as any spiritual blessings were concerned.

This free salvation is as much of divine grace to the Jew as it is to the Gentile; for, as Paul tells us elsewhere, they that had the Law, kept not the Law, and that "by the deeds of the Law there shall no flesh be justified in his [God's] sight." (Rom. 3:20) In spite of this, the Anointed One has received us, Paul says, and the Father, too, has received us into his family.

A slight illustration of this would be a nobleman going down to the very lowest stratum of society and inviting one full of wounds, bruises, and putrifying

sores to come and dine with him and enjoy the cheer of the evening; or even adopting such a one into his family. And so we, who were so low in the moral scale, and so far fallen from our original estate, have been received into the church and into the family of God.

Should we not then, Paul argues, receive one another, lovingly, wholeheartedly, humbly, even esteeming them better than ourselves? By keeping this in mind, how much easier it should have been for Jewish believers to receive their Gentile brethren, and to realize they were all exactly on the same footing of acceptableness with God!

The message of present truth which, in God's providence, has accomplished the "harvest" work—the work at the end of the age of gathering the elect from the "four winds"—has had the same wonderful unifying influence. Should any of us for any reason think we occupy a more acceptable standing with God and the Lord Jesus than others, we need only to remember what we all are by nature, and what we would still be if the Lord had not graciously drawn us, opened our eyes, and given us the ability to respond to his means of grace. A deep realization that what we have all received is of God's grace and nothing is of ourselves, is a great assistance toward keeping

the unity of the body of Christ, and receiving one another into full fellowship, as Christ received us.

Seven Grounds of Unity

IN EPHESIANS, chapter 4, Paul says, "With lowliness and meekness . . . endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:2, 3) He then presents seven powerful reasons why there should be no division among God's people, whether we be by nature bond (slaves) or free (men), Greek or Jew, Barbarian, Scythian, et al. (Col. 3:11; Rom. 10:12; I Cor. 12:13; Gal. 5:6) Whatever we may have been by nature, we are now, as Paul says, "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. 2:19

(1) The first item Paul mentions emphasizing the necessity for unity in the church is that "there is one body." How could there be division or disunity in a living organism unless seriously diseased or deformed? It would be impossible. And the true church is likened to a living organism—Christ, Head and body.

(2) His second reason is that in the church there is "one Spirit." One kind of life animates every member. If there is one Spirit, there would of necessity be a united church, knit together by the spirit of love. Alas, that the

Spirit which animated the early disciples, Jews and Gentiles, failed to operate with many after the apostles fell asleep! Many came into a nominal membership in a church which knew nothing of the one Spirit, hence the original unity became seriously disrupted.

(3) "One hope." All the called ones have this one hope held out to them of being "partakers of Christ," members of his glorious body, "if we hold fast the confidence and the rejoicing of the hope." (He. 3:6, 14) In the world, those whose hopes are one often find that they have much in common with one another, and this tends toward a unity, a oneness in certain directions. The members of a cricket team, when playing a match, all have one hope; that is, the hope of winning. The crew of a yacht engaging in a race all have one hope; namely, of winning the race. The hope becomes a powerful factor helping them all to work together, vigorously devoting themselves to the one end. Similarly Paul speaks of us as "vigorously co-operating for the faith of the glad tidings."—Phil. 1:27 Diaglott

(4) "One Lord." As all the church have one Lord, Ruler, Controller, this of necessity results in unity to the extent that all are guided, directed, and controlled by him. If, for example, a business is to run smoothly, there

must be one controller; not a number with contrary ideas about how the business should be run.

To use another illustration: a modern orchestra needs to have one conductor in control to assist all the members of the orchestra to keep closely united in harmony, all working as one. So the great Conductor, Lord, Controller of the "singers and players upon instruments" who, in our day, are giving expression to the "new song" now making itself heard in all the earth, must have his choir and orchestra under similar control. (Ps. 68:25; 87:7) An orchestra member who will not play in perfect time, tune, and rhythm with the rest just has to be asked to leave.

So one having an opportunity of knowing and singing the "new song" who will not join in as one with the rest is frequently allowed to wander into outer darkness where sorrow and disappointment may be permitted to overtake him for his good. (Rev. 14:3) This illustration seems to suggest that the Lord's work should be done in an orderly way, and for this some organization is necessary, that the Lord's servants, often separated from one another by long distances, may carry forward the work as a united company, "decently and in order," as Paul admonishes.—I Cor. 14:40

(5) "One faith." For God's people to be all of one mind con-

cerning the various features of the faith once delivered unto the saints is one more important reason for unity. If some find they have much in common with others, and a similarity of outlook, the tendency is for them to be drawn together. Similarly, if we can see "eye to eye" in spiritual things, the result should be the fullest unity.—Isa. 52:8

Never before the "harvest" period were so many thousands of the Lord's consecrated people united in the one faith, whatever might have been the creed they previously held. The truth concerning the divine plan has made them one. As Parthians, Medes, Elamites, dwellers in Mesopotamia, in Judea, Cappadocia, Pontus and Asia, Cretes and Arabians, et al, heard and accepted the message of salvation on the day of Pentecost, so Jews, Gentiles, orthodox believers, worldly-wise ones, Baptists, Methodists, Anglicans, et al in this Harvest, have been brought together as one through the unifying influence of present truth. "They shall see eye to eye, when the Lord returneth to Zion."—Isa. 52:8 R. V.

(6) "One baptism." Baptism is the entrance into the body of Christ. If we are members of Christ, we must all have come through the same scriptural door. As Paul says, "By one Spirit are we all baptized into one body." (I Cor. 12:13) The Spirit which

came upon Jesus at Jordan, at Pentecost reached the first members of the body. This Spirit has since flowed down over all who, by faith and consecration, have been made partakers of Christ. Maintaining our original consecration, and continuing in the path in which we then began to walk, is one of the best ways of keeping the "unity of the Spirit in the bond of peace."

(7) "One God and Father of all." All the members of Christ have one God, one supreme object of worship. This surely helps to keep the church a united company. In an earthly family, lack of unity should be the exception rather than the rule, especially if the father is all he should be; loving his children, doing his utmost for their good, wisely ordering their lives. Under such conditions there would be every reason for unity. So, having one Heavenly Father, infinite in wisdom, justice, love, and power, abounding toward his children in all wisdom and prudence, it surely is regrettable that there should be divisions among the brethren, the sons of God.

Paul's final word is that our Father is "over all, and through all, and in all." (R. V.) He is "over all" in that having complete control of all things in heaven and in earth only those things for their highest welfare would be allowed to come to his children.

The expression, "through all, and in all," emphasizes still more strongly our Father's complete control of those circumstances and experiences, even of the very smallest kind, that in any way would touch the lives of his consecrated people. Even the hairs of their heads are all "numbered," and all things, including those appearing quite unfavorable, work together for their good.—Rom. 8:28

These seven items enumerated by the Apostle Paul give us the strongest possible grounds for unity in the church. Should some lose a desire for fellowship, or wander off in ways of the world, we should certainly try to recover them; for, he that turneth "the sinner from the error of his way, shall save a soul from death." (James 5:19, 20) If these seven powerful cords are maintained, no power on earth can break the bonds that unite us;

and we can say in the words of our Master, "He that shall endure unto the end, the same shall be saved."—Matt. 24:13

We quote the Apostle Paul for a final word on this subject: "Above all these things put on love, which is the bond of perfectness," or the perfect bond. (Col. 3:14) Love is the perfect bond uniting husband and wife, mother and children, and, if possessed, will unite the Lord's consecrated children wherever found.

Let us seek to strengthen this perfect bond, and may the unity it produces become more and more manifest as the days go by. This perfect bond will unite God's children, not only during the few short years of the present life, but the same bond is to unite them throughout all eternity. Indeed, the whole universe—God's intelligent creatures on every plane—will ultimately be united in love.

SPEAKERS' APPOINTMENTS

G. A. FORD		J. H. MURRAY	
Luton	February	14	Peterborough
			February
			6/7
			Dewsbury
			21
W. J. MERCER		R. ROBINSON	
Letchford	January	10	Letchworth
			January
			10

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

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

Spurious

Mark 16:16 reads, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Does this not prove that there is no hope for those who do not accept Christ in this life?

THE passage from verse 9 to the end of the 16th chapter of Mark is spurious, being no part of the original inspired record. These verses do not appear in the earlier Greek manuscripts, having been added to the later manuscripts by a copyist. Since they are not really a part of the inspired Bible, they do not call for an explanation.

Division

Jesus said to his disciples, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." (Luke 12:51) How do you harmonize this with the fact that Jesus is The Prince of Peace?

IT IS simply a matter of "rightly dividing the Word of truth" as we are admonished to do by the Apostle Paul in II Timothy 2:15. The prophecies which describe Jesus' work under the title, The Prince of Peace apply, not to the Gospel age, but to the Millennial age, when he will reign from "sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) Then Christ will establish peace among all the

peoples of the earth, and also peace between God and men.

During the age beginning with Jesus' first advent, however, it has been different. During this time Satan, the prince of darkness, has been permitted to blind the people to the truth. The darkness of superstition and tradition has hated the light, with the result that those who have accepted and have been guided by the truth, have been objects of hatred and persecution.

Jesus himself experienced the hatred and opposition of the blinded and sin-cursed world. It was an opposition which led to his cruel death on the cross. He told his disciples that they could not expect to be above him in this respect, that just as they called the Master Beelzebub—meaning the prince of devils—so they would also call those of his household.—Matt. 10:25

Jesus further explained that his message of the truth would at times be accepted by some in the family, and rejected by others, and that this would bring about a division in the home. The history of the Lord's people throughout the age reveals how accurately this forecast has been fulfilled. It is still true today. While in many instances all, or nearly all, in the family accept the message, and rejoice in the truth together, there are exceptions which result in a severe test of faith and devotion to the Lord on the part of the one or more who do espouse the truth.

The disciples of Christ during the present age are invited to suffer and to die with him, and this is one of the ways many of them have the privilege of suffering with their Master. But the promise is that those who are faithful unto death will receive the crown of life, and together with Jesus share in the future wonderful work of enlightening the world of mankind, and of establishing universal and lasting peace.

How Job Will See God

Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19: 25-27) Do not the Scriptures teach that it is impossible to see God and live? How then will Job see him?

IN A limited sense Job's expectation of seeing God was realized before he died. Through his great trial, in which he maintained his integrity before God, he did not understand the meaning of the calamities which had come upon him. But, as a result of the Lord speaking to him, he understood more clearly, and said to him, "I have heard thee by the hearing of the ear: but now mine eye seeth thee."—Job 42:5

The manner in which Job then saw the Lord is obvious. It was a mental vision of the greatness and wisdom of God which he had come to see as a result of the afflictions

he had suffered. It will be in this same manner that Job will see God when he is raised from the dead, except that his appreciation of God will then be keener, and will continue throughout eternity.

Job's experience of suffering, and of later having his health and his possessions restored to him, is akin to what the entire human race passes through, although the race as a whole is still waiting for the "times of restitution." (Acts 3:19-21) Job spoke of the "latter days," and said that then his "Redeemer" would "stand upon the earth." This could well be a prophetic reference to the Redeemer, Jesus, and of the fact that he establishes his kingdom upon the earth in the "latter days."

Through the agencies of this kingdom, the knowledge of God will fill the whole earth as the waters cover the sea, enabling all who will to "see" (through their understanding) the Lord. (Isa. 11:9) During the kingdom period Jesus will be the active agent in revealing the glory of Jehovah, and in this capacity he is referred to as the "arm" of the Lord. In this connection Isaiah wrote, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. 52:10

In a limited way Job saw the "salvation" of God when he was restored to health, but this was merely an illustration of what will be done for the whole world of mankind through the messianic kingdom. All will then have an opportunity to be restored to health and to life, and they too, will see the goodness and the glory of the Lord.

A Work of Faith

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."—1 Thessalonians 1:3

THE service of the Lord during the present age is always a work of faith. It requires faith in the Lord and in his truth, faith that he will fulfil his promises to guide, direct, and help in every time of need; faith to believe that in the abundance of his mercy he will use our feeble and imperfect efforts to his glory, and to the blessing of his people.

In watching the providences of the Lord in connection with the general work, it requires faith to enter the doors of opportunity he opens from time to time, and faith also to believe that when "doors" are closed, this also is of the Lord. It is a blessed thing to realize that in our co-operative "labor of love" we can look to the Lord for supervision, knowing that he will direct if we humbly yield to his overruling providences.

Paul wrote to the Thessalonian brethren that he was remembering in prayer **their** work of faith, and labor of love. As we present this yearly report of the brethren's activity, we are mindful of the fact that it is "your" work of faith that we are reporting, because it is largely the result of your efforts. While those of us at The Dawn office and plant have done what we could to furnish literature for your use, and in other ways to assist in the general work, our efforts would be of no avail, and indeed could not continue, except for the co-operation of the brethren in the field.

Truth literature, whether in the form of tracts, booklets, or books, is of value in bearing witness to the truth only to the extent that it is put into the hands of people, and it is the breth-

ren in the field who do this. There are very few of the brethren in a position to spend a great deal of time in distributing truth literature, but there are thousands who can do something in this field of service, even though it is but a little. It is not what one brother or sister is able to do, but the putting together of the little that all can do that adds up to an interesting and encouraging report.

A considerable volume of truth literature is distributed by brethren who, because of circumstances over which they have no control, devote relatively little time to this effort. But these use the opportunities that come to them to hand out a tract or a booklet as they pursue their daily routine of life. As the Lord views the efforts of these, he sees a quality of zeal and devotion in the little things which proves that they likewise would be faithful if given larger opportunities of service. And if these continue faithful they will be given larger opportunities, if, not on this side of the veil, then on the other side, when accorded the Master's "well done."

In addition to the regular tracts and kingdom cards, a great volume of free literature was distributed during the year to advertise the "Frank and Ernest" radio programs and "The Bible Answers" television programs. There have also been a goodly number of public meetings during the year, and this has called for the distribution of additional quantities of free literature. But whatever the immediate results, the brethren who have participated in this work have had their own hearts refreshed by the realization that they have helped to give others an opportunity to hear and know the glorious Gospel of the kingdom.

Bearing personal testimony to the truth is, as a rule, the most effective method of witnessing, and certainly it results in a rich blessing to those who use whatever opportunities they may have along this line. However, even in this form of service, it is convenient, and often quite essential, to be able to present the hearer with appropriate literature—either a tract, booklet, or book—as a follow-up to the personal discussion. No one can learn all there is to know of the truth simply by listening to someone explain some feature of it.

Many throughout the year availed themselves of the oppor-

tunity to mail consolation folders to the names and addresses found in the obituary lists of their local newspapers. This is a rewarding activity. Many can participate in this service who are not able otherwise to distribute literature. During the year we supplied 324,000 consolation folders to the brethren.

The Pilgrim Service

AS ALWAYS, this aspect of the general ministry was richly blessed during the year. The number of full time pilgrims was smaller than the year before. This was due to the fact that our dear Brother Zahnow was unable to serve. However, a number of brethren were able to serve part time, and this was greatly appreciated. Brothers MacAulay and Baker continue to serve full-time. Brothers Ostrander, Loomis, Murray, Meggison, Copeland, and Sundbom devoted part time to this service. Brother Herrscher served the brethren in Great Britain and France.

A number of other brethren used their vacation time to serve the classes, and this also was greatly appreciated. And, of course, there has been the usual large number of brethren who have devoted one or more week-ends each month to visit ecclesias within reach, to the great joy of those thus served.

We consider the pilgrim work very high on the list of important service. It encourages the brethren to stand fast in the faith, and it helps to cement them together in the bonds of Christian love and united service. The pilgrim work involves hardships and sacrifice, especially by those who are "on the road" for long periods of time. Let us all bear these dear servants of the Lord up in our prayers and, when we have opportunity, also by words and acts of kindness.

The Radio Work

WE HAVE been endeavoring through prayer, and otherwise, to watch the providences of the Lord in connection with the radio witness work. Indeed, we have come to think of this branch of the service as more than a work of witnessing, for there are many hundreds of isolated brethren throughout the country whose only voice contact with their brethren is through the radio. There are other thousands who listen regularly each week and,

together with their reading of the literature, are gradually having their knowledge and appreciation of the truth increased.

During the year the Mutual Radio Network got into financial difficulties. This led to the loss of many of the network's affiliated stations, and therefore the loss of outlets for the "Frank and Ernest" programs. For a while it looked as though the Mutual Radio Network might cease to exist; and naturally we wondered just what the Lord's providence might indicate so far as our programs were concerned.

However, in September, the situation began to change, and we were given assurance that the Mutual Radio Network would remain in business. New stations were being secured to replace former affiliates, so we decided to renew our contract with "Mutual." But it became apparent that many of the areas in which we lost coverage could not be regained through "Mutual," so we renewed negotiations with the American Broadcasting Company, and are now using upwards of fifty stations of the ABC Radio Network. This gives us coverage in a number of important areas not reached by "Mutual." So now the "Frank and Ernest" discussions are being heard over two networks. The complete schedule of stations will be found beginning on page 59.

This gives us a slightly heavier radio load than we would ordinarily have chosen, but in this also we are watching the providences of the Lord to see what he may direct for the future. Even though we are using stations of two networks, there is little or no duplication of coverage. Indeed, in some areas we are still using stations which are not on either of the networks. We believe that the Lord is still blessing the radio work, and we will continue to promote it to the full extent that funds are available.

The Television Work

THE television activity is progressing satisfactorily, and we believe that the Lord will be pleased for us to continue promoting this effort. Our fifteen minute TV films are still being used to a limited extent, but the evidence continues to mount that television stations want half-hour films. As already announced, a series of thirteen half-hour films is in course of preparation.

The scripts for all thirteen of these films have now been pre-

pared, and four of them have already been made. The remainder will be filmed during the first two weeks of January, the Lord willing. However, the original filming of a program does not mean that it is immediately ready for use. It then has to be edited, and illustrations added. However, some of the films are now ready for auditioning purposes. Arrangements for the securing of these for use in this way can be made through our Television Promotion Department, 744 Faircourt Lane, Glendale 3, California. Our office in Glendale will furnish all the help possible in connection with making contact with your local television station, or stations. As we have previously explained, our main effort in connection with the television witness will be to secure free time for the televising of our films. We are confident, from the experience already gained, that this will be possible with quite a number of stations.

In order to accomplish this, we are endeavoring to produce films that will be acceptable to television station managers, especially from the standpoint of their technical quality. For this reason we have secured the services of a film company that is well recognized in the television field, and which specializes in producing religious films. Two well-known religious programs that are seen from coast to coast on television each Sunday are filmed by this company.

Television is a difficult field of service to enter, but with your prayers for guidance and help, we feel that progress is being made, and, we trust, to the Lord's glory. Some of the difficulties encountered in the beginning have been overcome, and by the Lord's grace we will continue to follow his leadings in this new aspect of the service. We know that nothing is impossible with the Lord; and if it is his will the truth should enter the homes of the people through the medium of television, we are confident that it will be done, and to the extent that he desires.

Magazine Advertising

SINCE the close of our fiscal year on September 30, we have had an advertisement for the booklet, "When a Man Dies," inserted in the national weekly magazine, "Grit." In response to this one advertisement we received over 700 requests for the

booklet. This was very gratifying, and further efforts along this line will be made. This may well prove to be another regular avenue of the general work. The magazine, "Grit," has its largest circulation in rural areas and small towns. By using this medium, the truth was brought to the attention of many people who otherwise may not have been reached. If this work continues, we will, of course, use various magazines, and thus reach different groups of people.

The Work Overseas

THE truth continues to be proclaimed in many countries overseas. For the time being the "Frank and Ernest" programs are not being heard in the British Isles. Radio Luxembourg, which was being used for this purpose, proposed to put our program on at such a late hour that it was decided not to continue. The same difficulty was encountered by other religious groups using Radio Luxembourg, and the American agent for the station is hopeful that sooner or later he will succeed in having these programs reinstated at the original time periods, so we are waiting to see what the Lord may indicate to be his will.

Our German language broadcasts over Radio Luxembourg have also been discontinued by the station, with the explanation that there was too much opposition from the general public. We are inclined to think that the letter-writing campaign against the program which Radio Luxembourg reported to us was probably organized by a small group of zealots whose prejudices beclouded their reason. But, in any event, the station managers became frightened, and would not renew our contract.

The French programs are still being heard over Radio Monte Carlo, and the weekly response is most encouraging. These French broadcasts of the kingdom message are heard, not only in France, but also in the French areas of North Africa. In one city in North Africa sufficient genuine interest has developed to form an ecclesia. Recently some very encouraging responses to the French programs were received from Czechoslovakia, behind the Iron Curtain. A station in the Belgian Congo also broadcasts the French programs.

Foreign Language Literature

DURING the year we have been able to print and ship a great deal of literature to our brethren overseas. To the brethren in Finland we supplied an edition of their hymn book, and the booklet, "God and Reason." Tracts were printed and shipped to the brethren in Denmark and Germany. The booklet, "Hope Beyond the Grave," was furnished in the German language. "The Divine Plan of the Ages" has now been printed in the Dutch language, and will soon be sent to our brethren in Holland.

It has given us much joy to be able to print a supply of the booklet, "Hope for a Fear-filled World," in the Tamal language, for the use of our brethren in India. We continue to send considerable quantities of English-language literature to our brethren in India, all of which is, of course, supplied free.

In Italy some difficulties were encountered in connection with the work, but these, by the Lord's grace, have been largely overcome. The work there is now going forward well, and the brethren are rejoicing.

The Dawn Magazine continues to be published in the Swedish, Danish, German, French, Italian, and Greek languages. The Greek edition of The Dawn is printed at our plant in East Rutherford, and mailed to the brethren in Greece, and to Greek-speaking brethren in the United States. Much of the work entailed in this effort is done by the brethren of the Greek Ecclesia in New York City.

We hope to have more detailed reports of the work in some of the overseas countries direct from the brethren themselves, which will, the Lord willing, appear in our February edition. The brethren in all the countries overseas are zealous for the truth and its service, although they encounter much more difficulty in connection with their efforts than we do here in the United States. They need and greatly appreciate our prayers.

The statistical "Good Hopes" report appears on the following page. We think it is encouraging. May we all go forward in this united effort to serve the Lord, the truth, and the brethren. We know not how much longer the harvest work will continue. It is our privilege to be faithful while it is called day, for eventually the night will come wherein no man can work.

STATISTICAL "GOOD HOPES" REPORT

October 1, 1958—September 30, 1959

	Receipts	Expenditures
General Fund	\$62,597.97	
Radio Fund	84,471.68	\$119,558.49
Television Fund	8,567.62	11,113.57
Traveling Speakers' Fund	5,181.71	6,570.89
Overseas Fund	18,658.44	17,824.87
Recorded Lecture Fund	449.50	440.00
Literature Fund	2,319.02	13,673.75
Subscription Fund	174.50	317.00
Publications, Subscriptions, Etc.	26,559.67	40,643.19
Bequests	23,592.76	
<hr/>		
Total Receipts and Expenditures	\$232,572.87	\$210,141.76

FREE LITERATURE: During the year 10,619,200 tract pages of free literature were provided. This literature was made up of tracts, kingdom cards, public meeting cards, radio circulars, TV circulars, and consolation folders.

FREE BOOKLETS: 67,700 free booklets were mailed. These were in response to requests from the radio and television audiences, tracts, kingdom cards, circulars,

consolation folders, and newspaper advertisements.

MEETINGS SERVED: Class meetings numbering 1,350, with a total attendance of 79,128, were served by the brethren. Also 74 public meetings, with a total attendance of 9,735.

RECORDED LECTURES: During the year there were approximately 3,500 recorded lectures sent to the brethren.

Some of the brethren may have a special interest in one aspect of the work above another, hence the various funds. The General Fund is used for whatever branch of the service for which it may be needed. The other funds are: radio, television, pilgrim, free literature, overseas, recorded lectures, magazine advertising, free subscriptions. There is a wide range of activity represented in these various phases of the work, and we seek an interest in the prayers of the brethren everywhere that we may use whatever funds that are donated to them to His glory, and to the blessing of His people.

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.
Decatur WMSL 1400 11:00 a.m.
Florence WOWL 1240 10:15 a.m.

ARIZONA

Phoenix KOOL 960 8:45 a.m.
Winslow KVNC 1010 10:30 a.m.
Yuma KVOY 1400 9:00 a.m.

ARKANSAS

Fayetteville KFAY 1250 10:00 a.m.
Fort Smith KTCS 1410 10:00 a.m.
Helena KFFA 1360 10:00 a.m.
Jonesboro KBTM 1230 10:00 a.m.
Magnolia KVMA 630 12:15 p.m.
Pine Bluff KOTN 1490 10:00 a.m.
Stuttgart KWAK 1240 10:00 a.m.

CALIFORNIA

Bakersfield KMAP 1490 10:30 a.m.
Bishop KIBS 1230 10:45 a.m.
Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Fresno KARM 1430 10:30 a.m.
Los Angeles KABC 790 10:45 a.m.
Marysville KMYC 1410 10:30 a.m.
Paso Robles KPRL 1230 10:30 a.m.
San Bernardino KCKK 1350 10:30 a.m.
San Diego KSON 1240 10:30 a.m.
San Francisco KGO 810 10:15 a.m.
San Luis Obispo KVEC 920 7:45 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

CONNECTICUT

Waterbury WWCO 1240 11:00 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Orlando WABR 1440 9:00 a.m.
Stark WRGR 1490 12:00 noon
St. Petersburg WLCY 1380 9:45 a.m.

GEORGIA

Atlanta WYZE 1480 10:45 a.m.
Augusta WGAC 580 12:30 a.m.
Brunswick WGIG 1440 12:30 p.m.
Columbus WPNX 1460 12:30 p.m.
Savannah WCCP 1450 12:15 a.m.
Thomson WTWA 1240 11:00 a.m.

IDAHO

Burley KBAR 1230 11:30 a.m.

ILLINOIS

Canton WBYS 1560 11:30 a.m.
Chicago WLS 890 12:15 p.m.

INDIANA

Bloomington WTTS 1370 12:15 p.m.
Ft. Wayne WGL 1250 11:30 a.m.
Richmond WKBV 1490 12:30 p.m.
Vincennes WAOV 1450 10:00 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KENTUCKY

Bowling Green WLBK 1410 10:00 a.m.
Danville WHIR 1230 10:00 a.m.
Lexington WBLG 1300 9:00 a.m.
Louisville WTMT 620 10:30 a.m.
Madisonville WTTL 1310 11:45 a.m.
Maysville WFTM 1240 10:00 a.m.
Newport WNOP 740 9:45 a.m.
Paintsville WSIP 1490 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.
Winchester WWKY 1380 10:30 a.m.

THE DAWN

LOUISIANA

Shreveport KRMD 1340 12:05 noon

MARYLAND

Baltimore WWIN 1400 12:05 noon

MASSACHUSETTS

Lynn WLYN 1360 7:30 a.m.

Springfield WTXL 1490 8:45 a.m.

MICHIGAN

Detroit WXYZ 1270 10:00 a.m.

Flint WBBC 1330 1:05 p.m.

Grand Rapids WMAX 1480 9:05 a.m.

Ludington WKLA 1450 12:45 p.m.

Saginaw WSGW 790 10:30 a.m.

Muskegon WMUS 1090 12:00 noon

MINNESOTA

Austin KAUS 1480 10:00 a.m.

Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLCO 1490 10:00 a.m.

St. Louis KXOK 630 8:30 a.m.

Vicksburg WQBC 1420 10:00 a.m.

MISSOURI

Jefferson City KWOS 1240 10:00 a.m.

Joplin WMBH 1420 9:00 a.m.

Kansas City KCMO 810 9:30 a.m.

Mexico KXEO 1340 6:00 p.m.

St. Louis KXOK 630 8:15 a.m.

Willow Springs KUKU 1330 11:45 a.m.

NEVADA

Reno KATO 1340 10:00 a.m.

NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.

Newark WNTA 970 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.

Albuquerque KHAM 1580 11:30 a.m.

Hobbs KWEW 1490 9:00 a.m.

Roswell KGFL 1400 8:30 p.m.

Silver City KSIL 1340 11:15 a.m.

NEW YORK

Albany WOKO 1460 12:05 noon

Jamestown WJOC 1340 12:15 p.m.

Malone WICY 1490 11:00 a.m.

New York WNTA 970 11:00 a.m.

Niagara Falls WHLD 1270 11:45 a.m.

Ogdensburg WSLB 1400 12:15 p.m.

Plattsburg WIRY 1340 11:00 a.m.

Syracuse WJMK 1220 8:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont WCGC 1270 12:30 p.m.

Durham WTIK 1310 12:30 p.m.

Gastonia WGNC 1450 12:30 p.m.

Greensboro WGBG 1400 12:30 p.m.

Leaksville WLOE 1490 11:00 a.m.

Mt. Airy WSYD 1240 11:00 a.m.

Reidsville WFRC 1600 12:30 p.m.

Roanoke Rapids WCBT 1230 12:00 noon

NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.

Minot KLPM 1390 10:00 a.m.

Valley City KOVC 1490 10:00 a.m.

OHIO

Cincinnati WNOP 740 9:45 a.m.

Ironton WIRO 1230 11:00 a.m.

Lima WIMA 1150 12:30 p.m.

Piquo WPTW 1570 12:45 p.m.

Toledo WOHO 1470 11:00 a.m.

OKLAHOMA

Ada KADA 1230 12:20 p.m.

Ardmore KVSQ 1240 1:15 p.m.

Enid KCRC 1390 12:15 p.m.

Lawton KSWO 1380 12:30 p.m.

Oklahoma City KTOK 1000 10:30 a.m.

Ponca City WBBZ 1230 10:00 a.m.

Tulsa KTUL 1430 10:00 a.m.

OREGON

Astoria KAST 1280 10:30 a.m.

BROADCAST SCHEDULE

Portland	KGON	1520	1:15	p.m.	Waco	KWTX	1230	10:00	a.m.
Roseburg	KRXL	1240	10:30	a.m.	Wichita Falls	KWFT	620	10:15	a.m.
Salem	KSLM	1390	10:30	a.m.					
The Dalles	KODL	1230	9:15	a.m.					
PENNSYLVANIA									
Altoona	WRTA	1240	12:30	p.m.					
Lock Haven	WPBZ	1230	11:00	a.m.					
Pittsburgh	KQV	1410	10:30	a.m.					
St. Mary's	WKBI	1400	11:00	a.m.					
Washington	WJPA	1450	11:00	a.m.					
Wellesboro	WNBT	1490	11:00	a.m.					
Wilkes-Barre	WILK	980	12:30	p.m.					
Williamsport	WMPT	1450	1:00	p.m.					
SOUTH CAROLINA									
Anderson	WANS	1280	11:00	a.m.					
Bennettsville	WBSC	1550	11:00	a.m.					
Charleston	WCKE	1340	10:30	a.m.					
Clinton	WPCC	1410	12:30	p.m.					
Columbia	WCOS	1400	11:00	a.m.					
Conway	WLAT	1490	11:00	a.m.					
Dillon	WDSC	800	10:30	a.m.					
Greer	WCKI	1300	12:30	p.m.					
Georgetown	WGTN	1400	11:00	a.m.					
SOUTH DAKOTA									
Mitchell	KORN	1490	10:00	a.m.					
TENNESSEE									
Fayetteville	WEKR	1240	10:00	a.m.					
Jackson	WTJS	1390	12:30	p.m.					
McMinnville	WMMT	1230	10:00	a.m.					
Memphis	WVHM	1340	12:00	noon					
Nashville	WNAH	1360	10:45	a.m.					
TEXAS									
Abilene	KWKC	1340	10:00	a.m.					
Dallas	WFAA	570	11:30	a.m.					
Lampasas	KCYL	1450	12:45	p.m.					
Lubbock	KDAV	580	9:45	a.m.					
Lufkin	KRBA	1340	9:30	a.m.					
Nacogdoches	KEEE	1230	11:30	a.m.					
Pampa	KPDN	1340	10:00	a.m.					
Port Arthur	KPAC	1250	10:00	a.m.					
San Antonio	KMAC	630	9:45	a.m.					
Sherman-Dennison	KRRV	910	10:00	a.m.					
					UTAH				
					Provo	KIXX	1400	11:30	a.m.
					VIRGINIA				
					Charlottesville	WCHV	1260	11:00	a.m.
					Lynchburg	WLVA	590	12:30	p.m.
					Marion	WMEV	1010	12:10	p.m.
					Norfolk	WLOW	1400	12:30	p.m.
					Richmond	WMBG	1380	12:30	p.m.
					Waynesboro	WAYB	1490	12:00	noon
					WASHINGTON				
					Bellingham	KPUG	1170	11:15	a.m.
					Centralia	KELA	1470	10:30	a.m.
					Longview	KEDO	1400	10:30	a.m.
					Olympia	KGY	1240	10:30	a.m.
					Seattle	KNBX	1050	1:15	p.m.
					Tacoma	KTNT	1400	10:00	a.m.
					Walla Walla	KTEL	1490	10:30	a.m.
					WEST VIRGINIA				
					Bluefield	WKQY	1240	12:15	p.m.
					Charleston	WHMS	1490	12:30	p.m.
					Fairmont	WTCS	1490	12:30	p.m.
					Huntington	WPLH	1470	11:00	a.m.
					WISCONSIN				
					Beloit	WGEZ	1490	10:00	a.m.
					Eau Claire	WBIZ	1400	10:00	a.m.
					Fond du Lac	KFIZ	1450	10:00	a.m.
					Janesville	WCLO	1230	10:00	a.m.
					Madison	WISC	1480	10:00	a.m.
					Manitowoc	WOMT	1240	10:00	a.m.
					Reedsburg	WRDB	1400	11:00	a.m.
					Waupaca	WDUX	800	11:30	a.m.
					WYOMING				
					Cheyenne	KVWO	1370	9:00	a.m.
					CANADA				
					Calgary, Alta.	CKXL	1140	10:45	a.m.
					Hamilton, Ont.	CHML	900	9:45	a.m.
					Prince Albert, Sask.	CKBI	900	10:30	a.m.
					St. John's N'fid.	VOCM	590	10:30	a.m.
					Vancouver, B. C.	CJOR	600	9:00	a.m.
					Dauphin	CKDM	550	10:30	a.m.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

WILLIAM A. BAKER

Phoenix, Ariz. Jan. 1-3
 Tucson, Ariz. 4, 5
 Yuma, Ariz. 6-8
 San Diego, Calif. 9, 10
 San Luis Obispo, Calif. 12
 Fresno, Calif. 13, 14
 Stockton, Calif. 15
 San Francisco, Calif. 16, 17
 Sacramento, Calif. 19, 20

MIKE BALKO

Steubenville, Ohio Jan. 3
 Akron, Ohio 10
 Duquesne, Pa. 17

JOHN BARACOS

Monessen, Pa. Jan. 24

OTIS R. BARRALL

Reading, Pa. Jan. 10

W. C. BERTSCHE

Knoxville, Tenn. Jan. 15
 East Point, Ga. 17
 Birmingham, Ala. 22
 Nashville, Tenn. 24
 New Albany, Ind. 26

FRED A. BRIGHT

Wilmington (Even.) Jan. 16
 Baltimore, Md. (Morn.) 17
 Philadelphia, Pa. (Aft.) 17

J. BURTON BROWN

Fresno, Calif. Jan. 10

HARRY CASLER

Steubenville, Ohio Jan. 24

CHARLES M. CHUPA

Flint, Mich. Jan. 10

THOMAS C. FAY

Riverside, Calif. Jan. 17
 Ontario, Calif. 17

THEODORE HACK

Aurora, Ill. Jan. 10

THOMAS HICKS

York, Pa. Jan. 17
 Lancaster, Pa. 17

GEORGE O. JEUCK

St. Petersburg, Fla. Jan. 10

EDMUND M. JEZUIT

Gary, Ind. Jan. 17

RUSSELL JURD

San Bernardino, Calif. 10

ARTHUR H. KRUMPOLT

Washington, D. C. Jan. 17
 Allentown, Pa. 24

LUDELOW P. LOOMIS

Buffalo, N. Y. Jan. 1
 Rochester, N. Y. 3
 Pulaski, N. Y. 4
 Wilkes Barre, Pa. 17

ADAM MISKAWITZ

Milwaukee, Wis. Jan. 10

ROY E. MITCHELL

New Haven, Conn. Jan. 24
 Waterbury, Conn. 24

HARRY PASSIOS	RICHARD SURACI	GEORGE M. WILSON
Akron, Ohio Jan. 17	Wallingford, Conn. Jan. 10 Bridgeport, Conn. 10	Miami, Fla. Jan. 3
G. R. POLLOCK	STEPHEN SURACI	W. N. WOODWORTH
Rutherford, N. J. Jan. 2	Groton, Conn. Jan. 16	Middletown, N. Y. Jan. 17
Columbus, Ohio 17	New London, Conn. 17	Paterson, N. J. 24
Santa Ana, Calif. 24		
RAYMOND RAWSON	LOUIS ZBIK	HOWARD YOUNG
Adrian, Mich. Jan. 17	London, Ont. Can. Jan. 10	Steubenville, Ohio Jan. 10
NORMAN F. RICE	J. I. VAN HORNE	RUTHERFORD, N. J. CON-
Ventura, Calif. Jan. 17	Duquesne, Pa. Jan. 3	VENTION SPEAKERS:
	East Liverpool, Ohio 10	Brothers Pollock, Seklemian,
	Washington, Pa. 17	and others.



"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:35

WEEKLY PRAYER MEETING TEXTS

JANUARY 4—"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Psalm 27:14 (Z. '95-20 Hymn 313)

JANUARY 11—"His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jeremiah 20:9 (Z. '01-151 Hymn 280)

JANUARY 18—"Not slothful in business; fervent in spirit; serving the Lord."—Romans 12:11 (Z. '91-9 Hymn 232)

JANUARY 25—"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."—Matthew 6:34 (Z. '98-44 Hymn 301)

CONVENTIONS

PHOENIX, ARIZONA, December 31-January 3—Osborn School Auditorium, 3415 North Central. Watchnight Service. Mr. Zygmunt Roguski, 2936 West Rancho Drive, Phoenix. Speakers: Brothers W. A. Baker, L. Paul Davis, Thomas Fay, I. C. Foss, E. L. Fowler, John Hull, Edward G. Lorenz, H. W. Ostrander, Frank Parsons, C. O. Pitner, Gilbert Rice, William Soper, Stuart Sowers, and August Swanson.

CHICAGO, ILLINOIS, January 1-3—Central Masonic Temple, 912 N. LaSalle Street. Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue, Chicago 32. Speakers: Brothers Samuel Baker, Charles M. Chupa; N. Coats; Edward E. Fay; Raymond J. Krupa; John A. Meggison; and C. A. Sundbom.

BUFFALO, N. Y., January 1.

RUTHERFORD, NEW JERSEY, Saturday, January 2—Sponsored by Greater New York Ecclesia. Women's Club, Fairview and Montross Avenues. Mrs. Russell Dean,

166-05 89th Avenue, Jamaica 32, N. Y.

SAGINAW, MICHIGAN, January 10—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice St.

CLEVELAND, OHIO, January 17—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8.

COLUMBUS, OHIO, January 17—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin. Speaker: Brother G. R. Pollock.

CHICAGO, ILLINOIS, January 24-31—212 N. LaSalle Street. Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue, Chicago 32.

DETROIT, MICHIGAN, January 31—Macabees Bldg., Woodward Ave. at Putnam. Mr. Louis W. Zbik, 9171 Manor, Detroit 4.

FLORIDA BIBLE STUDENTS CONVENTION: Lakeland, March 5-7.

MIAMI, FLORIDA, March 12, 13.

"THE TIME OF THE END"

To be discussed by

"FRANK AND ERNEST"

WNTA-970 kc.—11:00 A. M.

Sunday, January 17

"The Time of the End" foretold in the Bible is not the end of time, but a transition period leading to Christ's kingdom. Hear "Frank and Ernest" discuss this topic, and send for a free copy of the booklet, "God's Kingdom Conquers." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

FEBRUARY TOPIC: On Sunday, February 21, the "Frank and Ernest" radio topic will be, "Divine Intervention Near." An abundant supply of circulars will be available to advertise this broadcast. You are invited to send for as many as you can use. They are suitable for distribution from door to door, for mailing, or for handing to friends and relatives. Please order your supply of February circulars as soon as possible.

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 - . The Battle of Armageddon, cloth, 85 cents each.
 - . The Atonement Between God and Man, cloth, 85 cents each.
 - . The New Creation, cloth, 85 cents each.
- Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each

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