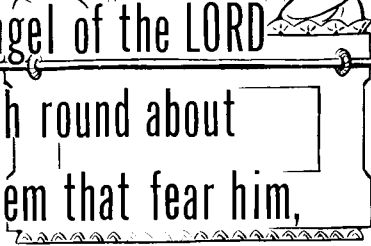


a herald of Christ's presence

THE DAWN



"the angel of the LORD
encampeth round about
them that fear him,
and delivereth them" psalm 34:7

february • 1955

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The "Frank and Ernest" topics are scheduled for the "Mutual Network, and for individual stations in the United States and Canada. Network stations in Washington, D. C.; Orlando, Florida; Portland, Oregon; Wenatchee, and Yakima, Washington use the programs one week later than the above schedule.

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The Memorial Supper 1955 Date

Jesus invited his followers to commemorate his death by partaking of the "bread" and the "cup." We believe that it is appropriate to do this each year on the anniversary of his death, which this year will be on Tuesday evening, April 5. This is the fourteenth day of Nisan, according to Jewish reckoning. It is shown on the Jewish calendar as Wednesday, April 6, but since the biblical day is from sundown to sundown, the evening of the fifth would be the proper time for the Memorial Supper.

The March issue of The Dawn will carry an article dealing with the Memorial Supper.

West Coast Radio Time Changes

The official network time for the "Frank and Ernest" broadcasts in the Pacific Time Zone is 6:15 P. M. However, there are a few of the stations on this western section of the Mutual Network which could not clear this time, and are broadcasting the programs at another hour. A listing of these exceptions will be found on page 53.

THE GENERAL CONVENTION DATE for 1955 is July 30 to August 5. It will be held in Bloomington, Indiana.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each; Library Edition, cloth, \$1.00.

Volume II—The Time Is at Hand, cloth, 50 cents each.

Volume III—Thy Kingdom Come, cloth, 50 cents each.

Volume IV—The Battle of Armageddon, cloth, 85 cents each.

Volume V—The Atonement Between God and Man, cloth, 85 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Coming Universal Religion

**"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."
—Zephaniah 3:9**

MAN was created in the image of God, and by nature he desires to worship his Creator. Before man's fall into sin and death his devotional qualities were in perfect balance with all the other aspects of his being, enabling him to enjoy blessed and rewarding communion with God. One of the immediate results of disobedience to divine law was the entrance of fear into man's relationship with the Creator. "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself," said Adam to the Lord, after partaking of the forbidden fruit.—Gen. 3:10

Fallen man ever since that tragic experience in Eden has, like Adam, instinctively been afraid of God, seeming to realize his nakedness, his shame, and his unworthiness of being in the presence of his Maker. This spirit of fear has been a fertile soil in which Satan, the Devil, has sowed seeds of confusing errors of worship and practice, which through the ages have germinated and matured into myriads of false and distorted conceptions of deity; so that today, despite the enlightenment of the world along many lines, the people are more con-

fused and divided in their religious concepts than ever before.

Fundamental to all false religious beliefs is Satan's lie to mother Eve when, in contradicting God who had warned that death would be the penalty for sin, he said to her, "Ye shall not surely die." (Gen. 3:4) The almost universal belief that "there is no death" stems from this lie which was perpetrated by the one whom Jesus referred to as "a liar and the father of it"—that is, the father of all lies and errors pertaining to God and the worship of God.—John 8:44

One of Satan's favorite methods of deception has been the outright substitution of false gods for the people to worship instead of the true and living God. He has induced the people to worship the sun, the moon, the stars, beasts and fish. As Paul writes, they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."—Rom. 1:23

Very early in the biblical record we find evidence of Satan's work causing the people to worship false gods. Laban, the father of Jacob's wife Rachel, possessed "gods," and

was quite perturbed when they were stolen by Rachel at the time Jacob and his family left Padan-aram to return to Canaan. (Gen. 31:30-32) Devoted as Rachel was to Jacob, she still cherished the family gods, and thought it necessary to take them along to Canaan. Later, Jacob took this matter in hand and ordered his family to put away the "strange gods" which were among them.—Gen. 35:2

This "trail of the serpent" appears over and over again among the chosen people of God in ancient times. One of the Ten Commandments was designed to safeguard the Israelites against the Devil's efforts to corrupt their religious worship. "Thou shalt have no other gods before me." (Exod. 20:3) This commandment, however, was only a partial protection to Israel against the encroachments of the Adversary. Even when Moses was in the mountain receiving God's Law, the people erected a golden calf and began to worship it.

The worship of false gods did not originate with the descendants of Abraham, but was copied by them. Baal was the supreme male deity of the Canaanitish nations, while Ashtoreth was their supreme female divinity. The sun was evidently a symbol of Baal, and the moon a symbol of Ashtoreth. These were their sun and moon gods. Then the people had a fire god named Moloch.

Time and again the worship of these heathen gods was introduced among the Israelites. It prevailed at the time Gideon was raised up

by the Lord to deliver the Israelites from their enemies, and one of his first acts was to destroy this false worship within the nation. Later, Samuel had it to contend with. Solomon's fall from divine favor was due to his yielding to the worship of false gods, being led into it through the influence of his many heathen wives.

Upon Solomon's death, when the ten tribes of Israel revolted against the rulership of his son, Rehoboam, the worship of false gods was officially established among them by Jeroboam, whom they acclaimed king. This was one instance of those early times when religion was used for political purposes. Jeroboam, king of the ten tribes of Israel located in the north of Palestine, realized the strong urge the people would have to make their annual pilgrimages to Jerusalem to worship the God of Israel, and feared that as a result of mingling with the two tribes in religious worship they would be weaned away from their loyalty to him; so he set up the worship of Baal at Bethel as a substitute arrangement. It worked, and the ten-tribe kingdom never did return to the worship of the true God.

Even the two-tribe kingdom intermittently adopted the worship of heathen gods as the official religion of the nation. This was true to such an extent that the Prophet Jeremiah wrote, "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their hearts, and upon the horns of your altars; whilst their children re-

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member their altars and their groves by the green trees upon the high hills." (Jer. 17:1, 2) The worship of Baal and of Ashtoreth was conducted in "groves" on hill-tops dedicated to the purpose.

God made no attempt to change the religious practices of the heathen nations down through the ages. During the Jewish age his only concern was the protection of his chosen people against the powers of darkness, that they might not be entirely engulfed prior to the coming of the promised Messiah—the "Seed" of Abraham which was to bless all the families of the earth.

Jesus came to be the "Light of the world," and eventually will be that true Light which will enlighten every man who has come, or will come, into the world. (John 1:9) He commissioned his followers, who would be his "ambassadors," to be the "Light of the world." (Matt. 5:14) But the divine purpose through these ambassadors of Christ has not been to ~~convert the whole world to Christ during the present age~~, but to serve merely as a "witness," and that the power of the Gospel might call from the world a "people for his name."—Acts 15:14-17

Meanwhile Satan has fostered and promoted false religions. New versions of heathen darkness have arisen and flourished. Besides, the great mass of professed believers in Christianity have been turned aside from the truth, and like the Israelites of the past, they have brought into their midst various viewpoints, rites, and practices of

the heathen. Today, the worshipers of heathen gods, both in the heathen and professed Christian world, are divided into many groups. Practically without exception, however, they all hold Satan's original lie in common—they all believe that "there is no death." The conference last August of the World Council of Churches highlighted the hopelessly divided condition of the professed Christian world.

Instead of expecting that the world would be converted during the present age to worship and serve the true God, Jesus raised the question as to whether or not there would be any faith on the earth when he returned. (Luke 18:8) Jesus did not question whether or not there would be religious fervor, or the spirit of religious devotion. The "faith" to which he referred was the faith of the true Gospel, that Gospel which was "preached before unto Abraham," the glad tidings that God, in his own due time and way—that way being through the promised "Seed" of Abraham—would bless all the families of the earth.

Except in the hearts and minds of the Lord's own people, which is in all but a little flock, that "faith" does not now exist in the earth. Religiously speaking, the world today is in a greater state of chaos than ever before. Outside of those groups which rigidly hold to their creeds, it has become praiseworthy, from the worldly standpoint to hold one's religious views so loosely as to constitute no definite belief at all.

In the communist world strenuous efforts are being made to destroy religious fervor altogether, but, if we can go by reports, without too much success. Satan may and has been able to deceive man, and through false theories and practices to distort his conceptions of God; but he cannot destroy his God-given desire to worship and serve a higher power. Because this is true, and despite conditions in the world which might tend to destroy faith in God, there seems to be an upsurge of interest in religion practically the world over.

In Russia, for instance, there has been an increase in the number of churches from three thousand right after the war, to twenty thousand. The tremendous impetus given the Christmas festival in the western world was felt behind the Iron Curtain, and groups of young people in a number of Russian cities went out onto the streets to sing Christmas carols. These young people had been taught that there is no God, but their hearts belied their heads, and they were happy thus to express in this way a spirit of religious devotion which had heretofore been suppressed.

The increase of interest in religion is manifested in the mounting sales of religious literature, with more copies of the Bible now being sold than ever before. In the world of entertainment, more and more emphasis is being placed upon religious themes, not because the producers have suddenly become more religious, but because they sense the fact that their pa-

trons want their pleasure mixed with a bit of religion.

An increasing number of scientists are expressing their belief in a higher power. Dr. Einstein, once an avowed unbeliever, has recently been quoted as saying, "My religion consists of an humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of superior reasoning power which is revealed in the incomprehensible universe, forms my conception of God."

The "Unknown God"

A general review of religious convictions and practices through the ages, together with religious conditions as we see them in the world today, helps one to understand Paul's feelings when he stood on Mars' Hill and preached to the Athenian philosophers. He said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts 17:22, 23

The Athenians are to be commended for the open manner in which they confessed their belief in a God whom they did not know. Actually, regardless of the many religious distortions Satan has foisted upon the peoples' minds in all ages, deep down in their hearts they have longed to know and

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come under the loving care of a God who has been unknown to them. Most of the millions who have tried to worship the grotesque god of torment have probably often wished for a kindlier God whom they could serve, and the praises of whom they could sound forth to the people. Dr. Einstein, and other scientists, bow in reverence before a God of superior intelligence and power; but, from the material things of the universe alone, cannot visualize him as being motivated by love, although they probably all hope that he is.

So far as we know, among the wooden, stone, and metal idols throughout the heathen world today, there is none ascribed to the "unknown god" as was the case in ancient Athens; but we can be safe in saying that in the hearts of untold millions there is an image of a God whom the people would like to believe exists, a God who is loving and kind, and withal able and willing to take hold of the messy world of today, and bring order out of chaos, peace out of turmoil and war, understanding and co-operation out of the bitter strife of words and conflict of ideologies.

It is this "unknown God" which the people are thinking about when they raise the oft repeated question, "Where is God in the suffering world of today?" They know that Mohammed can't do anything about it. They know that neither Bhudda nor any of the other heathen gods can help. Both the Catholic and Protestant gods, throughout the centuries of their

existence, have had no cure for world tensions except another war; so the rank and file of the people do not expect much from these sources. But there is that God who, throughout the ages, has been unknown to the people; and, in our text, we have the promise that "then" he will turn to the people a "pure language," which will enable them all to serve him with "one consent."

The time identification contained in the word "then" in this wonderful promise is immediately after the whole symbolic "earth" has been devoured by the "fire of God's jealousy," as prophesied in the preceding verse. It reads, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8

"Wait ye upon me, saith the Lord." The God-fearing people of all ages have been encouraged to "wait" on the Lord. In every generation there have been those who have wondered why God continued to permit evil. To Habakkuk the Lord said, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. 2:3) Paul quotes from this prophecy and applies it to the second coming of Christ.—Heb. 10:37

There is, therefore, no mistaking

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the time of its application. It is at this end of the age, in the time of our Lord's second presence. First the vision speaks, giving the Lord's people an understanding of the times in which they are living—among other things, the meaning of the great "time of trouble" now upon the world—and also the assurance that the waiting time is about over, that the time is at hand when the Lord will put down iniquity and exalt righteousness in the earth.

Indeed, because the "vision" has spoken, we now see that the nations are already being gathered, that the "fire" of God's jealousy is already upon them, and that when this aspect of divine intervention shall have accomplished its purpose, the "pure language" will be turned to the people. Then the unknown God will be revealed to them, and with hearts rejoicing they will unitedly serve him, their songs of praise filling the earth with his glory.

Paul explained to the Athenians some of the characteristics of the "unknown God." He "made the world and all things therein." He dwells "not in temples made with hands," Paul said, evidently basing this remark on the fact that towering above him to the right was a magnificent heathen temple of worship. It was a polite way of telling the Athenians that the "unknown God" did not need such a temple.

The "unknown God," Paul further explained, "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times be-

fore appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being."—Acts 17:26-28

Paul further explains that since we are the offspring of God, his creation, "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) How wonderfully Paul thus contrasts the true God, with all the gods of the heathen, and then reveals the quality of mercy possessed by him in whom we live, and move, and have our being." "The times of this ignorance God winked at," he explains. That is, he will not hold their ignorant worship of false gods against them, and mete out severe punishments.

"Now [God] commandeth all men every where to repent," Paul continues, "because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:30, 31) The command to repentance has gone out to the world through the Gospel, and while it has not been limited to any one nation or race, but has been universal in its application to all people, the number thus far who have heard the message in an understandable manner has been very small. As for those who have not heard, God is still "winking" at

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their ignorance as he continues to prepare for their future blessing.

That blessing will be brought to them through enlightenment. Notice how Paul contrasts the "times of this ignorance" with the fact that God has appointed a future judgment day. Paul knew this to be in harmony with the divine plan, for the Prophet Isaiah had written, "~~When thy judgments are~~ in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) Again we read, "He shall judge the world with righteousness, and the people with his truth." (Ps. 96:13) In the judgment day scene pictured for us in Revelation, the "books" are "opened," a symbol of revealed knowledge and understanding.

A little later in the chapter in which Isaiah tells us that the people will learn righteousness in the judgment day, he speaks of other "lords," or "gods," which he says have had dominion over us. But these will all be dead then, and through the enlightenment of the judgment day, Satan will be unable to deceive the people concerning them, for he will be bound. Even the memory of these gods of silver, of stone, of wood, of gold, of fire and torment, the three-headed god, and all the rest of them, will perish from the minds of the people.

Paul explains that this future work of enlightenment and judgment will be in the hands of Jesus, and that God has given assurance to all men in that he hath raised him from the dead. An outline of the qualifications of this future Judge of mankind is presented to

us by the Prophet Isaiah. He is identified in this prophecy as "a rod out of the stem of Jesse, and a branch" which was to grow out of his "roots." Concerning him Isaiah writes:

"The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear [reverence] of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked [those who willfully oppose earth's new King and Judge]. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—ch. 11:2-5

The result of this righteous rulership and judgment of Christ is then symbolically described by Isaiah:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 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."—vss. 6-9

The earth will then be filled with the knowledge of the Lord because he will have turned to the people a pure language—a language, or message which will sweep away the refuge of lies, misrepresentations, and distortions which have confused the minds of the fallen and

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dying race—and will enlighten them concerning the true and living God.

Then they will serve him with “one consent,” that is, all in the same way. They will not be forced to do so, but they will have learned to love their Creator, because they will have been taught concerning his wisdom, justice, love, and power. They will learn how his love was manifested and his justice satisfied through his beloved Son who “gave himself a ransom for all.” They will see his wisdom in the permission of evil, and in the loving plan for the recovery of the fallen race. They will see his power manifested in the resurrection.

Paul explains that it is the will of God that all shall be saved and come to a knowledge of the truth, the basic feature of which is the fact that Jesus gave himself a ransom for all. [I Tim. 2:3-6] A knowledge of this great truth will be testified to all in God’s due time, that due time being the “day” which has been appointed in which the world is to be judged by the righteous Judge, Christ Jesus.

Concerning that day the Prophet Micah wrote, “The law shall go forth of Zion, and the word of the Lord from Jerusalem.” (Micah 4: 1-4) Zion is here used as a symbol of the spiritual phase of Christ’s kingdom. “I have set my king upon my holy hill of Zion,” the Lord said. (Ps. 2:6) With him in mount Zion will be the “little flock” who have followed him in suffering and into death.—Rev. 14:1

“Jerusalem,” as used in Micah’s prophecy, symbolizes the human phase of the kingdom—the resur-

rected ancient worthies, who will then be made “princes in all the earth.” (Ps. 45:16) From these pre-trained and disciplined representatives of the divine Christ will go out the words of instruction, that “pure language,” which, before the end of the thousand years of earth’s coming glory, will enlighten all mankind, and thus provide a full opportunity for everyone to turn to the Lord.

Then, as the Revelator assures us, “there shall be no more death.” (Rev. 21:4) The people, raised from the dead, will have been convinced that God told the truth when he said, “Thou shalt surely die.” They will know then that death is the wages of sin. (Rom. 6: 23) But they will rejoice also to learn that by accepting the provision of life made for them through the redemptive work of Christ, and obeying the laws of his kingdom, they may live forever. It will then be true of the obedient that there is no death, not in the sense of the lie perpetrated by Satan, but because the people will have the opportunity of partaking of the trees of life and the waters of life which will then flow from the throne of God and of the Lamb.—Rev. 22: 1-3, 17

Then there will indeed be a world-wide, universal religion—the true religion. The laws of God will not only be learned, but applied, written in the hearts of the people, the Lord assures us. (Jer. 31:31-34) No one will then need to say to his neighbor, “Know the Lord,” for all shall know him, from the least to the greatest.

LESSON FOR FEBRUARY 6

The Grace of God

GOLDEN TEXT: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." —I John 4:10

EPHESIANS 2:4-9; TITUS 2:11-14

GRACE, as the word is used in our Golden Text, is the unmerited favor of God. We were all born in sin, and misshapen in iniquity. Death, the penalty for sin, was justly upon us, and upon the whole world. There was no obligation on God's part that he do anything for the condemned race. But he did. His love prompted him to send his Son to be the "propitiation [satisfaction] for our sins." Because the demands of divine justice have thus been satisfied by Jesus, we can now enjoy fellowship with the Father, and have a hope of eternal life.

Certainly, as Paul wrote, God "is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2:4-6) In this text the word "quickened" has the thought of being re-animated. It is not a physical re-animation, but a quickening of hope. Formerly we were without God and having no hope, but his

love and grace through Christ gave us a hope of life.

And we are also made to sit together with Christ in the "heavenlies." The word "places" in the text is in *italics*, indicating that it has been supplied by the translators. We are not seated with Christ in a place, but in a condition—a condition described by the word *heavenlies*, which simply means high, or exalted.

As followers of Christ we have been made partakers of "the heavenly calling." (Heb. 3:1) We are promised the "divine nature" with him. (II Pet. 1:4) We have been invited to sit with Jesus in his throne. (Rev. 3:21) Jesus already occupies the high position described by these expressions, and by faith we are seated together with him.

Verse 7 speaks of the ages to come in which the Lord will "show the exceeding riches of his grace in his kindness toward us through Christ Jesus." The grace of God which has provided an opportunity for all mankind to return to his favor and to life, is rich—very rich—but the expression "exceed-

ing riches of his grace" only partially describes his kindness to those of the church in taking them out of degradation and sin, and exalting them to the highest position in the universe next to himself.

"Not of works, lest any man should boast." (vs. 9) Our works, in the sense of our best endeavors to know and to do God's will, demonstrate our faith, for, as James writes, "Faith without works is dead." But we cannot earn salvation by our good works, for at best our own righteousness is as "filthy rags."

Paul wrote to Titus that "the grace of God that bringeth salvation hath appeared to all men." (ch. 2:11) This does not mean that all who lived in Paul's day actually had this marvelous grace of God revealed to them, nor has this been true of the human race since. Before Christ came, God said to the nation of Israel, "You only have I known of all the families of the earth." (Amos 3:2) But beginning soon after Pentecost, a change took place. The disciples were commanded to go into all the world. Peter went to Cornelius and afterward said, "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) It is in this sense that the grace of God "appeared" to all men.

Those who believe and accept are given a "blessed hope," even the "appearing of the great God and our Savior Jesus Christ." This is a reference to the second

QUESTIONS

Define the meaning of the word "grace" as applied to God.

Explain what it means to sit together with Christ in the "heavenlies."

What is the "exceeding riches" of God's grace which will be revealed in the ages to come?

What part do "works" play in connection with the gift of salvation?

In what sense did the grace of God appear "to all men" at the beginning of the Gospel age?

What is the "blessed hope" for which Christians are looking?

How are the followers of Jesus "purified," and in what sense are they a "peculiar people"? What are the "good works" for which they are called?

advent of Christ, when he sets up his kingdom, through the agencies of which all mankind will be enlightened. The church class will be associated with Jesus in the work of that age.

It is during the present age that these are being called from the world and purified, or set apart as a "peculiar people, zealous of good works." (ch. 2:14) They are purified through the blood of Christ, and their fidelity to the Lord is proved by their faithfulness in the various experiences through which divine providence permits them to pass.

The word "peculiar" in this text does not mean odd. It is translated from a Greek word meaning "beyond the ordinary." The world in general will be restored to life as human beings on the earth, but the footstep followers of Jesus will be a people beyond the ordinary, for they will be exalted to the divine nature.

New Life in Christ

GOLDEN TEXT: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."
—John 10:10

JOHN 3:5-7; ACTS 16:25-34
II CORINTHIANS 5:17

JESUS came to "seek and to save" that which was lost. (Luke 19:10) Man lost the privilege of living eternally in an earthly paradise. Through Christ this opportunity will be restored to all mankind. Thus it was that Jesus came to give life. But to a few, in all a "little flock," to whom it is the Father's "good pleasure to give the kingdom," (Luke 12:32) will be given life "more abundantly," that is, life on the divine plane—"glory and honor and immortality."—Rom. 2:7

This "little flock" class are the ones Jesus referred to as being "born again." The human race generally, during the millennial judgment day period, will simply be "regenerated" to life on the earth. (Matt. 19:28) But the footstep followers of Jesus will be "born again" on a higher plane of life—the highest of all planes of life, even the divine.

However, a misunderstanding has existed in that many have thought this new birth takes place now, in this life. This is a mistake. Concerning those who are born of the Spirit, Jesus said, "The wind bloweth where it listeth, and thou

hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3:8

In this text Jesus explains some of the characteristics of a spirit being; that is, a spirit being, like the wind, is invisible, yet powerful: so, he said, "is every one that is born of the Spirit." Spirit birth, therefore, describes the great change which takes place when a Christian, in the resurrection, is given a "celestial," or heavenly, body.—I Cor. 15:42-50

The misunderstanding on this subject has arisen through a failure to note that the Greek word *gennaō*, translated "born" in Jesus' statement, "ye must be born again," can also properly be translated "begotten." In the Greek language there is just the one word for both begotten and born, and the meaning in any text in which it appears has to be determined from the subject matter under consideration. In Matthew 1:1-16 the word is used thirty-nine times, and in every instance is properly translated "begat."

Paul wrote that "if any man be in Christ he is a new creature." (II Cor. 5:17) This is true, but this

"new creature" condition of the Christian, prior to the resurrection, is only in the begotten, or beginning stage. This "new creature" still has a fleshly body, so cannot come and go as the wind. It is not invisible. In the begotten stage, however, the new creature is nourished by the word of truth and thus prepared for birth in the resurrection. It is when this mortal puts on immortality that spirit birth takes place. Then, like Jesus after his resurrection, the new creature will be a spirit being, invisible and powerful.

The account of Paul and Silas in the prison at Philippi is always interesting and inspiring. They had been severely beaten and cast into the inner dungeon of the prison, and their feet were locked in the stocks. It was, to say the least, a very unhappy situation in which to be, yet under these trying circumstances they "prayed and sang praises unto God." (Acts 16:25) And they were loud enough in their praise for the other prisoners to hear them.

"Suddenly," we read, "there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's hands were loosed." (vs. 26) The keeper of the prison was awakened by the noise and commotion, and seeing what had happened, and supposing that all the prisoners had escaped, decided to take his own life rather than to face the wrath of his superiors.

But Paul cried to him, "Do thyself no harm: for we are all here."

QUESTIONS

- What is the difference between life, and the more abundant life?
- Describe some of the qualities of those who are "born of the Spirit."
- What is the proper way of describing the new life of the Christian while he is still in the flesh?
- What is a "new creature" in Christ Jesus? Relate the circumstances leading up to the conversion of the keeper of the Philippian prison.

The keeper of the prison was greatly impressed. He knew that Paul and Silas were religious workers, and that they had been imprisoned because of their faithfulness to the God whom they served. Reason told him that their God had now intervened to rescue his servants from prison.

He was impressed, and inquired, "What must I do to be saved?" Whether the prison keeper was thus referring to eternal salvation or to avoiding punishment from his superiors for not properly guarding the prison, may be a question. In any event, Paul used the opening to tell him of the eternal salvation which could be had through Christ, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." We are told that "they spake unto him the word of the Lord, and to all that were in his house." This was doubtless a full explanation of the Gospel, and the privilege of walking in the footsteps of Jesus. The prison keeper believed, and also his family, and were baptized that night. What a glorious experience for all concerned!

The Church and the Ordinances

GOLDEN TEXT: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." —Matthew 28:19, 20

ACTS 2:38-41

I CORINTHIANS 11:23-29

THERE are only two ordinances enjoined upon the followers of Christ; one is baptism and the other is commemorating his death by partaking of the "bread" and the "cup." Both of these are figurative in character, and a rich blessing is derived from observing them when their symbolic meaning is properly understood.

The full truth concerning baptism is not contained in the account of the three thousand who were baptized at Pentecost, for these were all Jews, and were baptized for the remission of sin, which had the same significance as John's baptism. The whole nation of Israel was baptized, Paul explains, into Moses, "in the cloud and in the sea." (I Cor. 10:2) This, of course, was on a representative basis—a national baptism.

Individually, many Israelites failed to be loyal to Moses and to the Law administered by him. John's baptism for the remission of sin represented the repentance of the baptized one, and his desire to come into harmony with Moses. All such who believed in Christ were simply transferred from

Moses to Christ. So it was with the Jews who accepted Christ at Pentecost. At that time the special covenant arrangement with Israel was still in force, and all they needed to do was to repent and be immersed for the remission of their sin, and then were accepted into Christ.

But this arrangement did not continue, as Paul explains in Acts 19:3-5. He had found "certain disciples" at Ephesus, and inquired of them, "Unto what . . . were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus."

In Romans 6:3, 4 Paul explains that Christian baptism is a burial into Christ's death, and this death baptism is symbolized by water immersion, which is what Jesus refers to in our Golden Text when he said that it should be done "in the name of the Father, and of the Son, and of the Holy Spirit." This symbolic baptism follows the true

baptism; that is, the burial of the will into the will of God, through Christ. By it, one testifies to the work of grace already begun in the heart.

It is a beautiful symbol. As the one being immersed is lowered into the water his burial into Christ's death is represented. As he is lifted out of the water there is pictured his rising to walk in newness of life, and also his complete raising up in the "first resurrection" to live and reign with Christ.

Commemorating the death of Jesus by partaking of the "bread" and the "cup" is also a beautiful ordinance. Jesus enjoined this on his followers the night before he was crucified. Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26) Jesus explained that the "bread" represented his broken body, and the "cup" his shed blood—broken and shed for his followers, and for the whole world of mankind.

In Paul's lesson on the subject he reveals an additional meaning; namely, that it also pictures our communion, or common participation in the death of Jesus. We have the privilege of drinking of Jesus' "cup" of suffering and death, and of being baptized with his baptism, which was a baptism of death. So when we partake of the emblems which picture his death, it is a renewal of our own pledge to suffer and die with him.

Paul writes, "As often" as ye do this. Some have taken from this

QUESTIONS

What are the only two ordinances enjoined upon Christians?

What was the purpose of "John's baptism"?

What does water baptism signify to the Christian today?

What is represented by the "Bread" and the "Cup" of which Christians partake in the Lord's Supper?

How often should Christians commemorate the death of Jesus?

that it is appropriate to commemorate the death of Jesus through this ordinance as frequently as we may feel disposed. Some, for instance, hold "communion," as they call it, every Sunday morning; others once a month; others once every three months.

To us it seems more reasonable that the death of Jesus be commemorated but once a year, and then on the proper anniversary date. There is a peculiar fitness in this, especially if we observe it on the date of the original Jewish passover, which is the fourteenth of the Jewish month Nisan. The month Nisan begins with the first new moon nearest the spring equinox. This year the 14th of Nisan falls on April 13. Since the biblical day begins at sundown, the proper time for commemorating the death of Jesus will be after sundown, on Tuesday, April 12. Groups of Christians all over the world will come together that evening to partake of the "Memorial Supper." It is a solemn occasion, and always draws the sincere participants closer to the Lord.

The Church Proclaims the Gospel

GOLDEN TEXT: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."
—Romans 1:16

ROMANS 10:8-15

I CORINTHIANS 2:1-5

NO TRUTH is more clearly set forth in the Bible than that the church is commissioned to proclaim the Gospel. But to obey properly this mandate one must know what constitutes the Gospel. The word Gospel simply means good news, or glad tidings, but there has been much preaching in the name of the Lord that has been far from good news. The God-dishonoring doctrine of eternal torture is certainly not the good news of the Gospel.

Paul wrote, "I am not ashamed of the Gospel of Christ." What is the Gospel of Christ? There have been many and contradicting answers to this question, but Paul gives us a clue when in Romans 1:1, 2 he speaks of the Gospel which God "had promised afore by his prophets in the Holy Scriptures." An even more definite statement is found in Galatians 3:8, where Paul writes concerning the Gospel which God preached unto Abraham when he promised, "In thee shall all nations be blessed."

This promised "blessing" was to come through Abraham's "seed," and, as the Gospel theme develops throughout the Old Testament, this

"seed" is seen to be none other than the Messiah, the Christ of promise. Paul explains this in Galatians 3:16, and in verses 27-29 of the same chapter adds the information that those who are "baptized into Christ" are also a part of this promised "seed" which is the channel of blessing to "all families of the earth."

The glad tidings which the angel announced was simply the fact that Christ, the promised Savior, was born. And how wonderfully they emphasized the divine purpose for blessing all the families of the earth through this "seed." It was good tidings of great joy, they said, which shall be unto "all people."

In the Scriptures, the divine purpose to bless all nations is associated with the establishment of a kingdom, a government, to be the administrative agency in dispensing the promised blessing. Thus the glad tidings of salvation is spoken of as "the Gospel of the kingdom." As the Redeemer, Christ died for the sins of the world; and as king, he reigns for a thousand years, together with his church, to make the blessings of life available to the people.

This, briefly, is the Gospel of

Christ, and what a privilege it is to proclaim such a message to a sin-sick and suffering world! Paul said, "I am not ashamed of the Gospel of Christ." Who could be ashamed of such a message! It glorifies God and reveals his great love for all mankind. To know such a message, and to have it in one's heart, is to have a burning desire to tell it out to all mankind!

The importance of witnessing for the Gospel is emphasized in Romans 10:10, where Paul says that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." This would indicate that simply to believe the Gospel oneself and not endeavor to proclaim it to others, would not lead to salvation.

But, as Paul points out, in order for one to believe on Christ and accept the Gospel, it must first be made known to him—"How can they believe in him of whom they have not heard? and how shall they hear without a preacher?" (vs. 14) Thus, from two standpoints, we see the importance of witnessing. It is essential to our own salvation, and in the divine plan of salvation, God has made it the means whereby his saving grace through Christ and the Gospel is made known to others.

Paul quotes from the prophecy of Isaiah, chapter 52:7, where the messengers of the Gospel are shown proclaiming "good tidings." At this end of the age the final aspect of the good tidings mentioned by Isaiah is preached by "the feet of him," which is, "Thy God reign-

QUESTIONS

What is the meaning of the word Gospel, and what is the "Gospel of Christ"?

Paul wrote, "With the mouth confession is made unto salvation." How important does this make the privilege of witnessing for the truth?

What special message of truth is mentioned in Isaiah 52:7, which can properly be proclaimed only at this end of the age?

How comprehensive is the truth embodied in the expression, "Jesus Christ, and him crucified"?

eth!" This, in a very special sense, is the "Gospel of the kingdom."

The power of the Gospel to draw men to God is not in "excellency of speech"—as Paul points out in I Corinthians 2:1-5—nor in the wisdom of men, but in the power and wisdom of God. Nor is it the power of oratory in proclaiming the Gospel of Christ, for the Gospel itself "is the power of God unto salvation."

But it must be the pure Gospel. Paul wrote, "I am determined not to know anything among you, save Jesus Christ, and him crucified." (vs. 2) The message of "Jesus Christ, and him crucified," embraces the entire divine plan of salvation; for he is the center, the hub of that plan, every aspect of it being dependent upon him and his shed blood. It was because he was crucified that we can be crucified with him, and, if faithful, reign with him. It was because his death provided satisfaction for the sins of the whole world, that the opportunity for life will be offered to all mankind through the agencies of his kingdom. Truly, it is a glorious Gospel!

Noah and His Family

"Noah was a just man and perfect [margin, upright] in his generations, and Noah walked with God."—Genesis 6:9

NOAH is one of the best known names in the Bible, although the sacred record furnishes only a few details concerning his personal life. We are assured, however, that he "found grace in the eyes of the Lord"; that he was "upright in his generations"; that he "walked with God," was obedient to God; and in one of his last recorded acts we find him offering sacrifice to God.—Gen. 6:8; 8:20

We know from these few details that Noah was a man of faith and righteousness. These facts are important, and by themselves cause him to stand out prominently among those with whom he was associated. This prominence, however, is greatly augmented by the circumstances which surrounded his life, and the marvelous manner in which God used him to save a remnant of the people from the pre-Flood world, as a seed for the beginning of a new world, the world that now is.

Some of these circumstances—those leading up to and making necessary the Flood—are found in the narrative described as "the generations of Noah." (Gen. 6:9) The word here translated "generations" has the broader meaning of

"history," or historical records. Judging from customs of the ancients as deciphered from tablets unearthed by archaeologists, the expression, "These are the generations of Noah," would seem to be his signature to the preceding records which he had inscribed on clay or stone tablets. The remainder of verse 9, stating that "Noah was a just man, and perfect [upright] in his generations," could well be the beginning of a record inscribed by his three sons. See Genesis 10:1.

Be this as it may, chapter 6 reveals the reason for God's determination to destroy "all flesh" by a flood of waters. A shocking condition had developed among the human race. Verse 2 explains what brought about this condition. It says that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Verse 4 explains that the children born as a result of this unholy union became "giants," "men of renown." Soon the wickedness of man was great in the earth, "and every imagination of the thoughts of his heart was only evil continually." (vs. 5) Verse

11 declares that the "earth was filled with violence."

The "sons of God" who married the "daughters of men" were not members of the human family. In Luke 3:38 we are informed that Adam was a "son of God," but this relationship with his Creator was lost when he disobeyed the divine law. Besides, the human race was commanded to multiply and fill the earth, so special attention would not be called to the fact that male members of the human family took wives who bore children to them. That had been going on from the time of creation, and was not contrary to the divine will.

We get information on this point from the New Testament. Peter wrote, "God spared not the angels that sinned, but cast them down to hell (Greek, *tartaroo*), and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the Flood upon the world of the ungodly." (II Pet. 2:4, 5) Jude writes, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."*—Jude 6

These "sons of God" who intermarried with the human race prior to the Flood were, then, angels; their sin in the matter consisting of

the fact that in order to do this they "kept not their first estate." The Bible was not written to reveal details concerning the angelic creations of God, but there is sufficient evidence in the Word of God to establish the fact of such creations. By comparison, for example, man was created "a little lower than the angels."—Ps. 8:5

The Scriptures reveal that the angels are widely used by God as his messengers, or servants. In ancient times, when sent on missions to one or another of God's human servants, they were authorized and empowered to materialize and take on the form of human beings. Three angels appeared to Abraham and reassured him that his wife Sarah would bear a son, and that Sodom and Gomorrah would be destroyed.—Gen. 18:1-33

These three angels, in the human bodies which they assumed for the purpose of talking to Abraham, were able to enjoy a meal with the patriarch. Evidently these materializations of the past were very genuine, making possible all the normal functions of an ordinary human body. Thus the ones which "kept not their first estate" were able to beget children. It is this that the Genesis record clearly states.

The hybrid children resulting from this unauthorized union were apparently of superior mentality and physique. They became "men of renown," and "giants." And it was these, evidently, who greatly contributed to the "violence" with which the earth became filled.

*NOTE: For further details concerning these "fallen angels" see the booklet, "Spiritualism." Price 10 cents. Dawn Publications, East Rutherford, N. J.

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While there are no direct texts of Scripture to support the thought, it seems reasonable to suppose that this bringing forth of a hybrid race was an attempt devised by Satan, who before his transgression was one of the highest of the holy angels, in an effort to substantiate the lie that he told to mother Eve when he said to her that death would not result from disobedience to God's law. (Gen. 3:4) He may have thought he could perpetuate human life by the infiltration of the life principle of spirit beings.

If so, his plan was foiled by the Creator's determination to destroy all flesh by the waters of a flood. It is at this juncture in human experience that Noah is introduced into the Bible narrative. He appears on the scene at a time when the imaginations of men's hearts were evil, and that continually, but Noah himself had held aloof from all the evil with which he was surrounded. He was upright, and found favor in God's sight.

Noah was tenth in descent from Adam, through the line of Seth. When Noah is first mentioned, the record says that he was five hundred years old, being the son of Lamech, and the grandson of Methuselah. We are told of his three sons, Shem, Ham, and Japheth, and informed that they had wives. It would seem reasonable to conclude that a considerable portion of the human race had become contaminated by the angels who "kept not their first estate." But there was some pure adamic stock left, among them Noah's fam-

ily, his son's wives, hence also their families.

Noah's Commission

It was because of Noah's uprightness and faith that God selected him to be the preserver of the human family. He "found grace in the eyes of the Lord," who said to him, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth"—marginal translation, "from the earth." (ch. 6:13) Verse 3 of chapter 6 indicates that this announcement to Noah was made 120 years before the Flood came.

God gave Noah instructions concerning the building of an "ark" to carry himself and his family through the waters of the Flood. These instructions are recorded in Genesis 6:14-16. It was to be made of gopher wood, or better known as cypress—a kind of timber which, both for its lightness and its durability, was employed by the Phoenicians for building their vessels. The precise meaning of the Hebrew word translated "ark" is uncertain. The word appears only in the Book of Genesis and in Exodus 2:3 and 5. The general consensus of opinion by scholars is that it means a "box," "chest," or "boat."

Nothing is said as to the exact shape of the ark, but its dimensions are given. It was to be 300 cubits in length, 50 cubits in width, and 30 cubits in height. The exact length of a cubit is uncertain. Smith's Bible Dictionary gives it as

21 inches. If this is correct the ark would have been more than 500 feet long, over 87 feet in width, and its height would have been about 50 feet. Obviously, this was no small boat, but compared favorably in size with our average ocean-going vessels—much larger, indeed, than many of them.

The planks of the ark were to be protected by a coating of pitch—inside and outside—to make it watertight, and perhaps also as a protection against marine animals. In it, there were to be a number of small compartments in which the various animals with their food supplies could be distributed. These were to be arranged in three tiers: “With lower, second, and third stories shalt thou make it.” Every necessary detail was provided for, including light and ventilation.

It is likely that Noah began at once the great project of building the ark. No modern machinery was available for the job. It was all handwork. Noah’s faithfulness is reflected in the fact that he continued his labor until the ark was completed, which, we may assume, was not until near the time when the Flood came.

In II Peter 2:5 we are informed that Noah was “a preacher of righteousness.” This also reveals his firm stand for God and for the divine principles of righteousness, for it must have required courage to be a witness for the Lord in a world that was corrupt and filled with violence. No hint is given that anyone was brought to repentance by his preaching, although

his sons and their wives were doubtless in harmony with his message. Noah’s continued work of building the ark would in itself be a wonderful sermon attesting his faith in the Creator’s word.

The ark completed, its living freight was then gathered into it in keeping with the Lord’s instructions—a male and female each of the “unclean” animals, and seven pairs each of the “clean”—also of fowls and of everything that creepeth upon the earth. Just how many animals this included we cannot with certainty know. The ark was, however, of tremendous capacity, fully adequate, we are sure, to enable Noah to comply with the Lord’s instructions as to the animals he wanted carried over into the new world.

The ark loaded, and Noah and his family themselves safely within, the record says that “the Lord shut him in.” (Gen. 7:16) * This was seven days before the water began to fall. (ch. 7:4) What a test of faith this must have been to Noah and his family! We can well imagine their feelings while in faith they waited, within hearing, perhaps, of the jeers of the unbelieving and godless world without.

Finally the Flood came! A very simple, yet powerful description is given of the appalling catastrophe—“The rain was upon the earth forty days and forty nights” . . . “And the waters prevailed, and were increased greatly upon the earth; . . . and all the high hills, that were under the whole heaven, were covered.” (ch. 7:12, 18, 19) While

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the rain lasted for forty days, the waters prevailed for another 150 days, seemingly all the while on the increase. This would indicate that the sources of the Flood were other than merely rain.

There are various theories as to what caused the Flood. The one most generally held by Bible students is based upon "The Vailian Theory," or "Canopy Theory" of cosmogony, which suggests that in the process of creation various gaseous rings surrounded the earth, all of them having fallen by the time of man's creation; but that there still remained a watery ring, which, when it fell, produced the Flood. On this point we quote briefly from the Photo Drama of Creation Scenario:

"With the collapse of the watery envelope, came the extreme heat of the tropics and the extreme cold of the polar regions, before the ocean currents modified them. The change must have been almost instantaneous. We have proofs of this. In northern Siberia an antelope was found imbedded in ice. It had green grass in its stomach, which proved that its death occurred suddenly while it was feeding. Similarly, a mastodon was found imbedded in ice with food between its teeth. Thus is demonstrated that the poles were once as equable as the temperate zone, and that in a moment came such a change as could be brought about only by the breaking of the canopy."

The late Prof. Palmer Hall Langdon, of the Institute of Metals,

London, upon his return from extensive work in Mesopotamia in 1929, described his findings of a great "flood desposit," which, he said, "is found extending unbroken over the whole site."

It is now well known, we believe, that the ancient city of Ur, in Chaldea, where Abraham once lived, has been unearthed by archaeologists. In 1929 Sir Leonard Woolley instructed his workmen to dig a deep pit in a selected part of this ancient city. In doing this they unexpectedly found a remarkable change in the character of the soil through which they were digging. Clean, water-laid clay suddenly began to appear. It covered the sloping face of a mound and varied in thickness from eight to eleven feet. Sir Leonard Woolley came to the conclusion that the amount of water necessary to lay such a deposit would be so great that it constituted striking evidence of the Flood.

Thus geologists and archaeologists know that there was a Flood throughout that area known to be the "cradle" of the human race, and no evidence has yet been produced to refute the universality of the Deluge. We favor taking the language of the Scriptures literally, accepting the meaning which is apparent from a mere surface reading, thus believing that the Flood actually did cover the whole planet. There can be no doubt that it was universal so far as man was concerned; the human race still in its infancy, and confined as yet to a small area of the earth, was totally

destroyed with the exception of Noah and his family. This, after all, is the important truth set forth in the Word of God. How far it spread over the uninhabited globe would have no bearing on the plan of God as it relates to the human family.

After the Flood

The record states that at the end of the 150 days during which the waters "prevailed," "God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged." (Gen. 8:1) The next verse says, "The fountains also of the deep and the windows of heaven were stopped." This indicates two sources of the Flood waters—the "fountains of the deep" and the "windows of heaven." But now they were both "stopped," "and the waters returned from off the earth continually."—vss. 2, 3

As the waters receded the ark "rested . . . upon the mountains of Ararat." This was in the "seventh month, on the seventeenth day of the month." (vs. 4) About three months later the tops of the mountains were seen. Forty days after this "Noah opened the window of the ark" and sent forth a raven.

He also sent forth a dove which "found no rest for the sole of her foot, and she returned unto him into the ark." (vss. 7-9) Noah then waited another seven days and sent forth the dove again, and "the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah

knew that the waters were abated from off the earth. And he stayed yet another seven days; and sent forth the dove; which returned not again unto him any more."—vss. 10-12

Noah was resourceful in discovering the extent to which the water had receded, but he awaited God's directive before leaving the ark, saying to Noah, "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." It was in obedience to this that "Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark."—ch. 8:15, 16, 18, 19

A world had come to an end, and now a new world was beginning. Jesus referred to the "days of Noe [or Noah], telling us that as it was "in the days of Noe, so shall it be also in the days of the Son of Man." (Luke 17:26) The correspondence which Jesus draws is the unawareness of the people in Noah's day of the impending catastrophe which resulted in the ending of their world, and the fact that when he returned, and the "present evil world" would come to an end, the people likewise would be in ignorance. Paul mentions this, explaining that the people would say, "peace and safety," and that then "sudden destruction cometh upon them, as travail upon a woman with child."—I Thess. 5:1-3

It is important to note, however, that the ending of the world in

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Noah's day did not destroy the earth. It was the pre-Flood social order that was destroyed. So now, the prophetic end of the world which results from Christ's return is not the destruction of the earth, but of another social order, which Paul describes as this "present evil world."—Gal. 1:4

Baptism Illustrated

In Peter's first epistle, the third chapter, verses 20 and 21, he mentions the "eight souls" which were saved "by water," then adds that this was a "figure whereunto baptism doth now save us." He is referring to Christian baptism into Christ's death. To such as have covenanted to lay down their lives following in the footsteps of Jesus, it is essential fully to die with Christ, else they cannot live with him. It is through faithfulness in completing this death baptism that they attain unto the "great salvation which . . . began to be spoken by the Lord."—Heb. 2:3

This Christian baptism is into Christ, accepting his headship over our lives. This was illustrated by the family of Noah accepting his leadership, and, as it were, placing their lives in his hands. But for this they would have perished in the Flood. As it was, they were brought through the Flood to safety in a new world. So it will be with all those who complete their death baptism into Christ. They will live and reign with Christ in the new world, even the kingdom of the Messiah.

Sacrifice Offered

Soon after leaving the ark Noah built an altar and on it he offered sacrifice to the Lord, which was doubtless intended as an expression of thanksgiving for the marvelous deliverance from the waters of the Flood. God, in turn, appreciated this offering, the account saying that he "smelled a sweet savor."—ch. 8:20, 21

This is the first time the word "altar" appears in the Bible, although Cain and Abel were the first to offer sacrifices to him. In this latter case the record makes no mention of altars, yet such may well have been erected. The Scriptures do not indicate just how the desire to offer sacrifice was prompted in the minds of these ancient servants of God. Evidently, however, it was in keeping with divine providence, for it pointed forward to the sacrifice of Jesus and his followers during the present age—Jesus' sacrifice being for the redemption of the fallen race and the sacrifice of his followers a vital part of the plan of God for the reconciling of the world to God.

In recognition of Noah's sacrifice God entered into a covenant with him never again to destroy all flesh from the earth by a flood of waters. Noah and his family were commanded to multiply and replenish the earth, or, as it is in the Hebrew text, "to fill." God gave the rainbow as his token for confirmation of the covenant. Evidently man had never before seen a rainbow, and for the very good reason that the flood rains were the

first to fall upon the earth. In Genesis 2:5, 6, we read, "The Lord God had not caused it to rain upon the earth, . . . but there went up a mist from the earth, and watered the whole face of the ground."

This bears out the "Canopy Theory" of creation which suggests that a ring of dense vapor enveloped the earth prior to the Flood. The appearance of the rainbow after the Flood would be a natural token that another such deluge of water would never fall upon the earth, for it would prove that the watery canopy had fallen, permitting the sun's rays to reach the earth, and, under right conditions, to produce a rainbow. The Lord explained it, saying, "It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a Flood to destroy all flesh."—Gen. 9:14, 15

Climatic and soil conditions both underwent a tremendous change as a result of the Flood. One of these changes is reflected in the experience of Noah, as recorded in chapter 9, verses 20 and 21, where we read, "Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine; and was drunken." This indicates that Noah did not realize the effect the wine from his vineyard would have upon him. It might well be that climatic conditions before the Flood were not conducive

to fermentation, and that now they were, much to the surprise and chagrin of Noah.

The Sons of Noah

As already noted, Noah had three sons, Shem, Ham, and Japheth. Japheth was the oldest of the three. Shem was 98 years old, married, but childless at the time of the Flood. When his father became intoxicated, Shem, together with his brother Japheth, covered his nakedness, and received his chief blessing.—Gen. 9:25-27

Japheth was the first son of Noah. The name means "enlargement." His descendants occupied the "isles of the Gentiles." (Gen. 10:5) This geographical description is believed to describe the coast lands of the Mediterranean Sea in Europe and Asia Minor. From here the Japhethites spread northward over the whole continent of Europe. They also overflowed into portions of Asia.

The portion of the earth occupied by the descendants of Shem begins at the northwest extremity with Lydia, and includes Syria (Aram), Chaldaea (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian peninsula (Joktan). (Gen. 10:21, 31) Modern scholars have given the name of Shemite, or Semite to the language (Hebrew) spoken by Shem's real or supposed descendants. Shem died at the age of 600 years.

Ham was the third son of Noah. The name means hot, dark, or sunburned. Little is said in the sacred

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record concerning him except to relate his disrespect to his father, and the curse which was placed upon his son Canaan, as a result. (Gen. 9:25) This curse—"a servant of servants shall he be"—together with the meaning of his name—"sunburned"—are probably the reasons for the belief that the descendants of Ham are the colored races.

The sons of Ham are stated to have been "Cush, and Mizraim, and Phut, and Canaan." (Gen. 10:6; compare I Chron. 1:8) Egypt is recognized in the Bible as the land of Ham. (Ps. 78:51; 105:23; 106:22) Other Hamite nations were the Cushites and the Phoenicians.

One of the grandsons of Ham was the infamous Nimrod, "a mighty hunter before the Lord." The expression, "before the Lord," is thought to mean in opposition to the Lord. He founded an empire in Shinar (Babylonia), extending it northward along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Rosen.

After informing us of the descendants of Noah's three sons, and the different directions into which they ultimately migrated, the sacred record then relates a development fundamental to a proper understanding of human history throughout the ages. This narrative begins with the statement that "the whole earth was of one language, and of one speech." (Gen. 11:1) This "one language" was un-

doubtedly the same as that spoken by Adam. Shem would still be living at this time, and he lived before the Flood when Methuselah lived, who probably was personally acquainted with Adam.

The account relates that as "they journeyed from the East . . . they found a plain in the land of Shinar; and they dwelt there." Then a decision was reached to build a great city and a tower. (Gen. 11:2, 3) The motive is stated in the 4th verse—"Let us make us a name, lest we be scattered abroad upon the face of the whole earth." In other words, this tower was to be a symbol of unity, something to hold them together, lest they become scattered.

But the Lord did not look favorably upon the endeavor, so he brought about a confusion of languages among the builders of the tower, and they were unable to continue the work of construction. This in turn scattered them "abroad from thence upon the face of all the earth." (Gen. 11:5-9) The diversity of languages thus originating has been a remarkable thing. It has undoubtedly retarded the progress of evil and evil communications. Now, through the increase of knowledge and education these language barriers are breaking down. This, in turn, has contributed to the combining of selfish interests in giant lineups of military might which threaten the very existence of the human race. But the establishment of the kingdom of Christ will prevent this ultimate result of sin and selfishness.

The tower which the people attempted to build was called Babel, which is the origin of the name Babylon, confusion, the meaning of the name deriving from the confusion of the languages. The name is carried over into the Book of Revelation where apostate religious systems are called "Babylon," to emphasize the confusion of doctrine and practice inherent in them.

After telling us of the foiled ef-

forts of the people to construct the tower of Babel, we are furnished with an extended list of Shem's descendants down to Abram, whose name was later changed to Abraham. It was with him that God made a covenant to bless all the families of the earth. In our next article we will endeavor to get better acquainted with Abraham, his family, and the people with whom he was associated.

Come unto Me, Ye Weary

"Come unto me, ye weary, and I will give you rest."
Oh, blessed voice of Jesus, which comes to hearts oppressed.
It tells of benediction, of pardon, grace, and peace,
Of joy that hath no ending, of love which cannot cease.

"Come unto me, dear children, and I will give you light."
Oh, loving voice of Jesus, which comes to cheer the night.
Our hearts were filled with sadness, and we had lost our way;
But he hath brought us gladness, and songs at break of day.

"Come unto me, ye fainting, and I will give you life."
Oh, cheering voice of Jesus, which comes to aid our strife.
The foe is stern and eager, the fight is fierce and long;
But thou hast made us mighty, and stronger than the strong.

"And whosoever cometh, I will not cast him out."
Oh, welcome voice of Jesus, which drives away our doubt;
Which calls us, very sinners, unworthy though we be
Of love so free and boundless, to come, dear Lord, to thee.

Our Invisible Helpers

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7

BOTH the Old and New Testaments say much about the ministry of angels, and give us considerable information concerning their nature and capabilities. We know, for example, that they are of a higher order of creation than man; for David informs us that man was made "a little lower than the angels." (Ps. 8:5) In the New Testament we are told that when Jesus was raised from the dead he was made "better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. 1:4) Thus we know that they are higher than man, but lower in nature than the highly exalted Jesus.

Contrasting further the nature and glory of Jesus with the angels, Paul writes, "Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Heb. 1:7, 8) Again, speaking of the angels, Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14

Jesus also referred to the angels

in their role as servants, or ministers, to assist God's people here on the human plane of life. He said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) This indicates a very close, even intimate relationship between the angels and our Heavenly Father, particularly as it is concerned with their care of his people. Since they always behold the Father's face it is evident that they are fully informed regarding his will for his people, and, in shaping our providences, know exactly what sort of experiences will best accomplish the divine will in us.

When Peter drew his sword in an effort to prevent Jesus' arrest, the Master said to him, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:52, 53) A legion is six thousand, so Jesus was telling Peter that his Father would send more than seventy-two thou-

sand angels for his protection, should he ask for help.

What a picture of protective strength this presents to us! A single angel in one night destroyed a mighty Assyrian army that was encamped around Jerusalem. (II Kings 19:35) If one angel was capable of delivering God's people from the hand of a large army, think of the protection Jesus could have had by being surrounded by "more than twelve legions" of them!

Jesus did not request the help the angels could have given him to prevent his arrest, for he knew that it was the Father's will for him to die as the world's Redeemer, and he delighted to do his Father's will. However, from Psalm 68:17, 18 it is evident that the angels were employed in some manner to deliver Jesus not from the hands of his Jewish enemies, but from death.

Verse 18 is quoted by the Apostle Paul in Ephesians 4:8 and applied to Jesus' resurrection. Verse 17 of the Psalm reads, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Then follows the text which Paul applies to Jesus' resurrection. The indication is, therefore, that the "many thousands" of angels—as stated in the margin—participated in some manner in that greatest of all miracles.

David declares that the Lord was among the angels "as in Sinai." Deacon Stephen, in his defense before the Jewish Sanhedrin, said that the nation received the Law at

Sinai "by the disposition of angels." (Acts 7:53) Paul reveals the nature of their service in the giving of the Law, saying, "The word spoken by angels was steadfast," that is, they were God's spokesmen.—Heb. 2:2

With many thousands of the angels in the service of administering the Law on Sinai, can we not visualize the meaning of Paul's dramatic description of what took place—"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken unto them any more."—Heb. 12:18, 19

Just how the angels accomplish the tasks assigned to them in caring for the Lord's people during this age of faith we cannot know because they are spirit beings and therefore invisible to human eyes. We know, however, that in ancient times, when it was the Lord's will for them, they were able to materialize and appear in human form. The Bible's first specific mention of an angel tells us that one of them spoke to Hagar, Sarai's maid, and communicated important information to her. The account does not indicate whether or not this angel appeared to Hagar in human form, but he did converse with her. He told her that she was with child, and to return to her mistress.—Gen. 16:7-11

The angel named Hagar's unborn child Ishmael—"because the Lord

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hath heard thy affliction." Here we have an illustration of what Jesus said concerning the angels, that they behold the face of our Father in heaven. This angel, in speaking to Hagar, was representing the Lord who had given him all the information concerning the situation. This reveals his close association with the Lord. Hagar named the angel, "Thou God seest me." Whether or not she saw the angel, Hagar knew that the angel saw her, and thus is emphasized one of the reassuring facts concerning their ministry to us. They see and know every situation of our lives, and being fully acquainted with God's will for us, are able to shape our providences to accomplish the desired end.

A Way of Escape

An angel spoke to Abraham just when he had his knife raised to slay Isaac as a sacrifice, in keeping with God's instructions. The angel said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Gen. 22:12) God had severely tested Abraham's faith and loyalty, and now an escape had been provided.

It was probably through an angel that the promise of a "seed" was first made to Abraham. (Gen. 12:3) He waited many long years for the birth of Isaac, and there were additional years of waiting while he grew to manhood, so we can quite understand his feelings

when the Lord asked him to give up this precious miracle child.

The Lord's people now have similar tests. The terms of discipleship include willingness to give up father, or mother, or sister or brother, or husband or wife—in deed, all our own people, if need be. In our consecration we agree to these terms, and we should not be surprised if we are put to the test. Severe trials develop along other lines. Often we are confronted with situations which to the flesh are frightening; but we need not fear, for we have the promise that the Lord will, in his own due time, provide a way of escape. And God's providences are in the hands of his ministering angels.

Our privilege is to go forward in the narrow way, never halting, and never circumventing the path of duty as the Lord reveals it to us. It may seem dark around us; some formidable obstacle may loom up in front. God may hide his smiling face, but still it is for us to go forward. And we can do this in the certain knowledge that when the trials become too crushing, and the way too difficult, the angel of the Lord which encampeth round about us will take over and bring deliverance.

Victory in Battle

The Israelites, after crossing Jordan into the Promised Land, were, by the angels, given a signal victory over their enemies. The account is recorded in Joshua 5:13 through chapter 6. In this instance, one of the angels, identifying him-

self as the "captain of the host of the Lord," materialized. At the time the angel appeared, Joshua "was by Jericho," evidently close enough to be inspecting its defenses with the view of determining how best to proceed in the capture of this powerfully walled city. Then he saw a "man" standing "over against him." Under the circumstances, Joshua took no chances. He immediately challenged the "man," inquiring, "Art thou for us, or for our adversaries?"

The angel replied, "Nay; but as captain of the host of the Lord am I now come." Whether we think of the angelic hosts as being "more than twelve legions" in number, the "many thousands" of Psalm 68: 17 (margin), or the "ten thousand times ten thousand, and thousands of thousands" mentioned in Revelation 5:11, it is certain that a "host" of them were on hand for the overthrow of Jericho; and their "captain"—or prince, as the margin states—appeared personally to Joshua to outline the strategy for the assault.

We all remember that strategy. Israel's army was to march around the city once each day for six days. On the seventh day, seven priests, marching ahead of the ark, were to have "trumpets of rams' horns," and as the seventh encirclement of the city was completed the priests were to blow the trumpets. This was to be the signal for a great shout by all the people. With this shout, the angel told Joshua, the walls of the city would crumble and fall—and they did.

Efforts have been made to "explain" this miracle. It has been suggested that the tremendous vibration set up by the shouting of so many people caused the walls of the city to crumble. The simple fact seems to be that the "host" of angels were on hand to destroy Jericho's walls. If the angels could produce all the convulsions of nature which occurred on Mt. Sinai at the giving of the Law, causing even the mountain itself to "quake greatly," surely it would be an easy matter for them to destroy the man-made walls of Jericho.

The blowing of trumpets by the priests, and the shouting of the people, played an important part in the over-all strategy. For one thing, it would help to strike terror into the hearts of the people within the city, confusing them so completely that Israel's army could easily march in and take possession. But the real victory can be credited to the presence of the angels, and to the leadership of the "captain of the host of the Lord."

The situation is much the same with us. As spiritual Israelites we, too, have our enemies, formidable enemies which confront us as walled cities standing in the way of our progress toward the kingdom. Ours is a fight of faith, and our strongest enemies are invisible. "We wrestle not against flesh and blood," Paul says, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual

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Always Rejoicing

**"He giveth songs in the night."
—Job 35:10**

IN A general sense the entire Gospel age is represented as being a night in which sin and distress prevail, and as the prophet declared, "Weeping may endure for a night, but joy cometh in the morning"—when the Sun of Righteousness shall arise with healing in his beams, to scatter all the miasma of sin and death. But even in this nighttime the Lord's people do not need to sorrow as others who have no hope. While they are watching, hoping, praying, for the glorious morning of deliverance, their trust in the Lord is as an anchor to their souls within the veil. How could such children of the great King go mourning all their days? Surely especially now, as the millennial morning is dawning, we can say, "He hath put a new song into my mouth, even the loving-kindness of our God!" He has given his people the blessed privilege of singing the new song of Moses and the Lamb, that others cannot sing—at least not yet. These who sing and make melody in their hearts unto the Lord will surely also show forth the praises of him who hath called them out of darkness into his marvelous light—theirs will be the psalm of

life, manifesting in looks and words and tones and sentiments the love of God received into good and honest hearts.

Love Based on Faith

**"The true worshipers shall worship the Father in spirit and in truth."
—John 4:23**

GOD wishes that all of his intelligent creatures shall worship him from the standpoint of undissembled faith—a faith that is genuine, a faith that is well rounded out, knitted together, a consistent faith. Therefore God wishes to have all men come to the knowledge of the truth. A well rounded out knowledge is not yet possessed by any except the church, and we do not have full knowledge. But it is God's will that we shall all come to an appreciation of the truth. It is not to be merely a knowledge, but a full entering into it that we may the more appreciate it. "This is life eternal, that they might know Thee"; that we should become personally and intimately acquainted with the Lord. In order to do this it is necessary that we apply our hearts to this wisdom, that we may grow in grace, grow in knowledge, that we may know his love. This will also be the procedure in the next age. The object of Christ's kingdom will be to bring mankind to a full, clear ap-

preciation of God's character. Such as attain this and sympathetically enjoy God's character will appreciate the principles of justice, love, and mercy represented in him. Only as one appreciates these qualities in his own heart can he appreciate them in God. Only those who appreciate them will have everlasting life.

True Courage

"Be not wise in thine own eyes: fear the Lord and depart from evil."
—Proverbs 3:7

NOTHING is more dangerous to the child of God than self-conceit; it hinders reformation of heart as well as true usefulness to others, and especially usefulness in God's service, for the Word declares: "God resisteth the proud, but giveth grace unto the humble." The Scriptures everywhere make prominent the fact that those who would be in harmony with God must be humble. The Lord bestows blessings upon the humble, the meek, the teachable. Jesus said, "Blessed are the meek." The apostle exhorts, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." The Word of God points to the fact that Jesus was meek and lowly. This humility of mind and heart was, in many respects, the secret of his success. If he had not been humble, he would not have attained to the glorious station to which he was exalted. There is a marked con-

trast between Jesus and Satan. The one thought to exalt himself, and the other to humble himself. Satan said, "I will be like the most High." Inspired by this wrong spirit, Satan became ambitious to make an exhibition of what he could do. The Scriptures give us to understand that Satan's inordinate desire to gain distinction was the secret of his fall. Ambition is good, but only when it is based upon humility. Any spirit that does not respect God's wisdom is indeed foolish. Satan's spirit was one of ambition and pride. Already highly favored of God as one of the highest rank of angels, he was not content with his great honors and blessings, but was desirous of attaining still greater influence and power than God had been pleased to grant him. This unlawful aspiration to obtain control led him not only to rebel against the divine government, but also to become the "murderer" of our first parents, that he might gain control over them—the object of his ambition. How short-sighted was the Adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival kingdom! Soon Satan's folly will be manifested. When the Lord's due time shall come, the One who humbled himself in obedience to the Father's will shall be exalted to kingly power and authority to the position at the Father's right hand in the kingdom of the universe; but the one who attempted the usurpation shall be bound and utterly destroyed.

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wickedness in high places.”—Eph. 6:12

The Lord has graciously provided an “armor” to enable us to fight against our enemies. It is an armor of truth, for our battleground is in the mind. Satan is ever trying to break down our defenses against truth and righteousness, and always confronting us with hindrances to progress in the narrow way. The Lord, in addition to providing us with an armor, has also outlined the strategy for battle.

However, be as faithful in the use of all the Lord’s provisions as we can, and obey his instructions to the letter, we still would not be victorious except for that help which is provided by the ministering angels. Israel’s shouts played a part in the victory at Jericho, but without angels the city would not have been conquered. So without the Lord’s help, administered by the angels, we could not be “conquerors.” It is only as we are “strong in the Lord and in the power of his might” that we can be assured of victory.

Are You Discouraged?

The famous General Gideon was interviewed by an angel, and the experience highlights another situation in which the ministering angels are assisting us in times of need. The account is found in Judges 6:12, 13. This was during the period of the Judges. At the time, Israel was besieged by their enemies, the Midianites. The na-

tion had no army for defense, and there was no one, seemingly, capable of doing anything about the unhappy situation.

Then it was that an angel of the Lord appeared to Gideon to explain that the Lord had selected him to deliver his people. The first announcement of the angel was, “The Lord is with thee, thou mighty man of valor.” To this Gideon replied, “If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.”

Here is the ministry of an angel at a time of discouragement. Probably at one time or another all of the Lord’s people become somewhat discouraged by unhappy circumstances which they are unable to change. Often, for one to be assured at such a time that the Lord is with him merely emphasizes the cause of discouragement, as it did with Gideon. In effect he said to the angel, How can you say that the Lord is with me, and with Israel, when you know that the Midianites are ready to make slaves of the whole nation, and that there is nothing we can do to prevent it? It is all very well, Gideon said, to talk about miracles of the past, but how does that help us, for the Lord is doing nothing to deliver us from our enemies?

Then the angel assured Gideon that the Lord had selected him to deliver his people—“Have not I

sent thee?" was the Lord's message through the angel. But still Gideon was not convinced. He asked, "Wherewith shall I save Israel? behold, my family is poor in Mannasseh, and I am the least in my father's house." It was very important that Gideon thus recognized his own insufficiency, for only such can the Lord use.

Probably one of the reasons the Lord permits us to fail, and to have other trying experiences which bring discouragement, is that we might learn this lesson of our own insufficiency. But here again the angels are supervising. Beholding the face of our Father, they know exactly when and how to begin changing things. When the Father says that his child has learned the necessary lesson in humility and the need of divine help and guidance, the dark clouds of discouragement are seen to part, and again the Father's beaming countenance is smiling upon him. Gideon, we know, by following the instructions of the Lord, delivered Israel from the hands of the Midianites. The Lord was with him!

They Oppose Our Wilfulness

Another manner in which the angels minister to us is illustrated in the experience of Balaam, the man who was asked by a heathen king to place a curse upon the Israelites. The account is found in Numbers, chapters 22 to 24. In this record, we are reminded that one of the ministries of the angels is to place hindrances in the way when those whom they are as-

signed to serve are taking a wrong course.

Balaam was not an Israelite. He was a Gentile, but apparently he had respect for Israel's God. Jude's reference to him indicates that he was a man who, up to a point, could be influenced by the offer of material reward for his religious service. This is quite apparent when we study the facts concerning him.

The circumstances were these: Israel had defeated and destroyed the Amorites. Balak, the king of the Moabites had taken note of this and was fearful of what might happen to his own people. So he conceived the idea of requesting Balaam to place a curse upon the Israelites, which, as he supposed, would prevent them from continuing their victories. With this in mind, he sent messengers to Balaam to request this service, offering a very high reward.

These messengers were the "elders of Moab and the elders of Midian." They carried with them the "rewards of divination." Apparently Balaam was noted for being able to place curses upon people, but when he was approached by these messengers and asked to curse the Israelites, he hesitated. Instead of accepting the reward at once, which is doubtless what he would like to have done, he asked the messengers to remain over night with him, promising that he would give them the answer in the morning. This was a grave mistake. We should never

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invite temptation to remain, but settle the issues involved at once.

Meanwhile the Lord spoke to Balaam, probably through an angel, and said, "Thou shalt not curse the people: for they are blessed." Balaam relayed this message to the messengers whom Balak had sent, and they returned with the information to him. But Balak was not satisfied. He decided to negotiate on a higher level. He sent "yet again princes, more, and more honorable than they." He increased his offers of reward. His message to Balaam was, "Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me."—ch. 22:16, 17

The prospect of honor and high position is often alluring even to the Lord's people, and it was to Balaam, yet he still hesitated. Again he asked the messengers to remain over night to give him an opportunity to find out from the Lord what he should do. He respected Israel's God and feared to go contrary to his wishes.

That night the Lord, doubtless through an angel, spoke to Balaam again, and said that he should go with the messengers, with the restriction, "The word which I shall say unto thee, that shalt thou do." This "word" which the Lord wanted Balaam to pronounce turned out to be one of blessing. (ch. 24:1-10) But Balaam at the time did not know this, selfishly believing that he had received permission to curse the Israelites. He was determined

to get the reward offered by Balak, and was glad, the next morning, to saddle his ass and start on the way "with the princes of Moab."

He had God's consent to go, but the Lord saw what was in his heart, that his chief concern was the reward which he was to receive for cursing Israel, so "God's anger was kindled because he went." He had not gone far when the ass upon which he was riding "turned aside out of the way, and went into the field." Balaam then smote the ass, and attempted to steer him back into the road.

When he turned out of the main road, the ass was in a vineyard, between two walls serving as climbing places for the vines. When Balaam smote the ass again in an attempt to make it return to the road, the animal lunged against one of these walls, injuring Balaam's foot. Then Balaam smote the ass the third time. The ass, unable to go forward, fell down under Balaam. By this time Balaam was really angry, and he smote the ass again.

Then the ass started to talk to Balaam, and asked if he had not always been faithful in his service. Balaam had to admit that this was so, and then the Lord opened his eyes and he saw what the ass had been seeing—he saw "the angel of the Lord standing in the way." The angel allowed Balaam to continue on with the messengers, but warned him only to say what the Lord gave him permission to say. Evidently Balaam in his selfish desire for reward, had read into the Lord's

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former instructions, more than had been intended, hence the angel's interference.

The lesson for us is clear and important. In our Christian lives we are prone at times to decide that we want to do certain things, or have certain matters go our way, and are quite insistent about it. We may, like Balaam, presume that the Lord's instructions mean our own interpretation of them, which frequently is in keeping with our own preferences according to the flesh.

But in our endeavor to proceed with what we have selfishly decided is the Lord's will, we find hindrances in the way. If it is something which has to do with the home, we blame someone in the family for interfering with our plans. If in business, we blame our partners. If it is in the ecclesia, and our suggestions are voted down, we assume that one or more of the brethren are plotting against us.

Just like Balaam, we blame the "ass" for hindering us in our way instead of seeing the "angel" whom the Lord has sent to prevent us from taking a course which would be displeasing to him, and an injury to ourselves. It is also true that, at times, when we are wilfully determined to pursue a certain course, the Lord might permit us to do so, only to find later that we were wrong and that he lovingly prevents us from going too far with our selfish notions.

How thankful we should be that the angel of the Lord which encampeth round about us, hinders

us from spiritual catastrophe by not allowing us to have our own way! May we always look for the "angel" which stands in the way.

In Every Time of Need

Thus we see that the ministration of the angels covers our every time of need. When the trials are severe and hard to bear, they give us help, and deliver us from that which would be too great to bear.

As we war a "good warfare," the ministering angels fight with us and for us, thus assuring us of victory.

When we are discouraged, the angels appear with comforting messages and with evidences of the Lord's blessing which give us a new hold on the promises of God, and we again go forward with rejoicing.

When, in ambitious moments we may foolishly embark on a course of self-will which is pleasing to the flesh, the angels put road blocks in the way. And while our first reaction is to blame people and things which are apparently causing our frustration, the Lord ultimately opens our eyes and we see the "angel" and recognize that in his love he was preventing us from continuing in a wrong course.

These, and other lessons may be gleaned from the manner in which God used the angels during Old Testament times. The narratives of the New Testament were introduced, as it were, by the announcement of the birth of Christ by an angel, with a whole host of them singing "glory to God in the highest, and on earth peace, good will toward men."—Luke 2:1-14

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The New Testament introduces the age of faith, when the angels no longer appear in human form, but nevertheless their ministration is none the less effective. They are mentioned in connection with Jesus, after his temptation in the wilderness at the outset of his ministry. The angels delivered the apostles from prison, a notable case being when Peter was brought forth from bondage the night before he was scheduled for execution. (Acts 12:1-11) The climax of this wonderful experience came when the "iron gate" which stood between Peter and freedom "opened of his own accord." Actually, of course, it did not open of its own accord. It was the angel of the Lord who opened it, but thus it seemed to Peter.

And so it is with us! Almost daily the Lord's people are confronted with "iron gates," situations which prevent progress. We approach them, often in fear and discouragement, only to find that they "open of their own accord." Let us have faith to believe that

these experiences are not mere coincidences, or accidental, that they are in the hands of the angels, and being controlled according to the Father's wishes, in order that we might be properly strengthened, comforted, warned, and at times prevented from going astray.

When Peter walked out of the prison that night he "came to himself" and realized then an angel had delivered him. In the Lord's own due time we will pass through the final "iron gate," into the full and glorious liberty of the sons of God. Perhaps when we "come to ourselves" on the other side, we will look up and see the angel, or angels, who have ministered to us throughout the years of our earthly pilgrimage. What a glorious meeting that will be! Then we will know as it is not possible to know now, what it has meant for the "angels of the Lord"—these spiritual, unseen helpers—to be "encamped round about us," and we will thank God for the daily deliverances, and for the final deliverance in which they will have had a part.

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 3—"My son, attend to My words; incline thine ear unto My sayings. For they are life unto those that find them, and health to all their flesh."—Prov. 4:20, 22 (Z. '96-180. Hymn 264)

FEBRUARY 10—"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—I Tim. 4:12 (Z. '95-251. Hymn 176)

FEBRUARY 17—"Take My yoke upon you, . . . for My yoke is easy, and My

burden is light."—Matt. 11:29, 30 (Z. '00-137. Hymn 284)

FEBRUARY 24—"For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:3, 4 (Z. '02-248. Hymn 54)

A Foregleam of Kingdom Power

**"Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw."
—Matthew 12:22**

OF ONE of the miracles it is written, "This beginning of miracles did Jesus . . . and manifested forth his glory."—John 2:11

When the divine plan of salvation is properly understood, we see that Jesus not only came into the world to provide a sacrifice for sin, to make it possible for all who turn from sin, accept his work of atonement on their behalf, and consecrate themselves to God through him, to be made partakers of a heavenly calling, and if faithful attain "an inheritance incorruptible, undefiled, that fadeth not away"; but he came also to do a work that would completely undo the consequences of the reign of sin and death which entered the world through one man's disobedience. (Rom. 5:12) As we read in I Corinthians 15:21: "since by man came death, by man came also the resurrection of the dead."

This resurrection of the dead billions of Adam's race is, according to the Bible, due to take place in "the last day." Jesus intimated the correctness of Martha's words when she said concerning her brother, "I know that he shall rise

again in the resurrection at the last day." (John 11:24) Since the fall, mankind has passed through six great days of a thousand years each under the curse, the reign of evil; and the seventh or last day of the great week is the thousand years of Messiah's kingdom, when this curse of sin and death shall be lifted.

The resurrection work then to take place implies not only an awakening from death, but includes the thought of man being raised up to the perfect state from which he fell in the person of father Adam, a raising up to the perfection of human nature lost through sin. All this is implied in the Greek word *anastasis* rendered resurrection. It means a re-standing, a process of being made right under rule. Hence, the last day, or thousand-year day of Messiah's kingdom is spoken of by the Apostle Peter as "the times of restitution" when the earthly paradise, lost through one man's disobedience, will be restored to the willing and obedient of mankind.—Acts 3:19-21

This work is pictured in the interesting and very striking miracle

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performed by our Master and referred to in Matthew 12:22. We could hardly think of a more graphic picture of abject misery: a man "possessed with a devil [Greek, "demon," one of the evil spirits], blind, and dumb." All who saw this poor creature would surely say his condition was hopeless, that he was beyond the healing touch of the most skilful physician. So some of the soundest judgments among men, including some of the world's poets and philosophers, have said of mankind, that, left to himself, his condition is hopeless; that neither individual nor corporate effort can deliver man from his fallen state, or even bring about tolerably happy social and moral conditions upon earth.

In due time, however, Jesus appeared on earth, and healed the man possessed with a demon, blind, and dumb. So the Bible teaches that Jesus is again to appear—not to help a poor unfortunate one here, and another there, but—for the assistance and deliverance of all mankind. He appears this second time, not as a man on earth, but as the Lord of glory, a glorious divine being, exercising all power in heaven and in earth; and all mankind—for six thousand years domi-

nated, some more, some less, by the spirit of the great Adversary, Satan—will be brought from under his power: he will be bound for a thousand years.—Rev. 20:1, 2

Furthermore, the spiritual blindness superinduced by "the god of this world" will be removed from the minds of men (II Cor. 4:4; Isa. 35:5), and the tongues long dumb so far as sounding forth God's praises, telling of his gracious purposes, will henceforth refuse to be silent. Isaiah, describing conditions when all systems of oppression and satanic bondage are overthrown, says, "The whole earth is at rest, and is quiet: they break forth into singing." (Isa. 14:7) Again he says, "Sing O ye heavens; . . . shout, ye lower parts [conditions] of the earth: break forth into singing, ye mountains, O forest, and every tree therein." (Isa. 44: 23) And again, "The Lord God will cause righteousness and praise to spring forth before all the nations."—Isa. 61:11

While we continue to pray for the healing of our spiritual infirmities (Ps. 103:3), let us also remember when we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," the healing touch of the great Physician then to be experienced by all mankind.—Matt. 6:10

"Thy touch hath still its ancient power;
No word from thee can fruitless fall."

Faithful Stephen

A young man, who consecrated a year ago and showed every indication of spirit begetting, was killed in an accident. My question: Is it possible for him to have made his "calling and election sure" in the brief time that he was a Christian?

YES, it is possible. We have an example in the life of Stephen. According to the record, Stephen was a young man who had been chosen as a deacon of the church at Jerusalem. He had become conspicuous because of his zeal, and was the first of the early disciples to suffer a martyr's death, as a result of an uncontrollable outbreak of passion among the Jews who hated Jesus and his disciples. We find the record of his short ministry and death in Acts, chapters 6 and 7. He was full of "faith and the Holy Spirit," and although a young man who had been a consecrated disciple for less than a year, we believe that Stephen made his "calling and election sure," for in Acts 7:55, 56 we read, "But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

Of course, we are unable to determine whether the brother of

whom you speak was begotten of the Holy Spirit; but the experience of Stephen should prove a source of comfort and assurance that the Lord is able to accomplish his purpose in the lives of all who put their trust in him.

A Savior

Did Jesus know that he was to be the Savior of the race before his baptism in the river Jordan?

WE BELIEVE that Jesus had that knowledge for a long time before he was baptized. It would be difficult to believe that his mother had not told him about his miraculous conception. The circumstances of his birth were general knowledge; the shepherds had made no secret of what they had witnessed, for Luke 2:17 reads, "And when they had seen it, they made known abroad the saying which was told them concerning this child." Among the things made known to them was that this child was to be a "Savior," for the angelic proclamation of Luke 2:10, 11 is, "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." No wonder "Mary kept all these things, and pondered them in her heart." —Luke 2:19

The prophecy of Simeon was also

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general knowledge in Israel. Simeon was one of those characters to whom God reveals his truth. He was a "just and devout man" of faith. The record of Luke 2:27-33 is as follows, "And he [Simeon] came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy Word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him." Surely Jesus had heard these things from his parents and had grown to understand their significance in his life.

Another scriptural proof that the mission of Jesus' first advent was known among his family is found in the words of his cousin, John the Baptist, at the time he baptized Jesus. The record of John 1:29 is, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Thus we conclude that Jesus was well acquainted with the miraculous circumstances surrounding his birth, and of the great prophecies which centered in him, before he presented himself to John the Baptist at the river Jordan.—Luke 1:26-35

The Power of Love

Regardless of other considerations, do you not believe that the fear of an endless existence in the torments of hell-fire has caused many to serve God who otherwise would be living lives of wickedness?

IT IS very doubtful if any one has ever been frightened into a life of devotion to God, even though some, for a time, may seem devoted. The Apostle John expressed a great truth in I John 4:19 which reads, "We love him, because he first loved us." Love is the foundation of true devotion, not fear.

Many who, as children, were brought up in the fear of hell-fire, have not been deterred from sin, but have become criminals; while, on the other hand, many noble people have denied a belief in God or the Bible because they thought that the Bible taught the Dark-Age theory that God permits (if not demands) the eternal torment of a majority of humanity. They were unable to worship a God such as that.

But under any circumstances we know of no considerations which would justify the substitution of fear instead of love as the power of the Gospel. Romans 5:8 reads, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

Many who profess to believe in hell-fire laugh at the jests that are made concerning it. This they would not do if they really believed they had friends and rela-

tives actually suffering in the manner pictured by religious leaders who have greater imagination than they have knowledge of the Word of God.

People should not be driven through fear of hell-fire to serve God. Certainly our Lord used no such methods, for he knew that anyone who served God from any other motive than love would not be acceptable to him. In I John 4:18, 19 we find these words: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us." The more men know concerning God's love for them, as manifested in the provision which he has made for the establishing of his kingdom, through which the blessing of all the families of the earth will be accomplished, the more they will love God, and delight to serve him.

The Kingdom

Please read Romans 14:17. Does this text not condemn your idea that the kingdom of God is to be on this earth where men will live in earthly bodies, eating and drinking?

ROMANS 14:17 reads: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." We find nothing in this text to refute the truth that the future messianic kingdom of God will be established

in the earth, in accordance with the assurance of our Lord's prayer. But God's will being done in earth "as it is in heaven" is not all there is to the kingdom of God; for the generic term, "the kingdom of God" includes also the heavenly sphere of life in which the angels dwell, and which will be the everlasting home of those, who, through consecration and devotion to God during this Gospel age, are found worthy to receive a spiritual reward, and sit with him in his throne.

The Apostle Paul, in the words of our text, is addressing those who have been called to this spiritual reward; even as he spoke to them, they were a part of the embryotic kingdom, although not yet glorified. At the time this epistle to the Romans was written there were some who had come into Christ from among the Jews, who still held tenaciously to the demands of the Law under which they were born, and who tried to insist that the Gentile converts to Christianity also accept the tenets of the Jewish Law. Some of the requirements of the Law were regarding food. For instance, a Jew, according to the Law, should not eat fish that have no scales, neither should he eat rabbit or pork; and, in a variety of ways, he was restricted in his eating and drinking. The word "meat" in our text is a general term for food.

In Romans 14:17 the apostle is urging the brethren of that day not to spend their time judging others. Some recognized their freedom,

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through Christ, from the Law of Moses, some did not, and they were criticising each other. In verses 13-18 he advises, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat [food], now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God, and approved of men."

This is good advice still. Disputations on nonessential subjects may breed strife; but both our Heavenly Father and our brethren are served if our fellowship emphasizes our "justification, and peace, and joy in the Holy Spirit."

The Church's Reign

In Revelation 20:4, 6, we are informed that the church will reign with Christ "a thousand years," while Revelation 22:5 says they shall reign "for ever and ever." As these statements are in conflict, I would appreciate your explanation.

ONE explanation that will bring harmony to these seemingly contradictory statements is the matter of the definition of the Greek word translated "for ever and ever." The majority of scholars agree that "the ages of the ages" is a better translation as, indefinitely continued, is the thought. Robert Young, the author of the "Analytical Concordance of the Bible," in his "Literal Translation of the Holy Bible," translates Revelation 22:5 as follows: "And night shall not be there, and they have no need of a lamp and light of a sun, because the Lord God doth give them light, and they shall reign to the ages of the ages." Dr. Wilson's **Emphatic Diaglott** also uses the same expression, "ages of ages."

The expression, "the ages of the ages," is equivalent to the phrase used by the Apostle Paul in Ephesians 2:7, "the ages to come," and has reference to the ages of eternity beyond the close of the Millennium.

Therefore we conclude that the church will reign with her Lord for a thousand years as clearly stated in Revelation 20:4, 6, during which time the kingdom of God will be established on the earth. It is also the truth to say, as stated in the Weymouth translation, that the church will reign over the earth "until the ages of the ages." (Rev. 22:5) That is, until the ages of eternity begin at the end of the thousand-year reign.

Yearly Reports from Overseas

"I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth."
—III JOHN 3

THE Lord's people who walk in the truth always rejoice to learn of the manner in which others of like precious faith are being blessed by the Lord in their endeavors. This was true of the Apostle John, who in our text is referring to the good news concerning the "well beloved Gaius," and it is true of us. Today the fellowship of kindred minds is virtually world-wide, and most of the brethren, especially those in overseas countries, are unknown to us in the flesh, yet we love them and rejoice to hear that they "walk in the truth."

Last month we presented a general summary of the activities of the brethren in the Lord's "vineyard," particularly in this country and Great Britain. Now we are happy to present reports from a number of brethren in Continental Europe which indicate that there also the "children of the kingdom" are doing what they can to assist one another and to make known the good news of the divine plan. The first is from Brother Kurt Kreckler, who writes from the Berlin Dawn office concerning the work among the German-speaking brethren:

Dear Brethren: Christian love and greetings in our dear Redeemer's name.

By the grace and blessing of the Lord another year has gone by. It is the fourth year of co-operation with you dear ones in the service of our present Lord and King, and for his glorious truth. During this fourth year the German work has been richly blessed in many ways, and all our hearts are filled with thankfulness and rejoicing. The desire to make use of our privileges of proclaiming the truth has increased. Love for the truth in its original purity, and the unity of all the brethren who are faithful to it, are more and more evident.

The Pilgrim Work

The pilgrim service has helped the brethren greatly, especially in binding them closer to one another. The visits of our brethren from America have brought rich blessings to us, and have strengthened the ties of Christian relationship between the Lord's people here and those in America and elsewhere. Our Brother Lorenzen, of Hamburg, began full time pilgrim work last September, much to the comfort and joy of the brethren. Recently he wrote:

"We have every cause for thankfulness that our Lord has made it possible to arrange pilgrim service for the German-speaking brethren, for it helps to give the 'scattered sheep' the assurance that they are not standing alone. The hours of fellowship have always elapsed too quickly, and it is seldom that we are able to retire before midnight. It is as it was in the days of the Bereans, and as in the days of our first love for the truth.

"At times, however, our hearts are filled with tears when we learn of those who once walked with us, but who now have lost their vision of truth. Error in theory, as is well known, leads to error in practice also. To us, however, it emphasizes the necessity of perseverance in holding fast to the faith 'which was once delivered unto the saints.' Yes, we are to 'hold that fast' which we have, that no man take our crown.

"Until now we have been able to stand in the Lord's grace, and are confident that the Lord is with us. I see evidence that through this service the blest tie that 'binds our hearts in Christian love' is being strengthened, becoming stronger and more intimate. The brethren in every place, without exception, wish regular pilgrim visits, and are willing to sacrifice much to help make it possible. In view of this experience our heart is filled with joy. The Lord has acknowledged our service! Hallelujah!"

The Correspondence

The correspondence in connection with the work is also filling our hearts with joy. Many of the German-speaking brethren are isolated, many of them living as refugees in remote places. To have contact with them through the mail is a precious and blessed service. Many who had gone astray in erroneous teachings and who, by our Lord's grace have again found contact with the Lord's truth, have in their letters expressed great joy that they have found their way back to the truth and to their brethren. Now the "Frank and Ernest" transmissions are resulting in additional correspondence. This also gives us joy, for it confirms the fact that there is an interested circle of listeners to these weekly broadcasts of the truth.

The Radio Work

Yes the radio work is giving us a wonderful opportunity of spreading the truth. We are so grateful to the Lord for our self-sacrificing brethren across the ocean who are now making it possible for us to have the "Frank and Ernest" dialogs over the air in the German language. From all parts of the country listeners are sending for literature. The radio work has just begun, and we are confident that the great enthusiasm of the brethren who are zealously co-operating in the distribution of the announcement cards, will continually add new listeners.

Recorded Lecture Service

This is a new arrangement for the German brethren, for the introduction of which we are also indebted to our dear brethren in America. No one could have anticipated the rich blessings the friends are receiving through this service. Two sisters—both of them "old timers"—of a little group where a brother had served with the recorder, themselves recorded the following greetings for us:

"My beloved brethren: Our dear Brother Ulrich has brought great joy to us, and has spared no exertion and time to give us the opportunity of hearing all those valuable lectures. We were moved with tears of joy, and we gave wholehearted thanks to the Lord for the self-sacrificing love of the brethren toward us. I cannot find words to express my joy and thanksgiving to the brethren in America who have made this service possible for us. We had thought that there were few, if any, of the Lord's true people left on the earth, but we have now been assured that even in these 'last days' there are many faithful children of God, who in being loyal to their consecration, are zealously serving their brethren and making known the truth. We have had many struggles, and many joys, but the Lord has been with us; and we are now strengthened in faith to know that there are still brethren who are striving with us for the present truth. Please accept our heartiest thanks, and God be with you till we meet again.—E. S. N."

"Dear Brethren at Berlin and in America: I likewise wish to send you greetings of love and unity. By the Lord's grace I had the privilege of listening to the tape recorder, bringing to us your blessed lectures. I am also endeavoring to hold fast to the truth in its purity, just as we received it at the great feast which the Lord prepared for us, the 'meat in due season.' This food will continue to strengthen us until we reach the kingdom. Many thanks, and again, may God bless you all in Christ. L. R. L."

Summarizing

We cannot find adequate words to express our appreciation of all the blessed experiences enjoyed among the German brethren

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during the year past. There is a more brisk interest in the proclamation of the truth by distribution of literature, and here in Berlin by public meetings. There is evidence of a more intensive supporting of the work by "Good Hopes" contributions, which indicates that the truth is becoming more precious to the brethren. Many of the brethren are taking a more definite stand with respect to our Lord's second presence, as well as the other fundamental truths.

We are very happy and thankful to give you this report, and to be co-workers with you in this glorious work. Our thanksgiving is first of all to Him to whom, by unspeakable grace, we now belong. We are thankful to you dear brethren also for your continued faithful assistance in doing the work. We remember you always before the throne of heavenly grace, and we ask that you continue to remember us in your prayers. On behalf of the dear German-speaking brethren of this "blessed hope" we greet you all. Yours in his glorious service.

FROM DENMARK

Bordering Germany on the north is the little country of Denmark. Although smaller than many of our states, there are several hundred brethren in Denmark who are rejoicing with us in the light of present truth. We are in close touch with them through our Brother Herman Larsen of Copenhagen, who supervises the publishing of the Danish Dawn—"Daggry." We have received the following interesting letter from Brother Larsen:

Dear Brethren: Christian love and greetings in the name of our Redeemer, to you and to all the dear ones of the Lord's people!

Another year has elapsed, and we rejoice as we look back upon the blessings received from the Lord. We are very grateful to the Lord that every month we have been allowed to send out our Danish-Norwegian Dawn—"Daggry," for the building up of the brethren. During the year we have been able to print several special editions with extra pages. Some of the articles which are fitted for the public have been printed in these special issues, enabling the friends to use these copies in connection with their witness work.

It is twenty-five years since we first began to publish our small monthly magazine announcing the truth as taught by our dear Brother Russell. We are grateful for the privilege of service we have enjoyed through all these years, and have felt the Lord's providence guiding and blessing us all the time. We are thankful to co-operate with you dear brethren. Every time we receive your articles from America for our Danish-Norwegian "Daggry" we just wish we were able to use all of them, because they are all of great

value and help. But we have to make a choice, as we do not have room for them all, and we pray for wisdom and grace to select the most essential ones to help build up our dear brethren in Christ.

In the beginning of July the brethren in Copenhagen and vicinity had the great joy of a visit by Brother and Sister Woodworth. It was on a Sunday, and a local convention was arranged. We spent a richly blessed day together; God's Holy Spirit spoke deeply to our hearts. One of Brother Woodworth's lectures has since been translated and published in "Daggry," giving all the friends in Denmark and Norway an opportunity to become acquainted with it.

We were all very thankful to learn of your kind offer to reprint our Danish Hymn Book and Manna Book. The books we now have are more than thirty years old, and we are greatly in need of having them replaced.

Simultaneously with the American General Convention we here in Denmark held our annual convention for the Scandinavian friends. Every year the friends say, "This has been the best convention yet," but this year it was said even more emphatically. In a very special way God's Holy Spirit was present with us through the lectures given by various brethren, and in our general fellowship.

After the convention Brother Axel Christensen and Brother Carl Luttichau together made a pilgrim tour, visiting a number of the classes. Brother Luttichau has grown very old and frail, and this will probably be the last trip he will be able to take.

Shortly after this Brother Christensen took another trip, taking with him a very dear German brother, who was a great encouragement and blessing to the friends. In October I had the privilege of visiting a number of the small groups. We were very grateful for this privilege of gathering with the friends and discussing the precious truth with them.

The friends in this country have distributed a considerable number of tracts and cards. It is the only way we over here can witness to the coming of the blessed kingdom. We are grateful to be used of the Lord even in this small way, and we pray for strength to endure faithfully unto the end. We thank you dear brethren for your valuable and blessed co-operation.

FROM SWEDEN

We have received a very interesting report from the brethren in Sweden, signed by four brethren who are serving together as a committee for the Swedish work—G. E. Sandblom; N. C. Larson; Emil Anderson; and Erik Olsen. The brethren in Sweden are small

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in number, but zealous in doing all they can to serve one another and to make known the glad tidings of the kingdom. Their letter says:

Dear brethren in the same precious faith: We wish to thank you for your letter of October 21, and for the enclosed article. This article will be published in our December issue of the Swedish Dawn—"Dagningen." As to a report of activities in our section of the Lord's vineyard, we are happy to say that the Lord is very richly blessing our service of the truth. The Swedish brethren greet most heartily all our brethren in other parts of the world. We pray for you, and for ourselves, that come what may we will have strength to continue holding high the banner of present truth.

There are not many consecrated brothers and sisters in Sweden, and most of them are growing old. They are, however, filled with zeal to make known the glad tidings which have so delighted their own hearts. The economic conditions here are such as to make it difficult to accomplish what the friends would like to do. But we are distributing as many tracts as we can, also "God and Reason" and the smaller booklets.

A Biblical Dialog, "The End of the World," has been translated into Swedish from the American Dawn, and several editions have already been printed in tract form and distributed. Assisting in the distribution of tracts we wish to mention two brethren especially—Emil Carlson, and J. E. Johanson. One lives in the very north of Sweden, and the other in the far south. Both are more than eighty years old.

The distance between the north and south of Sweden is more than a thousand miles, and the brethren are scattered throughout the wide area, which presents many difficulties in getting together. Nevertheless, all are doing the best they can to get together at least locally, especially in Gothenburg, Stockholm, and other places. Brother Einar Dominique has spent considerable time visiting the brethren to strengthen and encourage them to continue walking faithfully in the footsteps of Christ Jesus. Brother Dominique is also doing most of our translating work.

A Swedish edition of The Dawn is published each month. We have enlarged the number of pages from sixteen to twenty, and sometimes twenty-four pages. We have great need for a brother to serve as pilgrim in Sweden. The harvest here is truly great, but the laborers so few. Although we are only a "little flock," and greatly limited economically, we are looking forward to doing all we can to build one another up in our most holy faith, and to proclaim the precious truth as widely as possible to others.

FROM ITALY

The harvest work in Italy made good progress during 1954. This is a field of special interest, since it has been only from the close of the last World War that the truth could be disseminated there legally. There is still much opposition by the clergy, and at times they take the law in their own hands and try to hinder the distribution of literature, and the holding of meetings. During the year one of these cases was contested in court and the brethren were granted freedom to proceed with their work. We have received a very encouraging report from Brothers Baldi and Celenza, of The Dawn office at Naples. It reads:

Another year has passed, and we will remember it with joy because of the many privileges the Heavenly Father has given us of proclaiming the wonderful light of his Word. There have been adversities in the way, but these have not caused us to become "weary in well-doing," but have served to strengthen us in spirit as we have endeavored to do our part in preaching the Gospel of the kingdom.

We are glad to report the following activities for the year, reminding ourselves and you that it has all been by the grace of our Heavenly Father, through our Lord and Master Jesus Christ. The Lord has been able to use us despite our weaknesses and shortcomings, yet we desire to do better during the year ahead.

Aurora (Dawn) Circulation

Twelve thousand copies of the Italian Dawn have been sent out during the year. It is surprising the interest that is developed by this faithful messenger of Christ's presence, and often in otherwise inaccessible places. The Italian Dawn has reached many Italians residing in other countries, as well as in Italy—Argentina, Spain, Switzerland, France, Belgium, Turkey, Greece, Israel, North Africa, and East Africa; and also, of course, in America. This is because many Italians each year emigrate to these countries, where they hope to find conditions better and a greater freedom of religion. We think it a very important part of the work to be able to witness to these many Italians who have left their native land.

Pilgrim Work

This important work has been increased during the year, but the need still remains greater than our ability to fill. Many groups are still waiting to be visited, and seemingly will have to continue waiting for some time—especially in North Italy—before it will be possible to send a brother to serve.

Sicily is being served regularly by a brother that is assigned

THE DAWN

to that part of the country. Others, working part time, have served many places in central and lower Italy. Another brother during the summer visited Italians in Switzerland and France, giving public lectures in Nice and Mentone. He also visited groups in North Italy. Altogether there were nine brethren engaged in this service, part or full time. There were 267 trips made, and 76 places visited. This was in addition to visits made by Brothers Comparato and Panucci, who served us from America.

Radio Transmissions

The beginning of the radio witness from Monte Carlo has been the special blessing of the year. Hundreds of letters and cards have been received from listeners asking for literature. Some of these listeners have become regular readers of *The Dawn*, while others have become very enthusiastic friends of the truth and are co-operating in the work in their districts. Basing an estimate upon the number of radio sets in Italy, it would seem that a good percentage of radio owners are listening to the "Franco and Ernesto" programs.

Besides, these programs are being listened to by Italians residing in other European countries. As a direct result of the broadcasts a group of Italian workers in Belgium has been formed for the purpose of listening regularly to the programs. Because the Spanish language is somewhat similar to the Italian there are many listening in Spain. These are expressing the wish that the programs could be broadcast in the Spanish language. [We are working toward this end.]

We believe that the new series of broadcasts, which began on Radio Monte Carlo late in December will be specially suitable for the Italian people. Since this new series helps the listener to become better acquainted with the Bible, it should be very helpful in countries like Italy, where the general public know almost nothing about "The Book of Books."

Literature

The distribution of truth literature has increased during the year. One of the principal causes for this has been the radio work. The pilgrim work has also stimulated more activity on the part of the classes. We have a good supply of tracts, booklets, and books, including "The Divine Plan of the Ages" for use by the friends. During the year *The Dawn* office in America sent us a supply of "Daily Heavenly Mannas" and Hymn Books.

A very encouraging fact, since it denotes the growing enthusiasm of the friends, has been the increase in contributions to the work. It is still far below the needs of the general work, but it

TALKING THINGS OVER

is encouraging to see this evidence of a deepening appreciation of the truth and a growing desire to make it known to others.

Conventions

A happy event of 1954 was our General Convention in Naples during the month of July. It was inspired by the same spirit as your General Convention in Bloomington, Indiana. There were nearly a hundred present. They came from many parts of Italy. The friends were blessed by the presence of Brothers Comparato and Woodworth; also Brother Bunker of London, and Brother Lattie of Nice, France. At the close of the convention twenty-two brothers and sisters symbolized their consecration by water immersion. They were baptized in the waters of the Mediterranean Sea.

What the new year holds for us is fully dependent upon the will of our Heavenly Father. Some of the brethren have gone to their reward since a year ago, and to us is left the privilege of doing the best we can, seeking with humbleness to do God's will, and, with sonship interest, give to the suffering world the glorious message of kingdom blessings now near.

Our Father, God, to thee we raise
Our prayer for help to tread thy ways—
For wisdom, patience, love, and light,
For grace to speak and act aright.

WEST COAST RADIO TIME CHANGES

ARIZONA

Bisbee	KSUN	1230	8:45	p.m.
Douglas	KAWT	1450	8:45	p.m.
Flagstaff	KCLS	1340	8:45	p.m.
Phoenix	KOY	550	8:45	p.m.
Tucson	KTUC	1400	8:45	p.m.
Winslow	KUNC	1450	8:45	p.m.
Yuma	KYMA	1400	8:45	p.m.

CALIFORNIA

Merced
Ventura

KYOS 1480 9:00 p.m.
KVEN 1450 9:30 p.m.

OREGON

Klamath Falls
Portland
The Dalles

KFJI 1240 7:00 p.m.
KPOJ 1330 11:00 a.m.
KODL 1230 9:15 a.m.

WASHINGTON

Wenatchee
Yakima

KWNW 1340 12:00 noon
KYAK 1400 12:00 noon

Striving Together

LOOKING back upon our Christian experiences in the year 1954, we very gratefully testify that our Heavenly Father has continued to richly lavish upon us his wondrous grace and mercy. We have proved—even as the Lord's fully consecrated children in other lands have done—that our glorious God is able to do for us “exceedingly abundantly above all that we ask or think, according to the power that worketh in us.” (Eph. 3:20) By divine grace it is our great and joyous privilege to continue “striving together” with our brethren in America and elsewhere, “for the faith of the Gospel.” (Phil. 1:27) Frequently we are mindful of the poet's words:

“Daily will I pray, Remember all thy
servants, dearest Lord,
Those who labour as one family, to
dispense thy precious Word:
Those who lonely go as pilgrims; those
who travel two by two,
Those who volunteer to scatter,
golden gems like morning dew.”

Pilgrim Service

During 1954, three dear brethren from America visited us. They were Brothers W. Norman Woodworth, Arthur B. Newell, and Edward E. Fay. Brethren throughout the British Isles and Eire have cause for great rejoicing, and heartfelt thankfulness to our Fa-

ther for all these loving services. The true Gospel has been proclaimed, indeed these speakers have not shunned to declare unto us, all the counsel (or will) of God. (Acts 20:27) And all this has been done in the spirit of love, so that, thus speaking the truth in love, we “may grow up into him in all things, which is the head, even Christ.”—Eph. 4:15

The assembling of ourselves together has been most refreshing; each occasion being like an oasis in the desert. Our faith has been strengthened. The eyes of our understanding have been more enlightened. Our zeal and enthusiasm for the Lord and his cause have been increased; our joy and love intensified.

Brethren long in the truth have not been the only ones to receive these blessings; for “newcomers”—those who, by divine grace, have recently heard and responded to the “Frank and Ernest” radio messages—have also been present in most of the assemblies. In various districts where meetings have been held, particularly the public Bible lectures, the interested “Frank and Ernest” listeners (excepting those already regularly attending the classes, some of whom have witnessed to their full consecration) have been warmly invited by letter to attend, and they have come along to the meetings in goodly numbers.

Many joyous and grateful testimonies have been given; clear evidences that we have had enriching seasons of spiritual blessings and rejoicing. Hearts have been all aglow, because of the ever growing appreciation of the true Gospel.

Radio

We continue very gratefully to bear in mind that all the blessings resulting from the sending forth of the true Gospel by the "Frank and Ernest" radio programmes world-wide, and by all the booklets posted freely to all listeners who write for them, involve very considerable self-sacrifice by vast numbers of our dear brethren in America. In all this, there is manifested our Master's spirit of love, which is certainly being extended from the heart "fervently," or as the Greek word thus translated in I Peter 1:22 actually means "in an outstretched manner."

All this eager and loving sacrifice is not only greatly appreciated on this side of the Atlantic, but is also stimulating and inspiring us to go forward with increased zeal, enthusiasm, and joy in our Master's service. The best radio station for us in the British Isles over which to hear these "truth" programmes is Luxembourg, and the continued heavy flow of grateful letters received from listeners is very encouraging indeed.

Publications

The Dawn Magazine: There is a very encouraging increase, not only in the number of subscribers who

regularly receive this magazine, but also in the amount of appreciative correspondence from its readers. Here are a few brief extracts:

"Although all my life I have been brought up to go to the Sunday School, I never knew as much as I do now concerning the Scriptures. The Dawn Magazine has been a blessing to me."

"I enjoy reading this magazine very much; and when we are short of a speaker at our Sunday evening meeting, I read a 'Dawn' article and comment upon it. The friends enjoy it."

"I have enjoyed very much the visits of The Dawn Magazine each month. It is food for the advanced student, and there is plenty also for the new enquirers."

The Divine Plan of the Ages: The sale of this volume has also substantially increased. The following extracts of letters are typical of the appreciation expressed by many who have read this valuable little book:

"Through the reading of this wonderful book the Scriptures have been opened up to me in a newer and true light."

"I think it is a wonderful blessing that through the grace of God such a book has been printed."

There is also a growing demand for the various other Dawn publications available in Great Britain, as advertised in the British Section of this magazine. For all these blessings we rejoice and are truly grateful.

Tape Recordings

It is an added great experience for us to hear recorded voices of our brethren in America, speaking and singing to the praise and glory of our Heavenly Father, and for the further advancement of his

THE DAWN

great eternal purpose in Christ Jesus.

Obviously it is not possible for these brethren of the U. S. A. to be with us always in person, but we have the very blessed privilege now of possessing, quite freely, a good supply of their recorded "Class Talks" and "Public Lectures."

These recordings are, by divine favour, proving to be most edifying and spiritually uplifting. They are being played at class meetings and in public witness work, also to the isolated, and where "in person," speakers are not frequently available. Wherever heard, these recordings are greatly appreciated, and they are a further means of binding our hearts—with those of our brethren across the ocean—in Christian faith and love, for which we are exceedingly thankful.

Our Responsibility

We very gladly testify concerning our brethren beyond the Atlantic, in the sentiments of I Thessalonians 1:8, that their faith towards God is spread abroad. We are also greatly helped and encouraged by their zeal, enthusiasm and joy; their "striving together." We feel our urgent need of this continued help and encouragement, as individually we realize our own responsibility.

As brethren, our striving is not in the nature of strife, but having proved what is the true Gospel, it is our joy, privilege, and responsibility to stand together in the strength and inspiration which it

provides. We are determined not to be "tossed and whirled about with every wind of that teaching which is in the trickery of men." (Eph. 4:14, **Diaglott**) It is our firm resolve to learn, love, and proclaim the whole counsel (or will) of God. —Acts 20:27

For the Faith

The Scriptures do not exhort our getting together to form a big combined force, with a view to becoming internationally strong—numerically and financially—but to vigorously co-operate for the faith of the Gospel. Having regard to our Lord's prayer in John 17th chapter, and that ultimately all his followers may be one with each other and with him and the Father, we realise that it is individually, and not as denominations, that the Lord's people are to be united to him, and he with them, as branches in the true vine.

The Gospel

Concerning the "truth" as revealed in God's precious Word, the world is still a dark place. The God-dishonouring and unscriptural doctrine of "eternal torment," a teaching which belongs to the Dark Ages, continues to be widely proclaimed in Christendom. There are also other erroneous creedal beliefs which are similarly not taught in the Scriptures. (In what is generally termed "the Christian world" there is a mixture of voices, as to what should be believed; the condition is Babylon, meaning "confusion.")

The confused, ordinary-thinking

person may well ask: "What, then, is the true Gospel?" This is a very good question, and by way of an introduction to the answer, it is good to quote Galatians 3:8, 16, 29, because the verses, in a very small compass, refer to the true Gospel. These three scriptures, and their various connectional verses, including Genesis 22:15-18; 26:4; 28:14, show that the "Gospel" was preached by God unto Abraham. Also that this Gospel concerns the blessing of all nations of the earth through the seed of Abraham, which seed is Christ.

Our Lord Jesus glorified is primarily the promised seed to bless all families of the earth; and from Galatians 3:26-29 it is seen that those who have been baptized (immersed) into Christ—fully consecrated, and members of his body—are also Abraham's seed (together with Christ) and are heirs according to that wonderful promise. They, proving faithful unto death, will live and reign with Christ in the heavenly phase of God's kingdom.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) When the spiritual phase of the kingdom, the "new heaven"—Christ and his glorified church, the promised seed of Abraham—is complete beyond the veil, then, on behalf of all families of the earth, there will be times of refreshing, times of restitution, or restoration,

of all things. (Acts 3:21) These are blessings belonging to the earthly phase of God's kingdom. Through the resurrection promised by Jesus, earth's dead millions will be raised. All will be given a full and fair opportunity to gain wonderful earthly blessings, including life everlasting, through obedience to the kingdom requirements.

It is of the utmost importance that in the spirit of love we strive together for the faith of the Gospel. Each individual Christian while rejoicing "in the liberty wherewith Christ has made us free," and in receiving an increasing measure of the Holy Spirit, enjoys the great privilege of being united in loyalty to the Lord and to his holy Word.

In this glorious experience, all fully consecrated children of God find themselves drawn to each other member of the body of Christ (similarly free), and bound to each other by the cords of love far stronger than are men bound together in earthly systems and societies. "The love of Christ constraineth us."

We are exhorted in Ephesians 4:1-3, **Diaglott**, to "walk worthily of the calling with which you were called, with all humility and gentleness; with patience, sustaining each other in love; using diligence to preserve the unity of the Spirit [the spirit of the truth, holiness, and of love, because nothing is to be done through contention, quarreling or empty pride]" but "by the uniting bond of peace."

In denying self, as Jesus directs (Matt. 16:24), we give up all our

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rights, aims, and ambitions, thereby losing our identity as individuals by being merged as members into the body of Christ. Thus his mind and will become ours. We accept his direction as our living Head. God's will is expressed to us through him, as revealed in the inspired Word, and self is no longer allowed to dominate our thinking and our way of life. A company of people who have thus renounced self and are accepting direction from one source, even Christ, must of necessity be united in a blessed unity of spirit and purpose.

It is not enough to be in the truth, but in addition, it is necessary that we be filled with the truth and its spirit (the holy influence) so completely that we are dominated thereby; that the truth and the Holy Spirit really shall have possession of us, as a guiding, guarding, and keeping power, enabling us by divine grace to continue faithful, "vigorously co-operating for the faith of the Gospel."



Encouraging Radio Letters

Illuminating

"Dear 'Frank and Ernest': I always look forward with interest to your question and answer programmes from Radio Luxembourg. I find your dialogs most illuminating and instructive. They help one to grasp the meaning of many features which to the ordinary person like me are somewhat of a mystery. I believe that your magazine, The Dawn,

will also be of great assistance to me.
Yours sincerely, J. D., Scotland"

The Truth

"Dear 'Frank and Ernest': My wife and I are very interested in your broadcasts, and agree that you present the true interpretation of the Bible. We always listen to your programmes and enjoy them very much. Obviously it is the truth, and you explain it so clearly.
Yours sincerely, L. H., England"

Greatly Interested

"Dear Brethren: I heard you last night from Radio Luxembourg with considerable interest and pleasure, and would like to avail myself of your generous offer to supply a copy of The Dawn Magazine. I am greatly interested in your programmes and will be delighted to learn more from your magazine. I look forward each week with keen interest to hear your broadcasts, and am encouraging others to do the same. Yours in Christian service,
T. D., England"

Much Impressed

"Dear 'Frank and Ernest': I am in receipt of your booklet, 'When a Man Dies,' for which I thank you. I listen regularly to your broadcasts and am very much impressed. Will you please send me the following publications: 'The Divine Plan of the Ages,' 'Behold Your King,' 'God and Reason,' and The Dawn Magazine for twelve months. Yours in his service, R. C., Shetland Islands, England"

Very Good Indeed

"Dear 'Frank and Ernest': I listen regularly to your broadcasts how very good it is to hear you. I would not miss a programme for the world—it is just as though they are a part of my life. Kindly send me your booklet, 'When a Man Dies.' From the depths of my heart I pray on your behalf that God may guide and bless you. Yours sincerely, C. A., Northern Ireland"

From a Baptist College

"Dear Sirs: As I listened last night to your broadcasts, I was thrilled by the way you could interpret the Scriptures. I would like to have the booklet mentioned, 'Creation.' Thanking you in anticipation, R. T., Eire"

THE BRITISH SECTION

SPEAKERS' APPOINTMENT

W. CLARKE			
Ipswich	March	13	
C. A. CORNELL			
Eastleigh	March	20	
C. E. DICKINSON			
Leigh (Afternoon)	March	27	
Latchford (Evening)		27	
J. LESLIE McKEOWN			
Clonelly	February	6	
Dublin		20	
Clonelly	March	6	

J. H. MURRAY

Leigh (Afternoon)	February	13
Latchford (Evening)		13
Luton		27
Yeovil	March	13
Anerley		27

W. E. PAMPLING

Guildford	February	6
Oxford	March	27

"FRANK AND ERNEST" BROADCAST

"Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

AVAILABLE IN GREAT BRITAIN

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Volumes 4, 5, and 6—3/9 each

Berean Question Books—For Volume I, 6d; II, 6d; III, 6d; IV, 8d; V, 8d; VI, 8d.

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ONEPENNY BOOKLETS

Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad.

THREEPENNY BOOKLETS—2/6 per dozen
Spiritualism; Jesus, the World's Savior; Hope for a Fear-filled World; Father Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit;

What Can a Man Believe?; The Blood of the Atonement; Divine Healing.

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

THE DAWN

98 Seel Street

Liverpool 1

LETTERS OF APPRECIATION

Can Now Think and See

Dear Sirs: I listen to your interesting Bible studies each Sunday morning over the Mutual Network. It is wonderful to hear your explanations of the Scriptures. Many things which I could not understand in the Bible are now clear to me, and I think of God's creation and see his promises in their true light. Sincerely yours, N. H. G., Calif.

Recorded Lectures Appreciated

Dear Brethren: We have been richly blessed through the tape recordings you have sent to us, and have had the opportunity of letting others hear them. Please give our love and express our thanks to all the friends who have anything to do with the furnishing of this recorded service. J. P. E., Ga.

Dear Brethren: We have enjoyed all of the tapes sent to us, and the most recent one, by Brother Pollock, "The Solution of the World's Problems," was played to a group of folks who had only recently been introduced to the glad tidings. They loved it. Our love to you all. H. B., Ore.

Dear Brethren: Your lecture service is truly a blessing to many of us who do not often have the pleasure of seeing and hearing the brethren. Please keep up the good work.

Dear Brethren: It has been a rich

blessing to our little class to be able to receive these recorded lectures. Our Sunday meetings are held where there is no piano, and the recorded opening and closing hymns, and of course the prayer, make the meetings more reverential. We thank and praise our Lord for his continual loving-kindness. Yours in the blessed hope, H. W. O., Calif.

The Message in Italian

Please receive from me, and from my Italian companions residing in Belgium, our most cordial thanks for your radio discussions in the Italian language. They are most interesting to us. With great joy we listen to your explanations of the divine Word. We are anxious to learn why we are on the earth, and what will be our destiny. We are your good listeners, P. M. M., Belgium.

Dear "Franco and Ernesto": Every week we listen happily to your explanations of the Bible, which we enjoy very much. I will appreciate it very much if you will send the booklet, "When a Man Dies." Thanking you, and with Christian greetings, G. E. S., France.

Dear Friends: I call you friends because today I learned from your discussion the things which make the Word of God a reality. Can you send me a copy of last week's discussion? I will appreciate it very much because of its impor-

LETTERS OF APPRECIATION

tance in connection with the events which are now taking place in the world. To those who are afflicted and persecuted, these things bring great joy. Greetings of Christian love, and may God bless you. L. G., Italy

Norway Hears Ceylon

Dear Sirs: I have listened to your broadcasts and have found them very interesting and informative. These programmes come in from Radio Ceylon. Please send the booklet, "God and Reason." I am sure it will answer many of my questions. R. S., Norway

Heard in Germany

Dear "Frank and Ernest": I have heard your programme from Radio Luxembourg (English language) ever since it first started. Somehow, however, I have never taken Christianity seriously until recently. Your programmes have put new life into me, and a determination to follow the ways of God. Please send me your booklet, "Armageddon, Then World Peace." I shall study it most carefully. I hope there are many more like me, joining the ranks as good soldiers of Jesus Christ. Yours most faithfully, C. F., R. A. F., Germany

Re-awakened

Dear Brethren: Greetings in our dear Saviour's name, and many thanks for the grand booklet, "The Grace of Jehovah." It is a wonderful answer to the truth-darkening doctrines which nag and pester today. I will treasure it greatly. . . . I find that all the literature,

cards, books, and booklets are good to read over and over again. They strengthen and confirm what I once believed, and re-awaken the joy I then felt. May God bless you and your work. Yours by his mercy, T. W., England

Questions Answered

Dear "Frank and Ernest": I have just listened to your discussion over the radio. The points you explained I could never understand when I read the Bible—the very questions I had wanted answered you talked about this morning. It seemed as though the discussion was just for me. I thank you so much. I am very hard of hearing—wear a hearing aid—but heard every word as though you were right here in the room. Yours for the good explanation of the Bible, G. S., Missouri

Happy to Learn God's Plan

Dear "Frank and Ernest": During the past year your radio programs, together with The Dawn Magazine and the booklets which I receive from time to time, have indeed been a blessing to me. Like many others, I grew up in a good home, attended church and a denominational school, but never seemed to get an understanding of the Bible. Now, although I am no longer young, I am happy to be in the "beginner's class" and learn about God's wonderful plan for the salvation of mankind. May God bless you in your work, and help the rest of us to spread the good news. Sincerely yours, E. P., N. Y.

SPEAKERS' APPOINTMENTS

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.

SAMUEL BAKER

Jonesboro, Ark.	1
Paragould, Ark.	2
Little Rock, Ark.	3
Fayetteville, Ark.	4-6
Muskogee, Okla.	7
Tulsa, Okla.	8
Carthage, Mo.	9
Galena, Kans.	10
Wichita, Kans.	11, 13
Enid, Okla.	14
Oklahoma City, Okla.	15
Iowa Park, Tex.	16
Nocona, Tex.	17
Bowie, Tex.	18
Ft. Worth-Dallas, Tex. area	20-22
Paris, Tex.	23
Frierson, La.	24, 25
Shreveport, La.	27
Meridian, Miss.	28

WILLIAM A. BAKER

Easton, Pa.	6
New Haven, Conn. (Morning)	13
Waterbury, Conn. (Afternoon)	13
Paterson, N. J.	20
Lynchburg, Va.	27
Roanoke, Va.	28
Blue Ridge, Va.	1

NICK BARACOS

Duquesne, Pa.	February 6
East Liverpool, Ohio	13
Monessen, Pa.	27

K. BARRETT

Greensboro, N. C.	February 1
Roanoke, Va.	2, 3
Lynchburg, Va.	4
Richmond, Va.	6
Washington, D. C.	7
Baltimore, Md.	8
New York, N. Y.	13

Rutherford, N. J.	16
(8 p. m., 145 W. Passaic Ave.)	
St. Albans, L. I., N. Y.	17
New Brunswick, N. J.	18
Wilmington, Del.	9, 20
Philadelphia, Pa. (Afternoon)	20
Pottstown, Pa.	21
Reading, Pa.	22
Allentown, Pa.	23
New London, Conn.	24
New Bedford, Mass.	25
Boston, Mass.	27
Worcester, Mass.	28

JULIUS BEDNARZ

Milwaukee, Wis.	February 13
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WALTER BLICHARZ

London, Ont., Can.	February 13
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ALFRED BURNS

Gary, Ind.	February 20
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EUGENE BURNS

Wallingford, Conn. (Morn.)	February 20
Hartford, Conn. (Afternoon)	20

GEORGE B. CLARK

Orlando, Fla.	February 26, 27
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RUSSELL DEAN

New Brunswick, N. J.	February 28
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EDWARD FAY

San Jose, Calif.	February 27
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THOMAS FAY

Fresno, Calif.	February 13
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SPEAKERS' APPOINTMENTS

IRVING FOSS		Louisville, Ala.	3
Riverside, Calif. (Morning) . February		Albany, Ga.	4
Pomona, Calif. (Afternoon)		Jacksonville, Fla.	6
		Orlando, Fla.	7, 26, 27
GEORGE M. JEUCK		RAYMOND RAWSON	
Paterson, N. J.	February 13	Flint, Mich.	February 6
		Adrian, Mich.	20
ARTHUR H. KRUMPOLT		GEORGE P. RIPPER	
Reading, Pa.	February 13	Santa Ana, Calif.	February 27
Groton-New London, Conn.	19, 20		
RAYMOND J. KRUPA		MICHAEL A. STAMULAS	
York, Pa. (Morning)	February 6	Wilkes-Barre, Pa.	February 20
Lancaster, Pa. (Afternoon)	6		
LUDLOW P. LOOMIS		W. STROMBERG	
Catawissa, Pa.	February 27	Indianapolis, Ind.	February 13
EDWARD G. LORENZ		AUGUST SWANSON	
San Jose, Calif.	February 5	Mobile, Ala.	February 6, 7
San Francisco, Calif.	6	Waynesboro, Miss.	8, 9
		Lake Charles, La.	10, 11
		Houston—Galveston, Tex.	12, 13
		Taft, Tex.	14, 15
		San Antonio, Tex.	16, 17
		Austin, Tex.	18
		Dallas-Ft. Worth, Tex. area	20-22
		Sunset, Tex.	23
		Nacona, Tex.	24, 25
		Durant, Okla.	27
JOHN Y. MAC AULAY		FELIX S. WASSMANN	
Southern California area	February	Allentown, Pa.	February 27
N. MOLENAAR		CLAUDE R. WEIDA	
Whittier, Calif.	February 20	Miami, Fla.	March 4-6
DANIEL J. MOREHOUSE		GEORGE M. WILSON	
La Salle, Ill.	February 20	St. Petersburg, Fla.	February 6
		Orlando, Fla.	26, 27
		Miami, Fla.	March 4-6
EVERETT MURRAY		ERNEST G. WYLAM	
Saginaw, Mich.	February 13	New Albany, Ind.	February 20
Jackson, Mich.	15	Knoxville, Tenn.	21
St. Louis, Mo.	18	Atlanta, Ga.	22
Birmingham, Ala.	20	Eastman, Ga.	23
Jacksonville, Fla.	22	Orlando, Fla.	26, 27
Orlando, Fla.	26, 27	Miami, Fla.	March 4-6
Miami, Fla.	March 4-6		
LEON H. NORBY			
Baltimore, Md.	February 20		
ADOLPH OBENLAND			
Montgomery, Ala.	January 30, 31		
Clio, Ala.	February 1		

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALBANY, ORE., February 6—Home gathering to be held at 3596 Bernard Street.

COLUMBUS, OHIO, February 13—Convention opens 10:00 a. m., in the Women's Benefit Association, 53 E. Gay Street.

INDIANAPOLIS, IND., February 13—I. O. O. F. Hall, 1120 W. 30th St.

SAGINAW, MICH., February 13—Convention opens 10:00 a. m., in the Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, February 20—Convention opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd St.

SALEM, ORE., February 20—Third Sunday in the month gathering starts at 11:00 a. m., 2339 State Street.

ORLANDO, FLA., February 26, 27—Convention will open at 9:00 a. m. on Saturday, in the Colonialtown Woman's Club, 1200 North Fern Creek Avenue. For reservations, ad-

dress the secretary, Mrs. S. W. Jeuck, 1910 Hillcrest.

CHICAGO, ILL., February 27—Convention opens 10:00 a. m., in the Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., February 27—Maccabees, Building, Woodward Avenue at Putnam.

MIAMI, FLA., March 4-6—For reservations and other details kindly write Miss Fay Wallace, 1785 N. W. 4th Street, Miami 35.

WATERBURY, CONN., March 13—Waterbury Women's Club, 74 Central Avenue.

WILMINGTON, DEL., April 2, 3—For reservations and other details, write the secretary, Mrs. Peter Kolliman, 404 West 31st Street.

PATERSON, N. J., April 9, 10—Inquiries regarding reservations and other details may be addressed to the secretary, Mr. N. Kasperowitz, 257 Grant Avenue, Cliffside Park, N. J.

GARY, IND., April 10.

CINCINNATI, OHIO, May 29, 30.

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to us

the SCRIPTURES

clearly teach . . .

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

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

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

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

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

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

