

The DAWN



*It is a good thing
to give thanks
unto the Lord."*

Psalms 92:1

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NOVEMBER 1951



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THE DAWN

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NEW JERSEY



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The Message on the Air

The Mutual Network contract has been renewed, but there are a few revisions in the schedule, and since these new arrangements are not yet com-

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pleted, we are not publishing the list of stations this month. However, in most cases the "Frank and Ernest" programs will continue to be heard as in the past. Let us all pray that it will be possible to continue the broadcasts for another year, if it be the Lord's will!

This Unbelieving World

"When the Son of Man cometh, shall he find faith on the earth?"

—LUKE 18: 8

GENUINE faith in God and in his promises is possessed by a very few throughout the world today, even in the professed Christian world. There are millions who agree that if the nations were guided by the moral and ethical teachings of Jesus, the major problems of the world would be solved; but it is difficult to find any among these who believe that the Lord himself will ever do anything about establishing righteousness in the earth and thus fulfill his many promises to give peace and joy and life to the people. The question raised by Jesus, as recorded in our text, was therefore truly prophetic of conditions in our day, indicating that this is the time of his return, the period of his second presence.

Dr. Charles W. Lowry, speaking recently in the Cathedral of St. John the Divine in New York, observed—as reported by *The New York Times*:

"The crisis in which the world finds itself today is in a large part expressive of the decline and decay in the West as a whole of vital Christian faith. This decline has been less marked in the United States than in any other country, and democracy in consequence is more virile here than anywhere else. If Americans can be awakened to the real plight and real need of man in our day, and their own involvement and responsibility in the wounds of our reeling, 'possessed' twentieth century world, there is hope of recovery, of reconciliation, of health and new life. If we remain self-absorbed, insular, parochial, unimaginative, blind, pharisaical, the outlook, at least to human eyes, is very dark."

"If" Americans can be awakened—it is the "if" that appears in practically every public statement of ministers, statesmen, politicians, and other world leaders, that helps to reveal their lack of

faith in God's promise that he will establish a righteous rulership in the earth. Dr. Lowry himself, while he deplores the lack of Christian faith in America and elsewhere in the world, indicates that he doesn't really believe God's promises, for he places the salvation of the world on the worthless foundation expressed by his own "if"—that is, "IF Americans can be awakened." He is frank to confess that if this cannot be done, the outlook from the human standpoint is very dark indeed, yet he does not so much as hint that God really intends to do anything about it! Thus it is apparent that even in high religious circles Jesus' prophecy concerning the lack of faith is startlingly true.

But is Dr. Lowry correct in his observations? An analysis of the situation proves that he is. To start with, there is the large segment of the professed Christian population of the world known as Modernists, who do not even believe that the Bible is divinely inspired. They do not believe that Jesus was raised from the dead, and discount all the other miracles mentioned in the Bible, endeavoring to explain that they came about through natural causes. This modernist, or unbelieving, branch of churchianity comprises about seventy-five percent of the entire Protestant world.

But what about the Fundamentalist groups? Do they have faith in God's promises to do for the people, through the establishment of Christ's kingdom, what they cannot do for themselves? Do they believe, as foretold by the Prophet Isaiah, that he who was born in Bethlehem more than nineteen centuries ago, will actually set up governmental control over the earth, and that "of the increase of his government and peace there shall be no end"? (Isa. 9:6, 7) Do they believe the prophecy of Psalm 72 which assures the believer that Christ will "bring peace to the people," that he will "break in pieces the oppressor," that in his day "shall the righteous flourish," and that there shall be an "abundance of peace so long as the moon endureth"? Do they believe that Christ actually shall reign "from sea to sea, and from the river unto the ends of the earth"?

Seemingly not. At least this "Gospel of the kingdom" is not being published by the orthodox Fundamentalist sects of churchianity. There is almost a countless number of these sects, and the issues which divide them represent a wide variety of claims and counterclaims, yet God's plan for establishing a kingdom in the earth is not one of them. It is as though nothing were said in the Bible about it. The points of controversy, and the "issues" which

divide the nominal church world, are vividly set forth in an article published recently in the Canadian periodical, *Liberty*, from which we quote the following:

"We have on the one hand, the pomp and circumstances of the Roman Catholic Church (although Christ was against ostentation) and at the other extreme the quasi-military setup of the Salvation Army (although Jesus was one of the least military men who ever lived). Between the liturgy of the one and the bass-drum salvation of the other are a bewildering array of splinter groups squabbling over whether to baptize by total immersion or with tap water on the forehead; whether to bless the battle flags of local regiments, as the Anglicans do, or damn all wars as the Jehovah's Witnesses do (except, of course, Armageddon); whether to believe in ancient blood sacrifice (You must be saved by the blood of the Lamb); whether to disrobe as a protest against the government; whether Sunday is Sunday or if it should be Saturday; whether Christ was a Jew or a Gentile; whether to sing hymns in church or leave them to the choir; whether to kneel in prayer or roll in the aisles in hysterics; whether to believe in salvation, damnation or flagellation; whether the British are God's chosen people; whether to believe in divine healing or medical science, whether to talk to the ghosts of the departed as the spiritualists do; whether to believe that a Negro millionaire called Father Divine is God; whether Christ was God's Son, or God, or God plus his Son plus the Holy Spirit; whether to confess sins to a priest or a psychoanalyst; whether it is right to drive a buggy but not an automobile; whether to drink intoxicating drinks or not; and whether Christ said, 'Thou shalt not smoke cigarettes, play bingo, practice birth-control, or hold bazaars in church basements.'"

Probably the foregoing was intended to be a satire on the confused condition of churchianity, yet in many respects it is only too true in expressing the failure of so many millions to catch the real spirit and purpose of God in sending his Son into the world to be both the Savior and ruler of the people. Even the writer himself fails to see this purpose, and while he does the best he can to shame the professed Christian world into finding a way to agree among themselves and thus present a solid front against the forces of atheism and paganism now threatening to engulf humanity, he also has no faith that God will ever do anything about the situation; for he believes that any improvements which may be made must stem wholly from human efforts.

There was a time when much was heard about converting the world. Following the First World War, for example, a tremendous

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effort was made in this direction. Millions of dollars were raised and spent to accomplish this noble purpose, and slogans were displayed urging that this goal be attained "in this generation." But now everybody knows how miserably these efforts failed. Instead of the world being converted, the churches themselves are now on the defensive in nearly every country throughout the earth. The religion of atheism, allied with dictatorship, is controlling half the human race, and in all that part of the world back of the Iron Curtain the youth are being educated in godlessness and unbelief.

Only last July a communist decree was issued banning all foreign mission work in China. *The New York Times* reported this, referring to it as a "final blow" against Christianity in that country. The only churches permitted to function at all in communist dominated countries are those which are willing to lend themselves to the support of the state. Where this co-operation is not forthcoming the resisting groups are sooner or later "liquidated."

And even this side of the Iron Curtain the outlook is not too promising. At one time it was claimed that Italy, for example, was one hundred percent "Christian," but in the last elections held there, one-third of the population voted the communist ticket in defiance of the Catholic Church. Religious fervor is lacking in the hearts of the general public throughout all of Europe. Great Britain, once one of the most religious countries in the world, is now well nigh at the bottom of the list so far as average church attendance is concerned. A few years ago, the Church of England launched a general campaign to convert the country, but there have been no lasting results from this effort.

The Apostle Paul prophesied that in the "last days" men would be "lovers of pleasure more than lovers of God," and who can say that this has not become outstandingly true in all parts of the world, even in these United States of America, the country which today is probably more religious than any other. Recently a survey was made by the Ministerial Association of an outstandingly religious city in the Northwest, and the disappointing fact appeared that only a small percentage of the community ever attended church; and this particular community is probably considerably above the average in church attendance.

It is true, of course, that missionary efforts are still being put forth in various parts of the world, but how successful are they when viewed in the light of the rapidly increasing populations of

the various countries, as well as the mounting number of converts to other religions? One writer reports, for example, that "it is a little publicized fact that there are more African natives converted to Mohammed than there are to Jesus Christ." Certainly under these conditions there is no hope that the world will ever be converted to Christ by present-day missionary efforts.

What Is the Answer?

As Dr. Lowry observed, the outlook to human eyes is indeed "very dark," but this is because the human viewpoint sees only the failing efforts of man, efforts which have not been authorized by God and have never been blessed by him. In many instances these efforts have been sincere, and the motive good. Millions who have endeavored to further the cause of Christ in the earth have been convinced that he was a man sent of God and that his teachings and example have been worthy of acceptance, and if adhered to would lift the world to higher standards of righteousness and assure peace on earth and good will among men. They have worked diligently to promote this human conception of Christianity, but now their failure is becoming more and more evident, leaving those who would still like to believe in Christianity bewildered and confused.

On one occasion Jesus asked his disciples what the public opinion was concerning him—who he was, and why. They explained to the Master that some thought he was one or another of the prophets raised from the dead, or the promised "Elijah" who was to come. (Matt. 16:13, 14) When the disciples were asked their opinion, Peter responded, "Thou art the Christ, the Son of the living God." (Matt. 16:16) Then Jesus said to him, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:17

The "flesh and blood" conceptions of Jesus and his work were good. Men believed that he was a servant of God. But this came short of the reality, that he was the "Christ," or the Messiah. Similarly, "flesh and blood," or mere human conceptions of Christianity today, fail to understand the reality of Christ's mission to earth, and that the divine purpose as centered in him cannot, and will not fail. Prior to Jesus' first advent, God's prophets had continued to foretell the coming of this great One who would rule the world, and restore the human race to life. Not many, even of the Israelites, grasped the full meaning of these prophecies, including those whose opinions the disciples reported to Jesus.

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Not many since have grasped the meaning of the prophecies pertaining to the Messiah. Some saw in them the idea of a kingdom, a rulership, and attempted in their own way to establish such a government for Christ, joining hands with civil governments to assure them needed authority and power. In many such cases, the misguided followers of Jesus did not hesitate to use the sword to enforce their spurious kingdom authority upon the people of Europe, despite the fact that Jesus had forewarned that those who take to the sword would perish by the sword. And for the most part, they have already perished; and in the places of the church-state systems are various forms of godless dictatorships and would-be democracies.

Others, misunderstanding Jesus' commission to preach the Gospel to all nations, have supposed that they were to convert the world by their own efforts, and these also have failed. The main reason for their failure is the fact that this is not the age for the conversion of the world; and another reason is that the true Gospel of the kingdom has rarely ever been preached. Instead of the good news of the kingdom through which all the families of the earth shall be blessed, the world has been told that it is God's purpose to torment forever all those who fail to accept Christ in this life, regardless of how confusing the message has been by which they have been implored to believe on him.

But all of this confusion and failure, and the present tragic condition of bewilderment which exists in the professed Christian world as a result, does not disturb those who, like Peter, are blessed by God with a true insight concerning the identity of Jesus and the purpose of his coming. They, like Peter, see in him the foretold Messiah, and they have faith to believe that by divine power he will yet fulfil all the glorious promises made concerning him, that, true to the prophecy which foretold his birth, "Of the increase of his government and peace there shall be no end."

Nor does the present state of world-wide unbelief, unrest, and chaos, indicate that there has been the slightest delay in the divine program which rests upon Christ's "shoulder." Indeed, this very situation—which to those who fail to see the divine plan as centered in Christ is so disturbing—to those who do see and believe, confirms their faith in the sure victory of the divine purpose; for as our text reveals, Jesus himself expected that it would be just this way at the time of his return and second presence.

So, while world conditions with which we are confronted today are helping to destroy the little faith remaining of those who have no higher conception of the divine purpose than their own "ifs," the faith of those who see and appreciate the divine plan is being greatly strengthened. This is quite in keeping with the Master's own instructions to his people, "When these things begin to come to pass, then look up, and lift up your heads [in confidence and assurance]; for your redemption [Greek, deliverance] draweth nigh." —Luke 21:28

One result of the lack of faith in the earth pertaining to the divine plan is the fear that fills the hearts of so many. They see nothing ahead but uncertainty and trouble, and they wonder how long it will be before the human race will be completely destroyed as a result of human folly and selfishness. Even President Truman, although a good church member and a professed believer in Christ, said in San Francisco that in the event of another war civilization will be completely destroyed.

Man-made civilization is symbolized in the prophecies by the word "earth," while the powerful kingdoms and governments of the earth are pictured as "mountains." The "sea" is used symbolically to represent the restless, discontented condition of the masses, which, in their turbulent uprisings, are destroying law and order, causing fear to fill the hearts of the people. But "we will not fear," wrote the Prophet David, "though the earth be removed, and though the mountains be carried into the midst of the sea."—Ps. 46:1, 2

The reason true believers in the promises and prophecies of God's Word do not need to fear is that they know the certain outcome of present world-wide unbelief and distress. They know that it does not represent a failure of the divine plan, but only of misguided human efforts—even though the efforts have often been in the name of Jesus. They know, moreover, that the present experiences of mankind are necessary in order to prepare the people for the blessings of Messiah's kingdom which are so soon to be manifested. Knowing these things, they rest quietly in the Lord, concerned only with doing all they can to proclaim the Gospel of the kingdom as widely as possible, that other hearts may thus be comforted and cheered.

And nothing else will give peace of heart and mind today except a knowledge of the divine plan of the ages. All other plans are

failing—miserably failing. But God has a plan! If we have faith in this, and conduct our lives in harmony with such faith, nothing else matters. If we do not have such a “vision,” and are still trying to pin our faith in the ever-failing “ifs” of human endeavor, even that faith will sooner or later be shipwrecked on the shoals of human failure.

Yes, “The zeal of the Lord of hosts will perform this.” (Isa. 9:7) Very few of the millions of professed Christians have ever really believed this, and for the simple reason that they have not known what it really meant. They have not grasped the great fact, which only the Lord can reveal, that it is by actual divine intervention in the affairs of men that God will fulfil his promises to establish peace and to bless the people. The most they have believed is that God looked to them to fulfil his promises, and that “if” they worked hard enough and long enough they would be able to accomplish his purposes for him.

This has represented a faith, at best, merely in their own ability, and millions today are realizing that such a faith has been based on “sinking sand.” True, there are still brave souls who keep on insisting that “if” we can do this and “if” we can do that, civilization can still be saved for Christ. They have not yet learned that the “zeal of the Lord of hosts will perform this.” They still think that God is depending on their zeal, and on their plans, and on their labors, and to most of them the idea that God will ever act on his own behalf, and through agencies of his own choosing and preparation, seems visionary and unreal.

But how blessed to realize that in these “last days” the “mountain of the house of the Lord shall be established” regardless of what man does, or fails to do, about it. In order that this divine purpose might be fulfilled, God raised Jesus from the dead more than nineteen centuries ago. And at this end of the age he uses his power to raise the true followers of Christ from the dead in order that they may “live and reign with him” in his kingdom.—Rev. 20:4, 6

The power of God’s Spirit has operated throughout the age in the calling and preparation of these in order that they might be qualified for the high position they will occupy with Jesus in the spiritual phase of the kingdom. This, the true work of God in the earth throughout the age, has not failed. He visited the Gentiles “to take out from them a people for his name”—that is, to be members of his family of rulers, his ruling house—and this work has

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been gloriously successful. Now it is nearly completed. Soon the last member of this ruling house will be joined to Christ in kingdom power and authority, the kingdom fully established, and the promised blessings of the kingdom flowing out to a bleeding and dying world.

One of the blessings of that new kingdom will be the enlightenment of all mankind concerning God and his divine purpose in their creation. The blinding and confusing influences of the great Adversary of God and of men will then be removed; the "veil" that is spread over all nations will be taken away. This veil, like the Iron Curtain, has continued to prevent the free flow of information. The Iron Curtain has been set up to prevent one part of the world from knowing what is happening in the other part of the world, but the devil has spread his "veil" over all nations to prevent the people from knowing and serving the true God.

But when this veil is removed the Lord will turn to the people a "pure language," or message, and then they will all call upon him to "serve him with one consent." (Zeph. 3:9) No longer will a magazine writer find it necessary to reveal the conflicting creeds and viewpoints of men; no longer will the world be filled with unbelief concerning God and his divine purposes—for then they shall "know him," and love and serve him.

How can we refrain, even now, from telling the whole world these blessed tidings?

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THE DAWN

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NEW JERSEY

God Reveals Himself to Moses

NOVEMBER 4

Exodus 3:1-7, 10, 13-15

THE providences of God had operated in the birth and life of Moses. Unknown to himself, he was being prepared to lead his people out of Egyptian bondage, and later to serve as mediator in establishing the Law Covenant with them. Moses was interested in the welfare of the Hebrews, and when he was forty years old interceded on behalf of one who was being oppressed, slaying the oppressor. This led to the necessity of his fleeing from Egypt, and now for forty years he had lived in Midian.

Soon after he arrived in Midian, Moses married the daughter of Jethro, a priest in that land, and he served as keeper of his father-in-law's flock—a humble, nevertheless honorable occupation. Probably his forty years as a herdsman had been quite uneventful, but without Moses' knowledge of what was occurring, those years of quiet life in the country were serving to prepare him for an outstanding service on behalf of his people and his God.

In this there is a valuable lesson for all the Lord's people. We may conclude that days, or weeks, or years, of inactivity so far as direct service in the Lord's vineyard is concerned are largely wasted. We may be inclined to be impatient, feeling that we should be used more widely in the Lord's service. We may get the thought that the brethren of our ecclesia do not properly appreciate our abilities. But this is the wrong viewpoint, for the days or years of waiting are usually very valuable ones. By them the Lord may be preparing us for service which otherwise we would not be qualified to render.

It was while active in the service assigned to him by his father-in-law that the "angel of the Lord" appeared to Moses in a flame of fire. Moses was attracted by the flame, since the bush which seemed to be burning was not destroyed. He approached to investigate the phenomenon, and then the Lord spoke to him from the fire. We are not to suppose that the Creator of the universe was actually and personally in that burning bush. It is probably stated in this manner in

order to emphasize that the "angel of the Lord" was not speaking for himself, but for God. For comparison, see Genesis 22:15, 16.

Because the Lord had "come down" and manifested his presence in the burning bush, Moses was told that the ground on which he stood was holy. There had been no chemical change in the composition of the soil, but it was to be considered holy because for the moment it was being used as a meeting place between the Lord and Moses, and important instructions relative to the divine purpose toward the Hebrews were to be given to the coming lawgiver.

The Lord identified himself to Moses as the "God of Abraham, the God of Isaac, and the God of Jacob." No doubt Moses had continued to worship the God of his fathers, and to realize that this great One was now speaking to him, indicating that something important was impending; something, moreover, which would be in keeping with the promises God had made to the fathers.

Moses was "afraid," the account states. This was a natural reaction under the circumstances. This word also contains the thought of reverence. Moses probably felt that he was unworthy to be in the presence of the great Jehovah, and in humility hid his face. Even now we should not assume to enter into the presence of God except through the name and merit of Jesus, our Redeemer.

"I have surely seen the affliction of my people which are in Egypt," the Lord assured Moses. These afflictions had continued for a long

time, and it might have appeared that God was no longer interested in his people. It has always been a severe test of faith to believe that a God of love could permit his human creation to suffer so much. This very thing has caused millions in the world today to lose faith in God. In fact they do not even believe that there is a God.

But God does care! Just as he loved the Israelites, and in due time delivered them from Egyptian bondage, so now he loves all mankind, and in his own time will deliver the people from their bondage to sin and death; while Satan, as represented by Pharaoh, will be bound, and finally destroyed. Just as many years had passed while Moses was being prepared to deliver Israel, so long centuries have passed while the greater than Moses—Jesus, and his body members—have been prepared to be the great Deliverer of all mankind.

Moses hesitated to accept the commission the Lord gave to him. In his humility he inquired, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (vs. 11) But the Lord reassured him, saying, "Certainly I will be with thee." (vs. 12) This is true in connection with every service which the Lord asks us to render. He could get along without us entirely, but he asks us to serve for our own good, and always grants his strength to make up for our weakness.

Moses was concerned over what the attitude of the Israelites might be when he told them that he had been sent by the God of their fa-

thers to deliver them from Egyptian bondage. He anticipated that they might ask, "What is his name?" This would seem to indicate that the Israelites had probably forgotten much concerning their heritage as the descendants of Abraham, and knew little of the promises which the Creator had made to him. This was doubtless true of the vast majority, although there would be some devout souls among them who continued to hold to the promises.

In case this question came up, Moses was told to say to the Israelites that "I AM hath sent me unto you." "I AM THAT I AM," he said to Moses. In the Hebrew this simply means "I exist," or "I am the existing One." It is akin to the name Jehovah, which means "self-existing One." In other words, the Lord wanted Moses and the Israelites to realize that he had not changed, that he was the One who had visited Abraham and made promises to him, and that he was still alive and was prepared to bless them.

Possibly the background of thought here is that while the Israelites vaguely remembered something about their fathers, and of the promises their God had made to them, so long a time had passed since they had seen any evidence of his existence that they were skeptical, and when Moses would claim to represent him, they would ask in derision, "Who is he?"—we have heard about God, and the promises he was supposed to have made to our fathers, but how do we know that he even exists? So

God told Moses to assure them that he did exist, that the existing One had now come to deliver them.

Some theologians, in an attempt to prove that Jehovah and Jesus are the same person, couple this name "I AM" with the statement made by Jesus when he said, "Before Abraham was, I am." (John 8:58) But this is a very farfetched interpretation. All Jesus was saying was that he existed before Abraham did, and this was true, because as the Logos, or "Word," he was the "beginning of the creation of God." (John 1:1; Rev. 3:14) Jesus was not explaining what his name was in the past, or at any other time, but merely that he had had a prehuman existence, and lived long before Abraham had lived, whereas Moses was told that he could identify Abraham's God by saying that he was the existing one, the "I AM." The two statements pertain to entirely different subjects.

That the expression "I AM" was simply intended to assure the Israelites that the God of their fathers did still exist, is shown in verse 15, which reads: "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." Here the name "Lord God" is Jehovah God. He was Abraham's God, he is our God, he is the ever-existing God—"from everlasting to everlasting." (Ps. 90:2) The Is-

raelites had suffered for a long time, but their God still lived, and now would deliver them.

QUESTIONS:

How old was Moses when God spoke to him from the burning bush? Had his years in Midian been wasted?

In what sense was the ground surrounding the burning bush, "holy"?

How do we know that God loves suffering humanity?

What is the meaning of the name "I AM," and why was Moses instructed to use this as an identification of Jehovah?

The People Delivered

NOVEMBER 11

Exodus 12:30, 31

GOD had fulfilled his promise to be with Moses and to direct and bless his effort to deliver Israel from Egyptian bondage. Pharaoh was not inclined to pay too much attention to Moses, and would not have done so except that the Lord worked with his servant and by the use of miraculous power imposed plagues upon Egypt, the last of which was the death of Egypt's firstborn. This plague was very effective, for Pharaoh's own firstborn was destroyed by it, and it proved to be the clinching argument to convince Pharaoh that it would be better for him and for Egypt to grant the demands of Moses and permit the Israelites to leave.

Having come to this definite conclusion, he wasted no time in taking action, for he rose up in the night and summoned Moses before him and gave directions for the Israelites to leave. The Lord, who

knows the end from the beginning, knew that this would be the result of the death of Egypt's firstborn, so had given the necessary instructions in order that the Israelites would be prepared to leave at once on the very first morning after the sacrifice of the passover lamb and the sprinkling of the blood upon the lintels and doorposts of their houses.

In this deliverance, we have an apt illustration of the rescue of all mankind from the thralldom of sin and death. In Hosea 13:14 God promises deliverance from death and from **sheol**, the condition of death. In this prophecy he promises to destroy **sheol**, and he tells us that he will "plague" death. It was in order to effect the deliverance of the Israelites that he plagued Egypt, so the Lord is telling us that he will bring about deliverance from the far worse prison house of death, saying, "O death I will be thy plagues." This, of course, is symbolic language; but by reminding us of the plagues

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he had visited upon Egypt in order to deliver the Israelites, the Lord assures us that he will also deliver the dead and dying race from death.

Exodus 14:15-22, 31

UNDER the pressure of the tenth plague, the death of Egypt's firstborn, Pharaoh willingly granted the release of the Israelites, but soon changed his mind; and after they had left and he learned that the Red Sea would block their passage, he sent his army in hot pursuit after them. The Israelites did not need to go by way of the Red Sea, but this was the route in which they were led by the Lord, who manifested his leadership by means of a cloud which went before them day and night.

Following this cloud, they were led to the edge of the Red Sea, where apparently further progress was blocked. Then they learned that Pharaoh's army was pursuing them, so they lost their faith and courage and began to complain to Moses. They insisted that it would have been better to have remained in Egypt and to endure the hardships which had been imposed upon them than to attempt escape only to be destroyed. From their complaint it is apparent that this same argument had been presented by them to Moses even before they left Egypt. Evidently they had never been too enthusiastic about the venture.

It was a severe test upon Israel, but by Moses' leadership under the direction of the Lord, they were delivered from the precarious situ-

ation. They were instructed to stand still and to see the salvation of God. Seemingly it was near the close of the day when the Egyptian hosts overtook them, so it was advisable that they make no further attempt to go forward until the morning of the next day.

Meanwhile, the cloud which had been leading them, spoken of as the "angel of the Lord," changed its position to the rear of the camp. To the Egyptian army, encamped close by, this cloud was a pillar of darkness, keeping the Egyptians immobilized by their inability to see; while to the Israelites it was as a pillar of light illuminating their camp, enabling them to detect immediately any efforts of the enemy to move in on them. The result of this was that the one came not near the other all the night.

This in itself was a wonderful demonstration of God's ability to protect and deliver the Israelites. Following the instructions of the Lord, Moses stretched out his rod over the sea and during that night there was a strong east wind which apparently blew with sufficient intensity to push the shallow water away from a sand bar, permitting the Israelites to pass over in safety. By the time the Egyptians attempted to follow, the direction of the wind had changed, the waters rushed back to their normal level, and they were all drowned.

The account states that the waters were as a "wall" to protect the Israelites. Some have taken from this that the waters stood perpendicular on either side of the passageway through which the Israelites crossed. But this is not

the correct thought. Rather, the word "wall" is used merely as a symbol of protection, and thus did the waters serve, for they prevented any flanking movement which might have cut off the escape of the Israelites. See I Samuel 25:16, where the term "wall" is also used symbolically to represent protection.

Spiritual Israelites may well take an encouraging lesson from this experience of the typical people of God. From the human standpoint it did look like a hopeless situation. There seemed to be no way of escape from their enemies, but they found that God was able to make a way, and did so, thus delivering them. No wonder they sang so jubilantly the song of deliverance when they reached the other side of the Red Sea in safety!

In our experiences we often are confronted with situations which likewise seem to offer no way of escape. But we should remember that the Lord is still able to make a passage across our "Red Seas,"

and will do so. The promise is that he will not permit us to be tempted above that which we are able to bear, and that when the test becomes too great he will provide a way of escape.—I Cor. 10:13

Let us have confidence, then, that God is both willing and able to guide, protect, and deliver us. May we, then, go on our way, following the "angel of the Lord," no matter how difficult the way may be in which we are thus led. It is not in our own strength that we walk in the narrow way, but in his strength, and he is able to make all grace abound toward us.

QUESTIONS:

What is one of the ways in which God fulfilled his promise to be with Moses and help him in the deliverance of Israel?

Of what was the deliverance of the Israelites a type?

Is it necessary to conclude that the waters of the Red Sea stood in a perpendicular position to form the passage through which the Israelites passed?

How do we know that the Lord will deliver us in time of trial?

Laws of the New Nation

NOVEMBER 18

Exodus 19:7, 8

GOD had made wonderful promises of blessing to Abraham, to Isaac, and to Jacob, and through Jacob to the twelve tribes of Israel, but no code of laws was given un-

til after they had left Egypt. Paul explains that the Law was given because of transgression until the "seed" should come. (Gal. 3:19) To Abraham a "seed" had been promised, and this promise was reiterated to Isaac and to Jacob, and

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in a general way to Jacob's twelve sons, particularly Judah. Through this "seed," all the families of the earth were to be blessed.

This was the important consideration in connection with God's dealings with Abraham and his descendants. Paul explains that when God made this promise he did not have in mind many "seeds," but only one, which was Christ. (Gal. 3:16) This "one" seed, nevertheless, was to be made up of The Christ, Head and body—a messianic company, designated by Peter a "royal priesthood, an holy nation."—I Pet. 2:9

The high honor of being this holy nation could have belonged to the natural descendants of Abraham, as a nation, had they proved themselves worthy of it, for the Lord said: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5, 6

Thus did the Lord hold before his chosen people a wonderful reward for obedience. And seemingly they appreciated it, for when the "words which the Lord commanded him [Moses]" were presented to them, "all the people answered together, and said, All that the Lord hath spoken we will do." They were no doubt sincere in entering into this agreement, or covenant, but the passing years revealed how greatly they failed to live up to what they had promised.

The Law was designed to strengthen the nation in righteous-

ness, and to prepare the people to accept their Messiah when he came to them, but they failed in this final test. Jesus came to "his own, and his own received him not." (John 1:11) They rejected and persecuted him, and at last came the final word of God's rejection of them as the "kingdom of priests, and an holy nation," when Jesus said, "Your house is left unto you desolate." (Matt. 23:38) The opportunity of becoming God's holy nation as joint-heirs with Christ will never be regained. Israel thus failed to obtain that which he seeketh for.—Rom. 11:7

Exodus 23:1-13

ORDINARILY we think of God's Law to Israel as being represented in the Ten Commandments, and they are, indeed, a brief statement of all that the Law implied. But the principles of righteousness contained in those Ten Commandments were also set before the Israelites in great detail, calculated to cover practically every function of life, both as individuals and in their association with one another, and even with the people of outside nations. The Lord left little for them to decide for themselves.

This section of today's lesson contains only a few of these many details, but they are very important ones. They reveal how fully the Lord wanted them to practice justice in their dealings with one another; yes, and even to go beyond the strict demands of justice. "If you meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again." How much this is like

Paul's instructions, "If thine enemy hunger, feed him; if he thirst, give him drink."—Rom. 12:20

In his sermon on the Mount, Jesus reveals how far, through their traditions, the Jews had departed from the spirit of these instructions. "Ye have heard that it hath been said," Jesus observed, "Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."—Matt. 5:43, 44

An interesting viewpoint is given in our lesson as to why the seventh day and the seventh year were to be set aside for rest. Concerning the seventh year as one of rest for the land, the Lord explained—"that the poor of thy people may eat: and what they leave the beasts of the field shall eat." He explained concerning the seventh day—"that thine ox and thine ass may rest, and the son of thy handmaid,

and the stranger, may be refreshed." Thus seen, even the laws governing their sabbaths were designed for the general welfare of the people, and to prevent the oppression of one group by another.

Above all, they were to have no other gods, not so much as to mention the name of another god. This was not because Jehovah needed their support, but it was for their own protection and blessing. His laws were just, and true, and good, and if they obeyed them, and worshiped him, they would have peace and health and prosperity, and would be prepared to enter into the glory of the messianic kingdom when their Messiah came to them.

QUESTIONS:

What reward was Israel promised for keeping the Law, and did the nation win that reward?

Cite a statement by Jesus indicating Israel's great departure from the principles of the Law.

Why was it important for the Israelites to serve only Jehovah?

The People at Worship

NOVEMBER 25

Exodus 29:36-43

THE forms of worship enjoined upon Israel by the Lord, and administered by the priesthood, involved many details, but through them all ran one central thought of sacrifice. Bulls, rams, goats,

sheep, birds, etc., were used under varying circumstances. There were sin-offerings, burnt offerings, trespass offerings, peace offerings and others. Some were made by and for the priests, others were brought to the priests by the people and offered on their behalf. In Hebrews

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9:11-14, the apostle refers to many of these typical offerings and what they were designed to accomplish, and then adds, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

From this it is evident that all the various sacrifices offered by Israel's priests pointed forward, directly or indirectly, to the sacrificial work centered in Christ Jesus. It was because those ancient services were intended by the Lord thus to be types of better things to come that he enjoined upon Moses the duty to make sure that everything was done according to the pattern shown to him on the mount.

By the Lord's instructions, the tenth day of the seventh month of each year was to be an "atonement day." A very special work of sacrifice was to be carried out each year on that day. The account of this is recorded in Leviticus 16. In this service, two animals were offered for a sin-offering—a bullock and a goat. Their blood was taken into the most holy of the tabernacle and sprinkled upon the mercy seat, the fat was burned on the brazen, or copper, altar in the court which surrounded the tabernacle, while the carcasses were taken outside the camp and burned.

This service is alluded to in Hebrews 13:10-13, and in this passage the apostle reveals that the followers of Jesus participate with him in the antitypical atonement day sacrifices, that, symbolically speak-

ing, we have the privilege of being burned outside the camp even as Jesus was thus burned. Evidently this is why there were two sin-offering animals used on Israel's typical day of atonement—the bullock representing Jesus, and the goat representing the church.

Israel's day of atonement sacrifices were basic to all the others, so that sacrifices offered between atonement days were acceptable only through recognition that atonement had been made on the tenth day of the seventh month by the sprinkling of the blood on the mercy seat. A trespass offering, for example, would not have been acceptable to the Lord if the sin-offering had not previously been made on the day of atonement. The same would be true of peace offerings.

Burnt offerings seem to represent the acceptance of sacrifice. This is suggested by the fact that in some cases fire came down from God to consume these offerings. This would certainly represent the Lord's acceptance of the sacrifice. This occurred in connection with the burnt offering presented on the day of atonement, which would signify that the sacrifice of the bullock and goat on that day had been well pleasing to God.

The offering of the bullock on seven consecutive days, as mentioned in this lesson, was for the cleansing of the brazen altar in the court, so that sacrifices offered thereon later would be acceptable to God. Antotypically, this reminds us of the words of Paul in Romans 12:1, where we are admonished to present our bodies "a

living sacrifice," with the assurance that in so doing they will be "holy, acceptable to God." In other words, our altar of sacrifice has been made holy by the sacrifice of Christ, the antitypical bullock.

The two lambs, which were to be offered daily—one in the morning and one in the evening—are designated as burnt offerings. It was in connection with these daily burnt offerings that the Lord met with Israel, through the priesthood, and communed with them. The thought seems again to be that of acceptableness. God had accepted the sin-offering made on the day of atonement, and the people recognized it as the basis of their acceptableness to God, so daily the priesthood on behalf of Israel could have fellowship with God and enjoy his blessings.

Exodus 35:21-29

THIS account of the willing sacrifices of the Israelites in order to furnish material and labor for the construction of the tabernacle and its furnishings never loses its charm and appeal. It was the first and perhaps only time in the history of the Lord's people when it was necessary to refuse further offerings because too much was donated. But it happened in this instance. Moses was informed of the oversupply, and the account reads: "Moses gave commandment and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all

the work to make it, and too much." —Exod. 36:6, 7

In this, we certainly have a wonderful manifestation of zeal for the Lord's work. However, it is quite understandable under the circumstances. For hundreds of years the Israelites had been without any visible symbol of their relationship to God. In fact, they had never had a place of worship. The Scriptures indicate that they were not a people of great faith except on occasions where there was some outward manifestation of God's presence with them, and then, of course, faith was replaced by sight.

So the idea of a tabernacle, something they could see as a representation of God in their midst, captivated their minds, and they willingly and freely gave in order that it might be built.

In this age of faith, the true service of God does not involve the building of a literal and visible tabernacle. Now we see God and commune with him through his Word of truth. There is nothing tangible on which to lay hold. Our sacrifices in his service are not rewarded by seeing a tabernacle appear, but in the knowledge that human minds have been enlightened, and hearts blessed by our sharing with them the knowledge of the Lord which has enriched us.

QUESTIONS:

What was the central thought in all the tabernacle services, and what did this illustrate?

What were the basic atonement sacrifices, and how often were they offered?

What was typified by the burnt offerings?

What may have been one reason for Israel's zeal in providing material and labor to construct the tabernacle?

The Christian Charge

"I charge thee before God, and the Lord Jesus Christ, . . . preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

—II TIMOTHY 4:1, 2, 5

THOSE familiar with the Lord's Word have well realized that Paul's charge to Timothy was a reminder of the commission to preach the good tidings which Isaiah had pointed to when he wrote: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives." (Isa. 61:1) Jesus applied this to himself, but his true followers have realized that it has been the privilege of all the saints to join in this wonderful proclamation. Yes, it is even more than a privilege, it is a commission—a charge. If, then, preaching is our charge, we do well to consider thoroughly what, when, where, and to whom we may preach.

Some have hastily concluded that when Paul said, "Reprove, rebuke, exhort," this must be the bulk and substance of their preaching, forgetting that he also said, "With all long-suffering [forbearance] and doctrine." Reproof or rebuke may sometimes be necessary, but it should never be administered merely according to our own whims or imaginations. In every instance it should be "with doctrine"—with sound and scriptural reasoning—that it may be recognized as a correction from the Lord, though administered through the agency of a brother with Christian maturity, and not with an arrogance which forgets that all are subject to similar failures. Had this advice been more closely followed among the

Lord's people, how much richer many of their experiences along the way would have been.

Exhortation is also necessary, but should never degenerate into mere coaxing and urging without a sound and logical basis. Without sound reasoning and the strong support of the inspired Word, exhortation is weak and is not lasting in its effects. This method of preaching without reason is common today, but was never indulged in by our Lord. Of him it was said: "He shall not cry, nor call out aloud, nor cause his voice to be heard in the streets." (Isa. 42:2, *Leeser*) His preaching, and that of his disciples, was reasonable, doctrinal, and was delivered with the dignity and meekness becoming God's messengers.

Some may inquire: "What are we called to preach?" To this Paul answers: "Preach the Word." It is in the Word that the "good tidings" are found. Before we can engage in this commission we must familiarize ourselves with the Scriptures and have a clear comprehension of their message. The first duty, then, of everyone who would obey the call to preach is to become an earnest, faithful, diligent student of the Word of God, that he may be able to minister grace to the hearers.

Our invitation to be "ambassadors for Christ" may well precede our opportunities to engage actively in service. At the river Jordan Jesus was anointed to preach, but he did not begin his ministry until after he had endured the wilderness temptations. The early disciples were called, but were told to tarry until endued with power from on high. For the special purpose of introducing the Gospel, the power came upon the Early Church suddenly and miraculously as soon as they received the anointing of the Spirit, but this has not been the case with the church since. Power in presenting the truth comes now to the anointed as the reward of diligent study of Holy Writ.

To many, study is distasteful; they have not been accustomed to it, and are not willing to give it the necessary time and concentration. Still they want to obey the call to preach, and the result obviously is confusion, bringing reproach and dishonor both upon themselves and upon the cause of Christ. The bearing of such reproach may possibly be for Christ's sake, but it is not to Christ's glory. The loss is the result of imprudence and negligence in regard to the injunction: "Study to show thyself approved unto God, a

workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

However, in the study of the Word, there must be a sincere and earnest desire to learn the real truth contained therein, and an accompanying willingness to be taught. Without these motives for study we might be among those who are "ever learning, and never able to come to the knowledge of the truth."—II Tim. 3:7

Truth, rightly divided and fairly presented, commands the respect of even its opponents in many instances. Its symmetry and beauty will often irresistibly stamp itself upon the mind. Thus it was in the case of Jesus' preaching, when the very men that were sent to lay hands on him and deliver him to the chief priests and Pharisees returned, saying: "Never man spake like this man." (John 7:46) The people recognized that "he taught them as one having authority, and not as the scribes." (Matt. 7:29) So also Festus said to Paul: "Thou art beside thyself; much learning doth make thee mad." Paul answered with becoming dignity and due deference to the powers that be: "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely. . . . King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—Acts 26:24-29

Paul no doubt had great natural talents in speaking, which excelled most others of the Lord's people; but the power of his speech lay in the great truths which he proclaimed. The weight of his message commanded even the respect of his enemies. They could not say, "Paul, you do not know what you are talking about." Neither could they turn away with the excuse that his words were empty and his phraseology barren.

When Jesus, our great Exemplar, went out to preach and teach, the people listened with astonishment, and said: "Whence hath this man this wisdom?" (Matt. 13:54) And if we preach the same great truths which he declared, our message will to some extent bring similar response.

Again the query arises, "How long must I tarry for preparation, and how shall I know when I am adequately qualified to tell the good tidings to others?" Of course there are ways in which it is

possible to make known God's wonderful truth even while we are laying the groundwork of our faith. This is possible through the use of the printed page wherein we are able to pass on valuable information to others. However, it is requisite that all who proclaim any message first have the deep conviction that what they are heralding forth is true. As long as there is uncertainty in our minds we are correspondingly unprepared to illuminate the minds of others. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"—I Cor. 14: 8

We cannot form real convictions by hastily glancing at the Word of God, for that would merely be a matter of "jumping at conclusions." We must be thoroughgoing in our study, and search the Scriptures until we clearly see and comprehend the divine plan of the ages which is contained therein. But once we do see clearly the divine plan of the ages, we will be impelled to tell it to others, "For out of the abundance of the heart the mouth speaketh."—Matt. 12: 34

Even when we are prepared "to give an answer to every man that asketh . . . a reason of the hope" that is in us, we must not feel that our need for study has diminished. (I Pet. 3:15) Can any yet say concerning the Bible, "We have sounded all its depths, and measured all its heights, and therefore have nothing more to learn"? Surely not! To have a general outline of God's plan clearly in our minds is very desirable, but we should have its various features so clearly fixed as to be able to convey it to others. Therefore, review is also necessary.

Paul charged Timothy to preach the Word. He said: "Be instant in season, out of season." This also applies to all who would have a part in proclaiming the message of truth. But did Paul mean that we are to preach when it is "out of season" for others to hear? No, for that would be contrary to the Lord's teaching to "be wise as serpents, and harmless as doves." (Matt. 10:16) We must therefore understand his words to mean that we are not to regard our own convenience or inconvenience, but always to be ready to show forth his praises when it is opportune for others to hear, even if it might be inopportune for us.

In Acts 16:23-34 is recorded an occasion wherein Paul, by his actions, effectively demonstrated what he meant by preaching "out of season." We can perhaps recall how Paul and Silas were seized by the authorities in Philippi and thrown into a dungeon after they

had first been beaten. And there in the dark cell we can imagine that Paul called out to Silas to inquire for his welfare, saying, "Silas, are you all right?" And we can imagine him replying, "Yes, I'm all right, Paul, even though they beat me unmercifully." And Paul perhaps said, "They did the same to me." And no doubt like Peter, James, and John, they began to give thanks for the privilege of suffering for Christ's sake.

Perhaps in this experience they recalled some of the words of our Lord that we are to suffer persecution for righteousness' sake. This is why they were rejoicing, and hence began to sing hymns of praise unto God. While thus singing, an earthquake miraculously shook the prison doors open and loosed their bonds. The keeper, aroused from sleep, and seeing what had happened, prepared to kill himself. But Paul called to him, telling him not to harm himself. However, this miraculous demonstration of the Lord's power awakened the keeper's interest, and he began to inquire about salvation.

It would have been easy for Paul to have said, "I'm badly bruised; my arms and feet are benumbed from being in those stocks, and much weariness is with me; so just let us rest up tonight, and perhaps tomorrow we will tell you what you must do to be saved." But no! Notwithstanding the cruel and unjust treatment they had received, they used the opportunity to proclaim the glad tidings not only to the prison-keeper, but unto all his house. From this account we can better appreciate that no matter how much "out of season" to ourselves we should be willing to preach.

The apostle further enjoins that we "watch [be sober] . . . in all things." Therefore, we must exercise ourselves to handle the truth with all gravity and reverence, living as examples of its influence, not carried away with excitement or emotion. With this, he further exhorts that we "endure afflictions." Such afflictions will naturally arise from those who love darkness rather than light, even though they measurably recognize the light we bring.

The extent to which each one of the Lord's people may be used in proclaiming the good news may differ greatly, both in opportunity and in natural abilities and qualifications. Some may never have the opportunity to discourse to public audiences. God uses us according to our talents. Paul, Peter, and others were able to preach publicly, but Aquila and Priscilla, unable to preach in a public way, could invite Apollos to their home and explain to "him the way of God more perfectly." (Acts 18:26) Thus the devoted and elo-

quent Apollos, more perfectly prepared, was better enabled to continue his public ministry. If Aquila and Priscilla had not been students of the Word, what an opportunity they would have lost!

Our opportunities to explain the meaning of the Scriptures include not only our neighbors and fellow-men, but oftentimes enable us to edify our brethren by furnishing them with our findings, as well as by helping them to a more perfect understanding of God's Word. Hence, it becomes mandatory for the Lord's people to study if they would have the Lord's approval.

Need for Doctrine

Nominal Christianity lays great stress on the fact that to live right is the principle thing. Pious, righteous living is a necessary Christian endeavor, but we have come to see that what controls our manner of righteous living—our having high godly principles, high standards of morality—is our knowledge of God's holiness and his glorious character which causes him to promise blessings to all mankind. Unless we know God's plan and his teachings, we can but imperfectly appreciate his character. Hence there is need of doctrine if we are to qualify as able "ambassadors for Christ."

Oftentimes in our discussions of the truth of the Scriptures as we begin to single them out, we find ourselves very vague as to what really constitutes "doctrine" or "doctrines." To cover up this indefiniteness, we simply speak of the beginning principles of the doctrines of Christ as the "milk of the Word," (1 Pet. 2:2; Heb. 6:1) and to the remainder of the doctrines as meat. But when a questioner desires to get more specific information as to the difference between these, we may find a great variety of answers, which might add up to the conclusion that the "milk" is merely the divine plan and the "meat" a deeper understanding of what some might term as hairsplitting, and possibly, even some "new light."

In Hebrews 5:12 Paul speaks of "the first principles of the oracles of God." In the next chapter (Hebrews 6:1, 2) he outlines just what those "first principles" [fundamentals, or "milk," as he calls them] consist of: (1) "faith toward God"; (2) "repentance," implying that all are sinners; (3) "baptism" [consecration]; (4) "resurrection," which embraces the ransom; (5) "eternal judgment," referring to the millennial day of judgment or trial. The "doctrine . . . of laying on of hands" might be added to this listing if desired, but we realize that this was essential to the Early Church

only. It was a means of establishing unquestionably the position of the apostles in the body.

Peter agreed with this outline when on the day of Pentecost he preached to the multitude as recorded in the second chapter of Acts. He no doubt preached with the view of awakening their faith in God. With this he proclaimed the resurrection (verses 24-36) and also stated that through our Lord Jesus the people could obtain "remission of sins." (verse 38) His message contained an exhortation both to "repent and be baptized," and by referring to Joel's prophecy which speaks of the "last days," in which the Lord would pour out his Spirit upon all flesh, (verse 17), he was, in effect, declaring the day of judgment for the world. While no mention is made of the doctrine of "laying on of hands," the fact that they were enabled by the Holy Spirit to speak miraculously with tongues was an absolute demonstration of that very doctrine.

Another good example of what constituted the "milk" of the Word comes through the ministry of Paul to such as were only at best able to appreciate the "first things" of the Gospel. These were the Grecians, unbelievers, to whom he spoke on Mars' Hill, which account is recorded in Acts 17:22-32.

From verses 23 to 29 he explains beautifully the need for all to exercise faith in the true and living God. Paul omitted the direct mention of the term "baptism," deferring this until some would first recognize their need of justification which some apparently did; for the account indicates that "certain men clave unto him, and believed." (verse 34) However, in this remarkable discourse he strongly implies baptism by saying "that they should seek the Lord, if haply they might feel after him, and find him." (verse 27) Included in his dissertation is God's command that "all men everywhere . . . repent." (verse 30) He further explains the doctrine of judgment by pointing out that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained," and then he sums up his thoughts with the doctrine of the resurrection, maintaining that Jesus was "raised from the dead" and that hence there would be a "resurrection of the dead." (verses 31, 32) By not mentioning the doctrine of the "laying on of hands" it is apparent that this doctrine grew less important as the church became more established.

Singling out one of the five aforementioned doctrines, namely the doctrine of repentance, it might be helpful to divide it into three

parts. First, it points to the original perfection that Adam possessed when first created, of which Paul reminds us when he says: "The first man Adam was made a living [not a dying] soul." (I Cor. 15:45) Second, it implies a fall from this perfection into sin, which fall came as a result of Adam's disobedience to God's commands. Thus Paul declares: "For as by one man's disobedience many were made sinners." (Rom. 5:19) Third, it makes clear that as a result of sin, death is the inevitable penalty—a dying process which ends in death. The apostle writes, "The wages of sin is death." (Rom. 6:23) A full realization of these three factors constitutes the basis of repentance, which in turn should lead the honest heart to conversion.

Some earnest students feel that these three subdivisions of repentance should be added to the apostle's list of "milk" doctrines, and no doubt this could be done with scriptural authority. Thus by omitting "repentance" as a "milk" doctrine and replacing it with its three component subdivisions, and by adding the doctrines of "faith toward God," "baptism," "resurrection," and "judgment," we would have a total of seven doctrines which would constitute the "first principles of the oracles of God." (Heb. 5:12) There is, of course, much entailed in these basic doctrines, but likewise much has been written in *Studies in the Scriptures* to explain these doctrines, so we do not treat with them here.

A word of caution may fittingly be added here, lest some conclude that these "principles of the doctrines of Christ" have little importance to more developed Christians. These are basic principles which will always be near to the hearts of those who love the Lord, and also they will always be given due consideration and meditation. They are to the Christian what addition, subtraction, multiplication, and division are to the mathematician. The mathematician will always need these basic elements of arithmetic no matter how advanced in the subject he may become, for they are essential in all mathematical calculations. We are told that there is no mathematical problem that could not be solved by these four basic factors of arithmetic, and that higher mathematics such as algebra, geometry, trigonometry, and calculus, merely enable one to reach a solution much more rapidly.

Similarly, the Christian will always have in mind the "first principles" which he has learned in the school of Christ, and will find them essential factors in all his thoughts and in all his study.

We leave these principles only in the sense that once we comprehend them, we should be persuaded fully of their value and importance and not need continually to call them in question or to survey them in doubt. If we continued in uncertainty of these "first principles," how could we go on to perfection, unto "the measure of the stature of the fulness of Christ"? (Eph. 4:13) We could make no further progress than the mathematician who became uncertain of his addition, subtraction, multiplication, and division.

"Strong Meat"

Having singled out the "milk" doctrines into five or seven items, then it is not difficult to point to that which constitutes the "strong meat." (Heb. 5:14) It would of necessity have to be the remainder of the "faith which was once delivered unto the saints," (Jude 3) the glorious divine plan of the ages, including the second presence of Christ. It is true that types, shadows, parables, etc., were all written for our learning, but they do not in themselves constitute the "meat" of God's Word. They are fittingly added to help the truth-hungry more clearly to comprehend the outline of God's purposes. They merely illustrate and picture to our minds that which is otherwise clearly stated or taught, aiding us to better grasp their import.

We can be sure that "strong meat" is not speculative interpretation, but rather, clear and positive teachings of God's Word. Paul admonishes us against striving "about words to no profit," and exhorts us to "shun profane and vain babblings: for they will increase unto more ungodliness."—II Tim. 2:14, 16

An example of doctrine reaching beyond what might be termed the "milk" of the Word is seen in an experience of Paul. We recall the narrative concerning Paul and Barnabas upon their return from a missionary tour which was to both Jews and Gentiles, and how they reported their success to the congregation that had sponsored their journey expenses. Together, the church and their missionaries rejoiced in their mutual service for the truth, and they were especially glad to hear that the door of faith was open to the Gentiles.

Then came from Jerusalem, the headquarters of the church, certain brethren, Hebrews by birth, who, perceiving that the Gentile Christians ignored circumcision, raised a great commotion on that score, claiming that it was essential to salvation. The minds of many were disturbed, and for a time a division in the church seemed

probable. But better counsels prevailed and the beloved brethren, Paul and Barnabas, were sent to Jerusalem as a committee to confer with the apostles and elders there. The fact that circumcision was not necessary to Christian believers apparently was "strong meat" to some Judaizing Jews and was causing them difficulty because of their immaturity as Christians.

The decision of the council was not arrived at by unveiling some great scriptural mystery or by making known the meaning of some of the Bible's symbolic language. Plain scriptural evidence was brought forth, and the apostles also testified to what the Holy Spirit had made known, all of which led to the concise conclusion that the yoke of circumcision and of the Law was unnecessary for Christians. When they had reached this decision they wrote it out and sent it forth at the hand of Judas, Silas, Paul, and Barnabas, thus making sure that the matter would be made clear to all.—Acts 15:22

The doctrines of the truth may be broad, deep, and long, but they are likewise clear and concise and need only diligent study and "newness" of mind in order to comprehend them. (Rom. 6:4; 12:2) For this reason Paul chided the Hebrew brethren, saying: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5:12) Their failure to understand the "first principles" was due to a neglect of study and application of their minds to the Scriptures, and not because the doctrines were too difficult to comprehend. They had no justifiable reason for their lack of development in that the apostle never shunned to declare "all the counsel of God." (Acts 20:27) He no doubt had declared all needful doctrine to them and for the time they had been acquainted with the message, they should have been not only able to understand it, but also to explain it to others.

Those who have developed into maturity as Christians and who by experience are able to "discern both good and evil," will not find themselves carried away "with every wind of doctrine"; for they will know after due consideration, that "if they speak not according to this Word [the law and testimony of God], it is because there is no light in them." (Eph. 4:14; Isa. 8:20) Their experience in handling the Word will enable them to discern quickly what is backed with a "thus saith the Lord" and what is merely conjecture and idle fancy mixed with a smattering of ill-chosen scriptures. The

spiritually mature will not only understand and keep God's commandments and teachings, but additionally, will find that "his commandments are not grievous." (I John 5:3) Further, they will not be among those who say, "This is an hard saying; who can hear it?" Nor will the Master ever need to ask of these, "Doth this [saying or teaching] offend you?"—John 6:60, 61

In this time of harvest, many have come to a knowledge of present truth and have found their spiritual appetites sharpening more and more for a deeper and clearer understanding of it. They love the "strong meat," and take delight in masticating it. But even here there is danger in this spiritual feasting.

We know that an understanding of doctrine is not the Christian goal, but merely a means to that end. It enables us to reach the Christian maturity which our Heavenly Father is looking for in his people—a maturity of character. It is the knowledge and understanding of the Scriptures that enable the man of God to be "perfect, thoroughly furnished unto all good works." (II Tim. 3:17) God caused them to be written for our profit and instruction, and without them we would be unprepared for the Christian warfare.

It was just such a maturity of character that enabled Peter, who noted that Paul wrote in his epistle of "some things hard to be understood," to forego pressing an untimely interpretation of Paul's difficult writings. Some, "unlearned and unstable" in the Word could not forego this urge, and hence they wrested these and other scriptures "unto their own destruction." (II Peter 3:16) It was such largeness of heart that enabled Paul to rejoice that Christ was preached, even though some preached "Christ of contention, not sincerely, supposing to add affliction" to his bonds. In the face of such antagonism he could say, "Christ is preached; and I therein rejoice, yea, and will rejoice." (Phil. 1:16, 18) And again, it was such advanced development that enabled Stephen to pray for those who stoned him, even Saul, who later became the Apostle Paul. Even while unjustly committed to death, he loved his enemies, and could pray, "Lord, lay not this sin to their charge."—Acts 7:60

Yes, and it is this Christian maturity that becomes essential for all who would comply with Paul's charge as it was expressed to faithful Timothy—"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—II Timothy 4:1, 2, 5

"A New and Living Way"

HEBREWS—CHAPTER X

THIS chapter continues the discussion of chapter 9, carrying the thought forward to show still more completely how the voluntary offering of Jesus' human life was a complete sacrifice, which not only atones for sin, but by so doing prepares the way for the sinner to be fully reconciled to God.

Verse 1—*"For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."*

HERE, as in chapter 8:5, is brought out the thought of a shadow cast by a substance. Typical Israel could not discern the significance of these shadows. Indeed, they did not recognize them as such, but considered them to be the reality. Nor would it be possible for us to see them as shadows but for the fact that the sunlight of the Gospel reveals them as such. Standing in the light of the Gospel, we see in the shadow of those typical ceremonies the images of the realities which we, as spiritual Israelites, are now privileged to enjoy.

Verses 2-4—*"For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."*

PAUL'S argument is simple, yet conclusive: had those typical sacrifices been effective in taking away sin, there would have been no more remembrance of sin on the part of the sinner—he would have enjoyed genuine and lasting peace. But this was not the case, hence the necessity of repeating the sacrifices "year by year continually," and even this failed "to make the comer thereunto perfect."

The conclusion is, not that the typical priests failed to offer those sacrifices in the proper manner, or that those seeking atonement were not sincere, but rather that under no circumstances could

the blood of bulls and goats take away sins. God did not intend that the blood of bulls and goats should take away sins. Those sacrifices were merely shadows, to be looked back upon from this age—patterns, as it were, pointing forward to the blood of Christ, the real medium of atonement.

Verse 5—“*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*”

THE Logos, in all the glory he had with the Father in his pre-human existence, could not have offered a sacrifice which would have been efficacious to take away human sin. A corresponding price was necessary, so it was necessary that the Logos be “made flesh,” that a human body be especially “prepared,” and it was his flesh that he gave for the life of the world. The Heavenly Father “prepared” this body by choosing a mother that was pure of heart and full of faith, and by transferring a vigorous, perfect spark of life from the spiritual realm to her womb, that it might “be found in fashion as a man.”

Verse 6—“*In burnt offerings and sacrifices for sin thou hast had no pleasure.*”

THIS does not mean that God was not pleased with the efforts of his typical people who in sincerity brought their animal sacrifices to him in keeping with the prescribed arrangements of the Law. True, there was often a lack of genuine sincerity in their offerings, and ultimately those typical ceremonies deteriorated into mere formalism, and oftentimes hypocritical formalism. With this Jehovah was greatly displeased. But even at the best, he received “no pleasure” in the sense that he realized, even though the people did not, that those animal sacrifices could not take away sins, hence could not open the way for members of the sin-cursed and dying race to return to him and enjoy his fellowship and blessing. In contrast to this we think of the prophet’s statement concerning Jesus that “he shall see of the travail of his soul, and shall be satisfied.”—Isa. 53:11

Verse 7—“*Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*”

HERE Paul quotes from Psalm 40:7, 8, and applies the prophecy to Jesus. It expresses the sentiments of Jesus’ heart as he pre-

sented himself in full consecration to do his Father's will. None of the Gospel writers indicate that Jesus ever quoted this prophecy, but it surely must have been in his mind when he presented himself to God at the time of his baptism. Luke 3:21 records that Jesus did offer prayer at the time of his baptism; and it is reasonable to conclude that it was here that he made the words of the prophecy his own, saying to his Father, "Lo, I come to do thy will, O God."

The will of the Heavenly Father for Jesus was not an indefinite matter, for it all had been minutely recorded in the "volume of the book," that is, in the Old Testament Scriptures, and Jesus agreed to be guided by its every detail. Paul's reference to these terms of the Master's consecration, associating them with the tabernacle types, suggests that in addition to the written words of instruction, the types and shadows of the tabernacle and its services were intended also to be an expression of the Father's will for his beloved Son, to guide him in his course of sacrifice as he was led like a lamb to the slaughter.

Verses 8, 9—*"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the Law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."*

IN THESE verses Paul expounds somewhat the meaning of the prophecy concerning Jesus which he had quoted "above," repeating a part of the prophecy for emphasis. In the type, there was a dedication of the tabernacle and of the priesthood which were to serve under the terms of the Law Covenant. That was the "first" arrangement by which the sins of the people were expiated, and sinners reconciled to God. But it was merely a typical arrangement. It did not actually take away sin. It merely called attention to the need for sin atonement and pointed forward to the real sacrifice which would make this possible, and to a New Covenant under which sinners redeemed by the blood of Christ would be restored to at-one-ment with God.

Jesus' consecration, as foretold in the prophecy, was the beginning of the establishment of the "second." In order to have this whole picture clearly in mind, however, it is essential to see that the consecration of the typical priesthood, and the dedication of the tabernacle did not constitute the complete making of that old Law

Covenant. These ceremonies were merely a means to an end, and the end was the reconciliation of the nation to God under the terms of the Law Covenant.

So far as God was concerned, that typical covenant, and all the sacrifices associated with it, came to an end when Jesus began his ministry, for there the New Covenant arrangements began to be set up. First, as the Head of the great antitypical priesthood, Jesus consecrated himself to God and to his service, and this work of consecrating the priesthood has continued throughout the entire age, and is still going on. This is not the work of the New Covenant, but the preparation for it.

The establishment of the "second," or New Covenant, is in two phases, even as was that of the typical covenant. First there is the consecration of the priesthood and the provision of the blood. This is the work of the Gospel age. Then there is the reconciliation of the people made possible by the blood and through the services of the priesthood. This will be the work of the millennial age. Not until the close of the Millennium will the work of the New Covenant be fully completed. Its establishment began with the consecration of Jesus, who dedicated himself at Jordan to be the Head of the great antitypical priesthood.

Verse 10—*"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."*

"BY THE which will."—This is the same "will" of God mentioned in the prophecy, "Lo, I come to do thy will, O God." In this will of God for Jesus there was a provision for him to have a church, who would be at one with him, sanctified by the spirit of the truth, even as he was sanctified by his obedience to the Word of truth. But our full sanctification would not be possible apart from the merit of his blood, provided through the sacrifice of the perfect human body provided for him.

But again let us emphasize that this sanctification of Christ's body members is but a preparatory step in the establishment of the New Covenant—that covenant under the terms of which the world will have an opportunity to believe and be reconciled to God. On behalf of his body members Jesus prayed, "Sanctify them through thy truth: thy Word is truth," and then added, "For their sakes I sanctify myself, that they also might be sanctified through the truth." Again, "The glory which thou gavest me I have given them;

that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:17, 19, 22-23

Note the great objective of the sanctification of Christ and his church—"that the world may know" that God sent Christ to be the Redeemer and Savior. The purpose of this is that the world may have an opportunity to believe, for "how shall they believe in him of whom they have not heard?" (Rom. 10:14) It will be under the terms of the New Covenant, during the Millennium, that the world will be given this opportunity for belief and reconciliation. Then Christ and his church will be reigning as "kings and priests," the members of the church having been made acceptable through the blood of Christ, shed once for all. It is the blood of the New Covenant because it is the blood which makes possible the sanctification of the priesthood of that covenant, and through the service of that priesthood the same blood will be the basis for the reconciliation to God of all who accept the invitation, "Come. . . . take the water of life freely."—Rev. 22:17

Verses 11-14—"*And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified.*"

THERE is a seeming contrast in these verses between the typical high priest's standing to offer sacrifice and the antitypical high priest, Jesus, being seated at the right hand of God after he had offered his perfect sacrifice once for all. In the type, the priest was obliged to continue "day by day" offering sacrifices, and even then no genuine cleansing from sin was accomplished. But in the antitype, following the "once for all" sacrifice, results were expected, and Jesus, exalted at the right hand of God, waits for those results.

The fact that the church participates with Jesus in the sacrificial work of the Gospel age does not mean that his shed blood was not efficacious to expiate the sins of both the church and the world. The "once for all" feature of the atoning work refers only to the provision of the ransom. The church's share in the work of reconciliation has to do merely with the manner in which the merit of

the ransom is made available for the reconciliation of the world. A part of that arrangement is that the blood first of all forms a basis for the sanctification of the church that she might share with Jesus in the mediatorial work of the next age as "ministers of the New Covenant."—II Cor. 3:6

Verses 15-18—"*Whereof the Holy Spirit also is a witness to us: for after that it had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.*"

THIS is a wonderful use of a proof text! Paul had just said that the sacrifice of Jesus had "perfected forever them that are sanctified." To prove that this could be possible, he cites the promise of the New Covenant, the promise in which the Lord declares concerning those reconciled to him during the age to come, that "their sins and iniquities will I remember no more." In the case of the ineffectual typical sacrifice, which could not make the comers thereto perfect, there was a "remembrance" of sins, and new sacrifices had to be made. But this is not the case with the sacrifice of Jesus. The very fact that God had promised, on behalf of the restored world, that he would remember their sins no more, is proof that the sacrifice which made possible their reconciliation was fully and forever efficacious. Since it is so on behalf of those who will be restored to actual perfection in the next age, it is also true on behalf of those who, upon the basis of the same sacrifice, are now justified by faith and thus reckoned perfect in the sight of God.

Verses 19-22—"*Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*"

AS IS so often the case, we find that here again, beginning with verse 16, Paul sets forth the hope of both the church and the world. The hope of the world is that of being reconciled to God under the terms of the New Covenant. This is a restitution hope, made sure

by the blood of Christ. It is cited by the apostle to prove that the merit of the blood guarantees absolute perfection to those who later will accept it under the terms of the New Covenant.

But now, having assured us that the blood does provide the possibility of human perfection, he tells us that upon the basis of sacrifice made acceptable by the blood—as acceptable as though we were perfect human beings like Jesus—we have “boldness to enter into the holiest,” the antitypical holiest, that is, even heaven itself. No Israelite in the camp of Israel was ever offered the opportunity of entering into the typical most holy. Only the high priest had that privilege, and he had it only because he carried with him the blood, first of the bullock, and then of the goat, offered on the day of atonement.

It would be “boldness” akin to presumption for us to attempt to enter into the antitypical most holy were it not that the Scriptures make it so abundantly plain that we are invited to this “high calling.” Paul’s argument literally places the consecrated followers of the Master in the position, antitypically, as foreshadowed by the typical high priest. But he tells us that we have a right to aspire to this high position because the blood of Christ gives us a reckoned standing of perfection before the Lord. Our hearts, he says, are “sprinkled from an evil conscience, and our bodies washed with pure water”—the water of the Word.

Roughly speaking, the Book of Hebrews is divided into three sections. The first six chapters are largely in the nature of exhortation, although they lay the groundwork for the doctrinal discussion (the second section) which begins with chapter seven. This doctrinal discussion, with occasional exhortations interspersed, continues until verse 22 of this 10th chapter. The third section begins here, and while still building upon the doctrinal foundation, the apostle exhorts the brethren to renew their faith and zeal lest they let these things “slip.”—Heb. 2:1

Verse 23—*“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)”*

IN THE Greek text the word “hope” is indicated, rather than “faith.” The exhortation is, therefore, to hold fast the profession of our hope. It is this hope which is as an anchor to our souls, as it enters into and lays hold upon that which is within the veil. Thus if we are to have “boldness” to enter into the holiest of all, we must

hold fast to our anchor of hope, the anchor which should be firmly fixed within the "veil."

Paul has already explained that the "veil" represents Jesus' flesh—his sacrificed flesh, of course. And if we are to enter into that which is beyond the veil, it means also the sacrifice of our flesh—being planted together in the likeness of his death. We are not sufficient for this of ourselves. It is only as we are "sprinkled" and "washed" that God will consider us worthy. These thoughts were illustrated by the sprinkling of the typical priests with blood, and by their washing at the laver in the court.

We are to hold fast "without wavering." The Hebrews were showing a tendency to waver, and the great effort of the apostle throughout his letter is to strengthen their determination to "go on to perfection," not to draw back. They apparently had endured considerable suffering on account of their faith in Christ, and possibly their wavering was due in part to their lack of understanding of the Christian's share in the better sacrifices of the Gospel age, hence Paul's effort to show them that they were priests, and as such, must expect to offer sacrifice, not of animals, but themselves. In keeping with this divine plan, God was faithful. If they expected him to deliver them from all trial, then it would appear that he was unfaithful, but with the proper vision of their place in the plan of God, they should be able to "hold fast" and with "boldness" seek to enter into the "holiest."

Verses 24, 25—"*And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*"

PAUL wrote to the Philippian brethren, "Look not every man on his own things, but every man also on the things of others." (Phil, 2:4) This is what it means to "consider one another." We are to give consideration to their needs, particularly along spiritual lines, and noting them, do all we can to help, to encourage, to "provoke," particularly unto "love and good works." Perhaps the most frequently recurring need of all Christians is thus to be "provoked." The flesh shrinks from sacrifice, and it is so easy to become "weary in well-doing" that we need the exhortation to faithfulness which we receive from one another.

It is difficult to exhort those with whom we are not associated,

so logically the apostle reminds us of the importance of meeting together for mutual encouragement, "and so much the more, as ye see the day approaching." This epistle was written before the destruction of Jerusalem, which was the time of trouble which brought the Jewish age to its final end. That trouble was in a measure typical of that which is upon the world today, which now betokens the near approach of the new day of kingdom blessings.

Possibly the conditions leading up to that trouble at the end of the Jewish age were looked upon as signs that the kingdom was even then near. In any case, the Early Church did not expect that nineteen centuries would elapse before the kingdom would be established. Paul wrote that the night was far spent, and that the day was at hand. (Rom. 12:12) To the Early Church the time was short, and this was given as one reason they should assemble "so much the more." With what great force this exhortation applies to the Lord's people now, when the "day" is not only approaching, but about ready to manifest itself in the blessing of the sin-cursed and dying world. Never before was it more important for the Lord's people to meet together for mutual encouragement.

Verses 26, 27—"*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*"

IT IS the wilful sin of Adam, primarily, that is expiated by the blood of Christ. It is because there is "no more sacrifice for sin" that those who now, after having come to a knowledge of the truth, become wilful sinners and, continuing their wilfulness, will die the "second death." Carelessness is not in itself necessarily wilful sin, although it can easily lead to a wilful neglect of the grace of God. Perhaps this is why the apostle mentions the point of wilfulness and its consequences directly after his admonition not to forsake the assembling of ourselves together. Certainly a failure to meet with the Lord's people might be a first step toward losing all interest in the truth and in the Lord.

Verses 28, 29—"*He that despised Moses' Law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the cove-*

nant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

NOMINAL churchianity might interpret the "sorer punishment" here mentioned as being eternal torture. But this is not the thought. The wages of sin is death. Those who sinned wilfully against Moses' Law died, but their death is not eternal. That was the typical age, and the death penalty then inflicted was merely illustrative of the "second death," a death from which the Scriptures promise no resurrection. This latter punishment is therefore "sorer" because it will last forever.

Paul suggests that the sin which ultimately results in the second death is treading under foot the Son of God, and counting the blood of the covenant an unholy thing. But notice the expression—"wherewith he was sanctified." This indicates that only those who have accepted the blood, and have been sanctified by it, can do "despite unto the Spirit of grace," and receive the punishment of the second death.

Verses 30, 31—"For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

THE statement by the Lord, "Vengeance is mine, I will recompense," is frequently quoted in exhortations to brethren not to judge one another, but to leave all judgment with the Lord. But here the apostle is using it to emphasize that the Lord will, indeed, punish the wilful sinner—"I will recompense." So serious is this for those who reject the provisions of the blood of Christ after having been sprinkled and sanctified by that blood, that he adds, "It is a fearful thing to fall into the hands of the living God."

For such as do despite to the grace of God through Christ, it is indeed a fearful thing. To them nothing remains but a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries," of which they are a part. Falling into the hands of God as here indicated means to be dealt with according to the terms of his strict justice, and without benefit of the atoning merit of the blood of Christ.

Verses 32-34—"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches

and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."

IN THESE verses again is revealed the practical purpose of the epistle; namely, to re-establish the faith and zeal of the Hebrew brethren. The "former days" were ones of zeal and self-sacrifice, days in which they took "joyfully the spoiling of their goods." But evidently there had been a change. Their "first love" had somewhat cooled. Paul's evident object in asking them to recall those former days was in order that they might endeavor to recapture their spirit of love and joy and self-sacrifice.

In this admonition there are revealed two ways in which we may suffer with Christ. The first is that of being at the front of the battle, as it were, and thus of coming in actual contact with the trials and persecutions which result from such active participation in the work of the Gospel. The other is in being the companions of those who are so used. Paul suffered much under the first category, but many in the Early Church, including the Hebrews, suffered with him by letting it be known that they were his friends and supporters. In one or both of these ways it is still the privilege of the brethren to suffer for righteousness' sake and, by faithfulness, prove worthy of joint-heirship with Christ in the kingdom.

Verses 35, 36—"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

AGAIN is indicated the evident tendency of the Hebrews to let go their hold on "these things." Sometimes the sheer weight of trials tends temporarily to discourage. This is understandable, but Paul was warning against "casting away," or throwing away, their confidence. This might be very close to a wilful sin.

"Ye have need of patience," Paul wrote. The Hebrews "ran" well for a time, but they needed patience in order to continue. They had done the "will of God" in presenting themselves in consecration, but this was not enough, for that alone would not result in their receiving what the Lord had promised. Only those "that shall endure unto the end" receive the "crown of life."—Matt. 24:13; Rev. 2:10

CHRISTIAN LIFE AND DOCTRINE

Verse 37—*"For yet a little while, and he that shall come will come, and will not tarry."*

THE time element in the plan of God has always been a test of faith to his people. The apostle here alludes to the prophecy of Habakkuk 2:2, 3, where the Lord gives us the assurance that the great vision of his plan will not tarry. Paul thus applies this prophecy to the end of the age and to the return and presence of Christ. This great event in the plan of God was the inspiration of the Early Church. Paul's reference to it here emphasizes that all he had said concerning the hope of both the church and the world must await fulfilment until "he that shall come will come." And now that he is here, how faithful we should be! How we should hold fast without wavering!

Verses 38, 39—*"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."*

AGAIN the apostle quotes from the prophecy of Habakkuk (ch. 2 vs. 4)—*"The just shall live by faith."* But the loss of faith means a drawing back. How firmly, yet lovingly, the apostle endeavored to take hold of these Hebrews and lift them up to more solid ground. "We are not of them who draw back unto perdition." Evidently they had let these things slip to some extent, but they had not yet sinned wilfully. They needed to be taught again the "first principles of the oracles of God," but Paul believed this possible, and that they were "not of them who draw back unto perdition; but of them that believe to the saving of the soul." Doubtless Paul was right.—Heb. 5:12

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 1—"Set a watch, O Lord, before my mouth; keep the door of my lips."—Psalm 141:3 (Z. '04-23. Hymn 198)

NOVEMBER 8—"Thou shalt not take the name of the Lord thy God in vain."—Exodus 20:7 (Z. '04-73. Hymn 83)

NOVEMBER 15—"He that saith he abideth in Him ought himself also so

to walk, even as He walked."—I John 2:6 (Z. '03-345. Hymn 196)

NOVEMBER 22—"The zeal of Thine house hath consumed me."—Psalm 69:9 (Z. '98-112. Hymn 160)

NOVEMBER 29—"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised.)"—Hebrews 10:23 (Z. '01-119. Hymn 197)

The Manner of His Coming

John 14:19 reads as follows, "Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." Does this text teach that Jesus Christ will not return in the flesh to be seen by the people of the earth? If so, how is the scripture fulfilled which states that the Son of "Man" cometh?

IT IS true that since his resurrection Jesus is no longer a human being but is, according to Colossians 1:15, "The image of the invisible God." The Apostle Peter tells us of the change of nature, from human to spiritual, that took place in the experience of our Lord, in I Peter 3:18 which reads, "Christ himself died for sins, once for all, a just man for unjust men, that he might bring us near to God; in the flesh he was put to death but he came to life in the spirit." (Moffatt) Because of this change Christ is now invisible to human sight, just as God is invisible. However, the expression, "Son of Man," is a title which still applies to Jesus, and will continue to do so as a reminder of his former association with the human race.

The text of our question records that Jesus said, "Yet a little while, and the world seeth me no more"; and that statement, of course, is true, and is in perfect harmony

with that which Jesus stated in John 6:51 when he said that he gave his flesh "for the life of the world." He has never taken back his flesh, or any part of his ransom. Jesus' second advent is indeed a personal one, not as a human being of flesh, but as a powerful, invisible divine being; it is in this manner that the "Son of Man cometh" to establish his kingdom.

The truth here stated makes the work of our Master's second advent more understandable. We believe in the existence of God, not because we have seen him, but because we have seen his works of creation and know that the glories of heaven and earth reflect the power and the wisdom of God. We believe in the existence of a personal devil, not because we have seen him, but because we have seen the evil results of his reign as "the god of this world." (II Cor. 4:4) Jesus referred to Satan as "the prince of this world" (John 12:31), which clearly teaches that Satan's field of action has been right here on earth. And so, also, Jesus' rulership throughout his second advent will be an invisible one. The result of his rule will be the establishment of righteousness and the destruction of unrighteousness; it will remove from people of the earth the sad effects of Satan's wicked reign under which we find ourselves today.

The Son of Man comes to establish the kingdom for which he taught us to pray, and to cause God's will to be done in the earth. When it is established "every eye" shall recognize that it is the Lord's kingdom because of the righteous results accomplished.—Rev. 21:1-5

The Reverence of God

I am a man who loves God. My friends tell me I am a "God-fearing" man. I tell them I could never love anyone I feared. Please explain if it is possible for one to be "God-loving" and "God-fearing" at the same time.

FEAR, in the sense of a painful emotion excited by an expectation of evil or the apprehension of impending punishment, should never enter into our relationship with God. Such fear toward our Creator is born of the errors of the Dark Ages which hold that eternal torment in hell-fire is an essential part of the plan of God. Nothing could be further from the truth as it is given to us in the Bible.

"God is love" (I John 4:8, 16), and those who know his plan for the blessing of all the families of the earth, in a kingdom where God's will is done in earth as it is in heaven, know that he has demonstrated his love in that he gave his only begotten Son to be the Savior of the world, so that the blessing of everlasting life might be enjoyed by all the obedient, living and dead. To know this great truth of the kingdom is to have no emotional fear of God, but rather, "We love him because he first loved us."—I John 4:19

However, the translators of our Bible have often used the word "fear" to translate the Hebrew word "yirah," which is properly translated by the English word "reverence." For example, in Proverbs 9:10 we read, "The fear of the Lord is the beginning of wisdom." To express properly the inspired truth of this text in modern language it should read, "The reverence of God is the beginning of wisdom."

The word reverence contains within its meaning the thought of love and affection as well as respect and worship, and holds no thought of terror or fear. One who is a true Christian manifests his love and affection for God by telling the truth of God's Word to others, so that all may know that our Father in heaven is worthy of respect and worship, which would not be the case if he were a God of torment as taught by creedal theology.

One who loves God may sometimes be spoken of as a "God-fearing" man, in the sense of being one who reverences and worships his Heavenly Father. But only in this viewpoint of the word "fear" can one who is a lover of God be designated a "God-fearing" man.

The Heathen Not Lost

Will the heathen be forced to suffer eternally, or be refused entrance into eternal life, because of their ignorance of the name of Christ, our salvation?

NO! The destiny of the heathen after death has long been a problem to many religious leaders, yet the Bible teaching is clear.

Some people believe that sin-

cerity of worship is all that is required of any, and that a sincere worship of heathen gods in lieu of knowing better, will assure one of eternal salvation in heaven. Others believe that the heathen, who have never heard the name of Jesus Christ, certainly cannot have accepted him as their personal Savior, and therefore at death must go to eternal torment, where they claim all unbelievers go. And then, again, some believe in purgatory.

None of these conclusions is in harmony with God's plan for man. The Bible teaches that the heathen and others will have a future trial for eternal life. Only by recognizing this truth can we find a logical answer to our question. God has not intended this Christian age to be the only time when one can obtain eternal salvation. Since the day of Pentecost until the present time a "little flock" of thoroughly consecrated children of God has been chosen for a spiritual reward of "joint-heirship with Christ." These will "live and reign" with him; but that does not mean that they alone will partake of the fruits of salvation. Christ died for more than these. According to the Scriptures he tasted death "for every man."—Heb. 2:9

To emphasize this truth the Apostle Paul wrote to Timothy as follows; "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6) In "due time" the church of the Christian age will be complete and with her Lord, then the

door will be closed and the opportunity to receive the blessing of spiritual life will have ended. The "due time" will then have come for the earthly kingdom to be established.

Those who have lived and died without having been called to a heavenly hope will, during the thousand years of Christ's earthly reign, have their first full and complete opportunity to receive the benefits of Christ's ransom, which was given for all and must be extended to "every man" in God's "due time."

As some have died without having had a chance for eternal life, that opportunity will be extended to them after they have been raised from the dead during the millennial reign of Christ. It will be during that time that he will fulfil his promise which is recorded in John 5:25, when he said, "Verily, verily I say unto you, The hour is coming when the dead shall hear the voice of the Son of God; and they that hear [obey] shall live."

Forgivable and Unforgivable Sins

Is there a difference between the sin against the Holy Spirit, which cannot be forgiven (Matt. 12:31, 32), and the "sin unto death" (I John 5:16, 17)? If so, what is the difference?

ANY violation of the divine law is sin. The Apostle John, under inspiration, teaches that there are different degrees of sinfulness. In I John 5:16, 17, we read: "If any man see his brother sin a sin which is not unto death, he shall

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ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." We believe, from this text, that if we see our brother following a faulty course, and headed in a direction that will lead him to spiritual disaster, we should pray for him, and in other ways assist him, to change his course and come back into the warmth of divine fellowship.

The apostle also tells us in this text that there is a "sin unto death," a mortal sin. We understand this "sin unto death" to be a wilful sin, a sin of deliberately renouncing the Lord and his standards of righteousness, with intentional disobedience to God's law, after having learned the truth, and having accepted the way of the Lord. To pray for one who is in this attitude would accomplish nothing, for of such it is written: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' Law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. 10:26-29

Our Lord referred to the sin of

blasphemy against the Holy Spirit when he addressed the Pharisees after they had declared that he had performed the miracle of healing the man who was blind and dumb by the power of the devil. The Master, knowing their hearts, recognized that this was a deliberate rejection of an outstanding manifestation of the Holy Spirit, the power of God in the Master's life. He told them that such blasphemy shall not be "forgiven unto men." A sin of wilfully rejecting divine truth is a sin against the Holy Spirit, and to the extent that it is wilful it cannot be forgiven, at any time, neither in this Gospel age, nor in the millennial age, soon to come.

If a sin is a mixture of wilfulness and human weakness or ignorance, the extent of wrong represented by human weakness inherited from father Adam can be forgiven, as it was for such weakness Christ died; but the proportion represented by wilfulness cannot be forgiven. And herein lies the difference between the two sins mentioned in our question. He who sins with a degree of wilfulness, even against the Holy Spirit, will suffer some punishment, some tribulation, some correction. He who sins with complete wilfulness, against a clear understanding of the truth, as revealed by the Holy Spirit, has committed the "sin unto death," the second death. Read carefully Hebrews 6:4-6.

But none of us, who are imperfect, can judge in this matter, either with regard to ourselves or others. Only the Lord can judge the intents of the heart.

A Meditation of Thanksgiving

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."—PSALM 92:1

ON THE fourth Thursday of November the people of the United States, by proclamation of the President, are asked to pause from their ordinary pursuits of life to express thanks to God for the bounties with which he has blessed them throughout the year. In the hearts of millions, there is doubtless a sincere feeling of appreciation to the Giver of every good gift, and they are happy to have this special opportunity of expressing their thankfulness. This should be especially so of all the truly consecrated followers of the Master.

It is true, of course, that we should esteem every day to be one of thanksgiving—not merely one day in the year—for the blessings of the Lord which we enjoy at all times are more than can be numbered. To the extent that the world gives thanks to God, it is primarily for the material good things of life—for food and clothing and shelter, for family and friends. Many in the so-called "free world" feel thankful that they still enjoy a measure of liberty to worship and serve God as their conscience dictates.

We also appreciate these blessings, and in addition are especially thankful that the Lord continues to supply us with spiritual food—"meat in due season"—by which we are strengthened and enabled to grow as new creatures in Christ Jesus. We are also especially thankful for the wonderful circle of friends with whom we enjoy sweet fellowship in the Lord, that as sons of God we are members of his family and share in common so many wonderful joys and blessings. Not the least of these is the privilege we have of co-laboring in the service of the Lord and of his truth, together laying down our lives in showing forth the praises of our God.

"It is a good thing," says the Psalmist, "to give thanks unto the Lord." It is a "good" thing in the sense that it is appropriate and logical. It is "good" because a failure to give thanks to God for his blessings would indicate a lack of appreciation. If we truly appreciate what the Lord is doing for us from day to day, our thanksgiving will spontaneously arise to him. It is also a "good" thing to give thanks because it increases our own love for the Lord and our determination to please him and to be faithful to him; for true appreciation of divine blessings should be one of the impelling motives in our zeal to know and do God's will.

It is also a "good thing," David writes, "to sing praises" to the name of our God. Giving thanks to God for his loving-kindness is done more particularly in individual and congregational prayers to him, whereas singing his praises seems to be more in the nature of a public proclamation by which others are informed of divine love. The Apostle Peter, for example, speaks of showing "forth the praises of him who hath called us out of darkness into his marvelous light." —I Pet. 2:9

In the verse following our text David speaks of showing forth the Lord's "loving-kindness in the morning" and his "faithfulness every night"—or as the marginal translation states, "in the nights." "In the morning" and "in the nights" suggests a continuous showing forth of the Lord's praises. It is not something which we do as an obligation once a year; for one whose heart has been touched by the loving-kindness of our God will not be able to refrain from showing forth his praises at all times, that is, on all suitable occasions and in all proper ways.

In verse 3 the Psalmist indicates that we "show forth" the loving-kindness of our God "upon an instrument of ten strings." It is believed that the ancient harp, such as was used by David, had ten strings, and we might properly think of it as representing the truth as the principal medium by which we praise the Lord today. The "ten strings" might even be considered as representing ten of the main doctrines of the divine plan; and what a wonderfully harmonious sound they produce when properly used!

Psalm 40:3 states concerning each of the Lord's truth-enlightened people, "He [the Lord] hath put a new song in my mouth, even praise unto our God." The truth of the divine plan is illustrated in various ways in the Bible. It is likened to food, to "meat," and how thankful we are that, in fulfilment of his promise, our returned Lord

has girded himself and has served the household of faith with "meat in due season." (Luke 12:37, 42) This "meat" has served to strengthen the Lord's people, making them strong in him and in the power of his might.

In Ephesians 6:10-18 the truth is likened to an "armor" by which we are protected against all the "fiery darts of the wicked." And how greatly we need this protection, especially now when we are living in the foretold "evil day" in which Satan is making every effort possible to overthrow our faith and thus to destroy us as new creatures in Christ Jesus!

Water is also used in the Bible to represent the truth. We are sanctified and cleansed with the "washing of water by the Word." (Eph. 5:26) Besides, we are refreshed by the living waters of the truth. Each of these illustrations helps us to comprehend more fully all that the truth should mean to us. None of them illustrates the full ministry of the truth in our hearts and lives. And it is the Lord who has given us the truth and has caused it to nourish and strengthen us, to refresh us, to cleanse us, and to serve as a protecting armor, enabling us to resist the attacks of our adversaries.

The Lord has also given us the truth as a "new song," that by its faithful use we may "sing praises" unto our God. A song, or music, suggests harmony, so by this illustration we are reminded of the wonderful harmony of the divine plan, the harmony which sounds forth from the "instrument of ten strings," when it is properly played upon by one who has studied to show himself approved unto God by "rightly dividing the Word of truth."—II Tim. 2:15

Naturally this harmonious song of praise fills our own hearts with thanksgiving to God for his loving-kindness, and spontaneously we give thanks unto him for permitting us to hear and to learn this "song," especially since we realize that this great favor is given only to a certain class, as stated in Revelation 14:3. But our praises do not stop with giving thanks to the Giver of every good and perfect gift, for David declares that "many," as a result of hearing this "new song" from our lips, shall "fear, and shall trust in the Lord."—Ps. 40:3

This indicates a general proclamation of the truth on the part of the Lord's people. It does not say that the "many" learn to sing the "new song" themselves, for none can do this except the "little flock"; but they are impressed by hearing it, and are influenced to put their trust in the Lord. The thought thus illustrated is quite

understandable. Very few who listen with appreciation to a trained chorus of singers presenting the "Messiah," for example, could actually "sing" this anthem of praise as it should be rendered, nevertheless, they appreciate hearing others sing it, and are fascinated and influenced by its melody and harmony.

So it is with the truth. Only those whom the Lord draws, and to whom he extends the "heavenly calling," are able to learn the "new song," but as these sing it in their efforts to show forth the Lord's praises "many" hear and enjoy it, and are influenced to put their trust in him. Later the Lord will have rich blessings for these, blessings of "restitution," when their "day of visitation" comes. The fact that even now we have the privilege of bringing joy to their hearts by our singing the "new song" should be one of our great causes of thanksgiving, for in this respect also it is a "good thing" to "give thanks unto the Lord."

And there is much evidence now that many are hearing and enjoying the "new song." People everywhere are losing their confidence in man's ability to solve the present world-wide problems of earth. The foretold "distress of nations with perplexity" is increasing, despite human efforts to establish peace and security. Fear is increasing as more deadly instruments of destruction are announced, and more and more people are realizing that it is futile to put their trust in armies and in armaments. So their hearts are made glad when they learn that God has a plan for the blessing of the people, that "the mountain of the house of the Lord" is being established, and that soon, under the righteous administration of that kingdom, "nation shall not lift up a sword against nation, neither shall they learn war any more." In the Lord's providence, and as a marvelous manifestation of his grace, the Lord's people today are having the privilege of broadcasting this information far and wide, so that the "new song" of praise upon our lips is helping many to put their trust in the Lord and in the fact that his long-promised kingdom soon will be fully established.

We know that the time has not yet come for the general enlightenment of the world. Darkness pertaining to the divine plan still covers the earth, and gross darkness the people. Nevertheless the time is near when the light from the "Sun of Righteousness" will scatter the darkness and cause the knowledge of the glory of God to fill the earth as the waters cover the sea. Because this is true, the Lord is now permitting his people to bear testimony concerning the

nearness of these kingdom blessings, and thus giving them the opportunity of proving their love for him and their enthusiasm for his glorious plan to bless all the families of the earth.

And how appropriate that this "witness" to the truth should be as a song of praise! It is not something which we do because we think the Lord requires it of us, although we do know that he wants us to do it. It is, rather, the result of a spontaneous expression of our love for him, a love which makes us desire to "tell the whole world these blessed tidings." We have learned that it is indeed a "good thing" thus to sing his praises, not merely one day in the year, but every day, and in whatever way we are given the privilege of singing the "new song."

We do not know how much longer we will have the privilege publicly of singing the "new song" over the radio or by means of the printed page or in personal witnessing, but it is a cause for thanksgiving that in America and certain other parts of the world there is still liberty to proclaim the message of the kingdom. It is not so everywhere, particularly in countries back of the Iron Curtain. Nor do the brethren in these countries have the privilege of meeting together for fellowship and mutual encouragement. Certainly they need our earnest prayers.

As the "dark night" of world distress settles down more and more over the earth, we should not be surprised if liberty to sing the new song is restricted in other countries, so it is appropriate that those of us who do still have this opportunity make the best possible use of it while it is still ours. We should also be truly thankful for the privilege we enjoy of meeting together without fear of interference by secret police, and thankful to the Lord that unitedly, as well as individually, we still have freedom to show forth his praises.

We realize, of course, that when the "dark night" has settled down upon the whole earth it will mean that the glorious kingdom of light will be just that much nearer, so we can be thankful for whatever experiences the Lord may have for us along this line. We know that if we are faithful to him, it will be our privilege later to be associated with the Master in the glorious work of enlightening the whole world of mankind. Then we will be able to accomplish what we would like to do now, if we could; and our worthiness to enjoy that glorious future privilege will be demonstrated by our self-sacrificing zeal in singing the "new song" of praise as effectively as we can at the present time.

"While It Is Yet Day"

SO FAR as humanity in general is concerned, it is still true that "darkness" covers the earth "and gross darkness the people." (Isa. 60:2) Indeed, this darkness becomes more dense as the uncertainties and the distress of these "last days" continue to increase. Not until the light from the "Sun of Righteousness" begins to dispel the darkness and gloom accompanying the passing away of "this present evil world" will the people find peace and joy and life. (Gal. 1:4) And how happy we are that such a time of blessing is near!

In contrast to the darkness of the world, the Lord's people are continuing to enjoy the blessings of opportunity symbolized in the Scriptures as the "day"; that is, the privilege of bearing witness to the truth, of letting the light of the kingdom Gospel shine out into the darkness of the world. In this period of the Lord's second presence, when he "is trampling out the winepress where the grapes of wrath are stored," the "brethren are not in darkness." (I Thess. 5:1-3) By the Lord's grace his people not only understand the significance of what is occurring throughout the earth, but they are also honored with the privilege and commission of bearing testimony concerning the divine plan. And how we all rejoice in this wonderful opportunity!

The radio witness which, unitedly, the brethren are privileged to give is providing millions every

week with an opportunity to learn something about God's great plan. And so far as we can now foresee the "Frank and Ernest" broadcasts will continue another year. The contract with the Mutual Broadcasting System has been renewed. When so many radio stations are involved—the "Mutual" list alone is now about 340—a few changes are unavoidable, and we hope to have the complete new schedule available for publication in the December Dawn. In the main, however, the list of stations and the hour of the broadcasts remain the same as during the contract year which has just ended.

There is increasing evidence of the effectiveness of these regular broadcasts of the kingdom message. Through Sunday School teachers and ministers the truth is reaching into the churches in many parts of the country. Attendance at public meetings addressed by "Frank" or "Ernest" indicates that in every community reached by the radio there are many whose hearts and minds are being turned toward the truth and the glorious hope of the kingdom, while others—a smaller number—are associating regularly with the brethren and consecrating themselves fully to the Lord and to his service. Yes, there is much evidence that the Lord is blessing very richly the proclamation of his truth.

To us, a very encouraging phase of this ministry is the great interest and concern the brethren gen-

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erally take in connection with the financial needs of the work. Throughout the years of network broadcasting inquiries came from the friends in various sections of the country as to how well the financial needs of the work were being met. As we know, the broadcasts have thus far continued. The prospects for continuing have sometimes not been bright, and faith has been tested; but faith has also been rewarded, and the programs remained on the air. With this background of experience, and with confidence that the brethren everywhere earnestly desire to continue this work, we enter another year of network broadcasting. Surely we are all thankful that the Lord has given us this opportunity to labor and sacrifice together for the glory of his name!

There are other opportunities of service also, particularly in connection with following up the interest aroused by the radio programs. And for those who are not in a position to take part in the "follow-up work" there is the opportunity of advertising the broadcasts—personally, in our daily contacts with people, and by the

distribution of announcement cards. We are glad to continue furnishing these cards and also small sized tracts which, in addition to the message they carry, announce the programs.

Increase of parcel post rates makes it desirable to ship cards and tracts by freight, if the orders are large enough to warrant it. We suggest that when possible, the friends estimate their needs for several months ahead, at the same time being careful to avoid waste, and order accordingly, thus reducing the cost of shipping.

Reports from foreign countries, particularly from Europe, indicate that the Lord is blessing the brethren there also, as they endeavor to serve one another and proclaim the truth to others. With the exception of those who live behind the Iron Curtain, the "day" of opportunity is still open for our brethren in these foreign fields, and it is our privilege to co-operate with them, and render them all the help we can. Surely it is a "blest tie" that binds us together in this common love for the Lord and the desire to show forth his praises.



"Let the peace of God rule in your hearts, . . . and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

—COLOSSIANS 3:15-17

Encouraging Letters

A New Listener

Dear Brothers: Please send me one of your books, "God and Reason." I heard your program today for the first time and I enjoyed it very much. The Lord bless you, and give you encouragement by knowing that your messages are heard and "eaten up" by us who are so hungry for the Word. I know my Lord, yet I am very anxious to learn more, and to be helped in understanding the Scriptures. I remain, A new listener, Mrs. C. S., Pa.

Not Only the Grown-ups

Dear "Frank and Ernest": Please send me a copy of "God and Reason." I am a regular listener to your program. I am thirteen years old, and find your programs wonderful. You are not only helping the grown-ups to understand the Gospel, but the younger generation as well. Keep up the good work. Yours truly, Master C. W. D., Fla.

Comforted

Dear Sirs: Will you please send me your booklet, "Our Lord's Return." I was visiting friends yesterday and had the good fortune of hearing your radio broadcast from New York. I enjoyed it so very much, and it gave me more hope and comfort than anything I have heard since my husband passed away suddenly with a heart attack last June. I go to church regularly, and read several chap-

ters in the Bible every day of my life, but can't understand it. You made everything so plain and clear yesterday. I will gladly pay for anything you can send to help me understand more, for I am so heartbroken. Thanking you in advance for any help you can offer. Sincerely, Mrs. E. L. D., Ala.

Fear Removed

Dear "Frank and Ernest": I am so glad I heard your broadcast on our Lord's return, which just finished a moment ago. I have grown up with an inward fear of this subject, but I feel very differently now. Please send me your book on this topic. I thank you very much. Mrs. R. H., Kansas

An Agnostic Helped

Dear Brothers: For over a year it has been a great pleasure and enlightenment to me to read your literature and hear your broadcasts. For many, many years I was an agnostic, and lectured and talked on the subject; and now may I give your organization credit for straightening me out on the real interpretation of the Bible. Thanking you, I am, Yours in the work of Jesus Christ, and seeking further enlightenment, Mr. A. M. H., Tex.

Seeking More Knowledge

Dear Sirs: Have just finished listening to your radio message, and as per your offer I would be pleased to receive a copy of the booklet, "God and Reason." I teach a class

of seventeen-year-old girls in a Presbyterian church, and a deeper knowledge of Bible facts, and a clearer way to present them, are necessary. I have been teaching for a number of years, and as I grow older and continue to study the Bible I am amazed how real the facts are. Above all, I count it a privilege to be living in this day and age of the fulfilment of prophecy. I have been listening for some time to your broadcasts, and they have been a great help to me. May God bless you in his continued service. Very truly yours, Mrs. F. C. W., Pa.

Wants to Make Sure

Dear Friends in Christ: Since reading The Dawn Magazine I have realized a greater love for God and for Christ than I have ever known before, and I also have a greater peace of mind. It all seems too wonderfully good to be true, so I want more books to read and study in order that I may make sure. God only knows how desperately I want to accept these wonderful things, but I do not want to do so blindly. I am enclosing an order for books. Please send them as soon as possible so I might know the truth and give it to others who need it as badly as I do. Most sincerely, E. M. B., Ariz.

Wonderful Book

Dear Dawn Friends: I am enclosing one dollar. Please send me volumes 2 and 3 of Studies in the Scriptures. I have received and read the first volume, and it is the most wonderful thing I have ever studied. I have never been a church member. I just could

not believe the doctrine of eternal torment in hell-fire, and many times have wondered what would happen to the millions who have never had an opportunity to know our blessed Lord and Savior. Sincerely, E. B., Ariz.

It Sounds Real

Dear "Frank and Ernest": I am very much interested in your broadcasts on Sunday mornings. I wish they could be longer. They give me a lot of consolation and a lot of hope. It is the only Bible program on the air that sounds real and sensible to me. Sincerely, H. M., Ind.

Thankful

Dear Friends: I have received my first copy of The Dawn Magazine, also the book, "Behold Your King." I have read both carefully, and I feel so grateful that by accident I turned in on your "Frank and Ernest" program, which led me to write for this literature. It has opened up a complete line of spiritual thought, new to me, yet so wonderful, so helpful, and soul-satisfying. Thank you, Mrs. A. F. H., Tex.

A Different View

Gentlemen: Please send the booklet, "Father, Son, and Holy Spirit." I have heard your programs for the last three Sundays. They are wonderful, expressing a different view on life and the future from any I have heard. They give hope to the weary and weak and old. I hope it will be possible for this program to stay on the air forever. Yours very truly, V. H. P., Virginia.

God's Providences Still Operative

ONE of the most interesting portions of the Bible is the Book of Acts, for here are recorded many of the experiences of the apostles and others in the Early Church, and the manner in which the providences of the Lord operated for the guidance and blessing of his people at that time. No narrative could be of more absorbing interest to the Lord's people than the account of Saul's conversions; the vision given to Peter by which he was prepared to recognize the hand of the Lord in the conversion of Cornelius; the call to Paul, "Come over to Macedonia and help us," or any of the other vital experiences of the brethren which are found in the "Acts."

Nor did God's providential leading of his people cease with the death of the apostles. The church of Christ today, made up of his faithful followers in all parts of the world, is still being blessed by the guiding providences of God, and the individual experiences of the brethren are still of absorbing interest, for they substantiate the fact that the Lord is still dealing with his people, and in his own way bringing them one by one into contact with the glorious truths of

his Word, the divine plan of the ages. Not all of these experiences come to the attention of other brethren, but some do, and one of these has to do with a group of our brethren in Ireland.

The British Dawn office was brought into contact with this group of Irish brethren by means of the "Frank and Ernest" broadcasts over Radio Luxembourg. This alone is a marvelous example of the providences of the Lord as they are operating on behalf of his people in these "last days," for in many parts of the world "this Gospel of the kingdom" is being heard by the brethren over the air, enabling them to contact others of like precious faith and thus to enjoy the "fellowship of kindred minds" which is "like to that above."

The bond of fellowship established with these dear brethren in Ireland becomes more precious as from time to time a brother from England visits and serves them. Whether it is in conversation or study, whether in prayer, praise, and testimony meetings, or "address" sessions, one feels very forcibly the tie that binds our hearts in Christian love. There are many conditions in Ireland which definitely oppose truth, yet one can readily discern the grace of God working in the lives of these brethren as courageously they continue,

by the Lord's help, to endure hardness cheerfully as good soldiers of Jesus Christ.

Recently, when a pilgrim was visiting this group of Irish brethren, it was discovered that together they had arranged a collection of hymns which they could sing from the heart—in spirit and with understanding. Upon inquiry it was found that the background of this effort revealed how wonderfully the providences of the Lord are still operating on behalf of his people, and how he led these dear ones, first to the truth and then to their brethren of “like precious faith.”

It started with one brother, who, a member of a nonconformist church in Ireland, came to realize that there was something lacking in the teaching of this church, and began a careful, independent study of the Bible. Just about this time, but without realising the treasure he had acquired, he purchased a very old copy of “The Divine Plan of the Ages” in a second hand book shop. He soon discovered that this book contained the truth for which he had been looking. The only address in the book had long since become obsolete, and while it served as a key to unlock the Scriptures, so far as he was able to discover, he felt that probably he was the only one on earth who was blessed with this glorious message.

But God moves in a mysterious way his wonders to perform. This “lone” brother did not keep the glad tidings to himself. Having had these new “melodies” of truth revealed to him, he began to

preach them to others. He did not hide the truth in his heart, but courageously proclaimed it that others might also be refreshed and blessed.

As is usually the case, and because the darkness still hates the light, the proclamation of the truth brought opposition, bitterness, and persecution. There came a tightening of sectarian bondage within the group with which the brother was affiliated. In spite of this, however, he was able, by the Lord's grace, to reach the ears and hearts of twelve others, who responded right loyally to the message. The Lord very richly lavished his wondrous grace upon these dear ones, and their hearty response proved that they did not receive it in vain.

Only the one copy of “The Divine Plan of the Ages” was available to them, but they made good use of it, and the truth became more and more clearly defined in their minds. There was increasing light, and these brethren were now convinced that they were hearing the voice of the Good Shepherd, through his Word. They now began to discern the meaning of the bondage with which they were surrounded in “Babylon.”

Feeling impelled to testify to these truths, and not being permitted to do so while in the “system,” they came to realize the urgent need to be free from this bondage in order that they might be free to proclaim the message and also to grow in the knowledge of God and to develop spiritually. So this action was taken. Long associations with many dear friends were severed. They were strong

and courageous, and the Lord gave them strength to endure willingly, and even cheerfully, the bitterness and hatred which their former friends heaped upon them.

The Lord continued to lead these dear ones to an ever increasing understanding and appreciation of his truth; and they were being brought into a closer fellowship with the Heavenly Father and with his beloved Son. They had not stepped out of one group to become associated with another, for as far as they knew, they were the only ones in the world now rejoicing in the light of the Father's plan.

But they held meetings of their own. However, they could no longer sing the hymns recorded in their old denominational hymn books, for many of them were quite out of harmony with the teachings of the Bible. Such lines as the following, for example, seemed to them now to belong to the dim and darker past, and could not be included in their hymns of praise and worship:

"Our little day will soon be o'er,
Our chances gone forevermore,
'Twill be too late, your sins to
see

When you awake in eternity."

And again:

"Oh, I pray you count the cost,
Ere the fatal line be crossed,
And your soul in hell is lost."

The Plan Revealed

As has been true with many of the Lord's people, these brethren had understood and appreciated, in a disconnected sort of way, some of the truths of the Word, but now

there had been revealed to them a wonderful divine plan which grandly and harmoniously progressed dispensationally. Now the high calling of God in Christ Jesus was a joyous and grand new feature. The false theories of the immortality of the soul and of eternal torment were now exposed.

It was their treasured new conviction that during the Gospel age each of the "living stones" would be shaped, chiseled, and polished, in preparation for a place in that heavenly, spiritual structure of which Jesus Christ is the chief cornerstone. They had learned that through this heavenly government, composed of the promised "seed," which is Christ and the church glorified beyond the veil, all the families of the earth shall be blessed, in fulfilment of God's oath-bound covenant with Abraham.

They also had learned of other heart-satisfying and scripturally proved themes in connection with God's glorious plan. All these truths were very impressive, sacred, and increasingly precious. So, in order that they might be able to sing with understanding, and in keeping with the glorious truth which they had learned, the zeal and enthusiasm of these brethren (twelve in all) led them to compile a hymn book for their own use, one which would be in harmony with the truths which they had now been so greatly privileged, by divine grace, to see and to embrace. This book contained a hundred hymns, some of them being written by one or another of the little assembly. Here are some of

THE DAWN

their lines, as found in a few specimen verses:

"Jehovah's plan, Lord, this is now my choice,

It thrills my soul, and makes my heart rejoice.

Amid earth's gloom, I see approaching fast

That day when righteousness shall reign at last.

"No more a stranger to the throne of grace,

But reconciled, I now can see his face.

His blood was shed, the vail was rent in twain,

That access to thy presence I might gain.

"Nature divine, Lord, this is now the prize

On which I've set these prone to wandering eyes;

Help me to hate the things I leave behind,

The cravings of a carnal mind.

"Help me to love the prize I have in view,

Seen only by thy chosen faithful few;

Hidden from earthly, wise, and prudent eyes,

From those who hate the life of sacrifice."

Now, of course, these dear ones are rejoicing in the fact that together with the Lord's people throughout the earth they can sing the hymns of praise contained in The Dawn hymnal, the ones which so many of the brethren have used throughout the entire harvest period. The Lord has indeed given them a "new song," and they are continuing to sing that song with

great enthusiasm and self-sacrificing zeal.

The manner in which these brethren were brought into contact with the other volumes of Studies in the Scriptures, even before they were "found" by means of the broadcasts over Radio Luxembourg, is another manifestation of the Lord's overruling providence in the affairs of his people. Yes, if we could know all the ways in which the Lord's hand is now manifested in the affairs of his people in all parts of the earth we would realize that in every place his Spirit is operating to supply the needs of all those whom he is calling to follow the Lamb. His arm is not shortened, and may the knowledge of this fact give us added courage to press forward faithfully in the narrow way.

Sincere Seeker

Dear Sirs: Please send me "God's Plan" book. I thoroughly enjoy your broadcasts every week. I am a sincere seeker after truth, and not connected with any denomination. I listened tonight to the discussion on "The three worlds." It was very good. If you have other literature, back numbers of any kind, I would like to have them. Thanking you in anticipation, Yours faithfully, R. S., Northern Ireland

Blessed Every Time

Dear Frank and Ernest: Last night we listened to your radio broadcast and were blessed by it. Indeed we are blessed every time we listen to it, and I am sure countless numbers of others are, too. We praise God for this means of bringing the Gospel to many homes, and pray many may come to know Christ our Saviour through it. If you have still any copies available of the "Plan Book," also "When a Man Dies," we would be very grateful if you could send them over. May God richly bless you both. Yours in him, G. C., Northern Ireland

THE DAWN

SPEAKERS' APPOINTMENTS

C. A. CORNELL		
Oxford	December	16
C. E. DICKINSON		
Leigh (Afternoon)	November	18
Warrington (Evening)		18
J. E. HUMPHREY		
Anerley	November	18
F. LINTER		
Leigh (Afternoon)	December	9
Warrington (Evening)		9
J. LESLIE MC KEOWN		
Portstewart	November	4
Dublin		18
Belfast		25
J. H. MURRAY		
Lincoln	November	11

Yeovil		25
Eastleigh	December	30

W. E. PAMPLING

Ipswich	November	11
Liverpool		25

R. J. PHILIP

Ossett	December	2
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A. SPAIN

Anerley	December	30
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"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg" I

11:15 P. M. every Monday—1293 Meters
Long Wave; 49:26 Meters Short Wave;
232 kc.

"Radio Luxembourg" II

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ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

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"Behold Your King" (Cloth)—2/6; (Plastic)—1/3
God's Promises Come True—10/-

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

Hymns of Dawn (Cloth)—2/6 each

Tabernacle Shadows (Cloth)—2/6 each

Emphatic Diaglott—10/6

Moffatt's Translation (Complete Bible)—17/6

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

Hope (Consolation booklet)—1/2 a dozen

Leeser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		DAVID DINWOODIE	
New London, Conn.	November 18	Paterson, N. J.	November 4
WILLIAM A. BAKER		EDWARD E. FAY	
Victoria, B. C., Can.	November 10, 11	Stockton, Calif.	November 11
Salem, Ore.	18	CHARLES W. JANKE	
JULIUS BEDNARZ		Albany, N. Y.	November 11
New Brunswick, N. J.	November 4	EDMUND JEZUIT	
Lancaster, Pa.	18	LaSalle, Ill.	November 18
FRED A. BRIGHT		ROBERT A. KREBS	
Easton, Pa.	November 4	Sacramento, Calif.	November 18
ALFRED BURNS		ARTHUR H. KRUMPOLT	
Milwaukee, Wis.	November 11	Reading, Pa.	November 4
JENS COPELAND		RAYMOND J. KRUPA	
Hartford, Conn.	November 1	Philadelphia, Pa.	November 4
Wallingford, Conn.	2	Wallingford, Conn.	25
New Haven, Conn. (Morning)	4	LUDLOW P. LOOMIS	
Waterbury, Conn. (Afternoon)	4	Pottstown, Pa.	November 18
Scarsdale, N. Y.	5	Lehigh, Pa.	25
Paterson, N. J.	6	JOHN Y. MAC AULAY	
St. Albans, N. Y.	8	Lynden, Wash.	November 1
New Brunswick, N. J.	9	Vancouver, B. C., Can.	4, 18
Brooklyn, N. Y.	11	Victoria, B. C., Can.	9-11
Allentown, Pa.	12	Nanaimo, B. C., Can.	12, 13
Maytown, Pa.	13	Duncan, B. C., Can.	14-16
Pittsburgh, Pa.	14	Aldergrove, B. C., Can.	25
Newark, Ohio	15	E. R. MAC JILTON	
Nelsonville, Ohio	16	East Liverpool, Ohio	November 11
Columbus, Ohio	17, 18	ADAM MISKAWITZ	
Toledo, Ohio	19	Kenosha, Wis.	November 11
ORLANDO D. DEIFER		MARTIN C. MITCHELL	
Orange, N. J.	November 16	Baltimore, Md. (Morn.)	November 18
New London, Conn.	18	Wilmington, Del. (Afternoon)	18
New Bedford, Mass.	19		
Lynn, Mass.	20, 22		
Boston, Mass.	21		
New Haven, Conn.	23		
Paterson, N. J.	25		

SPEAKERS' APPOINTMENTS

JOHN H. MOORE

Victoria, B. C., Can.	November 10, 11
Bellingham-Lynden, Wash.	13, 14
Marysville, Wash.	15
Seattle, Wash.	16-19
Bremerton, Wash.	20, 21
Tacoma, Wash.	22, 23
Portland, Ore.	25-28
The Dalles, Ore.	29, 30

EVERETT MURRAY

Columbus, Ohio	November 3, 4
Nelsonville, Ohio	5
Piqua, Ohio	6
Richmond, Ind.	7
Cincinnati, Ohio	8
Muncie, Ind.	9
Indianapolis, Ind.	11

LEON H. NORBY

Washington, D. C.	November 3, 4
Mahanoy City, Pa.	25

G. RUSSELL POLLOCK

Stockton, Calif.	November 11
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S. E. RANGER

Oakland, Calif.	November 1
San Francisco, Calif.	2
Sacramento, Calif.	3, 4
Klamath Falls, Ore.	6, 7
Medford, Ore.	8
Grants Pass, Ore.	9
Broadbent, Ore.	11, 12
Salem, Ore.	18
Albany, Ore.	19
Lebanon, Ore.	20

VICTOR E. SAMUELS

Allentown, Pa.	November 18
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ALBERT SHEPPELBAUM

Gary, Ind.	November 18
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ALFRED L. SMITH

Richmond, Ind.	November 18
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FELIX S. WASSMANN

New London, Conn.	November 18
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GEORGE M. WILSON

Boston, Mass.	November 3, 4
Brooklyn, N. Y.	11
Washington, Pa.	18

W. NORMAN WOODWORTH

Brooklyn, N. Y.	November 11
New Albany, Ind.	25
Muncie, Ind.	26
Piqua, Ohio	28
Columbus, Ohio	29
Dayton, Ohio	30
Cincinnati, Ohio	December 2

ERNEST G. WYLAM

Milwaukee, Wis.	November 18
Stevens Point, Wis.	19
Withee, Wis.	20
Elkader, Iowa	21, 22
Clinton, Iowa	23
La Salle, Ill.	24, 25

H. L. YOUNG

Catawissa, Pa.	November 4
Wilkes Barre, Pa.	18

CHRISTIAN W. ZAHNOW

Duncan, B. C., Can.	November 1-5
Nanaimo, B. C., Can.	6-8
Victoria, B. C., Can.	10-13
Vancouver, B. C., Can.	14-16
Aldergrove, B. C., Can.	18
Bellingham-Lynden, Wash.	19, 20
Marysville, Wash.	21, 22
Seattle, Wash.	Nov. 23-Dec. 2

Great truths are dearly won; not found by chance,
 Nor wafted on the breath of summer dream;
 But grasped in the great struggle of the soul,
 Hard buffeting with adverse wind and stream.

Truth springs like harvest from the well ploughed fields,
 Rewarding patient toil, and faith, and zeal.
 To those thus seeking her, she ever yields
 Her richest treasures for their lasting weal.

Conventions

For Mutual Fellowship, Edification, and Service

BOSTON, MASSACHUSETTS, November 3, 4—Saturday meetings will be held in hall of Arlington Street Church, corner Arlington and Boylston Streets. Sunday meetings in Y. W. C. A. Building, corner Stuart and Clarendon Streets. For room reservations address Miss Florence Child, 64 Thurston Street, Somerville 45.

COLUMBUS, OHIO, November 3, 4—Opens Saturday evening at 7:30 o'clock in Woman's Benefit Association Hall, 53 East Gay Street. On Sunday all sessions will be held in the Knights of Pythias Temple, 697 South High Street, with opening service at 9:30 a. m. For reservations and other details write the secretary, Mrs. Josephine Ewing, 273 South Algonquin Avenue, Columbus 4.

VICTORIA, B. C., Canada, November 10, 11—C. C. F. Hall, Pandora Street, Victoria. Luncheon and dinner will be served. For reservations and other details write Miss Bess McKay, 2617 Graham Street, Victoria.

ALBANY, NEW YORK, November 11—Y. W. C. A., 5 Lodge Street.

INDIANAPOLIS, INDIANA, November 11—I. O. O. F. Building, 1120 West 30th Street. Friends arriving on Saturday

will be entertained by members of the local ecclesia.

SAGINAW, MICHIGAN, November 11—Woman's Club, 311 N. Jefferson Street.

STOCKTON, CALIFORNIA, November 11—Opens 9:30 o'clock in the Knights of Pythias Castle, 134 West Park Street, Stockton. Luncheon will be served. Reservations for overnight can be obtained by writing the secretary, Mrs. Viola D. Wheeler, 244 East Pine Street.

BOWIE, TEXAS, November 18—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

CLEVELAND, Ohio, November 18—Opens 9:30 Sunday morning in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

NEW LONDON, CONNECTICUT, November 18—Union Hall, Union Street.

SALEM, OREGON, November 18—Home gathering, 2339 State Street.

CINCINNATI, OHIO, December 2.

PHOENIX, ARIZONA, December 29-January 1—For reservations and other details write the secretary, Mr. Stuart Sowers, 1730 E. Roma.

Gift Suggestions

For the convenience of the friends, we are glad that once more we are able to list a few items especially appropriate for gifts at this season.

CROSS AND CROWN EMBLEMS: Buttons or pins, \$2.00; mounted on tie clasp, \$3.60; ladies' pendants, \$3.60.

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SIX VOLUMES—CLOTH—\$3.75

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The Time Is at Hand—Cloth, 50 cents.

Thy Kingdom Come—Cloth, 50 cents.

Battle of Armageddon—Cloth, 85 cents.

The Atonement Between God and Man—Cloth, 85 cents.

The New Creation—Cloth, 85 cents.

Berean Questions—These books are available for the above volumes as follows: First three, 10 cents each; the last three, 15 cents each.

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God's Plan—French, 10 cents each.

Where Are the Dead?—French. Free.

The Divine Plan of the Ages—German; Italian, 50 cents each.

God's Remedy—Italian, 50 cents a hundred.

The Dawn—Greek; German; French; Danish; Swedish, \$1.00 a year.

ORDERS NOT ACKNOWLEDGED UNLESS REQUESTED

THE DAWN

East Rutherford

NEW JERSEY

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