

a herald of Christ's presence

THE DAWN

"PROPHECY CAME NOT
IN OLD TIME BY THE
WILL OF MAN: BUT
HOLY MEN OF GOD
SPAKE AS THEY WERE
MOVED BY THE HOLY
SPIRIT."

--11 Peter 1:21

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Our Day Star of Hope

"And we have the word of prophecy made more sure: whereunto ye do well that ye take heed, as unto a lamp that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

—II Peter 1:19, R. V.

IT IS with a fear of the unknown future that the world enters the new year, 1962. The slight glimmer of light and hope which accompanied the inauguration of a new President of the United States at the beginning of 1961 has already been snuffed out. In a speech delivered in North Carolina in October, President Kennedy himself said that the cold war, with its continuous threats of erupting into world-wide destruction, would continue as long as most of us live, and perhaps longer.

The President expressed the hope that in this cold war the Western World would be successful in steering a course that would not lead to being either "red" or "dead." The implication of this was that communism is determined to force its way of life upon the whole world, or failing in this, to destroy it. It is

against this determination that the Western World is endeavoring to muster all its resources of wisdom and strength. But the prospects of victory are not at all bright.

Thus far the noncommunist nations have not been able to contain communism. Little by little it is gaining control over new territory, while the fear of triggering a global-wide hydrogen war prevents the western powers from putting up the necessary roadblocks to the spread of the red menace. This is the world situation upon entering the seventeenth year of the cold war.

How accurately Jesus foretold this time when he said that there would be upon the earth "distress of nations, with perplexity," and that the hearts of the people would fail them for fear in expectation of the things they saw coming upon the earth. (Luke 21:25,

26) The fear in the hearts of the people arises out of failure to find solutions for the problems which continue to vex the distraught world.

From the standpoint of worldly wisdom, the irony of it is that this situation has developed at a time when the world had supposedly reached the pinnacle of civilization, and when it was believed by many that war as a method of settling international disputes was a thing of the past. So far as the world is concerned, this "distress of nations with perplexity" has come as "a thief in the night"; that is, unexpectedly.—I Thess. 5:2; II Pet. 3:10

However, as the Apostle Paul explains, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (I Thess. 5:2-5) The present time of "great tribulation" upon the world is prophetically associated with "the day of the Lord," and since the Lord's dedicated people are the children of the day, they know the meaning of what is transpiring. "The day of the Lord" has not come upon them "as a thief in the night."—Matt. 24:21, 22

Faith Necessary

"THE children of light" are guided by the prophecies of God's

Word, to which they "take heed." But faith must lay hold firmly upon the inspired prophecies if they are to be a real guide in our lives. This has been true of God's people in every age. Even the disciples who walked personally with Jesus during his earthly ministry at times had their faith severely tested, especially as to whether or not he was truly the foretold Messiah of Israel and of the world. Jesus said to Peter, "I have prayed for thee, that thy faith fail not."—Luke 22:32

It was doubtless to strengthen the faith of Peter and others that the transfiguration vision was given. (Matt. 17:1-9) Peter refers to this vision in the verses just preceding our text, and indicates what a blessing it had been to him. He wrote, "We have not followed cunningly devised fables, when we made known unto you the power and coming [Greek, "presence"] of our Lord Jesus Christ, but were eyewitnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—II Pet. 1:16-18

This was a vision of the kingdom, and in fulfilment of Jesus' statement, "There be some stand-

ing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." (Matt. 16:28) It was only six days after this that Jesus took Peter, James, and John up into a high mountain, where they saw him transfigured before them, and in vision Moses and Elijah appeared with him.

According to the Revised Version and Diaglott translations this vision made the word of prophecy "more sure," or "more confirmed." (II Pet. 1:19) It gave Peter the assurance that the declarations of all God's holy prophets concerning the Messiah, and the kingdom of power and glory which he was to establish, would indeed be fulfilled.

Prior to Pentecost Peter did not understand clearly just how and when the messianic prophecies were to be fulfilled. But now it was different. He had received the Holy Spirit, which, as Jesus had promised, had shown him "things to come." (John 14:26; 16:13) Peter now knew that the establishment of the kingdom in power and great glory for the enlightenment and blessing of all mankind must wait the return of Christ, and that meanwhile the world would continue to be enshrouded in darkness, making it a "dark place, until the day dawn."

But as Peter explained, the confirmed "word of prophecy"

has been a "light that shineth" in the darkness of the world for the comfort and guidance of "the children of light." The prophecies of God's Word have not enlightened the world. They were not intended for this. But they have served to guide the Lord's own people, revealing to them all that they needed to know with respect to the outworking of the divine plan.

Through the aid of the Holy Spirit the apostles learned not only that the kingdom would not be established until Christ's return, but also that in the meantime there would be a great apostasy from the faith once delivered to the saints, and that a powerful anti-Christ system of iniquity would be set up in the earth. We can now look back over the history of the Gospel Age and see how accurately the prophecies pertaining to this "falling away" have been fulfilled.—II Thess. 2: 1-13

Even more important, we can see the fulfilment of the prophecies pertaining to the end of the age, the time in which we are now living. This, in turn, enables us to understand the significance of the events taking place around us and throughout the world, so that our hearts are not filled with fear. Instead, we rejoice, for we know that the long night of sin and death will soon give place to the morning of joy for all man-

kind—a morning that will break upon the whole world as a result of the rising of the prophetic “Sun of Righteousness.”—Mal. 4:2

We are now in the early dawn of “the day of the Lord,” but it is still dark, and the “word of prophecy” is still needed to light the way. Peter speaks of the “day star” arising. While the Greek word here translated day star is not the one ordinarily used in the New Testament for star, Prof. Strong defines the word that is used, in a figurative sense, as “specifically a day star.”

Seemingly Peter is pinpointing a very early period in the dawn of earth's new day—“the day of the Lord.” It is that period mentioned by the Prophet Joel when he wrote, “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains.”—Joel 2:1, 2, R. V.

Dawn upon the mountains is often accompanied by clouds which obscure the light from the sun before it is fully risen and powerful enough to dispel the mists. So it is now, in the early dawn of “the day of the Lord.” The “Sun of Righteousness” is not yet visible to mankind, but

the word of prophecy is as the shining of the day star, assuring all who take heed to it that the morning is surely dawning.

In Our Hearts

PETER makes it plain that the day star of prophecy is not visible to the unbelieving world. Neither is its significance comprehended by those in the nominal church. It is only “ye brethren” who are fully aware of the prophetic meaning of what is taking place. With these, the day star has arisen in their hearts; that is, they are themselves convinced that the morning of “the day of the Lord” is dawning. It is a priceless treasure of truth to them, but seldom are they able to pass it on to others.

This heart enlightenment removes fear, and causes “the children of the day” to exult as they see the various prophecies pertaining to this time in course of fulfilment, for they know that the full manifestation of the messianic kingdom, with all its blessings, is at the door. These can enter the new year with confidence that the Lord will continue to guide them in the path of life, and in his due time, if they continue to be faithful, he will exalt them in the “first resurrection” to live and reign with him.

Scoffers

IN THE 2nd chapter of his sec-

ond epistle, Peter mentions false teachers who arise in the church, but in the 3rd chapter comes back to the subject of Christ's presence and the establishment of the kingdom, which he locates in "the last days." We quote:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and commandment of us the apostles of the Lord and Savior. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—vss. 14

Here Peter continues to stress the importance of "the words which were spoken before by the holy prophets," and by Jesus and all the apostles. But he declares that there would be some who, catering to their own desires, or wishes, would scoff at the conclusions reached by "the children of light" as to the full meaning of the prophetic testimony.

The real objection raised by the scoffers, however, is obscured by faulty translations of two of the Greek words used in this text. One of these words is *parousia*,

which means "presence," not "coming," and the other word is *epaggelia*, which Prof. Strong defines as "especially a divine assurance of good." While this word is often translated "promise," it also contains the idea of assurance, and therefore is a stronger word than *epaggello*, which denotes merely a promise.

A revealing example of the difference in meaning of these two Greek words is found in Hebrews 6:13-15. We quote: "For when God made promise [*epaggello*] to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise [*epaggelia*]."

Abraham obtained something after he endured that he did not receive from the Lord when the promise was first made to him. It was the assurance, or evidence, that the original promise would be fulfilled. And it is this Greek word that Peter uses when he said the scoffers would ask, "Where is the promise [the assurance, or evidence] of his presence?"

No one who pretends to know any thing about the Bible has ever questioned the fact that there are many promises that Christ would return. What some do question, however, is that there is now any assurance, or

evidence, that he has returned and is now invisibly present, like "a thief in the night."

The scoffers raise this question on the premise that "since the fathers fell asleep all things continue as they were from the beginning of creation." This is often construed to mean simply that, as the scoffers understand it, there have never been any changes in world affairs, that what is happening now is simply a matter of history repeating itself.

But we think the scoffers have more than this in mind. Peter has just mentioned the testimony of the holy prophets, who addressed their messages to the "fathers," even as Paul reminds us in Hebrews 1:1. In one of his sermons Peter speaks of the return of Christ, "whom the heaven must receive," he said, "until the times of restitution of all things." He explains that the glorious work of restitution, which was to follow the return of Christ, had been the theme of all God's holy prophets.

But, the scoffers say, where is there any evidence that the testimony of the prophets concerning the "times of restitution" is being fulfilled? People continue to die now as they have done from the time of creation, despite the messages of the prophets to the fathers, so we have no evidence of the Master's presence.

Having foretold what the scoffers would say, Peter then proceeds to answer them. He declares that they would willingly be ignorant of a very important truth of the prophecies. He refers to the time of the Flood, and of the fact that then a world came to an end. The reason Peter could say with such definiteness that the scoffers would be willingly ignorant of this, is that Jesus used the experiences of Noah and the Flood as an illustration of the time of his second presence, when this present evil world would come to an end.

Jesus said, "As it was in the days of Noe, so shall it also be 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) Just as Noe was present during "the days of Noe," so Jesus is present during "the days of the Son of Man."

No student of prophecy needs to be ignorant of this plainly stated truth, as Peter said the scoffers would be. But being willingly ignorant of it they refuse to believe that Christ is present until they see the work of restoring the dead world to life has actually begun, for they do not discern that prior to this, and as a necessary preparation for it, Satan's world must first be destroyed,

even as the antediluvian world was destroyed by the Flood in "the days of Noe."

Peter makes the comparison, saying, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Pet. 3:10) Note how clearly Peter states that it is in the day of the Lord that the present symbolic heavens and earth are destroyed.

No wonder Jesus gave as one of the signs of his presence the fact that there would be a great "tribulation" upon the nations, causing all the tribes of the earth to mourn because of him! But how comforting are the prophecies which assure us that this period of distress upon the world is only temporary, and that soon, when the way is cleared, the kingdom work of blessing the people will begin.—Matt. 24:21; Rev. 1:7

New Heavens and New Earth

PETER adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (vs. 13)

This might well be an acknowledgment of the viewpoint expressed by the scoffers. They look for a new world, with its blessings

of peace and health and life, and will not believe that Christ is present until they see these things. We also look for these restitution blessings, Peter explains, but the word of prophecy which shines as a day star in the hearts of "the children of light" makes it clear that first, when Michael stands up, there must be "a time of trouble such as never was since there was a nation."—Dan. 12:1

The world is already in the throes of this "time of trouble," with its ever threatening climax of global destruction. Will that climax come in 1962? We do not know. We do know from the "word of prophecy" that the Lord will shorten the time of tribulation so that all flesh will not be destroyed. We have Jesus' own assurance of this.—Matt. 24:22; Mark 13:20

Yes, in due time there will be divine intervention in the affairs of men by our present Lord and his glorified followers. These will be the new spiritual rulers, elected by God. They will be represented on earth by the resurrected Ancient Worthies. Together these will constitute the promised "new heavens" and "new earth, wherein dwelleth righteousness."

With this new government functioning throughout the earth, the blessings of restitution will flow out freely to all who obey its laws. It will be then, as Isaiah

foretold, that "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them continue long to enjoy the work of their hands."—Isa. 65:21, 22, margin

The Apostle John was given a vision of the "new heaven and a new earth," and he tells us that when this new government is functioning "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:1-4) By then the "Sun of Righteousness" will be fully risen, and the darkness of earth's long night of sin and death will be dispelled.

What a "dark place" the world has been—a cheerless, dismal night indeed! It has been characterized by the chill of human sin and selfishness, and made gloomy by the wail of the suffering and dying. The brief span of a dying existence experienced by each individual has often been plagued by frightful nightmares of fear lest the uneasy lot of today be engulfed in the calamities of tomorrow. But ere "the day of the Lord" has ended, the "Sun of Righteousness" will have dispelled the darkness, healed the

sick and dying, and restored the dead to life.

This is the bright hope for the future of the world which the "day star" of prophecy has implanted in our hearts. And we are given the assurance that we are even now living in the early dawn of this wonderful new day of human experience. The Apostle John was told that "the testimony of Jesus is the spirit [or life] of prophecy." (Rev. 19:10) It is the great prophecy of Jesus, outlining the manner and signs of his presence, that enables us to discern that he has returned, and that his presence explains why the world is crumbling.

Thus the day star of prophecy, given such vital meaning by the testimony of Jesus, has enabled us to hear him knock as he has stood at the door of our hearts announcing his presence. We have invited him to enter, and he is feasting with us. What a privilege it is thus to have "the bright and morning star" as guest in our hearts! How bright is the hope which the knowledge of his presence has engendered!

This hope has sustained us in the past, and it will continue to do so through 1962, and whatever additional time we may have in which to make our calling and election sure. We know that Satan's world will continue to disintegrate as "the elements melt with fervent heat." But this will

be further evidence that we are in the early hours of "the day of the Lord," and should energize us to greater diligence in serving the Lord.

Peter wrote, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." (II Pet. 3:11) If Peter were writing this verse today he could well say, "Seeing that all these things are being dissolved," for man in his selfishness and lack of wisdom is rapidly destroying his own world. We know that the "dissolving" will continue, and that it is more true now than ever that "the world and its pursuits will perish."

"Wherefore, beloved," Peter wrote, "seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

(II Pet. 3:14) Yes, with enlightened hearts, we are to be "diligent" in serving the Lord, not slothful in his business. We do not need to fret over world conditions. Putting our trust in the Lord and in his promises, we can have peace.

Besides, with fear removed from our hearts, we can give a message to the world. We can say to the fear-filled all around us, "Be strong, fear not: behold, your God will come with vengeance [this is the day of vengeance], even God with a recompense; he will come and save you." (Isa. 35:4) How blessed to know that there will be divine intervention in human affairs to save the people from the ultimate result of sin and selfishness! May 1962 be a blessed one as we proclaim this Gospel of the kingdom far and wide!



Watching for the Day

We've been watching, we've been waiting,
For the bright, prophetic day;
When the shadows, weary shadows,
From the world shall roll away.

We've been watching, we've been waiting,
For the star that brings the day;
For the night of sin to vanish,
And the mists to roll away.

TOPICAL BIBLE STUDY

THE PEOPLE IN GOD'S PLAN

Lessons 1 and 2

This Series of Lessons

BEGINNING with this issue, The Dawn will present a series of lessons designed to acquaint students of the Bible with the divine plan as revealed by God's dealings with the people of the Bible. The lessons will begin with Adam, and end with the Apostle John, whom the Lord used to write the Book of Revelation. One of the very enlightening methods of becoming familiar with the message of the Bible is to get acquainted with its people, how God dealt with them, his promises and warnings to them, and how he inspired many of them by his Holy Spirit to be his messengers of truth.

In presenting this series we will not follow our past custom of making each lesson an approximate length suitable for a single study session. Instead, each lesson will be sufficiently long to cover the subject matter in hand properly. In some instances this may mean that a single lesson will serve as a guide for a study meeting over a period of two or more weeks; while the shortest ones will probably contain sufficient material for one study meeting. The lessons will not be dated, so each study group will be able to devote whatever amount of time in pursuing them that it may deem best.

These lessons will not be exhaustive in content, but merely outlines of the material they present. For further study, appropriate reference material will be cited, in most instances from "Studies in the Scriptures." We trust that this series of lessons will prove to be a blessing to many. We commend them as a further means of getting acquainted with the divine plan of the ages, and the manner in which God's dealings with the people of the Bible reveal his plan for our guidance and encouragement as we seek to know and to do his will.

Adam and Eve

THE first name we come to in the Bible is Adam. The Hebrew word translated "Adam" literally means "ruddy."⁴ This same Hebrew word is also translated "man," and appears for the first time in Genesis 1:26. Here God is quoted as saying, "Let us make man in our image, after our likeness." This could just as properly be translated, "Let us make **Adam** in our image, after our likeness."

The Hebrew word translated Adam and man applies to, and is a designation of, the human species. Thus it differs from the word man as used to denote the male of the species. The Scriptures apply the Hebrew word translated Adam, to both Adam and Eve.¹

There is an erroneous theory, believed by many, that the man whose creation is described in Genesis 1:26-28 is not the same man who is called Adam in the second chapter of Genesis. But this theory is seen to be false when we realize that the same Hebrew word is used in both instances. It was appropriate that the specific name Adam be given to the first man, for he is the head of the human species, the adamic race.²

The first man of the human species was created in the image of God, and given dominion over

the earth.³ The information which the Bible gives us on this point reveals the divine plan for his human creatures. Man was not created a spiritual being, but earthly.⁴ Nor was man given any indication that he would later be transformed into a spiritual being. The earth was created to be man's home, and, to begin with, a special garden was prepared for him "eastward in Eden" in which every provision was made for sustaining his life.⁵

Man was created in the image of God. This was not a physical, but a mental and moral image. Man was endowed with the ability to reason and reach conclusions. He could not reason on so high a level of thought as his Creator, but he did not need to be guided merely by his instincts as were the lower animals.⁶ Man is able to reason concerning right and wrong, good and evil. Indeed, God has invited man to reason together with him.⁷

The Bible also uses the word "likeness" when comparing man with his Creator. This does not mean that man is like his Creator in every respect. This expression is used in connection with the statement that man was given dominion over the earth. The thought seems to be that just as the Creator exercises dominion

over his entire universe, so man, as God's representative, was given dominion over the earth. Thus man was "crowned with glory and honor."⁸

Man's superiority over the lower animals is not due to a superior life quality implanted within him when he was created, but to a superior organism and greater brain capacity. He was not given an "immortal soul" which escapes from the body when it dies, and which continues to live in heaven, hell, or purgatory. Man is a soul, a human soul, composed of his organism animated by what the Scriptures term "the breath of life."

The word "soul" in the Genesis record of man's creation is a translation of the Hebrew word **nephesh**, which simply means "living creature." The same Hebrew word is translated "living creature" when the reference is to the lower animals.^{9 10}

God knew that it was "not good that the man should be alone," but he wanted Adam to learn this by experience. To bring this about, arrangements were made for Adam to name all the animals. Thus he would become familiar with them and learn that none would be suitable as a "help-meet" for him.¹¹

The method which the Lord used to create Eve was unique.¹² A portion of Adam's own body was used so that in reality Eve

was a part of Adam, but separated from him for the propagation of the human race. Adam, who found no congenial companionship among the beasts and the birds, now had Eve as his mate—bone of his bone and flesh of his flesh. Their very difference of quality made them the more companionable to each other, because each found in the other the desired complement.

A rib was taken from Adam in the creation of Eve, and many have wondered if Adam originally possessed an extra rib for this purpose, since male humans today have an equal number of ribs on each side of their bodies. It is not necessary so to conclude, for even if Adam had lived the remainder of his life minus one of his ribs, this would not affect his offspring in this respect. It is an interesting fact, however, that the ribs are the only bones in the human body which, if removed, will regrow; so even Adam did not need to go without his full set of ribs for more than a short time.

God designed that man should live and exercise his dominion over the earth as long as he remained obedient to divine law. He was warned that disobedience would lead to death.¹³ After Eve was created, Satan spoke to her through the serpent and questioned her concerning this. Upon her affirmation of God's warning that death would result from diso-

bedience, Satan said that this was not true, that they would not really die.¹⁴

Thus Satan charged God with being a liar, whereas in reality he was the one who had expressed an untruth.¹⁵ However, Eve was deceived by Satan.¹⁶ Evidently she actually believed that death would not result from partaking of the forbidden fruit. What was true of Eve in this respect has, in a different sense, been true of the vast majority of Adam's progeny. Nearly all have been deceived into believing that while the body dies, the person remains alive; that from this standpoint there actually is no death.

The truth expressed by God concerning the fact that death would be the penalty for sin, and the falsehood set forth by Satan that "there is no death," have been at variance with each other throughout the ages. All of God's inspired servants whom he used to write the Bible, agreed with God.¹⁷ Essentially all teachers of false religious concepts, both in heathendom and in the professed Christian world, have unwittingly agreed with Satan.

The "no death" falsehood is also seen in the theories of incarnation and the transmigration of souls. The incarnation theory is that when one dies his soul waits around invisibly for an opportunity to inhabit the body of a newborn baby, thus to go through life again as a human,

and that these returnings continue indefinitely. The transmigration of souls theory is that the human soul, released by the death of the body, comes back to earth in the body of one of the lower animals, perhaps even an insect.

In the professed Christian world the "no death" viewpoint is seen in the idea that those who die, instead of actually dying, depart in spirit form, either to enjoy the bliss of heaven, or to suffer the excruciating agonies of purgatory or hell. In the case of those who, it is claimed, go to purgatory, there is hope of release; for, as the word purgatory implies, it is a place where they allegedly are purged of their sins and made fit one day to enter heaven.

None of these "no death" theories have any foundation in fact or in Scripture, for the truth is that death is a reality. It is not, as some claim, merely a separation from God. It is not an experience of temporary or eternal suffering in a place of fire and brimstone. Those who die are really dead. They feel nothing, see nothing, know nothing. They are unconscious.¹⁸

The hope of life after death which is set forth in the Bible is based upon the promises of God to restore the dead to life in what the New Testament describes as the resurrection of the dead. We find that this great truth of God's

Word is revealed through God's dealings with Adam and by the subsequent scriptural references to what occurred in the Garden of Eden.¹⁹

Adam was not deceived by the allegation that death would not result from disobedience to God's law. He knew that disobedience would be a sin, and that it would incur the death penalty. Nevertheless he partook of the forbidden fruit, and judgment came upon him. He was sentenced to death, and told that he would return to the dust from which he was taken.²⁰

Following this sentence to death, our first parents were expelled from their garden home in Eden, out into the unprepared earth to die. Precautions were taken by the Lord to prevent their return to the garden and to the trees of life which were there; for, had they been able to do this, they would have continued to live.²¹

But our first parents were not left without hope, because God made a wonderful statement to the serpent concerning a "seed."²² We will not, in this lesson, examine the details set forth in the Bible pertaining to this "seed." We merely note that this is one of the words used in the Bible with respect to a great deliverer from sin and death whom the Creator would send for this purpose, Christ Jesus, and his true

followers who would be associated with him in this great work of restoring mankind to life.²³

Cain and Abel were the first two sons of Adam, and in due course they brought offerings to the Lord. Cain offered in sacrifice the fruit of the field, while Abel offered a lamb. Abel's offering was accepted by the Creator as being "more excellent" than Cain's.²⁴ Abel's was a flesh and blood offering, evidently designed by the Creator to point forward to the sacrifice of Jesus, the Lamb of God, who was to take away the sin of the world, and by this means provide a way of escape from the condemnation of sin and death which had come upon our first parents.²⁵

There are many references in the New Testament to the sentence of death which fell upon Adam,²⁶ and the fact that through the sacrificial work of Jesus this sentence was to be set aside.²⁷ The opportunity to regain life through Jesus, the Redeemer, is a provision of divine grace, a manifestation of the Creator's love.²⁸ The sentence which came upon Adam was just in every way. But God, in his infinite wisdom, found a way through Jesus to manifest his love on behalf of his sinful human creatures, while continuing to be just.²⁹

This provision of life for the sin-cursed and dying race will ultimately lead to actual deliver-

ance from death. The Apostle Paul explains this in considerable detail, assuring us that just as through Adam the entire human race lost life, so through Christ all will have an opportunity to regain life.³⁰ For the vast majority of the human race this opportunity will be extended during the thousand-year reign of Christ's kingdom; and to make it possible, all will be awakened from the sleep of death. But to attain everlasting life it will be necessary wholeheartedly and humbly to accept the provisions of divine grace, and to obey the laws of the kingdom which then

will be in operation throughout the earth.³¹

In presenting this hope of deliverance from death through the redemptive work of Jesus, Paul refers to the original human as the "first man Adam," and to Christ as the "last Adam."³² Adam, as the progenitor of the race, imparted only a condemned life, the result being that none has continued to live. All have been born imperfect and dying. But Jesus, whom Paul speaks of symbolically as the "last Adam," will regenerate the human race, awakening the people from death and giving all an opportunity to live forever—"everlasting life."³³

QUESTIONS

The Genesis record of the creation of man is such an integral part of the divine plan as revealed throughout the Scriptures, that if we impugn its authenticity the entire Bible becomes meaningless to us, in the sense of being a revelation of the Creator's plan and will. This fact becomes apparent through an understanding of the answers to the following questions.

What is the first name that appears in the Bible, and what does it mean? Explain in detail.

How do we know that the man referred to in the first chapter of Genesis is the same person as Adam mentioned in the second chapter?

What do the Scriptures reveal concerning the divine purpose in the creation of man? Was he to enjoy a temporary home on earth, and later to be transferred to another realm?

The Bible states that man was

created in the image of God. What does this mean?

The Bible also uses the word "likeness" when comparing man with his Creator. What does this mean?

Is man's superiority over the lower animals due to a superior life quality having been implanted within him when he was created? What **does** make the difference?

What is a soul, and how do we know that lower animals are souls, even as are those of the human species?

What arrangement did God make to reveal to Adam that he needed a helpmeet?

What was the unique method used by God in creating Eve?

Since one of Adam's ribs was used in the creation of Eve, explain why the male of the human species does not now possess one less rib than the female?

Upon what condition was it possible for man to continue to live and to exercise his dominion over the earth?

In what sense did Satan deceive Eve with respect to the penalty for disobedience to divine law?

In what sense has Satan's lie to Eve deceived the vast majority of the human race?

Have the inspired servants of God who wrote the Bible held to the same truth expressed to Adam when he said to him, "Thou shalt surely die"? Give examples.

Explain the manner in which the "no death" error, introduced by Satan, is expressed in the various beliefs of the heathen and of professed Christians.

Quote scriptures to show that death is a reality, that God's statement, "Thou shalt surely die," was a literal statement of fact.

Upon what basis does the Bible hold out a hope of life after death?

Was Adam deceived by Satan's lie, "Ye shall not surely die"?

Would our first parents have died had they been permitted to remain in the Garden of Eden?

Were our first parents left without hope? Explain.

Explain the manner in which God's acceptance of Abel's sacri-

fice pointed forward to God's provision for the redemption and deliverance of mankind from sin and death.

Quote some of the assurances in the New Testament that the sentence of death which fell upon Adam is set aside through the redeeming sacrifice of Jesus Christ.

Will the sacrificial work of Christ lead ultimately to the actual deliverance of the human race from death? When will this opportunity be extended to the vast majority?

While all of Adam's race are redeemed through Christ, upon what conditions will the individuals of the race be privileged to enjoy everlasting life?

Explain the implications of Paul's comparison of "the first man Adam," with Jesus, the "last Adam."

SCRIPTURAL PROOF

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|-----------------------------|--------------------------------|
| ¹ Gen. 5:1, 2 | ¹⁸ Eccles. 9:5, 10 |
| ² I Cor. 15:45 | ¹⁹ Acts 17:32; |
| ³ Gen. 1:26-28; | 23:6; 24:15, 21; |
| Ps. 8:3-8 | I Cor. 15:21, |
| ⁴ I Cor. 15:47 | 42; Heb. 6:2 |
| ⁵ Isa. 45:18; | ²⁰ Gen. 3:17-19 |
| Ps. 115:16; | ²¹ Gen. 3:22-24 |
| Gen. 2:8, 9 | ²² Gen. 3:14, 15 |
| ⁶ Isa. 55:8, 9 | ²³ Rev. 20:1-4, 13 |
| ⁷ Isa. 1:18 | ²⁴ Gen. 4:3-5 |
| ⁸ Ps. 8:5 | ²⁵ John 1:29 |
| ⁹ Gen. 2:7 | ²⁶ Rom. 5:12 |
| ¹⁰ Gen. 1:21 | ²⁷ Rom. 5:19, 21 |
| ¹¹ Gen. 2:18, 20 | ²⁸ John 3:16; |
| ¹² Gen. 2:21-23 | Rom. 6:23 |
| ¹³ Gen. 2:17 | ²⁹ Rom. 3:26 |
| ¹⁴ Gen. 3:1-4 | ³⁰ I Cor. 15:21, 22 |
| ¹⁵ John 8:44 | ³¹ Acts 3:23 |
| ¹⁶ I Tim. 2:14 | ³² I Cor. 15:45 |
| ¹⁷ Rom. 6:23; | ³³ John 3:16, 36 |
| Eccles. 3:19-21 | |

REFERENCE MATERIAL

Strong's Hebrew Dictionary, page 8; ref. 120.

Strong's Hebrew Dictionary, page 80; ref. 5315.

"The Atonement Between God and Men," pages 301 to 310, and pages 320 to 333.

SUMMARY OF IMPORTANT THOUGHTS

The word "man" in the first chapter of Genesis, and the name "Adam," in the second chapter are synonymous, and refer to the human species in God's creation. Man was created to live on, and have dominion over, the earth, but the realization of this divine purpose in his creation depended upon his obedience to divine law. Adam failed to obey, and in keeping with the warning given to him, came under the sentence of death. But God still loved his human creation, and provided redemption and recovery from death through Jesus, the Redeemer and Savior of the world. Thus God's dealings with Adam, and the various scriptural references thereto, reveal the divine plan for the rescue of mankind from sin and death.

Lesson 2

"Enoch, the Seventh from Adam"

FOLLOWING the Genesis record of Adam and Eve and their immediate family, the next important personage in the antediluvian world is Enoch. Not a great deal of information is given to us in The Book of Genesis concerning Enoch. We are informed merely that he was the father of Methuselah, that he walked with God, and that God "took him"—the New Testament uses the word "translated." But this does not mean that Enoch was taken to heaven.¹

We may safely assume from this meagre bit of information that Enoch loved righteousness, and that he was a faithful servant of the Creator. The chronological data contained in The Book of Genesis reveals that Enoch lived contemporaneously with Adam for more than two hundred years. It would seem reasonable to conclude, therefore, that he was well acquainted with Adam, and from him learned many of the details concerning the great tragedy of disobedience to divine law which

occurred in the Garden of Eden.

Evidently Enoch had great faith in God, and believed his promise of deliverance from sin and death as implied in the statement made to Satan that the "seed" of the woman would "bruise" the "serpent's" head.² Just how much Enoch understood of the divine plan we do not know. God used him to utter a meaningful prophecy concerning a time when the Lord would send myriads of his saints to execute judgment and to convince the people of their ungodly deeds.³

Jude's outline of Enoch's prophecy emphasizes that the Creator does not propose to permit sin and sinners to continue unbridled forever. To Enoch, this undoubtedly was understood to mean that the downward course of sin and death which began in Eden was one day to be arrested, that steps would be taken to convince the sinful world of its ungodly course and thus provide an opportunity, upon the basis of enlightenment, to repent, reform, turn to God, and live.

The brief report of Enoch's prophecy as outlined by Jude does not contain all this information in detail, but the testimony of the Bible is that the judgments of the Lord will result in the enlightenment of the people concerning righteousness.⁴ Other prophecies assure us that the

world's future time of judgment will not be a doomsday for all mankind, but a time of rejoicing.⁵

The Apostle Paul contrasts the time when the world is in ignorance concerning the true God, with the coming day of judgment, when, as the Scriptures reveal, the people will be enlightened. Paul explains that the future work of judgment will be conducted by Jesus, and that we have been given the assurance of this in that Jesus has been raised from the dead.⁶

According to Jude, Enoch prophesied that the Lord would come with "ten thousands [or myriads] of his saints." This is in keeping with the general testimony of the Bible. Our Lord and Savior will be the world's chief Judge, and he will have associated with him all those faithful ones of the present Age who have proved their worthiness by following in his footsteps of sacrifice even unto death.⁷

The present is the time of judgment, or trial, for the footstep followers of the Master.⁸ Those who fail in this test will not have an opportunity during the world's future judgment day. But those who prove faithful in the crucial tests to which they are submitted will, as we have seen, be co-judges with Jesus during the time when the world of mankind is being enlightened and judged.

QUESTIONS

WHO was Enoch, and what is the Old Testament record concerning him?

Did God take Enoch to heaven?

Upon what basis may we conclude that Enoch had a good knowledge of what occurred in the Garden of Eden?

Quote the prophecy uttered by Enoch. Which writer in the Bible refers to it?

What is one of the points emphasized in Enoch's prophecy concerning a coming judgment day?

How do we know that the world's coming judgment day will be one of rejoicing for those who then obey the laws of God?

What assurance has God given to all concerning the judgment day?

Who will be the chief Judge, and who will be associated with him in the world's coming judgment day?

Will the Gospel-Age followers of Jesus come into judgment in the world's judgment day?

SCRIPTURAL PROOF

¹Gen. 5:21-24; ²Ps. 96:10-13; 98:5-9
Heb. 11:6, 13; ⁴Acts 17:30, 31
John 3:13 ⁷I Cor. 6:2;
²Gen. 3:15 Matt. 16:24;
³Jude 14, 15 Rev. 2:10
⁴Isa. 26:9 ⁵I Pet. 4:17

REFERENCE MATERIAL

"The Divine Plan of the Ages,"
pages 137 to 148.

SUMMARY OF IMPORTANT THOUGHTS

Little is said in the Bible about Enoch except that by faith he walked with God, and that God used him to utter the first prophecy relating to a coming day of judgment.

THESE YEARS OF GREAT IMPORT

One year doth go, another takes its place,
So endless time like endless space
Doth its processional cycles still pursue;
But years allotted us are few.

Tho few, these years bear on eternity
With import of immortality.
Important then we number well our days
In works of faith and love and praise.

Holding Fast

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Hebrews 2:1

MANY admonitions are given in the Bible to encourage continued zeal and patient endurance on the part of the Lord's dedicated people. Our "first love" enthusiasm needs to be maintained, not for a few months or years, but to the end of the way of sacrifice. It is only those who endure unto the end, and are faithful even unto death, who receive the crown of life and live and reign with Christ a thousand years.—Rev. 2:10; 20:6

Our text indicates that "holding fast" consists in not letting slip "the things which we have heard." It is the truth that is thus referred to, and the purpose of the truth is to guide us in the knowing and doing of God's will. Only through the Word of truth do we know what our Heavenly Father wants us to do and to be. To let the truth "slip," therefore, would be like a builder neglecting his blueprints. He might continue to build, but he could not be sure that a building thus erected would be in harmony with the architect's plans.

Our text opens with that meaningful word, "therefore." This indicates that the preceding context has an important bearing on what follows. When we turn back to the preceding chapter it at once becomes apparent why the word "therefore" is used. The things which we have "heard" are of vital importance because of the source from which they have reached us. That source is mentioned in the very first word of the epistle—"God." Paul reminds us that God had previously spoken to his people through his holy prophets, and that now he had spoken through his Son.—Heb. 1:1, 2

And what a high position of authority the Heavenly Father

had given to his Son! He had appointed him "heir of all things," exalted him to the "express image" of his own person, and seated him "at the right hand of the Majesty on high." Jesus had been made "better than the angels," and had "by inheritance obtained a more excellent name than they." Because he had "loved righteousness and hated iniquity," God had anointed him "with the oil of gladness above his fellows."—Heb. 1:3-9

It is through this divinely authorized channel that our Heavenly Father spoke to his called-out ones at the beginning of the age, and has continued thus to speak throughout the age. In a very special sense this is true at the present time, when the Son is again present, serving his followers with "meat in due season," for this is what he promised to do when he returned.—Luke 12:37; Rev. 3:20

"Therefore," as Paul said, it is important that we take earnest heed to "the things which we have heard," for they have not reached us through any ordinary channel, but from the glorified Jesus, who has been exalted to the right hand of God. This means that every aspect of the divine plan is of vital concern to each dedicated follower of the Master. To let any part of the truth "slip" through lack of interest or zeal would be as though we "refused" him who has spoken to us.—Heb. 12:25

Laxness

THE Epistle to the Hebrews indicates that it was written to a group of Hebrew believers in Christ who were not fully living up to their privileges as followers of the Master. They had not applied the principles of the truth in their lives as they should have done. For this reason they needed to be taught again the basic doctrines of the divine plan.—ch. 5:12-14

The lack of a clear understanding of the truth would subject the "Hebrews" to discouragement, and thus to a lack of patience in meeting the experiences which inevitably would be theirs as Christ's disciples. In chapter 2, verses 9-12, we are told of Jesus' death as the world's Redeemer, and of the fact that his brethren had the privilege of suffering and dying with him; that just as the Captain of their salvation had been made perfect through suffering, they also should expect to suffer; and in this

and other respects they "are all of one, for which cause he is not ashamed to call them brethren."

Suffering is not pleasant, and ordinarily it tends to discourage. In the early days of their Christian walk, the "Hebrews" did not become disheartened. Paul explains that they had taken joyfully the spoiling of their goods, and had "endured a great fight of affliction," partly while they themselves were made a "gazing-stock," and partly while they were the companions of those who were so used.—ch. 10:32-34

Apparently, however, this had been their attitude only in the beginning, in the "former days," and now they were admonished to call this time to remembrance, with the implication that they were to return to their former position of zeal and joy in the face of Christian persecution.

But it could be that their laxity in holding fast to the truth had resulted in their overlooking the real purpose of Christian suffering. Perhaps they were now looking upon their persecutions as evidences that the Lord's blessing was no longer with them. If they were failing to rightly divide the Word of truth, they may have wondered why the Lord did not take away the "rebuken" that was upon his people, as he had promised to do.—Isa. 25:8

Whatever the reason, they were not facing up to their privileges of suffering with Christ as courageously as they did in the beginning. To remind these "Hebrews" afresh of their privilege of suffering with Jesus, Paul admonished them to look unto Jesus as their example, explaining that they had not yet resisted "unto blood, striving against sin."—ch. 12:2-4

To resist "unto blood" means actually to die for righteousness' sake. The "Hebrews" had suffered much in the beginning. Their "goods" had been "spoiled," and they had endured "a great fight of afflictions," but they had not as yet "resisted unto blood" as Jesus had done. They had not as yet been faithful even unto death. They had done the will of God in consecrating themselves to him and to the divine cause, but they had need of patience—patience that would enable them to endure unto the end.—ch. 10:35, 36

In order to be patient in tribulation it is essential to know that trials are an important facet of the divine will for us. The reason for Christian suffering is clearly revealed in the Book of Hebrews, as well as elsewhere in the Scriptures, and if through neglect, worldliness, or lack of faith we let this understanding "slip," we will become discouraged by our experiences, hence will fail to endure unto the end of the way, which is necessary if we are to receive the crown of life.

Incentive to Faithfulness

HEBREWS 3:1, 2 reads, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." Here we are reminded that the consecrated followers of the Master in the present age are "partakers of the heavenly calling."

Much is implied by this. Paul referred to the "prize of the high calling of God in Christ Jesus." (Phil. 3:14) A prize is something for which a person is willing to strive, and to make sacrifices to attain. This is especially true of the "prize of the high" or "heavenly calling." If for any reason we lose sight of this glorious prize, one of the great incentives for Christian faithfulness is lost.

It is appropriate that Paul should associate the "heavenly calling" with the fact that the called ones of this age are a priestly class over which Jesus is the Head—our High Priest. Peter wrote of this priesthood, and pointed out that its object is to offer sacrifices, "acceptable to God by Jesus Christ." (I Pet. 2:5) Members of this antitypical priesthood do not offer animals in sacrifice. Instead they offer their own bodies, or themselves—Rom. 12:1

This entails suffering and death. Paul explains that Jesus was faithful to his Heavenly Father, who appointed him to this high office; faithful, that is, in offering himself in sacrifice for the sins of the world. We, too, must be faithful in the offering of sacrifice if we are to remain a part of this antitypical priesthood. This means that we are to be planted together in the likeness of Jesus' death, to suffer and to die with him.

Jesus needed an incentive to endure the shame, ignominy, and suffering which came to him as he was laying down his life. We read of the "joy" that was set before Jesus, which enabled him to "endure the cross" and to despise the shame. Because Jesus was faithful, he is now "set down at the right hand of the throne of God."—Heb. 12:2

In prophecy Jesus is represented as saying, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Ps. 16:11) Clearly the great joy which was set before Jesus of returning to the presence of his Heavenly Father was one of his great incentives to faithfulness. And, as Paul asserts, Jesus received the fulfilment of this hope, for he is now "set down at the right hand of the throne of God."

In addition to this great joy of returning to his Heavenly Father's personal presence, Jesus was also inspired by the hope of accomplishing the divine purpose of restoring mankind to life. This is referred to by Isaiah as "the pleasure of the Lord." We quote: "It pleased the Lord to bruise him [Jesus]; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:10, 11

His Brethren Also

THE brethren of Christ, his dedicated followers, have these same joys set before them as an encouragement to faithfulness. In Hebrews 12:22-24 some of the details of these joys are beautifully set forth in symbolic language. By faith we have come to "Mount Sion, and unto the city of the living God." Thus the hope of rulership with Christ in his kingdom is set before us.—Rev. 14:1, 4, 5; 21:1-4, 9, 10

By faith we also approach unto "an innumerable company of angels." These are the angels referred to in the first chapter of Hebrews, and described as "ministering spirits, sent forth to minister for them who shall be heirs of salvation." (vs. 14) These are our guardian angels, who do always behold the face of our Father in heaven. (Matt. 18:10) In Psalm 34:7 we read concerning

these, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

While these angels are invisible to us now, we know of their interest in us, and of how, as the servants of our Heavenly Father, they watch over all our affairs. And, Paul reminds us that one of the joys set before us will be the great blessing of meeting and knowing these honored servants of our Heavenly Father. How very sweet and wonderful that will be!

By faith we are also looking forward to "the general assembly of the church of the firstborn, which are written in heaven." It is a joy to assemble with the brethren in our local gatherings and in conventions, but how much greater will be the joy of assembling with the entire "church of the firstborn" beyond the veil! This blessed future "convention" will never end; and in that gathering will be Jesus, Peter, Paul, John, and all the apostles; as well as those with whom we have been personally acquainted and have loved, but lost awhile.

As with Paul, so with us, we are looking forward to meeting and being with "God the Judge of all." It is impossible even to approximate what a great joy this will be. In the case of Jesus it is described as "fulness of joy," meaning that there could be no greater joy than that experienced by those whose inestimable privilege it is, or will be, to abide in the presence of our loving Heavenly Father as members of his immediate and divine family.

We are also looking forward to association with those described by Paul as "the spirits of just men made perfect." These are the ones mentioned in the 40th verse of chapter 11, where we read that God has "provided some better thing for us, that they without us should not be made perfect." These are the Ancient Worthies, who will be restored to life to be the human representatives of the divine, invisible Christ.

True, the church will be on the divine plane of life, while the Ancient Worthies will be on the human plane, yet there will be, in ways now unknown to us, a close association. And it will be a great joy indeed to work together in the kingdom with these who were willing to suffer and to die in their loyalty to God and to his messianic cause.

One of the superlative joys to which we look forward is to meet and forever be associated with "Jesus the Mediator of the New Covenant." Throughout our walk in the narrow way Jesus has ministered to us as Advocate, Brother, and Friend. His example of faithfulness is a continuous inspiration as we endeavor to walk in his steps of sacrifice while we are being planted together in the likeness of his death. But "over there" we will meet him face to face, and as "ministers of the New Covenant" will be associated with him in bringing the world into at-one-ment with our Heavenly Father.—II Cor. 3:6

This will be made possible through the merit of the blood which will then speak "better things than that of Abel." Abel's blood cried out to the Lord to accuse Cain of the sin of taking human life, and a curse was placed upon Cain. But the blood of Jesus will not cry out for punishment, but for the deliverance of the condemned world from sin and death. What a joyful experience it will be to participate in the work of extending life to the people which has been provided by "the blood of the Lamb."

Through the Truth

THIS glorious prospect of future joys in the kingdom is ours only because we know the truth, "the things which we have heard" in these "last days." If we let these doctrines "slip" from us for any reason whatsoever, the inspiration to patient continuance in the way of sacrifice and suffering will also be lost. The doctrines of the truth not only reveal God's will for his people; they also are their inspiration to faithfulness.

The "Hebrews" had, in a measure, let the doctrines of the truth slip away from them, and needed to be taught the "principles" of the divine plan again. (Heb. 5:12) The Greek word used by Paul in telling us about these principles literally means "orderly arrangement." It is the orderly arrangement of the doctrines of the truth that constitutes the divine plan of the ages, and how important it is that we hold fast to these doctrines.

Paul explains that we should not have to lay again "the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of

resurrection of the dead, and of eternal judgment." (ch. 6:1, 2) "And this we will do," Paul observes, "if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—ch. 6:3-6

Thus we are reminded that letting the truth slip could lead to the loss of everything, even life itself. On the other hand, we should endeavor to "go on unto perfection." (ch. 6:1) This does not mean that we leave the principles of the truth and progress into an indefinable state of emotionalism. Going on to perfection, rather, is to make the proper and intended use of the truth, and thus to become established in its fundamental doctrines. "For," as Paul illustrates the point, "the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed receiveth blessing from God."—ch. 6:7

So we will receive blessing from the Lord if, as the waters of truth come oft upon us through fellowship and study, we bring forth the fruit of righteousness. But if we bear "thorns and briars" instead of "fruit," we will not receive the blessing of the Lord. Instead, we will suffer loss, for our works will be burned, even though we ourselves may be saved "so as by fire."—ch. 6:8; I Cor. 3:15

Continuing his admonition to the "Hebrews" Paul wrote, "But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."—ch. 6:9-12

Faith and Patience

IT IS only through faith and patience that we can hope to inherit the fulfilment of God's promises—faith in the promises

and in the plan of God contained in them; and patient continuance in well-doing in the face of trials and discouragements. "He is faithful that promised," Paul wrote. (Heb. 10:23) Now it remains only for us to be faithful.

To remind us of God's faithfulness Paul takes us back to the promise made to Abraham, a promise which God confirmed by his oath. This promise to Abraham is a very comprehensive one, for it briefly expresses God's plan for the blessing of all the families of the earth. Abraham did not realize that this promise would not be fulfilled in his day, but he did patiently wait for it.

Besides, Abraham actively waited in the sense that he was alert and ready to do the Lord's will as it was revealed to him. His great act of obedience was the offering of Isaac as a sacrifice, or the demonstration of his willingness to do so. This required great faith and much fortitude. But his faith was victorious, and his fortitude enabled him to endure the great strain that such an ordeal placed upon him.

Having passed this test, God did for Abraham all that could be done at that time. The promise to bless all the families of the earth through Abraham's seed could not then be fulfilled because the seed of promise was yet to be produced, but God confirmed the promise by his oath. And since he could swear by none greater, he swore by himself. Thus the Abrahamic promise became the oathbound covenant.

And this means as much or more to us now than it did to Abraham. Paul explains that by these "two immutable things [God's promise and his oath], in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor to the soul, both sure and stedfast, and which entereth into that within the veil: whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."—Heb. 6:18-20

Are the links in our chain of faith strong and well forged together? Is our faith securely anchored to that glorious hope within the veil? If, for any reason, we are letting "slip" "the things which we have heard" from our Heavenly Father's spokesman,

our present Lord Jesus Christ, our "rejoicing in hope" will be diminishing, and suffering with and for Christ will become a burden to slacken our pace in the narrow way.—Rom. 12:12

There is no reason now why our faith in the Lord and in his promises should not be strong and active. Conditions all around us in the world testify to the presence of our Lord, and that Satan's world is being weakened, in preparation for its overthrow and the full establishment of Christ's kingdom. We have the privilege in this transition period of bearing witness to the Gospel of the kingdom, and the Lord is richly blessing this testimony as his faithful people endeavor to tell the whole world the blessed tidings of the kingdom.

To the "Hebrews" Paul wrote that they had need of patience, and that it would be only a "little while, and he that shall come will come, and will not tarry." (ch. 10:36, 37) Today we know that he who was to come has come, and while to our finite minds the full fruition of our hopes may seem to tarry, this is not actually so, for every detail of God's loving plan is being carried out exactly in accord with his "due time." (Rom. 5:6; Eph. 1:10; 1 Tim. 2:6) The vision of truth which we have seen written upon "tables" may seem long drawn out, but it does not tarry.—Hab. 2:2, 3

Let us, then, "hold fast the profession of our hope, that it waver not." (Heb. 10:23, R. V.) We know that God has been faithful to his people in every age, and that now he will give us strength for our every time of need. Through his beloved Son he has fed us with "meat in due season," and in this glorious feast of truth we have rejoiced and will continue to be glad. This is particularly true as the signs of the Master's presence become more and more apparent with each passing day.

We see the "signs" of the **parousia** of our Lord, and Jesus said that when these things begin to come to pass, we can lift up our heads with confidence, knowing that our deliverance draweth near. (Luke 21:26-28, 31) This is not time for lukewarmness, but for energy and zeal in learning and doing the Lord's will. Can we say with Paul that "we are not of them that draw back unto

perdition; but of them that [continue to] believe to the saving of the soul"?—ch. 10:39

As new creatures in Christ Jesus the only way we can save our souls, our lives, is by faithfulness in laying them down sacrificially as Jesus did. (Matt. 16:25) To "draw back" is to take our sacrifice off the altar, which is one of the first results of letting slip "the things which we have heard." But let us continue on, faithful even unto death, knowing that only thus shall we receive "the crown of life." (Rev. 2:10) Let us hold fast to the Lord, to his promises, to his people, as together we press on for that glorious "prize of the high calling of God in Christ Jesus."

THE UNKNOWN GOD

Article I

As Little Children

A KINDERGARTEN teacher, skilfully molding clay into miniature human forms, remarked to her pupils that while grown-ups and even children can learn to do this, they cannot give life to the forms which they create. Only God can give life, she observed.

This was a simple lesson, but pregnant with basic truth. The pursuance of its implications could very well lead mankind out of the present bewildering labyrinth of unanswered questions and unsolved problems which are now baffling our brightest minds. It is simply a recognition that man, in his own boasted wisdom,

is in reality amazingly limited in his ability to discover the meaning of his existence and the way out of the maze of perplexities and fears with which, through egotism and selfishness, he has enmeshed himself.

Man today has reached an extremely high pinnacle of scientific knowledge. He has learned how to split the atom and to harness the tremendous power thus released. He can fly into outer space; in time, conceivably to the moon, and perhaps Mars and Venus. These, to be sure, are brilliant accomplishments. But splitting the atom has not taught

man how to make an atom, nor has it revealed the secret of life.

Man's limited ability might be illustrated by the case of a child to whom is given a delicate watch and a hammer. It is not too long before the child discovers how to use the hammer to smash the watch to bits. In this gleeful "game" of destruction the main-spring of the watch might well fly out and severely injure the child. So man has discovered how to smash the atom, only to be faced with the threat that the entire human race, or a large portion of it, might be destroyed because of his inability always to make proper use of the power thus released.

The Search for Knowledge

MAN is ever on the search for greater knowledge. This is as it should be. While many laymen conjecture as to whether space flights will ultimately result in the ability to transfer millions of the human race to the moon or to Mars, scientists explain that this is not the objective of the present efforts to probe outer space; rather, that they are seeking knowledge of the universe which is unobtainable merely by peering through a telescope.

This is a tacit acknowledgment of how little we really know of the universe of which we are a part. Whether we gaze into the heavens through a telescope, or

observe the beauty and enjoy the fragrance of a rose, even our limited intellects tell us that we cannot understand how these wonders came into being. It doesn't require too much thought to realize that somewhere in the universe there must be intelligence superior to our own.

Doubters like to raise the threadbare question as to who God is and where he came from. Children often ask this question, and properly so. A five-year-old girl might also ask where her new baby brother came from. The parents could give a partial answer to this question, but refrain from doing so for the reason that the child's mind is not capable of understanding it in a way to be of practical value to her. Is this not the case with us when we ask questions concerning God the answers to which would be beyond our comprehension?

A dog can be taught many things by its master, but the brain capacity of a dog does not make possible its taking a course in higher mathematics. But this does not prove the nonexistence of higher mathematics. It simply proves the limited brain capacity of a dog.

The capacity of the human brain is much greater than a dog's, but it is also limited. There is much of reality that our frail minds cannot comprehend, such

(Continued on page 34)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

as the eternal existence of God, and the secret of life. But God does exist, and there is life all around us and within us. The intelligence we do possess leads to the conclusion that all the unexplained marvels of creation are not the outcome of unintelligent chance. Michael I. Pupin, who in 1927 was elected President of the American Association for the Advancement of Science, said in an interview:

"When you see a seed grow up after a definite plan into a tree, or see a baby develop into a full grown, self-directing human individuality, can you conceive of it taking place as the result of haphazard happenings? Well, I cannot."

Some claim that the first life cells originated in what is called protoplasm, not by the design of a Creator, but by chance—a sort of accident. Artificial protoplasm can be produced today, but as one noted scientist observed, it does everything but live. It seems strange that something could happen accidentally millions of years ago which cannot be duplicated today by our most advanced scientific knowledge.

One of the arguments used to support the no-Creator theory of evolution is the similarities between the various species of animals. If one did not evolve from the other by sheer chance, why

do they have so many similarities of organism? Actually, this could just as well prove that they were all designed and brought into existence by the one supreme Intelligent Creator.

On the other hand, why not stress the difference, the great variety which exists in creation? There are as many differences as there are similarities. If the similarities of species proves the chance theory of evolution, then the differences would certainly disprove it. Actually, neither the similarities nor the differences in creation, prove or disprove the existence and work of an Intelligent Creator.

We often speak of the laws of nature, but can there be laws without a Lawgiver? The fact that nature's laws were intelligently designed by a Supreme Being is seen in the occasional exception to the rule. For example, one of the laws of nature is that most substances expand with heat, and contract with cold. But there is a fortunate exception to this law in the case of water, which expands when frozen.

If water contracted when frozen, ice would be heavier than water and would sink to the bottom of the rivers and lakes, forcing the remaining water to the surface, to also become ice with the continuing freezing temperatures of winter. Thus our rivers and lakes would become solid

blocks of ice, which perhaps even the long warm days of summer would not fully melt. This would deplete man's water supply, and interfere with the marvelous circulatory watering system which the Creator designed for the watering of the land surfaces of the earth. Does it just happen that water expands when frozen?

Life

LIFE itself, is an outstanding proof of the existence of a supreme Intelligent Creator. From the ceiling of a cave in England hang a number of beautiful vines, grown from seeds deposited by the water when the cave was a river bed many hundreds of years ago. The dense darkness of the cave had long kept this seed from germinating. But when beams of artificial light were trained upon the crevices in the rocks where the seed was concealed, it "came to life," and the hanging vines are the result.

Here was life, held captive in tiny seeds for centuries, ready to burst forth and produce gorgeous vines when the opportunity was provided. An earthquake, or other convulsion of nature, had buried them in the darkness of a rocky cave. But life remained in those seeds. Man could produce the circumstances which caused this life to manifest itself, that is all. Man in his skill could probably make seed which in every way would

resemble the seed buried in the cave, but it would have no life.

Actually, the bursting forth of life in that English cave through the application of artificial light, is happening all around us every day in so-called "natural ways." The life principle is seen on display in the fish of the sea, and the birds of the air; in the wild and domestic animals of earth; and in man. Its differences of manifestation are dictated by the varieties of organisms through which it operates, animate and inanimate.

Man, of all God's creations, was given a brain which enables him to inquire how and why he lives, and what his ultimate destiny will be. Besides, man is endowed with an inclination to acknowledge and reverence a higher power. Apart from unfavorable circumstances which breed bias, prejudice, and fear, man likes to think of God as powerful—all powerful—just, loving, and kind, as well as infinitely wise.

The works of creation attest the existence of just such a God. "The heavens declare the glory of God," wrote David, "and the firmament showeth his handiwork." (Ps. 19:1) And closer to us are the myriad created things which tell of the Creator's love, especially for his human creation.

The created things of God which give so much joy to the human heart tell the story of his

love to the people of all nations. In this field of communication there are no language barriers. All can understand the message of a sweet-smelling rose, or a singing bird. The happy wagging of a dog's tail, or the contented purr of a cat, means the same in every part of the world.

The mother's love for her children is a gift from the Creator which enriches her and gives unspeakable joy to her little ones. Did these deep and blessed emotions of the human breast just happen to come into existence, developing by accident from a

jelly-like substance we now call protoplasm?

It is more reasonable to conclude that all the good things which our five senses enjoy, as well as the emotions of mutual love which stir our hearts, are the design of a loving Creator, a Creator who delights to exercise loving kindness throughout the earth. The manifold blessings bestowed by the Creator are evidences of his all-embracing love for his creatures. O God, How great thou art! May we as little children ever recognize our need for thy guidance and help as we seek to know more of thy love!



MATHEMATICALLY SPEAKING: According to Henry Smith Leiper, of the United Church of Christ, should we think of a thousand persons living in a town as representing the population of the entire earth, sixty of them would correspond to the population of the United States, and nine hundred and forty would represent the people of all the other nations. Further, the sixty Americans would be enjoying half the income of the entire town, while the other half of the income would be shared by the other nine hundred and forty. Three hundred and three persons in the town would be white, and six hundred and ninety-seven would be nonwhite. The sixty Americans would have an average life expectancy of seventy years, while the average for the other nine hundred and forty would be under forty years. The average professed Christian family would be spending \$850.00 a year for military defense, and less than \$3.50 a year to share with other people the knowledge of why they profess to be Christians.

Not Without God

Can man do anything about his own destiny?

APART from the Creator's provision for the eternal happiness of man, he could do nothing about his own destiny. Man is a sinful, fallen creature, and under sentence of death, and there is nothing he can do to save himself from it.

However, God, in his love, made a wonderful provision for salvation from death. John 3:16 tells about it. We quote: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The next verse reads, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Since God sent his Son to die as the world's Redeemer, man can do something about his eternal destiny. He can, through faith, accept this provision of God's love, and thereby be saved from death. During the present Gospel Age, life is received only on condition that it be laid down in divine service.

Those who are drawn to Christ by God, and dedicate themselves fully to do the Lord's will, are no longer looked upon by God as under condemnation to death. They present themselves in sacrifice, with the assurance that their offering is, through the merit of Christ, acceptable to God. If faithful unto death, these will be raised to "glory and honor and immortality" in the first resurrection.—Rom. 8:1; 12:1; 2:7; Rev. 2:10; 20:6

In the next age, when the sacrificial work of the present age is ended, those who accept Christ as their Redeemer, and obey the laws of his kingdom which will then be in force, will be restored to human perfection, and if they continue faithful, will live forever. So, in view of God's loving provision through Christ, man can do something about his destiny. He can believe and obey; and by so doing live forever.

Ordained to Eternal Life

Acts 13:48 reads, "When the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed." What is meant by the expression, "ordained to eternal life"?

THE Greek word here translated "ordained" is defined by Prof. Strong as "arrange in an orderly manner." This reveals just what we would expect of our wise and loving Heavenly Father, which is that he is not haphazard in the carrying on of his work of selecting from the world those who will reign with Christ in his kingdom, but is selective, and orderly.

Many of the Gentiles who heard Paul preach were made glad. The message sounded good to them, and the Lord knew the ones among these who had the necessary qualities to be sacrificing followers of the Master. These, in the providence of the Lord, were the only ones who became dedicated believers.

Jesus said that no one can come unto him except he be drawn by the Heavenly Father. (John 6:44) Paul wrote to the brethren at Philippi saying that it was God who began the good work of grace in their lives. (Phil. 1:6) It is evident from the Scriptures that the Lord exercises a very definite control as to those who are drawn to him.

However, there is nothing in the Scriptures to indicate that those "ordained to eternal life" are foreordained as individuals from the time of their birth, or before. The selection is made according to qualifications and other factors known to the Lord. It is our privilege as the ambas-

sadors of Christ to publish the Gospel far and wide, but it is God who determines who are drawn to Christ by its power and given the opportunity to become "partakers of the heavenly calling." —Heb. 3:1

Re-entry of "Soul"

Please explain I Kings 17:21, 22, which reads, "And he [Elijah] stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

THE Hebrew word translated "soul" in this passage is frequently, and correctly, translated "life" throughout the Old Testament. Here the use of the word "life" would have made the text more readily understood. A child had died, and Elijah prayed that the child might be restored to life, and his prayer was answered.

The translators doubtless believed that the soul is a separate entity which escapes from the body at death. To them the restoration to life implied the return of the "soul" to the body. But this is not a scriptural viewpoint. According to the Bible, a soul is a living being. We read, "The Lord God formed man of the dust of the ground, and

breathed into his nostrils the breath of life; and man became a living soul [or, "being," **Leeser** and **Moffatt** translations].—Gen. 2:7

Elijah stretched himself upon the child, evidently to help restore breathing. When, by the Lord's help, breathing was restored, the "breath of life" again caused life to surge through the boy's body. It is this that is described as the returning of life. The boy again became a living being.

How the Spirit Is Grieved

The Apostle Paul wrote, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4: 30) How is it possible for a Christian to grieve the Holy Spirit?

THE Holy Spirit of God is his holy power, which through the written Word of God fills the hearts and enriches the lives of those who have consecrated themselves to follow in the footsteps

of Jesus. In the verse preceding Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Then, after admonishing us not to "grieve" the Spirit, Paul adds: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—vss. 31. 32

The Holy Spirit's leading and guiding influence in our lives results in righteousness and love. To go contrary to that influence and engage in such unholy activities as speaking evil of others, and to allow anger and malice to replace the spirit of kindness and forgiveness, would be grieving the Holy Spirit. This is a figurative use of the word grieve. Any display of unfaithfulness to the Lord, and to the leadings of his Spirit, would properly come under this symbol of grieving the Spirit.

ENCOURAGING LETTER

For Grownups Also

"Dear Brethren: Please send me the book, 'God's Promises Come True.' My niece, who is Catholic by marriage, liked the copy of 'God's Promises Come True' so well

that she begged me to sell it to her, which I did. This book for children is wonderful for grownups by reason of its simplicity in explaining the meaning of the stories, especially for those who say they cannot understand the language of the Bible."—Ohlo

The High Priest of Our Profession

IN HEBREWS 6:20 Paul tells us that our forerunner, the one we are endeavouring to follow, even Jesus, has become "a high priest forever after the order of Melchisedec." The principal likeness here is in the fact that Melchisedec was a king as well as a priest. So, in harmony with the typical picture, during the Millennial Age, but not during the Gospel Age—the latter mentioned period for the gathering out of the church—Jesus will reign as a king as well as a priest, and will bless not only Abraham and his natural seed, but all the families of the earth.—Gen. 22:17, 18; 26:4; 28:14; Rev. 20:6

In Hebrews, chapter 7, Paul shows that our Lord's sacrificial work as our High Priest was pictured in the Levitical priesthood, and particularly by Aaron and the high priests who succeeded him in office. In the earlier part of this chapter, Paul endeavours to show the greatness of Melchisedec as a typical figure. He refers us to Abraham, the father of the na-

tion of Israel, to whom God made such wonderful promises, including the promise that Messiah would come of his seed, and how, through this seed of Abraham, God would bless all the families of the earth. Yet, as Paul points out, in spite of his greatness and favour with God, Abraham paid tithes to Melchisedec, and Melchisedec "blessed him that had the promise: and without all contradiction the less is blessed of the better."—Heb. 7:6, 7

A further argument showing the greatness and the superiority of Melchisedec as a high priest is seen in the fact that the sons of Abraham's great-grandson Levi, who were appointed to the priest's office and were commanded to take tithes from the people, paid tithes to Melchisedec. Paul says, "Through Abraham even Levi who receiveth tithes, hath paid tithes: for he was yet in the loins of his father when Melchisedec met him."—Heb. 7:9, 10, R. V.

According to the same argument, the sons of Levi and the long line of typical high priests who received tithes of the children of Israel, paid tithes in Abraham to Melchisedec. Hence Melchisedec must have been a greater high priest than any of the descendants of Aaron.

By the same reasoning, the Messiah, High Priest after the order or similitude of Melchisedec, would be a still greater High Priest than any of the priests of the line of Aaron who preceded him; and even a greater High Priest than Melchisedec, for the antitype is always far greater than the type. "Having [then] a [great] High Priest over the house of God, let us draw near" to God through him.—Heb. 10:21, 22

Scholars have pointed out that the Hebrew word for priest, KOHEN, comes from an Arabic root meaning "to draw near." Mediation and greater nearness to God is the cardinal idea in a priest. He therefore was looked up to that he might draw near to God on behalf of others; at the same time opening the way for others to draw near. And so, Israel's priests, by presenting the atonement for the congregation and the gifts of a reconciled people, brought them near to their God, Jehovah. As the antitype of this Paul says, "Having a high priest over the house of God; let us draw near with a true heart in full assurance of faith."—Heb. 10:21, 22

Our Lord, through his perfect obedience to the Law, had the right to draw near to God with full acceptance, not as a priest but as a perfect man. His offering of a perfect sacrifice gave him a further right to draw near to God, this time as a priest, enter-

ing into the antitypical Holy, and then into the Most Holy, "heaven itself, now to appear in the presence of God for us."—Heb. 9:24; 9:11, 12

Jesus' perfect offering and his faithfulness even unto death not only enabled our Redeemer to draw near to God, and in the resurrection come into his very presence, but his perfect offering enabled him to appear in the presence of God for us, that we, who were at one time sinners, might similarly offer ourselves to God, and through the merit of Christ be accepted. As Israel, in keeping with the divine arrangement, had a typical priesthood that received tithes from the people and drew near unto God, offering typical sacrifices, thus enabling the people to come before him with acceptance; even so, in God's purpose, a great Priest after the order of Melchisedec has been provided to whom we (the church)—and eventually all mankind—may draw near to God.

World's Salvation Future

HOWEVER, instead of the Gospel Age being the time for the world to get the benefit of the great antitypical sacrifice for sins, God's purpose is that a "little flock" from the world should be brought in as a part of Christ's priesthood, underpriests, even as Aaron's sons in the type were priests under him. Hence the

Gospel Age is not the time for the salvation of the world, but is only the time for the salvation of the few, the church, the body of Christ.

Just as Israel had under priests as well as a high priest to bring them to God, and who in a typical sense offered sacrifices as well as being the teachers and instructors of the people that they might know how to draw near to the Lord, so, to enable the world to draw near with acceptance, the divine plan has been to provide not only a priest, but "a royal priesthood," "a holy priesthood" to assist in this work of reconciliation. Thus we have pictured in type the future work of Christ's priesthood after being gathered out and perfected. So it was that Peter wrote, "Ye are... "a holy priesthood,"... a chosen generation, a royal priesthood."—I Pet. 2:5, 9

Not seeing this feature of the divine plan in type and antitype, numbers have believed the Gospel Age to be the only day of salvation, rather than the day for the salvation of the church, the royal priesthood, the divine agency for later enabling the world to draw near to God. The prophetic vision of the millennial kingdom shows a company of kings and priests reigning over the nations for their blessing. (Rev. 20:6; 2:26, 27) When God's true priesthood begins this great work, many will

say in the words of the prophet, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3

Counterfeit Priests

MISUNDERSTANDING the time for the salvation of the world, the nominal church has sadly departed from the faith and work of the Early Church, and they have conceived that their present work is to convert or Christianize the world. In the furtherance of this work, many branches of the professing church have appointed some of their number to be "priests," members of a priesthood, presumably being specially qualified to draw near to God on behalf of those they represent. Particularly in the older churches, such as the Roman and Anglican communions, their ministers are called priests, who have been "ordained" or consecrated to this office by means of a quite elaborate consecration ceremony, based to a large extent upon the typical consecration ceremony participated in by the Levitical priesthood. Later reform movements rejected the title "priest" as applicable to one called to be a pastor or shepherd of the flock because of its unscripturalness if applied to any special class of God's professed people.

Will Reign with Christ

THE members of the Royal Priesthood who will be privileged to reign with Christ during the Millennial Age will not be priests made by a formal ordination ceremony, or, to use Paul's expression, "made . . . after the law of a carnal commandment." Like their Lord and Head, the great High Priest, they become priests by "the power of an endless life"; "an indissoluble life" (R. V.); "an indestructible life" (Weymouth); "an imperishable life" (Conybeare and Howson).—Heb. 7:16

The Greek word *akatalutos* here rendered "endless," seems to be very close in meaning to our word "immortal." Young gives its literal meaning as "not loosed down," suggesting a kind of life that will at no time cease. In addition, Christ has proved worthy of a position or office which he will never relinquish. And Young suggests that the Greek word *dunamis* here translated "power," is a word used to indicate something accomplished through the exercise of an exceptional measure of power—appropriately picturing the manner of the making perfect of a divine new creature through suffering.

The typical priests of the line of Aaron were made by means of a mere formal ceremony not likely to affect them in a moral sense. The same must surely be said of the members of the various priest-

hoods of the nominal church. Although some of their number have doubtless been servants of God, the majority, it is to be feared, come into the category of those referred to by the prophet who "eat their own bread [enjoy their own brand of spiritual food], and wear their own apparel: only [they say] let us be called by thy name." They want to bear the honourable title of "priest" in the Christian church.—Isa. 4:1

But Jesus was prepared for his office in a very different way from this. For him it meant three and a half years of sacrificial ministry, laying down his human life in the service of his Heavenly Father, and at the same time suffering for so doing, suffering for righteousness' sake, passing through experiences which tested his faithfulness to such a degree that it prepared and perfected him as a new creature for the immortality of the divine nature. Surely all this and more is contained in Paul's words, "Made not after the law of a carnal commandment, but after the power of an endless life."—Heb. 2:17, 18; 4:15, 16; 7:16

Let us remember that if we would be of the number God is calling to be of his priesthood to assist the world to draw near to him, we must perform our share as sacrificing priests by presenting our bodies a living sacrifice, and then keeping the

sacrifice on the altar until wholly consumed in the Master's service; refusing to draw back from the fiery trials sent to help us to become touched with a feeling of the world's infirmities to whom we seek to minister.

It is in this way that the priests who will reign with Christ are made: "Not after the law [regulation] of a carnal commandment [going through a purely formal ordination ceremony], but according to the power of an endless life." The one thus consecrated possesses a title and position that will at no time pass away.

How many identified in this age with churchianity and who have prided themselves in the title of priest, will find that neither for this nor anything else wrongfully appropriated, will there be any place during the period of the kingdom! Neither will any in that enlightened time desire to hold on, either to this or any other humanly bestowed titles, civil or ecclesiastical. "It shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a hairy garment (a distinctive dress) to deceive."—Zech. 13:4

Just as many of the typical priests in Israel were unworthy of their office, so the Scriptures intimate that many who have mistakenly assumed the title of

"priest" among God's professed people during the Gospel Age have been equally unworthy.—Ezek. 22:26; Micah 3:11; Zeph. 3:4

Thank God that the great High Priest of the Father's appointment will, ere long, use his great power and reign for the purpose of undoing the evil work of the great Adversary and the corrupt counterfeit priesthoods of the nominal church he has used to deceive and mislead the professed people of God.

With Jesus in that day will be a little company of those who have truly followed him, and who have been similarly despised and rejected of men, but who, as a reward, will come forth fully anointed royal priests to reign with Christ for a thousand years. "For he must reign, till he hath put all enemies under his feet. The last enemy (of mankind) that shall be destroyed is death."—I Cor. 15:25, 26

Concerning the work of this great Priest after the order of Melchisedec, the prophet says, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor [world], and reprove with equity for [the benefit of] the meek of the earth: . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:3, 4, 9

Encouraging Letters

Our Kind Heavenly Father

"Dear Friends: When I read your booklets, including 'The Truth About Hell,' I was quite pleased. But afterwards I began to wonder whether or not you were right. Then I recalled an incident in my home when I was a little girl. A gentlemen had called upon my father, and they were both in the living room sitting by the fire talking. All of a sudden my father called me, and leading me by the arm to the fireplace, he said to the visitor, 'If I put my child's hand in the fire and held it there would you consider me to be a kind and loving father?' The man said, 'Oh no!' My father then asked how he could say that our kind and loving Heavenly Father would put his children bodily into a fire and leave them there to burn for all eternity.

My father explained to the visitor that all he was doing was trying to get people to believe that our merciful and gracious Heavenly Father is in reality a very dreadful and wicked monster. When this episode came into my mind, I felt that your publications must be right. I now enclose postal order, and shall be very glad if you will send me a complete set of 'Studies in the Scriptures.'"—England

Strains Eased

"Dear 'Frank and Ernest': I continue to listen to the good news broadcast by you over Lourenco Marques, and receive much blessing. Through your messages the strains of modern life are greatly eased, for our hope is life beyond the grave. Will you please send me your book, 'God's Plan.'"—Southern Rhodesia

SPEAKERS' APPOINTMENTS

G. A. FORD			W. READER		
Letchford	Feb.	4	Liverpool	Feb.	11
J. H. MURRAY			C. A. CORNELL		
Liverpool	Jan.	14	Letchworth	Feb.	4
Dewsbury	Feb.	11	E. TERRY NADAL		
			Letchworth	Jan.	14

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

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

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.
Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 12:05 p.m.

ARIZONA

Phoenix KUEQ 740 9:45 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 10:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KABC 790 11:15 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 12:05 p.m.

GEORGIA

Sandersville WSNT 1490 5:15 p.m.

ILLINOIS

Chicago WEAU 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.

INDIANA

Gary-Hammond WJOB 1230 11:15 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 10:05 a.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBJ 1410 12:15 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WKMH 1310 10:00 a.m.
Grand Rapids WMAX 1480 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1420 11:45 a.m.
Kansas City KCMO 810 9:30 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WNTA 970 10:00 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WXYJ	1340	8:35	a.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte				
	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	7:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.
Zanesville	WHIZ	1240	11:45	a.m.

OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
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OREGON

Astoria	KAST	1280	10:30	a.m.
Lebanon	KGAL	920	10:00	a.m.
Portland	KGON	1520	9:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WWVA	1170	9:30	a.m.
Pottstown, Pa.	WPAZ	1370	8:30	a.m.
Wilkes-Barre	WBAX	1240	12:05	p.m.

TEXAS

Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.

Pampa	KPDN	1340	10:35	a.m.
Sherman-Dennison	KRRV	910	12:00	noon
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

Salt Lake City	KSOP	1370	9:30	a.m.
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VIRGINIA

Richmond	WLEE	1480	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia-Chehalis	KELA	1470	10:30	a.m.
Longview	KBAM	1270	10:30	a.m.
Olympia	KGy	1240	10:30	a.m.
Seattle	KTW	1250	1:30	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

WEST VIRGINIA

Wheeling	WWVA	1170	9:30	a.m.
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WISCONSIN

Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.

WYOMING

Cheyenne	KVWO	1370	9:05	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Corner Brook, Nfld.				
	CFCB	570	10:30	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's, Nfld.	VOCM	590	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.

JANUARY RADIO TOPICS

7—"The Word of God"
14—"Worlds and Ages"

21—"Our Day in Prophecy"
28—"The Seed of Blessing"

Joyfully Serving Together

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

—Acts 14:27

FOR nearly two thousand years the consecrated followers of the Master have been engaged in the great project of proclaiming the Gospel to all nations for the purpose of gathering out from the world a "little flock" to be the "bride" of Christ. These will be his joint-heirs in the kingdom through which all mankind will be enlightened and blessed. Eventually, and in God's own due time, this work of gathering the church will be finished, and the announcement will be made, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:7

The great apostasy from the faith, which developed soon after the apostles fell asleep in death led to the Dark Ages, during which a general dissemination of the truth was impossible. Because of this, it is reasonable to conclude that the larger portion of the little flock has been reached and prepared for the kingdom at the beginning and the end of the Gospel Age, although throughout the age there have doubtless been some in each generation. In this connection it is well to remember that professed Christianity has not been spread throughout Europe by evangelism, but by the power of the sword.

As the faithful followers of the Master have borne testimony to the truth, a general witness has been given, but the witnessing aspect of these labors has been incidental. The main objective has been to reach those whom the Lord invites to run for "the prize of the high calling of God in Christ Jesus." (Phil. 3:14) However, the work itself is in no sense incidental to the Christian

life, but is the means which the Lord has provided whereby we can lay down our lives sacrificially as Jesus did, and if faithful in so doing, gain the "crown of life."—Rev. 2:10

The Apostle John wrote that "we ought to lay down our lives for the brethren." (I John 3:16) Our first service on behalf of these is to reach them with the truth; for, until they accept the truth and make it their own, they are our brethren only prospectively. This broadens the scope of our love, which, in his Sermon on the Mount, Jesus pointed out to be necessary when he said, "If ye love [only] them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:46-48

Since the work of proclaiming the Gospel is such a vital part of every Christian's life, it is of great interest and importance to learn from time to time how the Lord is blessing the labors of his people as they lay down their lives in his service. This was true in the days of the Early Church, and it is equally true in these "last days" of the Gospel Age. We can well imagine with what rapt interest the brethren in Antioch listened to Paul and Barnabas as they "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

Much in the entire Book of Acts is in the nature of reports of the activities of the apostles and others in the Early Church. In the Lord's providence these reports are incorporated in the inspired Scriptures, that the man of God may be "thoroughly furnished," not only with the needed instructions from the Lord, but with the encouragement that results from a knowledge of the wonderful manner in which he blesses the efforts of his people to show forth his praises.—II Tim. 3:16, 17

The brethren in the Early Church witnessed various miraculous manifestations of God's blessing upon their labors. The experience at Pentecost was one never to be forgotten—and what an inspiration this has been to us! Then there were those wonderful experiences of Peter and others in connection with God's acceptance of Cornelius and his household, the first Gentile converts.

Paul's ministry to the Gentiles was also blessed, as our text indicates.

True, the brethren of the Early Church experienced many severe trials, which undoubtedly were severe tests of their faith. This also was a necessary part of their training for joint-heirship with Jesus in the coming kingdom. But because the Lord was with them, they could rise above their trials and continue in their blessed vocation of being "witnesses for Jesus, and for the Word of God."—Rev. 20:4

Now Also

IN THIS end of the Gospel Age the blessing of the Lord upon the service of his people has not been so obviously miraculous. Nevertheless, it has been very real, and without doubt the unseen hand of divine providence has directed in many and various ways unperceived by his people. Otherwise, it would be difficult to explain some of the outstanding things which have occurred in connection with the "harvest" work since the early seventies of the last century.

We are living in the prophetic "time of the end" when there was to be a great "increase of knowledge." (Dan. 12:4) We know the extent to which the invention of the printing press has contributed to this marvelous fulfilment of prophecy. But it is more important to us to realize how the printed page has made possible such a wide proclamation of the truth throughout the harvest period. How marvelous this is when compared with the limitations of the brethren in the Early Church! Then only a small minority of the Lord's people possessed the manuscripts of the Bible, to say nothing of printed literature to explain its kingdom message.

And what an encouragement it is to note the faithfulness of the brethren as they continue to use the printed page in their work of proclaiming the Gospel! Our statistical report presents figures indicating the amount of free literature distributed, but figures alone only partially reveal the work involved, and the joys and trials experienced in this wide distribution of the kingdom message.

First there was the labor of love on the part of those who pro-

duced the literature; then its distribution. It is impossible to tabulate the total number of hours involved in the dissemination of so much free literature. We are confident, though, that those who participated even in a small way will rejoice as they look back upon their experiences, both the joyful and the painful ones, and remember that they had at least a small part in scattering these "golden gems" of truth.

In the category of free literature there are various items. There are the regular free tracts which are available at all times, and in any quantity desired. There are also what are designated as "kingdom cards." The distribution of these cards brings by far the largest mail response. The message on these cards is brief and to the point. It may well be that more people take the time to read this brief message than would read the longer presentation of the truth contained in a tract. The return card feature facilitates sending for the booklet offered.

Circulars for advertising the radio witness, and for announcing public meetings, are also included in the free literature statistical report. The mail response to these circulars is also good. They present a brief witness to the truth, and invite the reader either to hear a special "Frank and Ernest" broadcast, or attend a public meeting. These circulars are also used for advertising "The Bible Answers" TV programs. Circulars for all these purposes are available free in any quantity desired.

Consolation folders are also in the free literature category. These are folders which are designed specially for mailing to the relatives of the deceased, the names and addresses of which are published in the obituary columns of most daily and weekly newspapers. Both individuals and ecclesias are participating in this work. It affords an opportunity of service for many who are unable otherwise to distribute free literature. Full details as to how this work is conducted will be furnished upon request.

Booklets

THE number of booklets sent out free, as shown in the statistical report, includes only those mailed direct from The Dawn office, and in response to requests received by listeners in the radio and television audiences, and readers of tracts, kingdom

cards, consolation cards, advertising circulars; and the advertisements which have appeared in magazines. In addition to these, many thousands of booklets have been given away by the brethren in the field.

In this day of hustle and bustle, when so much of the people's time is taken up by the complexities of life, the brief, concise messages presented in the booklets are proving effective. In the Lord's providence, essentially all the important aspects of the truth are now covered in booklet form, and each booklet calls attention to a more detailed presentation of the truth in "The Divine Plan of the Ages." When the First Volume is requested as a result of reading one of the booklets, it is most likely to be carefully and studiously read.

The number of bound volumes distributed during the year, particularly "Studies in the Scriptures," has been encouraging. It appears that the largest demand for these is on the part of those who are becoming deeply interested in the truth, although some are sold, loaned, or given away to those who have previously not shown a great deal of interest. We are glad that in the Lord's providence we are still able to furnish these more complete explanations of the divine plan.

Radio and Television

IN THIS field of activity, even as with the printed page, the overruling providences of the Lord are plainly visible. The radio and television are mediums of communication peculiar to these "last days" of the harvest period. How marvelous that by these media the Gospel of the kingdom can, and does, reach right into the homes of the people! It would require the services of many thousands of personal workers, spending their entire time, to visit as many homes as are being reached through the radio and television. The total number of those rejoicing in present truth today would be far too small to accomplish this.

How evident it is that the Lord has provided these new media for presenting the message at a time when they would be specially needed! Are we sufficiently enthusiastic over these privileges? We wonder what the brethren at Antioch would have said if Paul had reported to them that on his first missionary journey

he suddenly found himself able to project his voice right into the homes of both Jews and Gentiles for hundreds of miles in every direction! But the message is going out in this manner now, and there is a danger, we think, that we may come to consider this marvelous opportunity in a matter-of-course sort of way, and as something commonplace.

We are not inclined to be especially enthusiastic over things we do not see. If a public meeting were arranged in a city or town in any part of the country, and from one to five thousand of the public attended, the enthusiasm of the brethren would surely be great. Yet every Sunday, by radio and television, "audiences" of this size are receiving the witness in more than a hundred areas of the country. We do not see these audiences so we do not exult as we otherwise would.

The radio audience today is much smaller than it was prior to the advent of television, hence the mail response is smaller. However, it is still well worthwhile. The average volume of responses to the television witness, per number of stations used, is much larger. This, no doubt, is due to the fact that more people watch television than listen to the radio; and it may also be due in part to the fact that the eye as well as the ear is employed when receiving the message over television.

As the television work continues, and more experience is gained in producing the programs, it is hoped that they will become even more effective. It is expected that early in 1962 seven additional half-hour programs will be added to the list, making a total of thirty-three. We will continue to produce these half-hour films as the Lord indicates it to be his will. The producing of the films is the greatest cost of the witness work.

The Pilgrim Service

THE pilgrim service is greatly appreciated by the brethren everywhere. In this service it is our aim to arrange visits to the ecclesias by the pilgrim brethren at least four times each year, but this is not always possible. On the other hand, many of the ecclesias receive more frequent visits than this, especially those in the areas where the larger conventions are held. Pilgrims are requested at these conventions, and, of course, are scheduled to

serve ecclesias which may be on the routes to and from these centers.

The pilgrim service will be maintained to the degree that the Lord's providences provide humble, capable brethren, sound in the truth, who are able and willing to serve. We believe it is important that brethren who are scheduled to serve in this field be sound in the fundamental doctrines of present truth. Not only should they be sound, but appreciative of the doctrines, and not believers in the erroneous viewpoint that the doctrines of present truth are not important, and therefore prone to minimize their value in the Christian life whenever opportunity offers.

The number of brethren serving in the pilgrim work during the year covered by this report is essentially the same as in the preceding year. Many brethren served only on week-ends. This is a service which is greatly appreciated by the ecclesias visited. It often involves much sacrifice on the part of those who serve. Other brethren were able to devote their vacation periods to visiting the classes. This also augments the regular pilgrim service by those who are devoting much or all of their time in this field of service. The following brethren served in the pilgrim work for periods of three weeks or more:

Samuel Baker; John Y. MacAulay; H. W. Ostrander; Chester A. Sundbom; Jens Copeland; William A. Baker; William C. Bertsche; Orlando D. Deifer; Ludlow P. Loomis; Stephen Roskiewicz; Raymond J. Krupa; Arthur H. Krumpolt; Russell Pollock; Edward G. Lorenz; George P. Ripper; George M. Wilson; and Norman Woodworth. In the British Isles: Joseph H. Murray.

Brethren serving less than three weeks "on the road," and on week-ends, were:

Fred A. Bright; Edward E. Fay; Thomas Hicks; Martin C. Mitchell; Tracy S. Bundy; George M. Jeuck; Gordon F. Judson; Charles A. Smith; Claude R. Weida; Stuart Livermore; Henry E. Anderson; Felix S. Wassmann; Otis Barrall; Ernest K. Penrose; Richard Suraci; Stephen Suraci; Wilbur N. Poe; Ernest G. Wylam; Everett Murray; J. H. L. Trautfelter; Peter Kolliman; Christian W. Zahnow; John A. Meggison; and Roy E. Mitchell. In Great Britain: A. Boyce; George A. Ford; E. Halton; Terry Nadal; Charles A. Cornell; W. F. Reader; and Thomas Stracy.

There were a number of other brethren who served on weekends by special invitation of ecclesias. Others served as representatives of ecclesias. The Lord's blessing has been upon these also. The manifest desire of the brethren everywhere to serve one another should be of great encouragement to all of us as we press along in the narrow way toward the kingdom.

Recorded Lectures

THE recorded lecture service has greatly augmented the pilgrim work, having reached and blessed many hundreds of the isolated and those in small ecclesias. Tape recordings are also being widely used by those who visit the sick and the shut-ins. It would be difficult to list all the situations in which brethren are finding that tape recordings can be used to advantage.

We might also think of tape recording as one of the "miracles" of these "last days," and in the Lord's providence made available for the further service of his people. We rejoice that the Lord has made it possible to provide this additional service. As previously explained, the tape recordings of lectures, both for the public and for the brethren, are sent out free on loan. Further details will gladly be furnished upon request.

Magazine Advertising

THE use of advertisements of truth literature in magazines is undoubtedly an effective method of bearing witness to the truth. We reported briefly on this service in the December issue of *The Dawn*, and will now merely add that we will continue in this field to the extent that funds are available for it.

Results

THE total results obtained by the sacrifices of the Lord's people will not be known by them until they pass beyond the veil. It is the Lord who gives the "increase." It is our privilege merely to "plant" the seeds of truth, and "water" them. Actually, the important thing is the "increase," and that is in God's hands. Paul wrote, "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."—I Cor. 3: 6, 7

However, as Paul further explained, the laborers do receive rewards when they work together as one and are "laborers together with God." We quote: "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building."—I Cor. 3:8, 9

The principal visible results of all our labors in the Lord's vineyard are embodied in the increased spiritual riches which accrue to us as new creatures in Christ Jesus. The precious doctrines of present truth are a much more powerful influence in our own lives when we are endeavoring to make them known to others. If we do not use the truth unselfishly for the good of others we might well, sooner or later, lose our keen appreciation of it.

And the Lord also permits us to see results from our labors in the lives of others. Each year at many of the conventions, new brethren in the truth symbolize their consecration to be dead with Christ. When inquiry is made as to how these first heard of the truth, we learn that some were reached through relatives; some through personal witness work; some heard for the first time over the radio or television; while others attended a public meeting, or in some other way came into contact with the truth.

However, should we examine each case in detail we would discover that regardless of how the first contact with the truth was made, no one brother or sister was exclusively used to bring any of them "into the truth." In addition, the use of the printed page, in tracts, booklets, and books was essential, and many participated in providing this literature, financially and otherwise. Those who first heard the message over the radio or television also needed literature. Besides, the radio and television efforts are possible only through the co-operative efforts of the brethren as a whole.

"His wife hath made **herself** ready," is the testimony of Revelation 19:7 concerning the completed church. This indicates that it is the collective sacrifices of all the brethren which, when blessed by the Lord, bring humble and honest hearts to him in

consecration. And all of us continue to need the collective services of our brethren in order to grow in grace and knowledge sufficiently to hear that welcome "well done" at the end of the way.

This mutually co-operative service of one another calls for individual faithfulness to the Lord and to his people. And how blessed are the assurances of the Word that the Lord blesses his people individually, forgiving them, encouraging them, and giving them strength for their every time of need. May we, day by day, and hour by hour, be more keenly aware of the Lord's loving care, and rejoice in all the blessings he showers upon us, as we continue to make known the glorious Gospel of the kingdom.



"OUR DAY IN PROPHECY"

To be discussed by

"FRANK AND ERNEST"

WAVE-970 kc.—8:15 A. M.

Sunday, January 21

One of the firm proofs of the divine inspiration of the Bible is the accuracy with which its prophecies describe the major world developments of our day. Hear "Frank and Ernest," and send for a free copy of the 96-page book, "God and Reason." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

FEBRUARY TOPIC: On February 18 "Frank and Ernest" will discuss the topic, "The Bible Versus Evolution." The general subject of creation, especially of the origin of man, is very much in the people's minds today, so this topic should be widely advertised. As usual, special circulars will be available for this purpose, and all are invited to send for as many as they can use. There is no charge for them. They are suitable for house to house distribution, for mailing, and for handing to friends and neighbors. Order your supply as early as possible.

STATISTICAL "GOOD HOPES" REPORT

October 1, 1960—September 30, 1961

	Receipts	Expenditures
General Fund	\$92,223.47	
Radio Fund	43,276.77	\$88,045.88
Television Fund	10,686.76	40,970.66
Speakers' Fund	8,425.38	9,115.29
Overseas Fund	16,068.95	17,179.89
Recorded Lecture Fund	462.10	768.25
Free Literature Fund	1,589.64	13,568.00
Free Subscription Fund	169.50	1,027.00
Publications, Subscriptions, etc.	26,271.61	36,250.00
Bequests	12,072.11	
<hr/>		
Total Receipts and Expenditures	\$211,246.29	\$206,924.97

FREE LITERATURE: During the year 9,833,650 tract pages of free literature were provided, made up of tracts, kingdom cards, public meeting cards, radio and television circulars, and consolation folders.

FREE BOOKLETS: Approximately 45,000 free booklets were provided, the most of them sent out by mail in response to requests from the radio and television audiences; and from tracts, kingdom cards, circulars, consolation folders, and magazine advertisements.

MEETINGS SERVED: Class meetings were served numbering 1,448, with a total attendance of 69,042. There were also 69 public meetings served, with a total attendance of 4,899.

Further details concerning the various aspects of the general ministry are presented in the article, "Joyfully Serving Together," which begins on page 48. We seek an interest in the prayers of the brethren everywhere that we may use whatever funds are donated to the Lord's glory, and to the blessing of his people.

THE BIBLE ANSWERS TV SCHEDULE

Half-hour Programs

Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.

Alexandria, Minn.—KCMT-TV, Channel 7, Alternate Sundays, 12 noon.

Anchorage, Alaska—KTVA, Channel 11 (Time and day to be announced.)

Bakersfield, Calif.—KLYD-TV, Channel 17, Sundays, 12:00 noon

Bismark, N. D.—KXMB-TV, Channel 12, Sundays, 12 noon.

Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.

Cincinnati, Ohio—WCET-TV, Fridays, 9:30 p.m.

Cleveland, Ohio—WEWS, Channel 5, Saturdays, 9:30 a.m.

El Paso, Tex.—KELP-TV, Channel 13, Sundays, 12:00 noon.

Fairbanks, Alaska—KTFF, Channel 11 (Time and day to be announced.)

Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.

Harrisonburg, Va.—WSVA-TV, Channel 3, Sundays, 12:30 p.m.

Huntington, W. Va.—WSAZ-TV, Channel 3, Sundays, 4:30 p.m.

Lafayette, Ind.—WFAM-TV, Channel 18, Sundays, 11:00 a.m.

Lexington, Ky.—WLEX, Channel 18, Sundays, 2:30 p.m.

Little Rock, Ark.—KATV, Channel 7, Sundays, 11:30 a.m.

Oakhill, W. Va.—WOAY-TV, Channel 4, Sundays, 7:30 p.m.

Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.

Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 8:00 a.m.

Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.

Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.

Salinas, Calif.—KSBW-TV, Channel 8, Sundays, 9:30 a.m.

Salt Lake City, Utah—KUTV, Channel 2, Sundays, 11:00 a.m.

San Luis Obispo, Calif.—KSBY-TV, Channel 6, Sundays, 9:30 a.m.

Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.

Valley City, N. Dak.—KXJB-TV, Channel 4, Sundays, 11:00 a.m.

Victoria, B. C.—CHEK-TV, Channel 6, Saturdays, 4:30 p.m.

Fifteen-minute Programs

Amarillo, Tex.—KVII-TV, Channel 7, Sundays, 2:45 p.m.

Elkhart, Ind.—WSJV-TV, Channel 28, Alt. Sundays, 9:15 a.m.

Tampa, Fla.—WFLA-TV, Channel 8, Alt. Sundays, 8:45 a.m.

LETTERS OF APPRECIATION

No Longer Worried

"Dear Frank and Ernest: Thank you very much for your booklet, 'Reincarnation Versus Resurrection.' I enjoyed it immensely. I was a spiritualist until a year ago, and throughout my many experiences, there have always been various teachings that worried me, but which have now been cleared up completely by your little publication. I am grateful. I am now thanking the Lord more than ever for his blessings to me. I listen regularly to your broadcasts from Lourenco Marques, and am richly blessed."—South Africa

In a College

"Gentlemen: I have enjoyed very much reading your publication, 'Science and Creation,' which so accurately and dynamically correlates the two. I should appreciate receiving five copies if you have them available. I thank you in advance."—R. S., Department of Plant Pathology, N. C. State College

Changed

"Dear Frank and Ernest: When I got up this morning I was in a bad mood. I was disagreeable, and hard to get along with. As I was eating breakfast, accidentally I happened to hear your program on the radio. I became very interested in the subjects you were discussing, and listened to the entire program. After the program was over I had a completely different outlook. I found the program to be very educational and informative. I would

appreciate it very much if you would send me a copy of the booklet, 'Hope Beyond the Grave.'"—Virginia

We Can't Either

"Sirs: Please send me your booklet, 'The Truth About Hell' which you offer in your tract. I cannot see that a loving God would burn his children eternally. We here on his earth would never punish a child over and over again, and God's love is supposed to be greater than ours."—Montana

God's Leadings

"Gentlemen: Please send me your booklet, 'Hope Beyond the Grave.' My wife passed away a few months ago, and many strange things have happened since which I do not understand. For example, I listened to your TV program this morning. Never before have I turned the TV on at this time. Why did I do it today? I most certainly need your book to help me. Is it a mere coincidence that in my need I should do this unusual thing?"—Florida

Enjoyed Tract

"Dear Kind Friends: I bought from a salesman one of your books, 'The Divine Plan of the Ages,' and he gave me one of your pamphlets, 'The Homecoming of Our Dead.' I have surely enjoyed every word of it. You offer to send a free copy of 'Hope Beyond the Grave,' so please send me one, and I will appreciate it very much."—Texas

Thankful for Understanding

"Dear 'Frank and Ernest': I am a regular listener to your Bible messages from Radio Lourenco Marques, and am very thankful for the wonderful knowledge of the Scriptures you have imparted to me. I sincerely pray God to help you meet the need of all who are searching for the truth. Will you please send me 'The Divine Plan of the Ages,' 'Behold Your King,' and 'God and Reason.' A postal order is enclosed, and what is left over please use in the work."—South Africa

Another Opportunity

"Dear Brethren: Greetings in our Lord's name! Once again I have an opportunity to help someone to an understanding of our Heavenly Father's great love which he bestows upon those who take heed to his Word. I feel as always that The Dawn Magazine is a great help in the study of God's Word, so I shall be glad if you will have your magazine sent to another new reader, whose name and address I enclose. Further, kindly send me a dozen booklets, 'The Grace of Jehovah,' and four each of 'God's Plan' and 'Spiritualism.' In closing I wish to thank you for sending The Dawn Magazine to others previously. These have been helped very much to a better understanding of the Scriptures. Your brother in Christ."—England

Helped in Study

"Dear 'Frank and Ernest': I cannot tell you how much I enjoy your program every Sunday morning, and also all the books you have furnished me. I enjoy my study here alone. It is not as enlightening

as it would be if I had help and could meet with others of like faith. But the Scriptures are made so clear in the Dawn Publications, and every book I have is a big help to me. Now I want my sister to start teaching her two little girls the truth about God's Word, instead of the hell-fire doctrine. I desire the prayers of you Christians. Sincerely."—Alabama

Color Film Appreciated

"Sirs: this is to thank you kindly for bringing the film, 'The Beginning and End of Death,' and showing it in our church. We all enjoyed it, and I do hope that we will meet again. Yours in Christ, Superintendent of Sunday School."—New York

Wants to Help

"Dear Brethren: I am enclosing a donation to help with the television and radio work of spreading the Gospel. I am very thankful to God that I am able to have a small part in it. I pray that this will help you to bring to someone else the same comfort you have brought to me through a clearer understanding of the Bible. May the Lord continue to bless you."—Michigan

A Further Request

A person in Gibraltar responded to an announcement of "Life After Death" which appeared in a British publication, "World Digest." A month later another letter was received from him in which he wrote: "I have received and read your booklet, and have found it very interesting. Many thanks. Enclosed is a postal order to cover my yearly subscription to The Dawn Magazine, and also the cost of 'The Divine Plan of the Ages.'"

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, East Rutherford, New Jersey. A visit will be arranged when possible.

W. A. BAKER		LEVI JACOBS		calling on television sta- tions in Texas in addition to serving various classes.	
Chicago, Ill.	Jan. 1	Groton, Conn.	Jan. 20		
St. Louis, Mo.	3, 4	New London, Conn.	21		
Kansas City, Mo.	6, 7				
Denver, Colo.	9				
San Francisco, Calif.	12-14				
Sacramento, Calif.	15				
W. C. BERTSCHE		G. M. JEUCK		C. A. SMITH	
Chattanooga, Tenn.	Jan. 2	New Haven, Conn.	Jan. 14	York, Pa.	Jan. 14
Birmingham, Ala.	3	Waterbury, Conn. (Aft.)	14	Lancaster, Pa.	(Aft.) 14
Mobile, Ala.	7				
Waynesboro, Miss.	11				
Memphis, Tenn.	14				
F. A. BRIGHT		A. H. KRUMPOLT		F. S. WASSMANN	
Sayville, N. Y.	Jan. 7	Wallingford, Conn.	Jan. 14	Reading, Pa.	Jan. 7
O. D. DEIFER		Bridgeport, Conn. (Aft.)	14		
Pottstown, Pa.	Jan. 14				
THOMAS HICKS		R. J. KRUPA		C. R. WEIDA	
Baltimore, Md.	Jan. 28	Allentown, Pa.	Jan. 28	Wilkes-Barre, Pa.	Jan. 21
Philadelphia, Pa. (Aft.)	28				
		L. P. LOOMIS		G. M. WILSON	
		Washington, D. C.	Jan. 7	Jacksonville, Fla.	Jan. 7
				Miami, Fla.	28
		J. Y. MAC AULAY		W. N. WOODWORTH	
		Texas Area	Jan. 1-31	Paterson, N. J.	Jan. 21
		Brother MacAulay will be			

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

MIKE BALKO		NICK BARACOS		WALTER BLICHARZ	
Duquesne, Pa.	Jan. 21	Duquesne, Pa.	Jan. 7	Flint, Mich.	Jan. 7
		Washington, Pa.	21		
JOHN BARACOS		JULIUS BEDNARZ		J. BURTON BROWN	
Steubenville, Ohio	Jan. 14	Aurora, Ill.	Jan. 14	Fullerton, Calif.	Jan. 28

C. M. CHUPA Adrian, Mich. Jan. 21	EDMUND M. JEZUIT Gary, Ind. Jan. 21	B. E. ROSE London, Ont., Can. Jan. 14
EDWARD E. FAY Antioch, Calif. Jan. 21	RUSSELL L. JURD Whittier, Calif. Jan. 21	THOMAS T. RYDE Ventura, Calif. Jan. 14
THOMAS C. FAY Whittier, Calif. Jan. 28	EDWARD G. LORENZ Whittier, Calif. Jan. 7	ALBERT SHEPPELBAUM Minneapolis, Minn. Jan. 7 (Fillmore St.)
I. C. FOSS Riverside, Calif. Jan. 21 Ontario, Calif. 21	ADAM MISKAWITZ LaSalle, Ill. Jan. 7	J. I. VAN HORNE East Liverpool, O. Jan. 14 Cleveland, Ohio 21
THEODORE HACK Milwaukee, Wis. Jan. 14	G. R. POLLOCK Tehachapi, Calif. Jan. 21	IRWIN WYSOCKI Connellsville, Pa. Jan. 7
JOHN G. HULL, JR. Whittier, Calif. Jan. 14	RAYMOND RAWSON Chatham, Ont., Can. 21	LOUIS ZBIK Saginaw, Mich. Jan. 14
	GILBERT L. RICE San Bernardino, Calif. 7	



WEEKLY PRAYER MEETING TEXTS



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

JANUARY 11—"His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jeremiah 20:9 (Z. '01-151 Hymn 164)

JANUARY 18—"Not slothful in business; fervent in spirit; serving the Lord."—Romans 12:11 (Z. '91-9 Hymn 309)

JANUARY 25—"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."—Matthew 6:34 (Z. '08-44 Hymn 110)

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.

CHICAGO, ILL., Dec. 30-Jan. 1—Central Masonic Temple Building, 912 N. LaSalle Street. Mr. Leonard Jezuit, 10742 S. Talman Avenue, Chicago 55.

PHOENIX, ARIZ., Dec. 30-Jan. 1—The Osborn School Auditorium, Central Avenue and Osborn Road. Mr. Zygmunt Roguski, 2936 West Rancho Drive, Phoenix 17.

COLUMBUS, OHIO, Jan. 14—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Avenue, Columbus 4.

SAGINAW, MICH., Jan. 14—The Woman's Club, 311 N. Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

ST. PETERSBURG, FLA., Jan. 14—Craft Village, 2710 Fourth Street, North. Mrs. Chris C. Dodd, 1000 30th Avenue, North, St. Petersburg 4.

CLEVELAND, OHIO, Jan. 21—YMCA Building, East 22nd Street and Prospect Avenue. Mrs. I. Cipperley, 1539 Genessee Road, Cleveland 21.

CHICAGO, ILL., Jan. 28—Central Masonic Temple Building, 912 N. LaSalle Street. Mr. Leonard Jezuit, 10742 S. Talman Avenue, Chicago 55.

DETROIT, MICH., Jan. 28—Maccabees Building, Woodward Avenue at Putnam. Mr. R. A. Rawson, 19050 Addison Avenue, Southfield, Mich.

SACRAMENTO, CALIF., Feb. 10, 11.

PHOENIXVILLE, PA., March 11.

*FT. WORTH, TEXAS, March 22-25.

PITTSBURGH, PA., March 25.

LAKE LAND, FLORIDA, March 31, April 1, 2—Florida Bible Students Annual Convention.

PATERSON, N. J., March 31, April 1.

DETROIT, MICH., April 14, 15.

WILMINGTON, DEL., April 14, 15.

"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

MEMORIAL DATE: The Memorial Supper Date for 1962 is Tuesday evening, April 17.

GENERAL CONVENTION DATE: The General Convention for 1962 will be held in Bloomington, Indiana, beginning on Saturday, August 11, and continuing through Thursday, August 16.

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• 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.

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to us the
SCRIPTURES
 clearly teach

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

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

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

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

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

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