

a herald of Christ's presence

THE DAWN

"HE SHALL
BE GREAT,
AND SHALL
BE CALLED
THE SON OF
THE HIGHEST"



Luke 1:32

december 1956

this month in

the DAWN

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Our New Program

Following is a list of the more important radio stations carrying our new program, "Date Lines and the Bible." A complete schedule will be published in the January issue, and also a complete schedule of stations currently carrying the "Frank and Ernest" programs.

ALABAMA			
Montgomery	WAPX 1600	8:45 p.m.	
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Los Angeles	KHJ 930	9:45 p.m.	
San Diego	KGB 1360	9:45 p.m.	
San Francisco	KFRC 610	9:45 p.m.	
FLORIDA			
Miami	WKAT 1360	9:45 p.m.	
MASSACHUSETTS			
Springfield	WMAS 1450	9:45 p.m.	
MICHIGAN			
Marquette	WDMJ 1320	9:45 p.m.	
Saginaw	WSGW 790	11:30 p.m.	
NEW YORK			
Albany	WOKO 1460	9:45 p.m.	
New York	WOR 710	11:20 a.m.	
OHIO			
Cincinnati	WLW 700	9:45 p.m.	
OKLAHOMA			
Oklahoma City	KOCY 1340	8:45 p.m.	
OREGON			
Salem	KSLM 1390	10:30 p.m.	
PENNSYLVANIA			
Pittsburgh	WJAS 1320	9:45 p.m.	
Washington	WJAP 1450	9:45 p.m.	
Wilkes-Barre	WBAX 1240	9:45 p.m.	
TEXAS			
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DAWN PUBLICATIONS

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NEW JERSEY

Date Lines and the Bible

THE Bible has the widest circulation of any book in the world, and is translated into more languages than any other book. Now the Bible is being brought before the people by the fact that so much of the daily front page news emanates from the lands of the Bible.

The Bible was written by residents of ancient Palestine, Israel's Promised Land. Egypt is one of the countries outside of Palestine which is mentioned prominently in the Bible. There is also much in the news today about the Arab world. But how many realize that the Arabs are descendants of one of the outstanding personalities of the Bible, namely, Abraham, whose son Ishmael, by Abraham's Egyptian bondmaid, Hagar, became the progenitor of the Arab people?

When God called Abraham he made a wonderful promise to him. The promise was that through his "seed" all the families of the earth would be blessed. In the New Testament we are informed that Christ is this promised "seed" of Abraham. The events of our day indicate that the time is very near when Christ will establish his kingdom, and through that kingdom, pour out blessings of health

and life to all the willing and obedient of mankind. The Jewish people will be the first to receive these blessings, but they will quickly spread to the Arabs, the Egyptians, the Europeans, and Americans; indeed, just as God promised, to all nations.

ISRAEL AND EGYPT

ONE of the most startling news events of all time came out of Egypt more than three thousand years ago. It was the Exodus of the Jewish people from Egypt, where they had been enslaved by the Egyptians. God had raised up Moses to be their leader and law-giver, and he led them through the Red Sea to safety from the pursuing Egyptian army which was destroyed in the sea. Having passed safely through the sea, the waters of which were temporarily turned back by a strong east wind, the Hebrew people found themselves in what the Bible calls a wilderness. It is now the Sinai Desert.

Again, late in October, world-shaking news came out of Egypt and the "wilderness." It was not the deliverance of the Israelites from Egypt, but an attack upon Egypt by Israel. From the Israeli

point of view this military assault against Egypt was justified because Egypt and the Arab countries surrounding the little state of Israel were attempting to enslave and destroy this struggling new nation by economic boycott and eventually a full scale military attack. From this standpoint it might be said that again the Hebrew people were attempting to free themselves from Egyptian bondage.

From the standpoint of Bible prophecy we should expect Israel to be in the news. One of the prophecies reads: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel from the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land which I gave to their fathers."—Jer. 16:14,15

We have already witnessed a partial fulfilment of this prophecy. Out of the welter of two global wars at least a part of the original promised land became available for settlement by the Jewish people. Persecutions in Europe, threatening annihilation, forced hundreds of thousands of them to seek refuge in their own land. It was not in the majority of cases a willing migration, but forced. The Lord foretold that he would send "hunters" among them to accomplish this purpose.—Jer. 16:16,17

Another prophecy descriptive of the experiences of the Israelites

when God's due time came to restore them to the Promised Land represents them as saying, "We have heard a voice of trembling, of fear, and not of peace." Jer. 30:3,5) How vividly this language portrays the position and outlook of the Israelites throughout all the years of their returning to the Promised Land! Constantly surrounded by enemies, and uncertain as to how much they could depend upon their friends, it has been a time of continual anxiety and fear, a fear that has now prompted them to seek security by a military victory over their enemies.

In another prophecy relating to the "latter day" experiences of the Israelites the Lord declares to them, "I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."—Ezek. 20:33-37

Many of the prophecies of the Bible cannot be understood in detail until they are in a large measure fulfilled. It is apparent, however, that we are seeing the prophecies pertaining to Israel's return to the Promised Land now in course of fulfilment. The fact that this return is taking place under trying circumstances, causing anxiety and fear and much suffering, is fully in harmony with the prophetic picture. The ultimate objective, according to the

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prophecies, is that the Israelites might be brought, as the Lord states, into "the bond of the covenant."—Ezek. 20:37

This clearly seems to be a reference to the "new covenant" promised in Jeremiah 31:31-34, which reads: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; . . . but this shall be the covenant that I will make with the house of Israel. . . I will put my law in their inward parts, and write it in their hearts. . . And they shall teach no more every man his neighbor saying, Know the Lord, for all shall know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34

This is a promise that will be fulfilled on behalf of Israel and the whole world during the thousand-year reign of Christ. That God's law will be written in the hearts of the people indicates the eradication of selfishness as a motive for human behavior. Only divine power can accomplish this; just as divine power alone can fulfil all the other wonderful kingdom promises of the Bible which assure us that sickness and death will also be destroyed.

The fact that we see prophecies of the Bible pertaining to the Israelites already in course of fulfillment,

gives us every reason to believe that Christ's kingdom is very near.

The most wonderful news ever to come out of this crossroads of the world was the announcement of the angels that Christ, the promised king of earth was born. Thirty-three and a half years later an angel announced to the women at the tomb that Christ had been raised from the dead. And now again, in the not too distant future, out of Palestine there will be flashed around the world the news that the resurrected Christ has established his kingdom of peace—that government under which the nations will beat their swords into plowshares, and their spears into pruning hooks, and will learn and practice war no more.

JERUSALEM

Hebrew University archeologists in the area of the biblical town of Hazor, in northern Galilee, have reported the discovery of what appears to be an unopened royal tomb of the Hyksos period. Historians believe that the Hyksos were the earliest known invaders of Egypt. They were called the shepherd kings, a designation which suggests that they were not of a warlike disposition.

The possibility has been suggested that the Bible character, "Melchisedek, king of Salem," meaning king of peace, was one of the Hyksos kings and that he supervised the building of the Great Pyramid in Egypt. Melchisedek was contemporary with Abraham. He was a priest as well as a king, and on

one occasion Abraham paid tithes to him.

In the New Testament Melchisedek is referred to as a type of Christ, in his combined office of priest and king. As priest, Christ sacrificed his life for the world of mankind, and as king, he will yet rule over and bless the people.

MILWAUKEE

Dr. P. H. Philips, a biochemist at the University of Wisconsin, reports an important discovery in the battle against tooth decay. It seems that finely ground oat hulls in the diet of laboratory animals have reduced tooth decay by fifty percent. The tests showed that fluorine was not the decay-reducing substance in the oat hulls, for, as Dr. Philips reported, there is very little fluorine in oat hulls.

Reports such as this remind one of the provision God made for man in the Garden of Eden. In that garden, the Bible tells us, there was every tree which was pleasant to the eye and good for food. The Bible indicates that the food supply in Eden was of such a nature, and in such perfect balance, that it would have sustained human life indefinitely. That is why, when our first parents sinned, and were sentenced to death, they were expelled from Eden—lest, the record states, man put forth his hand and partake of those life-giving trees and live forever.

It is encouraging to realize that our scientists and chemists today are discovering these hitherto unknown facts concerning the me-

dicinal and nutritional values of foods. Already this is resulting in a greatly increased average in the length of human life. It helps us to realize how apparently simple it will be, when God's due time comes, and in the overruling of his providences, for his promises to be fulfilled—promises that there shall be no more pain, and no more death. Concerning that new day of human experience, to be brought about by the establishment of Christ's kingdom, the Bible says that then the people will no longer say, "I am sick."

ANCIENT GIBEON

A group of American scientists, exploring in Israel, have definitely identified the ancient city of Gibeon. Gibeon was one of the cities of Canaan, when Joshua, successor to Moses, led the children of Israel from the wilderness into this land which God had promised to Abraham. As General of Israel's army, Joshua destroyed Jericho and Ai, the first two cities encountered upon entering the land. Then the men of Gibeon, hearing of this, sent ambassadors to Joshua to seek immunity for their city, which they obtained.

This angered the leaders of other Canaanite nations, notably the Amorites, and a huge Amorite army was raised to destroy Gibeon. Thereupon the Gibeonites sent word to Joshua requesting assistance. The request was honored. The army of the Amorites was overwhelmed, and fled. A heavy downfall of hailstones aided in this

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defeat.

It was in connection with this battle that Joshua commanded the sun to stand still. Many scholars now believe that our English translations of Joshua's command to the sun are in error in giving the impression that the sun actually did stand still. The Hebrew word in this account which is translated "stand" simply means to be silent, or inactive.

The Amorites were sun worshippers. The falling of the hailstones indicates that it was a cloudy, stormy day. The fact that the sun was hidden was a bad omen for the Amorites, greatly weakening their morale. So, what Joshua apparently requested was simply that the sun remain hidden behind the clouds, and the moon also, when it rose. Thus the "god" of the Amorites, was, as they saw it, made silent, and unable to come to their relief.

We are not suggesting by this that rational explanations should be sought for all the wonderful miracles recorded in the Bible. Faith in the Bible, and in the divine plan of salvation revealed therein, requires belief in miracles. Man's creation in the image of God was a miracle. Jesus' birth was a miracle. His resurrection from the dead was a miracle, and the Bible assures us that in God's own due time all the dead are to be restored to life. This certainly will be a colossal miracle.

Actually, of course, life itself is a miracle. Medical science today knows much about the human organism, but what makes it live is

a mystery. Faith in the promises of the Bible give us the assurance that He who created life in the first place is to use His mighty power to restore life. This is one of the great foundation truths of the Christian religion. As one after another of the ancient landmarks of the Holy Land are discovered, our faith in the accuracy and the authenticity of the Bible continues to be increased, and its promises of future life for all mankind become more meaningful.

NEW YORK CITY

OUTSTANDING leaders of industry have written prophecies which were enclosed in the cornerstone of a new skyscraper. These are to be opened and read one hundred years from now, or, in the year 2056. One of the predictions is that air travel will by then have reached the speed of ten thousand miles an hour—or, from here to London, or Los Angeles, in less than twenty minutes. A man could sleep in New York, have his morning shave en route, and breakfast in London, or Paris.

Another prediction for a hundred years from now was that the power of the sun and tides would be harnessed to provide the world's needs of electric light and power, with a hundredfold increase in the use of electrical energy. Bathing suits, as flexible and stretchy as rubber, but made from paper, were also predicted for A. D. 2056

Ten thousand miles an hour travel might well be within the range of man's inventive genius.

Perhaps more difficult to imagine is a good sound reason why the people in A. D. 2056 will want to travel that fast. If competition in business is to be stepped up to the point where it will be imperative for a man to get to London in twenty minutes to secure a contract before the other fellow gets there, life under such conditions, it seems to us, would be rather hectic.

The possibility that the power potentials of the sun and the tides will be harnessed to provide light, power, and heat for the human race is more comforting. After all, some such development as this will become a necessity sooner or later if the human race is to survive; unless, that is, man reverts to his primitive state.

Our modern way of life depends upon artificial light, power, and heat. The producing of these creates a constant demand upon the earth's natural resources of oil, coal, and gas—resources which cannot be replaced. Even atomic energy requires uranium, which in time would become exhausted. True, the earth's supply of oil, coal, gas, and uranium might very well last for centuries, but not forever. So, unless the human species is to ultimately become extinct, substitutes must be found for those natural resources, the supplies of which cannot be replenished.

The potential power of the sun and tides might very well be the answer. If so, and this new source of power is in use by A. D. 2056, those who open that cornerstone,

and read the prophecies contained therein will certainly be living in a greatly changed world. In such a world there could be no dispute over the use of the Suez Canal, for the need of oil, the principal product transported through the canal, would have ceased. And this highlights other tremendous changes that would automatically be effected by the fact that oil would no longer be a vital factor in world economy.

We are inclined to agree that this prophecy will come true, our principal reason being the fact that God has given us the assurance that the earth will abide forever, and that he created it to be inhabited forever. Indeed, the next hundred years may very well see even more drastic changes in the world than described in the predictions now locked up in a skyscraper cornerstone in New York City. The long-promised kingdom of Christ will doubtless then be ruling in the affairs of mankind, eliminating selfishness from human hearts; and teaching and helping the people to remain healthy and to live forever.

The Bible says of that time that "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them"; and that the people will long enjoy the work of their hands. Here is a prediction which is too encouraging to be locked up in a cornerstone of any building. We are happy to pass it on to you. It was made by one of God's holy prophets.—Isa. 65:21, 22

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For Your Newspaper

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

JANUARY TOPIC: The "Frank and Ernest" topic for Sunday, January 20 is "Palestine in Prophecy." Palestine will probably continue prominently in the news, and this should be a timely topic. As usual, circulars advertising the program will be available, and free. But place your order as early as possible. You may send for your supply individually, or through your class secretary, as you prefer. There is a blessing in the distribution of these circulars.

LESSON FOR DECEMBER 2

Let Not Your Heart Be Troubled

GOLDEN TEXT: "Let not your heart be troubled: ye believe in God, believe also in Me."

—John 14:1

JOHN 14: 1-14

FEW passages of the Bible are quoted more frequently than the one, "In my Father's house are many mansions," yet it is quite generally misunderstood. It is taken for granted by many that Jesus is promising one of the "many mansion" to his disciples, but he is not. He is merely saying that they exist, having already been created. He mentions them in contrast with the "place" which he promised to "prepare" for his disciples.

The "many mansions" seem to be symbolic of the various planes of created beings, including angels, principalities, and powers. Just as Jesus was exalted above all these, so his faithful followers also will be exalted with him; for they will share his glory and his home. The word "place" in the Master's promise is from a Greek word meaning literally to "rest", or to "settle down." It is not so much a location as it is a condition—the condition of glory and honor and immortality, the divine nature.—Rom. 2:7; II Pet. 1:4

Jesus promised to return and receive his followers unto himself, "that where I am, there ye may be also." Then he added, "Whither I go ye know, and the way ye know." Thomas confessed that he

did not know where Jesus was going, and therefore could not know the "way." Then Jesus explained, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Thus Jesus explained where he was going, and pointed out the "way." He was going to the Father, and there was no other "way" to the Father but by him.

Jesus further explained that if his disciples had really known him they would have known his Father also, and then added, "From henceforth ye know him, and have seen him." It was Phillip who replied to this, saying, "Lord, show us the Father, and it sufficeth us." With just a slight note of pathos, Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip?" Then Jesus explained, "He that hath seen me hath seen the Father."

Here is another text which is grossly misunderstood by many, in that they take it to mean that Jesus was the Father. But this is not true. No man can see God and live. (Exod. 33:20) Jesus spoke the words given him by the Father, and did the works assigned to him by the Father. The Father's character-likeness was displayed in Jesus. In his life and ministry the plans and purposes of God were

carried out. He was the perfect representative of the Father. No one will ever see a better demonstration of the Father than was in the perfect man Jesus.

Jesus said, "Believe me that I am in the Father, and the Father in me." This does not mean that Jesus and the Father were literally one and the same person. This is apparent from the fact that later that night, in a prayer, Jesus used the same language to describe the relationship of his followers with himself and with the Father. He prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." —John 17:21

Jesus made another wonderful promise to his disciples—"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." These "greater works" are those of the kingdom age—raising all the dead, and healing all the sick, enabling the willing and obedient to live forever. But the high exaltation to joint-heirship with Jesus in this kingdom work is made possible by his going to the Father, and appearing in his presence for us.

When he appeared in the divine presence, to sprinkle the blood of his own sacrifice on the antitypical mercy seat, he opened the "way" for his disciples—all consecrated and faithful believers—also to go to the Father, to enter into his presence where there is fulness of joy

QUESTIONS

What are the "many mansions" in the Father's house?

What is the "place" Jesus went away to prepare?

In what sense are Jesus and the Father one?

When will the disciples of Jesus perform "greater works" than he did?

What bearing did Jesus' going to the Father have on the fulfilment of this and other promises?

How may we know that our prayers will be answered?

and pleasures for evermore.—Ps. 16:11

The implications of this with respect to Jesus preparing a "place" for us are farreaching. Jesus said, "Whatsoever ye shall ask in my name, that will I do." This does not imply the granting of petitions for anything which might suit our fancy at the moment. A request in Jesus' name would be one in harmony with the divine plan and will.

As "new creatures" in Christ Jesus we have many spiritual needs, such as wisdom, guidance, strength to bear up under trials; encouragement when the way is discouraging; forgiveness when we err; and many others. Unless these needs are supplied we could not prove faithful and receive an abundant entrance into glory. But because Jesus went to the Father, and appeared in his presence for us, we can go boldly to the throne of grace, knowing that we will be heard, and that our prayers will be favorably answered. This means that when the time comes we can be with Jesus where he is.

More Than Conquerors

GOLDEN TEXT: "Nay, in all these things we are more than conquerors through Him that loved us."
—Romans 8:37

ROMANS 8:26-28, 31-39

ONLY those who keep close to the Lord, and make full use of the provisions made for them through Christ, can hope to be "more than conquerors" and thus gain the "crown of life." Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21 Verse 26 has been greatly misunderstood—partly, perhaps, because the word "spirit" used in it is capitalized, suggesting that it is the Holy Spirit. This confusion is increased in the minds of those who believe that the Holy Spirit is a third person in a trinity of gods, equal in power and authority with the Father and the Son. With this erroneous view and wrong understanding of the text, we have the incongruity of a being equal in power, wisdom, and ability with the Creator of the universe, unable to express himself properly, having to resort to "groanings which cannot be uttered."

Taking verses 26 and 27 together, the meaning of the passage is clear.

The "spirit" mentioned is not the Holy Spirit at all, but our own minds, hearts, or dispositions. How many times we find ourselves in trials and difficulties, not knowing the way out, not knowing, indeed, "what we should pray for as we ought." It is at such times that we simply prostrate ourselves before the Lord, with the desire in our hearts that he will lead us in his way, and give us the blessing which his wisdom deems best for us.

And how precious the assurance that "he that searcheth the hearts knoweth what is the mind of the spirit." It is both comforting and sobering to realize that God is able to search our hearts, to know and understand our innermost thoughts and desires.

Verse 28 is a favorite with all faithful Christians, assuring us, as it does, that "all things" are working together for our good. But this assurance is qualified. Only those can claim it who love the Lord supremely, and have been called according to his purpose. It is possible for one to have a very deep love for God, yet not be called by him to run in the "narrow way,"

the way that leads to glory, honor, and immortality. Thank God, such a one is not lost, but will be wonderfully blessed by God in "the times of restitution of all things."

The promised working together "for good" is not along material lines. The Lord might see that it was "good" for us as "new creatures" to experience severe hardships according to the flesh; sickness perhaps, financial reverses, or loss of friends. But our faith can trust him to know what is best for us, and we can leave ourselves safely in his hands.

"What shall we then say to these things?" Paul asks, "if God be for us, who can be against us?" A better translation is, "Since God is for us." This leaves no doubt about it. God IS for his people, and this being true, nothing, animate or inanimate, can successfully work against them. The question, "What shall we then say to these things?" is interesting. "These things" are those many ways in which the Lord is for us. From the beginning of the epistle Paul points out "these things" one after another, and particularly throughout the 8th chapter.

God leads us by his Spirit, and by his Spirit bears witness to us that we are his children. We have been "called according to his purpose," and justified through his Son. These are but a few of the ways in which God is for us, and they are all in keeping with the "Gospel of Christ: for it is the

QUESTIONS

What is the "spirit" referred to in verses 26 and 27?

Explain the meaning of these texts.

What qualifications are attached to the assurance that all things work together for good?

Does this promise apply to material things?

What are some of the ways in which God is for us?

What is the basis of our confidence that nothing can separate us from God's love?

power of God unto salvation.—ch. 1:16

Verses 32, 33, and 34 clinch the argument, as it were, proving that God is for us so fully that he "spared not his own Son, but delivered him up for us all." This being true, he will now, we may be assured, through his Son, freely give us all things. It is God who made the arrangement through Christ for our justification, so he will not condemn, us. Others may attempt to condemn, but their accusations will not hide the smile of God's favor, which is all that matters.

With God helping us in so many ways, and under all circumstances and conditions, nothing is able to separate us from his love nor from the love of Christ. We will have trials—"tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword," perhaps—but these will not matter since God is for us. Truly, like Paul, we can be "persuaded" that nothing will separate us from divine love.

The Way of Christian Love

GOLDEN TEXT: "And now abideth, hope, faith, charity [love], these three; but the greatest of these is love."
—1 Corinthians 13:13

I CORINTHIANS 13

LOVE should permeate a Christian's every thought, word, and deed. To the extent that it does not, then Christian effort is vain. This is the theme of today's lesson. In this lesson Paul is not teaching that love should replace Christian responsibility, but that love should motivate and control the discharging of those responsibilities. True godlike love leads to great sacrifices in the service of the Lord, the truth, and the brethren.

What is Christian love, or "charity," as it is translated in the King James Version? It is the principle of unselfishness which manifests itself in the sacrificial service of God and his people. Paul says "love...is kind," which means that in laying down life in the divine service it will be done in the spirit of kindness, and never in a way to injure those whom we serve. Love is patient, and humble. It "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Faith is mentioned in our Golden Text as one of the enduring elements of Christian character, and without faith "it is impossible to please God." (Heb. 11:6) Jesus

taught that if we have sufficient faith we can "remove mountains"—not literal mountains, but mountains of difficulties in the pathway of Christian progress and service. But Paul says that even though we have such a strong faith, and have not love, we are "nothing." He is not, by this, discounting the necessity of faith, but emphasizing also the importance of love.

When the young rich man asked Jesus what he should do to inherit eternal life, Jesus' final reply was, "Go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (Matt. 19:21) Paul knew that this statement by Jesus properly outlines the terms of the narrow way. He knew that there was no other way to "lay up treasures in heaven," but he knew also that unless love is the motive for sacrifice it "profiteth...nothing."—Matt. 6:20; 1 Cor. 13:3

In Romans 12:1 Paul writes, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Presenting "bodies" in sacrifice is a thought which Paul got from the services of the typical tabernacle, in which animal sacrifices were burned on the brazen altar in the court. He knew that antitypically

Christians are also called upon to offer bodies to be consumed—not the bodies of animals, but their own; not on literal altars and by literal fire, but on the altar of God's service, and by the fiery trials of hardship and persecution which must inevitably accompany such sacrifices.

Paul knew that there was no other way into the glories of the kingdom to live and reign with Christ except by thus giving our "bodies" to be "burned." He knew also that there is much martyrdom which is prompted by motives other than Christian love. But there is no "profit" in sacrifice so far as Christians are concerned if they "have not love." Neither does it mean that if we have love we will hold back from sacrifice. Rather, the more fully we are filled with and controlled by love, the greater will be our determination to give all we have and are in sacrifice, knowing that it will be acceptable to God through Christ.

Paul speaks of understanding "all mysteries" and having "all knowledge." Probably no one in the Early Church understood the plans and purposes of God better than Paul. Yet, in comparison with the knowledge of God he hoped to receive beyond the veil, he felt himself but a child. He wrote, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Then the application,

QUESTIONS

What is Christian love? and what are some of its manifestations?

Should love replace faith?

Should Christians sell their goods to feed the poor?

Should they give their bodies to be burned?

Explain Paul's reference to his childhood.

"For now we see through a glass darkly [margin, "in a riddle," imperfectly, like the child's understanding]; but then face to face: now I know in part [like a child]; but then shall I know even as also I am known."

In other places in the New Testament the growth from infancy to adulthood is used to illustrate Christian growth in this life. Thus as "newborn babes" we grow up into Christ. (I Pet. 2:2) But in Paul's lesson on love he is speaking of the entire Christian life in the flesh as a childhood period, with maturity and full knowledge being attained when we meet our Lord and our brethren "face to face" beyond the veil.

"And now abideth, faith, hope, charity," says our Golden Text. "Prophecies"—public speaking—"shall fail"; "tongues...shall cease"; our present imperfect "knowledge...shall vanish away" to be superseded by perfect knowledge in the kingdom. "Tongues" ceased with the death of the apostles. Eventually all aspects of the Christian life as we know them now will be no more. But love, the greatest of the three graces, will continue forever.

The Word Became Flesh

GOLDEN TEXT: "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the Only Begotten of the Father,) full of grace and truth."
—John 1:14

JOHN 1:1-18

A PROPER understanding of verses 1 and 2 of our lesson is essential, else much in the remaining verses will be ambiguous and confusing. This confusion is revealed in a statement by a religious writer, which reads, "Jesus' birth on earth was God's way of clothing himself in a human body." "That is what incarnation means," says the same writer. Well, this is not what the first eighteen verses of John teach, as we shall see.

Our Common Version English translation of the Bible does not give us the full thought of verses 1 and 2 of this chapter. Fully translated it would read thus: "In the beginning was the Word, and the Word was with the God, and the Word was a god. The same was in the beginning with the God." It is apparent from this that the "Word" and "the" God are not one and the same person. "The" God is the Father; and the "Word," who was "a" god, "a" mighty one, was the Son. It was the "Word," not "the" God, who was made flesh.

This harmonizes with verse 18 of the lesson, which reads, "No man hath seen God at any time; the only begotten Son, which is in

the bosom of the Father, he hath declared him." How simple and beautiful this is! But how confusing to imagine that the Father and the Son are one and the same personality; that the Father is his own Son, and the Son his own Father! Our lesson teaches that the "Word," the Son, participated in the work of creation, and in Genesis 1:26 we find God saying, "Let us make man in our image." Anyone should realize that the Father is not talking to himself, but to his Son, the Word."

The "Word" in the Greek is "Logos," meaning mouthpiece, or spokesman, one who speaks and acts for another. This was Jesus' association with the Father before he was made flesh, and, as a matter of fact, still is, except on a much higher level. In I Cor. 8:6, Paul indicates that "all things are of the Father and through the Son."

The Logos was made flesh by being born of a woman. He was not incarnate in flesh, but as Paul explains, "being found in fashion as a man." (Phil. 2:8) Through process of birth he experienced a change of nature. The manner in which this was accomplished is quite beyond our comprehension, but so are ordinary or normal be-

gettal and birth. The latter is happening all around us, and we accept it as fact, but who can explain the mystery of a newborn babe, with all its organs ready to function, and its little heart pulsating with life? Life itself is a mystery to all except the lifegiver.

Jesus came to give life to the dying race, but before he could do this, he must first give his "flesh," his humanity, as a substitute in death for Adam and the race which lost life in him. So it was that Jesus was "made flesh," made in the express image of the original perfect man, "that he by the grace of God should taste death for every man"—Heb. 2:9

In order to receive life through the redemptive work of Christ, belief in him is essential, and belief must be based on knowledge, on an understanding of the issues involved. "How can they believe in him of whom they have not heard?" (Rom. 10:14) So John informs us that Jesus is that "true Light, which lighteth every man that cometh into the world." (vs. 9) That is why the angel, in announcing the birth of Jesus, said it was glad tidings of great joy to all people.

In revealing the plan of God as a whole, the Bible shows that the enlightenment of all mankind is not confined to the present life, that the vast majority will come to a knowledge of the truth after being awakened from the sleep of death during the thousand years of Christ's kingdom. Even when Jesus was here in the flesh very few were enlightened by him. "The

QUESTIONS

Give the proper translation of verses 1 and 2 of the lesson.

How does verse 18 prove that the Father and the Son are different persons?

Explain the meaning of the word Logos, and why it is appropriate to Jesus.

Why was it necessary for Jesus to be made flesh?

Was Jesus incarnate in flesh?

When will all the world be enlightened by Jesus?

world knew him not." The "darkness" did not comprehend the light which was shining from him at that time.

Very few of his own nation saw the light and accepted him; but a few did, and to these he gave power to become "sons of God." This was the beginning of the building up of a house of sons who were to be God's ruling house for the enlightenment and blessing of the world during the Millennium. (Heb. 3:5,6) The selection and preparation of these "sons" has been in progress ever since, the majority of them being chosen from among the Gentiles.

It was for this purpose that God "at the first did visit the Gentiles." (Acts 15:14-17) After this "people for his name" have been taken out from the Gentiles, then the anti-typical Davidic ruling house, in the hands of Jesus and his joint-heirs, is established. Then the "residue" of "the" men, as it is in the Greek, a probable reference to "the" men of Israel who did not accept Christ, and "all the Gentiles" will be enlightened and blessed.—Rom. 11:26-32

The New Heaven and Earth

GOLDEN TEXT: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

—Rev. 21:3,4

REVELATION 21: 1-8, 22-27

THE "new heavens" and "new earth" which John saw in vision had previously been promised by God. In Isaiah 65:17 God says, "Behold, I create new heavens and a new earth." And in verse 18 he continues, "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." Thus a "city," Jerusalem, is associated with the promise of the "new heavens and new earth," and we find that this is also true in Revelation 21—here the "city" being the "new Jerusalem which comes down from God out of heaven."

The Apostle Peter refers to God's promise of a "new heavens and new earth" adding concerning it, "wherein dwelleth righteousness." (II Peter 3:13) Peter places the establishment of the "new heavens and new earth" subsequent to the second coming of Christ, and resulting from his second presence. The prophecies clearly reveal that Christ returns to set up his kingdom, the "government" which was to be on his "shoulder." (Isa. 9:6) The "new heavens and new earth" are symbolic of that kingdom. There will not be a new planetary

system nor a new planet Earth.

As symbols, the heavens and earth, in their relationship to each other, are very meaningful. All life on earth is affected by the heavens. The seasons, the weather, the tides, etc., are all very directly related to the influences of the various heavenly bodies. The earth is not a law unto itself. This relationship of the two illustrates the spiritual and material aspects of Christ's kingdom. Christ and his church will be the spiritual, invisible rulers, whose control will be exercised through human representatives called "princes in all the earth." (Ps. 45:16) This "new earth" will continually expand as Jews and Gentiles come into harmony with the laws of the kingdom and co-operate in its functions.

The spiritual phase of the kingdom is again symbolized by a "city," the "new Jerusalem." John gives us the key to this symbolism. In Revelation 19:7 we are told of the "wife" of the Lamb, and in chapter 21 verses 9 and 10 we are informed that the "Lamb's wife" is the holy city that comes down from God "out of heaven."

This is all highly symbolic lan-

guage, but, nevertheless, emphasizes what the Bible throughout clearly teaches, which is that the true church of Christ will be associated with him as rulers and blessers in his kingdom.

It will be through the messianic kingdom arrangements, the symbolic "new heavens and new earth," and "holy city," that God, figuratively speaking, will dwell with men. Just as Jesus in the flesh represented God, the messianic kingdom arrangements will also be his representative. Through these kingdom agencies God's promised blessings of life and happiness will be extended to the people. They are called the "tabernacle" of God, suggesting something less than a permanent arrangement. The messianic Kingdom will function only until all enemies of God, of righteousness, and of men, are subdued and destroyed, including death. Paul explains this in I Corinthians 15: 25-28.

That the tabernacle of God is with "men" emphasizes that the blessings described are not of a heavenly sort, but those which God has promised for his human creatures here on the earth. The "city" comes down from God out of heaven, which again locates the scene of action on the earth. It is on earth that there shall be no more pain, no more death. It is on earth that all tears will be wiped away.

The "nations" bring their glory into this "city." So far as we know there are no nations in heaven. In the prophecy of Haggai 2:7

QUESTIONS

When did God first promise the "new heavens and new earth," and what do they symbolize?

What is another symbol of the spiritual phase of the kingdom?

Who was it that gave John the assurance that there "shall be no more death"?

which says, "The desire of all nations shall come," a more correct translation of the text shows the nations expressing their desire to give their allegiance to the new kingdom, the new government, even the "holy city" of our lesson.

Only those who do thus pledge their allegiance to the new king, and conform their lives to the righteous requirements of the new kingdom, will enter into the "city." All others, as shown in verse 8, will be destroyed in the "second death," symbolized by the "lake of fire." Peter expresses this thought plainly, saying that "every soul" who does not hear and obey, shall "be destroyed from among the people." —Acts 3:23

Much of the information of Revelation was relayed to John by an "angel," although it all emanated from Jesus. But in this most important assurance of the end of sickness, pain, and death, Jesus spoke directly to John—"He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful... I am Alpha and Omega... I will give unto him that is athirst of the fountain of the water of life freely." See chapter 22:17

Deliverer and Deliverance

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—MATTHEW 28:18

LUST for power has caused much sorrow and suffering in human experience. Bloody wars have been fought in an effort to exalt ambitious leaders to positions of power over their fellows; and selfish rulers holding positions of power have misused their advantages over others, which also has caused untold suffering. While from time to time throughout the ages there have been autocratic rulers who exercised their authority and power benevolently, there have also been many tyrants who were cruel in their dictatorships. In no other aspect of human experience has man's inhumanity to man been so tyrannically manifested.

But the people will have nothing to fear from God's new Ruler, yet never has a king, a potentate, or a dictator of the past had within his grasp such sweeping powers as have been entrusted to Jesus. According to his own testimony he now possesses "all power" "in heaven and in earth." This beloved Son of God who, while sacrificing his flesh for the life of the world was given a crown of thorns, spat upon, beaten, and nailed to a cross until he died, is now raised from the dead and exalted to a position in which he is able to exercise unlimited authority and power throughout every part of the great universe of God.

The Apostle Paul explains it in this manner: "God . . . hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth; . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11) We know that this "all power" will be exercised by Jesus in a manner which will serve the best eternal interests of all who come within its orbit, because he proved his genuine interest in those over whom he is now exalted to rule. He "made himself of no reputation, and took upon him the form of a servant." He humbled himself, and "became obedient unto death, even the death of the cross." (Phil. 2:7, 8) One who humbly dies as a servant of his subjects can be entrusted with power to rule over them.

Probably the disciples were a little bewildered when Jesus said

to them, "All power is given unto me in heaven and in earth." His crucifixion, and then his resurrection, of which they were gradually being convinced, posed many questions for which they did not have the answers. Why did Jesus allow himself to be put to death? And now that he had been raised from the dead why was he so different from what he was before his crucifixion? Before he gave his flesh for the life of the world he was with them almost constantly. Now they saw very little of him, and each time he did appear in their midst, he seemed strangely unlike the blessed Master with whom they had been so intimately associated. In fact, each time he appeared to them he did so in a form different from any previous appearance.

The two Marys who were first at the tomb after the close of the sabbath were surprised to find that the stone had been "rolled back . . . from the door" of the tomb, and that an angel was sitting upon it. "His countenance was like lightning, and his raiment white as snow." Normally, angels are invisible to human eyes, but the Old Testament records instances when they appeared as men, and now again this had occurred. This angel, without asking, knew why the women had come to the tomb—"I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay," said the angel to them.—Matt. 28:1-6

Go quickly, and tell his disciples that he is risen from the dead," continued the angel, "and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (vs. 7) The Marys were filled with mixed feelings of fear and joy as "they did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—vss. 8-10

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped: but some doubted." (vss. 16, 17) It was here, in a Galilean mountain that Jesus announced to the eleven, "All power is given unto me in heaven and in earth." Already there had been the exercise of superhuman power. The fact that one who had been crucified, wrapped in grave clothes for burial, and sealed in a tomb with a heavy stone before the door, could now appear and speak to them on a mountain in Galilee denoted the exercise of power far beyond anything they could understand.

Not that Jesus raised himself from the dead! No, the Apostle Peter later made this plain. When speaking on the day of Pentecost he said, "This Jesus hath God raised up, whereof we all are wit-

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nesses." (Acts 2:32) When Jesus died on the cross he committed his life into the hands of his Heavenly Father. If he were to live again, it must be through the exercise of divine power, for in death he had no power of his own. The apostle speaks of the "exceeding greatness" of the Father's power "which he wrought in Christ, when he raised him from the dead."—Eph. 1:19, 20

But now that Jesus had been restored to life, this almighty power had been given to him, to be exercised when, where, and in the manner in which God directed. Among the first uses of this "all power" are his several appearances to his disciples before he returned to his Father in heaven. One of his first appearances was to Mary. She "saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."—John 20:14-16

When Jesus was crucified his clothing was divided among the Roman soldiers on guard, and lots were cast for his seamless robe. He was wrapped in "linen clothes" for burial. Now he suddenly appeared to Mary dressed as a gardener. She did not recognize his features. Not until he spoke her name in the familiar manner to which she was accustomed did she realize that it was her Master. From whence came the clothing of a gardener? From whence could any clothes come? The only answer is that the "all power" which Jesus now possessed included ability to create. It was this power which, as the Logos, he employed as the agent of his Father in the original work of creation, and now he had used this power to create clothing; and, in fact, to assume a human body in which he could appear to and converse with Mary.

Then there was the experience of the two disciples who walked to Emmaus, and while on the way were joined by the resurrected Jesus. But they did not recognize him. Not until the evening, when he asked the blessing at the evening meal, did they realize who their journeying companion had been. Then he vanished from their sight. It was evidently his familiar way of asking the blessing upon the meal that revealed his identity to them. Here, then, was a different appearing body, and different clothing. Here, also, was the ability to "vanish out of their sight." When Jesus was with them in the flesh they had seen him perform many miracles, but never had they seen anything like this. Surely he was different.—Luke 24:13-31

Thomas had heard of Jesus' appearances to the other disciples,

but he doubted. He said that he would not believe that Jesus had been raised from the dead unless he could see the nail prints in his hands and feet, and the spear wound in his side. Eight days later, while they were gathered in a room with the doors closed, Jesus suddenly appeared in their midst. He addressed Thomas, inviting him to examine his hands and his feet, and to thrust his hand into the wound in his side. Thomas was thereby convinced that Jesus had been raised from the dead. But how did Jesus know that Thomas doubted? He was nowhere in sight when he expressed his doubts. And where were the nail prints in Jesus' hands and feet when Mary thought he was the gardener, and when the two journeying to Emmaus thought he was a "stranger in Israel"?

John explains this demonstration to Thomas, saying, "Many other signs truly did Jesus in the presence of his disciples." (John 20:30) It was a "sign," a demonstration, designed to meet a need. This was not Jesus' real body; for, as he explained in advance, he had given his flesh, his humanity, for the life of the world. This was not Jesus' resurrected body any more than was the body of the gardener seen by Mary, or the stranger with whom the two disciples conversed on the way to Emmaus.

When Jesus appeared to the disciples with Thomas present, they thought they were seeing a "spirit." What they saw was not a spirit, but a genuine fleshly body. Jesus ate with them, even as did the three angels who materialized and visited Abraham. Abraham did not see three spirits, but he saw three angels who had materialized in human form; and the disciples saw the resurrected Jesus who had also materialized in a human body, as a sign to convince "doubting Thomas."

There was also the time when Jesus appeared to his disciples on the shore of the "sea of Tiberias," or Galilee. The disciples were in their boats, having been fishing all night, but with no success. We are told that "Jesus stood on the shore: but the disciples knew not that it was Jesus." (John 21:4) It was only when, in keeping with Jesus' suggestion, they lowered their nets on the other side of their boats and they were filled with fish, that they knew who it was on the shore.

This was another "sign." Why? because a similar miracle had occurred when Jesus first called them to be his followers. To have this experience repeated proved to them that it was Jesus who had made the suggestion. Apparently his appearance on this occasion was again different. They saw no nail prints, no gardener's clothing and, from his facial expression, he was not recognized as the One who had journeyed to Emmaus with two of them.

Born of the Spirit

During his earthly ministry Jesus had explained to Nicodemus, a ruler of the Jews, that "except a man be born again, he cannot see the kingdom of God." (John 3:3) Here Jesus is referring to the position of rulership in the kingdom of God, not to those who will become subjects of that kingdom. Nicodemus asked, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (vs. 4) Jesus then explained that he referred to a birth of the Spirit, saying, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—vs. 6

Jesus had been born into the world "of flesh." It was in this manner that he was "made flesh for the suffering of death." But he is explaining another "birth," a birth of the Spirit, and the great change that it would bring in one's experience and abilities "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit," Jesus explained (vs. 8) The wind is both invisible and powerful. It moves about unseen by human eyes, its presence being recognized by various manifestations of its strength, such as the swaying trees, and the mountainous waves of the ocean.

By this illustration Jesus taught that one born of the Spirit would be invisible to human eyes, yet possess mighty power. In his resurrection Jesus was "born of the Spirit." That is why he could be present with his disciples without their realizing he was in their midst. That is why he could create a different body each time he appeared to them. That is why he could vanish from their sight as he did after asking the blessing at the evening meal in Emmaus.

The wind is indeed powerful. Take a tornado, for example. It is claimed that the exploding of hydrogen bombs directly in the center of a tornado would not alter its course in the slightest. Here is a manifestation of sheer force—one of the most irresistible forces known to man, and Jesus used it to help us grasp, to a small degree at least, some of the characteristics of those born of the Spirit. Except as they materialize and appear in bodies of flesh, they are invisible to human eyes, and they are powerful. "All power," Jesus said, had been given to him.

The Apostle Peter touches on this point, saying, "Christ also hath once suffered for sins, the just for the unjust, . . . being put to death in the flesh, but quickened by the Spirit." (I Peter 3:18) The Revised Version reads, "in the Spirit." He was put to death "in" the flesh, and quickened, or made alive "in" the Spirit, no longer a flesh-

ly being, but "born" of the Spirit, and as the Scriptures reveal, to the very highest plane of Spirit life, the divine.

"A Quickening Spirit"

The Apostle Paul explains, "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: and the second man is the Lord from heaven." (I Cor. 15: 44-47) Here we have two fundamentally important thoughts brought to our attention. First is the contrast between the "first Adam," and the "last Adam." The first Adam was made a "living soul." Had he remained obedient to divine law he would have continued to live—a wonderful boon. The "last Adam," however, was made a "quickenings spirit." Not only was he raised from the dead a glorious spirit being, but the "all power" given to him included the ability to impart life to others. He was made a "quickenings," or lifegiving spirit being.

In this lesson Paul is discussing the subject of the resurrection. It was when Jesus was raised from the dead that he was made a lifegiving spirit, not when he was born into the world as a human being, or "made flesh." This was a necessary step in preparation for the giving of life to fallen humanity, for Jesus was "made flesh" for the "suffering of death." But now that he had given his flesh for the life of the world, he had been made alive "in the spirit," and was a powerful "quickenings" spirit, enabled to give life, or restore life, to the "first Adam" and his children.

But this great program of restoring life was not due to begin at once. No, Paul explains that the "second man," or the second Adam, is "the Lord from heaven," thus indicating that not until Christ returns from heaven would he, as a "quickenings spirit," begin to quicken, or give life to the dead and dying children of the "first Adam." The expression, "second man," as applied to Christ, does not in any way indicate that in his resurrection he was still human. It is used here simply as a parallel in the sense that as Adam gave life, even though imperfect, to his children, so Jesus as a quickening spirit will give life. But it is not as a man that Jesus does this. No, it is as the "Lord from heaven."

Regeneration

In Matthew 19: 28 we are told of a time of "regeneration," when the "Son of man," the "second man" mentioned by Paul, the "last Adam," shall sit in the throne of his glory." This is during Jesus'

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second presence, when, as the "Lord from heaven" he is here to conduct the work of regenerating the fallen race, thus giving them life. The human race was originally generated by Adam, the progenitor of all mankind. But being under condemnation to death himself, and dying, Adam could give only imperfect life to his offspring. The "stream could not rise above its fountain," so the human race has continued to go into death. But the "last Adam," the "Lord from heaven," will regenerate the dead and dying race of the "first Adam," thus delivering them from death.

This is brought clearly to our attention in Isaiah, chapter 53. In verse 10 of the preceding chapter Jesus is referred to as the "arm of the Lord," and we are told that through him "all the ends of the earth shall see the salvation of our God." Chapter 53 shows this "arm of the Lord" being led as a lamb to the slaughter. Verses 10 and 11 read, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."

"Travail" is associated with bringing forth children, and it is used in this prophecy of the suffering and death of Jesus as the Redeemer of the world, to reveal and emphasize that as a result of this sacrifice the fallen race of Adam is to be regenerated and become the children of the "second Adam," the "Lord from heaven." Therefore the prophecy further states that he "shall see his seed." As a man, Jesus had no children, but as the "Lord from heaven" all the willing and obedient of the entire human race will be regenerated by him and become his children, his "seed." Thus Jesus is referred to in Isaiah 9:6 as "The Everlasting Father"—he will give everlasting life to all his children.

Isaiah 53:10 also says concerning Jesus that "he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." When explaining to his disciples why he was surrendering to his enemies to be put to death, Jesus said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Jesus had just invited his disciples to follow him—into death, that is—and he explains that those who do this will save their lives. Jesus himself died, sacrificially. This is how he "prolonged his days." His Father raised him from the dead, and exalted him to his own right hand, giving him "all power in heaven and in earth."

And now he is in a position to carry out his Father's plan for restoring the sin-cursed and dying race to life. This is the "pleasure

of the Lord" for Jesus, and during the time of "regeneration" it will "prosper in his hand." While in the flesh, and by enlisting divine power to aid him, Jesus healed the sick and raised the dead. Now that power has been given to him, and it will be used in "due time" to heal all the sick and raise all the dead.

In Isaiah 52:13-15 this "arm" of the Lord, who will extend salvation to all the ends of the earth, is called Jehovah's "servant." The passage reads, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many as are astonished at thee; his visage was marred more than any man, and his form more than the sons of men." Certainly Jesus, to whom has been given "all power," is now "exalted" "very high." First, however, his "visage was marred" by the cruel persecutions which fell upon him, ending with his death on the cross. Little did his enemies know that by his humble submission to these cruelties he was providing redemption for them and for all the families of the earth.

"So shall he sprinkle many nations," continues the prophet. The Hebrew word here translated "sprinkle" is a primitive verb meaning "to spirit." It is the word frequently used in reference to the "sprinkling" of Israel's priesthood, the tabernacle, and the people. Symbolically, it denotes a cleansing through expiation from sin. During the Jewish age it was merely a typical cleansing; but as it will be accomplished by the "arm of the Lord" it will result in an actual cleansing, not merely of the one nation of Israel, but of all nations. And this cleansing from adamic sin will open the way for lasting life for all who accept this wondrous provision of God's grace through Christ, and obey the laws of the kingdom then in force.

"The kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." Throughout the six thousand years of human experience there have been many kings, many rulers. Some have been noble, endeavoring to rule their subjects in justice and in righteousness. Some have been cruel and vicious. But the best any of them could do, even the noblest, was to protect their people from exploitation and to see that a measure of justice was assured to all. But it will be different when the "arm of the Lord" is ruling. Then "that which had not been told them they shall see."

Whoever heard of kings and rulers offering health and everlasting life to their subjects? When has there ever been a king who even promised to raise the dead? The issues confronting all governments have been limited to the things of a temporary life, at the best, matters pertaining to equity and justice. The "arm of the Lord" will give equity and justice to the people, and in addition, health and

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life. He will even raise the beloved dead of all his subjects, for to this mighty "arm" has been given "all power in heaven and in earth."

The Prophet David wrote concerning this new King of earth, this "arm of the Lord," the "last Adam," "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. They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust. . . . Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy."—Ps. 72:6-13

What a beautiful description of the blessings which will be lavished upon the people of all nations under the rulership of the "arm of the Lord"! He will even "save the souls of the needy." All mankind will be "needy." Sold under sin, condemned and dying, no blessings which could be given to them would be of lasting value unless their "souls" can be "saved." And, thank God, all the ends of the earth "shall see the salvation" provided for them through Jesus, who gave his "flesh," his "life," that all the children of the "first" Adam might be given an opportunity to live.

So all the "souls," the lives, that is, of the poor groaning creation will be saved, restored to life. It was life in an earthly paradise that was lost, and it will be life in an earthly paradise that will be restored. And it will then be a global paradise. This is the "pleasure of the Lord" which will prosper in the hands of him who is mighty to save—mighty, because to him has been given "all power in heaven and in earth."

WEEKLY PRAYER MEETING TEXTS

DECEMBER 6—"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Proverbs 25:28 (Z. '01-295. Hymn 130)

DECEMBER 13—"Lay not this sin to their charge."—Acts 7:60 (Z. '01-331. Hymn 296)

DECEMBER 20—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Timothy 2:15 (Z. '02-318. Hymn 154)

DECEMBER 27—"Little children, keep yourselves from idols."—I John 5:21 (Z. '02-284. Hymn 202)

THE PEOPLE OF THE BIBLE— PART XXI—BOOKS OF EZRA AND NEHEMIAH



Cyrus, Zerubbabel, Ezra, and Nehemiah

THESE are the men who were in strategic positions of authority and influence when the Lord's time came for the Hebrew people to be released from their captivity which began under Nebuchadnezzar, and had continued through the fall of Babylon into the ascendancy of the Medo-Persian Empire. It had been prophesied that this captivity was to last for seventy years. (Jer. 25:9-11; II Chron. 36:22, 23) Now these years had passed and "the Lord stirred up the spirit of Cyrus, king of Persia" to make a proclamation throughout the land, granting liberty to the captives.

Cyrus' proclamation read, "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build

the house of the Lord God of Israel, (he is the God) which is in Jerusalem." (Ezra 1:2,3) There were further details in the proclamation, making provision to cover the cost of the return and the erection of the temple, and all the Hebrews were called upon to contribute what they could toward this undertaking.—vss. 4-6

One wonders just how the Lord may have stirred up the spirit of Cyrus to issue this proclamation. The question naturally arises also as to how Cyrus knew that the "Lord God of heaven" had given him all the kingdoms of the earth. The answer to both these questions seems to be in the fact that the Prophet Daniel had for a short time been in very close contact with Cyrus, and was probably used by the Lord to direct the king in what he was to do.

As we learned in our previous article, Daniel was a young man

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when the captivity began, and together with three other young Hebrews, was drafted into the service of King Nebuchadnezzar. Through his brilliance and integrity, and the overruling providences of God, he was promoted to the position of Prime Minister which he held until the overthrow of Babylon.

His ability to interpret the handwriting on the wall at once brought him into favor with Darius, the new ruler, who "set him over the whole realm." We read that "this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian," who succeeded Darius. (Dan. 6:28) Apparently, however, Daniel was not long in the court of Cyrus. Chapter 1:21 of his book informs us that he continued to the first year of Cyrus, and Ezra 1:1 states that it was in the "first year of Cyrus" that he issued his proclamation of liberty to the Hebrew captives, and no mention is made of Daniel in connection with the return of his people to the Holy Land.

By this time Daniel would have been an old man, and apparently lived into the reign of Cyrus for only a few months. And it seems reasonable to conclude that it was during these few months that this faithful servant of the Lord bore testimony to his new king concerning the role the Lord had designed for him in the outworking of his purpose for Israel's return from captivity.

Daniel was a student of the Lord's prophecies. We know this from chapter 9:2, which reveals

his thorough acquaintance with the prophecy of Jeremiah concerning the seventy years of captivity. He would certainly also know of the prophecy of Isaiah concerning the Lord's use of Cyrus. (Isa. 44:28—45:1) Here the Lord refers to Cyrus as his "anointed," that is, the one he had appointed to proclaim liberty to the Hebrews; and also as his "shepherd," the one who would and did make every provision for the care and protection of the Hebrews in connection with their return and the rebuilding of the temple. It is reasonable to conclude that Daniel called Cyrus' attention to this prophecy, and that this had much to do with stirring up his spirit to take action in the matter.

A part of this "stirring up" effort by Daniel may also have been in calling Cyrus' attention to the information revealed in Nebuchadnezzar's dream in which he saw four world powers depicted by gold, silver, brass, and iron of a human-like image. (Dan. 2:36-38) Here Nebuchadnezzar, head of the Babylonian Empire, had been given dominion by God, and Daniel explained that after him would arise another; that is, a second world power, of which the same thing would be true; namely, that the authority to rule would be given by the God of heaven. If Daniel related this to Cyrus—and it seems reasonable to suppose that he did—it would explain the Persian king's statement that God had given him all the kingdoms of the world. One cannot but reflect upon the

faithfulness of Daniel in giving this testimony to Cyrus, and of how the Lord uses his people in connection with the outworking of his purposes. Doubtless Cyrus possessed a large degree of nobility. However, if Daniel called his attention to the prophecy of Isaiah 45:1-4 he would know that it would be to his great advantage as ruler of the empire to do the bidding of Israel's God. He could have also learned from Daniel something of the ability of Jehovah; such as in the deliverance of the three Hebrews from the fiery furnace; and of Daniel himself from the mouths of the lions.

Zerubbabel

The name Zerubbabel means "born at Babel, that is, Babylon." While among the Hebrews who took advantage of Cyrus' decree to return to Palestine there were many of the original captives, Zerubbabel was not one of them. Born in Babylon he would be a younger man, although old enough to be head of the tribe of Judah. Later he was called the prince of the captivity.

The fact that Zerubbabel had been given the Persian name, Sheshbazzar might indicate that he was in the king's service even during the captivity. When Cyrus issued his decree of liberty, and authorization for rebuilding the temple in Jerusalem, Zerubbabel was charged with the responsibility of leadership in the undertaking. The golden vessels of the temple which Nebuchadnezzar had taken to Baby-

lon were placed in the custody of Zerubbabel, to be returned to Jerusalem for use in the rebuilt temple. (Ezra 1:7-11—2:1,2) Cyrus also appointed Zerubbabel governor of Judea.

Zerubbabel was an ardent servant of the Lord, and under his leadership the work of rebuilding the temple was soon started. In the seventh month after the captives had arrived safely in their own land, the priests, together with Zerubbabel, "builted the altar of the Lord God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God." (Ezra 3:1,2) They also "kept the feast of tabernacles as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required."—Ezra 3:4

"But the foundation of the temple of the Lord was not yet laid," although much had been contributed for this purpose. (Ezra 3:5-7) It was in the second year after the return from captivity that Zerubbabel, with the assistance of Jeshua, and "the remnant of their brethren, the priests and the Levites, and all they that came out of captivity unto Jerusalem, "appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord."—Ezra 3:8

"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after

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the ordinance of David King of Israel." (vs. 10) It was a time of great rejoicing, although on the part of the original captives who remembered the former temple, there was a heart pang and they "wept with a loud voice; and many shouted aloud for joy."—vss. 12, 13

Opposition

"When the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do." (ch. 4: 1,2) Zerubbabel recognized this as a ruse to provide an opportunity to sabotage the work, so together with the other leaders of the people, said to them, "Ye have nothing to do with us to build an house unto our God."—vs. 3

Their hypocritical offer of help rejected, "the people of the land weakened the hands of the people of Judah, and troubled them in building." They hired lawyers to seek legal means of interfering with the work. Finally, after the death of Cyrus, they sent a message to King Ashasuerus accusing the Israelites of wrongdoing in building the temple. Still later a letter was sent to King Artaxerxes, explaining that the Jews were rebuilding the "rebellious and the bad city," and demanding that a search be made "in the book of the records of thy fathers" for the purpose of proving that Jerusalem had been a rebellious city.—ch. 4:6-16

Actually, the Israelites had not at this time started to build the walls of the city. It was the temple that was being rebuilt. But these shrewd enemies of God's people led the king to believe that it was the city and its walls that were being built. Naturally the "records" of the "fathers" would prove that the Israelites had never been too cooperative with their heathen neighbors, so the reply came back from the king that the work of building was to cease. And it was stopped.—vss. 17-24

God's Prophets Speak

Years passed with no further work being done to rebuild the temple. Then the Lord raised up two prophets—Haggai and Zechariah—and through them "stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."—Haggai 1:14

Just as before, however, the enemies of Israel endeavored to hinder the work. Now, however, Zerubbabel and the people were more determined than in the beginning. Their zeal for the Lord and their courage to do his bidding strengthened them to defy their enemies. Asked by whose authority they were resuming the building of the temple they replied that it was by the authority of their God. Added to this was the information that years before a decree

had been issued by King Cyrus that the temple should be built.—Ezra 5:3-16

Again a letter was sent to the king of Persia, the overlord of Palestine, explaining the situation, and asking that a search be made to discover whether or not such a decree had been issued by Cyrus. Darius was now king of the empire which overthrew and succeeded Babylon; not, however, the Darius who became king when Babylon first fell, and who exalted Daniel to such a high position in his government.

The search of the records was made, and Cyrus' decree was found. Darius was governed by it, and sent back word, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place." (Ezra 6:7) Besides, Darius commanded that his non-Jewish representatives in Palestine should use "the king's goods, even of the tribute beyond the river" to help pay the expenses of building the temple.

Darius also commanded that "young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven," and also "wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem," be supplied "day by day without fail: that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons."—vss. 8-10

As a result of this favorable decree from Darius to the "elders of

the Jews," and "the prophesying of Haggai the prophet and Zechariah the son of Iddo," "they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."—vss. 14, 15

There was great rejoicing when the temple was finally completed, and it was dedicated with a great deal of ceremony. Haggai, one of the prophets used by the Lord to stir up the spirit of Zerubbabel to resume the work of rebuilding the temple, also prophesied concerning a still greater temple. We read, "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord."—Haggai 2:6,7

In Hebrews 12:26, 27, Paul quotes from Haggai 2:6 and applies it to the "great time of trouble" which prepares the world for the Messiah's kingdom. The "house," therefore, which Haggai said the Lord would fill with his glory, is the antitypical temple of God—Christ and his church in glory, the spiritual phase of the kingdom.

Ezra the Scribe

With the building of the temple completed, no more mention is made of Zerubbabel. Instead, at-

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tention is focused on Ezra. This was in the reign of Artaxerxes, king of Persia—the second king by this name. By way of introduction the record reads, “This Ezra went up from Babylon: and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of his God upon him.—ch. 7:6

With Ezra on this journey to Jerusalem from Babylon were “some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims.” (vs. 7) Nethinims were men who assisted the Levites in their more laborious tasks.

We are told that “Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. (vs. 10) He went to Jerusalem with the authority and full support of King Artaxerxes. The king granted liberty to as many of the Israelites remaining in Babylon as desired to go with Ezra. He also supplied silver and gold to purchase “bullocks, rams, lambs” to be offered upon the altar in the newly constructed temple in Jerusalem.

But more money was provided by the king and his counselors than would be needed to get the sacrificial services of the temple established, and Ezra was told that the additional funds could be used in whatever way might seem good to him and to his brethren. (vss. 16-18) Vessels were also provided

for the temple services, “And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king’s treasure house,” the king commanded.—vs. 20

Seemingly Cyrus, Darius, and now Artaxerxes, were not entirely unselfish in their generosity toward the Lord’s people. They had been keen observers of events, and had learned that the God of Israel was to be respected, that he had power to either prosper or thwart the plans of any or all nations on earth as he might choose. Verse 23 reveals Artaxerxes’ reasoning in the matter. It reads, “Whatsoever is commanded by the God of heaven, let it be diligently done for the house of God of heaven: for why should there be wrath against the realm of the king and his sons?”

The king’s further instructions to Ezra were, “And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people beyond the river, all such as know the laws of thy God; and teach ye them that know them not.” (vs. 25) Artaxerxes also commanded concerning any who would not obey the laws of the God of heaven as administered by Ezra, that judgment be “executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.”—vss. 25, 26

Ezra greatly appreciated the cooperation of the king and gave credit to his God for it, saying,

"Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart. . . . And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me."—vss. 27,28

Ezra was indeed a faithful servant of the Lord, courageous in doing that which he recognized to be right. A problem confronted him in connection with the journey from Babylon to Jerusalem. There was a large company of them, and they would attract the attention of unfriendly people in the country through which they passed, and would be the easy prey of those who "lay in wait by the way."—ch. 8:31

Ezra said, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." (vs. 22) Ezra had testified boldly to the king as to the ability of God to care for his own, and now it would seem inconsistent to ask for soldiers to protect them.

Ezra and his company carried much silver and gold with them, and this made the journey even more dangerous. But he arranged a day of fasting and prayer before they started. Then, placing the treasures in the custody of twelve priests and their brethren, he said unto them, "Ye are holy unto the

Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. Watch ye, and and keep them, until we weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord."—vs. 29

Ezra's faith and courage were rewarded by the Lord, and the company got through to Jerusalem unharmed, with their treasures intact. Then followed the offering of sacrifices, and the delivering of "the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God."—vss. 33-36

Ezra proved to be a courageous reformer in Israel. During the years that followed Cyrus' decree authorizing the return of the Israelites to Palestine, many of those who did return had intermarried with non-Hebrew people of the land. This was contrary to the law of God, and Ezra knew that as long as this condition existed, the Lord's blessing would not be upon them as richly as otherwise would be the case. Ezra took this matter very seriously to heart, and in chapter 9, verses 5-15, we find his eloquent prayer of confession and appeal to the Lord for guidance and blessing in righting this wrong. Chapter 10 records the action taken by Ezra and reveals the effectiveness of his work.

Nehemiah

Ezra's faithful service to his God

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comes again into the narrative in association with another stalwart in Israel—Nehemiah. Nehemiah was a cupbearer in the court of Artaxerxes, and when we first learn of him he had not yet gone to Palestine. He was residing in the winter palace of the kings of Persia in Shushan.

Hanani, one of his brethren, together with other men of Judah, returned from Jerusalem and visited Nehemiah. From them he learned of the deplorable state of his people in Judea, the "great affliction" through which they were passing, and that the walls of Jerusalem were still broken down, not having been rebuilt since their destruction when the nation had been taken into captivity in Babylon. When Nehemiah learned this he "wept, and mourned certain days, and fasted, and prayed before the God of heaven." (Neh. 1:1-4) Nehemiah's prayer was one in which he confessed the sins of Israel, and pleaded for the prosperity of his people, based not upon merit but upon divine mercy.—ch. 1:4-11

Nehemiah decided that he would, if possible, secure the king's co-operation in a proposed visit to Judea on behalf of God's people. He said to the king, "Let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the

house that I shall enter into." Nehemiah testifies that "the king granted me, according to the good hand of my God upon me."—ch. 2:1-8

The story of Nehemiah's success, against great odds, in rebuilding the walls of Jerusalem is well known to most students of the Bible. It is recorded for the most part in chapters three and four of the book which bears his name. Israel's enemies sought to hinder the work, as they did the rebuilding of the temple. First, they hypocritically offered co-operation. Nehemiah sensed their insincerity, and instead of leaving his work to interview them, sent word, saying, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"—ch. 6:3

Then these enemies endeavored to frighten Nehemiah with a story that the king had been informed that the Israelites were planning a rebellion, and would make Nehemiah king. Nehemiah knew that this also was merely a trick, and told them so. But the impact of these efforts was discouraging. Nehemiah said, "They all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O, God, strengthen my hands." The success of this great man was his utter dependence upon God.

His Work As Governor

Nehemiah was not only a great builder, but, being appointed by the king to be governor of Judea, he ruled wisely and with equity.

This is shown particularly in chapter five. It seems that the Israelites themselves were oppressing one another as opportunity afforded. Nehemiah was angry over this. He consulted with "himself," the narrative states, and then "rebuked the nobles and the rulers, and said unto them, Ye exact usury, every one of his brother."—vs. 7

He instituted a reform which did away with this evil, calling attention to his own example, in that as governor he had not accepted the remuneration that ordinarily went with that office. He realized that he would be taking money which really belonged to his brethren, for his salary would not be sent from Persia, but would be from funds raised by taxation in Judea. Furthermore, at his own table he fed "an hundred and fifty of the Jews and rulers," besides those who came to Judea "from among the heathen." (vs.17) These sidelights reveal the true character of Nehemiah.

The Law Restored

After the walls of Jerusalem had been rebuilt, Nehemiah had the inhabitants registered. After this, Ezra enters into the narrative again. Together with Nehemiah they called for an assembly of the Hebrews and Ezra read the Law of God to them. "And Nehemiah, . . . and Ezra the priest the scribe, and the Levites that taught the people,

said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the Law."—ch. 8:9

Still later than this, and evidently also under direction of Nehemiah, a group of the leaders in Israel drew up a special covenant outlining various obligations to the Lord. The points mentioned in this covenant were not new, being included in the Law Covenant mediated by Moses. Perhaps the makers of this covenant concluded that these points called for special emphasis. Nehemiah was the first signer of this auxiliary covenant; and tradition has it that the signers as a group formed the basis for what later developed into the Jewish Sanhedrin.—chapters 9, 10

Nehemiah's last work of reformation was a cleansing of the temple from occupation by non-Jews, and by priests who had married heathen wives, and by seeing to it that the services of the temple were properly conducted. There was in Judea also a habitual pollution of the sabbath, and this, too, was corrected by Nehemiah. Through all his faithful service Nehemiah sought nothing for himself except the favor and blessing of the Lord. In connection with several of his courageous acts he uttered a simple prayer to his God. It appears in the last verse of his book—"Remember me, O my God, for good."

The Generous Hand of God

"The Heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

Psalms 19:1-3

IN this beautiful passage of Scripture the psalmist tells us of the wonderful clockwork of worlds above our heads. He tells us of the glory of that handiwork, of its perfection as demonstrated by its silent operation, of the melody which exists in the operation of the laws that God has made to govern the universe. We look at the works of creation, and we marvel. For whether it is a heavenly sphere or a microscopic specimen, each is a world within itself, and each emphasizes the truth to our minds and to our hearts that all God's work is perfect. As we have these thoughts in mind, let us remember that this whole universe is to us a gift from the generous hand of our Heavenly Father, who has been extremely lavish in his gifts to us.

Every day, every hour, every moment of our lives, we depend upon the gifts of our Heavenly Father for our very existence. Everywhere we go, everywhere we look, we see his beneficent designs, made for our happiness, and we marvel in wonder, love and praise

as we recognize the unbounded power and the explicit skill that is manifested, not only in the minutest, but also in the mightiest things that God has made. The growth of seeds in the warm earth to supply us with food is a gift from God. The products of the forest that supply us our homes are also gifts from God.

All of us have also seen beautiful sunsets. As we look at these beautiful scenes, these beautiful works of art, we cannot help but think that these also are gifts of God, gifts of beauty, the splendor of which no human brush could possibly catch because of their fast-changing grandeur.

During this holiday season, a goodly portion of our world is thinking of another gift. A gift from God that has drawn us closer to the One who made the gift. And a gift without which we would still be alienated from God. A gift without which we would not be able to have fellowship or communion with God.

In order for us to receive the benefits of the blessing of commun-

ion with God, it was required that someone should take the sinner's place. No ordinary person could do that. We were all alike sinners, and unable to give to God a ransom. And therefore the Bible says that "God commendeth his love toward us, in that, while we were yet sinners," the way was opened for us to come back into fellowship, back into communion with God. But the opening of that way entailed the giving of the greatest gift that has ever been made throughout the wide domain of this vast universe.—Rom. 5:8

No pagan god of man's imagination ever made such a sacrifice on behalf of his subjects. But our Heavenly Father made a sacrifice, so great a sacrifice, that the very mention of it in John 3:16 makes that text one of the most loved texts of the Bible. No matter where the Word of God is read, one of the favorite texts is John 3:16. It tells of an unselfish gift: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is difficult to know which is the greater—the gift itself, or the love that prompted it.

Thankfulness

When we write our thank-you notes for gifts received during the holiday season, it would be well if we would take time to sit down and write a prayer of thanks to God. Yes, we mean just that! To take time to sit down and write a prayer of thanks to God, so that

we can more carefully and thoughtfully express to him our gratitude for the unspeakable gift, the inexpressible gift of his only begotten Son—the gift that opened for us a new and living way to everlasting life. As we write that thank-you prayer to God, one of the texts that will likely pass through our minds is the one which says, "Great and marvelous are thy works, Lord God Almighty."—Rev. 15:3

The unselfish love that prompted the Father to give his Son to redeem us from death is also reflected in the life of the One who was born in Bethlehem's manger. He also gave. He gave his life for you and me, as it is written, "While we were yet sinners, Christ died for us."—Rom. 5:8

At this season of the year the spirit of unselfishness is generated in the hearts of millions of people, and unselfishness is a virtue which men should praise wherever it is found. And because of the unselfishness which has been engendered in the hearts of men during this time of the year, many homeless people are fed, many orphans are clothed, and many aged and lonesome and almost forgotten men and women are noticed. The singing of carols, the unselfish sharing of gifts, the general spirit of good will which exists at this season of the year, are good and wholesome. The spirit of generosity is a blessing to every human heart that permits it to enter.

As Bible students we know that Jesus was not born on December

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25. As students of the Bible we know that, according to prophecy, October 1 more closely approximates the time when our Master was born. And we know also that the prophecies have said much concerning the birth of our Lord Jesus. We are not interested in the celebrating of a day, but we are interested in recognizing that in the great promises and prophecies of God a child was given as a gift to the human race, and that he grew up to be the Savior of mankind.

According to the prophecies he was to be "the seed of the woman," to be born of a virgin. According to the prophecies, he was to be born in Bethlehem Ephratah, Bethlehem the beautiful, a little town hidden in the hills of Judea. And according to the prophecies he was to be born a prospective king.

One of the great texts of Scripture, one of the texts that we often hear during the holiday season, and one which we all delight to emphasize, is that prophecy of Isaiah 9, verses 6 and 7: "For unto us a child is born, and unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

While we might wish that Christendom had chosen the proper day on which to recognize that this Son of God was born, we cannot help but feel pleased that regardless of the day, this materialistic world in which we live takes time out, if even very briefly, every year to recognize the birth of this One who is the Redeemer of mankind and who is our Lord and Savior, Jesus Christ.

Above the commercialism which every one of us regrets, above all the tinsel and the glitter, and above the dissipation and drunkenness of the weak, which tend to tarnish and befog the true spirit of rejoicing—above all these, millions of people have brought joy into otherwise miserable lives because of the influence of that man-child upon their hearts, so that they have been moved at this season by a different impulse than the general course of their lives, and have been caused to spend a little time, a little money, a little thought, in bringing happiness to someone else other than themselves. And many of these unselfish, generous acts will be remembered throughout the ages of eternity, will be remembered long after the feast to Bacchus, the Roman god of wine, has been forgotten.

No it is not the day in which we are interested, but we are glad that many people are reminded again that "unto us a child is born" and that "the government shall be upon his shoulder." As Christians we know that the spirit of unselfish giving is really the spirit of true

happiness. It is the secret of man's knowing how to get the most out of being alive. Not only at one season of the year, but all the year around, the man or the woman who learns to put unselfishness to work in daily life has learned a tremendous lesson and has taken a big step toward human happiness. This is a law that affects Christian and worldly people alike.

As Christians we know that it is "more blessed to give than to receive." (Acts 20:35) The Apostle Paul emphasized that truth to the Corinthian brethren a long time ago. We cannot expect immature minds to recognize the full force of this statement, but nevertheless it is true.

We are glad that so many have received joy of heart because they have done good to someone else, in the spirit of true gratitude for the gift which they have received from the generous hand of God. We are also glad that we can have this joy all the year around, as we endeavor to give to others that which the Lord has given to us—a knowledge of what the kingdom of God will mean in the blessing of all the families of the earth; the knowledge that the Lord God omnipotent reigneth!

"It is more blessed to give than to receive." Let us think of nature for a moment. Think of the clouds that pick up the moisture from the ocean. They do not hold onto it, but they carry that moisture over the dry and thirsty land, and then they pour it out upon the hills and valleys of earth that the world

might be refreshed. And think also of the planets which receive light from the sun, and forthwith they send back that light down through the dark regions of space so that we may have the joy of looking at a starry sky at night.

And think of the diamond. A diamond is a beautiful thing. But it is beautiful only because it reflects the light that it has first received. If it did not reflect that light it would be just a piece of carbon. But because it gives back the light it has just received it ceases to be just a piece of carbon; instead, it becomes beautiful, it becomes a diamond; it becomes a jewel.

We are sorry for those veneered and gilded lives that have not learned the simple lesson that "it is more blessed to give than to receive." All that they do is done for self. Their every act is ungenerous; nothing is done to demonstrate their gratitude and devotion to the principles that God laid down when he "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

"What hast thou that thou hast not received?" from the generous hand of God? (I Cor. 4:7) That is the question the Apostle Paul presented to the Corinthian brethren, and certainly that is the question we should ask ourselves. "What hast thou that thou hast not received?" Remember also the statement in James 1:17: "Every good gift and every perfect gift is from above, and cometh down from

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the Father of lights, with whom is no variableness, neither shadow of turning." Therefore all that we can do—like the clouds that pour forth their waters to the refreshment of the ground; like the stars that reflect the light which they have received from the sun; like the diamonds made alive by reflecting the light—is to give back in our devotion to God that which our Heavenly Father has already given to us from his generous hand.

We, as children of the Lord, have consecrated ourselves to God, and because of that consecration we have received Christ Jesus our Lord. And because we have received Christ Jesus the Lord, through him we have received the Holy Spirit of God, and through the Holy Spirit we have received an understanding and a knowledge of the truth.

In I Corinthians 2:8-12, we read: "Which none of the princes of this world knew; for had they known it, they, would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is within him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God: that we

might know the things that are freely given to us of God."

These are rich truths which we have been given by God. They are not given to all men. The natural eye cannot see them. The natural ear cannot hear them. But those who love him and share his love have many secret gifts which are treasured in their hearts. It is true that Mary "pondered...in her heart," the things which she had heard regarding the babe Jesus. (Luke 2:19) And it is also true that we "ponder" in our hearts the many cherished experiences of our Christian lives, experiences that prove to us his love and his care.

We will mention only one of many treasures which we hold in our hearts, the gift of peace, which is a gift from God. "Peace I leave with you, my Peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) This peace of God which passeth all understanding is able to keep our hearts and our minds through Christ Jesus the Lord. And as we think of this and the many gifts which we have received from him, we cannot help but declare with the psalmist, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and will call upon the name of the Lord."—Ps. 116:12,13

Again we are told, "God loveth a cheerful giver." (II Cor. 9:7) Are we cheerful givers? It may be the gift of a widow's mite, but a wid-

ow's mite can be greater than any larger sum. The Bible says that the widow's mite was more than all those who gave out their abundance. It is a faithful saying that "he gives not best who gives the most, but he gives most who gives best." We all know some who have little in their hands, and yet have made up for it by the way they have given from their hearts.

A letter was sent to us by one who had a desire to help proclaim the message of the kingdom, and in that letter there was a dollar bill. The letter was short. Undoubtedly it was written by an elderly hand, and among other things, the letter said this, "I fasted in order to send you this." Here is a modern "widow" with a modern "mite." It was true of her, as it was of Mary, that "she hath done what she could."—Mark 14:8

And then there is the gift of the alabaster box of ointment. Mary broke that box and poured its sweet-smelling contents over the head of the Lord Jesus. (Mark 14:3) That gift was a reflection of the love that Mary had received. It is also a picture of how we can reflect daily the love which we have received, and continue to receive. Jesus is no longer here in the flesh, but his feet members are still with us.

To know that we are loved is one of the greatest treasures of life. To live without love is to live without joy. A word fitly spoken at the right moment is a gift, a gift which carries assurance to a discouraged heart, a gift that will cause the

worried to "give to the winds their needless fears." So, just one word may be a needful gift.

"A word fitly spoken [how good it is] is like apples of gold in pictures of silver." (Prov. 25:11) That would make a beautiful gift, would it not? Take a picture of silver, brightly polished, beautifully reflecting the pale light of that precious metal, and imagine in that picture apples of gold. Wouldn't it be wonderful if you could give to those whom you love a gift like that? Wouldn't it look wonderful if it could be placed above their mantel, a gift from you? The blessed part about it, friends, is that you can give just that kind of gift. And that gift can be placed over the mantel of the heart of your friends. A gift like that can be an encouragement and a blessing all through the year; and not only for one year, but for all the years of their life—a beautiful gift is a word fitly spoken.

Another gift that all can give is a smile. It takes such a little time to smile, and yet we realize that it is one of the gifts that we all are able to give. And, again, a touch of the hand is sometimes a tremendous gift. Just a touch of the hand to let another know that you understand when there are so few who are able to understand the battles and struggles that are going on within. These are gifts within the reach of all.

These deep undercurrents of Christian love are gifts every one of us can give. If it were not for these gifts, where would

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be the meaning of our Christian fellowship? And as we endeavor to give these gifts so necessary in the lives of our brethren, let us remember that the manner of giving is just as important as the gift itself, because the manner of giving can give charm to the gift. It must always be done as a reflection of that gift which God has made for us, a gift prompted by unselfish love.

As we allow this spirit of unselfishness to be reflected in our lives, we will learn not only what will make our lives more serviceable to others, we will learn not only how to have an objective in our lives, but we will also learn that which will make us happiest within ourselves; for, as we have received, and as we freely give, we learn the secret of true happiness and attain the peace of God.

We receive all our spiritual blessings from one single gift. The song in the night, sung to the shepherds of Bethlehem's fields, tells of the gift of the Giver of gifts, our Father and our Creator. It tells of the gift of his Son. It tells of the gift and what that gift will mean to all. Let us once more read that song:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, I bring you good tidings of great joy, which shall be to all people. For unto

you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on the earth peace, good will toward men."—Luke 2: 8-14

These are thrilling words! During our lives we have thrilled to them many times, yes every time we heard them read, every time we ourselves have read them! How wonderful it would be if people in general believed them! These words are sung in anthems; ministers quote them from the pulpit one or two Sundays each year. But how grand if those who sing and those who preach and those who hear these wonderful, thrilling words really believed them! But very few do. The majority do not.

Some believe in hell-fire and brimstone. Did you ever think that no one can believe that any go to hell-fire and brimstone and still believe in the "glad tidings of great joy" which shall be unto all people? The two thoughts are opposed to each other. And others believe that the human race will always be plagued by war and by hate and greed, therefore they do not believe that the time will ever come when there will be on earth peace and good will toward men, and when glad tidings of great joy shall be unto all people because

there was born in the city of David a Savior who is Christ the Lord. They cannot believe it. They have never grasped the meaning of God's great gift.

Why is it that the message which is preached at this season of the year is forgotten the rest of the year? Not for one or two weeks, but for fifty-two weeks of the year, may the burden of our message be the same as this "song in the night" which was sung by the messengers of God.

It is the message of this great gift of God to us.

It is the message of good tidings

of great joy which shall be unto all people.

It is a message of glory to God in the highest and on earth peace and good will toward men.

It is the message of our prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

May this message be our message for the remaining time of our lives, because the message of this glorious song is the message of the kingdom which we love so much.

It is the message of the greatest of all gifts from the generous hand of God!

Prayer of the Consecrated

*WE SEEK not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim—
The balm for wounds that sin has made.*

*Breath on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.*

*Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.*

*Grant faith, that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.*

*Give strength, blest Savior, in thy might;
Illuminate our hearts, and we,
Transformed into thine image bright,
Shall teach, and love, and live, like thee.*

Overcoming

Jesus said, "In the world ye shall have tribulation: but he of good cheer; I have overcome the world." (John 16:33) How did Jesus overcome the world?

CERTAINLY Jesus did not overcome the world by conquering it with a mighty army. His thought evidently is that he overcame the spirit of selfishness which motivates so much that the world does; overcame, that is, in the sense that he walked contrary to it. There are two basic principles, one or the other of which is manifest in all human behavior. One of these is selfishness. The other is selflessness, or love.

The spirit of the world is, generally speaking, self first. It is the law of self-preservation, and often-times operates without regard to justice or the welfare of others. This spirit of selfishness has been responsible, directly or indirectly, for all human suffering. Its cruellest expressions are in crime, war, and the other evils which plague the sin-cursed and dying race.

But Jesus did not conform to the world's spirit of selfishness. He did not view life from the standpoint of what he could get from it for himself. Instead he denied self, and sacrificed his life in the interests of others. Throughout his

entire ministry he exhibited the spirit of selflessness, and of love for others. He gave his time, his strength, his all, that others might be blessed.

The supreme manifestation of love by Jesus came at the close of his ministry when he gave up life itself in order that mankind might have an opportunity to live. Thus he met the challenge of human selfishness, and won.

Jesus followers are given the opportunity to demonstrate this same spirit of unselfishness. They are invited to walk in his steps of self-sacrifice, dying with him. This costs them the frown of the world, but those who overcome will have the opportunity of living and reigning with Christ a thousand years for the blessing of all the families of the earth.

The "Second Death"

Revelation 20:14 reads, "Death and hell were cast into the lake of fire. This is the second death." What is the "second" death?

THE text says, of course, that the "lake of fire" is the "second" death, fire being used as a symbol of destruction. It is the second death because it will be the second time that the death penalty will be imposed; the first time being in the Garden of Eden when our first par-

ents were sentenced to destruction—"dust thou art, and unto dust shalt thou return"—because they transgressed divine law.

Death, destruction, is ever and always the penalty for sin. Every one and everything out of harmony with God must eventually be destroyed. Jesus, by his death, provided redemption and release from the first death penalty, and all of the adamic race will be given a full opportunity to benefit from this manifestation of divine love on their behalf. The Scriptures reveal that those who do not accept Christ and obey the laws of his kingdom will "be destroyed from among the people." (Acts 3:23) For these, of course, it will be the second time the death penalty will have fallen upon them.

But our text declares that "death and hell" will also go into the second death. Verse 10 of the same chapter reveals that the "beast and the false prophet," as well as Satan himself, are to be destroyed in the "lake of fire" which is the "second" death. The "beast and the false prophet" are symbolic descriptions of evil institutions which are to be destroyed with the full establishment of Christ's kingdom. These had not been destroyed before. Nor had Satan previously been destroyed. And death and hell likewise have not previously been destroyed.

We conclude, therefore, that the "second" death does not necessarily imply a second destruction, but more particularly the second time God interferes in human experiences to destroy that which is con-

trary to his will, which includes all the evils which contribute to unhappiness. We are assured that eventually the Lord's will is to be done on the earth as it is in heaven, and this calls for the destruction of all evil—of willfully evil men and women, as well as evil institutions which have deceived and oppressed the people. Ultimately Satan, the instigator of all evil, will himself be destroyed.

From East and West

Who are those who come from the "east and the west" and sit down "with Abraham, and Issac, and Jacob," in the kingdom of heaven; and who are "the children of the kingdom" who "shall be cast into outer darkness," with "weeping and gnashing of teeth"? ..

THESE statements by Jesus are recorded in Matthew 8:11, 12. In the context we read of a number of miracles performed by Jesus, and of a "centurion" who came to him, asking that his servant be healed. This man was evidently not an Israelite but as Jesus observed, manifested a great deal of faith in the Master's ability to heal his servant. Jesus said, "I have not found so great faith, no, not in Israel."

Then follows Jesus' statement that in the kingdom people would come from the east and the west. Luke 13:29 adds "the north and the south" and would sit down with Abraham, Issac, and Jacob. Luke

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13:38 adds, "and all the prophets." The Scriptures reveal that these ancient servants of God will be the human representatives of the kingdom of Christ, the "princes in all the earth." (Ps. 45:16) And here Jesus is saying that just as the people of his day came to him for help, including some Gentiles who learned of his healing powers, so in the kingdom there would be a world-wide recognition of these visible representatives of the kingdom, and that the people from every quarter of the earth would look to them for help.

In Luke 13:28,29, where Jesus makes essentially the same statement, instead of saying that the "children of the kingdom" would be cast out, he said, "you yourselves" will be "thrust out." Evidently the reference is to the same class; that is, to those who rejected Jesus at his first advent. As members of the Jewish nation, these were "children of the kingdom," because all the kingdom promises and opportunities were originally offered to this nation. But as Jesus said on another occasion, the kingdom was to be taken from them, and given to a nation "bringing forth the fruits thereof."—Matt. 21:43.

These original "children of the kingdom," particularly the scribes and Pharisees who in Jesus' day sat in Moses' seat will, in the resurrection, discover that the ancient worthies are the recognized and divinely blessed leaders and teachers of the people, and that they themselves have lost this honored

position. Their "weeping" and "gnashing of teeth" does not indicate that they will be in a place of torment. These expressions merely denote deep disappointment and chagrin. If they then accept Christ and obey the laws of the kingdom, they will receive life, and will, when they prove worthy of the honor, have the opportunity of co-operating with the ancient worthies in dispensing the blessings of the kingdom.—Rom.11:25-33

Security in Christ

Please explain John 10:27,28: "My sheep follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." Does this text support the philosophy, "Once in grace, always in grace"?

THE expression, "Once in grace, always in grace," is not scriptural. It is true, however, just as Jesus said, that no man is able to "pluck" a follower of the Master out of his care. These are protected from all spiritual harm emanating from sources outside of themselves. If they keep their hearts pure before the Lord all the resources of divine power will be enlisted on their behalf to protect them against any and all enemies seeking to destroy them as "new creatures" in Christ Jesus. One of the promises is that the "eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf

of them whose heart is perfect toward him."—II Chron. 16:9

This does not mean, however, that a Christian cannot take himself away from divine care by permitting bitterness to enter and rule his heart or otherwise becoming lax in his spiritual responsibilities. Paul wrote, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27) Paul realized that through unfaithfulness he could become a "castaway," yet he was also assured that all his enemies combined, of whatever sort they might be, could not separate him from the love of God.—Rom. 8:31-39

The Atom Bomb

Do the Scriptures foretell the atomic bomb? What was the text you quoted when you discussed this question on television?

ATOM and hydrogen bombs are not specifically mentioned in the Bible. However, these and other modern weapons of destruction undoubtedly contribute to the great "tribulation" foretold by Jesus in Matthew 24:21,22. This is the text referred to in one of our television programs. In it Jesus states that unless the days of "tribulation" were shortened, no flesh would be saved. Atom and hydrogen bombs are the first weapons of destruction invented by man which are capable, in a very short time, of destroying the entire human race.

The first and second global wars were the most destructive known

to man, but throughout these periods of carnage and destruction the population of the earth continued to increase. This situation would be reversed should there come a world-wide, unrestrained use of these atom and hydrogen bombs. The first impact from the explosions of these bombs would destroy countless millions, and the radioactive "fall-out" from the explosions would soon contaminate the air to the point that "no flesh" would be saved. Jesus assures us that the "tribulation" will be shortened in time to prevent this utter destruction—shortened by the intervention of messianic kingdom agencies.

John the Baptist

Concerning John the Baptist, Jesus said, "He that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Does this mean that John will be lost?

NO. THE expression, "kingdom of heaven," as here used by Jesus, denotes the spiritual ruling phase of Christ's kingdom. Jesus will be the great King, and with him will be his footstep followers of the Gospel age. (Rev. 20:4) Jesus said, "The law and the prophets were until John: since then the kingdom of God is preached." (Luke 16:16) As one of the prophets, John will be restored to life at the beginning of the kingdom reign to serve as a human representative of the kingdom—one of the "princes in all the earth," and will have the opportunity of living forever.

The Grain of Wheat

"Indeed, I assure you, if the grain of wheat falling unto the ground should not die, it remains alone; but if it should die, it bears much fruit."—John 12:24, Diaglott

THESE words were spoken by Jesus a few days before his crucifixion. He had already told his disciples "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Peter rebuked him, saying, "Be it far from thee, Lord: this shall not be unto thee," and was in turn rebuked.—Matt. 16:21-23

The Lord now, in furnishing a reason for his death, drew an illustration from nature, likening himself to the grain of wheat, whose death bears much fruit. Thousands of people were now gathering in Jerusalem in preparation for the Passover season, not only from every quarter of Palestine, but also from Babylon, Egypt, and other distant places.

Hosanna

Our Lord and his disciples were among the many pilgrims who were on their way to the holy city; and on this journey they made a halt at Bethany. Picture now, Jesus riding upon an ass, in com-

pany with his disciples and the friends of the family, also those who had witnessed the miraculous calling forth of Lazarus from the tomb.

It is a little procession moving toward the city. En route they were met by quite a company of people walking from Jerusalem toward Bethany because they had heard that the Lord was there, and because they desired to see the One whom they had heard was a mighty miracle worker, and had even raised Lazarus from death.

Our Lord's fame had spread abroad, and many of the people "took branches of palm trees, and went forth to meet him, and cried, Hosanna [save, we pray thee]: Blessed is the King of Israel that cometh in the name of the Lord." (John 12:13) It was a joyous uproar of praise and thanksgiving. The hearts of these happy people had not yet been spoiled by the doubts and fears of human wisdom, or by bitterness, jealousy and hatred, as manifested by their religious leaders.

Jesus knew that the time had come for him to be glorified; not in the way that his disciples and friends had expected and hoped, but glorified in the higher sense which our Lord realised. His heart was fully consecrated unto death, and he was merely waiting for the opportunity to finish the work

which Jehovah had given him to do.

"If It Should Die"

"The time has come for the Son of man to be glorified. In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but if it dies, it yields a rich harvest."—John 12: 23, 24, Weymouth

Suppose there were but one perfect grain of wheat in the world, and we plant it and it dies. Although it is gone forever, it bears a hundredfold of the same kind. Now supposing we plant these hundred grains and they die also, and yield a hundredfold—then, though they are gone, the result of their death is ten thousand grains of the same kind. In these circumstances it could be truly said that the original one grain yielded ten thousand.

Now let this illustrate God's dealings through Jesus, the only perfect grain of wheat in the world; the only perfect man, Christ Jesus, who gave himself "for the life of the world." (John 6:51) He died, giving up human rights and privileges, all that perfect human existence includes, that thereby he might impart these rights to mankind.

During the Gospel age, even to the present time, the fruit of Jesus' sacrifice is especially with those who believe (trust, adhere to, rely) upon him. They comprise a wonderful fruitage. Through faith and obedience, they accept of the life provided through his death. These have not actually partaken

of human perfection; they are not perfect actually, but reckonedly. God reckons us "right" or "perfect through our faith in Christ Jesus as our Savior. We are justified (declared right) by faith. The perfection of the original grain of wheat being counted, or imputed, to all those who, by faith, accept and appropriate the rights and blessings Jesus laid down for us.

Jesus knew that death was a great enemy of the whole human race. It had laid low father Adam and his posterity because of sin. He knew that none thus far had ever got free entirely from the death process. He was here, a man, to die for mankind; to give his life a ransom for all. Jesus may have thought: "Can I become man's substitute in death, and then be given existence on a higher plane of being than I surrender for mankind? Is God indeed able to do this greatest of all works? Is he able to do this which has never yet been done, and bring back the same conscious existence which becomes extinct in death?

We can picture our Lord overcoming this questioning: "Father, do as thou seemest to thee best: I will drink the cup: I will be obedient to thy will and plan, even unto death. Father, glorify thy name."

For Jesus to have gone so far as he had gone, and then to drawback, and refuse to complete the covenant of sacrifice symbolized in his immersion at Jordan, would have been sin, and would have been forfeiting every right and promise.

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And Jesus so expresses the matter in John 12:25: "He that loveth his life [he that loves to keep it after having consecrated to sacrifice] shall lose it; and he that hateth [is willing to sacrifice] his life in this world shall keep [have] it unto life eternal." And this doctrine is as applicable to all the members of the consecrated priesthood, as it is to the chief priest. The covenant of sacrifice must be actually fulfilled or all is lost. We rejoice in the fact that our dear Lord was faithful unto death, and thereby provided the wonderful ransom price.

Ransom

The ransom price is that which the original perfect grain of wheat represented—"The man Christ Jesus, who gave himself a ransom for all." (I Tim. 2:5, 6) Adam and his entire race of thousands of millions are in dire distress through sin and its penalty, death. God, however, has provided a recovery by a "ransom" process purchasing them back from their fallen condition.

Looking deeply into God's plan, we find that only one man was tried before the divine court, namely father Adam. Only Adam was sentenced to death. All his children go into death, not because of their individual trial and death sentence, but because Adam, having failed to maintain his perfection, was unable to give his children more life, or rights, than he possessed.

By one man the process of sin and death came; by **another man**

the whole trouble will be rectified. "For since through a man there is death, through a man, also, there is a resurrection of the dead; for as by Adam all die, so by the Anointed also, will all be restored to life."—I Cor. 15:21, 22, **Diaglott**

It was a perfect man (Adam) who sinned, and the ransom (a corresponding price) for him must be furnished by the death of a perfect man. It was for this cause that the mighty Logos in carrying out the divine plan for human redemption left the heavenly glory which he had with the Father, humbled himself and became a man, "was made a little lower than the angels for the suffering of death, crowned with glory and honor [human perfection]." Heb. 2:9) Fallen humanity could not possibly provide a ransom price.

The providing of the price sufficient to ransom Adam and all his race was accomplished in Jesus' death at Calvary. The work, however, of ransoming Adam and his race is much more than providing of the ransom price. This "ransom" work includes the recovery of Adam and his race from the power of sin and death. Manifestly this work has not yet been accomplished. The only disposition thus far of the ransom, the merit, has been its imputation to the church, and this only by faith.

The church as a whole is not yet glorified, not yet completely delivered from the power of sin and death. It will require the thousand-year reign of Christ and his glorified church to deliver, to set

free, from the power of sin and death, Adam and all his children.

The full completion of the ransoming work will include the fulfilment of Hosea 13:14, "I will ransom [Heb. **padah**, "to free"] them from the power of the grave." The ransoming work will not be fully accomplished when the last member of the race has been raised from the grave, for there will still be a great work to be done, a raising up out of imperfection, mentally, morally, and physically, to the image and likeness of God, lost through Adam's disobedience, and redeemed by the precious blood of Christ.

The manner in which the ransom price is applicable, or effective for the cancellation of the sins of the whole world, is pictured in the offering for sin, on Israel's Atonement Day, when there were two sin-offerings. First was the bullock of sin-offering, which represented the offering of the Lord Jesus on behalf of the church.

The secondary sin-offering was a goat, a follower of the bullock, which had experiences exactly the same as those of the bullock. This goat represents that class of believers who daily follow in the footsteps of Jesus, and who are partakers with him of his sufferings at the present time, and will have a share with him in the glory to follow.

When these have acceptably suffered with Christ to the end of their earthly pilgrimage, and have been glorified with all the other sacrificing body members, "the Christ," Head and body, will bless

all the families of the earth, even as in the type in Israel; for it was after the sacrificing of the bullock and the sacrificing of the goat that Moses and Aaron came out (of the tabernacle) and blessed the people.

Planted with Christ

Concerning "a grain of wheat," it has been noted that it is essential that we do not wait until it is dead before planting it. First we plant the grain, then it dies. And one of the lessons to be learned in this connection, and from various Scriptures, is that planting a grain of wheat in the ground is not to be likened to burying a man in the ground, but to the planting of Jesus and his body members (the true church) in death.

The Apostle Paul writes: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5) Jesus was "planted" in death, not when he was taken down from the cross, but at the time of his consecration. He was reckoned dead when his covenant by sacrifice was made at the age of thirty years. "If we have been planted together in the likeness of his death"—the apostle does not say "if we shall be planted," but "if we have been planted." He speaks of that which has already taken place in the case of every one who is thoroughly consecrated.

Regarding the process in the production of the natural grain, first the seed is planted. Second, it begins to grow. Third, as it

THE DAWN

begins to grow, it begins also to die—decay. The germ shoots forth, makes its way to the surface, and then appears “first the blade,” then the stalk, “then the ear, after that the full corn in the ear,” then also comes the ripening process.

Meanwhile, as the Lord indicated, the dying of the seed is in progress also, until, when the corn is ripe, should anyone dig down at the root of the stalk for the grain that produced it, he will surely not find it. It is dead—nonexistent.

This beautifully represents what takes place in connection with the death of all those who comprise the glorified Christ, Jesus the Head, and the church, his body. We are first planted in death at consecration, as was our Lord Jesus—baptised (immersed) into his death. We are reckoned dead, as was he. We must be faithful even unto death, as he was. Here and now “we are buried with him by baptism into death,”—and we are to “walk in newness of life.”—Rom. 6:4

After Jesus had given the illustration of “the grain of wheat,” which, as we have seen, had special reference to himself, he explains the conditions whereby the heavenly calling may be obtained. “If any man serve me, let him follow me [let him sacrifice the justified human nature which is imputed to him through my sacrifice], and [I promise such followers a share in that which the Father will give me], where I am, there shall also my servant be [he, who follows my example]: if any

man serve me [share with me in this service], him will my Father honor.”—John 12:26

Much Fruit

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”—John 12:24

The Revelator speaks about “an hundred forty and four thousand,” (Rev. 7:4; 14:1,3), and from the symbolic language in these verses can be pictured the redeemed glorified church. Seeing that all these were at one time members of a dying human race, from whence did they get life? They all received life through the first perfect grain of wheat.

We, as fully consecrated children of God, and as some of the prospective members of that “hundred forty and four thousand,” on Mount Sion, gladly testify that although our natural birth made us children of wrath, all born in sin and shapen in iniquity, we were by divine grace freed from that condemnation by our being “in Christ Jesus.” (Rom. 8:1) This involved our being justified (declared right) by faith in Jesus, as our Lord and Redeemer; fully consecrated to do God’s will, and to follow Jesus. Our will is reckoned dead, for it is immersed in the will of Jesus, whose will is in complete harmony with the Father’s will.

Resulting from our Lord’s death, it is perfect human life and restitution rights that have been provided for us, and which we receive by faith.

And it is our desire not to keep these earthly rights, but to follow Jesus' example and sacrifice them, so that God shall deal with us, as with him, rewarding the sacrifice with the new, the spiritual nature, to which we are already begotten by the Holy Spirit, through the Word of truth.

During the Gospel age including the days now present, it is only by sacrificing that any will be able to inherit eternal life. "True is the word; for if we died with him, we shall also live with him; if we endure patiently, we shall also reign with him." (II Tim. 2:11, 12, **Diaglott**). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) This is indeed a glorious fruitage, "much fruit" as a result of the death of that original perfect grain of wheat, Jesus Christ.

Our beloved Lord and Head, also the greater part of his body members, have already faithfully finished their earthly course. The sleeping saints have been raised because of our Lord's second presence, and they are all now beyond the veil, awaiting the arrival of the remaining body members who, having been planted in the likeness of their Lord's death, are faithfully finishing their earthly course.

Ere long the glorified Christ, Head and body, will be complete, in heaven; then there will be a further rich fruitage; for, after the

last faithful member of the body of Christ has been added to, and has completed that glorious heavenly assembly, wondrous earthly restitution blessings will be available for all mankind.

Then the process of "planting" and "dying" will be at an end. The "high calling of God in Christ Jesus" to a heavenly inheritance will have closed. The glorious millennial blessings, "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (3:21), will have sway in all the earth. This will mean the raising of earth's dead millions, also the full establishment of God's long prayed-for kingdom, when his will shall "be done on earth, as it is in heaven." (Matt. 6:10) All will have come to an accurate knowledge of the truth; the willing and obedient richly blessed with perfect human life—everlasting, in a perfected earth. The incorrigibly wicked mercifully will be cut off, because the wages of sin is death. Then "All the earth shall be filled with the glory of the Lord."—Num. 14:21

Great will be the fruitage springing from the one grain, the one perfect "man Christ Jesus, who gave himself a ransom for all, to be testified [to give all an opportunity to come into full heart harmony with God] in due time." (I Tim. 2:5,6) This rich fruitage from the death of our beloved Lord Jesus extends into the ages to come, indeed the kingdom blessings will be for all eternity. "That in the ages to come he might show the exceeding riches

of his grace in his kindness towards us through Christ Jesus." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things [the reign of Satan, sin and death] are passed away."—Eph. 2:7; Rev. 21:4



Encouraging Radio Letters

Much Enjoyed

"Dear 'Frank and Ernest': Thank you for your recent letter regarding the 'Studies in the Scriptures.' I am enclosing a money order to cover the cost of an entire set. We have much enjoyed your 'Frank and Ernest' programme for a long time. Yours sincerely."—Scotland

Spiritual Blessings

"Dear Brethren: Loving greetings in Jesus' dear name! I thank our Heavenly Father for supplying us with so many spiritual blessings, and for his continued mercies toward us. And I thank you brethren for your continued faithfulness and kind attention to our spiritual needs. It is grand to know that he does not forget your labours of love, and that he is not slack concerning his promises. Keep up the good work, dear brethren, and may God bless you and keep you all. By his grace."—England

Greatly Interested

"Dear 'Frank and Ernest': We are greatly interested in your broadcast. We also thank you for The Dawn Magazine, and the various booklets. My

husband is over eighty years of age. He cannot go out much, but praise God he can read, and he has thoroughly enjoyed your publications. Will you kindly send us 'The Divine Plan of the Ages.' Yours in Him."—England

A Clearer Understanding

"Dear Brethren: Please accept the enclosed gift, and may it help you in your work of helping other people to understand their Bible. I do enjoy listening to your broadcasts. I have read some of your booklets and have found them very helpful in understanding the Bible. I am now a subscriber to The Dawn Magazine, and enjoy reading it very much. May the Lord bless you all, and keep you. Yours in the Saviour's love."—Scotland

Greatly Helped

"Dear Brethren: I have listened to your broadcasts from Radio Luxembourg regularly for some time, and I have been greatly helped by them. Will you please send me the booklet, 'Our Lord's Return.' I know it will be a further blessing to me. Please accept my grateful thanks for your 'Frank' discussions on the things that really matter, and may God's richest blessing be with you all always. Your brother in Christ."—Northern Ireland

Much Enlightened

"Dear 'Frank and Ernest': In accordance with your offer over the wireless I would like you to send me your publication, 'Our Lord's Return.' I have read your booklet, 'Hope Beyond the Grave' with great interest, and have been much enlightened. I have passed it on to a friend who is equally interested. Yours faithfully."—England

Readily Understood

"Dear 'Frank and Ernest': We again enjoyed your broadcast last night. You always make difficult passages in the Bible much more readily understood, and you are certainly opening up many interesting aspects of the Scriptures. May I have a copy of your booklet, 'Our Lord's Return.' God bless you and your work richly. Yours sincerely."—England

THE BRITISH SECTION

C. A. CORNELL		
Anerley	December	30
Letchworth	January	27

Letchworth		30
Yeovil (Hill Grove)	January	13
Anerley		27

J. LESLIE MCKEOWN		
Clonelly	December	2
Belfast		16
Clonelly	January	6
Belfast		20

E. TERRY NADAL		
Ipswich	December	16
Guilford	January	13

J. H. MURRAY		
Eastleigh	December	9

W. E. PAMPLING		
Luton	December	9
Southend-on-sea		30



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Our Most Holy Faith—10/

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The Book of Books (Cloth)—5/-

Our Need of Patience

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.—HABAKKUK 2:3

IN HEBREWS 10:35-38 we are admonished not to cast away our confidence, and are reminded that in order to maintain our faith in the Lord we will need patience if we are to obtain the fulfilment of his promises. The apostle relates this admonition to the return of Christ, saying, "Yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:37) This latter quotation is, in substance from our text. (Habakkuk 2:3) Thus Paul applies the prophecy of the "vision" to the time of the second advent.

The hope of Christ's return and the establishment of his kingdom was the great inspiration of the Early Church. The brethren in those early days of the Gospel age were convinced that the messianic promises of the Old Testament had been fulfilled in part by Jesus' first advent. Through the enlightenment of the Holy Spirit they realized the necessity for Christ's death as the Redeemer of mankind, but they knew the messianic kingdom promises must wait for their Lord's return, an event in the divine plan which they believed to be near—"Yet a little while, and he that shall come will come."

To them the dark night of sin and death was "far spent," and the new "day" of righteousness and health and life was "at hand." (Rom. 13:12) The apostles understood that Christ's return would not take place in their day, but it is doubtful if any of them realized that nearly two thousand years would elapse before the second *parousia* of their Lord would become a reality.

Looking back at God's dealings with his people in all ages it becomes apparent that one of the tests of their faith in him and in the fulfilment of his promises has been the element of time. Abraham's faith was tested by his long wait for the birth of Isaac, whom he supposed would be the promised "seed." Moses undertook to deliver the Hebrew children from their Egyptian taskmasters forty

years before the Lord's due time. John the Baptist, who announced the presence of "the Lamb of God, which taketh away the sin of the world," later inquired of him, "Art thou he that should come, or do we look for another?"—John 1:29; Matt. 11:3

Christ Now Present

The Gospel age has been a long and weary nighttime experience for the Lord's true people, but now we are in the end of the age. Paul's words, "He that shall come will come," may be changed to read, "He who was to come, has come." However, the waiting is not ended. The "vision" which was to speak has spoken, but the fulfilment seems to tarry. The expression, "though it tarry," is translated in the Revised Standard Version, "If it seem slow, wait for it." Part of Jesus' answer to his disciples' question concerning the signs of his second presence is the Parable of the Virgins, the chief point of which is that the Bridegroom would tarry. While this had a specific fulfilment prior to our Lord's return, it suggests the same general pattern of a seeming tarrying of the "vision."

Since this is one of God's methods of testing the faith of his people, we should not expect to be immune from this test. We should, rather, recognize that the "slow" realization of our hopes is in reality one of the evidences of the Master's presence, for the "vision" has spoken, but still we wait. Now we have reached the end of another year of waiting, with no definite evidence that we will realize the fruition of our hopes in the year to come. How appropriate then, is the admonition, "Though it seem long, wait for it."

But while the brethren have patiently waited through another year, they have not been idle, for they have gone steadily forward in working out their salvation, knowing that God has been working in them "both to will and to do of his good pleasure." (Phil. 2:12, 13) They have realized that while waiting in the flesh this side of the veil, it is the Lord's will for them to bear witness to the truth, that glorious Gospel of the kingdom, the good news that soon all the families of the earth are to be blessed. Our prayer is that the friends everywhere may patiently continue in this good work of the Lord.

Greetings to All

We take this opportunity at the year's end of greeting our brethren everywhere, assuring them of our Christian love. How blessed it is to realize that there are consecrated hearts and hands throughout so many countries, who together are waiting on the Lord while they continue to lay down their lives in his service. We think of the dear ones in Australia; New Zealand; India; Italy; France; Switzerland; Belgium; Holland; Germany; Poland; Yugoslavia;

THE DAWN

Austria; Roumania; Czechoslovakia; Denmark; Sweden; Norway; Finland; South Africa; British West Indies, and the British Isles. Besides all these are, of course, the brethren in North and South America. How grand it is to realize that from all these places the prayers of the consecrated daily ascend to the throne of heavenly grace on behalf of one another, and for the Israel of God everywhere.

May these prayers be for a richer infilling of the Holy Spirit, and for patience, as we continue to lay down our lives in the Master's service. Let us pray also that our vision of truth may be kept bright and clear, that the long waiting on the Lord does not weaken our faith in the glorious harvest message given to us by our returned Lord as "meat in due season" by "that servant." Let us stand shoulder to shoulder in our defense of our "most holy faith," that glorious faith of the divine plan which has been delivered to us through the "vision" which has spoken in this end of the age.

The Prospect

As we look ahead to the year 1957 it is with thankfulness that in the Lord's providences there will be wonderful opportunities of service for the Lord's people in most countries. How much we need this service! As we tell out the glad tidings of the kingdom to others, our own kingdom hopes become more real, more stimulating. So let us remain faithful to our privileges while we still have them, for that dark "night . . . when no man can work" may come at any time.

As the year closes the world situation seems more precarious than ever. Throughout the latter part of the year particularly, critical conditions in the Middle East continued to become more acute, erupting into actual warfare late in October. Major world tensions now are centered in the lands of the Bible—Palestine, Egypt, and the Arab countries. Naturally, the Lord's people are interested to know how these developments are related to the fulfilment of God's promises to Israel; and whether or not they denote the near approach of "Jacob's trouble." But in this also, we must wait.

While the general pattern of events is clearly in line with the prophetic picture, the details cannot be understood until they are more fully developed. During the year we have certainly seen in the Middle East a remarkable fulfilment of weak nations saying, "I am strong." (Joel 3:9-11) And this particular prophecy is related to the return of the Jewish people to their own land. See Joel 3:1,2. Who would have thought it possible a few years ago that Egypt would ever dare to defy not only Great Britain, but essentially the whole western world, as she did in connection with the Suez Canal?

Certainly we are living in a wonderful time—"in an age on ages telling, to be living is sublime." But to still be living this side of the veil at the close of 1956 is also a test of our patience and of our faith. Actually forty or fifty years are but a moment from God's standpoint. And in this "moment" since the close of the Gentile Times, more revolutionary changes have occurred in the world than in any period in history several times its length. The pre-1914 world has virtually ended; and now the revolutionized governments of the world have maneuvered themselves into the unhappy position in which the chief effort of all is to avoid making a move that would precipitate the third World War with all its atom and hydrogen horrors.

We see all this! We know it is in fulfilment of the sign mentioned by the Master concerning the possible destruction of all flesh. We are more convinced than ever that we are living in the days of the presence of the Son of man, so we patiently wait for the further fulfilment of the "vision." Yes, even though it seem "slow," we will continue to wait, and watch, and work—withal praying for the Lord's guidance and help in our every time of need. So, dear brethren everywhere, may "the Lord lift up his countenance upon thee, and give thee peace."—Num. 6:26

Encouraging Radio Letters

Wants to Believe

Dear Friends: Please send me your booklet, "God and Reason." I have read the small booklet called "Hope," and liked it very much. It has really given me a very different feeling about my husband's death. I prayed day and night for some miracle to happen to bring him back to health and to me and my only daughter. We are heart-broken, but now will try to live our lives in believing and hoping that we will meet him again and be happy. It is difficult, but we shall

pray hard to understand and to believe.—Pennsylvania

Learned Much

Dear "Frank and Ernest": I was dialing for another program and heard you say "Armageddon." I have always been intensely interested in this subject, but to be truthful I never understood too much about it. I learned more about it in the last few words of your program which I heard than I have ever learned from pulpits. God bless you! Yours in Christ.—D. C.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Philadelphia, Pa.	December	2
Catawissa, Pa. (Morning)		9
Mahanoy City, Pa. (Afternoon)		9
Wilkes-Barre, Pa.		10
Lacona, N. Y.		11
Rochester, N. Y.	12, 13	
Buffalo, N. Y.	14, 16	
Chicago, Ill.	Dec. 29-Jan. 1	

JOHN BARACOS

East Liverpool, Ohio	December	9
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JULIUS BEDNARZ

Milwaukee, Wis.	December	2
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FRED A. BRIGHT

Allentown, Pa.	December	23
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ALFRED BURNS

La Salle Ill.	December	16
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EUGENE BURNS

New Haven, Conn. (Morning) Dec.		9
Waterbury, Conn. (Afternoon)		9

BERTRAM COOPER

San Diego, Calif.	December	9
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JENS COPELAND

Gary, Ind.	December	16
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RUSSELL DEAN

Philadelphia, Pa.	December 29, 30	
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ORLANDO D. DEIFER

Shreveport, La.	Nov. 30—Dec. 2	
Little Rock, Ark.	3, 4	
Marianna, Ark.	5	

Potts Camp, Miss.	6
Memphis, Tenn.	9
Nashville, Tenn.	10
New Albany, Ind.	11
Cincinnati, Ohio	12
Steubenville, Ohio	13
Reading, Pa.	23

EARL L. FOWLER

San Luis Obispo, Calif. ...	December	9
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JOHN G. HULL, JR.

Fresno, Calif.	December	9
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GEORGE M. JEUCK

Bridgeport, Conn.	December	2
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ARTHUR H. KRUMPOLT

Wallingford—Hartford, Conn. Dec.		2
Boston, Mass.		23

RAYMOND J. KRUPA

Chicago, Ill.	Dec. 29-Jan. 1	
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LUDLOW P. LOOMIS

Wilmington, Del.	December	2
York-Lancaster, Pa.		23

EDWARD G. LORENZ

Whittier, Calif.	December	16
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JOHN Y. MAC AULAY

Sacramento, Calif.	December	2
Sonora, Calif.		3
Stockton, Calif.		4, 5
Antioch, Calif.		6, 7
San Francisco, Calif.		9, 10

SPEAKERS' APPOINTMENTS

Oakland, Calif.	11
San Jose, Calif.	12, 13
San Luis Obispo, Calif.	14, 16
Los Angeles, Calif. area	18-27
Phoenix, Ariz.	Dec. 29-Jan. 1

MARTIN C. MITCHELL

New Brunswick, N. J.	December 23
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N. MOLENAAR

Riverside, Calif. (Morning) ..	December 16
Ontario, Calif. (Afternoon) ..	16

ARTHUR B. NEWELL

Chicago, Ill.	Dec. 29-Jan. 1
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LEON H. NORBY

Baltimore, Md.	December 16
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ADOLPH OBENLAND

Mobile, Ala.	Nov. 28-Dec. 2
Waynesboro, Miss.	3
Meridian, Miss.	4
Birmingham, Ala.	5, 6
Montgomery, Ala.	7
Lewisville-Texasville, Ala.	9-12
Eastman, Ga.	13, 14
Orlando, Fla.	16

GEORGE PASSIOS

Monessen, Pa.	December 23
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LEVI JACOBS

Philadelphia, Pa.	December 29, 30
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HARRY PASSIOS

Duquesne, Pa.	December 2
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WILBUR N. POE

Chicago, Ill.	Dec. 29-Jan. 1
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G. RUSSELL POLLOCK

Santa Ana, Calif.	December 23
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KENNETH W. RAWSON

Wilkes Barre, Pa.	December 16
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NORMAN F. RICE

San Jose, Calif.	December 1
San Francisco, Calif.	2

BERT E. ROSE

Chicago, Ill.	Dec. 29-Jan. 1
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CHESTER A. SUNDBOM

Chicago, Ill.	Dec. 29-Jan. 1
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AUGUST SWANSON

Albuquerque, New Mexico ..	December 2
Lubbock, Tex.	3
Sunset, Tex.	6
Ft. Worth, Tex.	7, 9
Gustine, Tex.	10
Lampasas, Tex.	11
Austin, Tex.	12
San Antonio, Tex.	13, 14
Houston, Tex.	16
Galveston, Tex.	17
Lake Charles, La.	18
Mobile, Ala.	20, 21

FELIX WASSMANN

New Bedford, Mass.	December 16
Philadelphia, Pa.	December 29, 30

CLAUDE R. WEIDA

Pottstown, Pa.	December 2
Philadelphia, Pa.	December 29, 30

GEORGE M. WILSON

Miami, Fla.	December 9
St. Petersburg, Fla.	23

W. NORMAN WOODWORTH

Philadelphia, Pa.	December 29, 30
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ERNEST G. WYLAM

La Salle, Ill.	November 25
Clinton, Iowa-Albany, Ill.	26
Barnes City, Iowa	27
Lincoln, Neb.	28, 29
St. Joseph, Mo.	30
Kansas City, Mo.	December 2
Topeka, Kans.	3
Fredonia, Kans.	4
Wichita, Kans.	7-9
Enid, Okla.	10
Oklahoma City, Okla.	11
Muskogee, Okla.	12
Fayetteville, Ark.	13
Galena, Kans.	14
St. Louis, Mo.	16

CHRISTIAN W. ZAHNOW

Muncie, Ind.	December 2-4
Kent, Ohio	5-14, 17-31

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALBANY, ORE., December 2—3596 Bernard Street.

COLUMBUS, OHIO, December 9—Convention opens at 10:00 a. m. in the Women's Benefit Association, 53 E. Gay street.

SAGINAW, MICH., December 9—Convention opens at 10:00 a. m. in the Woman's Club 311 N. Jefferson Street.

WICHITA, KANS., December 9—Convention opens at 9:30 o'clock in Hotel Lassen, First and Market Streets. Room reservations and other details may be obtained by writing to the class secretary, Mrs. E. J. Borowiec, 1338 Tahoe Trail, Wichita 12.

CLEVELAND, OHIO, December 16—Convention opens at 9:30 a. m. in the YMCA Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., December 16—Convention opens at 11:00 a. m. at 2339 State Street.

CHICAGO, Ill., December 29-January 1—Convention opens at 10:00 a. m. Saturday in Central Masonic Temple, 912 N. La Salle

Street. Room reservations and other details may be obtained by writing to the secretary, Mr. D. J. Morehouse, 2617, N. Springfield Ave., Chicago 47.

PHILADELPHIA, PA., December 29, 30—Early requests for room reservations will be appreciated and should be sent to the class secretary, Mrs. Otis R. Barrall, 42 Fairfield Road, Havertown, Pa.

PHOENIX, ARIZ., December 29-January 1—Convention will be held in the Osborn School, Osborn and Central Avenues. Room reservations and other details may be obtained by writing to the secretary, Miss Esther Haldenwang, 2810 West Roosevelt, Phoenix.

DETROIT MICH., December 30—Maccabees Building, Woodward Avenue at Putnam.

PITTSBURGH, PA., December 30—One day gathering to be held in 610 Arch Street, North Side.

ORLANDO, FLA., March 2, 3.

MIAMI, FLA., March 8-10

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

—Hebrews 10:25

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to us the

SCRIPTURES

clearly teach

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

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

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

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

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

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