

THE DAWN



A HERALD OF CHRIST'S PRESENCE

THE DAWN

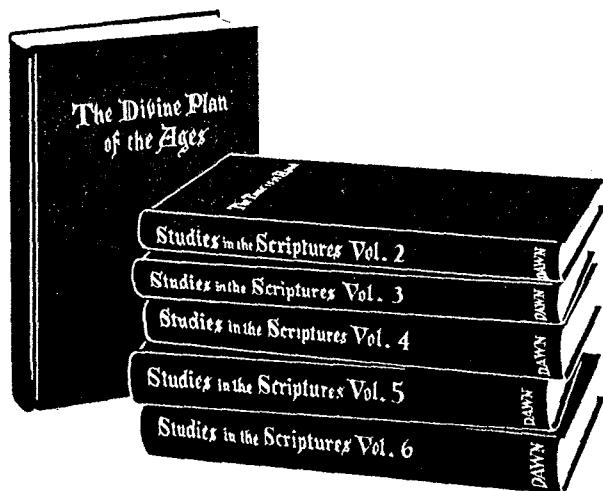
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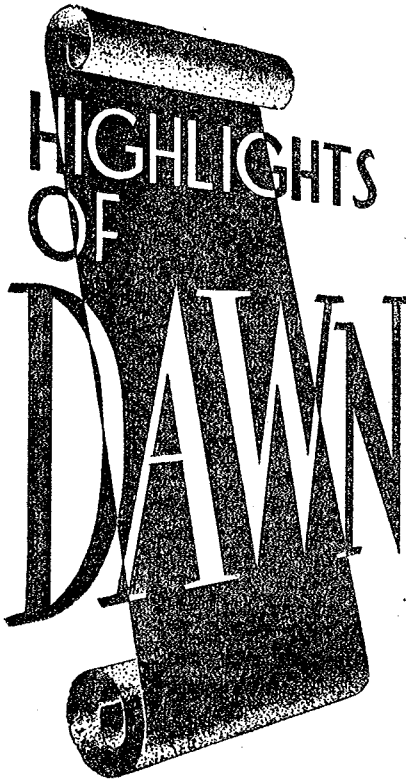
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HIGHLIGHTS OF DAWN

How the magic power of electricity in these "last days" has changed the customs of the human race, and is contributing to the destruction of a world order—the prophetic "end of the world"

This Electric Age

THE Psalmist wrote that Jehovah's "lightnings enlightened the world: the earth saw, and trembled." (Psalm 97:4) This outstanding demonstration of electrical energy is used in the Bible to symbolize the enlightening influences of truth, the prophetic "in-

crease of knowledge" now causing the present world order to "tremble." Lightning was about the only manifestation the ancients had of the operation of this invisible energy. They did not call it electrical power, however, for to them the term electricity was unknown, and the science of humanly controlled electrical energy undreamed of.

Some of the ancients did discover that amber, when rubbed, possesses the property of attracting and repelling light bodies, and it is from a Greek word meaning "amber" that the term electricity is derived. The expression was invented by Dr. Gilbert, of Colchester, England. Out of the study of this strange force, together with the study of kindred phenomena, arose this modern science. The name of the philosopher who first observed that amber, when rubbed, possesses the property of attracting and repelling light

bodies, has not been handed down to our times, but he lived several centuries before Christ. Thales of Miletus is said to have described this remarkable property, and both Theophrastus (321 B. C.) and Pliny (A. D. 70) mention the power of amber to attract straws and dry leaves.

Centuries came and went, however, while the mighty powers of this invisible element of nature remained almost wholly unknown to man, hence unused by him as a servant. Dr. Gilbert (1544-1632) may be considered as the founder of the science of electricity, as he appears to have been the first philosopher who carefully repeated the observations of the ancients and applied to them the principles of philosophical investigation. He endeavored to determine if bodies other than amber would react in a similar manner. To do this he balanced a light metallic needle on a pivot, and observed whether or not it was affected by causing rubbed bodies of various materials to approach close to it. By this experiment he discovered that a number of substances in addition to amber became electrically excited by rubbing.

Robert Boyle added more facts to the new science originated by Dr. Gilbert; and additional discoveries were made by Otto Guericke. Later, Sir Isaac Newton interested himself in electricity and made further important discoveries. Many others during this same general period continued the rubbing and other experiments. It was not until 1745 that the science reached a stage of development which made it possible to accumulate and preserve electric energy. The first electric battery was styled the Leyden Jar, or Phial, being named after the town (Leyden) in which it was developed by its inventors.

Apparently about the first real service for which electricity was employed was that of firing gunpowder with a spark, which Sir William Watson succeeded in producing by his experiments. This was in 1747. It is a sad commentary that some of our modern sciences, even that of atomic energy, have first been used in one way or another to make war more deadly and devastating.

It was in this same general period that French and British scientists discovered the possibility of conveying electrical energy along wires. The French savants succeeded in transmitting the strange new influence from the Leyden Jar for a distance of 12,000 feet. Benjamin Franklin interested himself in the new science and

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wrote considerably about it. Sir W. Watson had suggested the possibility of positive and negative electricity, but it remained for Franklin to develop this phase of the science, and to clarify it.

Experiments continued in many parts of the world, some of them dangerous. In 1753 Professor Richmond, of St. Petersburg, Florida, was killed during a test that he was making. He had erected an iron rod on his house to collect the electricity of thunder clouds. To this he attached what he called an electrometer. A tremendous thunder clap burst over the neighborhood, and Richmond bent close to observe the result on the electrometer. A flash of bluish fire shot from the iron rod to the scientist's head and he was instantly killed.

As the science developed it was discovered that electrical energy could be measured in relation to given resistances offered to its flow. Experimenters in these fields were Andre Marie Ampere, Georg Simon Ohm, Alessandro Volta, James Watt, and others. In a layman's language what these men added to the new science was a method of determining the volume of electricity flowing through a wire; the amount of resistance to that flow; the pressure necessary to overcome the resistance; and the quantity of electrical energy dissipated in a given time. The units in the volume of flow are now called amperes; the resistance is measured by ohms; the pressure by volts; and the quantity used by watts: these unit terms all being in honor of the scientists who had most to do with the development of these phases of the science.

THE TIME OF THE END

In the light of biblical time prophecies it is significant that so many of those responsible for developing the science of electricity should have lived and worked when they did. The year A. D. 1799 is pointed out in the prophecies as marking the beginning of "the time of the end"—another scriptural name for which is the "day of his preparation." (Dan. 12:1, 4, 9; Nahum 2:3) Ampere died in 1836; Ohm in 1854; Volta in 1827; and Watt in 1819. Benjamin Franklin died in 1790.

While the ancients knew of electrical energy as they saw its effects when rubbing amber, and while as early as the 16th century Dr. Gilbert began to experiment with this strange force in a realistic manner, the combined experiments of all the scientists did not

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materialize into any practical use of electricity until after the beginning of the "time of the end." In this respect it was much the same as with printing. As we saw last month, the first printing press was invented in the 15th century, yet it did not begin to change the course of the world to any marked degree until the 19th century.

The first electric light of any kind was invented about 1710 by Fredrick Hawksbee, which he demonstrated before the Royal Society of London. It consisted of a hollow glass globe from which the air had been exhausted, arranged so it could be rotated rapidly. When rubbed by the hand while rotating, it produced a glow of light. But this proved to be of no practical value as a means of producing artificial light. It was merely a step leading in the same general direction as all the other experiments.

Early in the 19th century Sir Humphry Davy discovered the basic principles of arc and incandescent lamps. However, it remained for Thomas A. Edison to invent the first practical electric lamp. This was in 1879. It was an invention which in a few short years was destined to well nigh turn night into day so far as the work, pleasure, and pastime of the world are concerned. This epoch-making invention came not only within the "time of the end," but, even more significant, shortly after the date shown by time prophecies for the second presence of Christ.

In the year 1878 the General Electric Company was organized for the purpose of developing further the use of this newly discovered energy, particularly in connection with dynamos and motors. Books could, and have been written, to set forth the details of progress in this wonderful science from one step to another, but we all know where these steps have led to as of today. The results are all around us and touch upon practically every phase of modern life. Jesus, in a prophecy of his second presence, likened it to a brightshining that would illuminate the world with knowledge. His thousand-year presence is also compared to the rising of the sun. (Mal. 4:2; Luke 17:24) Electricity as an unused energy existed throughout the century as a "seed" that needed the warming rays of the "sun" to cause it to germinate and spring forth in the thousand ways in which its power is now used and appreciated.

Let us try to imagine ourselves today without electricity and the things we use which are made possible by it. Unless we are

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living in isolated rural districts where this newly applied energy has not yet been supplied, we are awakened in the morning by an electric alarm clock; we push a button and our bedroom is lighted. An electrically controlled thermostat sets the automatic heater in operation, which also depends upon electricity in order to function.

The man of the house may shave with an electric razor. Our morning coffee is probably brewed in an electric appliance of some kind; and our bread toasted in an electric toaster. In many sections of the country the entire breakfast would be cooked on an electric stove. The milk and cream for the morning coffee are kept sweet in an electric refrigerator. The latest news and weather forecasts come to us over the radio.

If we travel to our work, and it's a stormy day, electricity serves us again in the telephone by which we call a taxicab to take us to the railway station. The taxicab itself could not come to get us without electricity to make its motor function. The suburban train on which we ride to the city is hauled by an electric engine, and the coaches in which the passengers ride are lighted and heated by electricity.

Once in the city, if the railway station is any distance from our place of employment, we ride in an electric car, or else in a bus which depends upon electricity in order to operate. Arriving at the office building, an electric elevator takes us up to the floor on which we work. So we might go on from moment to moment in the day of almost any average person in America, or many other parts of the world, and we would discover that if electricity should suddenly cease to exist, or could no longer be utilized, the economic, social, educational, as well as many other phases of our modern life, would be paralyzed almost instantly.

Electricity is now depended upon by most farmers for many uses, even for milking the cows. It is employed universally throughout offices and factories. It aids in the construction and operation of our great industrial plants. It powers the world's communication systems by use of wires, and without wires. The world's entertainment, in the theatre, in sports, by the radio and television, is made possible through this silent and invisible servant. Medical science depends upon it for the X-ray, diathermy, fluoroscope, cardiograph, and innumerable other instruments now used for the diagnosis and treatment of disease. Yes, in this "day of his prepara-

tion" electricity has certainly changed many customs and practices of the human race.

But there is a somber side to this picture also, for electricity is now used in a thousand ways to make war more deadly and more horrible. In many parts of the earth whole cities lie waste because of the misuse of this invisible and inexhaustible power. The submarine, the bombing plane, and the atomic bomb would not exist but for electricity. How little did the ancients imagine that the energy which manifested itself when a piece of amber was rubbed with the hand or a dry cloth, would one day destroy millions of lives, hundreds of cities; and that out of this destruction would come the overthrow of a world order!

It is the manner in which the use of this indefinable energy is helping to fulfil prophecy that particularly interests us, for we hold that it is in God's providence and as a manifestation of his wisdom in properly timing the various features of his plan, that this energy was permitted to lie dormant throughout the centuries, and only now is being used by man. Those early experimenters who knew what would happen when amber was rubbed were without question just as intelligent as those who, in these modern times, have found a way to harness and control this strange and wonderful energy. They did nothing about it for the reason that God did not put it into their minds to do so, for his due time had not come.

And God's due time is in this "day of his preparation." It is the "time of the end," when knowledge was due to be increased. That is why the development of electrical science has gone on hand in hand with the art of printing. The printing press, as a matter of fact, aided the inventors, for each of them, through the printed page, was given the advantage of what all were learning. Without the printing press it is quite possible that the experiments of each scientist might never have been known to others, thus progress in the art of harnessing and utilizing electrical energy would have been greatly retarded; if, indeed, progress could ever have reached its present state.

In this connection it is interesting to recall that Benjamin Franklin was a printer, and history records that he was a reader of many books which came to his attention while plying his trade. Thus he gained a foundation of knowledge upon which he could build. The same was true of the others. Even from generation to

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generation the printed page helped the scientists round out and further develop their fund of knowledge. Thus when God's due time came, a single century was sufficient in which to bring electrical energy under control to be used as a servant of man and also as a destroyer of man and man-made institutions.

The destruction of human life by instruments of war made workable by electrical energy has been heart-sickening; and property damage has been so extensive that the human mind cannot grasp the full reality of its awfulness. But back of this a far more significant destruction has been occurring; that is, the destruction of this "present evil world." The old and supposedly staid institutions of pre-1914 have, under the impact of two global wars, given way to radical changes, the ultimate meaning of which is the final destruction of the present world order.—2 Peter 3:7

What rich blessings may yet be in store for the human race through the unselfish application and use of electricity we may not know, but we can see the relationship of this discovery to the day of God's preparation. It has come through the increase of knowledge, and, correspondingly, it is helping to increase knowledge. It is this prophetic increase of knowledge that has brought about the foretold "time of trouble such as never was since there was a nation," and electricity is contributing mightily to the awfulness of this trouble. There is every indication that this distress of nations will become still more terrible through misapplication and further misuse of electrical science.

Strange indeed are the many paradoxes so common to the times in which we are living. It is the prophetic time of an accumulating increase of knowledge; but strange to say it is an age of folly and madness. Evidences are multiplying all around us to substantiate faith in God, but unbelief and godlessness are on the increase. With all the advantages of our day, horizons of opportunity leading to peace and happiness should be appearing on every hand; but instead it is a time of darkness and fear, for the wisdom of the wise has perished. It is a time when the hope which springs eternal in the human breast should be lifting the world up to new heights of joyful anticipation; but instead there is despondency and despair on every hand. Science has placed a land of milk and honey before the whole world, but nearly all of the human race is in want, starvation, and misery.

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There is no better description of this time of human experience to be found anywhere than that given us by the Prophet Joel when he wrote of our day, saying that it would be "a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel 2:2) Ah, yes! The morning has come. It is the time of early dawn. The highlights of dawn are discernible by those who are awake and watching: but it is like morning upon the mountains where the low-hanging clouds obscure the gray light of the approaching new day, causing a density of darkness that is depressing and frightening.

Such is the condition of the world today. The "brightshining" of the Master's presence is discernible to the "watchers" through the "sure word of prophecy." It is enlightening men's minds along all lines, but in their selfishness they are misusing the light to their own confusion and the destruction of their world—this "present evil world." (Gal. 1:4) But soon, thank God, the storm of human passion stirred up by the first effect of the morning light will be over. The commanding voice of earth's new King will bid the storm be calm. Then, through a proper use of divinely created principles and energies, the lives of men will be enriched, and peace and joy will be the common heritage of all.

Science, of course, will not give man everlasting life. That will come only through the individual acceptance of Jesus as the Redeemer and Savior, and obedience to the laws of the kingdom in which he will then be the King. The highlights of dawn are increasingly convincing evidence that this new day of promise, the day of Christ, the millennial day, is near. It is breaking upon a world distressed and bleeding from its self-inflicted wounds—wounds which have been made more painful and deadly by the selfish misuse of God-given blessings. But the soothing rays of the rising "sun of righteousness" will heal these wounds; and the people, emerging from the darkness, will say, "Lo this is our God; we have waited for him, and he will save us, . . . we will be glad and rejoice in his salvation."—Isaiah 25:9



A Proverb Comes True

THE railway station in Jerusalem has been blown up by a group of Jewish terrorists outlawed by the World Zionist Organization. The lawless destruction of a railway station at any time and in any place is grim business, but when it is done by the descendants of Abraham, and in the ancient capital of the Abrahamic nation, it is cause for serious reflection as to what is really occurring in the world.

More than a half century ago there was a Jewish proverb to the effect that "when the railway reaches Jerusalem, Messiah comes." Since then, the railway has reached Jerusalem, and now the unruly among this historic people blow up the railway station in their terroristic campaign of protest designed to force the hand of England to loosen immigration restriction to permit larger numbers of Jews to return to their ancient Promised Land. Certainly this makes strange news.

Following the first World War, the now defunct League of Nations gave Great Britain a mandate over Palestine, the main purpose of which was to protect Jewish interests there and to make possible the establishment of a home for this wandering people. Then many Jews—and Christians as well—believed that the time had come when God would fulfil his many promises to restore the Holy Land to his people. There was great rejoicing over this. The Prophet Isaiah speaks of their returning on "swift beasts," and the Prophet Nahum tells of "chariots" with flaming "torches." (Isa. 6:20; Nahum 2:4) Many have interpreted these prophecies to be descriptive of railway trains and of the fact that they would be used by the Jews as one of the means of travel back to Palestine.

But strange things have happened. Persecution arose in Europe. Six million Jews were murdered. And now, thousands of those who remain want to get out of Europe and back to Palestine, but the door is virtually closed to them, largely because of Arab opposition to having their Jewish cousins establish themselves as a people in the land which God promised to them.

In this strange situation, as in other world developments the

meaning of which is so difficult to understand, the real answer is to be found in the Bible. The time HAS come for Israel to repossess the Land of Promise. Not long hence England as well as the Arabs will discover this. However, the prophecies show that in connection with their return to Palestine they would encounter bitter persecution—not only in the countries where they were domiciled, but also in the Holy Land itself. These prophecies are being fulfilled; and in their fulfilment we have another evidence of the inspiration of the Holy Scriptures. Yes, the railway reached Jerusalem, and although the railway station has been blown up, Israel's deliverance from her enemies draws near.

The President explains

Protestants Protest

MYRON C. TAYLOR has again been sent to the Vatican by President Truman; and once more there has been an outburst of criticism on the part of prominent Protestant churchmen and others. This criticism was based on the fact that the Constitution of the United States is opposed to the recognition of any religious court, as was done by sending Mr. Taylor to Rome. True, Mr. Taylor did not go to Rome as an official ambassador from the State Department, but merely as the personal representative of the President. However, those who voiced their opposition to it claim that this is merely a distinction without a real difference, and that the Vatican should not in any way be given recognition by our government or by our President.

The President's explanation was that he sent Taylor to the Vatican in the interests of peace; that he wanted to get the views of the Pope on how best to pursue the path of peace. This may be true, but many will wonder at the need for all the secrecy. Good advice on how to make peace should not be kept a secret. Why couldn't our President simply ask the Pope to publish his views on peace, so that the whole world would know them, and could judge their merits? We doubt if Jesus would be interested in secret formulas for peace.

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We can well understand the deep feeling of the many Protestants who are on the alert to speak out against any move which might even in the remotest sense, look like a recognition of church-state forms of government; for doubtless they have in mind the many evils which history records concerning such governments. Religion and civil power should never be united. The cruelties of the Nazi regime were no worse than the evil practices of church-dominated governments of Europe during the Dark Ages. The Founding Fathers of America were well aware of those evils and endeavored to guard against them when the Constitution was drawn up. It is well for the American people today also to be on the alert to keep the church, both Protestant and Catholic, out of politics.

The professed Christian world is sometimes called Christendom, which means Christ's kingdom. It was at one time supposed that the church-state governments of Europe constituted Christ's kingdom on earth. Probably no one in America believes that now. The best proof that those governments were not parts of the kingdom of Christ is the fact that for the many centuries of their existence they were almost continuously at war with one another. Surely one segment of Christ's kingdom could not be at war with another!

Following the first World War, the League of Nations was formed and was hailed by some enthusiasts as "the political expression of Christ's kingdom on earth." But now the League of Nations is dead, which proves that it was not Christ's kingdom, either. But the world is exercising more cautious judgment today, for no one, to our knowledge, has yet claimed that the United Nations organization is Christ's kingdom. We all hope that the United Nations will do a better job of keeping the peace than the League of Nations did, but let's not try to give the new organization a halo by calling it Christ's kingdom.

Christ's kingdom will be established by Christ, not by representatives from Moscow, London, and Washington; and there will be no uncertainty as to where its headquarters will be located. For that kingdom all true Christians will continue to pray, knowing that when their prayers are answered—as they are sure to be—there will be universal and enduring peace.

The World Not Converted

A CONFERENCE of one thousand representative Protestant leaders was held recently in Des Moines, Iowa. One of the problems discussed at this conference was how to improve the religious standing of rural and small town communities throughout the state. A report to the conference revealed that fully one-half of the churches were either standing still or else declining in membership. The state of Iowa is not alone in this, for there is a phenomenal lack of interest in the churches, not only throughout America, but in Canada and Great Britain as well. Right now the Church of England in Great Britain is engaged in a nation-wide campaign to convert England to Christianity. In an article appearing recently in *The Christian Century* it is stated that only an insignificant fraction of both the faculty and students in our colleges have any interest at all in the church. This is indeed a serious outlook for those who are trying to maintain their faith in the ultimate triumph of Christianity.

The recent announcement that John R. Mott, of the Young Men's Christian Association, and Emilie Greene Balch, of the Women's International League for Peace and Freedom, were given the 1946 Nobel Peace Prize, while gratifying, is at the same time cause for serious reflection. Mr. Mott headed the Students Volunteer Movement at a time when that organization reached its greatest momentum under the slogan, "The Evangelization of the World in This Generation." Since that slogan was adopted under the leadership of Mr. Mott, the world, instead of being evangelized, has well nigh been destroyed by a global war—a war that has left the nations bleeding, starving, and chaotic, with godlessness and crime increasing everywhere. These Nobel prize winners are to be commended for trying, but citizens of a professed Christian nation might be inclined to ask, Why the failure? There is a passage in the Bible which states, "Except the Lord build the house, they labor in vain that build it."—Psalm 127:1

For centuries sincere and well-meaning people have been trying to win the world for Christ, to evangelize all nations. Not only

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have these efforts failed in heathen lands, but on the home front as well. Unbelief is on the increase. Instead of peace, we have had two global wars, and now atomic destruction is threatening the very existence of the race. If this proves anything at all, it certainly proves that God hasn't been backing these efforts; for certainly we cannot conceive of failure where God is concerned.

But let's not judge too quickly. God does intend that the world shall be converted. He does intend that Christ shall establish peace. However, at a conference of the apostles of Christ held in Jerusalem shortly after Jesus was raised from the dead, it was found from the Scriptures, and the fact announced, that the purpose of God during the present age is not to convert the world, but to select from mankind a people to be associated with Christ when his kingdom of peace is established in the earth. (Acts 15: 13-18) This divine purpose is now nearly accomplished; and man's final failure will be the signal for Christ to take over and become the Ruler of all nations. Then the world will be converted. Then there will be peace. There will also be freedom from sickness and death. In view of this, let us not be discouraged by man's failure, but instead, rejoice that the world's hope for the future is as bright as the promises of God.

Must mind its own business

The Church in Poland

THE President of Poland has recently done some very plain talking concerning the status of the Catholic and other churches in that country. He is of course pro-communist, and it is not to be expected that he would be much of a promoter of the Catholic Church, for the Kremlin and the Vatican are avowed enemies. His statement clarifying the position of the church in Poland was prompted by the claim that priests and other representatives of the church were interfering in politics. The Polish President made it plain that the church would not be interfered with if it kept itself free from governmental affairs, and attended strictly to its own religious business. If the church does not do this in Poland, it was

emphasized that it could not expect to exist there at all.

In principle, this stand is undoubtedly the correct one. Church and state should be separate, and the church—all churches—should stay out of politics. Freedom of religion should assure all churches the right to carry on their religious activities, but the lesson of the past is that when one church or another finds itself in a position to dictate the policies of a civil government, that particular church is the only one that has freedom of action in the country concerned. Human nature seems to work that way.

Opium Traffic Condemned

IN THE minds of most people, opium is associated with the Chinese, but there are probably few persons now who realize that this accursed drug was forced upon China by professed Christian England more than a hundred years ago. China passed laws prohibiting the manufacture of opium from Chinese-grown poppies, but in a war with the British she was forced into signing a treaty permitting the import of opium from India. In the minds of the heathen Chinese, this has served as a serious handicap to their acceptance of the Christian religion. In an article by Wong Chin Foo, a graduate of a New England college, published in a New York paper more than fifty years ago, he wrote:

When the English wanted the Chinaman's gold and trade, they said they wanted to open China for their missionaries. And opium was the chief, in fact the only missionary they looked after when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China, than all the humanitarian agencies of Christianity could remedy in two hundred years. And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill. And this great national curse was thrust upon us at the point of Christian bayonets. And you wonder why we are heathen? The only positive point Christians have impressed upon heathenism is

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that they would sacrifice religion, honor, principle, as they do life, for GOLD. And they sanctimoniously tell the poor heathen: "You must save your soul by believing as we do."

That was the honest viewpoint of a Chinaman of fifty years ago. It is no wonder that China has not since then been converted to Christianity. Now of course, China is prostrate from years of aggressive and revolutionary war. Since then, too, most of the church-state governments of Europe that committed so many crimes in the name of Christianity have been overthrown, and representatives of non-religious governments of the earth are endeavoring to rectify one of these crimes by outlawing the opium traffic, not only as it affects China, but the whole world. This reflects a true principle of Christianity, whether or not it is done by Christian governments. May the world move forward toward the light in other ways as well.

The United Nations Narcotic Drug Commission has voted to make a legal study of severe and uniform sentences of narcotic violations throughout the world. This commission has also approved a proposal introduced by Harry S. Anslinger, United States Commissioner of Narcotics, recommending that the Economic and Social Council "urge all countries which still legalize the use of opium for smoking to take immediate steps to prohibit such use."

In a topsy-turvy world such as ours, when it would seem that nearly everything is going wrong, we have here a refreshing bit of evidence that in some respects the conscience of the world is more sensitive to evil practices than it was fifty or a hundred years ago. This recommendation of United Nations Commission to outlaw the use of opium was made, not in the name of Christianity particularly, but as an expression of the common decency of man.

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 6—"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."—Psalm 75:6, 7 (Z. 95-11. Hymn 307)

FEBRUARY 13—"Love thinketh no evil."—1 Corinthians 13:5 (Z. '98-84. Hymn Appendix Z)

FEBRUARY 20—"If any man among you seemeth to be religious, and bridleth not his tongue, that man's religion is vain."—James 1:26 (Z. '99-215. Hymn 183)

FEBRUARY 27—"Let your moderation be known unto all men."—Phil. 4:5 (Z. '03-7. Hymn 37)

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
St John's, N. F. (Thurs.) VOCM 1006 9:00

ATLANTIC TIME **STA. KC. A.M.**
Moncton, N. B. CKCW 1400 10:30
Windsor, N. S. CFAB 1450 10:30

EASTERN TIME **STA. KC. A.M.**
Akron, Ohio WADC 1350 9:45
Augusta, Ga. WGAC 580 10:15
Baltimore, Md. WFBR 1300 9:15
Bay City, Mich. WBCM 1440 10:00
Binghamton, N. Y. WBNF 1290 10:00
Columbus, Ohio WHKC 610 9:30
Hamilton, Ont. CHML 900 9:45
High Point, N. C. WMFR 1230 8:30
Lawrence, Mass. WLAW 680 10:45
Norwich, Conn. WNOG 1400 10:00
Ocala, Fla. WTMG 1490 10:00
Owen Sound, Ont. CFOS 1470 10:00
Philadelphia, Pa. WIP 610 9:30
Pittsburgh, Pa. WWSW 1490 9:45

» » P.M.

Dayton, Ohio WHIO 1290 12:30
Detroit-Windsor (Sat.) CKLW 800 5:15
Grand Rapids, (Thurs.) WLAV 1340 10:00
Jacksonville, Fla. WJHP 1320 2:00

CENTRAL TIME **STA. KC. A.M.**
Anderson, Ind. WHBU 1240 11:45
Chicago, Ill. WAAF 950 9:45
Clinton, Iowa KROS 1340 9:45
Dallas, Texas KSKY 660 9:30
Fergus Falls, Minn. KGDE 1230 8:45
Grand Forks, N. Dak. KILO 1440 9:15
Hastings, Nebr. KHAS 1230 11:30
Jamestown, N. Dak. KSJB 600 10:45
Knoxville, Tenn. WBIR 1240 8:45
Laredo, Texas KPAB 1490 8:45
Louisville, Ky. WGRG 1370 8:45
Medford, Wis. (Wed.) WIGM 1500 9:45
Minneapolis, Minn. WTCN 1280 9:15
St. Louis, Mo. KXOK 630 10:00
San Antonio, Tex. KMAC 1240 8:45

Shenandoah, Iowa KMA 960 9:15
Wichita Falls, Tex. KWFT 620 9:15

» » P.M.

Albany, Georgia WALB 1590 12:15
Wausau, Wis. (Sat.) WSAU 1400 2:30
Winnipeg, Man. CKRC 630 12:15
Wis. Rapids, Wis. (Fri.) WFHR 1340 3:15

MOUNTAIN TIME **STA. KC. A.M.**
Bisbee, Ariz. KSUN 1230 10:30
Globe, Ariz. (Sat.) KWJB 1240 8:45
Phoenix, Ariz. KPHO 1230 9:45
Prescott, Ariz. (Sat.) KYCA 1490 8:45
Safford, Ariz. (Sat.) KGLU 1450 8:45
Salt Lake City, Utah KALL 910 8:30
Tucson, Ariz. KVOA 1290 8:30
Wallace, Idaho KWAL 1450 10:15
Yuma, Ariz. (Sat.) KYUM 1240 9:00

» » P.M.

Kalispell, Mont. KGEZ 1460 4:45
Mandan, N. D. KGCU 1270 12:45
Nampa, Idaho (Wed.) KFXD 1230 9:30

PACIFIC TIME **STA. KC. A.M.**
Albany, Ore. KWIL 1240 10:45
Berkeley, Calif. KRE 1400 9:05
Brawley, Calif. (Sat.) KROP 1300 12:45
Brawley, Calif. KROP 1300 9:15
Chilliwack, B. C. CHWK 1340 10:15
Indio, Calif. (Sat.) KREO 1400 12:45
Indio, Calif. KREO 1400 9:15
Kelowna, B. C. CKOV 630 9:00
Long Beach, Calif. KGER 1390 8:45
Riverside, Calif. (Sat.) KPRO 1440 12:45
San Diego, Calif. KFMB 1450 9:45
Seattle, Wash. KJR 950 8:00
Stockton, Calif. KGDM 1140 9:30
The Dalles, Ore. KODL 1230 9:15
Vancouver, B. C. CKMO 1410 10:30
Vancouver, Wash. KVAN 910 9:15
Victoria, B. C. CJNI 900 10:00
Wenatchee, Wash. KPQ 560 8:45

» » P.M.

Riverside, Calif. KPRO 1440 10:15
Seattle, Wash. (Mon.) KJR 950 11:45

FRANK AND ERNEST RADIO TOPICS

THE END OF THE WORLD—A world came to an end more than four thousand years ago, but the earth still exists and mankind still lives upon it. Will this be true when the world again comes to an end? Are there any evidences that the end of the world is near? What is the nature of the fire that destroys the world? These questions suggest some of the interesting points discussed by Frank and Ernest in this enlightening broadcast. It will be on the air during the first week of February. See schedule on opposite page for station nearest you, and time of program.

THE TIME OF TROUBLE—The world is full of trouble. There is national and international distress. Threats of a third world war are striking fear into the hearts of the people. The Bible foretold a "time of trouble such as never was since there was a nation." Is this prophecy being fulfilled by the present distress of nations? This is the topic for discussion by Frank and Ernest during the second week of February. Invite your friends to tune in on these programs.

GOD'S REMEDY—Many ills are afflicting the people of the world today: economic, racial, religious, and national.

Besides, the great enemy Death continues to strike down its victims by the thousands every day. Many remedies are being proposed for the social and economic ills of humanity. Will any of these cure the patient? And what about sickness and death? Frank and Ernest will discuss God's remedy for a world gone mad in their broadcast scheduled for the third week of February.

FREEDOM FROM FEAR—The prophet said of the happy state of the people when Christ's kingdom shall have brought peace to the world, that then "none shall molest nor make afraid." In their program for the fourth week of February Frank and Ernest will discuss this and other prophecies pertaining to the flourishings of Christ's kingdom, showing that not only will there be freedom from fear, but from all other ills that now afflict the people.

Supplementing the February Frank and Ernest programs, the book "God and Reason" is offered free to the interested. Have you read this book? If not, send for your courtesy copy. Address: Frank and Ernest, Box 60, General Post Office, New York City.

AUSTRALIAN BROADCASTS

Vic., Tas., and N. S. W. Time

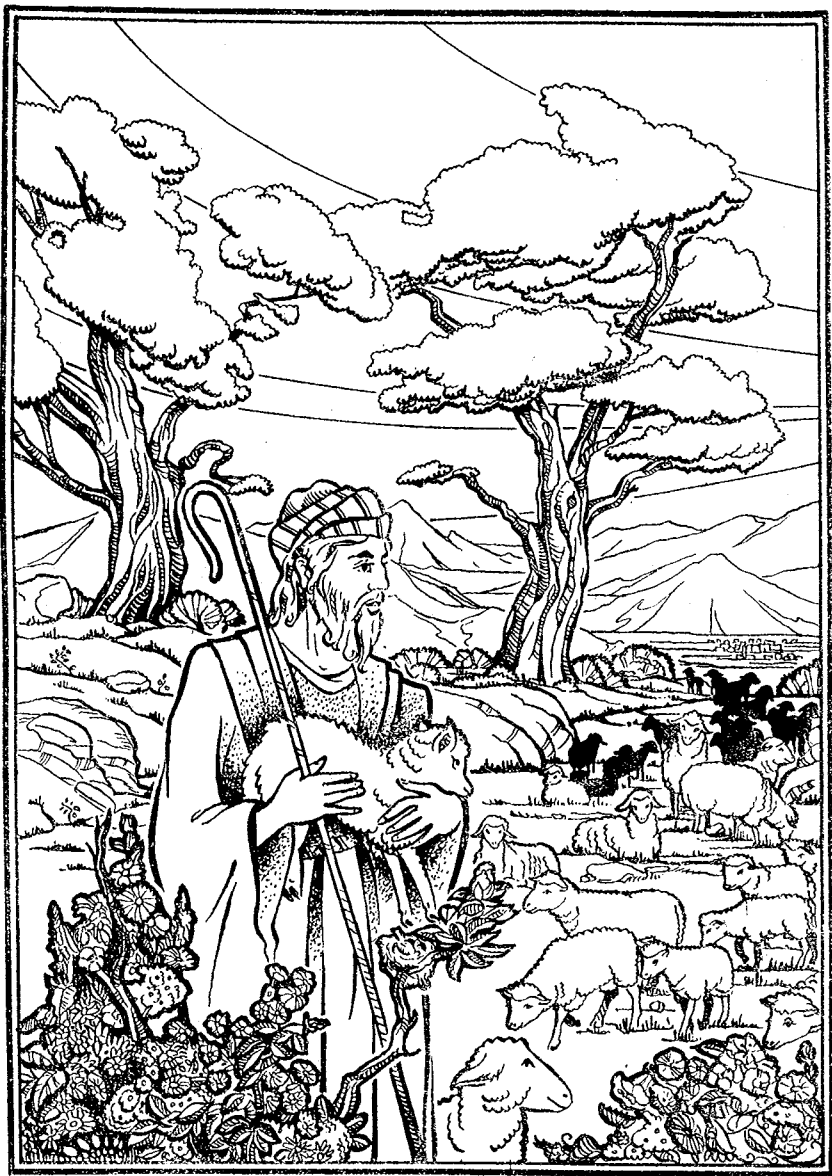
Geelong	3GL 222 metres 10:00 A. M.
Bendigo	3BO 309 metres 10:00 A. M.
Sydney	2KY 294 metres 8:15 A. M.
Hobart	7HT 278 metres 10:15 A. M.
Launceston	7ER 300 metres 10:15 A. M.

Western Australian Time

Perth	6KY 227 metres 10:15 A. M.
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POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLd 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.



THE CHRISTIAN LIFE

Well Fed On His Word

"He maketh me to lie down in green pastures."—PSALM 23:2

MY SOUL on thy Word is well fed," wrote the poet, and this agrees fully with David's inspired testimony concerning God's care for his people, his "sheep"—when he wrote, "He maketh me to lie down in green pastures." Pastures of the East are vastly different from narrow meadows and fenced hillsides with which we of the West are acquainted, and it is important to keep this in mind when considering the beauty of the Psalmist's reference to "green pastures." The pastures of the East are vast, and seemingly boundless. The greater part of these broad expanses of land are barren wastes, or deserts, which rarely are refreshed by rain. But an oasis is to be found here and there, produced by a spring of water, or perhaps a little rivulet draining a ravine, or mountainside. Here the grass is green, luscious, and nourishing.

The trained shepherd knows where in these desert lands the green pastures are to be found, and the sheep which follow the leadings of their shepherd are always assured of an abundance of food. Little does it matter to them how vast and barren is the the wilderness with which they are surrounded, for the shepherd knows their needs and always leads them where those needs are bountifully supplied.

What meaningful and important lessons there are in this for the "sheep" of the Lord's pasture! Surely we are all surrounded by a wilderness of sin and selfishness, barren of spiritual nourishment which is so vital to the life of new creatures in Christ Jesus. True, just as there are certain forms of life which can live on the desert, so the worldly-minded find in the weeds of worldly pleasure that which gives them some measure of satisfaction. But the gold and treasure, the pomp and beauty, as well as all the various social

amenities of the world, are a barren wilderness to the Lord's sheep, for in them they find no soul-satisfying portion. Jesus said to these, "I have chosen you out of the world," and in following this call they are led to the green pastures of spiritual nourishment and joy which satisfy their longings as nothing else could do.—John 15:19

THE PEACE OF GOD

"He maketh me to lie down," wrote the Psalmist. Here is a beautiful suggestion of rest in the Lord. It does not imply indifference or inactivity, but contentment based upon the assurance that in following the Good Shepherd we have nothing to fear, that all our needs are supplied abundantly according to the riches of his grace. It is a symbol of that rest of faith into which it is the privilege of all the consecrated to enter and therein to abide.

Paul explains that the Israelites under the leadership of Joshua failed to enter into the rest that could have been theirs and that this failure was due to unbelief. (Heb. 4:6, 8) Yes, the Israelites lacked the necessary faith in God and in the appointed leader God had set over them. Lacking faith, they could not be content and at rest. They feared their enemies. They were fearful of their food supply, and on occasions they were even fearful of one another. Because they lacked faith in God's arrangements, they did not conform to them as they should. This exposed them to the many evils visited upon them. That which they feared often came upon them because of their unbelief.

This should serve as a valuable object lesson to us. Jesus, the antitypical Joshua, has been appointed our "Good Shepherd," our Leader, and if our faith can lay hold firmly upon all the assurances of divine grace given to us in the Word, we should and will have rest of heart and mind. But all the reassuring promises of God, the Chief Shepherd, are conditional upon our following the voice of the Good Shepherd. We often sing, "All the way my Savior leads me," but if we do not follow his leadings, and instead, seek out by-paths of our own, or those made by other straying sheep, we will not be able to say, "I shall not want." Nor will we be able to enter fully into rest in the Lord, to "lie down" in the green pastures of his providing.

To "lie down" in green pastures also implies the thought of

being satisfied. And how well satisfied all of the Lord's people today should be! Surely he has provided abundantly for our spiritual nourishment. The truth is our food, the green pastures to which our returned Lord as the Good Shepherd has led us in these closing days of the Gospel age. And how wonderfully satisfying we have found the truth to be. Aptly did the poet write, "It satisfies my longings as nothing else could do." And because our longings have been satisfied we can picture ourselves with the Psalmist as lying down in green pastures.

WHY THE TRUTH SATISFIES

There will be no danger of the truth failing to satisfy our hungering after righteousness if we continue to consider it in comparison with the weeds and thistles of human tradition upon which so many are still trying to feed; for it is indeed like a green pasture in the midst of a barren desert. If sheep could reason, they certainly never would be dissatisfied with the luscious grazing to which the shepherd leads them.

And what a wilderness all of us were in before we were led into the truth! There were so many questions for which we had no answer—not foolish questions, but questions which had to do with a true faith in God, in his Word, in his plan, and with our place in that plan. These same questions are still being asked by wanderers in the wilderness. What is man? What is his destiny? What and where is heaven? Where is paradise? What is the judgment day? Do Christians go to heaven when they die? Where are the dead? We might go on and on reminding ourselves of the unanswered questions that worried us.

But the time came when we heard the voice of the Good Shepherd, the voice of truth. We followed it, and were led into the green pastures of satisfaction. Our questions were all answered, and we could feed contentedly upon all the gracious promises of God which are centered in Christ Jesus, promises which nourish and strengthen us according to our daily needs. Surely we should be satisfied!

But there may be a tendency at times to forget the barrenness of the wilderness from which we have been delivered. Satisfied with respect to all the vital questions which troubled us, we may after awhile wander out to the edge of the green pastures, and

cast our eyes around in search for other food. Or we may imagine that truly rich and soul-satisfying spiritual food consists of speculation and hair-splitting. But brethren, we cannot live and prosper spiritually on speculation, guesses, and unproved theories. Such things, although they may be entertaining for awhile, inevitably leave the Lord's sheep with an aching void in their hearts. Nothing but the plan of God, and all the rich promises associated with that plan, can continue to satisfy. In no other pasture can the Lord's sheep "lie down" in contentment, conscious that they have been well fed with the spiritual food best suited to their needs.

"GREEN" PASTURES

There is a significance, we think, in the fact that the pastures into which the Lord leads his sheep are "green." Grass often turns brown and dry, but not so the "grass" in the pastures the Lord provides. It is always fresh and green and luscious as well as luxuriant. So is the truth to those who learn to know and appreciate its value. It is new every morning and fresh every night. This is so because it is God's truth, and like himself, it abides forever.

"Oh, I learned that twenty-five years ago," some one might say, and with the thought that now it is time we had something new. All we can say of such is that their spiritual appetites have become impaired, probably by mixing food from other sources with that which the Lord provides in the green pastures of his Word and plan. With the natural man, when the stomach becomes upset by poisonous food, or by wrong combinations of food, even pure, wholesome food loses its appeal. So it is with new creatures. There is a danger that in feeding upon food other than the pure doctrines of the divine plan we may become poisoned to the extent that the simple truths of the Gospel will no longer appeal to us. For a time we may imagine we have found something better than the Lord provided, but sooner or later we will discover our mistake, for our souls will become spiritually impoverished.

What wonderful food has been provided in the green pastures to which the Good Shepherd has led us! As the natural man eats to live, so the "food" of the new creature is that which provides life. Jesus said that unless we eat his flesh and drink his blood we will have no life in us. (John 6:53) Here, then, is the very es-

sence of all our spiritual food. We partake of Christ, not by eating his literal flesh, but by accepting the great fact of his redemptive work on our behalf and conforming our lives fully to the doing of his will.

Jesus said, "The flesh profiteth nothing"—that is, it will do you no good to eat my flesh. (John 6:63) Then he added, "The words which I speak unto you, they are Spirit and they are life." The correct thought here is apparent. The teachings of Jesus were the reiteration of God's plan as it centered in him. By accepting and obeying these teachings we receive the life provided for us in the Redeemer. It is thus that we feed upon him and thereby receive life.

Jesus, quoting from Moses, said to the Adversary, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) The truth, then, is the Word of God—the entire plan of God. It is likened to bread, and also to refreshing water because both of these are necessary to life. The thought is the same when we think of the truth as the green and nourishing grass to which our Good Shepherd leads us. In this illustration we are likened to sheep, and, of course, grass, the food of sheep, is the natural and proper illustration to use.

And oh, how soul-satisfying is the pasture of present truth into which the Good Shepherd has led his people in this end of the age! How we should appreciate the nourishing food he has so abundantly provided for us! And it is fitting that we should appreciate and use all of this food, and not just wander around nibbling a blade of grass here and there.

Turning again from the pasture metaphor, and thinking of the Word of God alone, we are reminded of the statement that "every" word that comes from God is essential to life. How great is our loss if we feed only upon certain portions of the Word! And yet human weaknesses and limitations often cause a tendency along this line. We may be particularly interested in prophecy and every time we go to the Bible search out only those portions which foretell events of our times or of the immediate future. Feeding our minds thus merely upon prophecy, in our fellowship with the brethren this subject will always be uppermost in our minds. All the while, however, we would be getting lean spiritually.

God has given us the prophecies to stimulate our faith and to

enlighten us as to the times in which we are living in order that we may know our part in his plan, but as new creatures we cannot thrive spiritually on an exclusive diet of prophecy. There is other food in the green pastures to which our Good Shepherd has led us and we need that too.

"Being justified by faith, we have peace with God through our Lord Jesus Christ," the apostle wrote. (Rom. 5:1) Justification is one of the basic doctrines of the Scriptures. By it we are assured of our acceptableness with God, that he deals with us favorably as his children. This knowledge is indeed strengthening to our faith and encourages us to go boldly to the throne of heavenly grace to obtain mercy and find help in every time of need. But we should not attempt to live on justification alone. The doctrine of justification is to assure us of our standing with God, not to argue over. Nor did the Lord give us this doctrine to ride as a hobby.

Rich indeed is the spiritual food provided in the Book of Revelation, but the Good Shepherd doesn't want us to remain in the Revelation corner of the pasture all the time! To concentrate solely on one thing to the neglect of everything else leads to an unhealthy spiritual condition which sooner or later will manifest itself in our lives as new creatures.

Equally erroneous is the viewpoint that a Christian should feed almost exclusively on the devotional truths of the Bible; to study and meditate merely upon faith and hope and love and prayer. Indeed, all the Lord's sheep should endeavor to keep close to the Good Shepherd, but to do this we must follow his voice, which is the voice of truth. The plan of God for us, and for the world, is outlined in the doctrines, and it is essential that we know that plan in order to take our proper place in it. Our hearts may be filled with love for God, but if we are not doing what he wants us to do we are not living close to him; and it is by the doctrines that his will is revealed.

GRAZING TOGETHER

Following the Good Shepherd into the green pastures provided by his love means giving attention to the manner in which our spiritual food is provided by him. Sheep keep together in a flock as they graze. The shepherd doesn't provide an isolated patch of grass for each individual sheep, nor for little groups of them who

may prefer to remain separate from the others. This is an important lesson for all of us to remember. If we have heard the voice of the Good Shepherd—the voice of present truth—and have followed that voice into the green pastures of spiritual food now so abundantly available for his flock, we will find ourselves in association with other sheep who have heard that same voice. If we have the right viewpoint this association should be a blessed and a happy one.

But we should keep close to the Good Shepherd and remember the sound of his voice. To the extent that all the sheep do this they will remain together in one flock. But disturbing elements may arise. One of the sheep may decide that he knows where better food can be found, and start off in that direction. Seldom does an individual sheep do this but what a few others will follow for a time—at least until they realize they are being led away from the flock and from the sound of the Good Shepherd's voice. To speak plainly, observation through the years has shown that whenever a brother feels that he has something better in the way of truth, or a better plan for serving the truth than that enjoyed by the Lord's people generally, and decides to work independently, there are always some ready to follow him.

Sooner or later most of these realize their mistake and rejoin the flock, but all of us as the Lord's sheep could save ourselves many painful hours of uncertainty if we daily hearken a little more carefully to the voice of the Good Shepherd. It is possible for one to be led away from the flock through too much sympathy for the straying sheep, or through sympathy manifested in a wrong way. We should not permit ourselves to be carried away by our emotions in matters of this kind.

The voice of truth comprehends not only the doctrines, but God's arrangements for his sheep, his instructions concerning under-shepherds, their qualifications, the manner of their appointment, etc. The voice of the Good Shepherd warns us against novices and others who are not qualified to be under-shepherds. If we do not heed these warnings and instructions we are sure to suffer spiritual loss and find ourselves separated from the flock, at least in spirit, and possibly making a nuisance of ourselves among other sheep.

The Good Shepherd keeps his sheep together. He does not

separate them. It is certain, then, that any who are truly serving him as under-shepherds will use their influence to keep the sheep together. This is one of the surest ways of detecting the voice of the Good Shepherd in the services of others. If, for example, you are associated with an ecclesia which as a group has heard and is following the voice of present truth, and one from the outside visits the class, note the effect of his influence. If he serves, has that service contributed to the solidarity of the ecclesia? Or has it raised doubts in the minds of some? Has he given the impression that he has a special point of truth, or an exclusive form of service that the true sheep should heed? Has he planted a seed of doubt in the minds of one or two, or more, so that after he leaves there is a controversy in the ecclesia?

If, dear ones, you observe something of this nature occurring in your ecclesia you can be certain that the one who is responsible is not acting as should a true under-shepherd of the Lord. There will be divisions among the sheep, but woe be to those who are responsible for, or sponsor them. As we have said, the Good Shepherd wants his sheep to feed together. Those who have the spirit of the Good Shepherd will exert their influence toward this end. To do otherwise is to lend our support to a spirit which is not of God.

And surely we are well fed! The Good Shepherd, acting under the direction of the Chief Shepherd, Jehovah, has in these last days led us into the pasture of present truth. And how refreshing is the food, and how bountiful. The poisonous weeds of error have been removed, and we are rejoicing in the pure doctrines of the divine plan. There is nothing lacking in the pasture. Not only do we have the truth itself—all the truth, from creation to restoration—but we have the Good Shepherd's arrangements whereby the food is made available to the sheep.

In *Studies in the Scriptures* we have the truth, properly balanced, and we have set forth God's ecclesia arrangements for the proper co-operation of his people that they might build one another up in the most holy faith. Yes, the Good Shepherd is caring for all our needs. He is withholding no good thing from us, and we can "lie down" in contentment and in peace, putting our complete trust in him knowing that no evil will befall us as long as we follow his voice and remain together in the pasture which he has provided.

—Psa. 84:11

The

*Every member commissioned to be a minister—
clergy and laity separation not authorized by God*

Church's Ordination

*"Lo, I am with you alway, even unto the end of the world."—
Matthew 28:20*

TODAY'S study relates to the commission, or authorization of service, which Jesus appointed to his church in his discourses during the forty days following his resurrection. First we have the Master's words, on the evening after his journey with two of his disciples to the village of Emmaus, near Jerusalem. Then we have a part of the general commission which Jesus gave just before he parted from his disciples and was received up into heaven.

The lessons of that journey to Emmaus and of subsequent appearances must have been very valuable to all the followers of Christ at that time. He said, "These are the words which I spake unto you, while I was yet with you [while I was yet the man Christ Jesus, before my resurrection change], how all things must be fulfilled which were written in the Law of Moses and in the prophets and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his

name among all nations, beginning at Jerusalem."

The evangelist sums up in few words conversation the scriptural exposition which probably occupied at least an hour. We are not told what these expositions were which opened their eyes of understanding, but we can surmise. He probably explained to them the significance of the passover lamb that was killed at that time of the year, and showed that he was the antitype of that lamb. He probably explained to them the true significance of the Passover—that in the type the first-born of Israel were passed over, and subsequently represented by the tribe of Levi, including the priests; and that the antitype of these first-borns is the church of the first-borns, whose names are written in heaven; all the saintly followers of Jesus who will be of the royal priesthood, and the antitypical Levites, their servants, in the work of the world's uplift during Messiah's kingdom.

The Master doubtless also gave them some suggestions respecting the antitypical atonement day and "the better sacrifices"—that he himself began "the better sacrifices," which would be continued in his disciples; and that, the sac-

rifices being finished, the atonement blessings would go forth from the High Priest to all the earth, during Messiah's kingdom of a thousand years.

Power From on High Promised

Whatever features of the great plan the Master unfolded, we have the assurance that his auditors were deeply interested. Their sadness disappeared. Their first thoughts were merely that they had lost their blessed Master, his counsels, his instructions; but now, through this enlightenment, their hearts burned with a fresh inspiration of knowledge. They saw heights, depths, lengths, and breadths that they had never dreamed of in God's plan. They saw that the death of Jesus was necessary for the carrying out of all the hopes and prospects inspired by the promises of God. They saw that they themselves were privileged also, not only to suffer with him, but also to be glorified.

The concluding part of the Master's message on that occasion was, "Behold, I send the promise of my Father upon you." The Father had promised in various types that the church, the bride of Christ, would receive the Holy Spirit from Jesus, their Head. It was typified, for instance, in the holy oil which, poured upon the head of Aaron, typifying Jesus, flowed down upon the body of Aaron, typifying the anointing of the church.

This promise of the divine acceptance of the church was all-important. Without it the disci-

ples would have no commission, and could not be ambassadors for God. Jesus indeed had sent out the twelve, and afterwards the seventy; but they were his personal representatives, and he had given them of his own Spirit, his own power, by which they worked miracles, cast out devils, etc. But they had never been recognized of the Father. As we read, "The Holy Spirit was not yet given, because Jesus was not yet glorified." (John 7:39) They must wait for this begetting and anointing of the Holy Spirit. It alone could imbue or qualify them for the divine service—to be God's ambassadors and representatives.

"Lo, I Am With You Alway"

Matthew's account of our Lord's benediction upon his disciples, and his commissioning of them to declare his message, is full of interest to us. By his appointment the eleven met him in a mountain in Galilee. For a few moments only he appeared to them. They worshiped, some fully convinced, others wavering. It was for the convincing of such waverers that Jesus remained during the forty days. And we are sure that he fully accomplished his work of convincing the eleven; for they were all of one heart and one mind when they waited in the upper room for the pentecostal blessing.

Jesus came near to them, and declared that full authority had been given unto him in respect to both heavenly things and earthly things. Unless they could realize this, it would be impossible for them properly to represent him

before the world. He had not this power and authority previously, during his earthly ministry. He was then in process of trial as respects his faithful loyalty even unto death, even unto the death of the cross. But after he had demonstrated his loyalty, the Father had raised him from the dead to a glorious fullness of power. He was thus declared to be the Son of God with power by his resurrection from the dead. He wished his disciples to know that he was no longer under the human limitations or under the limitations of the death covenant. That work he had finished. He had entered into the blessings, the reward. He had experienced his change and now had all power, not only in respect to earthly things, but also in respect to heavenly things.

Prophecy had declared that unto him all would bow, both those in heaven and those on earth. He had entered into the condition where this prophecy would soon begin to be fulfilled. He had ascended up on high, where all the angels worshiped, gave heed to him as the Father's exalted One. Not yet is the latter part of the promise fulfilled—that all on earth should bow to him. The time for such a recognition will be during his messianic kingdom of a thousand years. As now, all who come to a true knowledge of Jesus as the Son of God gladly bow their knee to him as the Father's representative, so gladly the world will come to recognize the Only Begotten and render obedience to him.

Eventually every knee shall bow and every tongue confess; for, ac-

cording to the divine arrangement all who fail to appreciate the glorified Son of God at that time will be destroyed—counted unworthy of any further blessings and favor of God, who has bestowed upon Christ all the blessings which he designs for the fallen race.

"Go Ye Therefore, and Teach"

Here is the commission. Primarily it belonged to the eleven apostles, but subsequently it included Paul, who took the place of Judas and who was "not one whit behind the very chiefest of the apostles." (2 Cor. 11:5) The apostles, and they alone, are authorized as mouthpieces of the Lord Jesus Christ and his church to the world. All that has been told us of apostolic bishops being successors of the twelve is false, unscriptural. They had no successors; they are with us yet. The Master's message through them is given us in the New Testament, of which one of them wrote, "The Word of God is sufficient, that the man of God may be thoroughly furnished." (2 Tim. 3:16, 17) To the apostles was given the great work of inaugurating the church. They were endued with the power at Pentecost.

But while Jesus appointed especially the twelve apostles to be his mouthpieces to the church, and declared that whatsoever they would bind on earth we might know was bound in heaven, and that whatsoever they would declare was not bound on earth was not bound in the sight of heaven, nevertheless the Lord arranged that each member of the church

should be his representative, and that each in proportion to his opportunity and ability might have a share in proclaiming the Gospel message. Whoever receives the Spirit of begetting, the anointing, is included in the statement of Isaiah 61:1-3 as a member of the body of Christ, under the anointed Head, Jesus.

Thus we read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted," etc. Everyone who receives the Holy Spirit is thus ordained, or authorized, to preach, according to his or her opportunity or limitation of circumstances or conditions. One limitation of the apostle is that the sisters are not to teach in public. (1 Tim. 2:12) Nevertheless there are plenty of opportunities for all.

Evidently, therefore, a great mistake has been made in the arrangement of a clergy class, who declare themselves to be the only ones who are ordained, or authorized, to preach or to teach God's message. Jesus and the apostles knew nothing of a clergy class or of a laity class. On the contrary, our Lord declared, "All ye are brethren; and One is your Master, even Christ." And the Master and his twelve apostles especially forbade anything approaching a lordship amongst his followers, anything like a clerical class.

The Church's Commission

The message given is, "Go ye, therefore, and make disciples from all nations." The commission is

not to make the nations disciples, but, as elsewhere expressed, to gather out of all nations those willing to be disciples of Christ, whether rich or poor, learned or ignorant, noble or base. A disciple of Christ is a follower, one who learns, one who copies. Jesus defined this discipleship, saying, "If any man will come after me [be my disciple], let him deny himself [set himself aside, ignore himself, his talent, his will, his wealth, his everything—discipleship first], and let him take up his cross and follow me."

The intimation is that all true followers of Christ, all true disciples, will find the path in which the Lord will lead a difficult one, in which their own wills must be continually crossed, opposed—a way in which they will continually have difficulty according to the flesh. However, the promise is that eventually, "Where I am [in heaven or in kingdom glory], there shall my disciples be."

While the church of Christ has properly viewed water immersion as a symbol of death to the world, death to self, and of rising to newness of life as members of Christ, the body of Christ, nevertheless the water baptism is only a picture of the true. So here it is stated that our commission is not water baptism, but baptism into the name of the Father, the Son, and the Holy Spirit. "Into the name of" signifies into accord with, into fellowship with. All of Christ's disciples are to recognize the Father's name as standing for righteousness; and they are to become dead to every other principle than

that which his name represents, and to be thoroughly immersed into that name of righteousness, justice, truth.

Ignoring all other names, such as Lutherans or Wesleyans or Calvinists, or State church names, such as Roman Catholics or Anglican Catholics or Greek Catholics, these are to be thoroughly immersed into the name of Christ and to recognize his name and to be his members, his body, his church. Furthermore, they are to be immersed into the name of, the recognition of, the Holy Spirit—their own spirit, their own wills being dead. Their own aims, hopes, and prospects are to be ignored. God's holy will, God's mind, God's holy purpose, are to be their will and purpose.

Thus we see our commission as respects all people of all nations who have an ear to hear our message. We are to make them disciples and to immerse them into the name of the Father, the Son and the Holy Spirit. We are to teach them to observe all things whatsoever Jesus commands. This is the extent of our authority. We are not to organize human systems and to call them kingdoms,

churches, or other names. We are merely to prepare the followers of Jesus, co-operating with God, who will work in them to will and to do his good pleasure.

"Unto the End of the World"

"And lo, I am with you alway, even unto the end of the world." His words have been understood to signify that the world is to come to an end; whereas what the Master really said, according to the Greek, is that he would be with his people, even to the end of the age—down to the time when this Gospel age will have accomplished its divinely purposed mission of gathering out a sufficient number of disciples of Christ to complete the divine purpose—until the Gospel message shall have accomplished the sanctification through obedience to the truth of a proper number to complete the bride of Christ in glory, the royal priesthood. Then the end of the age will come. Then will come the Master himself, to gather his elect, to glorify them with himself, to establish his kingdom, to bless the world of mankind—the non-elect.

—Reprint, December 1, 1914

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto My knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have I not written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?"—PROVERBS 22: 17-21

"APPLES C

"The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—COLOSSIANS 1:26, 27

Dawning Day

Christian, the morn breaks sweetly o'er thee,
And all the midnight shadows flee;
Tinged are the distant skies with glory,
A beacon light hangs out for thee.
Arise, Arise, the light breaks o'er thee,
Bright from thy everlasting home;
Soon shalt thou reach thy goal of glory,
Soon shalt thou share thy Savior's throne.

Lift up thy head: the day breaks o'er thee;
Bright is the promised shining way!
Light from heaven is streaming for thee;
Lo! 'tis the dawn of perfect day.
Rejoice! Rejoice! in hope of glory,
Counting all else but vanity:
Precious this truth; O seek and hold it,
And send it forth that all may see.

One Minute Sermon

"Rejoicing in hope, patient in tribulation." (Romans 12:12) Our rejoicing is to be in hope—looking into the future. We are not to expect to have much in the present life to rejoice in, if we are faithful to our calling: because "through much tribulation shall ye enter the kingdom."

The eye of faith sees what the natural eye cannot see, the crown of life and all the glorious things "which God hath in reservation for them that love him."

And here is the advantage of doctrinal knowledge; it inspires hope, it gives foundation for hope. Knowledge cannot bring us to the kingdom; but it may be a great help in building us up and preparing us for it, by constantly holding before us the hopes which God designs should stimulate and encourage us while running the race for the great prize.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD"

OF GOLD"



HOPE

What the balm when wounded sore?

Hope eases deepest pain.

What comfort for the grieving heart?

'Tis hope brings calm again.

When trials seem too great to bear,

And no one seems to know or care,

'Tis hope that lifts the heart to Him

And rests our burdens there.

What of the path that leads to life?

'Tis hope that lights the way.

What lifts the gloom of earth's dark night?

'Tis hope in God's new day.

When "saved by hope" through promised grace,

The faithful heart has won "the race,"

Then hope her mission hath fulfilled,

And we shall see His face.

Divine Promises

Precious promises, blessed hope, to be made in the likeness of our Lord and Master! The attaining of this hope means to receive life everlasting, life inherent—immortality.

It means we shall dwell in the house of the Lord forever. It means we shall shine forth as the brightness of the sun in the firmament.—Matthew 13:43

With Christ Jesus, those who reach the fullness of this hope shall bless and uplift the human race; shall wipe away all tears, and bring joy to every obedient heart.

Food for Thought

Hope—a desire, accompanied by expectation; anticipation. (Webster)

Hope that is based on credulity merely, has only the word or opinion of another as to what the future holds. A hope that is based upon faith has the unimpeachable promise of God that the things for which the Christian hopes are absolutely certain if he continues faithful unto the end. Knowledge is the basis of faith, and faith is the basis of hope.—Romans 10:17; Hebrews 11:1

GOLD IN PICTURES OF SILVER." - PROVERBS 25:11

How to See God and Live

**"I have heard of thee by the hearing of the ear: but now
mine eye seeth thee."—Job 42:5**

TO MOSES, God said, "Thou canst not see my face: for there shall no man see me, and live." (Exodus 33:20) It is not out of harmony with this that Job declares he did "see" God. In these two seemingly contradictory statements we have a revealing illustration of how the term "see" is often used in the Scriptures when the thought is that of comprehension or understanding. In telling Moses that no man could see him and live, God meant a literal beholding of his being, as we see one another; but it was not in this literal sense that Job saw God.

The story of Job and his experiences is one of the most interesting and enlightening portions of the Bible. He was a man of wealth, enjoyed good health, and was blessed with a lovely family. One after another these treasures were taken from him. With his wealth gone, his health impaired, his family killed, and his wife against him, Job said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26

The "latter day" here referred to prophetically by Job is the final "day" or age in the divine plan of salvation. It is the thousand-year day of the restitution of all things. At that time Job will be restored to life upon the earth as a human being and in his flesh will see God. But he will not see God literally. A later expression by Job—that of our text—explains what the prophet had in mind by seeing God. He had heard about God, but when God reasoned with him, he said, "but now mine eye seeth thee." The thought here is that of discernment and appreciation.

On the basis of what Job had heard concerning God, he had served him faithfully. But through his trials and by virtue of the Lord's message to him as recorded in chapters 38-41, he now felt that he really knew God, that he could "see" or understand the glorious attributes of his character. In this, Job was a prototype of the experience of the entire human race. All mankind lost the blessings of life through the fall, but God provided a Redeemer—the Redeemer in whom Job put his trust. Just as Job experienced a restoration of health and of possessions, so all who lost life in Adam will have an opportunity to be restored to life through Christ. Then, like Job, having benefited from the experience of evil, all the restored of mankind will see God in the effulgence of his character and rejoice in his salvation.—Isaiah 52:10; 40:5; Revelation 15:4; 5:13

*The Christian's privilege of sacrifice
is the way to glory and joint-heirship with Christ*

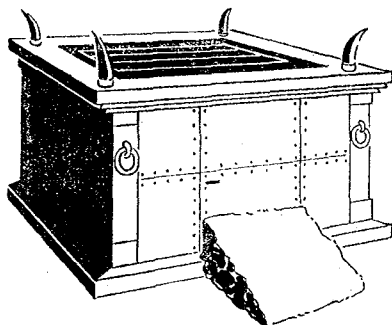
"We Have an Altar"

"We have an altar, whereof they have no right to eat which serve the tabernacle."—Hebrews 13:10

THE first use of the word altar in the Bible is found in Genesis 8:20. Here we are told that Noah built an altar and that he offered thereon burnt offerings unto the Lord. Genesis 12:7 informs us that when God promised the land of Canaan to Abram, this faithful patriarch built an altar unto the Lord, presumably that he might offer thereon a sacrifice of thanksgiving and praise.

Later, and in obedience to the expressed will of God, Abraham built another altar. On this one he was to offer his son Isaac as a burnt offering. God intervened, and a ram was provided as a substitute. Isaac also built an altar to God when the promise was confirmed to him. (Gen. 26:25) Subsequently God commanded Jacob to build an altar at Bethel.—Gen. 35:1

It is in the scriptural accounts of the tabernacle in the wilderness, that altars are brought to our attention more than in any other part of the Bible. There were two altars in connection with the tabernacle and its services. One of these was the golden altar, or altar of incense, which was located in the first holy of the tabernacle, close up to the veil which separated the holy from the most holy. The



other was the brazen, or copper, altar, located in the court which surrounded the tabernacle proper, and immediately in front of the door of the tabernacle.—Exod. 40:6, 29

The use of the golden altar in the holy was very restricted, the burning of incense being about the only sacrifice offered thereon. (Exod. 30:7) With the brazen altar in the court, however, it was different. Here various kinds of sacrifices were offered.

Some of the sacrifices on the brazen altar were burnt offerings. These were usually made in conjunction with other sacrifices. They denoted God's acceptance of the sacrifice, especially when supernatural fire consumed the offering. Thank offerings brought to

the priests by the people were placed on the brazen altar, as were also their peace and trespass offerings. Individual sin offerings brought to the priest by the people subsequent to the general day of atonement were also offered on the brazen altar.

The nature of each offering on the brazen altar determined the manner in which it was to be made and the final disposition of the various parts of the animal which was sacrificed. In some instances the entire carcass was to be burned on the altar; but in the case of other sacrifices, the priests ate certain portions of it.—Lev. 8:21; 6:21; Exod. 29:32; Deut. 18:1

The New Testament informs us that all those various services and sacrifices were typical, pointing forward to better sacrifices to be offered later. The priesthood of Israel was also typical of a priesthood which later was to be established, of which Jesus was to be the Head. But much is lost in the typical lesson of the priesthood if we overlook the scriptural fact that the body members of Christ are also priests, and authorized by God to offer sacrifice.—1 Peter 2:5; Hebrews 3:1

No truth of the divine plan is made more emphatic in the New Testament than the one which pertains to the Christian's privilege of sacrifice. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." (Rom. 12:1) Here both the thought and the language is from the tabernacle types. The typical priests offered animals as sacrifices. Some-

times those animals represented themselves, and sometimes they stood for the individuals who brought them to the priests to be offered. But as priests of this age we do not offer animals. That arrangement was merely typical. We are to offer ourselves—our own bodies instead of the bodies of animals—and to do this with the assurance that through Christ our sacrifice will be holy and acceptable to God.

Sacrifice, then Glory

This precious gem of truth concerning sacrifice has been overlooked almost entirely by nominal church believers. They are prone to think of the Christian life largely from the standpoint of how they benefit from it, and not as meaning a privilege of sacrifice. Sacrifice does not appeal to the flesh; and probably this explains why so few have been able to see and appreciate the Christian's present position in the plan of God; namely, that this is primarily the age of sacrifice.

We can see a somewhat similar situation in the case of the disciples of Jesus at the time of his crucifixion. The Old Testament had foretold that Christ must suffer and die before entering into his glory. But, being natural men at that time, they saw only the promises of kingdom glory, hence were stumbled when Jesus was taken from them and crucified. Later the Master explained the matter to them, pointing out from Moses and all the prophets that it was necessary for Christ to suffer, and that the glory must follow, not precede, the suffering. How glad

they were to have this great truth revealed to them. "Did not our hearts burn within us," they reported later, "while he talked with us by the way, and while he opened to us the Scriptures."—Luke 24:32

Since the death of the apostles, the professed Christian world has failed to understand that the foretold sufferings of Christ were not completed on Calvary. They, like those early disciples, have looked for the glory of the kingdom, and whatever advantages that glory might vouchsafe to them. Indeed, many of them have tried to create the glory by establishing a false kingdom of Christ on earth. They have not seen that being a Christian in this age means sacrifice, suffering, and death.

The Hebrew Christians to whom Paul wrote his epistle were evidently somewhat discouraged over their lot as Christians. As former Israelites to whom the messianic promises had been given, it would be natural, in accepting Jesus as their Messiah, to expect that great things would be done for them and for their nation. While they knew that God's people had never been popular among the nations, the promise was that through the Messiah the rebuke of his people would be taken away throughout all the earth.

But the Hebrews were being rebuked, as the epistle clearly indicates. To begin with, they endured this. Indeed, they took the spoiling of their goods joyfully. They had been made a gazingstock, and had been reproached. (Heb. 10:32-34) But now they were be-

coming weary and faint in their minds, and Paul urged them to recall the former days with the thought of their getting back to the viewpoint they entertained then, a viewpoint which enabled them to rejoice in the suffering that came on account of their acceptance of Jesus as the Christ.

Knowledge Gives Strength

Through one of the prophets God explains that his people "are destroyed for lack of knowledge." (Hosea 4:6) There are indications that this was partly the difficulty with the Hebrew Christians. Their faith was wavering and they were letting these things slip, perhaps because they did not understand clearly the necessity of Christian suffering. Among the other great truths of the epistle, this is one which the apostle dwells on particularly.

These Hebrew Christians knew that Jesus had suffered and died. They had accepted this and probably understood the reason. But did they know that they were invited to follow in his steps? They knew that Jesus had been glorified; but did they know that their hope of sharing in his glory depended upon their faithful endurance of Christian suffering; that it was God's plan that not one Son only was to be brought to glory through suffering, but "many sons"?—Heb. 2:10

They doubtless knew that Jesus was an antitypical priest, but did they know that as "brethren" of Jesus they were also a part of the antitypical priesthood and therefore appointed by God to offer sac-

ribose; not the sacrifice of bulls and goats, but the sacrifice of their own bodies? While they probably knew that Jesus was the "Author and finisher" of their faith, did they know that in looking unto him their first vision was to be one of sacrifice, not of glory, and that they were called to follow in that path of sacrifice?

Perhaps they did understand these great truths in a vague sort of way, but their faith had wavered. They endured for a while, but Paul reminds them that this was not enough. The divine arrangement for the sacrificers of this age is that they be faithful even unto death. So the apostle reminded them that they had not followed Jesus all the way into death. "Ye have not yet resisted unto blood," he wrote. (Heb. 12:4) Jesus, our Exemplar, did resist unto blood, striving against sin; that is, he shed his blood—symbolic of life poured out—that it might be sprinkled upon the antitypical mercy seat as an offering for sin.

Incidentally Paul also explains to these wavering Hebrew Christians that some of their suffering might well be on account of the chastening of the Lord. If so, then this was but further evidence of the Father's love. He agreed that no chastening at the time is joyous, but grievous. We all know how true that is, but afterward it yields the peaceable fruits of righteousness if we are rightly exercised thereby.—Heb. 12:11

These inspired explanations of why the Hebrew Christians were suffering doubtless helped them to continue on in the way of sacrifice.

This knowledge would strengthen them to renew their determination to endure a further spoiling of their goods if need be, and to resist even unto blood—to be faithful unto death—knowing that if they were thus faithful they would receive the crown of life.

Now they could see more plainly that the joys of the Christian life were the joys of faith more than of present reality, even as it was in the case of Christ himself, of whom Paul wrote that the joy set before the Master enabled him to endure the cross and despise the shame. Now that the Hebrews had a clearer view of their present relationship to Christ, they also could endure more patiently; and they too could despise the shame that is heaped upon all true followers of the Master.

Our Privilege of Sacrifice

It is in further explanation of why Christians suffer that Paul gives us the revealing truths contained in the 13th chapter of Hebrews, from which our text is taken. "We have an altar," he writes. As an altar was a place on which sacrifice was offered, Paul's thought here is that we have a privilege of sacrifice, that our place in the divine arrangement for this age is the place of sacrifice, our sacrifice being acceptable through the merit of Christ. He has already made it plain to the Hebrews that they were priests, and now he is reminding them that the work of the priest was that of sacrifice.

An altar in the type was not a feeding place, but a place of sacrifice. True, in the case of some

sacrifices offered on the brazen altar, the priests were bidden to eat certain portions thereof. But the altar itself represented sacrifice, for it was built and used for that purpose. As we have seen, there were various sacrifices offered on the brazen altar. Some of them pointed forward to the offerings which will be made by the people in the next age, in recognition of the great sacrifice that was offered for them, the sacrifice that atoned for their sins and made it possible for them to live.

Because of these many and varied sacrifices of the type, Paul is particular to identify for the Hebrews just where their privilege of sacrifice fits into the typical lessons of the past, so he writes, "We have an altar, whereof they have no right to eat which serve the [typical] tabernacle." (Heb. 13:10) Paul is not saying that we can eat of an altar of which they that serve the tabernacle could not eat. He is not discussing the matter of eating, but our privilege of sacrifice, and is identifying the particular sacrifice in the tabernacle services which typifies the privilege which now is ours through Christ.

And what sacrifice was that? It was the one, Paul explains, that the typical priests were not permitted to eat. In the case of this sacrifice, he continues, the bodies of the animals were not eaten, but burned without the camp. It is in keeping with this, he points out, that we have the privilege of going to Christ without the camp and bearing his reproach. We do not go without the camp to eat the sacrifice—our eating the flesh and

drinking the blood of Jesus is not shown in this type—but as fellow sacrificers with Jesus, to share in the antitypical burning of the bodies—in this case, first the body of Jesus, and now our own bodies, which we have presented to be sacrificed.

Yes, "We have an altar," and it is the altar of which the typical priests were not permitted to eat. Concerning this altar, or sacrifice, we read, "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy, shall be eaten: it shall be burnt in the fire." (Lev. 6:30) This was the law of the typical sin offering, and Paul understood and explained to the Hebrew Christians that they were suffering because, antitypically, they were having a part in this very sacrifice.

Their privilege of sacrifice, he explains, was represented in the sin offering type, the altar from which the priests of Israel were not permitted to eat. Antitypically, our sacrifice on this altar is acceptable to God through Christ, and because we are crucified together with him. As this was the altar of the Hebrew Christians—the sin offering altar on which antitypically Christ first was offered in sacrifice—they were not to think of their Christian privileges from the standpoint of what they were getting out of them, but rather to consider that this is the time to suffer and to die—to go to Christ without the camp, where, antitypically, there is not a feeding ground, but ignominy, and suffering, and finally death.

The Bullock and the Goat

The particular service to which the apostle is referring is that of the typical atonement day. It was in connection with the sacrificial work of this day that all the details to which he alludes were carried out. On that typical atonement day the blood of two of the animals sacrificed was carried in to the most holy and sprinkled on the mercy seat for sin. These were the bullock and the goat. The bullock was slain first, its fat and the caul or lobe of the liver and the two kidneys were burned on the brazen altar in the court, and its body was taken outside of the camp and burned. Meanwhile, the priest took a censer of burning coals from the brazen altar, together with incense, and entered into the holy. There, on the golden altar he crumbled the incense on the burning coals. When the sweet odor of this sacrifice penetrated into the most holy, the priest went in there and sprinkled the blood of the bullock upon the mercy seat which covered the ark of the covenant. With these details complete with respect to the sacrifice of the bullock, the same procedure was followed in connection with the goat.

The fact that the sacrifice of the Lord's goat followed that of the bullock, and Paul's explanation that we have a part in this sacrifice—that we “go to him” without the camp—proves without a doubt that the sacrifice of the bullock on the typical atonement day pointed forward to the sacrifice of Jesus, and that the sacrifice of the goat on

the same day illustrates our privilege of filling up that which is behind of the sufferings of Christ; our privilege of suffering and dying with him. This, then, was the important lesson the apostle was making plain to the Hebrews in order that they might be encouraged to continue on in the way of sacrifice and suffering. He wanted them to know that there was a divine purpose back of all that they were being called upon to endure.

The Sacrifice of Praise

That the apostle is associating the Hebrew Christians, and all the true followers of Jesus, with the antitypical day of atonement sacrifices is made irrefutably certain by the fact that in continuing his explanation he refers also to the sacrifice that the high priest offered on the golden or incense altar in the holy. “By him [that is, Christ] therefore, let us offer the sacrifice of praise to God continually,” he writes, “that is, the fruit of our lips giving thanks to his name.”—Heb. 13:15

Here the apostle draws our minds away from the burning carcasses outside of the camp, and away from the burning fat, etc., upon the brazen altar, and takes us into the holy where the priest is sprinkling the incense upon the fire which he has placed upon the golden altar. This is the typical “sacrifice of praise to God,” the odor of sweet incense to him, the evidence of a work being well done out in the court, and that the flesh is being burned outside the camp.

In these typical atonement day sacrifices three fires were burning

—one outside the camp; one on the brazen altar in the court, and one in the holy; and Paul refers to what all three of them represent. So there can be no question as to what he means. He understood with great clarity that the church shares with Jesus in the better sacrifices of this age, the antitypical sin offering. It was his certain knowledge of this that enabled him to write concerning Jesus and the church: "For in that he died, he died unto sin once. . . . Likewise reckon ye also yourselves to be dead indeed unto sin." —Romans 6:10, 11

Reckoned Perfection

We are glad Paul reminds us that our dying as a sin offering is a reckoned matter, because actually we are imperfect just like the remainder of mankind and could not offer an acceptable sacrifice to God. But at the same time we have God's authority for reckoning it in this way, hence we know that he likewise so reckons it, and that in this manner our sacrifice is "holy, acceptable."—Rom. 12:1

It is a wonderful privilege and a high honor to which we are invited, and only as we have faith to believe that the blood of Christ makes our sacrifice acceptable are we able to accept the reality of this blessed part we have in the divine program of reconciliation. Ah yes, we can "reckon" as true that which is not actually possible. We can believe as Paul did that "our sufficiency is of God." (2 Cor. 3:5) We can accept the assurance that our imperfect bodies, covered by the robe of Christ's

righteousness, are acceptable to God as one complete sacrifice as members in the one body of the Christ.

And now again, in Hebrews 13:15, we are encouraged to claim the provision of the blood, and on this basis consider ourselves in the antitypical holy of the tabernacle offering incense of praise to God, even the fruit of our lips. "By him," not by or through our own merit, is this possible. But "by him" it is. By or through Christ our sacrifice will be accepted by God. Of this we can be fully assured.

"To Do Good"

Turning from the typical and symbolic to the practical, everyday manner in which our sacrifice is made the apostle writes, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16) Ah yes, here is the divine objective of all sacrifice—to "do good." It was for this purpose that Jesus, the antitypical bullock, sacrificed his humanity. The whole human race stood in dire need of the good that would thereby be accomplished. God was "well pleased" with that sacrifice, as was typically foreshown by the day of atonement burnt offerings. We are partners with Jesus in sacrifice, being planted together in the likeness of his death. This death baptism, like Jesus' death baptism, is on behalf of the dead world, and in the great economy of God's plan, will "do good" to the world. —1 Cor. 15:29

This should be the spirit and

motive of all that we do as Christians. Paul writes, "As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith."—Gal. 6:10

The greatest good we can do for "all men" and for the "household of faith" is to communicate the truth to them, to tell them about God and about his wonderful plan for the church and for the world. It is in doing this that we sacrifice our lives, and such sacrifice is well pleasing to God, for this is a sacrifice of praise to him, even the "fruit of our lips."

There is nothing we can do that will praise God more effectively than to communicate his plan, and thus to magnify the glorious attributes of his character in the minds of others—granted, of course, that our own lives have been purified by the truth. The burning of the fat and certain of the vital organs of the typical sacrifice on the brazen altar was a picture of our lives being consumed by the "zeal of God's house."

As we have seen, from this altar the priest carried fire into the holy, and there upon the golden altar sprinkled the incense, the smoke from which was a sweet savor to God. Thus was shown in type what the apostle states in plain terms; namely, that with such sacrifices God is "well pleased." Because God is well pleased, we know that our sacrifice is "holy and acceptable," and by faith we accept the astounding fact that God "reckons" it as a part of the sin offering which makes possible the

restoration of a condemned and dying race.

"Without the Camp"

As already noted, while the fire of sacrifice burned furiously upon the brazen altar—on the day of atonement, the sin offering altar—and the incense of praise was, as a result, giving off its sweet perfume which penetrated into the most holy as a pleasing evidence to God of faithfulness and zeal, another fire burned without the camp. There the bodies of the day of atonement sin offering animals were burned. This, the apostle indicates, pictured the reproaches of the world which are heaped upon the true followers of the Master.

The picture is a very realistic one, and quite in contrast to what was occurring within the tabernacle. Here the smoke of sacrifice was pleasant, a sweet odor, but from the burning carcasses outside there arose a veritable stench that caused all within reach to turn away in disdain. And how true that is of the Christian's position in the world!

We have no other thought than to do good to all men, but when we try to do good in God's way, that is, by letting our light shine, the darkness hateth the light and those who sit in darkness set themselves in opposition to the light-bearers. Jesus said, "In the world ye shall have tribulation." (John 16:33) Jesus was persecuted because the light which emanated from him was a reproof to those who loved darkness. Finally, they put him

to death outside the camp. We have a similar place in the divine arrangement, so let us go to him without the camp and bear the same reproach. We can do this with certain knowledge that God is well pleased.

So it is that in this 13th chapter of Hebrews Paul again explains to the Hebrew Christians that there was a purpose back of their suffering—God's purpose. If they had wondered why the messianic promises of glory had not been fulfilled in them, why, after Jesus had suffered and died for them and for the world, they still had to suffer, here was a further explanation, for the apostle makes it plain that they were sharing in the great antitypical sin offering.

And if they grasped the import of this precious doctrine, we can imagine that, like the disciples to whom Jesus talked on the way to Emmaus, their hearts, too, must have burned within them with joy and reassurance; for just as the divine plan called for the sacrificial death of Jesus, now they could see that the prophecies and types included his footstep followers in the privilege of sacrifice. Now they could look unto Jesus and recognize more clearly than before that in his suffering and death there was a pattern to guide them, a pattern that would not be completed in their experience until they, like Jesus, had "resisted unto blood."—Heb. 12:4

They had borne the reproaches of Christ. Paul compliments them for this. They had endured a "great fight of afflictions, partly," Paul writes, "whilst ye were made

a gazingstock, both by reproaches and afflictions; and partly, whilst ye became the companions of them that were so used." (Heb. 10:32, 33) But this was in the "former days." They had run well for a time, but their zeal had cooled—they had lost a measure of their confidence.

But now, with a clearer concept of why they had been reproached, and with the assurance that their sacrifice was well pleasing to God and that he was accepting it as a part of the antitypical sin offering, they could take courage and bind their sacrifice more securely to the altar and keep it there until it was wholly consumed.

But Paul did not want them to lose sight of the promised glory. Oh, no! While they were not to expect to obtain that glory while still this side the veil, they should remember that they were approaching unto it, and this knowledge, as with Jesus, was to be as a joy set before them, as an encouragement and stimulus to faithfulness in sacrifice. Joint-heirship with Jesus in Mount Zion was their hope. Participation in the city of the living God was to be their goal. To be present at the general assembly of the church of the first-born was to be a further incentive for faithfulness.—Heb. 12:22, 23

All the promises of glory could now mean more to the Hebrew Christians, and can mean more to us, by virtue of a clear understanding of the Christian's present privilege of sacrifice—that we are partakers of the sufferings of Christ. Upon this basis, we have a genuine "hope of glory." (Col.

1:27) If there was any doubt in the minds of the Hebrew Christians as to their relationship to the divine program of sacrifice for sin, that doubt must certainly have vanished when they read those enlightening words, "We have an altar, whereof they have no right to eat which serve the tabernacle."

And it should settle the matter for us, too, for it shows that our

privilege of sacrifice is that typified by the sin offering on Israel's day of atonement. As this is our altar of sacrifice, and the bodies offered thereon are burned, not eaten, let us go to Jesus without the camp where the bodies are being burned, that we may share in his reproach, participate in his suffering, die with him; and then, in due time, live and reign with him.

Fleeing for Refuge

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—HEBREWS 6:18

GOD'S arrangements for the nation of Israel provided for cities of refuge to which those could flee who inadvertently had killed a fellow Israelite. If they reached one of these cities before being apprehended, and remained inside its walls, they were safe from punishment. It was evidently this provision which Paul uses as an illustration when he speaks of Christians fleeing for refuge. But with these, their refuge from the condemnation of death, which came upon them through Adam, is not a walled city, but the glorious hope of the Gospel of Christ. Paul explains that the promise of God which is the foundation of this hope is the one which he made to Abraham in which he assured the patriarch that through his seed he would bless all the families of the earth. There are two parts to this promise—the development of the "seed," and the blessing of all the families of the earth by this seed. The "seed" is Christ and his true church of this age. Mankind as a whole will be blessed through this seed in the next age. All concerned find refuge, not only in the hope engendered by the promise, but in the fact that God confirmed the promise by his oath. A beautiful Old Testament prophecy concerning this is that of Isaiah 45:21-23.

God's "Glory" and "Visit"

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? and the son of man that thou visitest him?"

—Psalm 8:3, 4

AS DAVID looked into the heavens and beheld there such convincing evidence of God's glory and majesty, he marveled that the Creator of all the millions of heavenly bodies should be interested enough in his human creation to send his own beloved Son to earth to visit him. Through his prophets God promised such a visit. He was to be the Messiah, the King of glory, The Prince of Peace. Being one of God's holy prophets, David was well acquainted with the messianic promises, and doubtless had these in mind when he asked the question, "What is man that thou art mindful of him? and the son of man that thou visitest him?"

Paul speaks of the glory with which man was originally endued as the "glory of the terrestrial," (1 Cor. 15:40) It was a reflection of the glory of God, for man was created in the image of God. This glory has faded and the divine image in man has been largely effaced through the fall, but God still loves his human creation and the "visit" to which David refers is for the purpose of restoring man's lost estate and lost glory. God does not propose to permit the glory of any part of his creation to be marred forever.

The "visit" to which David refers is the coming of Christ. At his first advent he came in the flesh, and the angels announced, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) This was indeed an expression of God's good will toward the human race; but in addition to being made flesh in order to die as man's Redeemer, Jesus again comes as a divine being, having been crowned with "glory and honor and immortality."—Rom. 2:7

Christ's second visit to earth lasts for a thousand years. The prophecies show clearly that it has already begun. Before it is over all the willing and obedient of the race will have been restored to perfection upon the earth. Commenting on David's assertion concerning the original glory and dominion of man, Paul writes, "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:8, 9) Yes, Jesus' death prepared the way for man's restoration. He is here now, although unseen by man, to accomplish the work of "restitution." May the glory of the heavens increase our faith in God's ability to fulfil all his good promises!

SUNDAY SCHOOL LESSONS

FEBRUARY 2

THE GIVER OF LIFE

JOHN 4:46-51; 5:2-9; 11:11-13

GOLDEN TEXT: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."—John 11:25

JEHOVAH is the fountain source of all life, the One in whom we "live, and move, and have our being." (Acts 17:28) However, in God's plan by which a dying race is rescued from death Jesus is the giver of life. As such he is designated by the prophet to be "The everlasting Father," that is, the One who will give everlasting life to all the willing and obedient during the thousand years of his reign on the earth. (Isa. 9:6) His consecrated followers during the Gospel age are Christ's brethren, not his children. Jehovah is their Heavenly Father.—Hebrews 2:11, 12

Jesus' miracles were not performed on behalf of his disciples. Some who were healed may later have become Jesus' disciples, but his consecrated followers did not receive physical healing at his hands. There was, and still is, a

reason for this. The call of God during this age is to sacrifice. We are invited to present our bodies to the Lord for this purpose. The Christian life is one of cross-bearing, and to bear the cross means to die. Jesus himself died, and we are called to follow in his steps. It would not be in keeping with this spirit of sacrifice for divine power to be used to restore the physical health of Christians.

The healing of the nobleman's son was Jesus' second miracle in Galilee, although the son was in Capernaum while Jesus was in Cana. The father heard that Jesus had come again to Cana, and he went there to see the Master and to request that his son be healed. There is a suggestion of disappointment in Jesus' statement, "Except ye see signs and wonders, ye will not believe." (John 4:48) This has been characteristic of the fallen race in all ages. For this reason the professed people of God who can point to the most impressive outward show usually attract the largest following. "They must

be right," faithless reason concludes, "for they have the most members, own the best church buildings, and have the most impressive rituals."

Crowds followed Jesus to seek the material blessings he so freely lavished upon the people of that time; but they were not prepared to espouse his cause when they learned that it meant sacrifice. Jesus did not condemn them for this. He knew that the material blessings which they sought were the very ones the Heavenly Father purposed to provide for all mankind when the due time should come. Knowing this, Jesus not only was glad to proclaim orally the coming times of restitution, but was happy also to hand out samples, as it were, of what his future kingdom reign would bring to all mankind.

The healing of the nobleman's son in Capernaum while Jesus himself was in Cana illustrates the fact that in the kingdom it will not be necessary for him to be personally present in every home in order for all the people to be healed of their diseases, etc. The first miracle at Cana—the turning of water into wine—was a good illustration of the kingdom promise concerning "wine on the lees well refined," while the second miracle assures us of the power of Christ to destroy sickness and death. These promises are both contained in Isaiah's prophecy concerning "The everlasting Father."—Isa. 25:6

The healing of the cripple who lay near the pool of Bethesda illustrates the need of divine inter-

vention in order for man to be delivered from sin, sickness, and death. There were many at that pool anxious to be healed. Traditionally, the first one to step into the water when it was "troubled" would be healed. But this cripple had no way of reaching the water. Jesus saw the situation and bestowed his blessing upon this one who was utterly helpless to do anything for himself, thus illustrating the prophecy that when the Lord looked down from his sanctuary above and saw that there was no arm to help and no eye to pity, he reached down to bring salvation.—Isa. 59:16; 63:5; Psa. 102:19

John's account of the awakening of Lazarus never loses its interest. In the dialog between Jesus and Martha is set forth the great hope of life for all mankind. In reply to Jesus' assertion that Lazarus would rise again, Martha replied, "I know that he shall rise again in the resurrection at the last day." Then Jesus said, "I am the resurrection, and the life"—that is, it will be through me that all will live at the time of the general resurrection. "Believest thou this?" Jesus asked. And Martha said she did believe. She believed that Jesus was the Christ, the One who had been sent of the Heavenly Father to give life to all mankind.—John 11:23-27

QUESTIONS:

Is Jesus the Father of the church?

In what sense will Jesus be "The everlasting Father" of the human race?

Will everlasting life be given to all, irrespective of their belief and obedience?

THE BREAD FROM HEAVEN

JOHN 6:25-35, 56-58

GOLDEN TEXT: "I am that bread of life."—John 6:48

JESUS did not always draw a lesson from the miracles which he performed, but following the miraculous feeding of the five thousand, he did. Many of those who had eaten of the bread thus provided followed the Master to Capernaum, and when they found Jesus he accused them of being primarily interested in the material food which they were receiving from him—the loaves and fishes. They sought Jesus, not because the miracle had convinced them that he was their Messiah, but merely to obtain another free meal.

In an effort to discount the truthfulness of Jesus' accusation, they feigned interest in serving God and asked what they might do. Jesus' reply was direct and well in keeping with the circumstances. "This is the work of God," he said, "that ye believe on him whom he hath sent." They had partaken of material food which Jesus had provided, but had given little or no

consideration as to who he might be, or the import of his presence in Israel. The blessings they had received at his hands were of a temporary nature, and they could expect nothing better except upon the basis of genuine belief in him as the Messiah.

John explains that Jesus came to his own, but they received him not—except the few. These few he gave the power or authority to become the sons of God. (John 1:11, 12) Faith in God and in those whom he uses in the carrying out of his plan is always essential in order to be pleasing to him. This was especially true in the case of Jesus at the first advent. The position of the entire nation of Israel depended upon their acceptance of the Messiah. The entire history of this people had been largely one of unbelief and disobedience, yet they were still God's chosen people to whom the Messiah first presented himself.

But this was to be the final test. No matter what claims they made of holiness, or how loyal to Moses and the prophets they pretended to be, nothing they could do now would merit God's favor except this one thing, which was to believe that Jesus was their Messiah and obediently follow his leadership. Works acceptable to God ever since that time have been only those which were founded upon true belief in Jesus, but at that particular juncture in the divine plan it was peculiarly fitting that Jesus state the matter just as he did.

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As though they had not already seen sufficient of his miracles to convince any reasonable mind that Jesus was what he claimed to be, these seekers after loaves and fishes asked him what sign he could give that would warrant their believing on him. "What are you doing that we should think you are performing God's works?" they asked. In an attempt to make an odious comparison between Jesus and Moses, they explained that their fathers had been given manna to eat in the wilderness; and that this food, provided under Moses' leadership, had been considered bread from heaven. By referring thus to the manna provided at the hands of Moses, these unbelieving Jews sought to minimize the miracle of feeding the five thousand and thus excuse their unbelief.

Patiently, however, Jesus continued to explain the truth to them. They were reminded that those who ate manna in the wilderness were all dead, which proved that it was not the real bread from heaven, the bread which gives everlasting life. And then, although few of them were able to believe it, Jesus explained that he himself was that real bread from heaven, the One whom his Heavenly Father had provided to give life to all mankind. They had asked for a sign, but believed not when it was pointed out to them.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," Jesus further explained. And again, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Jesus' own chosen disciples found this hard to believe, "a hard saying." When he saw that they were in danger of being stumbled by it he explained the manner in which anyone could eat his flesh and drink his blood.

"The flesh profiteth nothing," he said, "It is the Spirit that quickeneth," or giveth life. And then, "The words that I speak unto you, they are Spirit, and they are life." (John 6:63) This simplifies the matter. As Jesus states, we are not to get the thought that the literal eating of his flesh would be of profit, for there were no magic powers in the tissues of his body. It is the Spirit that giveth life, and, as Jesus said, the Spirit of God is given to those who partake of and obey his words, or teachings.

No one can have everlasting life in a state of alienation from God. Jesus said of himself, "I and my Father are one." (John 10:30) Jesus lived "by the Father" because he obeyed his will and was therefore at one with him; and likewise those who eat his flesh by believing and obeying the same divine will as expressed through the Word of truth will live together with Jesus; by faith now, and actually on the divine plane with him in the kingdom.

QUESTIONS:

Why was the acceptance of Jesus so important at the first advent?

Of what was the wilderness manna a type?

How can we eat Jesus' flesh and drink his blood?

THE WATER AND LIGHT OF LIFE

JOHN 7:37-39; 8:12

GOLDEN TEXT: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."—John 8:12

HOW thankful we should be that so many of the profound truths of the Gospel have been made understandable by the use of illustrations. Both water and light are essential to human life, and Jesus explains that he is the water of life and the light of life. Both of these thoughts were expressed by the Master while attending the feast of tabernacles in Jerusalem. Opposition was rising against him, and knowing that the due time for his death had not come, Jesus purposely avoided any unnecessary risks, so did not attend this feast in company with his disciples, but was present incognito.

Even so, he was bold to proclaim the truth in the temple, and as a result much discussion was provoked, with the usual asking of questions and heckling. Through

it all many beautiful gems of thought were expressed by the great Teacher, among them the assurance that to those who accepted him, he would be as life-giving water, and as light to guide them through the uncertain darkness of this sin-smitten and evil world.

"If any man thirst, let him come unto me, and drink." This of course is not a reference to literal thirst, but rather a thirsting after righteousness, a burning desire to be in harmony with God, and upon the basis of this harmony, to have life. Only those who do thus thirst may appreciate what Jesus can and does mean to one who truly believes on him and is devoted to the doing of God's will as expressed through him. Only a comparatively few thus far of earth's millions have thirsted after God.

Jesus alludes to Isaiah 12 concerning "wells of salvation" and explains that those who now believe on him become these "wells"—that out of their bellies shall flow living waters. At this point John adds an explanatory note, saying, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified." At the time John wrote his Gospel he had received the Holy Spirit of enlightenment which came to the disciples at Pentecost, so he was able to give this Spirit-inspired explanation of what the Master meant by believers becoming fountains of living water.

And how wonderful is the

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thought! Simply stated in our own language it is that consecrated believers of this age receive the gift of the Holy Spirit, and this constitutes them "wells" of life-giving truth for the blessing of others. The Old Testament prophecy to which Jesus refers uses the expression, "wells of salvation," and indicates that Israel and the world will in due time draw water therefrom. Again therefore, and in this beautiful manner, we are reminded that being a Christian is not merely a matter of being saved, but that in addition to this, it means partnership with Jesus in dispensing life to the world.

During the Gospel age true believers are the channels of life-giving truth. Thus it is evident that the overflowing of the truth from our lives to others is one of the essential manifestations of a Spirit-filled life. Monastic isolation, and keeping the truth to one's self are not indications of spirituality, but of carnality. True spirituality is demonstrated by a bubbling over of the lifegiving waters of truth now, and those who possess it will share with Jesus in giving restitution life to the world in the age to come—"wells of salvation" indeed.

"I am the light of the world," Jesus said. The world needs light, for it is very "dark" everywhere. "Darkness shall cover the earth," the prophet wrote, "and gross darkness the people." (Isa. 60:2) Darkness is used in the Scriptures to symbolize alienation from God and the death condemnation which results. Of mankind in general who wished to forget God, the

apostle explains that "their foolish heart was darkened."—Rom. 1:21

There is only one way out of this darkness, and that is the way of Christ—"He that followeth me shall not walk in darkness, but shall have the light of life," the light that leads them back to God and to everlasting life, available only to those who are in harmony with him. By reason of his sacrificial death as man's Redeemer, Jesus became the way of life, and he is also the light to reveal that way.

And just as those who receive the water of life from Jesus are themselves "wells" of water for the refreshment and blessing of others, so those who are enlightened by him and become consecrated Spirit-begotten believers are light bearers to the world. To this class Jesus said, "Ye are the light of the world." (Matt. 5:14) We have no light of our own, but to the extent that we are emptied of self and are filled with the light of the Holy Spirit, that light which thus reaches us from Christ will be reflected to those with whom we are associated. Indeed, we will gladly lay down life itself bearing witness to the truth which has set us free from the chains of superstition and darkness.

QUESTIONS:

How is it possible for Christians to be like "wells of water"?

Of what is darkness a symbol, as that term is used in the Bible?

Should those who are enlightened by Jesus keep that light to themselves, hiding it under a bushel?

THE GOOD SHEPHERD

JOHN 10:1-18

GOLDEN TEXT: "I am the Good Shepherd: the Good Shepherd giveth his life for the sheep."—John 10:11

JESUS' statement, "Other sheep I have, which are not of this fold," indicates that the people of Israel, to whom he was speaking, were, mainly, the "sheep" to whom he had come at that time to be a "Good Shepherd." Jehovah was the Chief Shepherd over this people, and he considered the Israelites the sheep of his pasture. The prophets whom Jehovah sent to the nation from time to time were under-shepherds who cared for the interests of the flock.

On occasions false shepherds or pastors plagued the flock, and whenever this occurred Israel was scattered. (Jer. 23:1, 2) A true shepherd of the Lord never scatters his people. (Jer. 23:4) They are always gatherers. In the parable of our lesson Jesus is the "Good Shepherd," and had the "sheep" of his day recognized his voice and followed him they would have been gathered and richly blessed. Concerning this, although

using a different simile, Jesus said to this people, "How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate." (Luke 13:34, 35) The people preferred to follow the false shepherds of their day, with the result that ultimately they were scattered and the nation destroyed.

False shepherds, designated in the parable as thieves, steal and kill and destroy, the Master said. In other words, their real interest is not in the sheep, but in themselves, so, instead of caring for the sheep, they exploit them. This is perhaps one of the best methods we have today of discerning between true and false shepherds. If we see a would-be shepherd mingling with the Lord's people and note that his influence is to draw some of the sheep away from the flock to be followers of him, we may be reasonably sure he is a false shepherd, for he is scattering the sheep. If, in addition to this, we discover that he is making merchandise of the sheep, using them in some way to make a living for himself, we can be doubly sure that he is not a true shepherd of God. The Apostle Paul was a true shepherd and he refused to accept even that which was properly his, because his only concern in his care of the sheep was their own best interests.

A true shepherd is glad to make any sacrifice necessary in order that the sheep might be properly

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provided for and protected. Jesus, the "Good Shepherd" of the parable, gave his life for the sheep, and we are admonished by him to do the same—to lay down our lives for the brethren. A true shepherd has a genuine love for his sheep, and is solicitous for their every need. He not only sees that food and water is available for them, but he stands guard to protect his sheep from those who would come among them to steal and kill.

Sheep know the voice of their shepherd, and, as Jesus explained, "A stranger will they not follow." In the case of the Lord's people, his "sheep," it is a tragedy when they fail to recognize their Shepherd's voice.

The voice of a true shepherd of God is the voice of truth—in reality the voice of the Chief Shepherd, Jehovah, as it reaches us through his Word. It was thus in the case of Jesus, the Good Shepherd. "The words that I speak," he said, "I speak not of myself; but the Father that dwelleth in me, he doeth the works." (John 14:10) So it should be in the case of all undershepherds. Their voice, their words, should be only those messages of truth pertaining to the divine plan which have been transmitted to them through the Scriptures. And the Lord's sheep should learn to know this "voice" of truth. If they do, they will be able to discern any discordant note they hear, and know that to follow its leading would take them away from the flock and from the green pastures which the Lord has provided. And how rich and blessed the experiences of those who know

the voice of the Good Shepherd and follow its leading. It matters little who the Lord may use to transmit that voice or message to us. The important thing is to discern the voice of truth and follow it faithfully.

"Other sheep have I which are not of this fold," the Master said. This is a reference to the restitution class of the millennial age, for there is only one flock during the Gospel age, namely, the "little flock" to whom it is the Father's good pleasure to give the kingdom. (Luke 12:32) Not many of the natural seed of Abraham qualified for a place in this flock, so the invitation was extended to the Gentiles. Gentiles who accept, upon the basis of belief in the Redeemer and full consecration, are made fellow-heirs with the remnant of Israel who qualified, hence they are not the "other sheep" referred to by Jesus.

The Parable of the Sheep and the Goats identifies the "other sheep," their gathering, and the inheritance into which they enter—the kingdom prepared for them from the foundation of the world. (Matt. 25:34) When the work portrayed in this parable, as well as in the parable of today's lesson, is complete, the gathering together of all in Christ will have been accomplished.

QUESTIONS:

Who were the sheep to whom Jesus came at his first advent?

What are the characteristics of a true shepherd?

Who are the "other sheep" to whom Jesus referred?

TALKING THINGS OVER

CONVENTION BLESSINGS

Beginning the year in happy fellowship

TWO General Conventions of Bible Students were held in the United States as the year 1946 came to a close and the new year began. One of these was at Phoenix, Arizona, and the other at Chicago, Illinois. As is always true when the Lord's people meet together in his name and spirit, both of these gatherings were rich with blessings for all who were privileged to attend and to commune for four hallowed days with one another and with the Lord in heavenly places.

At Phoenix, Brother E. H. Herrscher gave the opening address. It was appropriate that at the close of the old year and the beginning of the new, the element of time should be considered in connection with our relationship to God and to one another; and Brother Herrscher reminded the brethren of Paul's statement, "It is high time to awake out of sleep; for now is our salvation nearer than when we believed." (Rom. 13:11) He said we might well apply this to ourselves as individuals, and irrespective of how near the glorification of the entire church may be, each one of us is approaching nearer the end of his earthly pilgrimage, hence it behooves us to take stock of our spiritual growth and assets, to search our hearts and make sure we are harboring no roots of bitterness or selfishness that will hinder our spiritual progress during 1947.

The purpose of the convention, he said, was to build one another up in our most holy faith—not merely in a head knowledge of the truth, but in the spirit of truth as well. This Spirit of the truth is the spirit of love, that constraining love engendered in our hearts by the love of God and of Christ.—2 Cor. 5:14, 15

Brother J. H. L. Trautfelter, of Baltimore, Maryland, followed Brother Herrscher on the program, speaking from the text, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) He reminded us that our consecration is not until a certain

date, but until death. This is a real test of faithfulness. He cited many examples of long-term service and faithfulness on the part of the ancient worthies and others, and suggested that our faithfulness even unto death would probably not involve such long periods of time as was the case with these. But in any event, God gives strength according to our days, and it is for us to continue on zealously until the Lord's time to call us home.

Brother A. Obenland, of Cleveland, Ohio, spoke on the subject, "Kingdom Joys." Kingdom joys, he said, had been a source of inspiration to the people of God throughout all the ages of the past. These joys stem from the promises of God concerning the kingdom, and the blessings it will bring to all the families of the earth. The kingdom joys of God's people today include our privileges of fellowship, of prayer, of laying down our lives for the brethren, and of bearing witness to the truth. These joys more than counterbalance the trials of the narrow way, and if we are living up to our privileges we will be rejoicing Christians, radiating the joys of our kingdom hopes to those around us.

Pilgrim Brother R. A. Krebs, emphasizing the text, "See that ye refuse not him that speaketh" (Heb. 12:25), exhorted the friends to greater watchfulness and to a more resolute determination to do the will of God. Our relationship to God cannot be a matter of indifference or of half-interest, but must be our chief consideration, if we are to succeed in making our calling and election sure. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"; "This one thing I do"; "Let us run with patience the race that is set before us"; were the scriptural admonitions which summed up this helpful and timely discourse.—Heb. 4:1; Phil. 3:13; Heb. 12:1

On Monday evening, December 30, Brother Earl L. Fowler, of Hawthorne, California, addressed the convention, basing his lesson on Ezekiel's vision of the "four living creatures," as recorded in the first chapter of his prophecy. Brother Fowler saw these as representing four cardinal attributes of God's character—wisdom, justice, love and power. As a whole, he explained, the vision is a portrayal of the glory of God as that glory is revealed in the divine plan of the ages. Inasmuch as we have seen this vision of truth, it becomes our responsibility to show forth God's glory in the earth by bearing witness to the truth.

Brother Fred Rice, of Los Angeles, California, used the Parable of the Sheepfold as the basis of the lesson he gave to the convention. "So far as we know," he said, "sheep have no means of self-protection, or self-defense, hence they illustrate very aptly the Christian's need of the Lord's protection and care. We will have the protection of the Good Shepherd if we hearken to his voice—the voice of truth—and follow him. To do his will should be considered a privilege, not a requirement."

Brother Rice was followed by Pilgrim Brother J. Y. MacAulay, who used the 84th Psalm as a basis for the very helpful message he gave to the convention brethren. His thought on the 6th verse of this Psalm was particularly appreciated. "The 'valley of Baca' " he said, "has the thought of a valley of tears, and the Lord's people who pass through this valley become wellsprings to comfort and bless others." He also stressed our need for the trials which the Lord permits to come into our lives. "A bed of affliction," he said, "might well become the birthplace of true submission to the will of God."

Brother G. R. Pollock addressed the convention on the topic, "Things Which Cannot Be Shaken," using Hebrews 12:18-28 as the scriptural basis for his discussion. Our hopes of the kingdom are the unmovable things in this world of chaos and disintegration. In the divine kingdom—symbolized by "mount Sion"—and associated with it, will be "God the judge of all," "an innumerable company of angels," "the general assembly and church of the first-born"—"little flock" and the "great company"—"the spirits of just men made perfect"—the "ancient worthies"—and "Jesus the Mediator of the new covenant." It is our vision of truth, in which we see these working together in the kingdom which is soon to bless the world, that inspires us to faithfulness in order that we, as individuals, may have a part therein. None of the transitory joys and uncertain treasures of earth are worthy to be compared with these unmovable things for which we are striving.

Brother W. L. Evans, of Long Beach, California, reminded the brethren of their need of "continuing instant in prayer" in order to remain in the light. The light is shining on the narrow way of sacrifice, and if we want to walk in the light we must remain in the narrow way. The light will not continue to guide us unless we walk in "the paths of righteousness."

TALKING THINGS OVER

Brother J. B. Brown of Los Angeles was scheduled to speak, but after a few timely admonitions concerning the importance of the various doctrines of the truth, that we should seek to learn and hold them in their purity, he turned the meeting over to Brother James S. Cole, of Buena Park, California, who presented a short study on the ransom and sin-offering as illustrated in the pascever and day of atonement types. Previously Brother Cole had spoken to the convention on the subject of the Christian's armor. He pointed out in his characteristically interesting manner how important it is that we put on and keep on every part of the armor of truth which the Lord has provided for us in this evil day. We can depend upon God's protecting care if we utilize the means which he has provided to safeguard us from evil and from the evil one.

Brothers Paul L. Davis, of San Luis Obispo, California, and N. M. Moienaar, of Los Angeles, were scheduled on the program but were unable to attend. Two public meetings were held, one addressed by Brother Norman Woodworth, and the other by Brother G. R. Pollock. The hearts of many who heard the "old, old story" for the first time were cheered. One of the features of the convention was a round table discussion of the subject of Christ's second presence. Six brethren participated in this discussion. It proved most helpful, and strengthened the faith of the friends in this precious truth of the divine plan.

During the convention a question arose as to the advisability of sending The Dawn magazine and "God's Promises Come True" to public libraries throughout the country. The conclusion was that this would be a good means of spreading the truth, and a motion was made and seconded, and unanimously passed, that, through The Dawn, this be recommended to the friends and ecclesias everywhere. We are glad indeed to pass on this recommendation. Brethren of the Phoenix Ecclesia indicated that they would endeavor to subscribe for all the libraries in Arizona; and brethren from California and elsewhere indicating similar enthusiasm over the suggestion. See further information regarding this on page 61.

THE MEMORIAL DATE

—this year it will be after sundown,
Thursday, April 3.

BLESSINGS AT CHICAGO

THE convention at Chicago, even as was the case at Phoenix, was filled with rich blessings for those who were privileged to attend. Judging from reports received, the testimony meetings were among the highlights of this gathering. It surely is inspiring to hear one after another of the brethren express their appreciation of God's love and care for them, and their determination to be faithful in the doing of his will; and these meetings at Chicago were particularly enthusiastic.

The opening discourse was given by Brother S. C. DeGroot, of Grand Rapids, Michigan. He spoke along the line of spiritual stock-taking. He emphasized the fact that as Christians we are partners with God and with Jesus in the outworking of the divine plan. It is not that God needs our help, for it is only by his wondrous grace that we have such an exalted privilege, but, having been invited to participate in the divine plan, we are to make it our life's work.

Brother George M. Wilson, of Pittsburgh, Pennsylvania, also spoke on the first day of the convention. He used the Parable of the Penny as the basis for his discourse. He suggested that the "penny," which in the parable was given to all who worked in the vineyard regardless of the length of time they served, represents the joys accruing from such service.

Brother C. E. Sundbom, of Saginaw, Michigan, addressed the convention on the subject, "The Hour of Temptation." In discussing the subject he reviewed the first three chapters of Revelation, and traced the drift of the world since the Reformation in the direction of liberty, pointing out that with the worldly, liberty has become almost a mania. Because we are in the world and therefore subjected to its spirit, there is a danger that the idea of liberty may become a mania with us, and that the righteous principles of the truth and of the narrow way may be sacrificed to this false conception of being "free." Freedom is good, and in Christ the Christian is free from the bondage of sin and death; but at the same time we are bond-slaves of Jesus Christ. We have no liberty outside of the will of God in Christ. To insist on being free to the extent of ignoring the specific commands of the Scriptures by which our personal lives and our fellowship with the brethren are to be regulated,

TALKING THINGS OVER

leads not to true freedom but to anarchy in the church. Let us not yield to this temptation!

Brother J. L. Butler, of St. John's, Newfoundland, gave a talk on the subject of Peace—the peace of God which the Christian may have in his heart and life. The continued enjoyment of this peace, which is part of the present heritage of the new creation, depends upon our love and devotion to God and to his laws, and a carefulness not to become overcharged with the cares of this life.

Brother Everett Murray, of Columbus, Indiana, addressed the convention on the subject, "Watch and Pray." He reminded the brethren of the great need for watchfulness along all lines of Christian endeavor and in all ways which affect our relationship to God. But our watching needs to be accompanied by prayer, else we will not be properly safeguarded against the spiritual hazards of this evil day in which we are living. Neither watchfulness by itself, nor prayer alone, will suffice to keep the Christian in the narrow way. Both are essential.

Brother H. E. Deitrich, of Flint, Michigan, used Ephesians 6:10 as his text, addressing the brethren along the lines of being strong in the Lord and in the power of his might. We cannot fight the Christian warfare in our own strength or by our own wisdom. It is only in the Lord that we are strong. Only in him and by his strength may we hope to be overcomers. Our adversaries are not fighting against us as individuals but against the Lord and the truth which we represent. The darkness hateth the light, and the servants of darkness give battle to the bearers of light. One way of withdrawing from the battle is by ceasing to let our light shine, but there is no scriptural authority for the Christian ever to do this. We are to be faithful soldiers of Jesus Christ to the very end of the way—even unto death.

Brother Edward E. Fay, of Los Angeles, California, spoke on the topic, "Planting the Heavens," using Isaiah 51:16 as his text. The "planting" of the "news heavens," he said, was accomplished by the power of the Word of God. The fact that God puts his Word in the mouths of his people, and by this means plants the heavens, indicates that the power of the truth depends upon its being spoken. If we cease to use the truth for the blessing of others it will lose its power in our own lives.

A very interesting and timely discourse was given by Brother

L. H. Norby, of Minneapolis, Minnesota, on the subject of increasing light. Quoting Proverbs 4:18, he explained that it is the "path of the just" that shines more and more, and that this has no reference to the idea that the doctrines of the truth keep changing, or that our understanding of the truth must be revised from month to month and from year to year. The Christian's walk—the path of the just—becomes brighter as we learn to know God better, and understand his will for us more perfectly.

Brothers Charles W. Janke, of Tonawanda, N. Y., and Stephen Roskiewicz, of Grand Rapids, Michigan, took part in a symposium. Brother Janke's discussion was based on the 10th chapter of Revelation. He stressed particularly the 11th verse, which states of those who eat the symbolic "book" of the truth—the divine plan of the ages—that they "must prophesy again before many peoples, and nations, and tongues and kings." His thought was that this may indicate another wide witness of the truth is to be given before all the feet members of the body of Christ pass beyond the veil. Brother Roskiewicz, in his usual convincing manner, reminded the brethren of the importance of continuing to watch and pray.

Brother Peter Kolliman, of Rutherford, N. J., presented to the convention an inspiring lesson which he took from the experiences of Nehemiah in rebuilding the walls of Jerusalem, following the return of the Israelites from their seventy years of captivity in Babylon. Israel's enemies opposed this work, but under Nehemiah's direction the faithful Israelites labored together, watching and working at the same time. In unity is to be found a solid defense against all who today oppose the truth and its service. These enemies are very subtle, appearing in the forms of ridicule, intrigue, defeatism, trickery, and exploitation. We should be on the alert to protect ourselves against these enemies. Let us make sure that those who come among us, and who would serve us, have the real interests of the Lord's people at heart, and are not promoters of themselves nor of their own schemes.

One of the very interesting features of the convention was the presenting of sound pictures entitled "The Story of the Bible." This was particularly interesting to many of the brethren in view of the fact that consideration is being given to the use of pictures to spread the truth. It was felt that these pictures gave a good example of how effectively the story of the truth could be told today

by sound pictures. We are considering this method.

Another important session of the convention was the one devoted to the consideration of the colporteur work. This meeting was under the direction of Brother Jens Copeland, of Chicago. Brother Alfred Burns gave a report of interesting experiences in colporturing enjoyed by him and Brother J. Y. MacAulay, on a recent trip they took into the eastern provinces of Canada, and Newfoundland. A great deal of interest was manifested at this meeting. In many parts of the country the field has been prepared by the weekly broadcasts of the truth. There are thousands of names to be called on. We suggest that the matter be made one of earnest prayer for the Lord to indicate his will in connection with this form of service.

The convention closed with a "Love Feast" at which the brethren extended a sincere and hearty "God bless you" to one another as they sang together, "Blest be the tie that binds," and "God be with you till we meet again." All had been brought closer to the Lord, and were determined that throughout 1947 they would try more earnestly than ever to please him in their every thought, word, and deed.

There were one-day local conventions held in various places at the year's end, and reports indicate that at these, as well as at the general assemblies, rich blessings were experienced, and that the consecrated were refreshed in spirit, and strengthened to meet the many experiences of the narrow way in the Spirit of the Lord, and to honor him as they lay down their lives in his service—the service of the truth and the brethren.

WE ARE happy to accept the recommendation of the brethren gathered at the Phoenix New Year's Convention to send *The Dawn* and "God's Promises Come True" to public libraries. We will do all we can to co-operate with the brethren as individuals and ecclesias toward this end. We are preparing a suitable letter to be addressed to each library to which these publications will be sent, explaining that they are gifts, and indicating the individual or ecclesia making the presentation. The following special prices will apply for this effort: One year's subscription to *The Dawn* together with one copy of "God's Promises Come True," \$2.50; *The Dawn* only, to six libraries for one year, \$5.00. Address *The Dawn*, East Rutherford, N. J.

Speakers' Appointments

W. T. BAKER

St. Petersburg, Fla.	Feb.	1, 2
Sarasota, Fla.		3
Miami, Fla.		4, 5
Orlando, Fla.		7
Riverhills, Fla.		8
Jacksonville, Fla.		9
Mobile, Ala.		11, 12
Loxley, Ala.		14
Galveston, Tex.		16, 17
Corsicana, Tex.		18, 19
Ft. Worth, Tex.		20, 26
Dallas, Tex.		21, 27
Weatherford, Tex.		22, 23
Mineral Wells, Tex.		24
Iowa Park, Tex.		25
Durant, Okla.		28
Ada, Okla.	Mar.	1, 2

F. A. BRIGHT

Allentown, Pa.	Feb.	2
Binghamton, N. Y.		9

N. T. CONSTANT

Paterson, N. J.	Feb.	16
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O. D. DEIFER

Philadelphia, Pa.	Feb.	9
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EDWARD FAY

San Diego, Calif.	Feb.	2
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I. C. FOSS

San Diego, Calif.	Mar.	2
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E. L. FOWLER

Whittier, Calif.	Feb.	9
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G. S. KENDALL

Brooklyn, N. Y. (3 P. M.)	Feb.	2
Rutherford, N. J. (8 P. M.)		2
Easton, Pa.		4
Allentown, Pa.		5
Lehigh, Pa.		6
Wilkes Barre, Pa.		7

Hazleton, Pa.		8, 9
Mahanoy City, Pa.		10
Shamokin, Pa.		11
Schuylkill Haven, Pa.		12
Reading, Pa.		13, 14
York, Pa. (Evening)		15
York, Pa. (Morning)		16
Lancaster, Pa. (Afternoon)		16
Philadelphia, Pa.		17
Wilmington, Del.		18
Washington, D. C.		19
Richmond, Va.		20
Greensboro, N. C.		22, 23
Hendersonville, N. C.		24
Dana, N. C.		25
Chattanooga, Tenn.		27, 28
Atlanta, Ga.	Mar.	1, 2

P. KOLLIMAN

Wilmington, Del. (Morning)	Feb.	9
Baltimore, Md. (Afternoon)		9
Springfield, Mass.		16

R. A. KREBS

Phoenix, Ariz.	Feb.	1-9
Yuma, Ariz.		11
Calexico, Calif.		12
Riverside, Calif.		13
San Bernardino, Calif.		14
Redlands, Calif.		15
Riverside, Calif. (Morning)		16
Pomona, Calif. (Afternoon)		16
Alhambra, Calif.		19
Eagle Rock, Calif.		21
Pasadena, Calif. (Morning)		23
Los Angeles, Calif. (Afternoon) ..		23
San Luis Obispo, Calif.		25, 26
Taft, Calif.		28
Fresno, Calif.	Mar.	1-10

L. P. LOOMIS

Paterson, N. J.	Feb.	23
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J. Y. MAC AULAY

Arizona Territory	Feb.	1-28
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W. S. MARSHALL

Bangor, Me.	Feb.	2, 9
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SPEAKERS' APPOINTMENTS

Orono, Me.	5
Guilford, Me.	12
Brewer, Me.	16, 23

EDWARD MAURER

Duquesne, Pa.	Feb. 2
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M. C. MITCHELL

Hartford, Conn.	Feb. 23
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R. E. MITCHELL

Paterson, N. J.	Feb. 9
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L. H. NORBY

Piqua, Ohio	Feb. 1, 2
Columbus, Ohio	3, 4
Newark, Ohio	5
East Liverpool, Ohio	6, 7
Pittsburgh, Pa.	8, 9
Connellsville, Pa.	10
Cumberland, Md.	11
Baltimore, Md.	12
Newark, N. J.	13
New Brunswick, N. J.	14
Brooklyn, N. Y. (3 P. M.)	16
Allentown, Pa.	19
Reading, Pa.	20
Schuylkill Haven, Pa.	21
Shamokin, Pa.	22, 23
Hazleton, Pa.	24
Wilkes Barre, Pa.	25
Binghamton, N. Y.	26
Syracuse, N. Y.	27
Tonawanda, N. Y.	28
Cleveland, Ohio	Mar. 1, 2

HARRY PASSIOS

Washington, Pa.	Feb. 16
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F. W. RICE	
Santa Ana, Calif.	Feb. 23

M. A. STAMULAS

Groton, Conn. (Evening)	Feb. 15
Groton, Conn. (Morning)	16
New London, Conn. (Afternoon)	16

J. I. VAN HORNE

East Liverpool, Ohio	Feb. 9
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F. S. WASSMANN

New Haven, Conn. (Morning) Feb.	9
Waterbury, Conn. (Afternoon) ..	9
Boston, Mass.	23

C. R. WEIDA

Lehigh, Pa.	Feb. 23
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G. M. WILSON

Tonawanda, N. Y.	Feb. 1
Toronto, Ont., Can.	2
Monessen, Pa.	23

C. W. ZAHNOW

Tennessee Territory	Feb. 1-28
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BRITISH APPOINTMENTS

FRED'K. LINTER

Lincoln	Feb. 16
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J. HUMPHREY

Anerley (London)	March 2
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J. MURRAY

Luton	Feb. 9
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CONVENTIONS

SAGINAW, MICH., Feb. 9—311 N. Jefferson Street.

REXFORD, N. Y. Feb. 9—Home of Charles F. Plath, R. F. D. 1. Take Saratoga Bus at Schenectady and get off at Blue Barns.

MINNEAPOLIS, MINN., Feb. 16—Regular third Sunday gathering. The Normandy Room, Normandy Hotel, Fourth Avenue and Eighth Street.

CHICAGO, ILL., Feb. 23—Central Ma-

sonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., Feb. 23—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

WARRINGTON, ENGLAND—We are informed that the annual Easter Convention which has been held at Warrington, Lancashire, for the past fourteen years, and which has been the means of much blessing to many brethren throughout the country, is once again to be held, D. V., next Eastertide.

ENCOURAGING LETTERS

Found the Truth

Dear Frank and Ernest: I received the booklet *God and Reason*. Thank you. I have read it through. I feel inspired to write you regarding your teachings because for years I have been seeking the truth about the Bible and God's Word. Until I read your booklet I was never satisfied with the teachings of the Word as we have been taught from childhood. I have attended churches, listened to programs. Have studied Christian Science, even Spiritualism; but according to my own belief they were all wrong. I could never believe that God our Heavenly Father would inflict such hell and damnation upon us. Our own earthly parents would never do so because of their deep love for us. And he loves so much more! Now I believe I have found in your teachings what I have been seeking for so long. And I want to know more about the work you are doing. You are Bible Students, are you not? You know I would like so much to get my friends and relatives interested in the Word as you teach it, but I don't just know how to go about it. Can you perhaps give me some suggestions? I live on a farm and could perhaps have these people come to my home for study. I want to purchase all of your booklets and books.

Through Christian Science I was healed years ago of an affliction. But I have cataracts and I wrote a Christian Science practitioner who gave me absent treatment. Then I went to see her. First I was shocked at the price she charged for the treatments. More than I could pay! Then she was wearing glasses herself and I couldn't help but ask her why. She said, "Oh just habit I guess." Well if she couldn't help heal herself how could she help me? So I discontinued treatment. Oh I am rambling on and on, Frank and Ernest, but write me, won't you, and tell me what you think about my trying to get these people together to study God's

Word. I do want to so much. Now have a Merry Christmas and a happy New Year is my sincere wish for you both.—Mrs. M. B., Mich.

Reason Satisfies

Dear Sirs: Kindly send me the booklet you offer, *God and Reason*. I listen with much interest to your Sunday morning talks and always find intelligence left in and emotionalism left out, which is most satisfying. Enclosed is one dollar to help with your radio work, and thanking you for the booklet which you will send. I remain, Yours truly, Mrs. D. E. T.,—Pa.

Can't Believe God Is Cruel

Gentlemen: I've been listening to the Sunday broadcast on God's Word for some time and find it very illuminating. Some of the very questions that had troubled me were discussed and cleared up. Your Sunday broadcast on the question of the world's end interested me greatly. Your interpretation of the new world order seems so logical and re-assuring. I wish you would discuss the Bible's interpretation of hell. I can't believe that God in his goodness would subject his children to eternal fire, no matter what their sins. I would also appreciate it if you would send me a copy of "God and Reason." I thank you.—Mrs. H. H., Pa.

Toward the Truth

Dear Frank and Ernest: I would very much like to receive a copy of the booklet which you offered free this A. M. I like to hear your discussions very much, and learn something each time I listen. I missed you a few times when you changed radio stations but was glad when I found you again on a station which my radio brings in with much more clarity. Hoping that your discussions will help others toward the truth. I am, Yours respectfully.—A. S., N. Y.

TRUTH LITERATURE FOR OUR TIMES

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Christ Has Returned—Rationalizes a much misunderstood subject.

God and Reason—Supplants credulity with faith.

God's Plan—Reveals progressive nature of God's purpose.

Hope Beyond the Grave—Gives definite assurance of future life.

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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.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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