

a herald of Christ's presence

# THE DAWN

"THEY SHALL HEAR OF  
THY GREAT NAME,  
AND OF  
THY STRONG HAND."

--I Kings 8:42

August 1960



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# THE DAWN

Entered as second class matter at the Rutherford, New Jersey Post Office on February 19, 1944, under the Act of March 3, 1897. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

**SUBSCRIPTION RATE:** English and foreign languages (except Ukrainian, \$1.00 a year. Ukrainian, \$2.00. In sterling countries, five shillings.

**CANADIAN ADDRESS:** Post Office Box 217, Winnipeg, Manitoba.

**BRITISH ADDRESS:** 98 Seel Street, Liverpool 1, England.

**AUSTRALIAN ADDRESS:** Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

**FRENCH ADDRESS:** Boite Postale 43, Nice (A. M.), France.

**GREEK ADDRESS:** He Haravgi (The Dawn), Andr.—Xiroyianni 30, Zografou, Athens.

**DANISH ADDRESS:** Daggyr Forlaget, Hyldebaervej 13, Copenhagen F, Denmark.

**SWEDISH ADDRESS:** Dagningen, Torpagatan 32A, Jonköping, Sweden.

**GERMAN ADDRESS:** Tagesanbruch Bibelstudien-Vereinigung, Freiburg-Haslach, In den Sigrismatten 13, Germany.

**UKRAINIAN ADDRESS:** Post Office Box 3511, Station B, Winnipeg 4, Man., Canada.

**ITALIAN ADDRESS:** Aurora—Associazione Studenti della Bibbia, Corso Umberto 84, Pescara, Italy.

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Fresno, Calif.—KFRE-TV, Channel 12, Sundays, 10:00 a.m.

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7—"Rehabilitating Earth's Prisoners"

14—"The Triumph of Christianity"

21—"A Thief in Paradise"

28—"Awakening the Sleepers in Hell"

## The Day of the Lord

**"The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."—I Thessalonians 5:2-4**

**T**HE "day of the Lord" is the time of Christ's second visit to earth, when he is here to establish his thousand-year kingdom. It will be through this kingdom that peace, and health, and everlasting life will be vouchsafed to all mankind; and even those who are asleep in death will be awakened and given an opportunity to share in the blessings provided for them through the redemptive sacrifice of Jesus Christ.

This period in the divine plan for human salvation from sin and death is designated "the day of the Lord" in contrast with the ages of the past, when sin and selfishness, under the leadership of Satan, have flourished. During this reign of evil—now more than six thousand years long—the Lord has been guiding and blessing his own faithful people; but these have numbered very few by

comparison with the masses who have preferred to go on in their own pleasure-mad and selfish ways.

God has permitted the reign of sin and death that man might learn the tragic results of disobeying divine law, but the Scriptures reveal clearly that evil will not be allowed to flourish forever, that Satan is eventually to be bound, and all evil destroyed. This is the great work of the thousand-year reign of Christ. We are assured that he will reign until all enemies of God and of righteousness are conquered, and destroyed.—I Cor. 15:25, 26

It is in the "day" of the Lord that the putting down of sin and the establishment of righteousness is accomplished. It is the time when the Lord makes his presence and power felt in the affairs of men. The expression, "day of the Lord," is used in the Scrip-

tures in much the same way that we might refer to "the day of Abraham Lincoln," and, in using this expression, have in mind his work of saving the Union and emancipating the slaves.

### World Destroyed

THE opening years of "the day of the Lord" are characterized by much trouble and distress throughout the earth. The reason for this is that the institutions of selfishness must be destroyed to make way for the kingdom of Christ. This is referred to in the prophecies of the Bible as the ending of what Paul describes as "this present evil world."—Gal. 1:4

It is not the earth that comes to an end, but an evil social order. The Apostle John gave this thought when he wrote to us as Christians, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth forever."—I John 2: 15-17

"The day of the Lord," then, is the day in which Satan's world "passeth away," when, as in our text Paul mentions that "sudden

destruction cometh upon "them," the reference is primarily to the destruction of Satan's world, or social order. True, many people also perish in this period of destruction, but these will be awakened from death and given an opportunity to enjoy the blessings of the new world, the first thousand years of which will be under the jurisdiction of the kingdom of Christ.

### As a Thief

IN OUR text the Apostle Paul explains that "the day of the Lord" would come as a thief in the night," but adds that "ye, brethren, are not in darkness, that that day should overtake you as a thief." It is upon the unbelieving world that "the day of the Lord" comes as a "thief in the night." Paul explains that when "they," the world, say, "Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child."

The Greek word here translated "sudden" means unexpected, hence carries out the thought of the thief-like coming of "the day of the Lord." A thief does not announce his coming. The word "sudden" has been interpreted by some to denote that the destruction in "the day of the Lord" would be accomplished very quickly; but actually, in this text Paul is not explaining how long the work of destruction continues, but simply the fact that it would

come upon the world unexpectedly.

Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." (Luke 17:26, 27) This carries out the idea of the thief-like, or unexpected aspect of events during "the day of the Lord," for, as Jesus explains, the people in Noah's day continued with their regular pursuits of life, completely unaware of the impending destruction that was coming upon them.

#### **Not in Darkness**

AS WE have noted, Paul explains that the Lord's faithful people, the "brethren," would not be in darkness, that the day of the Lord would not come upon them as a "thief." The reason is that they follow the Lord's admonition to "watch." (Matt. 24: 42; 25:13; Rev. 16:15) The clear teaching of the Scriptures is that while the "brethren" would not know in advance the exact time of Christ's return and the beginning of "the day of the Lord," those who faithfully "watched" would know when this aspect of the divine plan had become a reality, while the unbelieving world would not know.

Jesus did not mean that his people should watch the sky with

the expectation of seeing him suddenly appear in the clouds. Peter explains what constitutes true "watching." He wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day [of the Lord] dawn, and the day star arise in your hearts." —II Pet. 1:19

The thought is that we are to watch "the sure word of prophecy," and note the manner in which the forecasts therein recorded are being fulfilled in world events. By doing this, we are able to determine beyond doubt that "the day of the Lord" is already upon us, that the chaos which is everywhere about us in the world is due to the fact that our Lord is present preparing for the full establishment of his kingdom.

The "destruction" in "the day of the Lord" is the result of human selfishness, implemented by the invention of weapons of war which very well could, if permitted by the Lord, eventually lead to what would amount to racial suicide. This situation was forecast by the Lord, through the Prophet Daniel. The Lord said to Daniel, "At that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation." —Dan. 12:1

Shortly before Jesus was crucified, his disciples asked him concerning the signs which would denote his second presence. They asked, "What shall be the sign of thy coming [Greek, 'presence'] and the end of the world [Greek, 'age'] Matt. 24:3) In his reply to this question Jesus mentioned many "signs," among them the fact that in the time concerning which his disciples asked there would be "great tribulation."—Matt. 24:20, 21

Jesus' mention of the "great tribulation" is virtually a quotation of Daniel 12:1 where, as we have seen, a "time of trouble" is foretold. Thus Jesus identifies himself as the foretold "Michael" whose standing up would precipitate the tribulation. It is simply another way in which the prophecies describe the ushering in of "the day of the Lord."

In quoting Daniel's prophecy Jesus explained that the foretold "trouble," or "tribulation," would be so severe that if it were permitted to continue all flesh would be destroyed. This information in itself identifies the trouble that is even now upon the world, for we are being told freely that if the mad armament race of the nations is not halted it will eventually lead to the destruction of the human race.

But Jesus said, according to a correct translation of Matthew 24:21, that these days of tribulation will be shortened "by the

elect." Primarily, Jesus is the elect One here referred to, and he is even now present and is setting up his kingdom which, in due time, and before human selfishness is permitted to go its entire length, will intervene in human affairs and establish peace.

### **Peace and Safety**

BUT until God's "due time" for that full intervention by Christ in human affairs, the tribulation continues, and in our text Paul gives us further information concerning some of its characteristics. "When they [the unbelieving world] shall say, Peace and safety," Paul wrote, "then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The world's proclamation of "peace and safety" is one of the indications that the people do not know the significance of the world-shaking events of our time, that "the day of the Lord" has indeed come upon them as "a thief in the night." The year before the outbreak of the first global-wide war in human experience was an international peace year. Throughout that entire year the heads of state, and their subordinates, proclaimed that war as a means of settling disputes among nations was a thing of the past, a relic of the barbaric days of feudalism, and unthinkable in this "brain age" of modern advancement.

When in the next year World War I started, it was proclaimed to be a "war to end wars." Later, to make good this announced objective of the World War, the League of Nations was formed to assure "peace and safety." Many religionists of the world announced the League of Nations as being the "political expression of God's kingdom on earth." It was confidently expected that through the League of Nations the world would have peace.

And there was, indeed, a period of comparative peace, and of much prosperity. Soon, however, the seeds of selfishness and hate began again to sprout and grow. But the peace-loving of the world did not give up. The political maneuvering of the nations was all designed to assure "peace and safety." Great Britain and America rearmed Germany in order to keep the peace. The Munich Treaty was made to keep the peace, and Neville Chamberlain announced that peace had been saved for our time.

Thus the peace talk has continued, and still goes on unabated. The world is spending billions for arms with one avowed purpose in mind, to assure "peace and safety." The scientists did not develop hydrogen bombs to destroy the human race, but to discourage resort to war, the use of which being so devastating; but these bombs are now being

stockpiled so that the world can have "peace and safety."

### As Travail

PAUL wrote that the unexpected destruction of "the day of the Lord" would come "as travail upon a woman with child." Travail comes in spasms, with periods of easement between. This also has been the pattern of "the time of trouble." Each "spasm" of the trouble has had its destructive effects upon man's social order. This is recognized even by the worldly-wise. Historians, for example, speak of the pre-1914 world. Shortly after the first World War the word "normalcy" was coined to describe the hope of the world to return to the conditions which existed before the war. But that "normalcy" was not established.

Each spasm of the "great tribulation" has further weakened the fabric of what men call civilization. Practically every nation in Europe would have sunk into complete chaos following the second global war had it not been for American dollars; and even to this day much of the world is being kept from complete collapse by economic aid from America, both for civil and military purposes.

Everyone who stops to think knows that a world cannot long continue to function on such a flimsy basis. But what to do about it, no one knows. Vice-President



Nixon recently remarked that the "cold war" might well last for another hundred years. What a dismal outlook this is for a sin-sick and dying world! Yet the great fear of all mankind is that the cold war might erupt into another global shooting war, and all know that this would indeed mean the end.

But the world continues to be in darkness as to the real meaning of the futile efforts of the statesmen to find a way out of the quicksands of human selfishness. Ambassadors of peace fly back and forth across oceans and around the world to promote good will, and, perchance to find a formula for disarmament and peace; but the tension mounts, and the fear increases.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." To this Paul adds, "Ye are all the children of the day [of the Lord]: we are not of the night, nor of darkness." (vs. 5) As "children of the light, and the children of the day," the Lord's people, his "brethren," know what the certain outcome of the "great tribulation" will be, so we do not fear. Instead, we rejoice, because we know that not only our deliverance in the first resurrection to live and reign with Christ is near, but that the deliverance of the whole world from sin and death also is near.

While we are keenly aware of human suffering, and realize the threat of destruction that now confronts all mankind, we have confidence in the divine plan for saving man from this terrible result of his own folly and selfishness. We realize that many of the marvelous scientific achievements of our time are now being terribly misused, which is leading to an increase in human woe. Yet we know also that these very inventions will later be used for the good of mankind.

The worldly, who see not the real meaning of present world events, wonder about the position of Israel, but "the children of the light" see the hand of the Lord in the affairs of his ancient people, and the developments in the Holy Land as one of the harbingers of the manifestation of the kingdom of Christ. Indeed, "the children" of "the day of the Lord" have a different perspective in their appraisal of all that is happening, for they view everything in the light of God's Word—that "sure word of prophecy."

Let us continue to "watch," and to rejoice in each new evidence we see that soon the "tribulation" period of "the day of the Lord" will be over, and peace and joy will come to the world. Meanwhile, may we faithfully continue to proclaim the Gospel of the kingdom, that we may bring comfort to others through a brighter hope for the days to come!

**LESSON FOR AUGUST 7**

## God's Love for His Children

**GOLDEN TEXT:** "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John 3:1

### HOSEA 11:1-9

**L**UKE, in tracing the genealogy of Jesus, takes us back to Adam, to whom he refers as the "Son of God." (Luke 3:38) This is because Adam was the direct creation of God, and received life from him. The name "father" means life-giver. When Adam transgressed the Creator's law and was sentenced to death he lost his sonship, and with it the privilege of living. Together with his wife, Eve, Adam was thrust out of the garden, where God had provided life-giving trees, into the unfinished earth to die.

But God still loved his disobedient children. He loved them so much that he gave his only begotten Son to die for them, to make possible their restoration to life. Thus the coming of Jesus to be man's Redeemer is seen to be an expression of God's love, a love that extended even to those who, because of sin, were in reality no longer his children, but aliens condemned to death.

Paul wrote that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. 5:14) Adam's sin was wilful, deliberate, but his descendants were under condemnation to death because of inherited sin. The reason Paul states that this was so until Moses, is that through Moses God entered into a covenant with the Israelites promising that those who kept his Law would live, meaning that any one who entered into that covenant, and lived up to its terms perfectly, would not need to die because of Adam's transgression.

But none of the Israelites gained life under this arrangement, and the vast majority did not seriously try to do so. God had been good to them. The Lord said, "When Israel was a child, then I loved him, and called my son out of Egypt." But few of the Israelites seemed to appreciate God's love, and readily yielded to influences which enticed them

away from their God. The Lord says, "They sacrificed unto Baalim, and burned incense to graven images."—vss. 1, 2

The Lord was tender in his care for Israel. He drew them "with cords of a man," and "with bands of love." But this tenderness was of little avail. While they were not to be sent back to Egypt, they were to be taken into bondage in Assyria. The reference here is, of course, to those of the ten-tribe kingdom of Israel, sometimes referred to as Ephraim, because this segment of the people and their land constituted the stronghold of the kingdom. The historian says, "After the revolt of Jeroboam the history of Ephraim is the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe."

Admah and Zebaim, referred to in verse 8, were ruined cities of the plains. Because of God's love for Israel, he indicates how difficult it would be for him to reduce them to the same degree of ruin as they witnessed in these ancient cities; nor did he do so. Indeed, divine love never completely let the Israelites go.

Our Golden Text refers to the relationship of the followers of Jesus with the Heavenly Father. Through repentance and a faith in Christ which is evidenced in full devotion to do God's will, these have received the begetting of the Holy Spirit, and thus made

the "sons of God." This, as John indicates, and as every follower of the Master knows, is a marvelous display of love on the part of our Heavenly Father.

John says that the world does not know us, even as it did not know Jesus. And how true this is! To us, the consecrated people of God, the allurements and pleasures of the world are of little or no worth. We know that the world and its pursuits will perish, that its boasted beauty and pleasures are fading like a flower. But, as the children of God, we have an abiding peace and joy which the world can neither give nor take away.

Besides, we have a glorious hope, the hope of living and reigning with Christ in that thousand-year kingdom which will bless the whole world of mankind, restoring the people to life on earth, and to that earthly dominion which Adam lost because of sin. As to what we will be like in the resurrection, the Apostle John says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

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## QUESTIONS

Is mankind in general the sons of God? Did the Law Covenant change the status of the Israelites?

Explain how God's love was manifested toward the Israelites.

To whom does the Golden Text apply?

## Isaiah's Vision of the Holy God

**GOLDEN TEXT:** "One cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Isaiah 6:3

### ISAIAH 6:1-10

**T**HE Prophet Isaiah served in the two-tribe kingdom of Judah. Uzziah, whose death is mentioned in the opening verse of the lesson, was a good king. He reigned fifty-two years, and the record is that "he did that which was right in the sight of the Lord." (II Chron. 26:4) It was in the year of Uzziah's death that Isaiah was given a vision in which he saw "the Lord sitting upon a throne, high and lifted up."—vs. 1

No human can see the Lord literally and live. (Exod. 33:20; John 1:18) What Isaiah saw in vision gave him a mental concept of the greatness and glory of the Lord. The vision was designed to say to him, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—vs. 3

How true it is that to those who reverence the Lord the earth IS filled with his glory! All nature proclaims God's glory—the mountains, the rivers, the oceans and the forests. "Only God can make a tree," and that is true also of all living things which we see around us. And then, above us,

as David wrote, "the heavens declare the glory of God; and the firmament sheweth his handy-work."—Ps. 19:1

At the present time, however, there is another viewpoint. Sinful man, in rebellion against God and his laws, does not reflect his glory. Therefore the earth is not yet completely filled with the glory of God. Nevertheless, the time is coming when it will be, so Isaiah's vision may be considered as a prophecy of that future age when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and when "the glory of the Lord shall be revealed." (Isa. 11:9; 40:5) In that future age of glory man will be restored to his original perfection and to at-one-ment with God.—Jer. 31:31-34

To be given a vision of the Lord and of his holiness is to make one feel very unworthy and sinful. This was Isaiah's reaction to the vision. He said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have

seen the King, the Lord of hosts.”  
—vs. 5

Usually when the Lord reveals himself to his servants it is because he has a mission for them to perform. Isaiah realized this, yet he felt his unworthiness to serve the high and holy One. But the Lord has made provision for the cleansing of his servants. Basically, it is the provision of the altar, which typifies sacrifice. Specifically, for us, it is the sacrifice of Jesus Christ. The blood of Jesus Christ cleanses us from all sin.—I John 1:7

In the case of Isaiah, a burning coal was taken from the altar, and one of the seraphims in the vision laid it upon his mouth, “and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” (vss. 5-7) Thus, in symbol, Isaiah was made ready to render acceptable service to the Lord. Then he heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Isaiah’s ready response was, “Here am I; send me.”—vs. 8

The Lord did not draft Isaiah. He issued a general call, or invitation, asking who would volunteer, and Isaiah responded. As a rule this is the method the Lord uses to secure the services of those willing to dedicate their lives to him. Even those who are singled out individually and invited to serve are not coerced into dedicating their lives to the Lord,

for the Lord seeks those to serve him who do so willingly and because, like Isaiah, they have caught a vision of the glory of the Lord and decide that nothing else in life is worth while but to serve this high and holy One.

Isaiah having responded to the Lord’s question, “Whom shall I send?” was given his commission, “Go, and tell the people.” (vs. 9) There was a message to be delivered. In Isaiah’s case it was not the Gospel of the kingdom, but a warning of calamities that were to come upon the nation. It was a message that the Lord wanted the people to hear, and Isaiah became his honored servant to proclaim it.

The women at the tomb of Jesus were bidden by an angel to “go . . . and tell.” (Matt. 28:7) Their message was the glad tidings that Jesus had been raised from the dead. Our message is that he both died and arose, and is now present to establish his kingdom through which all the families of the earth are to be blessed.

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## QUESTIONS

- How did Isaiah see the Lord?
- When will God’s glory completely fill the earth?
- How are we cleansed from sin and made acceptable to serve the Lord?
- What message are we now commissioned to proclaim?

## Isaiah Denounces Social and Personal Evils

**GOLDEN TEXT:** "The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness."—Isaiah 5:16

### ISAIAH 5:11-24

**T**HIS lesson was chosen with the desire to emphasize the importance of temperance. The first verse reads, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." A debauched life of this sort would certainly be sinful for anyone, and it is incredible to suppose that any Christian would be guilty of it.

The next verse continues the description of revelry: "And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." Ordinarily there would be no sin attached to the use of the harp, the viol, the tabret, and the pipe. But here, in association with wine, they are represented as replacing Jehovah in the minds and hearts of his people, and the improper use of anything that will do this is wrong.

Verse 13 is in reality a prophecy of the time when the Israelites

would be taken into captivity, although it reads as though this had already occurred. In this respect it is similar in style to Isaiah's prophecy of Jesus' birth, which reads, "Unto us a child IS born, unto us a son IS given."—Isa. 9:6

Dire punishments, such as famine and thirst, were to come upon the Israelites because of their sin. Many of them were to lose their lives as a result. This is very graphically described in verse 14, which we quote, "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."

Here the word "hell," as elsewhere throughout the Old Testament, translates the Hebrew word **sheol**, which simply means the state of death. It is this word that is translated "grave" in Ecclesiastes 9:10, which reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Since hell simply means the state of unconsciousness in death, the statement that "hell hath enlarged herself, and opened her mouth without measure," is merely a figurative way of emphasizing that the death toll in Israel because of the nation's sins would be great. If, as tradition holds, hell is a literal place of fire and brimstone large enough to hold the countless millions of sinners who have died throughout the ages, why would it need to be enlarged to make room for sinners of that one little nation of Israel?

The Golden Text explains that God's judgments against Israel because of sin would result in the exaltation of his name. This may not have been true with respect to the people of that day upon whom his judgment fell, although when awakened from the sleep of death and made fully aware of the issues involved, they will look back upon their past experiences and recognize the righteousness of the Lord in chastizing them as he did.

The righteousness of God's dealings with his people can, in many instances, be recognized only in the light of the coming resurrection of the dead. This is true with respect to the divine permission of evil in general. Surely a short time of suffering now is as nothing when compared with the opportunity which will be given to all to reform and to live forever. And this is especial-

ly true when we consider that present suffering will add to the appreciation of that future opportunity to enjoy eternal life in peace and happiness.

Verses 18 and 19 describe one of the grossest forms of sin, especially on the part of those who profess to be the Lord's people. It is in effect, the sin of saying, "If there is a God, why does he not manifest himself? Let him make haste and do the things he has threatened, or promised." We could refer to this as the sin of tempting or challenging the Lord.

Because there were those in Israel of this disposition, they were willing to call evil good, and good evil. They "put darkness for light, and light for darkness." This is described in chapter 29 as the "turning of things upside down." (vss. 15, 16) In figurative language this would be the justifying of sinful and evil practices. This thought is enlarged upon in verses 21-24 of the lesson.

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## QUESTIONS

Is the practice of intemperance ever right?

What is meant by the statement, "My people are gone into captivity"?

How can hell enlarge herself?

Explain the application of the Golden Text.

Can God's justice always be recognized in this life?

What types of sin are figuratively described in verses 21-24?

## The Danger of Military Alliances

**GOLDEN TEXT:** "Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and confidence shall be your strength."—Isaiah 30:15

**ISAIAH 30:1-3, 15-18**

**T**HE military alliance referred to in today's lesson was one between Israel and Egypt. The Israelites were God's people, and should have put their trust fully in him, but instead of this they sought help from Egypt. The Lord explained that Egypt would fail them as a helper, one reason being, as explained in verse 5, that the Egyptians would be "ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach."

In this connection Israel's sin, as was so often the case, was unbelief. They preferred to put their trust in that which they could see rather than in the Spirit or power of the Lord. They preferred to "strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt" rather than in the almighty power of Jehovah their God.—vs. 2

The Lord warned them that such trust in the military strength of Egypt would lead to shame

and confusion, and of course it did. The Egyptian armies could not protect them against the powerful forces of their enemies. But the idolatrous Israelites could not believe this and, because they continued to put their trust in the arm of flesh and in their false gods, they eventually went into captivity.

Our Golden Text is a favorite with all true believers who do put their trust fully in the Lord—"In quietness and in confidence shall be your strength." However, this text is not often considered in the light of its context. "In returning and rest shall ye be saved," the text begins. This refers to the fact that the Israelites had departed from the Lord, had gone into idolatry, and now were seeking protection against their enemies by appealing to Egypt for help.

"Woe to them that go down to Egypt for help," we read in the next chapter, "and stay on horses, and trust in chariots, because they are many: and in horsemen, because they are very strong: but



they look not unto the Holy One of Israel, neither seek the Lord!" (vs. 1) To continue to put their trust in the military might of Egypt could lead only to disaster for the Israelites. Their only hope of averting disaster was to return to the Lord, even as the Golden Text states—"In returning and rest shall ye be saved."

While the primary application of this text was to the Israelites at the time it was written, yet the principle it expresses has applied to the Lord's people of every age, and of every generation. When we become fearful and agitated over circumstances we cannot control, part of the difficulty may well be that we are not living as close to the Lord as it is our privilege to do.

In our lack of complete trust in the Lord we are prone to turn to other sources of help. Frequently, perhaps, we put our trust in self. But, like Peter walking on the water, we soon discover that we are sinking. It is then that by returning to the Lord we are "saved" from our "enemies" and have rest, or peace of mind and heart.

Thus in quietness, or quietly waiting upon the Lord because of our full confidence in him and in his ability to help in our every time of need, we find strength. We are strengthened by the Lord's Spirit, for he has not given us "the spirit of fear" that robs us

of our peace and quietness, but "the Spirit of power," power sufficient to enable us to overcome our threefold enemy, the world, the flesh, and the Devil.—II Tim. 1:7

But Israel did not then return to the Lord. "Ye would not," the Lord said. Instead, they said, "We will flee upon horses," and the Lord permitted them to continue in their own way—"therefore shall ye flee." They were to continue this course until they would become "as a tree bereft of branches," and as an ensign upon a hill.—vs. 17, margin.

Verse 18 assures us, however, that the Lord would wait for them, that he might be gracious to them. Coupling this with verse 19, it seems clearly to be one of the promises of blessing which will come to the Israelites in the kingdom when they are awakened from the sleep of death. It will be then that they will return to the Lord, and he will be waiting for them and will show them the abundance of his mercy.

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## QUESTIONS

What military alliance is referred to in Isaiah, chapter 30?

What was one of Israel's chief sins?

Explain the Golden Text in keeping with the context.

When will Israel return to the Lord and enjoy his blessings forever?

## THE "SEED"

### Article VI

## "Times of Refreshing"

PETER and John were ardent exponents of the Gospel of Christ. They experienced the same opposition from the religious rulers of that time as Jesus encountered. We read, for example, that "as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead."—Acts 4:1, 2

This notation of the unpopularity of Jesus' disciples, so far as the "priests" of that time were concerned, follows the record of a very interesting episode in which Peter preached one of his informative sermons. It was shortly after the pentecostal outpouring of the Holy Spirit, which had been followed by that wonderful sermon by Peter in which he affirmed that Jesus had been raised from the dead, had returned to the presence of his Heavenly Father, and had "shed forth" the divine power, the mighty demonstration of which they had all witnessed at that time. This led to the conversion of "about three thousand" Jews, who "continued stedfastly in the apostles' doctrine and fellowship."—Acts 2:41, 42

Sometime after this, "Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something from them."—Acts 3:1-5

This unfortunate man did receive something from Peter, and much more than he expected. Peter said to him, "Silver and gold

have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.”—Acts 3:6-9

Evidently many people were in and about the temple when this miracle was performed, and it attracted much attention, as can be readily understood. Concerning this the account reads, “All the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon’s, greatly wondering.”—Acts 3:9-11

Peter was quick to sense the possibilities of the situation and to use it as an opportunity to present to the Jewish people important facts concerning Jesus and the divine plan of redemption and restoration centered in him. First he disabused their minds of any thought they might have had that he possessed superhuman power to heal this lame man. On this point Peter said, “Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?”—vs. 12

Peter explained to these Israelites that it was through the resurrected Jesus that this lame man had been made to walk. But before he got to this point he said to them, “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses.”—vss. 13-15

Peter did not unduly censure these Israelites for their responsibility in connection with the crucifixion of Jesus, for, as he explained, his suffering and death had been foretold and what

had occurred had been in fulfilment of prophecy. The prophecies had also foretold the purpose of Jesus' death, saying that "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:5

Thus, this and other prophecies explain that Jesus was to die as the Redeemer of the world. Jesus himself said that he was to give his "flesh," his humanity, for the life of the world. (John 6:51) The promise God made to Abraham that through his "Seed" all the families of the earth would be blessed could be fulfilled only because redemption from sin and death would be provided. While Jesus, the promised "Seed" of the Abrahamic Covenant, was destined to be a great and powerful Ruler whose dominion would extend from "sea to sea," it was first necessary that he be the Redeemer of those who were to be blessed by and through his kingdom. It was this that was accomplished at Calvary.—Ps. 72:8

Having reminded his hearers of the death and resurrection of Jesus, Peter then explained to them that it was through faith in Jesus' name that this lame man had been made to walk—"The faith which is by him hath given him this perfect soundness in the presence of you all." (vs. 16) Thus Peter set before his amazed audience that the One whom they had rejected and crucified was responsible for the fact that this lame man was now able to walk, having been given "perfect soundness." It was important that they understand this, even as it is important now for us to realize that the hope of the world centers in Christ, who is the "Seed" of Abraham through whom all the families of the earth are to be blessed.

### **God's Favor**

HAVING established the fact that the resurrected Jesus was the source of the great blessing which had come to the lame man, Peter called upon his hearers to repent, and then explained that "times of refreshing shall come from the presence of the Lord"; and he would "send Jesus Christ, which before was preached unto you." (vs. 19, 20) In the Greek text from which our English Bibles are translated, the expression, "presence of

the Lord," reads, "out from the face of the Lord." It is a symbolic expression denoting the favor or blessing of the Lord.

When our first parents transgressed God's law, he withdrew his favor from them. This meant that even as a plant dies when the sunshine is withdrawn, so the human race has been dying. It does not mean, however, that God ceased to love his human creation. The statement made in Eden that the "Seed" of the woman would "bruise" the "serpent's" head gave assurance that God would do something to rescue man from the dilemma into which he had been plunged by his own sin. God's later promise to Abraham that his "Seed" would bless all the families of the earth was a further amplification of this. And now Jesus had come and had died as man's Redeemer, which was a proof of God's good will toward mankind.

But only the few are as yet aware of God's good will toward humanity. This is because he has not yet made known his love to the world. However, Peter tells us that this will yet be done, for "he shall send Jesus Christ." (vs. 20) At the time Peter made this statement Jesus had returned to the heavenly courts, so his reference is to the time of his return, or what has often been properly referred to as "the second advent."

Herein is revealed an important aspect of the divine plan to bless all the families of the earth through the "Seed" of Abraham. The blessings were not due to come to the people at the first advent of Jesus. He came then to open the way for these blessings by dying as the world's Redeemer, but it is not until he returns that the blessings made available by his death are actually dispensed to the people.

Then "times of refreshing shall come from the presence of the Lord," or out from the face of the Lord. That is, by sending Jesus Christ to be the blesser of the world the Creator manifests his favor, his love, toward all the families of the earth whom he has promised to bless. And what refreshing blessings will then reach the people! Peter had given an illustration of them by healing the man who had been lame from his birth. Truly that man had been refreshed, so much refreshed and encouraged that he leaped for joy, shouting praises to the Lord.

In keeping with this, Peter explains further the nature of the

refreshing blessings which will result from the Lord causing his face to shine upon the people, describing the period in which they will reach mankind as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (vs. 21) Restitution means restoration. The lame man was restored to health, and Peter is saying that all lame men will, in God's due time, be restored to soundness of limb. He tells us that this had been promised by all God's holy prophets.

Isaiah was one of God's holy prophets. He wrote, "Then shall the lame man leap as an hart." (Isa.35:6) Peter's healing of the one lame man who sat at the gate of the temple called "Beautiful," was merely an assurance of the ultimate fulfilment of this prophecy on behalf of all the lame and the otherwise crippled during the coming "times of restitution of all things." And not alone will those who are lame be healed. Isaiah further prophesied, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." He also assures us that "the tongue of the dumb" shall sing.—vss. 5, 6

In the miracles performed by Jesus we have a further illustration of the wide scope of refreshing blessings which will reach the people of all nations during the "times of restitution of all things." Jesus healed all manner of diseases, exemplifying what will be done for mankind during the times of refreshing which will reach the people as a result of his return, and the establishment of his kingdom. Concerning that time the Prophet Isaiah further wrote, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."—Isa. 33:24

### **Selfishness Removed**

THE most devastating of all the maladies which now afflict mankind is selfishness. This is a disease of the mind and heart which more or less distorts all human thinking, and is the cause of most of the maladjustments of human society. It is the cause of family jealousies and of neighborhood strife. It is responsible for crime and war. What lasting benefit could accrue from giving a man his physical health, only to have him use it selfishly and

at the expense of the well-being of others? But selfishness, with all its blighting effects upon the human race, is to be eradicated from human hearts during the "times of restitution of all things."

Through Jeremiah, another of God's holy prophets, the Lord promised, "I will put my law in their inward parts, and write it in their hearts." (Jer. 31:31-34) This statement was made in connection with God's promise to make a new covenant with the house of Israel, and with the house of Judah, and the Scriptures reveal that these promises to God's typical people will actually be fulfilled on behalf of all mankind—"all the families of the earth."

God created man in his image, which means, among other things, that unselfishness, or love, was a very part of his being. When man disobeyed divine law he was sentenced to death, and driven out of Eden and forced to eat bread by the sweat of his face. The fight for survival soon began to engender the spirit of selfishness. Now, six thousand years later, selfishness has become the motivating principle behind practically all human endeavor. In many instances this spirit of selfishness manifests itself in cruel forms, inflicting untold suffering upon the human race.

But when the Lord again puts his law in the inward parts of the people, and writes it in their hearts, it will mean that his spirit of love will control their thoughts and actions. And how refreshing this will be in human experience! On the international level, for example, one of the results will be, as foretold by another of God's holy prophets, "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid."—Micah 4:1-4

How refreshing it will be when love replaces selfishness in all human thought and action, when the spirit of helpfulness welling up in every heart will meet a kindred response in every other heart, and benevolence will mark every act! In one of Jesus' revealing parables he uses sheep to picture those who during the time of his kingdom, the "times of restitution of all things," will be judged worthy of enjoying the favor and blessing of God forever. He indicates that the attitude which qualified these "sheep"

to receive divine blessings was one which induced them to think of others. In the parable Jesus says to these, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The "sheep" asked when they had done these things, and the reply by Jesus was, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:35-40

Thus does Jesus, the greatest of all the prophets, add his testimony to the forecasts presented by the holy prophets of the Old Testament assuring us that in the "times of restitution of all things" the divine image of love, as manifested in the spirit of helpfulness, will be restored to those who accept the provisions of divine grace and obey the laws of Christ's kingdom which will then be in force throughout the whole earth. The completeness of their restitution is shown in the invitation which will then be extended to the "sheep" class—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34) This is the dominion over the earth that was given to our first parents, and which they later lost because of sin.—Gen. 1:28

### **Moses' Prophecy**

IN ADDITION to informing us that all God's holy prophets had foretold the "times of restitution of all things" and the great refreshing it would bring to the peoples of earth, Peter quoted some prophecies which they had given. One of these was a prophecy by Moses. Peter quotes it thus: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts 3:22; Deut. 18:15, 19

This is a remarkable prophecy. The "Prophet" referred to is Jesus and his joint-heirs, the "Seed" of Abraham; and Peter reveals that the time of its fulfilment follows the second advent of Jesus and during the "times of restitution of all things." The prophecy was made to the Israelites living in Moses' day, and Moses said that the prophet would be raised up to them. This means that those Israelites of Moses' day are to be raised from



the dead and given an opportunity to hear and obey this great Prophet.

Thus the blessings of restitution for the world include the resurrection of the dead. Even the enemies of the Gospel who heard this sermon by Peter recognized this fact. Some of these believed in the resurrection of the dead, and some did not; but they were all grieved that Peter should preach that the resurrection would come to the people through Jesus.—Acts 4:1, 2

With the exception of the sect of the Sadducees, the Jewish people believed in the resurrection of the dead. In a speech before Felix, when condemned by certain religious leaders of Israel, the Apostle Paul said, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:14, 15

### **The Returning Captives**

IT IS clear from Paul's testimony that the doctrine of the resurrection is set forth by the Old Testament prophets, those referred to by Peter as God's "holy prophets." However, the word "resurrection" is not used in the Old Testament, the resurrection being described by other words and phrases. The Prophet Isaiah wrote, "The ransomed of the Lord shall return, . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) The "ransomed of the Lord" are all mankind; all who were redeemed by the precious blood of Christ. Paul wrote that Jesus gave himself "a ransom for all, to be testified in due time."—I Tim. 2:3-6

In a prayer Moses said, "Thou [God] turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) It was in the Garden of Eden that God turned man to destruction by sentencing him to death. But God still loved his human creatures and made provision, through Christ, for their return from death. So Paul wrote, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

The Old Testament likens those in death to prisoners who are held captive by the great enemy, Death. Their awakening from death is described as a releasing of prisoners. In this vein Isaiah, in a promise to the "Seed"—Christ and his faithful followers—wrote, "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves."—Isa. 49:8, 9

Through the Prophet Jeremiah God promised, "I will bring again the captivity of Moab in the latter days." (Jer. 48:47) And again, "I will bring again the captivity of the children of Ammon, saith the Lord." (Jer. 49:6) And then in the 39th verse of this same chapter the Lord assures us, "It shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord." In all these promises the "captivity" referred to is the captivity of death, and thus we are assured that such wicked people as the Moabites, the Ammonites, and the Elamites are all to be awakened from death in the "latter days."

The expression, "latter days," simply refers to the great consummation age in the divine plan, when the "Seed" of promise will deliver the world of mankind from sin and death. It is the same period of time described by Peter as the "times of restitution of all things." In Ezekiel 16:53 we are assured by God that the Sodomites, the Samaritans, and the Israelites are also then to be released from the captivity of death.

### **God's Desire**

THE Prophet Job also foretold the resurrection of the dead. God had permitted severe trials to come upon Job, and in a moment of discouragement he asked God to let him die. (Job 14:13) After making this request Job wondered just what it would mean to him in the event God answered his prayer and let him die. So he asked the question, "If a man die, shall he live again?" Job, writing under the inspiration of the Holy Spirit, expressed his belief that he would live again. He said, "All the days of my appointed time will I wait, till my change [from death to life] come.

Thou shalt call, and I will answer thee: thou shalt have a desire to the work of thine hands.”—Job 14:14, 15

How reassuring to know that God has a “desire” to the work of his hands! Man, in his perfection, was the direct creation of God, the “work” of God’s hands. God created him in his own image and loved him. And although man transgressed the divine law, God still had a “desire” for him, and in his great plan of redemption through the promised “Seed” provided for his recovery from sin and death, a recovery that will require an awakening from the sleep of death, an awakening that will be accomplished during “the times of restitution of all things.” What a wonderfully refreshing experience that will be for all mankind!

### **The Promise to Abraham**

ANOTHER Old Testament promise quoted in part by Peter as due to be fulfilled following the second advent of Christ is the one made to Abraham in which he was assured that through his “Seed” all the families of the earth would be blessed. Certainly “all the families of the earth” have not as yet been blessed, and we are glad to learn from Peter that these promised blessings were due to reach the world of mankind after the return of Christ and the establishment of his world-wide government.

And how wonderfully the divine plan for the blessing of the people opens up and becomes understandable as we trace the many promises of God which are recorded throughout his Word. Abraham could not know that the “Seed” which God promised to him, the “Seed” that was to bless all the families of the earth, would be Jesus Christ, who would give his life as a sacrifice for sin and later return to earth to establish his kingdom of blessing. Nor could Abraham know that the blessing of all the families of the earth would mean the healing of all the diseases of mankind, so universally and so completely that none of the inhabitants of the earth anywhere would say, “I am sick.”

Abraham did have faith in God’s ability to do anything he purposed to do. He believed when God asked him to offer Isaac as a burnt offering that he would raise his beloved son from the dead. However, it is doubtful if Abraham understood that God’s

promise to bless all the families of the earth included the resurrection of all the dead.

Abraham himself was an unselfish man. When difficulties arose over pasturage for his flocks and for the flocks of his nephew Lot, he invited Lot to choose whatever part of the land he wished, which he did; and Abraham was contented with what was left. But Abraham could hardly know that the promise to bless all the families of the earth involved the eradication of selfishness from all human hearts, making an end of all strife and war.

### **Obedience Necessary**

WHEN Abraham proved his loyalty to God by his willingness to offer his son Isaac in sacrifice, the Lord said to him, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18) It will also be necessary for all who receive the promised blessing through the "Seed," "that Prophet," to be obedient. God's blessings will not be bestowed upon anyone who is in open, wilful rebellion against him.

This is emphasized by the Apostle Peter, who, in telling us about the "times of restitution of all things," adds, "It shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23) Thus we are assured that the human race, restored to perfection of mind, heart, and body will not be subjected to the menacing efforts of any who are out of harmony with God, and who prefer greed and selfishness rather than helpfulness and love.

How aptly Peter described the future day of blessings when he said, "Times of refreshing shall come" because God will lift up his countenance upon the people! They will be refreshed by a true knowledge of him and of his plan for their eternal life and happiness. They will be refreshed with the assurance of economic security and prosperity of soul and body. They will be refreshed with health, mentally and physically—health so vibrant and vital that sickness of all kinds, even the disease of old age, will become but vague memories of the past, for "there shall be no more death," even those in the sleep of death having been restored to life.—Rev. 21:4

## Garments of Blessedness

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15

**I**N ORDER to explain spiritual things to us the Lord often used illustrations. Frequently mention is made of garments and pieces of apparel, and likewise, mention is made of nakedness. Through the fall, a change in the life of man came about. They became afraid and felt their nakedness, their heavily burdened conscience caused them to hide themselves from God. The perfect contact with their Creator was lost. They recognized that they could no more appear before God in their fallen, naked condition.

Dejection, guilt, shame, and regret caused them to hide themselves. We know, however, that nothing remains hidden. All things are known to God. Adam and Eve heard their judgment, and they accepted it as the direct consequence of their disobedience. Together with their judgment they also heard God's promise that some time the head of the "serpent," the author of evil, would be bruised.

Thus, together with the judgment, these original sinners received a hope of deliverance from the reign of evil. Adam and Eve had to confess and admit their guilt. Their judgment was handed down to their progeny.

Soon after their judgment God granted them a clear evidence of his mercy—"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." (Gen. 3:21) These coats of skin were not the first clothing that man wore. Before he received the verdict from God he searched for a covering for himself. We read about this in the seventh verse: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

In the coats of skins we see a symbol of God's mercy and goodness. The skins were the natural covering of a living sacrifice. In Christ we clearly know God's plan for the deliverance of the human

race. By Jesus' sacrifice God showed, through clothing Adam and Eve with skins, a way of faith and confidence in his goodness, which has always been held open.

Since all human beings came under the power of sin and death, they should all recognize their nakedness and destitute condition before God, just as Adam and his wife did. Just as in Adam all human beings are sentenced to die, so by the symbolic covering of Adam, all who recognize their undone, helpless, and guilty condition before God, may accept the mercy of God through Christ.

Many of those of old Testament times committed themselves to God, and showed a remarkable faith. They not only found grace and mercy, but additionally, also, promises of a wonderful future reward for their faith. Because of their faith they no longer stood naked and unworthy before God, as are all who do not do his will.

To them God's will was their law. Even though they faced sin and death, injustice and suffering everywhere, they did not doubt God's power to change all this, and believed that in due time he would exercise his power to this end. In their reverence for God, and in their honesty of heart, they found, in spite of their imperfection, God's recognition, and evidences of his favor. They demonstrated a godlike spirit which pleased God.

A godlike conduct adorns a man and is compared in the Bible to a covering. Thus Job says: "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem." (Job 29:14) Just as realistic as in this biblical comparison is our own godlike conduct in God's eyes.

In Psalm 132:9 we read: "Let thy priests be clothed with righteousness; and let thy saints shout for joy." In contrast to this, the Lord once spoke of scribes who liked to walk around in long robes as being a hypocritical show of reverence before God.—Luke 20:46, 47

In this connection we also remember the meaning of the priestly garments in the tabernacle services. Without the prescribed clothing, no sacrifice was permitted. We know that those sacrifices and that service of God were only a shadow of the much more valuable sacrifices and service during the Gospel age which, in turn, have been in preparation for the restoration and blessing of the whole world of mankind.

To this great priestly service only the called-out ones of God are admitted. These have received the Holy Spirit through Christ. And, as in the type, their priestly service also requires a priestly covering. We by the grace of God, through Christ, may have a part in this service, having been provided with a suit-

able robe—the robe of Christ's righteousness. We read in the 10th verse of Isaiah 61, margin: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself as a priest with ornaments, and as a bride adorneth herself with jewels."

This meaningful prophecy leads us to the picture of the bridegroom and the bride. Here, also, we find the garments, the jewels, and the ornaments brought to prominence. It reminds us of the courting of Rebekah when she was given jewels of silver and gold, as well as raiment, by Abraham's servant. (Gen. 24:22-30; 53) She was found to be the true companion for Isaac because she was willing to draw water not only for herself, but also for others.

After the Lord gave the Parable of the Wedding Feast, he said: "Many are called, but few are chosen." (Matt. 22:2-14) Only those were admitted to the wedding who had on the wedding garment. We also see what an important meaning the garment had, for here it is directly connected with the calling of the church. All those who are not specially concerned about their garment hear the King's reproof: "Friend, how camest thou in hither not having a wedding garment?" (vs. 12) They lose the

great privilege of having part in the wedding.

Those invited to the wedding of the Lamb all come from the seven churches mentioned in Revelation. The Lord walks in the midst of the seven churches, and he finds some who have not spotted their garment. They are privileged to "walk with him in white [raiment]: for they are worthy." To them the Lord says: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. 3:4, 5

According to the flesh we are not worthy, but our imperfection is covered by the Lord who lends us this garment, and we must keep it clean and unspotted to be acceptable to God. He also, through the strength of his Holy Spirit which flows to us through the Word of God, enables us to overcome.

In Revelation 16, beginning with verse 13, we read: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he [Satanic M. S., 'they'] gathered them

together into a place called in the Hebrew tongue Armageddon."

This has a remarkable application to our very day. The gathering of the mighty ones in the place called "Armageddon" is taking place. The threefold influence of the powers of darkness gathers the kings of the earth for a last stand struggle.

A world-wide political tension, never before known to man, has arisen after the greatest wars of all times. Traditions, thousands of years old, have been broken. Science and invention have attained marvelous accomplishments, and all this in a short space of time. And we have shared these miraculous signs and events. The whole world stands in wonderment!

But this cannot divert our attention from the much greater fact—the presence of Christ. And that is why the 15th verse of this chapter is so important to us. Here we are addressed by the Lord: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

How truly the Lord's Word has been fulfilled! While all important events in the world are quickly picked up and transmitted, the greatest event, the parousia of our Lord, remains hidden. But to the Lord's spirit-begotten ones it has been revealed,

and they alone are addressed at this time by the Lord.

It is striking how, in this text, the news about the happenings in the world are suddenly interrupted by a message from the Lord to us. It must be very important for us!

The Lord speaks of the blessedness of those who are watching. He also speaks very impressively about keeping our garments in readiness. These are the evidences of our blessedness which we should guard.

The time of the end actually is marked by an enormous, unholy spiritual offensive. The three unclean spirits operate most intensively in all directions. Maliciously, like a cancer, this influence permeates the minds of the people and does not even pause before those who have learned to know present truth.

In view of this, is it not blessed to be in the truth? Surely we all have reason to be watchful against all the deceptive influences of the powers of darkness! Every straying away from the truth, as the Lord has entrusted it to us, is like giving in to these unholy influences, or becoming drowsy. The Lord speaks to each of us personally when he says, "Blessed is he that watcheth."

And in reality, only the watchers are experiencing this blessedness in the presence of the Lord.



His presence is the very heart of present truth. It also helps us to comprehend the great event of the first resurrection, and gives us the assurance that we too are in vital relationship with Christ.

The time has come for which so many in all the many decades have longed. In this time the Lord calls blessed those who have kept their garments. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." We would like to be lifted out of adamic condemnation. We would in no wise be naked! We would not like to have to be ashamed before the Lord, who was so kind to us.

The garments mentioned by the Lord should be our adornments. We haven't always worn them, for first we had to get rid of so much which was not acceptable to the Lord. In Colossians 3:9, where the apostle says: "Seeing that ye have put off the old man with his deeds," he is suggesting that we should put on the new man, which is a complete turn-about.

Let us also watch ourselves not to be like the rich whose garments have become moth-eaten. False riches are immodesty before the Lord, and in such garments the moths find nourishment. What great havoc can be caused by these figurative moths.

We should adorn the garments

which we wear—the robe of Christ's righteousness—to the honor and glory of the Lord. In Colossians 3:12-14 the Apostle Paul wrote, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel [margin, complaint] against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

If we try to wear such beautiful garments, then we may hold ourselves as those addressed by the Lord as "blessed." Then we belong to the holy, beloved elect of God. If this is our whole heart's delight then we shall, in the strength of the Holy Spirit, be able to bring forth these characteristics.

Put on bowels of mercies! This beneficent heart characteristic is become as a stranger to most of the world. To us was revealed, through Christ, the Heavenly Father's mercy. We now, as children of God, should also be merciful, not only one to another, but also to all others who do not yet know God's plan. It is not merely an emotional feeling. The whole human race needs compassion, and we have the great privilege to make known unto them God's

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great mercy. In this sense we understand the words of the Lord: "Blessed are the merciful: for they shall obtain mercy."—Matt. 5:7

Put on kindness! This is another wonderful, blissful fruit of the Holy Spirit. It affects all our words and deeds. Our kind appraisal of all men helps to make our message of good come from the heart and go to the heart.

Put on humbleness of mind! Our Lord's Word here is very important: "Learn of me, for I am meek and lowly of heart." (Matt. 11:29) He humbled himself under the mighty hand of God. Only when we wear this fine garment are we true followers of the Lord. Our Master was perfect and just, and righteous before God, but he was also humble. How much more it becomes us who have received such great mercy!

In our standing of grace before God it can never be otherwise than that we "esteem [in humbleness] other better than ourselves." (Phil. 2:3) Humbleness and reverence before our Heavenly Father will also help us always to obey his Word.

Put on meekness, long-suffering! All these good attributes belong together. How important the earnest words of the Lord: "Blessed is he that keepeth his garments." Also in meekness and

long-suffering we need to grow up into the character likeness of our Lord. Surely there are plenty of opportunities to practice these characteristics among ourselves and toward others. We, as messengers of the Gospel, encounter much misunderstanding in the world; and meekness and long-suffering help us to bear up under these conditions.

"Let your moderation be known unto all men." (Phil. 4:5) Paul continues, saying (Col. 3:13): "Forbearing one another, and forgiving one another, ... even as Christ forgave you, so also do ye." It is because of our imperfection that the apostle felt it necessary to add these last words. The Lord himself knew this, and taught us to pray: "Forgive us our trespasses as we forgive those who trespass against us."—Matt. 6:14, 15

No one can be blessed in the eyes of the Lord who cannot find it in his heart to forgive. This very brotherly relationship towards all spirit-begotten ones of the Lord throughout the world, during his presence, is now being tested. "Walk in love, as ye have heard from the beginning, ye should walk in it." (II John 6) Love can bear much and likes to forgive. On it rests our worldwide mutual harmony and participation in the promulgation of the truth.

In Colossians 3:14 the apostle

completes his thoughts with the words: "And above all these things put on charity, which is the bond of perfectness." This wonderful bond today binds together all those who are in present truth. They truly love God, because they love the brethren. They feel themselves bound together in the faith, by their consecration, in the Spirit of the Lord, in mutual upbuilding, and in co-laboring for the dissemina-

tion of the glad tidings to all men. This wonderful bond of love shall be extended and finally be the basic characteristic of all peoples of the earth.

In this connection we understand the beautiful description of the psalmist in Psalm 45: "The King's daughter is all-glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework."—Translated from German

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## The Importance of Time

**"Teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12**

OUR lives are associated with substance, distance, color, heat, cold, and sound. Our five senses make contact with all these. We touch substance, and know whether it is hot or cold, smooth or rough, hard or soft. The substance we call food we taste and find it bitter, sweet, sour, or otherwise. Our sense of smell also helps us to appraise the nature of substances. We see color, and hear noise.

Equally important to all of us, especially as new creatures in Christ Jesus, is the element of time. But time we can neither feel, taste, see, hear, nor smell. But we can use time to our advantage or disadvantage. We can use it wisely, or we can waste it. Paul indicates that we can "redeem" time; that is, through the sacrifice of certain interests we can find more time to serve the Lord. He wrote, "See . . . that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."—Eph. 5:15, 16

In the mad rush of the world today, many undertake to do more than one thing at a time; but generally speaking this is not

practical, and is often nerve wracking. One cannot listen to a sermon over the radio and to a conversation in the home and get very much out of either. The Wise Man set forth the same viewpoint with respect to the use of time when he wrote:

"To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace."—Eccles. 3:1-8

Here Solomon discusses the element of time in the experiences of a natural man, and also what is often referred to as "timing." There is a proper time to speak and a proper time to refrain from speaking. But one cannot speak and be silent at the same time. Nor is it possible to gather and scatter at the same time. Thus, even the natural man, and much more so the Christian, if alert, will use time wisely and effectively.

### **Devoted to God**

THOSE who have devoted themselves to the doing of God's will are particularly concerned that every fleeting moment of their lives is used to his glory. Our feet, our hands, our tongues, our strength, our money, our all, are consecrated to the Lord. But it requires time for our feet to run "swift on errands" for the Lord. It takes time for our hands to render the services his providences entrust to us. The consuming of our strength in sweet service for the Lord takes time. It takes time to acquire the money we devote to the furtherance of the Lord's cause. Time is involved in every aspect of our consecrated lives.

David wrote, in prayer to the Lord, "My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me." (Ps. 31:15) We may properly take two thoughts from this expression. First, David had given over his entire life to the Lord, his time, and everything. And besides, on account of

this full devotion, he was willing for the Lord to deliver him from his enemies whenever it was his due time.

As consecrated followers of the Master this should be our attitude. Have we placed our time in the Lord's hands, for him to use as may seem good? When, in our prayer of dedication to the Lord, we said, "I bring to thee my all," that included our time, and therefore he has made us stewards over our time, to use it wisely for him, even as he has with respect to everything else that was included in our consecration.

As to how long we will serve him this side of the veil, and the extent to which his providences make possible the use of our time directly in his service, we leave in his hands. Just as we are willing to go where he wants us to go; say what he wants us to say; do what he wants us to do, and be what he wants us to be, so we want to serve as long as he wants us to serve. Just as the truly consecrated heart does not ask why the load is so heavy, neither is it concerned as to how long it must be borne.

When Jesus said, "He that shall endure unto the end, the same shall be saved," he was speaking of time. (Matt. 24:13) James wrote, "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." (James 5:7) This also refers to the element of time in carrying out our consecration. To patiently wait on the Lord is to leave our times in his hands, both from the standpoint of using it wisely in his service and of being content to wait for his due time to finish our earthly course, to be forever with him.

### **The Will of the Lord**

WE HAVE already quoted Paul's admonition to redeem the time "because the days are evil." In the next verse he adds, "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:16, 17) From this it is evident that a proper redeeming of time requires an understanding of the will of the Lord, and a wise, consecrated application of that understanding.

The thought of "redeeming" the time is to buy it back from

other purposes for which it was formerly used. The word "buy" suggests that this is not done without cost. Indeed, it may well be very costly in terms of earthly pleasures and comforts. This, of course, is what we expected when we devoted our lives to the Lord. To present our bodies a living sacrifice is bound to be costly. (Rom. 12:1) To take up our cross and follow Jesus costs us our lives. To be "beheaded for the witness of Jesus, and for the Word of God" costs everything we have, including life itself.—Rev. 20:4

It becomes a matter, simply, of determining, as stewards of the Lord, just how we will use that which we have devoted to him, including our time. Before we were drawn to the Lord, and dedicated ourselves to the doing of his will, we governed our lives with the thought in mind of making the best provision possible for the well-being of ourselves and our families. This was proper and good.

But when, through the drawing power of the truth, we realized that having been bought with a price, even the precious blood of Jesus Christ, we did not properly belong to ourselves, to do with our lives just what might appeal to our fancies to do, but instead owed our lives to the Lord. It was this "answer of a good conscience" that led us to devote our all to the Lord and to the doing of his will as step by step he revealed it to us.—I Pet. 4:21

But we could consecrate only ourselves to the Lord, not our families. Prior to being drawn to the Lord through the power of the truth, most of the brethren have assumed responsibilities of one kind or another. They have a husband, or a wife, as the case might be; often children. Or there may be others properly dependent upon them. The Lord takes this into consideration, and has clearly revealed it to be his will that we continue to recognize these obligations, and with continued loving devotion.

What the Lord is particularly interested in is the heart devotion of his people. He needs nothing that we could give to him, not even our time. But when we give our heart to the Lord it includes everything else, and we prove our real heart devotion to him by the manner in which we use our substance and time in harmony with the spirit of our consecration.



In keeping with Paul's admonition to redeem or to buy back time, the Lord is interested in how serious a consideration we give to this aspect of our consecrated lives. Consecration must make some change in our habits of life, or else it is in name only. True, there is a viewpoint of the Christian life which makes it a matter of merely believing on the Lord, and little else except the giving up of sinful habits. But to take up one's cross and follow the Master means more, much more, than this.

There is the need for time to study the Word of truth. Where can we buy time for this? What can we give up which we were doing before consecration that will give us time to study the Scriptures so that we may grow in the grace and in the knowledge of the Lord? The Christian also needs time to assemble with those of like precious faith, his brethren in Christ. We must "buy" some time for this.

There is also the privilege of bearing witness to the truth. Whether we do this by giving a personal testimony to our friends, our neighbors, and to others as we have opportunity, it requires time. If we proclaim the kingdom message through the distribution of tracts, kingdom cards, consolation folders, or by other forms of the printed message, it takes time.

Prior to consecration our time was fully consumed, or so we thought. But now, as the consecrated people of God, we have a new outlook on life. There are more important ways to use our time. But where can we get time to devote to the service of the Lord and his people? Only by "buying" it through the sacrifice of our earthly interests. And it must be our own individual interests that are sacrificed, not the interests of those who properly depend upon us for care and attention.

How appropriate, then, is the prayer, "Teach us to number our days." The thought here is not simply to count the days of our lives as they go fleeting by, but to consider them units of time in which we can seek to know and to do the Lord's will. The thought in the Hebrew is to "weigh out," or to "allot." There are twenty-four hours in each day. A certain number of these hours are required for rest and sleep. There are other physical needs which require time. With many of the Lord's people a goodly portion of their waking hours are accounted for in meeting

responsibilities which are properly theirs, and which the Lord expects them willingly and gladly to assume.

### **Unto the Lord**

AND what a happy thought it is to realize, as the Scriptures reveal, that the doing of those necessary things which devolve upon us as natural men and women is recognized by the Lord as service rendered to him, if done in right spirit! This is a wonderful provision of divine grace. After all, we are the ones who benefit from serving the Lord; and since the Lord accepts all that we do as service rendered to him, we still can benefit even though much of our time is devoted to things other than directly in his service.

We are admonished to work out our own salvation, with the assurance that the Lord works in us to will and to do of his good pleasure. (Phil. 2:12, 13) One way in which we can work out our own salvation is by "numbering" our days, in the sense of profiting spiritually by the ordinary experiences which come to us in the daily routine of life. By seeking the Lord's guidance and help, the very ordinary, perhaps drab and monotonous, experiences of life will help us to reach higher grounds of spiritual attainment.

We sometimes hear a person remark, "I didn't have a dull moment today," meaning that something interesting and exciting was happening all the time. Each day of a Christian's life should be like this, not in the sense that his experiences are in themselves necessarily of unusual interest, but because he can see in them opportunities to grow in grace.

Those experiences which are trying, we should see as opportunities for the exercise of faith and patience. Disappointments can, by faith, be viewed as His appointments. If we suffer abuse, we can think of our Master and lift up our hearts in thanksgiving that by "his stripes we are healed." (Isa. 53:5) Yes, every moment can thus be utilized in working out our salvation. Not a minute of the day can be dull and useless if all of our time is viewed as affording opportunities for making our calling and election sure.

The King James' translation of our text suggests the object of

numbering our days to be the applying of our hearts unto wisdom. The marginal translation reads, "cause to come," or to attain hearts of wisdom. One translation reads, "That we may obtain a heart endowed with wisdom." (Isaac Leaser) The heart is the seat of affection, or emotion. By nature our emotions and affections are often not specially wise; but David suggests that by numbering our days we can attain heart wisdom.

### **Things Above**

THIS is important. Our affections, by nature, are centered on earthly things; but as new creatures in Christ Jesus we are to set our affections on things above, on spiritual, or heavenly things. (Col. 3:1-3) This transfer of our affections does not come about naturally. It is accomplished at great cost to the flesh and its interests, and particularly in connection with the use of our time and, of course, also our talents, our strength, and our means.

While we rejoice that the Lord accepts all that we do as unto him, this does not relieve us of the responsibility of "buying" whatever moments of time we can, and which can be devoted directly to his service. The cost of this redemption of time will be the sacrifice of fleshly interests of one sort or another. But as we progress in the narrow way, and our hearts become more and more in tune with the Lord and with the spiritual privileges which he holds out to us, these sacrifices will seem less costly; for the joys of fellowship with the Lord and with his people, together with the opportunities of laying down our lives in his service, will more than compensate for every sacrifice we make.

### **Not Much Time**

NEARLY two thousand years ago the Apostle Paul wrote, "The time is short." (I Cor. 7:29) This is more than ever true today. In Paul's day the time for each follower of the Master to make his calling and election sure was no longer than his natural span of imperfect life. This is also now true, but today, because of the many demands upon our time, it might well be much less than this. So, to the fully consecrated, there is a degree of urgency in "numbering" the days and hours and moments as they slip swiftly by.

The psalmist raised the question, "What shall I render unto the

Lord for all his benefits toward me?" His answer was, "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord NOW in the presence of all his people." (Ps. 116:12-14) Our vows of consecration encompass all that we have and are, including our time.

And how well the psalmist emphasized the importance of time in the paying of our vows! This, he said, we should do "now." How many failures there have been in every walk of life simply by putting off the doing of things which should then have been done in the "now" time. After all, each present moment of life is the only one about which we can do anything. Yesterday has gone. We can, and should, rejoice if we used its moments wisely, and to the glory of God; but if through negligence we failed to any extent, there is little or nothing we can do about it today.

We can resolutely determine that we will not waste the moments and hours which will make up tomorrow, and it is good to look ahead with such a determination to be faithful. But today is when we are living. We should make sure that we are faithful "now." There is little use of singing, "Take my moments and my days; let them flow in constant praise," if we put off until tomorrow what we could have done today to praise the Lord and serve his people.

The idea that "tomorrow may never come" need not be true, indeed, will not be true, if we make faithful use of the privileges which are before us today. Doing this, tomorrow will not only come, but it will be a brighter tomorrow because we will be the better prepared to meet its responsibilities and to rejoice in its blessings. If perchance tomorrow finds us in the kingdom with our Lord, that also will be because we have been faithful today.

While there is, as Solomon wrote, a "time to every purpose under heaven," to us, who have taken up our cross to follow the Master, there is time for only one thing. Paul wrote, "This one thing I do," and he could just as truthfully have added, "I do this one thing all the time." This one thing is running for the greatest prize ever offered, the "prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14) No runner in a race ever won a prize by taking time out to do other things.

## The Christian Warfare

**T**HE history of God's typical people as given in the Old Testament appears at times to be a long series of conflicts fought with carnal weapons which God from time to time commanded them to use. This continued down to our Lord's first advent. Many Jews on occasion actually carried a sword which they would readily use in self-defense. (See Matt. 26: 47, 51; Luke 22:36, 38, 49)

The Christian church, spiritual Israel, although engaged in conflicts much more continuous and frequent even than those of natural Israel, are forbidden to accomplish anything in the Lord's name by the use of carnal weapons. As the Master said to Peter, and at the same time spoke to all others who would be his disciples, "Put up thy sword into its place, for all they that take the sword shall perish with the sword."—Matt. 26:52, R. V.

Paul also emphasized that "the weapons of our warfare are not carnal." And again, "for though

we walk in the flesh, we do not war after the flesh." (II Cor. 10: 3, 4) We do not seek to obtain our ends by worldly means. The Christian warfare is never waged successfully if carnal weapons are used, or if we are prompted in our warfare by anger, wrath, hatred, strife.

The weapons of our warfare, including "the sword of the Spirit," are spiritual but mighty and powerful if used humbly and in love. (Eph. 6:17; Heb. 4:12) Again we realize that in the Christian warfare there are fightings without and fightings within; and our enemies may be thought of under the three commonly accepted headings, the world, the flesh, and the Devil.

### The World

HAVING left the world and come to Jesus as our Redeemer, having consecrated ourselves to God through him, and having begun to walk the narrow way to life, the Christian finds the world around him a constant temptation. It is not necessarily a temptation to sin, but a temptation to conform to some of its ways; to strive for some of the good things it may hold out to us, and thus be hindered from following the Master's example who, in his

prayer, said that we were not of the world even as he was not of the world. (John 17:14) Hence a part of the good fight of faith is to become dead to the world—"dead with him, that we might live with him."—Rom. 6:8

### The Flesh

ANOTHER phase of the Christian's conflict is warfare against the flesh. The flesh is an enemy constantly with us, constantly tempting us to give way to some of its desires, its comforts, its ambitions. Paul says that the desires of the flesh are contrary to the desires of the spirit—the new mind of the spiritual sons of God from whom, at consecration, old things pass away and all things become new. (II Cor. 5:17) "The flesh lusteth against the spirit, and the spirit against the flesh" (Gal. 5:17), and this conflict is more or less a continuous one to the very end of the Christian's course. The new creature must grow strong in the Lord by continually striving for the victory; buffeting the body and bringing it into subjection to the new mind.—I Cor. 9:27, R. V.

### The Devil

THE third avenue of temptation we may think of as the deceptions and snares which come directly from Satan himself. These are false doctrines of all kinds: his endeavors to make light appear darkness and dark-

ness light by wrong thoughts injected into the mind; unkind thoughts, unjust thoughts, selfish thoughts.

Just as by use of the weapons of earlier days strongholds were cast down, taken possession of and demolished, so by the use of the spiritual weapons, the truth with which we have been blessed, we are enabled to cast down "imagination," or, as the margin renders the word, "reasonings"; that is, false reasonings not fully supported by what is written.—II Cor. 10:4, 5

Some of the things many of us believed before seeing the light of present truth were just "imagination"—things which have no existence in reality. For instance, such a false doctrine as the Trinity which many of us at one time held. That man possesses an immortal soul is another pure imagination, without the support of a single text of Scripture; a false teaching contradicted by numberless passages from the inspired Word. That all who die outside of Christ pass immediately into a condition of eternal suffering, we are most grateful and thankful to know is another imagination, so awful, diabolical, utterly heartless and cruel, that it could scarcely have emanated from a mind other than that of Satan.

These are but three of the many false doctrines, which, as Paul

puts it, "exalt themselves against the knowledge of God"—"high things"—teachings supported by high-sounding arguments, but unsupported by a single text of Scripture. The spiritual weapon of truth ("the sword of the spirit") alone will enable us to get rid of all false ideas of God and his plan of salvation. Paul exhorts that we seek to have every thought brought into captivity to the obedience of Christ, subdued into full obedience to our Lord and Head.—II Cor. 10:5

### **Temptations in the Wilderness**

"AS HE was, so are we in this world." (I John 4:17) The three temptations which came to Jesus after the Holy Spirit came upon him are striking illustrations of the efforts of the Adversary to mislead, and, if possible, overthrow the faithful followers of the Master. They are also perfect illustrations of how to use "the sword of the Spirit" in self-defense and to gain the ultimate victory.

Satan came to Jesus after his forty days' fast, saying, "Command that these stones be made bread." Paraphrasing, "You are endowed with special power in addition to your perfection as a man. Use some of it to minister to your bodily needs." Jesus evidently discerned in this temptation something which would be contrary to his covenant to sacrifice the flesh, and he replied,

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:3, 4) Jesus used the Word to cast down this "high thing" which exalted itself against the knowledge of God.—II Cor. 10:5

Satan then took another line of attack. Jesus, with all the power and wisdom of a perfect man, plus a supernatural endowment of the Holy Spirit, could have taken such a course as to bring all mankind under his benign rule, and thus he could bless the world. This attractive proposition the Devil presented to the mind of Jesus. But upon close scrutiny our Lord discerned that such a course would sooner or later mean some compromise of principle; a giving way in certain directions to the exalted position of Lucifer, who had been for so long an adversary of God, and had usurped authority in the earth.—Isa. 14:12-14

Jesus saw that the true principles of reverence and worship of God and all that he stood for would be violated by such a course. By means of the weapons of the Spirit, he cast down this high-sounding philosophy which would exalt itself against the knowledge of God.

Satan then tried a third line of attack. He seemed to suggest to our Lord's mind, "You want to make a good impression upon the people and attract them to you

so that they will be willing to listen to your teachings. To jump from the pinnacle of the temple will accomplish this very thing!" But the weapons of the Christian's warfare came to our Lord's assistance. Under the guidance of the Spirit, his mind was directed to the appropriate scripture which would be to him a weapon of defense: "Thou shalt not tempt the Lord thy God."—Matt. 4:7

Such a course Jesus saw would be unreasonably tempting Providence, and this high thing lifted up against the knowledge of God was promptly overthrown. To carry forward the Lord's work in an imposing manner accompanied by big demonstrations appealing to the natural man is not the best way to find the class the Lord is now seeking as the bride for his Son.

### **As He Was Tempted**

AS JESUS was tempted in all points like as we are, we know that similar temptations come to all the followers of the Master.—Heb. 4:15

(1) Temptations to exercise insufficient faith in the Lord's promises relating to his provision for our physical necessities: temptations to give too much time and attention to the providing of these things.

(2) Endeavors to meet the world half-way, lowering the divine standards in order to secure

their nominal adherence to God and Christ.

(3) Finally, wonder-working methods with a view to impressing the crowd that they might listen to what we have to tell them.

But, as already suggested, the Word of God shows such a course is quite unsuitable for attracting and gathering the class the Lord is now seeking. May the Lord help us to use his Word for our protection and guidance as did our Master, who gained the victory by adhering closely to what is written!

Paul sought at all times to follow in Jesus' steps. He endeavored to cast down in his own mind every high thing contrary to the knowledge of God. He strenuously sought to render assistance to others of like precious faith, as well as to all, in any way amenable to the divine message. He tells us his frequent rule was to make a centre for his work, then travel round about "in a circuit" proclaiming the Word to as many as could be conveniently reached.—Rom. 15:19, **Diaglott**

After working in this way, Paul would launch out into "regions beyond," for the boundaries of his parish (even as they are ours) were to be, the Master said, "unto the uttermost part of the earth." (Acts 1:8; II Cor. 10:16) Thus we see that Paul's public witness in



the Jewish harvest was made as wide and far-reaching as possible.

Today we find ourselves in the harvest of the Gospel Age. Although the main work is to thrust in the sickle of truth with a view to separating the wheat from the tares—the children of the kingdom from those who are Christians only in name—the good news of the kingdom, the Master tells us, is, in addition, to be proclaimed in all the world for a witness.—Matt. 24:14

Some today, perhaps not as active in this service of the truth as they might be, say, "Of course I would witness to the truth whenever I had the opportunity to any individual I might meet." But why not go beyond this if we can? In connection with the Lord's work, does not Satan often appear "as an angel of light," saying, "You can do a little witness work, talking to an individual occasionally, but don't do more than this!"

Satan will, indeed, do anything he can to minimize the extent and effectiveness of the message of salvation. "We are not ignorant of his devices." (II Cor. 2:11) Let us note and seek to follow the Master's example, who proclaimed the good news of the kingdom "throughout every city and village" of Israel. The apostles followed closely in his steps.

### Walk in Wisdom

THERE are surely wise as well

as unwise ways of using the truth. For instance, we may present it in such an aggressive manner that the one to whom we are speaking will not listen to another word, or will not allow what we say to have any weight with him.

A wiser, humbler approach, accompanied perhaps by the question form of suggesting truth, often will keep open the door for the Word much longer. It is, as a rule, not so much the obtuseness of the individual, but the power of "the god of this world" who blinds the minds of all them who believe not, which hinders a ready acceptance of the Lord's message.—II Cor. 4:4

On the occasion of Paul's first visit to Ephesus, we read that "he went into the synagogue, and spake boldly for the space of three months." (Acts 19:8) Can we not imagine the wisdom, love, and humility with which the apostle addressed his Jewish brethren, quietly and lovingly allowing the Word of God to speak for itself?

Paul's words to the Thessalonians also, surely would be true of the manner in which he addressed the Jews at Ephesus. He says, "We were gentle in the midst of you: even as a nursing-mother would cherish her own children." (I Thess. 2:7, **Diaglott**) The Authorized Version unfortunately says that Paul was "disputing and persuading" in the

synagogue at Ephesus (Acts 19:8), but the Revised Version correctly renders the clause to read that Paul "reasoned and persuaded" the Jews as to the things relating to Messiah and his kingdom. Verses 7 and 10 tell us that as a result of these wise and loving presentations a number of disciples were made.

May the Lord help us to speak his Word in wisdom and love, using humbly the spiritual weap-

ons entrusted to us. Let us fight the good fight of faith with a view to bringing ourselves into as full accord with the Lord as possible, seeking at the same time to use our "sword" in a way that will influence the largest number of those with whom we come in contact. Thus we would help our brethren and ourselves to lay hold of the hope set before us—the grace to be brought unto us at the revelation of Jesus Christ.—Hebrews 6:18; I Pet. 1:13

## SPEAKERS' APPOINTMENTS

### A. BOYCE

Liverpool ..... September 11

### C. A. CORNELL

Ipswich ..... September 4

Luton ..... 18

### G. A. FORD

Latchford ..... August 14

Grimsby ..... 28

### E. HALTON

Latchford ..... August 21

Dewsbury ..... September 18

### J. H. MURRAY

Lincoln ..... August 28

Welling ..... September 25

### E. TERRY NADAL

Luton ..... August 21

Welling ..... 28

Letchworth ..... September 4

### W. F. READER

Eastleigh ..... August 14

Llanelly ..... September 24, 25

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## The Greatness of Our God

**"He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever."**

**—Psalm 111:9, 10**

**T**O CONTEMPLATE the greatness of our God is to stand in awe of him. Were our knowledge of the Creator limited to the evidences of his mighty power as displayed in his creative works, our awe might very well be mingled with a degree of fear. But through his written Word we have learned that Jehovah is not only powerful, but is just, and loving, and kind. Our fear of him is thus changed to reverence, a reverence that leads to a hearty obedience to every expression of his holy will.

"The fear of the Lord is the beginning of wisdom," David wrote. The Hebrew word here translated "fear" would be more properly translated "reverence." Truly, the reverence of the Lord is the beginning of wisdom; and, not only is it the beginning, but one of the essential qualities of heart and mind which enables the people of God to grow in their knowledge of the divine plans and purposes. True reverence for God expresses itself in the doing of his commandments, and, as David wrote, all those who are thus obedient have a "good understanding."

David also wrote, "The secret of the Lord is with them that fear [reverence] him; and he will show them his covenant." (Ps. 25:14) How logical this is! True reverence for the Lord results from faith in him and in his Word. Those who have faith want to know God's will and ways, They desire to understand his "covenant" for them, and his design for all mankind. They want this knowledge regardless of what it might cost them in terms of

sacrifice, for their great desire in life is to know and to serve their great God, who now has revealed himself to them as their Heavenly Father.

Again we read concerning our Heavenly Father, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." (Ps. 31:19, 20) How "great" indeed is the Lord's "goodness," and how lavishly he showers it upon those who truly reverence him. He lifts them up from the horrible pit of sin and death, and puts a "new song" in their mouths, the glorious truths of his plan.—Ps. 40:1-4

In Psalm 68:19 we read, "Blessed be the Lord who daily loadeth us with benefits." And how wonderful are these "benefits"! Through his loving provision our transgressions are forgiven, our "sin is covered." (Ps. 32:1) He instructs and teaches us in the way that we should go. Yea, as he has promised, "I will guide thee by mine eye."—Ps. 32:8

Those who reverently and obediently wait on the Lord have their strength renewed. The promise is, "They shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. 40:31) How much indeed we need the strength of the Lord to hold us up, and how reassuring it is to realize that his ear is always open to our cries for help.

Another goodness of the Lord is his gift of the Holy Spirit. By his Spirit we have been begotten to a new life. By the same Spirit we are baptized and anointed. And, as Paul wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16) We are also "sealed with that Holy Spirit of promise." (Eph. 1:13) Truly "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Rom. 5:5

### **Fellowship**

AND how good the Lord is in providing the blessings of fellowship with his people. The great Apostle Paul appreciated this, and to the brethren at Philippi, wrote, "I thank my God upon

every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." (Phil. 1:3-5) How often do we thank our great and loving Heavenly Father for the fellowship of his people?

And also precious is the fellowship we enjoy with the Father and with the Son, through prayer, and through the Word. (1 John 1:3-7) How precious is the privilege of going to the "throne of [heavenly] grace" to "obtain mercy" and to find "grace to help in [every] time of need"! (Heb. 4:16) The privilege of fellowship with the Father through prayer is a goodness which we can enjoy any moment of the day or night—in the home, on the busy street, amidst the clatter of the factory, or in the tension of the office.

### **Deliverance**

ANOTHER "goodness" of the Lord is his assurance of deliverance from evil. David wrote, "The angel of the Lord encampeth round about them that fear [reverence] him, and delivereth them." To this the psalmist added, "O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear [reverence] the Lord, ye his saints: for there is no want to them that fear him."—Ps. 34:7-9

What an all-comprehensive promise!—"no want," every need supplied. And this promise is to those who reverence the Lord—reverence him so completely that nothing else in life matters except to know and to do his will. These "tremble" at his Word, not in dread, but with a godly respect for his greatness. (Isa. 66:5) They "fear" lest a promise being left them of entering into his rest, they may come short of fulfilling all the conditions attached to it.—Heb. 4:1

Psalm 60:4 reads, "Thou hast given a banner to them that fear [reverence] thee, that it may be displayed because of the truth." Here the Lord's people are represented as being under a banner. It is the banner of the truth as revealed by the written Word of God. This "banner" illustration suggests that those who reverence the Lord are marching together under its leadership. Indeed, one of the points of the Lord's will, strongly emphasized throughout the Word, is that he wants his people to "dwell

together in unity." (Ps. 133:1) He does not provide a separate "banner" for each one. To recognize this aspect of the divine will, and be governed by it, may at times be a test of our reverence for the Lord and for his ways.

## **To Hate Evil**

SOLOMON wrote: "The fear [reverence] of the Lord is to hate evil." (Prov. 8:13) Our great God and loving Heavenly Father is opposed to all evil. One reason he is "great" is because he is holy, just, humble, kind, patient and sympathetic. These are among the righteous qualities of our God which inspire us to reverence him and gladly obey his precepts. Not only do we love the things the Heavenly Father loves, but we hate the things which he hates.

And what does the Lord hate? Solomon gave at least a partial answer to this question when he wrote: "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."—Prov. 6:16-19

The Hebrew word translated "proud" in the expression, "a proud look," gives the thought of "high." The reference could well be to self-exaltation, and no wonder the Lord hates this. "Whosoever exalteth himself shall be abased," said the Master. (Luke 14:11) The outstanding example of this is Lucifer, who determined to exalt himself "above the stars of God," and to be "like the most High." (Isa. 14:13, 14) The opposite spirit was displayed by the Logos, who, while being in the form of God, "did not meditate a usurpation to be like God," but humbled himself. —Phil. 2:6-8, **Diaglott**

Paul admonished that we should have the mind, the disposition of the Logos, of Jesus, which was one of humility and obedience. (Phil. 2:5) "Let nothing be done through strife, or vainglory," he wrote, "but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3) True reverence for our great God will lead to this spirit of humility. How small and inconsequen-

tial the child of God should feel as he contemplates the greatness of his Heavenly Father!

On the other hand, true reverence for the Lord should not lead to a false humility. Paul wrote: "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."—Rom. 12:3-5

Continuing, Paul mentions the various opportunities of service which are enjoyed by the "body members," referring to them as "gifts," or talents, which "differ." His admonition is that each should endeavor to use whatever "gifts" the Lord has bestowed. The true spirit of humility should prevent one from attempting to do that for which he is not fitted. This would be thinking "more highly than he ought to think." Doubtless throughout the age there has been much wasted effort on the part of individuals who insisted on doing things for which they were not equipped. To keep our minds and hearts set reverently upon the greatness of our God will do much to guard us against this form of pride, or of self-exaltation.

## Discord

AND the Lord also hates a "lying tongue," for, as James wrote, it is a "world of iniquity." (Prov. 6:17; James 3:6) "And hands that shed innocent blood," a symbol of murder. Murder in its refined form is the assassination of character.

"A heart that deviseth wicked imaginations." Paul wrote of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God." (II Cor. 10:5) This is done, the context indicates, through the power of the Word of truth. But the Word has power over our reasonings only in proportion as we have reverence for its Author.

And the Lord also hates "feet that be swift in running to mischief," and "a false witness that speaketh lies." If we reverence the Lord we will hate these also. How much better that our feet be used to run "swift on errands" for the Lord and for his

people; and that our tongues be "moved with messages" which show forth his praises and are a source of strength and encouragement to our brethren.

The seventh, or final thing mentioned by Solomon which the Lord hates is those who sow "discord among brethren." The other six evils mentioned contribute to the seventh. All these evils are contrary to God and to his righteousness, and, when practiced, lead to opposition against his people. John explains the principle involved: "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—I John 4:20, 21

### **Confidence**

"IN THE fear [reverence] of the Lord," Solomon wrote, "is strong confidence: and his children shall have a place of refuge." (Prov. 14:26, 27) How wonderful it is to have a "strong confidence." It is called "full assurance of faith" in the New Testament. (Heb. 10:22) And then, in Psalm 91:1, 2, we read, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

One of the characteristics of our great God and Heavenly Father is his integrity and his faithfulness. This is why we can have "strong confidence" in him, and also the reason that in him and in his promises we have a place of refuge where we know that we are securely protected from all the raging storms, and the assaults of our enemies which, apart from the Lord's help, would destroy us as new creatures in Christ Jesus.

Paul wrote: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." (Heb. 10:23) Yes, faithful is he who promised! We can depend on this. And think of all that he has promised; Forgiveness, guidance, comfort, strength, to mention a few of the blessings referred to in the many promises made to us by our great and loving God. Not only is God faithful, but he is also "able"—"able to make all grace abound toward you; that ye, always having all-suffi-



ciency in all things, may abound to every good work.”—II Cor. 9:8

### **A Fountain**

AGAIN we quote Solomon: “The fear [reverence] of the Lord is a fountain of life, to depart from the snares of death.” (Prov. 14:27) Solomon also wrote, “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” (Prov. 14:12) Reverence for the Lord is not only “the beginning of wisdom,” but throughout our entire lives it keeps us reminded of how lacking we are in our own wisdom. So we shun our own ways, and continue to look to the Lord to be guided by him in the true paths of righteousness.

During this age the path of righteousness is the narrow way to life. And we will have the privilege of drinking of the fountain of immortal life only if we follow the Lord’s ways. This is seldom pleasing to the flesh, because the Lord’s way for us is the way of sacrifice in which, as Jesus explained, it is necessary to “lose” our lives in order to “find” them. (Matt. 16:24, 25) Only if we are planted together in the likeness of Jesus’ death may we hope to share in his resurrection to life and to immortality. It is our reverence of the Lord that enables us to see the wisdom of such a course of sacrifice which leads to the “fountain of life.”

### **In God’s House**

TRUE reverence for our great God results in godly sobriety in his “house.” David wrote, “I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward the temple of thy holiness.” (Ps. 5:7, margin) And again: “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.”—Ps.89:7

Surely reverence for our great God will reflect itself in our conduct while in the assembly of his people. But here is a fact which seems easily overlooked. Too often, perhaps, we are prone to forget that when we are meeting with the Lord’s people we are also meeting with him. Are we habitually late for meeting? Do we permit our children to disturb the meeting? Do we concentrate on the words of the hymns which are sung, or do we

“fellowship,” perhaps conversing about trivial matters with those sitting next to us while the others are singing, thus losing the value of the hymns not only for ourselves, but preventing others from being blessed by them?

The truth of the divine plan has revealed our Heavenly Father to us as such a loving and understanding God that we may unwittingly at times fail to remember the sacredness of his great name. But his name should always be hallowed by us, and to keep this in mind while in his presence, both in prayer and in the assemblies of his people, should be our constant aim.

### **Serving with Reverence**

AS CHILDREN of our great God, we are also his servants—called to lay down our lives in his service now, and to serve him in glory throughout eternity. Paul reminds us that we should serve our Heavenly Father in the spirit of reverence. We quote: “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”—Heb. 12:28

The word “wherefore” in this text is very significant. It indicates that the kingdom which we are receiving has been under discussion in the preceding context. Scanning this context we find the “kingdom” presented to us in a most inspiring manner. We are shown the kingdom, as we would stand at a mountain. And how awe-inspiring is the view before us! Beginning with verse 22 we see “Mount Zion,” and the “city of the living God, the heavenly Jerusalem.”

We also see “an innumerable company of angels”—those guardian angels who encamp round about those who reverence the Lord to protect them from all harm as new creatures. (Ps. 34:7) We see these now in prospect, knowing that when we reach the end of the narrow way of sacrifice with the kingdom established we will see them in reality, and rejoice in actual association with them.

In the glorious “mountain” we contemplate, we also see “the general assembly and church of the firstborn.” In that church faith’s vision sees the apostles and all the other faithful ones

from that time to the present. What an incentive this is to run for the prize of the high calling more diligently than ever before!

And we also see "God the Judge of all." In vision, Isaiah saw God "high and lifted up"; and through the vision of the truth we also see him as the great and exalted One, the Creator of heaven and earth, our Heavenly Father. (Isa. 6:1) But Paul projects faith's vision a little further, in that we contemplate being actually with God, literally in his presence, where there will be fulness of joy forevermore.—Ps. 16:11

In that complete kingdom arrangement in which we hope to share as spiritual kings, living and reigning with Christ, we see "the spirits of just men made perfect." This is a reference to those who will be the earthly rulers in the kingdom, the Ancient Worthies. These "just," or justified ones, had a marvelous faith, and their spirit of devotion to God was unexcelled. They had weaknesses and imperfections because they were members of a fallen and dying race, but at heart they revered their God, Jehovah, and laid down their lives in his service.

They did this, Paul explained, that they might obtain a "better resurrection" and be "made perfect." (Heb. 11:35, 40) So we visualize these faithful ones of the past participating in the work of the kingdom to which we are approaching—Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, Elijah, Elisha, and a host of others, women as well as men, raised from the dead and serving God in his kingdom. They revered God, they trusted God, and the great God of our salvation did not fail them, nor will he fail to give them that "better resurrection" for which they wrought, and suffered, and died.

In that kingdom arrangement, as we visualize it from the vantage point of the promises of God, we see "Jesus the Mediator of the New Covenant." Throughout the age Jesus has been with his followers in spirit even as he promised—"Lo, I am with you always, even unto the end of the world [age]." (Matt. 28:20) He has been with us as our Advocate and Elder Brother. He has been our Good Shepherd and our sympathetic High Priest. He has been our "Counselor" and Guide. (Isa. 9:7) He has also been our Head—the Head of the church which is his body. (Eph. 1:

22, 23) But now faith's vision sees him in the kingdom as "Mediator of the New Covenant."

The reference here is to the New Covenant promised in Jeremiah 31:31-34; that covenant which, in the kingdom, is to be made with "the house of Israel and the house of Judah," and extended to embrace all mankind—"all the families of the earth." (Gen. 12:3) Jesus will be the Mediator of that covenant, and, if faithful, we will be associated with him in that mediatorship. What a prospect! When that covenant has been fully consummated and its work has been accomplished, all mankind will have been enlightened with the truth concerning the greatness of our God, and the humble, obedient ones will have been reconciled to him.

The final aspect of "Mount Sion," to which we have approached by faith is "the blood of sprinkling, that speaketh better things than that of Abel." Abel's blood cried out against Cain, his murderer. But the blood of Christ will speak on behalf of the entire sin-cursed and dying race, offering life to all who accept this gift of God's love and obey the laws of the kingdom. It is this blood that will seal the New Covenant and make possible man's reconciliation to God. This is one of the glorious kingdom prospects.

And it is this kingdom that we are now "receiving." Paul declares that it is a "kingdom which cannot be moved." In the world around us there is nothing stable, nothing secure. Disintegration and chaos are everywhere apparent. But we are "receiving a kingdom which cannot be moved." We are sure of what we have, for we know that our great God and Heavenly Father is "faithful." All his promises are "yea and amen" in Christ Jesus. What does it matter if "the world and her pursuits will perish," and if "her beauty's fading like a flower"? We are receiving a "kingdom which cannot be moved." In this kingdom there will be peace and joy in all their blessed fulness, not for a time, but for eternity.

Nor is this a selfish outlook. Our great and loving God is not selfish, nor does he appeal to our selfishness. In the kingdom it will be our privilege to extend the blessings of peace and joy and life to the whole sin-sick and dying world of mankind. How

such a prospect should inspire us with reverence and love for our Heavenly Father, and crystallize our determination that by his grace we will continue to serve him "acceptably with reverence and godly fear."

In no small way our service consists of proclaiming the Gospel of the kingdom we are "receiving." And how we rejoice in this! David wrote, "The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Ps. 145:9-12

In Revelation 15:2-4 the overcomers, who inherit the kingdom with Jesus, are represented as standing on a "sea" of glass and singing the "song of Moses the servant of God, and the song of the Lamb." And what a song—"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." As the "saints" contemplate the greatness of their God, and realize that he has made provision for the whole earth to be filled with his glory, they exclaim: "Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

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## Encouraging Letters

### Comforted

Dear Sirs: This is just a line to let you know that I have received all the literature you have sent me since the death of our granddaughter. I greatly enjoyed the little booklet, "Hope," and have given it to a neighbor to read. Please send me the book, "The Divine Plan of the Ages," for which I enclose fifty cents. Thank you. Yours in Christ.  
—Missouri

### Dutch Literature Appreciated

Dear Brethren: Grace to you, and peace from God our Father, and from the Lord Jesus Christ. Through the German Dawn office we have received your invoice from which we learned that you have shipped us a supply of "The Divine Plan of the Ages" in the Dutch language, and that this literature has been sent to us as a gift for our work in Holland. It is with a deep sense of gratitude that we accept these books, which, as we hope, may bring many to a clearer

understanding of the will of God, and a better knowledge of his plan for blessing the world during the thousand years of Christ's kingdom. We are very anxious to visit Brother Krupa here in Amsterdam, and we pray that our gathering may contribute to the honor and glory of the Lord's name. Christian love and greetings with Hebrews 13:20, 21. Your brother through his grace, J. Y. Stad.—Holland

### **Enjoys TV Programs**

Dear Sirs: I see and hear your television program over one of the Pittsburgh stations. Please send me the booklet, "Hope Beyond the Grave." I enjoy your questions and answers very much. They have been a great help to me in understanding God's Word better.—Pennsylvania

### **Answered Magazine Advertisement**

Dear Friends: I have recently received the books, "Behold Your King," "The Divine Plan of the Ages," and, "The Time Is at Hand," which I had requested along with my subscription to The Dawn Magazine. I have read these books and am truly astonished, and also delighted with their contents. I was born and brought up a Roman Catholic, in a section of the country which is almost wholly of the Catholic faith. But unlike most others I have always been interested in religion, and therefore did a lot of studying. When I saw your advertisement in **The Family Herald**, headed, "When a Man Dies," it did not at first interest me very much, but I felt prompted to answer it just the same, and now I

think it must have been permitted of God that I should discover the truth through your Association, as I had been seeking it for a long time. I am yours truly.—Canada

### **The Truth Reliable**

Dear "Frank and Ernest": I listen to your programs, and I get so much faith and hope and strength from hearing you speak. It gives me something on which to rely.—Nevada

### **Not Heard in Church**

Dear "Frank and Ernest": I listen every Sunday and enjoy your messages so much. You make the truth of the Bible sound so plain and simple. I never learned any of this in Church in all the years I attended. May God continue to bless you, and help you to proclaim the truth.—New Jersey

### **Much Comfort**

Dear Sirs: Thank you for the booklet called, "Hope." I have received much comfort from it, and I would like very much the book you mention called, "God and Reason." Sincerely.—Washington

### **The Heart Touched**

Dear Sirs: I listen to your program on TV Sunday mornings. Please send me the booklet entitled, "Hope Beyond the Grave." I find your programs very interesting, and I believe them. I am not a Christian at the present time, perhaps your programs will be a big help to me.—West Virginia

## CONVENTIONS

**Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (\*) indicates an immersion service is being planned.**

**SILOAM (near Gustine), TEXAS, August 5-7**—Mrs. C. R. Westmoreland, R. F. D. 1, Gustine, Texas.

**SAGINAW, MICHIGAN, August 7**—The Woman's Club, 311 North Jefferson. Mrs. C. A. Sundbom, 207 Alice Street. Speaker: Brother Ralph Gaunt.

**BLOOMINGTON, INDIANA, August 13-18.**

**LARAMIE, WYOMING, August 21**—Connor Hotel. Mrs. C. A. Cinnamon, 1717 Rainbow Avenue. 9:45 a.m. to 4:30 p.m. Speakers: Brothers Stuart Sowers and Norman Rice. Panel discussion, Denver brethren.

**WICHITA FALLS, TEXAS, August 27, 28**—Kemp Hotel (Terrace Room), 8th and Scott. Mr. George Wilmott, 2406 Prairie, Ft. Worth 6, Texas. Speakers: Brothers Julius Bednarz; N. T. Coats; Arthur H. Krumpolt; Arthur Newell; and Henry E. Tiemeyer.

**CHICAGO, ILLINOIS, August 28**—Central Masonic Temple, 912 N. LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47.

**DETROIT, MICHIGAN, August 28**—Macabess Building, Woodward Avenue at Putnam. Mr. Louis Zblk, 8946 Sorrento, Detroit 28.

**LINCOLN UNIVERSITY, PENNSYLVANIA, August 28**—Old Harlan Homestead (midway between Russellville and Lincoln University). Mr. M. L. Ritchie, Lincoln University, Pennsylvania. Speakers: Broth-

ers Otis R. Barrall, Peter Kolliman; John Y. MacAulay; and C. R. Weida.

**\*MINNEAPOLIS, MINNESOTA, September 3-5**—United Blind Association Hall, 1229 Logan Avenue, North. Mrs. Charles R. Newham, 678 40th Avenue, N. E. Minneapolis 21. Speakers: Brothers F. Boychuk; C. M. Chupa; Thomas Fay; S. Gowryluk; Harry Herrscher; E. M. Jezuit; A. H. Krumpolt; D. J. Morehouse; and Brother Rozmus.

**NEW YORK, NEW YORK, September 3-5**—Henry Hudson Hotel, 353 West 57th Street. Mrs. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York. Speakers: Brothers Samuel Baker; Walter Blicharz, Jr.; Tracy S. Bundy; Jens Copeland; O. D. Deifer; Levi Jacobs; J. Y. MacAulay; Everett Murray; R. E. Poland; G. R. Pollack; H. W. Price; W. E. Roach; Richard Suraci; Stephen Suraci; C. R. Weida; and W. N. Woodworth.

**SAGINAW, MICHIGAN, September 3-5**—YWCA Building, 215 South Jefferson. Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

**SAN DIEGO, CALIFORNIA, September 3-5**—Mrs. Gilbert Rice, 4202 60th Street, San Diego 15, California.

**SEATTLE, WASHINGTON, September 3-5**—Norway Center, 300 Third Avenue West. Mr. Don Canell, 314 West 47th Street. Speakers: Brothers W. A. Baker; K. Barrett; C. T. Chambers; Edward E.

**(Continued on page 64.)**

## SPEAKERS' APPOINTMENTS

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

**SAMUEL BAKER**  
Bloomington, Aug. 13-18  
New York, N. Y. Sept. 3-5

**GEORGE BALKO**  
Monessen, Pa. (a.m.) Aug. 7  
Connellsville, Pa. (p.m.) 7

**MIKE BALKO**  
Steubenville, Ohio Aug. 7

**JULIUS BEDNARZ**  
La Salle, Ill. Aug. 7

**JOHN BARACOS**  
East Liverpool, O. Aug. 14  
Akron, Ohio 21  
Monessen, Pa. 28

**FRED A. BRIGHT**  
Paterson, N. J. Aug. 7

**J. BURTON BROWN**  
San Jose, Calif. Aug. 14

**DAVID A. BRUCE**  
Whittier, Calif. Aug. 21  
Santa Ana, Calif. 28

**BERTRAM C. COOPER**  
Whittier, Calif. Aug. 14  
Tehachapi, Calif. 21

**JENS COPELAND**  
Columbus, O. area 20-24  
Cleveland, Ohio 25  
Steubenville, Ohio 26-28  
Connellsville, Pa. 29

Allentown, Pa. 30, 31  
New York, N. Y. Sept. 3-5

**L. PAUL DAVIS**  
Chico, Calif. Aug. 7

**ORLANDO D. DEIFER**  
York, Pa. Aug. 7  
Lancaster, Pa. 7

**THOMAS C. FAY**  
San Bernardino, Calif. 7

**G. HOMER HAMLIN**  
Sonora, Calif. Aug. 21

**THOMAS HICKS**  
New Haven, Conn. Aug. 7  
Waterbury, Conn. 7

**RUSSELL L. JURD**  
San Diego, Calif. Aug. 14

**DANIEL KAZIAK**  
Adrian, Mich. Aug. 21

**ARTHUR H. KRUMPOLT**  
Bloomington, Aug. 13-18  
St. Louis, Mo. 21  
Kansas City, Mo. 22  
Topeka, Kans. 23  
Wichita, Kans. 24  
Oklahoma City 25, 29  
Wichita Falls, Texas 27, 28  
Tulsa, Okla. 30  
St. Joseph, Mo. 31  
Kansas City, Mo. Sept. 1  
Minneapolis Sept. 3-5

**LUDLOW P. LOOMIS**  
Sayville, L. I., N. Y. Aug. 7  
Baltimore, Md. 21  
Philadelphia, Pa. 21

**EDWARD G. LORENZ**  
Bakersfield, Calif. Aug. 7

**J. Y. MAC AULAY**  
Madisonville, Ky. Aug. 1  
Dawson Springs, Ky. 2  
Anna, Ill. 3  
Ziegler, Ill. 4  
West Frankfort, Ill. 5  
St. Louis, Mo. 7  
Mattoon, Ill. 8  
Indianapolis, Ind. 10  
Columbus, Ind. 11  
Bloomington Aug. 13-18  
Charleston, W. Va. 21  
Roanoke, Va. 22  
Blue Ridge, Va. 23  
Lynchburg, Va. 24  
Richmond, Va. 25  
Wilmington, Del. 26  
Lincoln University, Pa. 28  
New York, N. Y. Sept. 3-5

**W. A. MC NEE**  
Bloomington Aug. 13-18  
Minneapolis, Minn. 21  
Havre, Mont. 22  
Kalispell, Mont. 23  
Spokane, Wash. 25  
Wenatchee, Wash. 26  
Bellingham, Wash. 28

**MARTIN C. MITCHELL**  
Catwissa, Pa. Aug. 28



<b>N. MOLENAAR</b>	Bellingham, Wash. Sept. 1	New London, Conn. 30
Whittier, Calif. Aug. 28	Seattle, Wash. 3-5	Waterbury, Conn. 31
<b>KENNETH M. NAIL</b>	<b>HARRY PASSIOS</b>	New Haven, Conn. Sept. 1
Stockton, Calif. Aug. 6	Washington, Pa. Aug. 21	New York, N. Y. 3-5
Sacramento, Calif. 7		<b>GILBERT L. RICE</b>
<b>GUSTIN P. OSTRANDER</b>	<b>H. W. PRICE</b>	Riverside, Calif. Aug. 21
San Jose, Calif. Aug. 1, 2	Seattle, Wash. Aug. 1	Ontario, Calif. 21
Antioch, Calif. 3	Spokane, Wash. 2	<b>GEORGE P. RIPPER</b>
Sacramento, Calif. 4, 8	Havre, Mont. 3	Whittier, Calif. Aug. 7
Fallon, Nev. 7	Minneapolis, Minn. 5-7	Ventura, Calif. 14
Chico, Calif. 9, 10	Withee, Wis. 8	<b>ALBERT SHEPPELBAUM</b>
Salem, Ore. 12-14	Wausau, Wis. 9	Gary, Ind. Aug. 21
Albany, Ore. 15	Appleton, Wis. 10	<b>ERNEST G. WYLAM</b>
Lebanon, Ore. 16	Milwaukee, Wis. 11	Buffalo, N. Y. Aug. 21
Portland, Ore. 17, 18	Bloomington Aug. 13-18	Syracuse, N. Y. 22
The Dalles, Ore. 19	New York, N. Y. (3 p.m.) 21	Boston, Mass. 24
Onalaska, Wash. 21	Rutherford, N. J. (8 p.m.) 21	
Seattle, Wash. 22	Wallingford, Conn. 22	<b>HOWARD YOUNG</b>
Victoria, B. C. Can. 23, 24	Hartford, Conn. 23	Duquesne, Pa. Aug. 7
Duncan, B. C. Can. 25, 26	Agawam, Mass. 24	<b>LOUIS W. ZBIK</b>
Vancouver, B. C. 28, 29	North Brookfield, Mass. 25	London, Ont. Can. Aug. 7
Langley, B. C. Can. 30	Worcester, Mass. 26	
New Westminster, B. C. 31	Boston, Mass. 28	
	New Bedford, Mass. 29	



**"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:25**

## WEEKLY PRAYER MEETING TEXTS

**AUGUST 4**—"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."—II Timothy 2: 24, 25 (Z. '00-14 Hymn 312A)

**AUGUST 11**—"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10 (Z. '04-63 Hymn 272)

**AUGUST 18**—"Prove all things; hold fast that which is good."—I Thessalonians 5:21 (Z. '03-26 Hymn 296)

**AUGUST 25**—"We know that, when He shall appear, we shall be like Him: for we shall see Him as He is."—I John 3:2 (Z. '03-151 Hymn 105)

## CONVENTIONS—Continued From Page 61

Fay; I. C. Foss; Earl L. Fowler; H. Hanham; Edward G. Lorenz; William A. McNeer; and G. P. Ostrander.

**STEVENS POINT, WISCONSIN, September 17, 18**—Junior High School Auditorium. Mrs. George Wherritt, Sr., Route 1 Plover, Wisconsin.

**DENVER, COLORADO, September 24 and 25**—The Rocky Mountain Bible Students Convention. Farmers Union Building Auditorium, East 16th Avenue and Sherman Street. Mr. Jack Taylor, 1265 Stuart Street, Denver 4.

**PITTSBURGH, PENNSYLVANIA, September 25**—O. of I. A. Temple, 610 Arch Street, N. S. Mr. John Baracos, 736 Dunster Street, Pittsburgh 26. Speakers: Brothers Pantel Hatgis and G. M. Wilson.

**BUFFALO, NEW YORK, October 1, 2**—Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, New York.

**GRAND RAPIDS, MICHIGAN, October 8, 9.**

**AGAWAM, MASSACHUSETTS, October 9**—Benjamin Phelps School, Corner Main and School Streets. Mrs. Alex. Gonczewski, North Grand Street, West Suffield, Connecticut.

**MONESSEN, PENNSYLVANIA, October 9**—Sponsored by the Monessen and West Newton Ecclesias. Pythian Center, 580 Schoonmaker Avenue. Mr. Irwin Wysocki, RFD 2, Charleroi, Penna.

**CLEVELAND, OHIO, October 16**—YMCA Building, East 22nd Street and Prospect Avenue. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8.

**STEBENVILLE, OHIO, October 16**—YMCA Building, 214 North Fourth Street. Mrs. Robert E. Sims, 152 Greenwich Avenue, Steubenville. Speakers: Brothers D. J. Morehouse; and W. N. Woodworth.

**NEW ALBANY, INDIANA, October 30.**

**POTTSTOWN, PENNSYLVANIA, October 30.**

**WACO, TEXAS, November 5, 6.**

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### "A THIEF IN PARADISE"

To be discussed by

### "FRANK AND ERNEST"

KABC—790 kc.—10:45 A. M.

Sunday, August 21

Jesus said to the thief on the cross, "Thou shalt be with me in paradise." What did he mean? What and where is paradise? Hear "Frank and Ernest" discuss this topic, and send for a free copy of the booklet, "Hope Beyond the Grave." Address:

"FRANK AND ERNEST"

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

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### For Your Newspaper

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

**SEPTEMBER TOPIC:** The "Frank and Ernest" topic for September 18 will be "Life After Death." This is always a timely topic, and an abundant supply of special circulars will be available for announcing it. These circulars are free, and you are invited to request as many as you can use. Please order your supply as soon as possible.

# Advertising Television Programs

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## A CHANNEL 10 SPECIAL

### "The Bible Answers"

This interview program is documented by living characters from the Bible, who are seen and heard speaking their famous lines so long ago recorded. The Bible lives and answers as the fast-moving interview moves on from one question to another, radiating throughout the spirit of tolerance and good will toward all.

11:00 A. M., SUNDAYS

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To the left is a suggested outline for a newspaper advertisement of "The Bible Answers" television programs. It is designed for two inches in one column, and is appropriate for use in any area in which the half-hour series is being televised. See listing on page 1.

Circulars advertising these telecasts are available, free, in any quantity desired.

Friends in the areas reached by TV programs can render a valuable service by sending a note of appreciation to the stations. Just a few lines on a postal card will do. Station managers are glad to know that the programs they telecast are appreciated.

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

## Studies in the Scriptures

- The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- The Time Is at Hand, cloth, 50 cents each.
- Thy Kingdom Come, cloth, 50 cents each.
- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
- The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

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

to us the

# SCRIPTURES

clearly teach

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

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

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

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

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

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