

a herald of Christ's presence

# THE DAWN

"WE KNOW THAT  
THE SON OF GOD  
IS COME, AND HATH  
GIVEN US AN  
UNDERSTANDING."

--I John 5:20

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## The Day the World Ends

"The heavens and the earth, which are now...are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—II Peter 3:7, 8

IN THE paradoxical world of today various patterns of belief and unbelief are manifesting themselves. An increasing number of distraught people of the earth are losing practically all faith in God and in religion, as the dark clouds of atheistic communism inch their way over more and more of the earth's surface.

Then there is a great mass of people filling the churches of the land in what is wishfully hoped to be a religious revival. These people have no particular religious convictions, but hope that in some way membership in a church may stand them in good stead when the much feared third World War begins.

Besides, there is a minority of deeply religious people—"Fundamentalists," they call themselves—who see in the present

global-wide chaos and distress of nations what they believe to be certain evidence that the second advent of Christ will take place at any moment, and that this will signal the end of the world. To these earnest souls the end of the world means the destruction of the earth, and of everyone on the earth except a saintly few who will be found worthy to be "caught up" into heaven to spend eternity with the Lord.

We share the belief of these that present world events are related to the return of our Lord and the end of the world, but we do not understand that the end of the world which is taught in the Bible denotes the destruction of the earth. To us the Scriptures clearly teach that "the earth abideth forever."—Eccles. 1:4; Matt. 5:5

Isaiah 45:17, 18 reads, "Ye shall

not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Here we are assured by the Lord that he has established the earth, and that "he formed it to be inhabited."

This is fully in keeping with the Genesis record of creation, where we learn that when God created our first parents in his image he commanded them to multiply and to fill the earth, and subdue it. (Gen. 1:27, 28) This indicates God's purpose in the creation of the earth. It was created to be man's eternal home, and man was created to live and enjoy the good things of this earthly home, not for a brief time, but forever.

It is true that man transgressed divine law and was sentenced to death, but this does not mean that the Creator's purpose concerning him has failed; for the Scriptures reveal that God, in his love, provided redemption for fallen man. It was for this purpose that Jesus came into the world at his first advent. The Scriptures declare that Jesus was made flesh for the suffering of death, "that he by the grace [or favor] of God, should taste death for every man."—John 1:14; Heb. 2:9

Paul expresses this hope for fallen humanity in greater detail in his First Epistle to the Corinthians. He wrote: "Since by man came death, by man also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

In a sermon recorded in the 3rd chapter of the Book of Acts, the Apostle Peter explains that this restoration of the human race takes place following the second advent of Christ, during an era which he described as "times of restitution of all things." Peter informs us that this future time of human restoration had been foretold by the mouth of all God's holy prophets since the world began.—Acts 3:19-23

Categorically, therefore, all of God's holy prophets denied that the earth would be destroyed when Jesus returned, for they taught, instead, that then the human race would be restored to life on the earth. This means that the original purpose of God in the creation of man will be realized, and that he did not create the earth in vain.

### **The World that Ends**

HOWEVER, the prophecies do foretell the end of a world. One of these prophecies is associated with an admonition to Christians not to love the world. I John 2: 15-17 reads, "Love not the world,

neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And **the world passeth away**, and the lust thereof: but he that doeth the will of God abideth forever."

From this passage of Scripture it is evident that the world which passeth away, or comes to an end, is not the earth, but the selfish, sinful associations of the people on the earth, here called a "world." The Greek word here translated "world" is **kosmos**, which simply means order, or arrangement. In this context, and in other prophecies of the Bible relative to the end of the world, it corresponds in a general way with what we describe as a social order.

Jesus said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16: 33) In John 16:11 Satan the Devil is identified as being "the prince of this world." This is why it is an evil world. It is a world, or social order, that is characterized by sin, selfishness, greed, oppression, crime, war, sickness, pain, and death—in fact by all the evils which we properly hate.

Who will not be glad to see a world like this come to an end? Surely all right-thinking people

should welcome any evidence that its end is near, and that in its place a new world will be established on earth—a world in which goodness, peace, health, and happiness—yes, even eternal life—will be the common heritage of all who obey its laws of justice and righteousness.

Satan will then be bound, and Christ Jesus will be ruler of that new world. (Rev. 20:1-3) Psalm 72: 4-8 describes some of the blessings of Christ's rulership over the earth. We quote: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass: as showers that water the earth: In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

### A Time of Trouble

WE ARE glad that "this present evil world" is coming to an end, and that it will be replaced by a social order in which Jesus, The Prince of Peace, will be the supreme Ruler. (Gal. 1:4) In the prophecies of the Bible which forecast the end of Satan's world, it is revealed that to a large extent the nations of earth and the various elements of society become opposed to one another, and

in a clash of rival human passions, destroy themselves. In a general description of this holocaust the Prophet Daniel refers to it as "a time of trouble, such as never was since there was a nation."—Dan. 12:1

Various symbols are used in the prophecies to help us understand some of the details involved in this "time of trouble" which destroys Satan's world. Fire is one of these. Fire is one of the most destructive elements known to man, and fittingly depicts the heated and raging human passions which lead to a disintegration of the forces of law and order which hold the social order together and enable it to function.

In our text the Apostle Peter uses the terms "heavens" and "earth" to denote the spiritual and material aspects of the present social order, and tells us that they are reserved unto fire "against the day of judgment and perdition of ungodly men." To this he adds the explanation that "one day is with the Lord as a thousand years, and a thousand years as one day."

In other words, Peter wants us to know that "the day of judgment," in the beginning of which the present evil world comes to an end, is not a twenty-four hour day but a day which is a thousand years in length. In verse 10 of this chapter, Peter refers to the same period of time as "the day

of the Lord." It is the day of the Lord because it is the time when Satan's sinful world is destroyed, and the Lord's rule of righteousness established. It is the time during which the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," will be fully answered.—Matt. 6:10

It is the day of "perdition [or destruction] of ungodly men." During the present evil world the ungodly have not been specially punished. The Prophet Malachi wrote, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15) It is in contrast with this that Peter describes the day of the Lord as one of perdition of ungodly men.

But Peter wants us to know that "ungodly men" will not be destroyed in the day of the Lord until they have had a full opportunity to repent and to obey the laws of Christ's kingdom which will then be ruling throughout the earth. He wrote: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."—vs. 9

Thus while the day of the Lord will be a time during which the wicked will be punished, they will not be destroyed until they are

given an opportunity to repent. As Peter shows, the day of the Lord will also be the world's day of judgment, and Jesus taught that the day of judgment would be a period in which the people of all nations would have an opportunity to indicate their harmony with his righteous laws, and thereby prove worthy of life, or demonstrate their wilful opposition to righteousness and thus prove unworthy of everlasting life.

This lesson is taught by Jesus in his parable of The Sheep and the Goats, as recorded in Matthew 25:31-46. This parable is the conclusion of Jesus' reply to his disciples when they asked him, "What shall be the sign of thy coming [Greek, presence], and of the end of the world [Greek, age]?" (Matt. 24:3) In reply to this question Jesus mentioned a number of things to expect in connection with his return and the time for the establishment of his kingdom. Among them he referred to the prophecy of Daniel 12:1 concerning "a time of trouble, such as never was since there was a nation."

Jesus referred to this "trouble" as "tribulation," and explained that the tribulation would be so great that unless "those days should be shortened, there should no flesh be saved." (Matt. 24:21, 22) It is evident that we are now living in the time when this

prophecy is being fulfilled. It is now generally conceded that the present distressing situation among the nations could well lead to a world-wide use of hydrogen bombs and intercontinental ballistic missiles that would result in the destruction of virtually the entire human race.

### By the Elect

JESUS assured us that this time of "great tribulation" would be halted "by the elect," before all flesh was destroyed. (Matt. 24:22) Jesus himself is the chief One among God's "elect." Associated with him will be his footstep followers of the Gospel Age, who are raised from the dead in "the first resurrection" to live and reign with him a thousand years. —Rev. 20:6

These will be the powerful unseen rulers in the messianic kingdom. By their power, and through agencies subject to their control, the Lord will say to the raging nations of earth, "Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth." (Ps. 46:10) Thus the "great tribulation" will be brought to a close ere all flesh is destroyed.

However, the "great tribulation" is only one of the signs of the early days of our Lord's return and second presence. The great objective of his return is not merely to destroy Satan's

world, although this is necessarily one of the first things to be accomplished in order that Christ's rulership of righteousness may be fully established. The purpose of this rulership is to restore the sovereign will of God in the minds and hearts of all people, and to give the willing and obedient health and everlasting life. Even those who sleep in death will be awakened and given an opportunity to receive these promised blessings.

This is why Jesus related the judgment-day parable of The Sheep and the Goats as the final sign of his second presence, for the work of the Lord indicated in this parable is the ultimate objective of his return. Jesus' introduction to the parable reads, "When the Son of Man shall come in his glory, and all the holy angels [messengers] with him, then shall he sit upon the throne of his glory."—Matt. 25:31

This is beyond the time of great tribulation, and when the judgment of the people of all nations will begin. The next verse reads, "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." As previously mentioned, Peter wrote that the Lord is not willing that any should perish, but that all should come to repentance during the thousand years of the judgment

day. (II Pet. 3:9) It is obvious, then, that when the people of all nations are brought into account before the Son of Man, the division between the righteous and the wicked will be upon the basis, not of their past works, but upon the manner in which they obey then the laws of the new kingdom, and co-operate in the work of blessing which will then be in progress.

The "sheep" and the "goats" of this parable are not the saints and sinners of the present age. The Scriptures reveal that the true followers of Jesus during the present age will share with him in the future judging of the people of earth. (I Cor. 6:2, 3) These are the holy "messengers" who are on the throne of his glory with Jesus, as indicated in the parable. Jesus said of these believers that they will not come into judgment. —John 5:24, Revised Version

### Restitution

THE parable states that the "sheep" are given a position on the right hand of the Lord. This is simply a symbol of the fact that they have proved worthy of receiving his favor. It is to these that the Lord says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is the kingdom given to the human family at the time our first parents were created. (Gen. 1:27,



28) Its restoration to the "sheep" class during the judgment day is what Peter described as the "restoration of all things."—Acts 3:21

Those who will then receive this restored inheritance—the dominion of earth which was prepared for them from the foundation of the world—will prove worthy of it by their entering into the unselfish spirit of the new age, and co-operating in its works of love. In the parable, it is to these that Jesus says, "I was hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Thus is revealed the spirit of love this class manifests.

But, in the parable, they seem surprised that they had rendered these services to the Lord, and they ask about it. The Lord's reply is, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (vss. 34-40) Since man's fall into sin and death, selfishness has been the motivating forces behind nearly all human activity. But, through the reign of Christ, this is to be changed. The people will be taught the ways of love, and in the parable those who prove worthy of having the original dominion of earth restored to them are those who yield to the influ-

ences of love, and adopt it as the mainspring of their lives.

### Life Restored

THOSE in the judgment-day parable who prove worthy are also given life. These are the righteous of the next age who receive "life eternal." Adam, by his transgression of the divine law, lost life for himself and his progeny, as well as dominion over the earth; so life, as well as the lost dominion, will be restored to the worthy ones, the "sheep" of the parable. This was made possible by Jesus, who took the sinner's place in death.

No wonder Peter wrote that God "is not slack concerning his promise." (II Pet. 3:9) And how wonderful is the Lord's promise! He promised Abraham that through his "seed" all families of the earth would be blessed. Paul explains that Jesus, and associated with him his faithful followers of the Gospel Age, are this promised "Seed" of blessing, and that the great work of blessing all the families of the earth will be accomplished during "the day of the Lord," the day of his kingdom; the day in which "he will judge the world in righteousness."—Gal. 3:8, 16, 26-29; Acts 17:31

There are many prophecies and promises which describe the work of the Lord during that day, and

the blessings which will be showered upon the people. To begin with, it will witness the destruction of Satan's world, but after that will come God's promised blessings of peace and joy and everlasting life. It will be a time when nations will beat their swords into plowshares, and their spears into pruninghooks; a day in which they will learn war no more.—Isa. 2:4

It will be a day when every man will, symbolically speaking, sit under his own vine and fig tree, and when none will make afraid. (Micah 4:1-4) Yes, then the people will have security and freedom from fear. The only ones then who will have cause to fear will be those who wilfully oppose the rulership of that new day. These are the ones in Jesus' parable who are symbolized by goats. They fail to enter into the spirit of the new age. They continue to be interested only in self. Instead of receiving life eternal, they "go away into everlasting punishment"—or, as the Greek text indicates, into an everlasting cutting off from life.—Matt. 25:46,

#### **Emphatic Diaglott**

Thus seen, earth's new day will be one of peace and joy and life for all those who, when given an opportunity, accept the divine provisions of grace through Christ, and obey the laws of his kingdom. However, for all who refuse to

do this it will be a "day of perdition," or destruction. Peter confirmed this, saying that the soul which will not hear that prophet shall be destroyed from among the people.—Acts 3:23

#### **New Heavens and New Earth**

AS WE have seen, in Peter's prophecy of the day in which the world ends symbolically, he describes the spiritual and material aspects of the present evil world as "the heavens and the earth which are now." He speaks likewise of the new world. He wrote, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13

Peter speaks of the Lord's **promise** of the "new heavens and a new earth." This promise is recorded in Isaiah, chapter 65, verses 17-25. The promise is that in this new heavens and new earth "there shall be no more thence an infant of days, nor an old man who hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—vs. 20

This translation is somewhat vague, but the thought is that only those who prove to be wilful sinners will die, and that even these will be given a hundred years during which to repent and turn to the Lord in full obedience. In Revelation, chapter 21, verses

1-5, the blessings of the "new heavens and new earth" are further described, and here we read that there shall be "no more death," and no more pain, "for the former things are passed away."

Isaiah further wrote 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 long enjoy the works of mine hands." (vss. 21, 22, margin) The "elect" here mentioned are Christ and his glorified saints. Not only do these intervene in human affairs to end the present time of "tribulation," but they will also be the dispensers of God's promised blessings of joy and life everlasting in that glad new day now dawning.

"As the days of a tree are the days of my people," says the Lord of those who obey the laws of the messianic kingdom. The trees here used as symbols are the ancient Cedars of Lebanon. These trees had a very long life. While generations of humans would come and go, these trees continued to live, so the Lord uses them to suggest the idea of eternal life; and indeed all the obedient of that new day will receive life eternal. This is the assurance

given to us over and over again in the Word of God.

"And it shall come to pass," the Lord continues, "that before they call, I will answer; and while they are yet speaking, I will hear." (vs. 24) The prayers of the Lord's people for all the good things which he has promised will then receive a quick response. There will be no doubt on the part of the righteous that God does answer prayers which are in harmony with what he has promised to do for his obedient people.

Today, as we know, the hearts of the people are filled with fear, but we are commissioned in Isaiah, chapter 35, to say to "them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." (vs. 4) The present time of trouble by which Satan's world is being destroyed is a manifestation of God's vengeance against a sinful social order, but God is not vindictive. It is in order that salvation and life may be brought to the people through the agencies of the new world.

And how rich will be those new world blessings! We read that "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall

waters break out, and streams in the desert."—vss. 5, 6

Again, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—vss. 8-10

The "ransomed of the Lord" are those for whom Christ died, which is the whole world of mankind. Their promised returning is

from the land of the enemy, the state of death. This is simply another way in which the Lord has assured us of the resurrection of the dead. And, because "all in Christ shall be made alive," we know that the dead will be awakened and given an opportunity to share in the blessings of the new day.

Let us then rejoice in the assurance that soon "this present evil world" will be no more, and that throughout the thousand years of earth's coming glory, the Kingdom of Christ will shower upon the people all those good things implied in God's promise to bless "all the families of the earth." Yes, Lord, may "thy kingdom come" and "thy will be done in earth, as it is in heaven"!—Matt. 6:10

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## The New Administration

ON JANUARY 20 the executive branch of the United States Government came under the direction of new personnel. Never have a new president and cabinet members taken over the direction of this country's government at a time when so many unsolved problems confronted the nation and the world at large. And since the United States has assumed leadership of the noncommunist countries, world problems are automatically the worry of the United States.

As the time drew near for the change of administration some of the festering trouble spots of the world worsened; as, for example, in Laos and Cuba. This also was true in Algeria, although a temporary easement of tensions was negotiated in Berlin. In the Belgian Congo, where seemingly too many people have gained their freedom too suddenly, the situation is also painfully crying for a solution.

But these are merely the places which have flared up to immediate

crisis levels in recent months. All over the earth, and in essentially every country of the world, there are unsolved problems of major proportions. There is the Israel-Arab controversy, and the refugee problem, not only as it relates to these two groups, but also in Europe and Asia.

In Asia there is the rising menace of Communist China, and the internal unrest in Japan and Korea. Back of all these situations is the mighty power of Communist Russia, cunningly and relentlessly exploiting every unhappy situation in the western world to further its aims of world dominion.

When Eisenhower took over the reigns of government in Washington there was war in Korea. That was soon brought to a close. Aside from this accomplishment, it seems that the world is, generally speaking, in a more universal turmoil now than it was then. The outlook for the Kennedy administration is not a happy one.

How true is the prophetic description of these times as given by Jesus, when he said that there would be "on the earth distress of nations with perplexity." (Luke 21: 2, 26) The Greek word here translated "perplexity" has the thought of "no way out." And how true this is turning out to be! The Republican administration did not find a solution to the world's problems, and if we can be guided by the prophecies, human wisdom will continue to fail.

Yes, all human plans are failing, but God has a plan—the messianic kingdom plan. Jesus' prophecy descriptive of the present "distress of nations" was given as one of the

signs of his second presence and the end of the age. The fact that we have reached this time means that the long-promised kingdom of Christ is at the doors, and this, the Bible assures us, will be the real solution to the world's problems.

We can, then, look forward with rejoicing to a change of administration in world affairs, when Christ will become recognized as the rightful ruler of the people of all nations, the One who is to be "The Prince of Peace." (Isa. 9:6) We know that then all the problems of the world will be solved.

We can be assured of the success of Christ's administration because it will be implemented by superhuman authority and power. When Jesus was raised from the dead he announced to his disciples that "all power" had been given unto him in heaven and in earth." This almighty power will, as we know, be administered wisely and lovingly for the general good of all, yea, "the blessing of all the families of the earth."

Even so, all the problems of the world will not be solved at once; although we are assured that from the beginning of the messianic kingdom administration nothing will be permitted to hurt nor to destroy those who obey its righteous laws.—Isa. 11:9

The problem of sickness and death is also to be solved, and this calls for the awakening of the dead, not all at once, but generation by generation throughout the thousand years of the kingdom. So the good work of the kingdom will go on, until finally all enemies of God and of man, and all opposition to righteousness, will have been destroyed.

**THE CREATOR SERIES****Lesson VI**

## The Creator's Love

**T**HE great Creator of the universe dispenses blessings to his earthly creatures with a lavish hand. His love has made provision for the lower creatures as well as for man. He takes delight in exercising his loving-kindness throughout the earth, causing the sun to shine and the rain to fall upon all. These blessings are available even for those of his human creation who, in their folly, disbelieve in his existence, and oftentimes blaspheme him.<sup>1</sup>

Because man is sinful and fallen, and because the command to subdue the earth has not yet been carried out, there are times when human suffering and apparent unbalances in the material world seem to belie God's loving interest in his earthly creatures. It is in such circumstances that we need to understand the divine plan for the ultimate elimination of all evil in order to see through the dark circumstances of life.

Man sinned, and brought upon himself the penalty for sin, which is death. God's love provided redemption from death through our Lord Jesus Christ.<sup>2</sup> God's gift of his Son to suffer and die for the sin-

cursed and dying race is a most outstanding evidence of his love. No gift has ever been so great, or so costly to the giver.

While the Scriptures declare that it was God's love for the world that caused him to send his Son to earth to be the Redeemer and Savior of mankind, our appreciation of that love is enhanced by the assurance given us in the Bible that a full and complete opportunity is to be given to all mankind to benefit from God's gift. Only those who believe will receive everlasting life through Christ, but the opportunity to believe is not limited to this present short span of imperfect life.<sup>3/4</sup>

While God's love is abundantly manifested by the gift of his dear Son, we see a further evidence of his love in his invitation to believers of the present age to suffer and die with Jesus that they might live and reign with him. Through the Holy Spirit these are made sons of God on the divine plane.<sup>4/B</sup> This is truly a marvelous manifestation of God's love.<sup>5</sup>

It is beyond the ability of our finite minds fully to understand the

length and breadth and height and depth of God's love which provided that some few of the fallen, imperfect members of the human race should not only be redeemed from death through Jesus, but should be called to joint-heirship in his kingdom; and yet the Scriptures reveal

that this is the divine plan for a "little flock" selected from the world upon the basis of their faith and obedience.<sup>6</sup> Such love should call forth a hearty response of love and devotion on the part of all whose hearts are opened to receive it.

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## STUDENTS' HELPS

### QUESTIONS

These questions on the love of God are answered in the preceding article. Can you answer them, and document your answer with a text of Scripture?

Does God ever bestow his blessings upon the unrighteous?

What knowledge do we need to have to be assured that God does love his human creatures despite the suffering that is in the world?

Name the outstanding act of the Creator which proves his love for the sinful race of mankind.

Is the opportunity to accept Jesus Christ as Redeemer limited to the present short span of life?

Explain the manner in which God's love is especially manifested toward the footstep followers of Jesus.

### BIBLE PROOF

<sup>1</sup>Matthew 5:43-45; Jeremiah 9:23, 24

<sup>2</sup>Romans 6:23; John 3:16, 17;

Romans 5:8; I John 4:9-12

<sup>3</sup>I Timothy 2:3-6. <sup>4</sup>II Peter 1:4

<sup>5</sup>I John 3:1-3

<sup>6</sup>Ephesians 2:1-7; Luke 12:32

### REFERENCE MATERIAL

<sup>a</sup>"The Divine Plan of the Ages," pages 104-107.

<sup>b</sup>"The Divine Plan of the Ages," pages 277-282.

### LESSON SUMMARY OF IMPORTANT THOUGHTS

Truly to know the love of God it is essential to have a knowledge of the divine plan of the ages.

The greatest manifestation of God's love is in the gift of his Son to be man's Redeemer from sin and death.

## THE CREATOR SERIES

### Lesson VII

# Our All-Seeing God

NO ONE has seen God at any time.<sup>1</sup> Indeed, no one can see him and live.<sup>2</sup> But while we do not know his appearance, his character is revealed to us through his beloved Son, Christ Jesus.<sup>3</sup> We note the sympathy and love of Jesus, and we know that these same qualities are possessed by our loving Creator.

In addition to this, the Bible helps us to grasp more fully the idea of our Heavenly Father's love for his people by symbolic references to his "eyes," his "ears," and his "arms." This does not mean that God possesses eyes and ears and arms like ours, but by the use of these as symbols we are given a clearer concept of our Heavenly Father's powers, and of his intimate love for us.

Just as we see with our eyes, and are aware of what is transpiring within the range of our sight, so the Creator knows what is happening to his people, for they are always within range of his "vision." He is never weary, never faint, and is always ready and willing to give strength to his people in their every time of need.<sup>4</sup>

Our Heavenly Father said of his ancient people Israel, who typified spiritual Israel of the Gospel Age, that those who touched them to do them injury, touched the apple of his eye.<sup>5</sup> What an endearing symbol

this is of how precious to him our Father considers his children to be!

The Bible tells us that the eyes of the Lord run to and fro throughout the earth.<sup>6</sup> This, also, is pictorial language, but how vividly it brings before us the idea of the Creator's ability to know what is happening everywhere. In this instance the assurance is given that the Lord's interest is to note the faithfulness of his own people, and to give them the necessary protection from their enemies, and the needed strength to serve him.

We are informed by the Scriptures that "the eyes of the Lord are in every place, beholding the evil and the good."<sup>7</sup> How vividly this language conveys the idea of God's ability to "see," or to know what is taking place everywhere, that nothing can be hid from his sight. Conscious of this discerning ability of his God, David prayed that his words and thoughts, even the very thoughts of his heart, might be acceptable in his sight.<sup>8</sup>

The human eye is limited in its vision. We can see only those things which are physical, or material. But God's "eyes" are not thus limited, for he can search our minds, and discern the thoughts and intents of our hearts.<sup>9</sup> How careful we should be to keep our thoughts and motives pure!



Jesus will be the great Judge of the people during the world's coming judgment day, and we are told that he will not judge after "the sight of his eyes."<sup>10</sup> Thus we are reminded of the limitation of human eyesight, and that Jesus, who is

now "the express image" of his Heavenly Father, will have the ability to see into the minds of the people, and will therefore know how to judge them correctly.<sup>11</sup> How wonderful are our Heavenly Father and his beloved Son!

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## STUDENTS' HELPS

### QUESTIONS

The answer to these questions should help us understand our loving Creator somewhat more intimately. Do you know these answers?

What is the outstanding attribute of God's character?

Since no human can literally see God, what is one of the ways in which his character is revealed to us?

How are the capabilities of God revealed to us through symbolic language?

What does the Bible mean in its references to the "eyes" of the Lord?

How do the "eyes" of the Lord run to and fro throughout the earth, and for what purpose?

Are God's "eyes" limited in their vision as ours are?

Will Jesus, as the future Judge of the world, be limited to what human eyes might be able to discern concerning those who are being judged?

### BIBLE PROOF

<sup>1</sup>John 1:18. <sup>2</sup>Exodus 33:20. <sup>3</sup>John 14:9

<sup>4</sup>I Peter 3:12; Isaiah 40:28-31

<sup>5</sup>Deuteronomy 32:10; Psalm 17:8;

Zechariah 2:8. <sup>6</sup>II Chronicles 16:9

<sup>7</sup>Proverbs 15:3. <sup>8</sup>Psalm 19:14

<sup>9</sup>Hebrews 4:13. <sup>10</sup>Isaiah 11:1-5

<sup>11</sup>Hebrews 1:3

### REFERENCE MATERIAL

"Hymns of Dawn," No. 293.

### SUMMARY OF IMPORTANT POINTS

God's attribute of love is specially manifested by his solicitude for his faithful people here on earth, as revealed by the symbolic references to his "eyes," "ears," and "arms."

## God Hears and Cares

**G**OD'S loving interest in his people, and his care for them, are brought feelingly to our attention by the Bible's many references to his ability to "hear" when we cry to him for help, and that he bears us up in his everlasting "arms."<sup>1</sup> To make his love more understandable, and more intimate, the Scriptures represent God as inclining his ear toward his people to make sure that he hears their prayers.<sup>2</sup>

The Lord has not promised to hear favorably the prayers of his people if their requests are not in harmony with his will.<sup>3/A</sup> God is abundantly able to grant us all the blessings for which we pray, and will do so if our requests are in keeping with the principles of his plan and laws. The Scriptures tell us that God has a "mighty arm," and a "strong hand," and that these will be used in keeping with justice, mercy, and truth.<sup>4</sup>

During the present Gospel Age the Lord is dealing only with those whom he is preparing to live and reign with Christ in his thousand-year kingdom. When that kingdom is fully established, and the knowledge of the Lord is filling the earth, "all flesh" will be lifting up their hearts in prayer to God, and he will "hear."<sup>5</sup> How the people will then rejoice that they have learned to know, to love, and to serve the true and living God, the lov-

ing Creator of the universe!<sup>6</sup>

Meanwhile, the Lord has not been indifferent to the sufferings of fallen mankind. The Scriptures represent him as looking down from heaven and seeing conditions on the earth, and hearing the groanings of the people, who are as prisoners of death. It is indicated that the Lord has pity for these prisoners, and will release them.<sup>7</sup> The releasing of the prisoners of death is the great work of Christ during the thousand years of his kingdom. It is a work that was planned by God's wisdom, having been motivated by his love.

This loving future work of God, through Christ, is spoken of in the Scriptures as the opening of his hand to satisfy the desires of "every living thing." When, in the kingdom of Christ, this promise is being fulfilled, the people will find that the Lord is very near to them. Those who truly fear or reverence him will be saved, or rescued completely from death, and will live forever.<sup>8</sup>

This blessed kingdom work of the future is prophesied as being accomplished by the "arm" of the Lord, Jesus.<sup>9</sup> This arm, the prophecy states, is to be "made bare," so that all can see it. No longer will the people wonder about God's love, for it will be revealed to them that the blessings of that day are the result of the gift of his own

dear Son to be their Redeemer and Savior.

Up to now this "arm" of the Lord has been revealed only to a few, comparatively speaking. He was despised and rejected of men. Few indeed at Jesus' first advent recognized that he had come as the gift of God's love to save the people

from their sin; so they persecuted him, and put him to death.<sup>10</sup>

But we can rejoice that during Christ's second visit to earth the situation will be vastly different. Then the people from all the ends of the earth will recognize him, and will rejoice in the salvation which he has provided for them.

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## STUDENTS' HELPS

### QUESTIONS

"These questions are answered in this short article, "God Hears and Cares." Do you know the answers to them?

What lessons do we derive from the Bible's references to God's "ears" and "arms"?

Upon what condition does God answer the prayers of his people?

When will the people of all the world—"all flesh"—have their prayers answered?

Does the seeming long delay in

the fulfilment of God's promises to bless all the families of the earth imply that he has been indifferent to human needs? When will God satisfy the desire of "every living thing"?

Who is the "arm" of the Lord that will, in God's due time, be made "bare" for all the world to see?

### BIBLE PROOF

<sup>1</sup>Psalm 34:15-19; 20:6; Deuteronomy 33:27. <sup>2</sup>Psalm 116:1, 2; 40:1

<sup>3</sup>I John 5:14, 15. <sup>4</sup>Psalm 89:13, 14

<sup>5</sup>Psalm 65:2; Isaiah 65:24

<sup>6</sup>Isaiah 25:9. <sup>7</sup>Psalm 102:19, 20

<sup>8</sup>Psalm 145:16-19. <sup>9</sup>Isaiah 52:10;

Psalm 98:1. <sup>10</sup>Isaiah 53:1-5

### REFERENCE MATERIAL

<sup>11</sup>"The New Creation," page 679 to and including paragraph 1, page 680.

### SUMMARY OF IMPORTANT THOUGHTS

God assures his people of his loving watchfulness over their interests, and of his ability to care for them.

In the present Gospel Age God is caring specially only for those whom he has called to joint-heirship in Christ's kingdom. In the kingdom age his care will be manifested toward all the willing and obedient of mankind.

## THE CREATOR SERIES

### Lesson IX

# The Almighty God

**I**T IS a self-evident truth that the great Creator of the universe is of necessity all-powerful. Job expressed this fact beautifully when he said to God, "I know that thou canst do every thing."<sup>1</sup> The almighty power of God is manifested in all his creative works. Life itself is a mighty force beyond the ability of the human mind to conceive.

In this lesson we are particularly interested in the power of God as it relates to the outworking of his plan for the redemption and recovery of the human race from sin and death. This plan is motivated by divine love. It is based on the justice of God, and was conceived by the Creator's wisdom. But the plan itself would have no validity if its Author lacked the ability to carry it out. However, we are assured that God is abundantly able to accomplish every detail of his plan.<sup>2</sup>

The miracle-working power of God is required for the accomplishment of essentially every detail of his plan of salvation. It was God's love that prompted him to give his Son to be man's Redeemer, but the presentation of this gift called for the exercise of mighty power. It was necessary that Jesus be made flesh by the transfer of his life to the womb of Mary to be born a human.<sup>3</sup>

The Holy Spirit, or power of God sustained Jesus throughout the try-

ing years of his earthly ministry. Finally, when Jesus had given his humanity in death, dying on the cross, the power of his Heavenly Father raised him from the dead and exalted him to his own right hand in divine glory.<sup>4</sup>

Throughout the Gospel Age the Holy Spirit, or power of God, has been working in the hearts and lives of Jesus' true followers. They have been made spiritually strong in the power of his might.<sup>5</sup> The truly faithful have experienced the same almighty power sustaining them as that which gave Jesus the strength to suffer and to die.<sup>6</sup> And then, at the end of the age, these, like Jesus, are raised from the dead to live and reign with him for a thousand years, to restore mankind in general to life on the earth.<sup>7</sup>

Christ and his followers will be the invisible rulers in that kingdom, and will be represented on earth by those ancient servants of God from Abel to John the Baptist. The Bible says that these will be made "princes in all the earth."<sup>8</sup> And divine power will raise these from the dead as perfect humans.<sup>9</sup>

But this is not all, for there will follow the awakening from the sleep of death of all the billions of the human race who were condemned to death in Adam and redeemed by the precious blood of

Christ.<sup>10</sup> To believe this should not place a strain on our faith, for the One who has planned and promised it is the great God of the universe who created life in the first place. Surely this almighty God is abundantly able to restore life.

And it will not be merely an

awakening from death, but all the willing and obedient of the kingdom age will be restored to human perfection just as Adam possessed it before he sinned. This will also call for the exercise of divine power. This will be the "restitution" of all things.<sup>11</sup>

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## STUDENTS' HELPS

### QUESTIONS

There is nothing more important than to learn all we can about our loving Creator. How many of these questions can you answer?

How did Job describe God's almighty power?

By what means is the wise, just, and loving plan of God accomplished?

What is one way in which the power of God was exercised in the giving of his Son to be man's Redeemer?

By what means was Jesus sustained in his trials, and raised from the dead?

How has the work of God in the earth during the Gospel Age been accomplished?

Who will be the visible representatives of Christ during his reign on earth, and how does divine power make this possible?

By what means will the promises of God to restore all the dead to life be accomplished? Will this be merely an awakening from the sleep of death?

### BIBLE PROOF

<sup>1</sup>Job 42:1. <sup>2</sup>Isaiah 55:10, 11. <sup>3</sup>John 1:14, 15. <sup>4</sup>Ephesians 1:17-23. <sup>5</sup>Ephesians 6:10. <sup>6</sup>II Timothy 1:7; Philipians 3:10, 11. <sup>7</sup>Revelation 20:6; I Corinthians 6:14. <sup>8</sup>Psalms 45:16. <sup>9</sup>Hebrews 11:35, 39, 40; 12:23. <sup>10</sup>I Corinthians 15:21, 22. <sup>11</sup>Acts 3:20, 21

### REFERENCE MATERIAL

"The Atonement Between God and Man," pages 417, par. 2, to 420, and 346, par. 5.

### SUMMARY OF IMPORTANT THOUGHTS

The attribute of power, combined with divine wisdom, justice, and love, assure us of the glorious success of the Creator's plan to bless all mankind with joy and life.

## The Glory of God

THE personal glory of the Creator is quite beyond our comprehension, but we can understand to some extent the glorious virtues of his character. We might say that God's infinite wisdom, his unyielding justice, his boundless love, and his almighty power, in perfect balance as they are, together reveal his glory.

We can "see" God's glory through an understanding of his plan for the redemption and recovery of the human race from death. But the world in general does not possess this knowledge, and therefore does not now "see" the glory of God. But with the full establishment of the kingdom of Christ this situation will change. Then the knowledge of the Lord will fill the earth, and all shall know and serve him.<sup>1</sup> Then all flesh will "see," or discern, the glory of God.<sup>2</sup>

The whole world will then know of God's justice as represented in the divine penalty for sin. They will know how divine wisdom found the way whereby God could be just, yet release the condemned world from death.<sup>3</sup> They will know that it was divine love that provided the Redeemer, who himself lovingly died for their sins.<sup>4</sup> The world will also then discern, even better than we are able to comprehend at the present time, the miracle-working power of God; for they will see it demonstrated in the resurrection of

the dead. Since all the dead from every part of the earth eventually are to be awakened from death, the glory of God will indeed fill the earth.<sup>5</sup>

The glory of God was reflected to a limited degree in our first parents, whom he created in his image, and crowned with glory and honor.<sup>6</sup> As a result of the reign of sin and death, man has lost much of his original perfection, although there are degrees of the divine qualities of justice, sympathy, and love to be found in many persons even now.

During the Gospel Age God has been inviting a company of people to come out from the world, offering them the privilege of striving, through the exercise of faith, for a change of nature, from the human to the divine.<sup>7</sup> Those who reach this high position in the resurrection will attain also unto the divine glory.<sup>8</sup>

All who do not attain to spiritual glory in the resurrection will be restored to human perfection during the thousand years of Christ's kingdom. And think what a change that will be!<sup>9</sup> It will be a progressive return to holiness, or perfection, which the Bible likens to traveling over a "highway."<sup>9</sup>

This "highway" is in reality the return road, not only to life, but to the image and glory of God. All

who have been ransomed by Jesus will return from the sleep of death. If they then accept the provisions of divine love through Christ, and obey the laws of his kingdom, they will obtain eternal joy and gladness, and sorrow, sickness, and death will be no more.<sup>10</sup>

The Bible assures us that all will then acclaim the glory of God, and the glory of his beloved Son, Christ Jesus, the "Lamb" that was slain to take away the sin of the world.<sup>11</sup> They will then sing that inspiring song recorded in Revelation 15:3, 4, Revised Version

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## STUDENTS' HELPS

### QUESTIONS

Test your knowledge! To know the correct answers to these questions is important to all who would be pleasing to the Lord.

Explain one manner in which the glory of God's character is revealed.

Can the unbelieving world "see" God's glory? When will the knowledge of God's glory fill the earth?

In what manner will the world of mankind, during the kingdom age, see the glory of God manifested, even more clearly than we do now?

What Scripture text affirms that our first parents were endowed with a measure of God's glory?

Will any members of the human race ever attain the full measure of God's glory?

Will man's restoration to perfection be instantaneous?

What is the "highway" of Isaiah 35:8?

How do we know that the whole world ultimately will ascribe glory to the Creator, and to his Son, Christ Jesus?

### BIBLE PROOF

<sup>1</sup>Isaiah 11:9; Zephaniah 3:9. <sup>2</sup>Isaiah 40:5. <sup>3</sup>Romans 3:26. <sup>4</sup>John 3:16; Romans 5:7; I John 2:2. <sup>5</sup>Acts 24:15. <sup>6</sup>Genesis 1:27; Psalm 8:4, 5. <sup>7</sup>II Peter 1:4. <sup>8</sup>I Corinthians 15:47-49. <sup>9</sup>Isaiah 35:8. <sup>10</sup>Isaiah 35:10; Revelation 21:1-5. <sup>11</sup>Revelation 5:13; John, 1:29

### REFERENCE MATERIAL

<sup>4</sup>"The Divine Plan of the Ages," pages 191-193.

### SUMMARY OF IMPORTANT POINTS

The glory of God's character is reflected by his wisdom, justice, love, and power. This glory eventually will be recognized by all mankind.

## The Manner of Our Lord's Return

**"Yet a little while, and the world seeth Me no more."—John 14:19**

THE Prophet David, in a prayer to the great Creator of the universe, said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the Son of Man, that thou visitest him?" (Ps. 8:3, 4) In this prayer we have a reference to the divine purpose to send a representative from the royal courts of heaven to "visit" the fallen and dying race.

This prayer reflects the many Old Testament promises of God to send a Messiah, One who would be first a Redeemer, and then a King—a Redeemer to ransom the people from death; a King to rule over them for the purpose of re-establishing the will of God in the earth, and to give health and life to all who bow in humble obedience to his laws of righteousness. David's prayer expresses the great theme song of Holy Writ, that harmonious melody of divine love which gives meaning and vitality to the entire Bible, both the Old Testament and the New.

Isaiah wrote, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." (Isa. 9:6) Because of the many promises of God, beginning in the Garden of Eden, and in more definite form to Abraham, every "Israelite indeed" looked forward to the coming of this great One who was to be king over the whole earth. They believed that he was, as Isaiah foretold, to be a "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace."

This was the Messiah, whose coming was the hope of Israel. Thus the words of the angel who announced the birth of Jesus were fraught with blessed and wonderful meaning—"Unto you



is born this day in the city of David, a Savior, which is Christ the Lord." This, the angel explained, was "good tidings of great joy" which eventually would be "to all people."—Luke 2:10, 11

Thirty years later, when Jesus began his earthly ministry, John the Baptist said of him, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) The people of Israel did not expect their Messiah to come as a "Lamb." They looked forward to the coming of one who would be a conquering hero, one who would have a large army at his command capable of crushing the Roman hordes by which they were enslaved.

But Jesus made his first appearance as a Lamb, a Lamb who would meekly allow himself to be "brought . . . to the slaughter." (Isa. 53:7) True, he had come as the representative of Israel's great Jehovah, and as the "arm" of Jehovah he was destined to be revealed "in the eyes of all the nations." Eventually all the ends of the earth would see the salvation of Jehovah provided through him. (Isa. 52:10) This is what Isaiah had prophetically reported. But, as he further wrote, "Who hath believed our report? and to whom is the arm of the Lord revealed? . . . He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. 53:1-3

This was the attitude of the Israelites as a whole when Jesus "visited" them nearly two thousand years ago. Under the influence of their religious leaders, the majority failed to see in Jesus what they expected their Messiah to be. He had no army to support his claims of kingship. He had just a little band of followers, few, if any, of whom were noteworthy personalities in Israel. So they turned their backs upon him.

Even more than this, the religious rulers plotted the Messiah's death. In the divine plan it was essential that this "Lamb of God" be slain, that he might take away the sin of the world and lift the condemnation of death that was resting upon all mankind. However, Israel's rulers did not know this when they stirred up the mob to cry, "Crucify him, crucify him."—Luke 23:21

## Disciples Did Not Understand

JESUS' own disciples, while they accepted and followed him as their Messiah—and loved him dearly—did not understand why he voluntarily allowed his enemies to put him to death. True, Jesus had explained to them that he would give his flesh for the life of the world, but they did not understand that this meant the giving up of his human life. (John 6:51) When Peter realized that Jesus actually did intend to give himself up to be put to death, he first tried to dissuade the Master from so doing, and later endeavored by the use of his sword to prevent it.—Matt. 16:22; Luke 18:10, 11

To Peter and the other disciples it seemed incredible that the Messiah, at an age so young, and before he had accomplished his mission to set up a world-wide government of peace and righteousness, should be put to death. And it was the more baffling to them that Jesus should allow himself thus to be “led as a sheep to the slaughter.” (Acts 8:32) But the death of Jesus was not a miscarriage of the divine purpose centered in him. The “Lamb of God,” who was to “take away the sin of the world,” must become the “Lamb that was slain,” in order to accomplish this loving design on behalf of the human family. He must pour out his soul unto death. He must make his soul an offering for sin.—Isa. 53:7, 12; Rev. 5:6

Jesus explained this in part after his resurrection when he met two of his disciples on the road to Emmaus. In his explanation he began with Moses, and from all the prophets pointed out that it was in the divine plan that Christ must first suffer before he could enter into his glory. (Luke 24:25-27) These two disciples rejoiced greatly in this revelation of truth, but not until the Holy Spirit came upon them at Pentecost did they comprehend fully that the death of Jesus was so vital a part of the divine plan which was centered in his coming as the Messiah.

### **“No More”**

NOT until they were enlightened by the Holy Spirit did the disciples realize fully that Jesus was no longer human, having given his flesh, his humanity, for the life of the world. Now they could understand what he meant when he said to them prior to

his crucifixion, "Yet a little while, and the world seeth me no more."

Now, also, the disciples could understand what Jesus meant by certain strange statements he had made concerning their seeing him. "A little while," he said, "and ye shall not see me: and again, a little while, and ye shall see me." (John 16:17)

When, through the revealing power of the Holy Spirit, the disciples understood what Jesus meant by this apparently strange language, it became the basis of a very precious and inspiring hope—a hope that belongs to all the Gospel Age sons of God. John wrote about it later, and we quote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) We know from this that while Jesus did, on a few occasions after his resurrection, miraculously appear to his disciples, to convince them that he was no longer dead, the promise that they would actually see him again, and that they would be with him, was not yet fulfilled.

### **Not Raised in the Flesh**

JESUS was put to death in the flesh, but he was not raised from the dead as a human. He gave his flesh, his humanity, for the life of the world, and did not take it back. He was raised from the dead a glorious divine being, high above angels, principalities, and powers. (Eph. 1:19-21; Phil. 2:9-11) Jesus is now the express image of his Father's person, "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."—Heb. 1:3; I Tim. 6:14-16

In order to prove to his disciples that he had been raised from the dead, Jesus appeared to them in various human forms, but only once did they recognize him from his appearance, and then only when he called special attention to nail prints in his hands, and the wound in his side. This, John later explained, was a sign, a miraculous demonstration designed to convince Thomas, who had said that he would not believe unless he could see these things.—John 20:29-31

Jesus appeared to Mary as a gardener, and she recognized him, not from his appearance, but by the sound of his voice. To the

two disciples on the road to Emmaus, Jesus appeared as a stranger and, although he discoursed to them for a considerable time, they did not know who he was until he offered thanks at the evening meal. He doubtless did this in the familiar manner to which they were accustomed, and by this they discerned that the "stranger" who had so clearly opened to them the Scriptures concerning the foretold sufferings of Christ was in reality their beloved Master raised from the dead.

When Jesus appeared to his disciples on the shore of Galilee they recognized him, not by his appearance, but through the miracle of the nets filled with fish. Not only did these various contacts with the disciples convince them that Jesus had been raised from the dead, but they helped them also to realize that he was no longer the human Jesus that they had known and loved, but the resurrected Jesus, to whom, as he explained, all power in heaven and in earth had been given.—Matt. 28:18

### **The Ascension**

FINALLY the time came for Jesus to leave his disciples and to return to the heavenly courts to be with his Father. He had shown himself "alive after his passion by many infallible proofs, being seen of them forty days"—or on a few brief occasions during those forty days. Now he met with them for the last time. He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."—Acts 1:3, 4

After explaining to his disciples that in the power of the Holy Spirit they were to be his witnesses unto the uttermost parts of the earth, "he was taken up; and a cloud received him out of their sight." (Acts 1:9) The work assigned to the first phase of the Messiah's "visit" to earth had been accomplished. Jesus had given himself in death a "ransom for all." He had selected those who were to be his infallible representatives, the apostles. It remained only for him to report to his Father, which he did when he appeared in the presence of God for us. The evidence that his work had been satisfactorily done was the outpouring of the Holy Spirit at Pentecost.

## **This Same Jesus**

IT IS little wonder, when Jesus was taken up into heaven and a cloud received him out of sight of his disciples, that they stood there gazing and wondering. It was then that "two men—materialized angels, probably—said to the disciples, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:10, 11

It was good for the disciples to be assured of their Master's return, for they must have recognized that there was much in the prophecies concerning the work of the Messiah which he had not accomplished. He had not delivered Israel from bondage. He had not established a world government. They now realized that these were among the things to be accomplished when he returned; so their great hope and inspiration, and the hope and inspiration of the entire Early Church, was the return of their Lord. And it was indeed a "blessed hope."

Yes, "this same Jesus" was to return, the resurrected and glorified Jesus. The Jesus whom they had known in the flesh, and with whom they had become so familiar, the One on whose breast some of them so loved to recline, had given his flesh for the life of the world. He was still the same loving personality, but exalted to the divine nature, and visible to human eyes only when appearing in some sort of human body, even as the angels in olden times frequently appeared. Indeed, such a special manifestation was necessary, that they might realize that Jesus had gone away from them—gone to his Father.

### **"In Like Manner"**

THE angels said to the disciples that "this same Jesus" would return "in like manner" as they had seen him go. Jesus' going was quiet and unobserved, except by those few disciples to whom he had miraculously appeared after his resurrection. The world did not know about it, nor did it care. So it was to be when the Lord returned. The Scriptures reveal that, to begin with, only the Lord's own people would know of his return, and that these would discern him by the eye of faith.

The truth on this point came to light many years ago through the discovery of the true meaning of the Greek word **parousia**, which is used in a number of prophecies pertaining to our Lord's return. It is this word that appears in the questions the disciples put to Jesus on this subject. They asked, "What shall be the sign of thy coming [**parousia**], and of the end of the world?"—Matt. 24:3

This Greek word **parousia** means "presence," not "coming." The disciples did not ask Jesus how they would know when he was about to arrive the second time, but how they would discern the fact that he had come, and was again present in the earth. What sign, or signs, were his people to look for and see in order to become aware of the Master's second presence?

It is understandable that the disciples should ask such a question, for even at that time they had recognized Jesus as the Messiah, not because of his appearance, but through the signs which accompanied his advent and ministry. And only these few, among all the thousands of Israel, knew that the Messiah was present. Now they had learned that he was going away from them, and later returning, so again they wanted to be among the favored ones who would see and correctly read the signs of his presence.

In response to their questions Jesus mentioned a number of "signs," and also explained important facts concerning his return, and the proper attitude of his people in connection therewith. He admonished them to "watch," for he would return as "a thief in the night." This indicated that he would return thief-like and would secretly be present, with only those who had faithfully watched being aware of it.—Matt. 24:43; Mark 13:33, 35; Luke 21:36; I Thess. 5:2-6; II Pet. 3:10

### Other Greek Words

THERE are two other important Greek words used in the Scriptures pertaining to our Lord's return. One of them is **epiphaneia**, meaning "manifestation." The other is **apokalupsis**, meaning revelation, or "disclosure." Briefly, the relationship of **parousia** to these other Greek words found in the promises and prophecies of our Lord's return is that **parousia** pertains to

the fact of Christ's presence; while **epiphaneia** and **apokalupsis** describe the manifestation, the revealment of the fact that he is present.

Jesus' first visit to earth was of very short duration—only three and one-half years if we consider the time of his ministry; or thirty-three and one-half years if we count the entire period from his birth to his crucifixion. On the other hand, Jesus' second visit is to last for a thousand years, and the prophecies pertaining to his second presence embrace all the things which are to be accomplished during that entire period.

Considering these prophecies in the chronological order of their fulfilment, the first to note is his promise that when he returned he would serve his people, God's "household," with "meat in due season." Here is an event with which the world is not concerned, so it was accomplished without the knowledge of the world. We are confident that this "meat in due season" represents the precious doctrines of present truth which were unfolded and made available to the faithful watchers in the early seventies of the last century. The glorious harmony of the kingdom Gospel as it was then revealed cannot be explained in any other way. Those who recognize this see in the harmonious and satisfying doctrines of present truth one of the important first signs of our Lord's return. This sign is a manifestation to them that he has come.

Another **epiphaneia** of the Master's **parousia**, or presence, is the "harvest" work which has been in progress since that time. He promised that when he returned he would send forth his reapers into the field to gather the "wheat" from the "tares." This work also has been in progress, and continues. We see in it another manifestation of his presence.

Space does not permit even a brief mention of all the various signs which came as the manifestation to his own people of the Master's presence. These events continue and will become of such a nature that in due time they will be meaningful to the world, and thus in due time the Master's presence is to be revealed to the world. The Greek word **apokalupsis** is sometimes used in the prophecies which describe the revealment of the Master's presence to the world. And when this time arrives, the

faithful followers of the Master are shown to be revealed with him in glory.

### **Distress of Nations**

AMONG the signs of his second presence which Jesus related to his disciples was the fact there would be "upon the earth distress of nations with perplexity," and that the hearts of the people would fail them for fear as they looked ahead to the things coming upon the earth. (Luke 21:24-26) In Matthew's account of this prophecy he refers to the foretold "distress of nations" as a time of "great tribulation," tribulation so devastating that the lives of the entire human race would be threatened. (Matt. 24:21, 22) It is apparent, we think, that this period of tribulation is already upon us. The world recognizes the seriousness of the situation, but as yet does not see the meaning of these tragic events.

Jesus said that all the tribes of the earth would "mourn" because of him. This mourning has already begun, but the people do not as yet know that it is "because of Him." Eventually, however, they will. Revelation 1:7 reads, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Here we are told that the "great tribulation" now upon the earth will eventually reveal the Master's presence to all mankind, that every "eye" will see him in the storm clouds of trouble that now distress the world and fill the hearts of the people with fear.

### **Discernment**

MANY sincere students of the Bible have misunderstood the statement that "every eye" will see Jesus coming in the clouds of heaven, supposing that one day every eye on earth will gaze up into the sky and there see Jesus in a body of flesh emerging from the clouds. We do not think that this is the proper understanding of the prophecy, for it would be a contradiction of Jesus' statement to his disciples shortly before his crucifixion to the effect that in a little while the world would see him no more.—John 14:19

Eyes and eyesight are often used in the Bible to signify com-



prehension or discernment. Referring to the discernment of "the mysteries of the kingdom" given to the disciples, Jesus said to them, "Blessed are your eyes for they see." (Matt. 13:11, 16) After Job had learned to understand God better as a result of the afflictions which had come upon him, he said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." —Job 42:5

One of the kingdom prophecies of Jesus—already mentioned—in which he is referred to as the "arm" of Jehovah, reads, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:10) Here the words "eyes" and "see" are both used to symbolize discernment. During the thousand years of Christ's kingdom the people will recognize the "Arm" of the Lord at work among them, because they will "see" the salvation which Christ is bringing to all mankind.

It will be through the many blessings of the kingdom—blessings of peace, and joy and health and life—that the people will "see" or discern the presence and work of Christ as the Arm of Jehovah; but prior to that they will discern him in the symbolic storm clouds of trouble which will bring Satan's sinful rulership over the earth to an end. Tribulation upon the nations will not by itself bring recognition of Christ's presence to the peoples of earth, but in association with other events they will "see" him.

The prophecy which states that "every eye shall see him," adds, "they also which pierced him." This is a reference to the natural house of Israel, as evidenced by Zechariah 12:10 and John 19:37. This would seem to suggest that the recognition of the presence of Christ in the symbolic "clouds of heaven" will come in connection with, and as a result of God's special dealings with the people of Israel at the beginning of the kingdom period.

There are many prophecies concerning the return of the Israelites to their Promised Land during this time when there is so much trouble upon the Gentile nations. The evidence is clear

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that these prophecies are now in process of fulfilment, and that the Lord is therefore setting the stage, as it were, for the revelation of Messiah's presence through and in connection with them. One of the prophecies describes a vicious attack that will be made against the regathered Israelites, and shows that the Lord will fight for and deliver them from their enemies. The prophecy shows that as a result of this the eyes of the Israelites and of all nations will be opened to behold the glory of the Lord. See Ezekiel 38:19-23; 39:6, 7.

The details of prophecy usually cannot be understood clearly prior to their fulfilment, but it is evident that divine intervention on behalf of Israel will be closely associated with the opening of the eyes of all the nations to "see" the glory and majesty of their new King and Ruler, Christ Jesus. And this revelation of his presence will continue and its meaning become more and more clear as the reign of earth's new sovereign progresses.

All those wonderful promises of the Word pertaining to "the times of restitution" will be fulfilled as the kingdom reign progresses. This will include the resurrection of the dead. The Ancient Worthies will be raised to human perfection at the beginning of the kingdom reign, and will serve as "princes in all the earth." (Ps. 45:16) And then, generation by generation, all mankind will be awakened from the sleep of death.

In all these glorious events the people will "see" the presence of Christ. Yes, "all the ends of the earth will see the salvation of our God," and will rejoice. Those who are able to understand the "sure word of prophecy" which is revealing so clearly the meaning of present world events, can even now discern the presence of our Lord; and it should make us joyful to realize that soon "every eye shall see him."—II Pet. 1:19

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The more bounty God shows, the more humility he requires.

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# Opening the Windows of Heaven

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10

**W**HEN the nation of Israel, under the leadership of Joshua, entered into Canaan, the land was divided among the various tribes, with one exception, which was the tribe of Levi. The Levites were given no inheritance in the land, for they had been set apart for the service of the nation in matters pertaining to their God. To compensate for this, the remainder of the Israelites were enjoined to devote one-tenth of their income, whether of farm produce or otherwise, for the support of the Levites. (Lev. 27:30-33; Heb. 7:5) The Levites, in turn, were to give one tenth of their income for the support of the high priest.—Num. 18:21-28

From Deuteronomy 12:5-18, it would seem that the Israelites were to devote an additional tenth of their produce each year for a festival to be held annually in a place of the Lord's choosing. Thus the typical people of God were reminded that they could not live entirely to themselves; that they, as the Lord's people, had a responsibility toward their

brethren, the Levites, and toward the Lord. And it was a costly responsibility.

In the matter of tithing, as well as in other respects, the majority of the Israelites from generation to generation did not live up to their privileges. This seems to have been particularly true of the generation addressed by the Prophet Malachi. In the verses preceding our text, Malachi, speaking for the Lord, wrote, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."—vss. 8, 9

At the time Malachi penned his message to the Israelites, they evidently were not experiencing the rich blessing of the Lord, and he wanted them to realize that this was due to their own unfaithfulness. They were robbing God and, therefore, were poor from the standpoint of the blessings which could have been theirs had they been faithful in bringing all

their tithes into God's "storehouse." In our text, the Lord asks the Israelites to prove him to see if this were not true, giving them the assurance that, upon evidence of their faithfulness to him, he would open "the windows of heaven" and pour out a blessing upon them "that there shall not be room enough to receive it."

None of the ordinances of the Law given to natural Israel are enjoined upon spiritual Israelites of the Gospel Age. Nevertheless, they were designed to convey important lessons to us. Neither Jesus nor the apostles taught that the followers of the Master were to give merely one-tenth of their income to support the Lord's cause in the earth. Their admonitions were to give all, and if the Lord would open the windows of heaven upon natural Israel as a reward for faithfulness in giving a tenth, how rich indeed is the blessing awaiting those who are faithful to the spirit of their consecration to devote all that they have, are, and hope to be, to the doing of God's will!

### **The Rich Young Ruler**

THE privilege of giving one's all to the Lord is set forth in Jesus' conversation with the rich young ruler who went to him asking what he might do to inherit eternal life. (Matt. 19:16-22) According to his own profession this man had kept the Law. But to be

a disciple of Christ much more was involved. Jesus said to him, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

This man was rich, and doubtless there had been a certain sense of satisfaction in acquiring his possessions, and of using them for the furthering of his own ends in life. The Lord's injunction that he sell his goods and give the proceeds to the poor implied that if he would be a disciple of Christ his entire outlook on life must change. It meant that he was to be activated by new motives. This particular man was not willing to pay the price. Had he been willing, he later would have learned the manner in which his great possessions were to be used in the service of the Lord, but there would not have been any relinquishing of the basic terms of discipleship, which is the giving of all.

Jesus did not say to the young ruler that he was to dispose of all his possessions for the benefit of the poor within twenty-four hours. The Scriptures reveal that this aspect of the Christian life is the work of a lifetime. However, it begins with a sincere recognition of the fact that all we have and are belong to the Lord, and that thenceforth we are not to live unto ourselves but unto the Lord, and that all our time,

strength, and substance are to be devoted to him, in keeping with the directions of his Word.

### **Obligations**

WHEN the Lord drew us to himself and presented us with the terms of discipleship, we had certain obligations of our own and to others which he expects us to recognize, and faithfully to meet. The young ruler may well have had parents, or wife, or children dependent upon him. Jesus did not mean that in selling all he possessed for the benefit of the poor that these obligations should be forgotten. Nor did Jesus imply that the young ruler himself should become a pauper and need to depend upon others for his livelihood.

The Scriptures teach that those who provide not for their own are more reprehensible in God's sight than unbelievers. (I Tim. 5:8) And certainly the Lord does not expect his people to place themselves in the position of being beggars. While we are not to take anxious thought for the material needs of life, we are expected to give reasonable consideration to them. The Lord wants us to use sufficient of what we have given to him to provide the necessary material needs for ourselves and those for whom we are responsible.

In doing this, however, we are using that which belongs to the Lord, and it becomes a test of

our faith and devotion, as well as our wisdom, to use the Lord's "goods" wisely, yet not too lavishly, along this line. We are to remember that that which is not used upon ourselves, and upon our own, is to be devoted directly to some aspect of the Lord's service.

### **The Manner**

THERE are various aspects of the Lord's service. To begin with, there is the necessity of studying his Word, so that we might know what to do, and how to do it. Paul wrote to Timothy that he should "study" to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15) The devoting of time to the study of God's Word, using the various helps he has provided, is therefore pleasing to the Lord. This is necessary in order that we may be workmen for the Lord who will have no cause to be ashamed, having learned how to serve him acceptably.

There is individual Bible study, and study in association with others. The Lord has admonished us not to "forsake" the assembling of ourselves together. (Heb. 10:25) Taking time, strength, and whatever means may be required for this purpose is therefore pleasing to the Lord; the using of that which we have devoted to him in a way that he has directed. We

need the encouragement we derive from association with those of like precious faith. It helps us to maintain our zeal to lay down our lives in his service.

But in our Bible study, whether as individuals or with the brethren, care should be taken that we do not deprive those of our time and attention to whom it may properly belong. Making proper provision for our own involves more than making sure they have sufficient food, clothing, and a place to sleep. We may well owe them a certain amount of time and companionship, and the Lord wants us to use some of the time we have devoted to him for this purpose.

The study of the truth and our attendance at meetings of the Lord's people are not, in reality, the service of the Lord, but a preparation for service. A young man who decides to become a physician as a life's career needs to spend a certain amount of time in preparation for his profession. From one standpoint, his preparation might be considered a part of his life's work, but how meaningless it would be if he did nothing but study.

So it is with the Christian. We show ourselves approved unto God by the study of his Word only if thereby we learn to become "workmen." Nor do we ever reach the point this side the veil where we no longer need to study.

While the prospective physician needs to concentrate on study for a considerable time in order to become qualified, he needs also to continue with his studies throughout life if he is to make a real success of his career.

## **Workmen**

BASICALLY, those during the Gospel Age who devote themselves fully to the Lord are called to be "workmen." Our work is to serve as ambassadors for Christ. To accomplish this, we are commissioned by the Holy Spirit to proclaim the Gospel, the good news of the kingdom. Serving in this capacity, we are ministers of reconciliation. Paul wrote, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ."—II Cor. 5:18-20

In verse 1 of the next chapter, Paul admonishes us, as "workers together" with the Lord, not to receive this marvelous grace of God "in vain." As members of the fallen dying race we would not be able to render acceptable service to God in our own righteousness, but God has provided the righteousness of Christ that we may be



able to present ourselves acceptable sacrifices to him, which is our "reasonable service."—Rom. 12:1

Our ministry during the present age is primarily to the brethren, and for these we are to lay down our lives. In doing this, we are proving our worthiness to participate in the still larger ministry of the next age, when, together with Jesus, we will, if faithful, share in the work of reconciling the world to God under the terms of the New Covenant.—Jer. 31:31-34

### Stewards

PAUL wrote to the church at Corinth, saying, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." (I Cor. 4:1, 2) Later in the chapter we find Paul explaining what faithfulness as a steward of the mysteries of God had meant to him. We quote:

"I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no

certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day."—vss. 9-13

These words were addressed to brethren in Corinth who had failed to grasp the real spirit of the Christian life, that it was a life of laying down and giving up. They had a carnal spirit. They wanted to rule before the time, and Paul was explaining what he had been willing to endure in order to show them a better way, the more excellent way of love. And while not many of the Master's followers from that time to the present have had the privilege of discipleship cost them so much as it did Paul, none would have been worthy of joint-heirship with Christ if he were not willing to pay this price.

### God's Grace

THE Apostle Peter wrote, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (I Pet. 4:10) All the blessings we enjoy, both spiritual and material, are manifestations of the "manifold grace of God." But we are not to consider them as belonging to us, but to the Lord, and our use of them is as his stewards.

This is true of the knowledge of the divine plan which the Lord has revealed unto us. The truth which we enjoy is not our truth, but the Lord's; and as stewards of these "mysteries" we are to be faithful in ministering them to others, whenever and wherever the opportunity affords, and regardless of the cost to ourselves.

The necessities provided for our physical lives are also gifts from the Lord, not to be used to further our own selfish interests in life, but to the glory of God through the ministry of the truth. When those of natural Israel had faithfully given their tenth to the Lord, they could consider the remainder of their possessions as their own, to be used in any just and righteous manner they might choose, to promote their own comfort and happiness. But, as Jesus explained to the rich young ruler, it is not that way with his disciples, for their full and acceptable consecration to the Lord means that they have given him their all.

Those of natural Israel knew exactly how much they were to give directly into the Lord's treasury, but the followers of Jesus are given their freedom in deciding the manner in which they will apportion their time, their talents, their strength, and their means between their own needs and the direct service of the Lord. Evidently the Lord has arranged it

this way to test the sincerity of our devotion to him, the genuineness of our consecration.

Paul wrote, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17) This indicates that the entire life of the fully consecrated is devoted to the Lord, including our eating and drinking. We eat and drink not merely to satisfy the natural cravings of appetite, but that we may have strength and health to serve the Lord. We provide clothing and shelter for our bodies that we might be kept fit for whatever service the Lord permits us to render directly to him.

What a marvelous manifestation of divine grace this is! Most of the Lord's people, when first called by him, are quite well weighted down with material responsibilities, and the Lord expects that these shall be properly honored. This means that in many cases there is not much left in the way of time, strength, and means that can be used directly for the Lord. However, most of the Master's disciples find that they are able to "redeem," or buy back, as it were, something that can be devoted directly to divine service.

As faithful stewards we may need to re-appraise the use of our time, for example, in order to have some time that can be used in the study of the Word, and in

attending meetings of the Lord's people. Some find that they are able to "redeem" time also for calling on the interested, and for the distribution of tracts. Thus, while they rejoice in that aspect of divine service represented in making provision for their own physical needs, and the needs of those dependent on them, they also participate in the special joy experienced through direct service in the Master's vineyard.

The same is true with respect to our means. Many of the Lord's people find it just about all they can do to "make both ends meet" so far as their material needs are concerned. And how wonderful it is that the Lord counts these efforts as service to him! At the same time, the fully consecrated find that the windows of heaven are opened still wider for them when they are able to devote some part of their physical resources directly to the Lord, either in supporting the activities of their home congregation or the general ministry of the truth.

It is because the brethren enter so wholeheartedly into the thought that their all belongs to the Lord, that in the last twenty years so few have been able to accomplish so much. There has been the network radio ministry of the truth, and now the television and magazine ministry. We are reminded in this connection of the "widow's mite." The Lord

commended this widow, not because she was able to give a large amount of money into the treasury of the temple, but because she gave her all.

And this is exactly what the Lord's people throughout the earth continue to do. We remember the case of a consecrated saint of God who, at the beginning of the radio ministry, wrote in and expressed the "Good Hopes" of being able to contribute twenty-five cents a month. Who can doubt that in response to this spirit of genuine sacrifice the Lord opened the windows of heaven, and poured out the richest of blessings upon this dear saint of his!

### **The Wisest Choice**

HOW favored, indeed, is the position of all the Lord's consecrated people! The hearts of the unbelieving world are filled with fear. They seek security, but are never quite sure they have attained it. They build houses and are not sure that they will be able to live in them for any length of time, or whether one day they will be destroyed by hydrogen bombs. They are engulfed in the uncertainties of life in this pleasure-mad and dying world.

But not so with the Lord's consecrated people who have given all to the Lord. These are setting their affections on things above, not on things of the earth. They

are concerned over earthly things only from the standpoint of how faithfully they are able to use what is under their control to the glory of God. And while they continue to devote themselves to the lifetime task of sacrificing their all in the service of the Lord, they are conscious of the fact that the Lord continues to guide and bless them through the abundance of his grace.

The admonition in our text to bring "all the tithes into the storehouse," while addressed to fleshly Israel, has an application in principle to all the Lord's consecrated people of the Gospel Age. Our "tithes" comprise all our time, all our strength, all our talents, and all our means. With us it is none of self, but all for the Lord; and it is in the faithful carrying out of our consecration to do his will that we experience the richness of blessing which he has promised.

How wonderful, as our text states, that the Lord asks us to put him to the test—"Prove me now herewith, saith the Lord." And who among us that has put the Lord to the test by faithfulness to the terms of consecration, has not discovered the abundant manner in which the Lord fulfils his promise to pour out his blessings?

Primarily, these blessings are along spiritual lines—joy in the

Lord, for example, and the peace of God which passeth human understanding. This is a joy and peace which the world can neither give nor take away. It is enjoyed by all the called and consecrated ones who walk in the Lord's ways of love.

On the other hand, many of the Lord's people testify that he seems to bless them along material lines in proportion to the degree of their giving to him. This would be in keeping with the text which states that "there is that which scattereth, and yet increaseth." (Prov. 11:24) But even here we think the principle application should be made to the spiritual riches which the Lord so lavishly bestows upon his faithful people.

May we continue to go forward faithfully in the narrow way of sacrifice, and thus continually be in a position to be refreshed by those promised showers of blessing from the open windows of heaven. Thus our rejoicing in the Lord will abound, and the joy of the Lord will be our strength in every time of need. And may we remember that our all will not be completely devoted to the Lord until we have been faithful unto death. It will be then that we will receive the crown of life, and enter into that fulness of joy in the actual presence of our loving Heavenly Father, and his beloved Son, who gave his all that we might live.

## *Faith, Hope and Love*

**P**AUL, in writing to the Corinthians, speaks of certain gifts of the Spirit which it would seem were esteemed by the Corinthian brethren, to the measurable neglect of more important things. A man of the world can be refined in manners, highly cultured, possessed of a great deal of the wisdom of this world, but minus any particular love for the principles of righteousness, or the sincere desire to serve and be of benefit to his fellows.

Refinement of manners, culture, and worldly wisdom can be possessed in considerable measure, and yet be unaccompanied by progress in godlikeness. In a case like this the outward adornments of character prove of no real value beyond the present life.

Paul suggests that this can be the same in the spiritual life. Certain outward gifts of the Spirit may be possessed, but unless used wisely and unselfishly and for the benefit of others of the Lord's people, their possessors may find themselves, after years of oppor-

tunity for progress in the things of the Spirit, poor and weak and unstable both in faith and works.

Indeed, it may be possible that many favored by the possession of natural gifts, will come back during the great day of judgment with more to overcome than many who were meek, quiet, and reverential. Although possessing little learning and but few earthly advantages, these had a humble reverence for God and his righteous laws and sought to live in accord with them.

Hence Paul says, in substance, if great eloquence and ability to preach the truth be one's portion, and yet such a gift be used selfishly, merely in order that self may shine, it will profit one nothing, either now or in the future. "If I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have faith, so as to remove mountains, but have not love, I am nothing."—I Cor. 13:2, R. V.

And in verse 8 Paul would remind us further that great ability to preach the Word is a gift which is only of value during the few short years of the present life. After receiving the inheritance of the saints in light, the possession of a little oratorical ability would be quite useless. It is to be used

humbly, and in love, and to the Lord's glory during our earthly course, if it is to be of real value to the individual possessing the same.

Similarly the gift of tongues enjoyed by some in the Early Church—that is, the gift or ability to give expression to important items of knowledge at a time when the New Testament revelation was incomplete—would be a gift of great value in one of the companies of the Early Church, but of little or no value today when the divine revelation is complete, and all its important items have been clarified from Genesis to Revelation. Such gifts, if used with a pure desire to glorify God and edify and bless our brethren, are a means of grace to their possessors. But if they are used in the way the natural man frequently uses his natural gifts, merely for personal advantage, they would be of no real profit to us, from the standpoint of our eternal spiritual interests.

The same may be said of knowledge. If the ability to grasp and understand the deep things of God be used as a mere intellectual enjoyment for ourselves and others, such special knowledge would certainly not be of any advantage to us beyond the few short years of the present life. Paul, therefore, would remind us of the things which are really of value because, among other things, they

are things which are eternal. "But now abideth faith, hope, love, these three; and the greatest of these is love."—I Cor. 13:13 R. V. See also Hebrews 10:22-24.

### Faith

"AND having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience ["a consciousness of evil," **Dia-glott**], and our bodies washed with pure water." (Heb. 10:21, 22, R. V.) "A great priest over the house of God." This reminds us how, in the type, Aaron was the great high priest over his house composed of underpriests and Levites (Lev. 16:6), and how he, through his typical atoning work, opened the way for the underpriests and Levites to come before God with acceptance.

So our great High Priest, Jesus, having completed his work of sacrifice, appeared "in the presence of God for us" (Heb. 9:24), that we, through Jesus, our Redeemer and High Priest, might present our bodies a living sacrifice and be accepted as underpriests—joint sacrificers with Christ. This "new and living way" having been opened up for us, let us draw near with fulness of faith.—Heb. 10:19-22

The whole course of the Christian is one of faith, that quality which enables him to grasp the

reality of the things not seen with the natural eye. By faith we see the reality of the narrow way of sacrifice and suffering; that we are called to share in the sufferings of Christ; and that the glory of the kingdom beyond the veil will be really the portion of the faithful. By faith we see that if faithful, we shall reign with Christ as kings and priests unto God for a thousand years; no longer sacrificing priests, but, like Melchisedec in the type, reigning priests and blessers of the people.—Heb. 6:20; 7:1-10

As we draw near to the things of the antitypical holy—the consecrated spirit-begotten condition of Christ and the church—we see on the right side the golden table with its two piles of showbread, twelve cakes of unleavened bread, six cakes in each pile, with pure frankincense placed upon the top of each pile. It was the only food in the holy, and symbolizes the only food of value to the new creation; namely, the Word of God.

The twelve cakes seem to suggest that they represented the spiritual food of the twelve tribes of spiritual Israel. (Rev. 7:4-8) The frankincense on the top of each pile would well picture how, when we feed upon (study) the Word of God, especially as a company, it should always be accompanied by prayer and praise.—Lev. 24:5-9

On the left side of the holy stood the seven-branched golden candlestick, a symbol of the true church in its seven stages. (Rev. 1:20) Its seven lamps symbolize how the illumination of the Holy Spirit comes to us through the Word of God, and is manifested from first to last through the faithfulness of the people of God, the true light-bearers of the Gospel Age, who faithfully let the light of truth shine out.

As we further “draw near” (Heb. 10:22) we come to the golden altar close up to the second veil upon which on the Day of Atonement the High Priest crumbled the incense upon the fire taken from the brazen, or copper, altar. The sweet odor of the incense thus produced penetrated beyond the second veil. It symbolizes how the Lord accepts the worship, prayers, and service of his people as they draw near, how they are a sweet incense to him, “a sweet savor of Christ,” penetrating beyond the veil into his presence.—II Cor. 2:15; Eph. 5:2

Let us continue to draw near in fulness of faith, making use of all our present privileges and blessings, having our hearts “sprinkled from a consciousness of evil”; that is, at all times having the assurance that we are accepted in the Beloved. We have been released from the adamic condemnation through the ransom

sacrifice. (Rom. 8:1) The merit of Christ cleanses us from all sin—from all our unintentional weaknesses and blemishes, while at the same time, to the best of our ability, we seek to cleanse ourselves.—I John 1:7; II Cor. 7:1

## Hope

“LET us hold fast the confession of our **hope** that it waver not; for he is faithful that promised.”—Heb. 10:23, R. V.

In addition to the blessing of faith, the Christian has been given a wonderful hope to inspire and sustain him. Our hope is made up of those things God has in reservation for all those who obey him; the blessings that await us beyond the veil. As Paul says, “That [which] is seen is not hope. . . . But if we hope for that we see not, then do we with patience wait for it.”—Rom. 8:24, 25

Paul suggests the possibility that our hope may waver, or, as the **Diaglott** says, “decline.” (Heb. 10:23) The Adversary would say, “These wonderful things you believe God has promised to the church are not for you. You can never attain them.” Thus he would endeavor to cause us to let slip our anchor of hope.

But to help us in experiences of this kind, Paul reminds us that “He is faithful that promised.” Hold fast to the thought of God’s faithfulness. Remember his faithfulness in the past to Israel and

to his servants of old, and the many assurances the Master himself gives to this end, saying, “Even the very hairs of your head are all numbered.”—Matt. 10:30; Luke 12:7

All things, even the very smallest experiences, are carefully overruled, and are made to work together for our good. A realization of God’s faithfulness should indeed help us to the end that our hope remains bright while we seek to “hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.” (I Pet. 1:13) “We are become partakers of Christ if we hold fast the beginning of our confidence firm unto the end.”—Heb. 3:14, R. V.

## Love

THE third and most important quality we need to possess is love. Paul writes, “The greatest of these is love.” As partakers of the Holy Spirit we receive a measure of the spirit of love, yet the Scriptures warn us that it is possible for our love to grow cold. We are surrounded by influences which, unless we are very watchful, would have this effect upon us.

Since 1914 the world has been experiencing increasing difficulty and unrest. These things have been allowed at times to come very close to God’s people; and especially have they had expe-



riences that have tended to increase their trials and difficulties along spiritual lines. Specially referring to our own day our Lord says, "Because iniquity shall abound, the love of many shall wax cold." (Matt. 24:12) In addition to tests of greater magnitude, there are many little inequities, both in the world and among the Lord's people, the tendency of which is to cause our love and zeal for the Lord and his service to grow cold.

Jesus said "many" would be so

affected. In view of this, "let us consider one another," that we may be guided as to what we shall do to defeat this tendency both in ourselves and in others. Instead of allowing love to grow cold, we should "provoke," or call into action, greater love for God, for the Lord Jesus, and for the brethren. If successful, Paul tells us that "good works" would be sure to follow, prompting one to "do good unto all men, especially unto the household of faith."—Heb. 10:24; Gal. 6:10

## SPEAKERS' APPOINTMENTS

### G. A. FORD

Dewsbury .....	Feb.	5
Eastleigh .....		12
Luton .....		26
Latchford .....	Mar.	12
Liverpool .....		19

### J. H. MURRAY

Eastleigh .....	Mar.	5
Dewsbury .....		26

### E. TERRY NADAL

Letchworth .....	Mar.	5
Llanelly .....		25, 26

### W. F. READER

Letchworth .....	Feb.	5
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CONVENTION AT PORTRUSH, NORTHERN IRELAND, Whitsun, May 20, 21, 22. Write to Mr. T. R. Lang, 41 Clooney Terrace, Waterside, Londonderry, Northern Ireland, for accommodation and other details.

RECORDED LECTURE SERVICE IN BRITISH ISLES: Lectures on doctrinal, prophetic, and devotional subjects, together with sacred music, are available free, on loan. For full particulars write to Dawn Bible Students Association, Recorded Lecture Service, 15 Southwood Gardens, Ilford, Essex.

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/.

# Sleeping Sickness

**"How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come.—Proverbs 6:9-11**

**T**HE wisdom of Solomon is seen in this proverb. Again in Proverbs 20:13 he emphasizes the same thought, saying, "Love not sleep, lest thou come to poverty." What a lesson this holds for the Lord's people! We are the richest people on earth. Have we not abundant "treasures in heaven, which moth and rust cannot destroy"? Yes, surely! How, then, can we become poor?—Matt. 6:19, 20

Solomon suggests poverty may come through "love of sleep." He then advises, "Open thine eyes, and thou shalt be satisfied with bread." What a spiritual truth to us! Are we not satisfied with that blessed "Bread from heaven," Christ Jesus? And is it not as we feast on this bread that our eyes will be kept open to the unfolding mysteries of God? To this, with all surety, we answer, "Yea, Lord."—John 6:49-51

Jesus gave a parable in which he refers to this matter of sleep. Matthew 25:5 reads, "While the bridegroom tarried, they all slumbered and slept." Because of a prolonged period of waiting, all the virgins slept. It is a tarrying such as this that is spoken of by Habakkuk (2:2, 3) when the Lord said, "The vision is yet for an appointed time, but at the end it shall speak, and not

lie: though it tarry, wait for it; because it will surely come, it will not tarry." The thought here seems to carry the same lesson as our parable; namely, that human nature is prone to want to hurry and anticipate the Lord's times and seasons so much, that when they are not fulfilled at our fixed time we tend to become discouraged and sleepy.

If, in the parable, all of the virgins had not slept, there would not have been the confusion when they went forth. They would have understood better where they were in regard to the "times and seasons" of the Lord. Let us, as Habakkuk records, "wait for it," and, as the Lord through Zephaniah states, "Wait ye upon me."—Zeph. 3:8

As the Lord's people, living at a time in which the question, "How long?" is often asked, we should take special heed to these prophecies. It is always the seeming delay that causes us to become tired, and thus finally to sleep. There is so much else that we could be setting our minds on other than what has not come to pass. We know that many prophecies are being fulfilled today. Thus the Lord's people have an ample amount of evidence of the fulfilment of prophecy to keep

them wide awake. Paul sums up this thought when he says, "If we hope for that we see not, then do we with patience wait for it."—Rom. 8:25

### "Thy God Reigneth"—Isaiah 52:7

AS THE "feet of him," living in these "last days," we have the privilege of heralding forth a message that even the Early Church could not proclaim. And in order to proclaim this good news to the world it is most important that we be fully awake. For, being asleep, we would never see that we are in "the days of the Son of Man." (Luke 17:26) Then we could hardly accept present truth as the promised "meat in due season," for Christ said he would be the one to serve it at his second presence, through "that faithful and wise servant."—Luke 12:42-44

The importance of being spiritually awake was stressed by Paul in his letter to the church at Thessalonica where he explains, "Ye brethren, are not in darkness, that that day should overtake you as a thief." (I Thess. 5:4) "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—verse 2

When one takes a natural rest in sleep he misses all activities or events around him. This is why thieves usually break in at night, knowing that most of the world is unconscious. In the natural realm we see the forceful lesson that Paul points out, and also what he meant when he said, "Watch." "For as in the days before the flood," "they . . . knew not" of the impending disaster.—Matt. 24:37-39

### "Lying Down, Loving to Slumber"—Isaiah 56:10

ISAIAH refers to blind watchmen in Israel as being dumb and sleeping dogs, and shepherds that cannot understand. This is a sad picture, we believe, of a condition in nominal spiritual Israel today. There are spiritually blind leaders, shepherds without understanding, looking "every one for his gain, from his quarter."—vs. 11

In their laziness and sleepiness toward spiritual things they "fetch wine." This intoxication of false doctrine seems to go along with spiritual "sleeping sickness."—vs. 12

And how lost is the "not ashamed" Gospel of "good tidings" so zealously preached in the Early Church! (Rom. 1:16; Luke 2:10) What a lukewarmness has fallen over spiritual Babylon! Has not the hand upon the wall well written, "Weighed in the balances, and . . . found wanting"? No wonder the Lord has called, "Come out of her, my people."—Dan. 5:27; Rev. 18:4

The true church has even been urged to watchfulness and prayer, both by the Lord and by the apostles. Those who are awake to the "signs of the times" see clearly the new day dawning amidst the trouble in the passing of the old order, even as foretold. "Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."—I Thess. 5:6-8

# 'Frank and Ernest'

## BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

### ALABAMA

Birmingham WSGN 610 9:45 a.m.  
Calera WBYE 11:05 a.m.  
Decatur WMSL 1400 12:15 p.m.

### ARIZONA

Phoenix KOOL 960 8:45 a.m.

### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.  
Magnolia KVMA 630 12:00 noon

### CALIFORNIA

Chico KPAY 1060 10:30 a.m.  
El Centro-Calexico

KICO 1490 10:30 a.m.  
Los Angeles KABC 790 10:45 a.m.  
Marysville KMYC 1410 10:30 a.m.  
Napa KVON 1440 10:30 a.m.  
San Francisco KGO 810 10:15 a.m.  
Tulare-Visalia KCOK 1270 10:30 a.m.

### CONNECTICUT

Waterbury WWCO 1240 2:05 p.m.

### DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

### FLORIDA

Belle Glade WSWN 900 12:05 p.m.  
Daytona Beach WRD 1340 12:05 p.m.  
New Smyrna Beach  
WSBB 1230 12:05 p.m.  
Palatka WSUZ 800 12:05 p.m.

### GEORGIA

Atlanta WGUN 1010 12:00 noon  
Savannah WBYG 1450 12:15 p.m.  
Thomson WTWA 1240 12:05 p.m.

### ILLINOIS

Chicago-Evanston  
WEAW 1330 9:15 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.

### KENTUCKY

Bowling Green WLBJ 1410 12:15 p.m.  
Louisville WTMT 620 10:00 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 9:05 a.m.  
Muskegon WMUS 1090 12:05 p.m.  
Saginaw WSGW 790 10:30 a.m.

### MINNESOTA

Duluth-Superior WQMN 1480 11:05 a.m.  
Long Prairie KEYL 11:05 a.m.  
Minneapolis KEVE 1440 11:05 a.m.  
Wadena KWAD 920 11:05 a.m.

### MISSOURI

Hannibal KHMO 1070 11:05 a.m.  
Joplin WMBH 1420 12:15 p.m.  
Kansas City KCMO 810 9:30 a.m.  
St. Louis KXOK 630 8:15 a.m.

### MONTANA

Miles City KATL 1340 9:15 a.m.

### NEVADA

Reno KBET 1340 10:30 a.m.

### NEW JERSEY

Atlantic City WLDB 12:05 p.m.  
Newark WNTA 970 10:00 a.m.

### NEW MEXICO

Roswell KGFL 1400 10:05 a.m.  
Silver City KSIL 1340 11:15 a.m.

# BROADCAST SCHEDULE

## NEW YORK

Albany	WOKO	1460	12:05	noon
Buffalo	WNIA	1230	9:15	a.m.
Jamestown	WJOC	1340	12:05	p.m.
Malone	WICY	1490	12:05	p.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:05	a.m.
Syracuse	WSOQ	8:30	a.m.	

## NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte				
	WCGC	1270	12:30	p.m.
Elizabeth City	WGAJ	560	12:05	p.m.
Fuquay Springs	WFVG	1460	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.
New Bern	WHIT	1450	12:05	p.m.

## OHIO

Akron-Canton	WHLO	640	7:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Piqua	WPTW	1570	12:45	p.m.

## OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
Tulsa	KTUL	1430	11:05	a.m.

## OREGON

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

## PENNSYLVANIA

Allentown	WHOL	1600	12:05	p.m.
Pittsburgh	WEPP	1080	12:05	p.m.
Scranton	WICK	1400	12:05	p.m.
Tyrone-Altoona	WTRN	1290	12:05	p.m.
Washington	WJPA	1450	12:05	p.m.
Wellsboro	WNBT	1490	12:05	p.m.

## SOUTH CAROLINA

Bennettsville	WBSC	1550	12:45	p.m.
Charleston	WOKE	1340	12:35	p.m.

## TENNESSEE

Memphis	KWEM	990	12:00	noon
Nashville	WNAH	1360	12:00	noon

## TEXAS

Lampasas	KCYL	1450	12:45	p.m.
Livingston	KLBS	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	11:05	a.m.
Sherman-Dennison				
	KRRV	910	11:05	a.m.
Wichita Falls	KWFT	620	10:15	a.m.

## UTAH

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

Charlottesville	WCHV	1260	12:05	p.m.
Mt. Jackson	WSIG	790	12:05	p.m.
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.
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

Huntington	WPLH	1470	10:15	a.m.
Wheeling	WWVA	1170	9:30	a.m.

## WISCONSIN

Eau Claire	WBIZ	1400	10:05	a.m.
Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.
Reedsburg	WRDB	1400	11:45	a.m.
Shawano	WTCH	960	9:30	a.m.

## WYOMING

Cheyenne	KVWO	1370	10:05	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.

## ITEMS OF INTEREST

**THE MEMORIAL SUPPER:** The date for the 1961 Memorial Supper is Thursday evening, March 30. There will be a Memorial Supper article in the March issue of The Dawn, entitled, "In the Upper Room."

**GERMAN VOLUME 5:** Volume 5 of "Studies in the Scriptures" has been republished in the German language, and is now in the hands of our brethren in Germany. A letter from our German office states, "Many thanks to all the dear ones who helped in this work." These volumes are also available in this country. They are cloth bound, and the price is one dollar.

**A NEW TRACT:** "Israel Fulfilling Prophecy," is available in tract form for distribution. You are invited to order as many as you can use. There is no charge.

**TELEVISION FOLDERS:** We will gladly furnish folders for announcing The Bible Answers television programs wherever they may be shown, and in any quantity desired. This is a golden opportunity for service when these programs are televised in your area.

**THE 1961 GENERAL CONVENTION:** It is not too early to begin making plans to attend the 1961 General Convention. It will again be held in Bloomington, Indiana, and the date is August 5-10.

### RADIO TOPICS FOR FEBRUARY

- 5—"Our Lord's Prayer"
- 12—"God's Design In Creation"
- 19—"The Bible Versus Evolution"
- 26—"The Bible Harmonious"

## TV LISTING

### Half-hour Programs

- Steubenville, O.—WSTV-TV, Channel 9, Sundays, 9:30 a.m.
- Chico, Calif.—KHSI-TV, Channel 12, Sundays, 1:30 p.m.
- Buffalo, N. Y.—WKBW-TV, Channel 7, Sundays, 9:30 a.m.
- Victoria, B. C.—CHEK-TV, Channel 6, Sundays, 3:30 p.m.
- Salt Lake City, Utah—KUTV-TV, Channel 2, Sundays, 11:00 a.m.
- Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:00 noon.
- El Paso, Texas—KELP-TV, Channel 13, Sundays, 1:00 p.m.
- Alexandria, Minn.—KCMT-TV, Channel 7, Alternate Sundays, 12:00 noon.
- Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.
- Little Rock, Ark.—KATV, Channel 7, Sundays. Time to be announced.
- St. Louis, Mo.—KTVI-TV, Channel 2, Sundays, 9:00 a.m.
- Bakersfield, Calif.—KLYD-TV, Channel 17, Alternate Sundays, 9:30 a.m.

### Fifteen-minute Programs

- London, Ontario—CFPL-TV, Channel 10, alternate Sundays, 12:00 noon.
- Spokane, Wash.—KREM-TV, Channel 2, Saturdays, 10:45 a.m.
- Kansas City, Mo.—WDAF-TV, Channel 4, Sundays, 11:45 a.m.
- Oklahoma City, Okla.—KWTU-TV, Channel 9, Sundays, 11:15 a.m.

### Showing Forth His Praises

**"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."**—Hebrews 13:15, 16

**F**ROM the time of consecration until we have proved faithful even unto death it is our privilege to continue sacrificing the flesh and its interests in the service of our Heavenly Father. He does not need any help from us, but through our sacrifices we can show forth his praises for having called us out of darkness into his marvelous light.—I Pet. 2:9

Our privilege of being co-sacrificers with Jesus was shown in the type by the sacrifice of the Lord's goat and the burning of its carcass "without the camp." (Heb. 13:11-13) The incense burned on the golden altar in the holy is seemingly what Paul is referring to in our text as antitypically being our offering of praise, "the fruit of our lips," in communicating the truth to others. And Paul gives us the assurance that "with such sacrifices God is well pleased."

Thus seen, the sacrificial life

of a Christian consists of doing good by sharing our blessings, spiritual and temporal, with others. This, in turn, brings praise to our God. There are times, however, when we are confronted with the problem of knowing just what to do in the Lord's service, in what manner we can best "do good unto all, especially unto them who are of the household of faith."—Gal. 6:10

In this connection we think of Moses, who, when directed by Jehovah to lead his people out of Egyptian bondage, and knowing that such an assignment meant appearing before Pharaoh, was concerned lest he not be accepted as being sent by the Lord for such an undertaking. Responding to Moses' uncertainty, the Lord inquired, "What is that in thine hand?" It was a rod, and the Lord revealed to Moses how that rod could be used in connection with his commission.—Exod. 4:1-5

This should remind us that in all probability there is a "rod" of some sort in our hands which, with the Lord's blessing, may be used in his service. This is true with each one of us as individuals, and it is also true in a collective sense—in our ecclesias, and in connection with the general ministry of the truth. It is true in the United States and Canada, and it is true in all other countries where there are dedicated, truth-enlightened followers of the Master.

### **THE RADIO MINISTRY**

THE ministry of the truth over the radio is continuing on a somewhat larger scale than we had thought possible last fall when contract changes went into effect. While the Mutual Network is not furnishing nearly as many stations as in the past, we have been able to make supplementary arrangements with a considerable number of radio stations, so that now we have a fairly good coverage of much of the territory where the larger ecclesias are located.

Since the "Frank and Ernest" schedule was published in the January Dawn we have secured stations in Rochester, New York; Buffalo, New York; Minneapolis, Minnesota; and Chicago, Illinois. We are happy about these additional outlets for the kingdom message.

As the brethren probably have

noticed, we are now trying a slightly different format for the "Frank and Ernest" program, in that "Russell" is given an opportunity to ask questions throughout the discussions. We thought that after so many years this slight change for a little while would be appropriate. The change has not been in effect long enough to receive any general reaction from listeners.

Speaking of the radio witness, we would like to remind the brethren again of the special radio folders which are available each month for advertising the third Sunday of the month broadcast. We have this "rod" in our hands—if we wish to use it—to help increase the number of listeners to "Frank and Ernest." See the announcement on page 64. The complete radio schedule appears on pages 50 and 51.

### **THE TELEVISION MINISTRY**

WE ARE able to report good progress in the television ministry of the truth. This is such a new field of endeavor that we are proceeding cautiously, and seeking specially the Lord's guidance and help. Certainly all the efforts of the Lord's people to glorify his name would come to naught without his blessing, and this fact is especially impressed upon us in connection with this particular "rod."

Endeavors are still being made



to secure free time for televising "The Bible Answers" films, and good progress continues to be made along this line. Brothers J. Y. MacAulay, Samuel Baker, Stephen Roskiewicz and William Bertsche are devoting considerable time personally contacting managers of television stations to introduce The Bible Answers films. In most instances these brethren are well received, and obtain many promises that the films will be used when a suitable opening occurs.

There have been instances in which a station manager has scheduled The Bible Answers films after more than a year had passed since first showing a willingness to use them. This gives us reason to believe that the promises by station managers will be made good. We are learning that this is a field of endeavor that will require time to develop. First we must get acquainted with station managers and program directors. Then we need to keep in contact with them. We are confident that by doing this, in the not too far distant future many additional stations will be using The Bible Answers films.

One of the very encouraging aspects of the television effort is the fact that so many of the stations have been willing to repeat the programs, and indicated their willingness to use whatever films we can send them. A powerful

station in Grand Rapids, Michigan, televised our first thirteen programs, and, learning that we now have four additional films ready, used these during the month of December.

We now have seventeen half-hour television programs ready for use, and during the month of February, the Lord willing, nine more will be put on film. These, of course, will not be ready to televise immediately, for time is required to edit the films, make prints, etc. We mention the filming date, knowing that the brethren are interested in the television effort, and will be glad to learn of the progress that is being made.

Including the nine programs that will be filmed in February, a total of twenty-six will be available for television stations—enough for a six months' showing. We are reasonably confident that the programs to be filmed in February will in some instances appeal to station managers even more than those we have at present. This, also, we are leaving in the Lord's hands.

As mentioned in the January Dawn, some of our new half-hour films will be in color. The aim here is to have them more effective for public meeting use. In other respects also these particular films will, we think, be especially suitable for public meeting witnessing. Arrangements will be

made to supply these films, together with a projection machine and operator, where arrangements can be made for their use. While the films are not yet ready, we will be glad to receive requests for showing them, and, as soon as we can do so, dates will be assigned. Meanwhile, we think the films we already have can be used effectively for this purpose.

## MAGAZINE ADVERTISING

ANOTHER general aspect of the vineyard work is the advertising of truth literature in magazines. This, also, is a comparatively new field of activity, and the Lord's blessing has been very manifestly upon it. In addition to a limited use of national magazines in the United States, the brethren in Great Britain, Germany, and Greece have received rich blessings through the use of this "rod" of service.

The number of responses to these advertisements has been very encouraging. In addition to this, however, has been the interest engendered in the truth. This has been particularly true in Greece. The Greek-speaking brethren in New York, who publish the Greek edition of *The Dawn*, have given us a very stimulating report. For the expenditure of one hundred and fifty dollars they have received more than six hundred requests for literature.

But even more encouraging

than this have been the "repeat requests" and letters written by those who have read the booklet sent to them. Here is one of these letters from a college student:

"I received your booklet, 'Where Are the Dead?' [a translation of the English 'Hope Beyond the Grave'] In the beginning I was hesitant, but continued to read. As I did I marvelled at the logic and scripturalness of the presentation. I re-read, and compared it with the quotations from the Bible, and was astonished. I communicated this to my associate students, and they agreed that your presentation concerning the soul is the correct one, and the logical truth. In the past we have accepted blindly our professors' teachings of the immortality of the soul. But we now plan to call on our professor of divinity, and prove to him from the Bible that the soul is not immortal, that the man, the person, the being, is the soul; that we do not have souls, but **are** souls. I would like to receive the booklets announced on the back of 'Where Are the Dead?' so I will be better prepared to present the matter to our professor."

The Greek brethren report that from Charachi, Pakistan, a Greek merchant wrote asking for the advertised booklet. He expressed astonishment at the advertisement, and the boldness of the publishers in explaining the condition of the dead, and the truth concerning paradise and hades, and the parable of the rich man.

Letters were also received from Patras, Corinth, Sparta, Salonica,

Philippi of Macedonia, and from many islands, and from Crete. (This appears to read like The Book of Acts.) One Greek lady in West Germany saw the advertisement and requested a booklet for herself, and one to be sent to her family in Salonica. An olive tree worker, after receiving and reading the booklet, wrote:

"I am very thankful for your booklet. Every night I gather my family, and I read to them from the booklet, 'Where are the Dead?' The conviction of the truth it presents is very strong in our minds. We are poor people. A few months ago my wife died, and we have spent much for indulgences, and for the priest's prayers. Now my family says to me that if the dead are dead what good are the prayers of the priests, for there is nothing we can do for the dead, so our money is spent for nothing. May God bless you. Please send me the booklet, 'God and Reason.' Where can we send money to pay for this literature?"

"We have received requests for the booklet" the report adds, "from lawyers, doctors, professors, army officers—in fact, from people in every walk of life. The brethren in Athens have been calling on those who requested literature, and they were made welcome by ninety-nine percent of them, and enjoyed many interesting discussions on the truth. Many are comforted with the message of the kingdom, and the beauty of the truth."

"We are thankful to the Lord for

the opportunity we have to proclaim the message to the groaning creation. We plan to send a sample of the Greek Dawn to all who have requested literature. We would like to express our thanks to all the brethren of The Dawn for their zeal in helping us publish the Greek Dawn and other literature. This blessed witness to the Greek speaking people overseas has thus been made possible."—Brother Pantel Hatgis, Secretary

### **Found the Truth Again**

ONE of the blessed results of the radio ministry has been, and continues to be, the reaching of those who have known the truth, but for one reason or another have lost contact with those of like precious faith. The experience of the brethren in Great Britain indicates that magazine advertising of truth literature may also be used of the Lord to perform a similar service. After receiving the booklet announced in a British magazine, and later subscribing to The Dawn, one inquirer wrote:

"The first copy of The Dawn Magazine has arrived. Oh, it is all very wonderful. Now I have found the truth again, and there is deep joy in my heart."

### **IN PUBLIC LIBRARIES**

OUR brethren in the British Isles have been active in placing literature in public libraries, specializing on "Studies in the Scriptures." The results have been en-

couraging. A set of the volumes recently has been accepted for a prison library. Concerning this the governor of the prison wrote:

"Thank you for your letter, and for your offer of the religious books. It will be in order for you to send copies of your monthly magazine to the prison. With respect to the gift of your set of volumes, "Studies in the Scriptures," the chaplain and I feel, that, if you agree, these be sent to the chaplain for inclusion in his library. The prisoners, under notice, could have them in the first instance, but afterward they would be available for anyone wishing to study them. Thank you for your interest."

This appeals to us as being a "rod" that might be in the hands of many of the brethren; that is, contacting public libraries and offering them "Studies in the Scriptures," or The Dawn Magazine. In times past brethren have undertaken this service, and it may now be timely to try it again. Certainly our brethren in Great Britain are being blessed in their efforts along this line.

## IN ITALY

THE Lord's vineyard embraces all countries where there are opportunities to make known the glad tidings of the kingdom, and this now includes Italy. Only since the close of the second World War has there been freedom of religion in Italy. Even now, while the constitution of the govern-

ment grants freedom of religion, the brethren there many times find strong opposition by the local clergy and others, especially in the smaller cities and rural communities.

Nevertheless, the message can be, and is proclaimed in Italy by word of mouth, and by the printed page. The brethren there also have hopes of being able to use visual aids to assist the spoken word. Difficulties prevented a continuance of the radio witness in the Italian language. However, many in Italy understand the French language well enough to enjoy the French broadcasts over Monte Carlo. The following letter was written by one of these:

"Dear Friends at The Dawn: I had the opportunity to come to know of your activity by listening to your weekly radio program in the French language, and I was able to comprehend the importance of the message presented in The Dawn. I am surrounded by adverse people who seek in all ways to obstruct my work because I read the Word of God. I feel that I may be helped by you with advice and suggestions on how to practice with more faith the holy law of God. It may be you can send me some literature that will help me to understand the deeper truths of the Bible more clearly, and guide me in the right way. I don't want to be merely a receiver of the truth, but also a giver, witnessing to it widely and openly."

The following letter is from a

newly interested sister in the Italian sector of Switzerland:

"Dear Brethren in Christ: Enclosed you will find my renewal for The Dawn Magazine. I am very happy to receive it. It serves to warm my heart toward God, and comforts me in my waiting for the blessed revelation of our Lord through his kingdom. With great pleasure I am joining the local group of Bible Students in my town, thanking the Lord with all my heart for the favor granted to me. With pleasure I salute you in the name of the Lord."

### **VISITING**

A "ROD" that is in the hand of many individual followers of the Master is the opportunity of visiting and encouraging those who are seeking the truth. It is a great stimulus to us to receive word from time to time of interesting experiences enjoyed by those who serve in this way, as they have opportunity. The broadcast in English of the "Frank and Ernest" programs has not been heard over Radio Luxembourg for some time, but they are still being remembered. A sister from Eire (South Ireland) writes concerning the privilege she is now enjoying of visiting one whose first contact with the truth was through the Radio Luxembourg broadcasts:

"Loving Christian greetings: Sometimes it seems as if there is little one can do, but if we use the

opportunities the Lord gives us, our own hearts are enlarged. This is as I have experienced it. At present I am visiting a listener of the 'Frank and Ernest' programmes when beamed from Radio Luxembourg. She missed the broadcasts when they ceased, and wrote for someone to visit her. So I called, and found her to be almost totally blind, and quite unable to read anything except her Braille Scriptures. I now visit her regularly, and she is very pleased indeed because I make a practice of reading to her from The Dawn Magazine and other Dawn literature. The Scripture texts are then referred to, and helpful conversations follow. The dear blind sister manifests a cheerful, growing interest in the truth, and is very grateful. This gives me great joy, and I want to pass on this testimony to others, hoping it might encourage them to do whatever lies at hand to do."

### **HIS EXCELLENCE**

TRULY it is a blessed privilege to serve the Lord in any and every way we can, continuing our sacrifice of praise. The Apostle Peter wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9) The Greek word here translated "praises" means "excellence," or "virtue."

Actually the best way to praise

the Lord is to show forth his excellence, his virtues; and the way we do this is by making known his loving and glorious plan of the ages. It is in his plan that we see the virtues of our Heavenly Father's glorious character—his kindness, his mercy, his infinite wisdom, his almighty power, and his justice.

The psalmist wrote, "Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness." (Ps. 150:1, 2) It is because the Lord has opened the eyes of our understanding to behold his "excellent greatness" that we are able to make known his virtues by bearing witness to the truth.

The psalm continues by exhorting us to praise the Lord with the trumpet and various other instruments. We might think of this from the standpoint of the various methods available to us to proclaim the Gospel of the kingdom. We praise him in our personal witness work, in the distribution of tracts and other literature, we praise him through our co-operation in the radio and television work, and by faithfulness in the use of all the opportunities of service that he so graciously permits us to enjoy. "Praise ye the Lord."

## ADDITIONAL ENCOURAGING LETTERS

"Dear Christian Friends: I am enclosing one dollar to renew my subscription to The Dawn Magazine. I have read many books, and other literature, but now I have definitely decided that your teachings are the most biblical, practical, and sensible. I have received and read the November issue of The Dawn, and it has given me a determination to relinquish reading all other literature. I am convinced that you are teaching the 'one Lord, one faith, . . . one God and Father of all.' (Eph. 4:5, 6) We are 'no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.' (Eph. 4:14) Your friend in Christ Jesus our Lord."—Virginia

"Dear 'Frank and Ernest': I was very glad to hear you over the radio on Sunday, speaking on the subject of evolution. What made me happy about it was that the Word of God was used to answer the questions. God bless you, and stay by the truth, the Word of God, for that is the only anchor we have. We are older people now, and hearing you gives a person fresh courage to go on serving the Lord. So in all your questions and answers, keep with the Word of God. May God bless you."—Canada

"Dear Sir: Every Sunday I look forward to your radio program, and have received great benefit from your discussions. This is true also of many of my friends I have told about your program. Please send me a copy of the booklet, 'The Day

of Judgment.' I have been much helped by other literature you have sent to me. Please accept my many thanks. May God continue to bless you in your work of explaining the meaning of his wonderful Word so that his children can understand it."—D. C.

"Dear Sir: I would like to know how I could get several of those little booklets called, 'Hope.' I received one from an unknown person when my little boy died, and I want you to know that there was more strength in that little book than anything I ever read. Now I want some to pass on to mothers who have lost loved ones in death. I received my copy the day my boy was buried, and I have read it so many times that the cover has come off and all the leaves are apart. I worried so after my little boy died because he hadn't been baptized, but reading your booklet gave me all the strength of God I needed. I want to thank whoever it was who sent it to me. Please also send me a copy of 'God and Reason.'"—Indiana

"Dear 'Frank and Ernest': Your broadcasts through the years have been very interesting to me. Due to my ownership of 'Studies in the Scriptures,' bequeathed me by my dad years ago, I feel that I am one of the wealthiest men alive. My wealth along these lines has been increasing substantially these last few years, due to deep study of these volumes. Conviction of the true interpretation of the Lord's plan adds to this feeling of wealth beyond description. Is there a Dawn study group here, or nearby; and, if so, will you kindly advise me

how to contact them."—North Carolina

"Dear Friends: Thank you so very much for the 'Hope' booklets—they are beautiful. I want to explain why I sent for these. A lady I know had just suddenly lost her husband, and was heartbroken. I tried to comfort her but felt inadequate, then I remembered reading about your 'Hope' booklets. I have now taken a copy to her. She was very pleased, and I do hope she gets the comfort and help she needs. I have also received three tape recordings from you, and many thanks. I have played all three, but have studied only one as yet—'The Lamb of God.' This talk has cleared up several questions for me, and I am very pleased about this. May our Father's blessing be upon you all, and upon all your work."—England

"Dear Brethren: Christian greetings! Would you please renew our subscription to The Dawn for another year. We continue to find the publication helpful, and very encouraging, and we thank you for your efforts in presenting the truth. We trust that we shall be kept watching and alert, and be served with 'meat in due season' until we have finished our course. Yours in the one hope."—England

"Dear 'Frank and Ernest': I have just been listening to your programme. Your discussions are so very interesting, and I want to learn more and more. Please send me the booklet, 'Hope Beyond the Grave.' I am anxiously waiting to read your publications."—South Africa

## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

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.

<b>OTIS BARRALL</b>		San Francisco, Calif.	5	<b>STEPHEN ROSKIEWICZ</b>	
Reading, Pa.	Feb. 12	Stockton, Calif.	7	Akron, O.	Feb. 14
<b>O. D. DEIFER</b>		Sonora, Calif.	8	Steubenville, O.	15
Catawissa, Pa.	Feb. 5	*Sacramento, Calif.	10-12	Richmond, Va.	19
<b>E. E. FAY</b>		Chico, Calif.	13	Norfolk, Va.	22, 23
New York, N. Y.	Feb. 19	Lebanon, Ore.	16	Lynchburg, Va.	25, 26
<b>A. H. KRUMPOLT</b>		Albany, Ore.	17	Roanoke, Va.	27, 28
Sayville, L. I., N. Y.	Feb. 5	Salem, Ore.	19, 20	Enfield, N. C.	Mar. 1
Allentown, Pa.	12	The Dalles, Ore.	22, 23	Greensboro, N. C.	4, 5
<b>R. J. KRUPA</b>		Portland, Ore.	24-26	Charleston, W. Va.	9
New Haven, Conn.	Feb. 12	Longview, Wash.	28	*Columbus, O.	12
Waterbury, Conn.	12	<b>M. C. MITCHELL</b>		<b>C. A. SMITH</b>	
<b>L. P. LOOMIS</b>		Baltimore, Md.	Feb. 19	Wallingford, Conn.	Feb. 26
York, Pa.	Feb. 12	Philadelphia, Pa.	19	Bridgeport, Conn.	26
Lancaster, Pa.	12	<b>E. K. PENROSE</b>		<b>RICHARD SURACI</b>	
<b>J. Y. MAC AULAY</b>		New York, N. Y.	Feb. 26	Groton, Conn.	Feb. 18
Fresno, Calif.	Feb. 1	<b>G. R. POLLOCK</b>		New London, Conn.	19
San Jose, Calif.	3	Detroit, Mich.	Feb. 18, 19	<b>STEPHEN SURACI, JR.</b>	
		New York, N. Y.	26	Hartford, Conn.	Feb. 26
		Phoenix, Ariz.	Mar. 5	<b>F. S. WASSMANN</b>	
				Paterson, N. J.	Feb. 5

\*Convention, see announcements.



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

<b>GEORGE BALKO</b> Monessen, Pa. Feb. 5 Connellsville, Pa. 12	<b>IRVING C. FOSS</b> Tehachapi, Calif. Feb. 19	<b>ROY E. MITCHELL</b> Wilmington, Del. Feb. 12
<b>MIKE BALKO</b> Duquesne, Pa. Feb. 12	<b>EARL L. FOWLER</b> Whittier, Calif. Feb. 5	<b>N. MOLENAAR</b> Whittier, Calif. Feb. 19
<b>J. BEDNARZ</b> Gary, Ind. Feb. 19	<b>G. HOMER HAMLIN</b> San Jose, Calif. Feb. 19	<b>D. J. MOREHOUSE</b> Milwaukee, Wisc. Feb. 12
<b>J. BURTON BROWN</b> Salt Lake City, Utah Feb. 5 Whittier, Calif. 12	<b>JOHN G. HULL, JR.</b> Santa Ana, Calif. Feb. 26	<b>R. RAWSON</b> Flint, Mich. Feb. 5
<b>DAVID A. BRUCE</b> Ventura, Calif. Feb. 12 Whittier, Calif. 26	<b>E. M. JEZUIT</b> LaSalle, Ill. Feb. 5	<b>GILBERT L. RICE</b> Riverside, Calif. Feb. 19 Ontario, Calif. 19
<b>JENS COPELAND</b> Orlando, Fla. Feb. 19	<b>RUSSELL L. JURD</b> San Francisco, Calif. Feb. 5	<b>BERT ROSE</b> London, Ont. Feb. 12
<b>THOMAS C. FAY</b> San Diego, Calif. Feb. 12	<b>DANIEL KAZIAK</b> Adrian, Mich. Feb. 19	<b>THOMAS T. RYDE</b> San Bernardino, Calif. 5
<b>JOSEPH FENCHAK</b> Connellsville, Pa. Feb. 5	<b>E. F. LANKFORD</b> Fresno, Calif. Feb. 19	<b>IRWIN WYSOCKI</b> Pittsburgh, Pa. Feb. 19
	<b>CLIFFORD R. MILES</b> Sonora, Calif. Feb. 19	



## WEEKLY PRAYER MEETING TEXTS

**FEBRUARY 2**—"For if ye live after the flesh, ye shall die."—Romans 8:13 (Z. '95-9 Hymn 192)

**FEBRUARY 9**—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psalm 116:7 (Z. '95-250 Hymn 241)

**FEBRUARY 16**—"Through honor and dishonor, through evil report

and good report: as deceivers, and yet true;...giving no offense in anything, that the ministry be not blamed."—II Corinthians 6:8, 3 (Z. '01-314 Hymn 110)

**FEBRUARY 23**—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."—Psalm 32:8 (Z. '02-251, 249 Hymn 242)

## 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.

**SAN JOSE, CALIF., Jan. 21, 22**—YMCA Bldg., 1717 The Alameda. Mr. M. Nekora, 1299 McKee Rd.; Apt. 26.

**SACRAMENTO, CALIF., Feb. 11, 12**—California State Grange, Wisteria Hall, 3830 U St. Mrs. E. F. Lankford, 6000 19th Ave.

**COLUMBUS, OHIO, Feb. 12**—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 So. Algonquin.

**SAGINAW, MICH., Feb. 12**—Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

**SAYVILLE, N. Y., Feb. 22**—Odd Fellow's Hall, Foster Ave. Mr. E. O. Weeks, 137 Claywood Dr., Brentwood, N. Y.

**CHICAGO, ILL., Feb. 26**—Central Masonic

Temple, 912 N. LaSalle St. Mr. Leonard Jezuit, 10742 So. Talman Ave.

**DETROIT, MICH., Feb. 26**—Maccabees Bldg., Woodward Ave. at Putnam. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6.

**DETROIT, MICH., March 25, 26.**

**\*WILMINGTON, DEL., March 25, 26.**

**PITTSBURGH, PA., March 26.**

**\*FORT WORTH, TEXAS, Mar. 31-Apr. 2.**

**WINNIPEG, CANADA, Mar. 31-Apr. 2.**

**GARY, IND., April 1, 2.**

**MIAMI, FLA., April 8-10**—Annual Florida Bible Students Convention. Mr. Don Roark, 6125 Montgomery Drive.

**SALEM, OREGON, Apr. 15, 16.**

**MONESSEN-WEST NEWTON, PENNSYLVANIA, April 23.**

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### "THE BIBLE VERSUS EVOLUTION"

To be discussed by

### "FRANK AND ERNEST"

KABC—790 kc.—10:45 A. M.

Sunday, February 19

Why is it not possible to believe the theory of human evolution and at the same time accept the Bible as the inspired Word of God? Hear "Frank and Ernest" discuss this question, and send for a free copy of the 112-page book, "Creation." Address:

"FRANK AND ERNEST"

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

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### For Your Newspaper

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

**MARCH TOPIC:** On Sunday, March 19, "Frank and Ernest" will discuss the topic, "Life Beyond the Grave." This special program should be widely advertised for it is one that appeals to the hearts of many people. Special announcement circulars will be available for this purpose. They are free, and you are invited to send for as many as you can use. This is a very effective method of making known the glad tidings of the kingdom.

**An Excellent Gift  
Especially for Children**

**GOD'S PROMISES COME TRUE**

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. This Gospel-pure book is appropriate for every gift occasion.

**255 PAGES      7x10 INCHES, CLOTH BOUND      \$2.00**

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

**Studies  
in the  
Scriptures**

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

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

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

to us the

# SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 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; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 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