

The DAWN



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In This Issue

During December millions will commemorate the birth of Jesus. Our appreciation of his birth is in proportion to our understanding of its relationship to the divine plan of redemption and salvation, and the fact that he came to earth as a gift from our Heavenly Father. The meaning of God's love as manifested in this "unspeakable gift" is discussed in the article which begins on page 47, entitled, "Better Than Life."

The "Frank and Ernest" Theme Music

Because the sponsors of other coast-to-coast radio programs began to use "Onward Christian Soldiers" as their theme music, we have thought it advisable to change ours. For our "theme" we have had a special recording made of the hymn, "Blessed Bible." In order to use part of it as a theme on our programs the union requires that it be produced complete as a record for general use, and made available to the public. So we are doing this.

The hymn is beautifully rendered by eight voices, and is available on a twelve-inch disc, for playing at seventy-eight rpm. On the opposite side of the disc is a short story on the Bible and what it teaches. This record should make an excellent gift, and will serve as a witness to the truth. The price is two dollars, postpaid. Send orders to The Dawn, East Rutherford, New Jersey.

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HIGHLIGHTS OF DAWN

"Hope Springs Eternal"

**"Unto you is born this day in the city of David a Savior, which is
Christ the Lord."
—Luke 2:11**

THE year 1953 is rapidly drawing to a close. It began with bright prospects and high hopes for millions of people the world over. In the United States, a new president was to take over the reins of government. In the minds of some it was as though all the ills which had afflicted the nation, and for that matter, the world, were largely due to the former administration, and now those ills were to be cured. And no doubt the new president did everything in his power to fulfil his campaign promises, and not without some success.

There is at least an armistice in Korea, and in "Operation Big Switch" thousands of prisoners of war have been returned home. But the Korean problem is not settled. Blame whom we will, it remains a fact that the Far East still seethes with discontent, and the same is true in practically every country of the Near East, as well as in Europe. At home the vicious cycle of increasing costs of living keeps a jump ahead of rising wages, and in the wake of this mad race there is labor discontent manifested in an almost constant rash of strikes the country over.

But despite the fact that no genuine progress has been made during the year toward a satisfactory settlement of national and international problems which afflict this sick and dying world, the people of at least the western world will commemorate the birth of Jesus, and sing the songs of peace on earth and good will toward men associated with that commemoration just as enthusiastically as ever. The Pope will call upon the nations of the earth to make peace with justice. Spokesmen for the various Protestant groups will urge the people within the sphere of their influence to accept and practice the Christmas mandate of good will. Handel's Messiah and Christmas carols will re-echo across the land, in concert halls and in churches. Millions of Christmas trees will be sold, and millions of dollars spent to decorate them. Children and grown-ups as well will rejoice in the gaiety and the genuine spirit of friendliness which again this year, as for hundreds of years in the past, will, as it were, permeate the very air we breathe.

It is good that it shall be so, for it will serve as a gleam of light in

the dark clouds which almost constantly hover over a bewildered and suffering world. For a brief few days the people will have their minds—and we believe their hearts also—turned somewhat away from self and from selfishness, toward God and toward the practice of love in human relationships. This will be true however vaguely they may understand what the birth of Jesus is designed by God ultimately to accomplish for the human race.

The people know that the celebration of Christmas stems from the fact that more than nineteen centuries ago a babe was born in Bethlehem whose birth was announced by an angel, with the promise that he was to be the Savior of the world and to bring peace to the nations. So they love to recall, even though briefly, this hope of salvation and this promise of peace. They know that the angel's message has not been fulfilled this year, just as the people in other years—yes in the more than nineteen hundred other years since Jesus was born—have known that whatever bright hopes they may have held likewise went tumbling into a chasm of despair.

But, thanks to the indomitable spirit of optimism which fills the human breast, each year these hopes are picked up again, dusted off, and in the reflection of their lustre the world for a little while dreams of—yes, even practices in a measure—that peace and good will announced by the angel! We have called this optimism. Alexander Pope described it in another

way. He said, "Hope springs eternal in the human breast," and then added, "Man never is, but always to be, blessed."

The Poet Was Wrong

We agree with the poet that hope does "spring eternal in the human breast." Up to the present time it has also been true that human expectations of a better time coming, man's dream of a "golden age," his quest for an elixir of life, have failed. But this will not always be so. Pope put it too strongly when he wrote that man "never" is blessed, with the implication that he never will be. That would most certainly be true if man were left to his own resources, but man's Creator, who sent an angel to announce the birth of Jesus, more than two thousand years prior announced to Abraham that it was his intention to "bless all the families of the earth."—Gen. 12:3

Since God has promised to bless mankind, we can rest assured that they will be blessed! This design of the Creator to bless mankind with peace, happiness, and life is the great theme song of the entire Bible. Its first faint notes are heard in promises recorded in the early chapters of Genesis, and it reaches its grand crescendo in the closing chapters of Revelation, where we are given the assurance that "there shall be no more death," and where we are told of God's wonderful provision for the "healing of the nations."—Rev. 21:4; 22:1, 2

The promises of God which as-

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sure us of a coming time of blessing for all mankind—a year-around season of peace and good will, continuing for eternity—are associated with a personality, One whom he would send and empower to accomplish his purpose toward the human race. This promised One is first identified as a “Seed”—the “Seed” of the woman. (Gen. 3:15) Later the same One is identified as the “Seed” of Abraham.—Gen. 22: 18

When the patriarch Jacob was on his deathbed he uttered a prophecy concerning his son Judah, saying that a lawgiver would not depart from this tribe until Shiloh come, and that unto him shall the gathering of the nations be. (Gen. 49:10) Shiloh means tranquil or peaceful.

At various times in the experiences of the natural descendants of Abraham it looked as though the “Seed” of promise had come. Moses was one of these. He was a great deliverer and lawgiver. Under his leadership the people were freed from Egyptian bondage, and brought into covenant relationship with God. But Moses made it plain that he was not the promised One, that a greater than he would come, raised up by God to give the people life, on condition of their obedience. Moses referred to this coming One as a great “Prophet.” —Deut. 18:15-19

Joshua, in turn, was a great deliverer, and as his name implies, a savior of his people, in that he led them safely across the river Jordan into the Promised Land, drove out the Canaanites, and ap-

portioned the land to the various tribes according to God’s wishes. But he was not the Messiah.

The nation of Israel, to whom the promises of God were originally made, reached its zenith of glory and power under the leadership of Solomon. The glory of Solomon, and of the nation under him, became world renowned. The Queen of Sheba, hearing of the fabulous riches and great wisdom of this Jewish king, went to see for herself, and reported that the half had never been told. Even Jesus referred to the glory of Solomon. But Solomon was not the promised Messiah. He died, the nation was rent in two by opposing factions, and went rapidly into decline.

In 606 B. C. the last “prince of Israel” was dethroned, and the nation was taken into captivity in Babylon by the heathen king, Nebuchadnezzar. Seventy years later King Cyrus issued a decree permitting the Israelites to return to their own land, and thousands of them did, but they never regained their national independence. They continued to be a subject people, and were vassals to Rome when Jesus was born.

But through all the long centuries of their varying experiences, the devout among the Israelites clung to God’s messianic promises. They continued to look for the birth of the One who was to be their King and Deliverer, and the One who would extend the sphere of his influence to embrace and bless all the nations of earth. Their poets sang about this glorious One,

and their prophets foretold his coming.

Isaiah wrote—and shortly his words will again ring out in the beautiful “Messiah” as it is sung throughout the land—“Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.”—Isa. 9:6, 7

To Be Born in Bethelhem

The Prophet Micah was also inspired by God to foretell the birth of Jesus, and not only his birth, but the very city in which he would be born. He wrote, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”—Micah 5:2

In a prophecy recorded in the 9th chapter of the Book of Daniel a time measurement is given, pinpointing the date when the Messiah would appear. It is a period of sixty-nine symbolic “weeks,” or 483 years, “unto Messiah the Prince.” (Dan. 9:25) This time measurement was to begin with the year in which a decree would be issued granting the Jews permission to rebuild the city of Jerusalem and its walls. This was the decree which later was issued by Artaxerxes.

The devoutly studious among the

Jews would know of this prophecy, and those living at the time when the measurement was about to run out would naturally be in high expectation of that great event—the long-promised coming of their Messiah and King. Because of this, we read concerning the time when Jesus was born that the people were “in expectation” of him.—Luke 3:15

In time and on time the promised King was born. The announcement of the angel—“Unto you is born this day in the city of David a Savior, which is Christ [the promised Messiah] the Lord”—emphasized the reality of the event, in contrast with the mere promises of God which had gone before. True, those promises were sure, and the people, basing their hopes upon them, believed that the Messiah would come. But through many long centuries, generation after generation of expectant Israelites went into death without seeing their divinely inspired hopes come to fruition.

But think of the ecstasy which must have filled the hearts of those Judean shepherds when they heard the angel announce, “Fear not, for unto you is born this day, in the city of David a Savior, which is Christ the Lord.” Yes, to them, a few humble shepherds of Israel, had come a message which had been denied previously to all their patriarchs, leaders, judges, prophets, and kings, for these shepherders heard the angel say, “He is born.”

Let it be said to the credit of the Israelites that as a nation they had

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never assumed that they could accomplish God's purposes for him. If temporarily they had high hopes concerning the ability of one or another of their leaders, such as Moses, Joshua, David, Solomon, or others, it was because they believed God had appointed them and would empower them to act for him. But this has not been generally true in connection with the professed followers of Jesus during the present age.

We all know the story of Jesus' rejection as the Messiah of promise by the majority of the nation to which he presented himself. His disciples, like all the other devout of Israel, had long waited for the consolation of Israel by the coming of the promised King; but temporarily their hopes were dashed when he was taken from them and crucified. Later two of them said, "We trusted that it had been he which should have redeemed Israel." (Luke 24:21) It was, but they had not yet learned just how it was to be done.

The disappointment of the disciples when Jesus was crucified has been repeated in connection with the expectations of thousands of his followers since, and for the same reason; namely, a misunderstanding of the divine plan of redemption and salvation centered in him. Jesus' disciples soon had their hopes revived by the resurrection of Jesus from the dead. In this they were given indisputable evidence of his divine appointment. The Early Church accepted this miracle as one of the cornerstones of their Christian faith. The whole

Christian community since then has continued to acclaim the fact of Jesus' resurrection.

Even in the professed Christian world of today, in which faith in the miraculous is probably at an all-time low, the Easter celebration of the resurrection is almost as deeply ingrained in the customs of the people as is Christmas. No, the frustration of hope in connection with the establishment of peace and good will as announced by the angel is not due to the fact that "The Prince of Peace" was crucified; for all believe that he was raised from the dead.

"On His Shoulder"

We have already noted the fact that the Israelites clung resolutely to their belief that the power of God, acting through his promised Messiah, would fulfil all the glorious promises he had made. It was this thought that Isaiah expressed when concerning the coming King he prophesied, "The government shall be upon his shoulder." Soon after the death of the apostles, and of the Early Church trained under their leadership, the Christian community began to lose sight of this viewpoint and finally came to believe that through themselves, and through their association with the world and with civil governments, peace on earth would be established.

This was not the divine plan. Nor did the apostles entertain any such viewpoint. The great inspiration of the Early Church was its faith in the promises of Jesus to return, to take his faithful follow-

HIGHLIGHTS OF DAWN

ers unto himself by raising them from the dead, and together with them to establish the messianic kingdom. Just as the prophets of God had foretold the suffering and death of Jesus, they also had prophesied like experiences for his followers, and that this would continue for an entire age in the plan of God—this Gospel age.

So those first Christians did not try to conquer the world for Jesus. They preached the Gospel far and wide, as Jesus had commanded, but they did not expect that their witness would fulfil the angel's message of "peace on earth." The Apostle Paul wrote, "It is given unto us, not only to believe on his name, but also to suffer for his sake." (Phil. 1:29) They expected no more than this from the world.

Their present reward for faithfulness was their joy and peace in the Lord, and in the assurances of his promises to again "send Jesus Christ," knowing that until then, and only then, would the prophetic testimony pertaining to the blessing of all the families of the earth be fulfilled. The angel announced that Jesus would be a Savior, and the glorious day of salvation for the whole world which he ushers in at his return is described by the Apostle Peter as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Year after year the nations strive for peace but fail to attain it. Having lost sight of the fact that the messianic purpose of God to establish peace is to be accomplished by

the returned Messiah, and not by human efforts, to the people generally the Christmas celebration has become merely an expression of what they would like the world to be, rather than a demonstration of their faith in what they know it will be. But even the wish keeps the thought alive, and in this we rejoice.

Meanwhile let those whose hearts have been made to burn within them through the assurance that there has been no miscarriage of the divine plan—either because of human indifference or for any other reason—be more than ever faithful in proclaiming the good news. Perhaps not many will give ear to the message just now. The deferred hopes of the people, repeated from century to century, have dulled the ears of many. But there are still some who have a "hearing ear," and whose hearts are made glad when they learn that the glorious announcement of the angel on the night Jesus was born is to be translated into reality, that both peace and salvation are soon to come to the nations.

If the fulfilment of God's promises has seemed long in coming, let us remember that in individual experience it has not been any longer than the life span of any believer. Each of the patriarchs waited a lifetime, and then died in faith without seeing the fulfilment of God's promises. The same was true of the ancient prophets and other faithful ones of the past.

The shepherds were enraptured by the angelic announcement given to them, but they did not see its

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fulfilment. Nor did the apostles and other faithful ones throughout the age. But hope has continued to spring eternal in the hearts of all who have put their trust in the promises of God. This hope has been more than merely a longing for something better; it has been a conviction born of faith in the integrity of God and in his ability to fulfil all his good purposes.

Meanwhile, God has watched his people with pleasure as he has seen them give evidence of their faith in him by their loyalty to his precepts, a loyalty which, in the experience of many, has led them into death. All, indeed, have died trusting in the promises of God. But they are not forgotten, for the plan of God is to awaken his people from the sleep of death that they might participate with his Messiah in carrying out the glorious things which they believed.

And herein, briefly stated, is the explanation for the seemingly long delay in the fulfilment of God's messianic purposes. It is simply that throughout the ages, and from

each generation, he has been selecting, proving, and training those who will serve as the personnel in his messianic kingdom arrangements. What a wise procedure! How the experiences of men and nations, as recorded on the pages of history, prove the need for righteous rulers who have proved their loyalty to God, and their genuine love for man!

Those thus selected and tested, from Abel to John the Baptist, will be awakened from the dead and serve as the human representatives of the kingdom. Those during the present age who have proved their fidelity to God and their willingness to die with Christ, will be associated with him in the spiritual phase of the kingdom. Together these resurrected faithful ones, under the headship and leadership of Christ, and empowered by the Spirit of God, will govern all nations. Then the whole world from the heart will be able to join the anthem of the angels, singing, "Glory to God in the highest, on earth peace, good will toward men!"

The Day Is at Hand

He cometh to his own—our glorious King!

Can human tongue or pen show forth such glory?
Through earth and sky let our glad praises ring—
O saints of God, tell forth the wondrous story!

He cometh now to reign! What wealth of joy
To all the world! Thy matchless name confessing,
O Son of God, we sound thy glory forth
O'er land and sea—thy promised reign of blessing!

Gift Season Suggestions

Books of Enduring Interest

THE DIVINE PLAN OF THE AGES—First in the series of Studies in the Scriptures. The library edition is priced at \$1.00, and the pocket edition at 50 cents. Both editions are bound in cloth, stamped with gold.

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THE HOPE OF LIFE SERIES—Three double-faced twelve-inch records; seventy-eight rpm. This series presents six "Frank and Ernest" dialogs dealing with the questions of life, death, and the hereafter—enlightening and convincing. Three dollars a set; no album supplied. Add twenty-five per cent in Canada.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

BIBLE STUDY

Government Under God

LESSON FOR DECEMBER 6

GOLDEN TEXT: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." —Isaiah 42:4

ROMANS 13:1-10; ACTS 5:25-29

OUR Golden Text assures us of God's purpose, through Christ, to establish governmental control over the affairs of men, which will guarantee peace and justice to all. The marginal translation is "broken" instead of "discouraged," which means that the divine plan through Christ will not be destroyed, nor fail, that it is sure to be accomplished, for "of the increase of his government and peace there shall be no end."—Isa. 9:7

The "isles," or the people of the isles, yea, of the whole earth, shall "wait for his law." They are still waiting, not because God's purpose has failed, but because his due time has not yet come for his government to manifest itself; but that time is near, even at the door.

Isaiah 25:6-9 presents another beautiful description of the messianic kingdom and the blessings it will shower upon the people, including the destruction of death. In response to this evidence of divine love the people are represented as saying, "Lo, this is our God, we have waited for him, . . .

we will be glad and rejoice in his salvation."

Paul's admonition to be "subject to the powers that be" is directed to Christians living in this present evil world, waiting for Christ's kingdom to be established, expecting that when it is they will be associated with him as "kings and priests."—Rev. 1:6; 5:10; 20:6

Paul wrote, "The powers that be are ordained of God." This does not mean that they represent "government under God," as one might infer from the caption for this lesson. Doubtless Paul understood what had occurred historically and prophetically when the last "prince [or king] of Israel" was overthrown and taken captive to Babylon in 606 B. C. At that time the Prophet Daniel said to King Nebuchadnezzar of Babylon, "The God of heaven hath given thee a kingdom." (Dan. 2:37) Daniel explained that this ordination was to carry through to three successive kingdoms after Babylon.

These were Medo-Persia, Greece, and Rome. The Roman Empire held sway over the earth when Paul wrote that "the powers that

be [the Roman] are ordained [margin, ordered] of God." All he meant was that the Gentiles were permitted to hold the social fabric of the earth together pending the establishment of Christ's kingdom.

That this grant of authority to the "powers that be" was not to continue forever is clearly shown by Daniel's prophecy. In this prophecy the Gentile powers are depicted by a humanlike image of gold, silver, brass, iron, and clay. A stone is seen cut out of the mountain without hands, and it smites the image on its feet and destroys it. Then the stone becomes a great mountain that fills the whole earth. Daniel explains that this stone, and the mountain into which it develops, represents the kingdom of God.

It is clear, therefore, that the "powers that be" are not to be considered as "governments under God," but merely a stop-gap arrangement to prevent anarchy in the world during the period in which the symbolic "stone" is being "cut out of the mountain without hands." This is the work of calling from the world those who are willing to suffer and die with Jesus in order that they might live and reign with him. This has been the work of God in this age.

It is not always a simple matter for a Christian to be subject to the powers that be, for he can do this only insofar as his conscience will permit. True, there are some circumstances in which Christian conscience might be in conflict with the laws of the land in which he lives. One of these would be when the law asks him to take human

QUESTIONS

When will all mankind be blessed under a divine government?

In what sense are the "powers that be" ordained by God?

Explain Daniel's prophecy relating to Gentile dominion and God's kingdom.

Did the apostles defy Roman law by continuing to preach the Gospel? Explain.

life in carnal warfare, which would be in direct opposition to the divine command, "Thou shalt not kill." This objection of Christian conscience is now generally recognized by governments in the English-speaking world, so the problem is resolved.

The circumstances recorded in Acts 5:25-29 is not directly related to obeying the "powers that be," for here the conflict was merely with the religious rulers of Israel, the "council" and the "senate of the children of Israel," or in other words, the Jewish Sanhedrin. With certain limitations this body was apparently permitted under the Roman law to exercise some authority over the Jews, especially in religious matters.

At the behest of the high priest and the captain of the temple, the apostles had been imprisoned and forbidden longer to preach Christ. An angel of the Lord opened the prison doors, set them free, and commanded them to continue preaching the Gospel, which they did. When asked by the authorities why they were disobeying their edict, Peter answered, "We ought to obey God rather than man."

One Human Race

GOLDEN TEXT: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." —Acts 10:34, 35

ACTS 10:9-15, 25-28, 34, 35, 44, 45

SPEAKING to the Athenians from Mars' Hill, the Apostle Paul declared that God had made all the nations of the earth of one blood. (Acts 17:26) This is to some extent a symbolic statement, for actually the Lord directly created only our first parents, all others of mankind having sprung from them under the divine decree to multiply and to fill the earth.

Adam was a son of God. (Gen. 5:1, 2; Luke 3:38) God was his father in the sense of being his life-giver, but he lost his sonship through sin and God no longer kept him alive. David wrote that in God's favor is life, but God withdrew his favor from Adam, so he died. (Ps. 30:5) This was in accordance with the warning given to him, "In the day that thou eatest thereof thou shalt surely die."—Gen. 2:17

From the time, therefore, that Adam sinned and came under divine condemnation, which condemnation was inherited by his progeny, the expression, "universal fatherhood of God and brotherhood of man," has not been strictly true. We could, however, speak of the human race as being the

erstwhile children of God whom the Creator still loves and whom he sent his Son to redeem. The human race has not been cast off forever.

Because mankind has been estranged from God through following their own selfish and wicked ways, there has been little of the spirit of brotherhood among men. (Those out of harmony with God seldom find themselves in harmony with one another.) It is the love of God in the heart, and the will of God controlling the life, that unites a man with all others who similarly have come under the controlling influence of the Spirit of God.)

But not many of the human race thus far have been so highly favored—only as many as the Lord has enlightened by the Gospel and called to follow in the footsteps of the Master. Compared with the countless millions of the human race, these have numbered very few. Jesus spoke of them as a "little flock," but assured them that it was the Father's good pleasure to give them the kingdom.—Luke 12:32

When that kingdom is fully prepared and set up in power and great glory throughout the earth, all mankind will be given their op-

portunity to return to God, come under the influence of his Spirit of love, and become his children. This work of restoration will be so all-inclusive and far-reaching that all shall know the Lord, his law being written in their "inward parts."—Jer. 31:31-34

The Scripture assignment for our lesson is only indirectly related to the caption, "One Human Race," for it has to do merely with the opening up of kingdom privileges to the Gentiles, privileges which previously had been offered exclusively to the Jewish nation. When Jesus first sent his disciples to minister the kingdom Gospel he said to them, "Go not into the way of the Gentiles, nor into any city of the Samaritans enter ye not: but go, rather, to the lost sheep of the house of Israel."—Matt. 10:5, 6

After he was raised from the dead Jesus commanded his disciples to carry the witness worldwide and to make disciples from among "all nations," beginning at Jerusalem. In giving these seemingly contradictory commands Jesus was acting in keeping with a time prophecy recorded in Daniel 9:24-27. Sixty-nine symbolic "weeks" were to elapse from the issuing of a certain decree until "Messiah the Prince." Actually this was a period of 483 years, which terminated when Jesus was baptized. Each of these weeks was seven years in length, and the prophet declared that beyond the sixty-nine weeks the special covenant with Israel was to be "confirmed" for another week, or for

QUESTIONS

What did Paul say concerning one human race?

When will God actually be the Father of all mankind?

Explain the prophetic background of Peter's experience in connection with the conversion of Cornelius.

seven years from the time Jesus began his ministry.

Daniel also prophesied that the Messiah would be "cut off" in the midst, or middle, of this seventieth week, "but not for himself." This is a reference to Jesus' death for the sins of the whole world, and it occurred three and one-half years after his baptism. This left another three and one-half of that seventieth "week" during which the exclusive covenant with Israel was to be continued, and Jesus knew that if after Pentecost his disciples began their ministry at Jerusalem this short period would have elapsed by the time they reached out to other nations or nationalities.

And now the time had come for the Gentiles to have the opportunity to share kingdom privileges with the Jews. However, the apostles, all of them being Jews, were not themselves prepared in their hearts and minds for this change of dispensation. Peter was especially prejudiced against the idea that Gentiles could be "fellow-heirs" with the Jews. (Eph. 3:6) So miracles and visions were necessary to assure him and the others that God's blessing was now upon this extension of the ministry to Gentiles.

The Prince of Peace And a Warless World

GOLDEN TEXT: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."
—Isaiah 9:6

ISAIAH 2:2-4; 9:2, 5-7; LUKE 2:8-14

JESUS was born to be The Prince of Peace, but the world has to wait for God's "due time" ere the peaceful dominion of the Messiah will take control in the affairs of men. Failing to recognize this time element in God's kingdom program, the vast majority of professed believers in Christ wonder why, after centuries of effort to establish peace, world wars still plague the human race.

When Jesus was born the angels announced, "Peace on earth, good will toward men." In their disappointment, men have even distorted the meaning of this glorious prophecy, mistranslating it to read, "Peace on earth among men of good will." But this is not what the angels announced. The assurance they gave was that there would be peace on earth because through the birth of The Prince of Peace, God was manifesting his good will toward the human race. Truly this was glad tidings of great joy, and the more so because through the gift of his Son God

was also making provision for the condemned and dying race to obtain everlasting life.

The promise was that the "government" would be upon the "shoulder" of the One whom the Lord would send. The use of the word "government" reveals that the purpose of Jesus' birth was not merely to stimulate in the minds of men certain ideals of peace, and an incentive to strive for good will among the nations. It indicates also that behind these lofty sentiments there was to be a genuine and powerfully organized "government" resting on the "shoulder" of the One who, after his resurrection, declared, "All power is given unto me in heaven and in earth."
—Matt. 28:18

The Lord promised that "of the increase of his government and peace there shall be no end," and then added, "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." God ruled Israel through her various kings, and King David

was promised that this rulership would not be taken from his descendants.

But this kingdom did become greatly "disordered." When the last king of Judah was overthrown the Lord said, "It shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21: 27) The "right" to this kingdom belongs to Christ, so in our lesson his "government" is shown to be the rebuilt Davidic kingdom, but, of course, on a much higher level.

From the standpoint of time, this rebuilding of the "tabernacle" or house of David, is scripturally shown to take place after the work of the present age has been completed. This is seen in Acts 15:14-17, where we are informed that first God visited the Gentiles to take out of them a people for his name, that is, a people to be associated with Christ in his kingdom. It is "after this" that he returns to "build again the tabernacle of David."

"The zeal of the Lord of hosts" performs all this. It does not depend upon human efforts. God's zeal and power have already been manifested toward this end. He raised The Prince of Peace and the King of kings from the dead. A remnant of believing Jews, and Gentile believers who through the age have suffered and died with Jesus, are also raised from the dead to live and reign with Christ.

Together these constitute the divine family of sons who will be God's ruling house, as mentioned in Isaiah 2:2-4—the "mountain of the Lord's house." That is why it

QUESTIONS

Why has the peace message of the angels seemingly failed?

What is revealed in the prophecies by the use of the word "government"?

In what sense will the kingdom of Christ be the re-establishment of David's throne?

What is the "mountain of the Lord's house"? and how is it established by the "zeal of the Lord"?

is not until the "last days" that this kingdom is "established," for its establishment had to wait until all the "sons of God" of this age had been called from the world and given an opportunity to prove worthy to reign with Christ.

But now this part of the divine plan is nearly completed. Soon the power and authority of the divine kingdom will become manifested, and then "many people [Micah 4:2 reads, 'many nations'] shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion [Christ and his church in heavenly glory] shall go forth the law, and the Word of the Lord from Jerusalem [the visible phase of the kingdom in the hands of the resurrected ancient worthies]."

The glorious result of this will be a "warless world," for when the people learn the Lord's ways "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

"Thy Kingdom Come"

GOLDEN TEXT: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

—Revelation 11:15

MATTHEW 6:9, 10; 28:16-20

JOHN 17:18-21; ACTS 1:6-8

GOD'S kingdom was made very prominent in Jesus' teachings, and the expectation that he would establish that promised kingdom, deliver their nation from the oppressive heel of the Romans, and then extend its influence worldwide, was a great source of inspiration to his disciples. They thoroughly believed that Jesus was the promised Messiah, the One who had come to fulfil all the kingdom promises.

There was much in Jesus' teachings that they did not understand, and they were greatly perplexed when he announced his intention of allowing his enemies in Jerusalem to apprehend him and put him to death. This seemed out of accord with their kingdom expectations, for, as they reasoned, how could a dead king establish a kingdom such as they visualized?

Jesus helped them over this difficulty somewhat by relating to them the parable of a certain nobleman who went into a "far country" to receive a kingdom, and then to return. We are told that Jesus gave them this parable be-

cause they expected that the kingdom would immediately be established. (Luke 19:11, 12) Doubtless this helped them to grasp the fact that there would be at least some delay in the realization of their expectations.

But even so, the situation was not at all clear to them, and they were greatly perplexed when their Master was crucified. When they became assured that he had been raised from the dead, their hopes were revived, especially when he announced to them that "all power" had been given to him in heaven and in earth.

When Jesus appeared to his disciples for the last time before his ascension they still had their kingdom aspirations in mind and on their hearts, so they made bold to ask him, "Wilt thou at this time restore again the kingdom to Israel?" To them the promised kingdom of the Messiah was to be the restored kingdom of Israel, much as it existed in the days of David and Solomon. They were in part correct, except that it will be on a far grander scale, with the actual seat of authority in the hands of Christ.

Jesus replied to his disciples,

saying, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7) He made it plain to them, however, that before they would see the glory of the kingdom, his followers were to be his witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

On the last night before Jesus was crucified, he prayed that his disciples might be made one with him, even those disciples who would believe on him through their word. (John 17:20) And he indicated that when this was accomplished, which it will be when his entire church is united with him in heavenly glory to share his authority and power, then the world will believe.

Shortly after Jesus was baptized, Satan appeared and offered to give him all the kingdoms of this world if he would fall down and worship him. Jesus did not deny that Satan could at that time have made good his offer, for on another occasion he referred to the devil as the prince of this world. (Matt. 4:8, 9; John 14:30) But Jesus did not yield to this temptation, for he knew that in the Heavenly Father's due time these kingdoms would come under his control.

It is this that is referred to in our Golden Text. In the Greek text from which this translation is made the word "kingdom" is in the singular, and the text should read that the kingdom, or sovereignty of this world, becomes God's and his Christ's. This was prophetic of

QUESTIONS

Why were the disciples so perplexed when Jesus announced that he expected to die?

How did Jesus help them in this connection?

What has been accomplished kingdom-wise during the present age?

Explain the manner in which Revelation 11:15 is now being fulfilled.

a transfer of world sovereignty from Satan to Christ, and it denotes the time when the "all power" given to Jesus after his resurrection will be used by him to establish his rulership over the nations.

The context indicates that this would first result in the nations becoming "angry," and that the wrath of the Lord would be kindled against them. Other prophecies reveal that this was to result in a "time of trouble such as never was since there was a nation." (Dan. 12:1) Jesus describes the same trouble as a "great tribulation." (Matt. 24:21) There are many prophetic evidences to indicate that this is the tribulation through which the world is now passing.

In Psalm 2:8 the Heavenly Father addresses his beloved Son, saying, "Ask of me, and I shall give thee the heathen [Gentiles] for thine inheritance, and the uttermost part of the earth for thy possession." And then he reveals his will that the nations be dashed to pieces "like a potter's vessel." No wonder the nations become angry when this is taking place. But this is only the necessary prelude to the outpouring of kingdom blessings.

Questions on the Bible

PART XII

Who was Titus, and why is Paul's letter to him sometimes called a pastoral epistle?

Briefly, what are the essential qualifications of those whom the Lord can use as teachers in his church?

What is that "blessed hope" which inspired the brethren in the Early Church, and has continued to be the inspiration of all Jesus' followers since?

Relate briefly the circumstances which prompted Paul to write a letter to Philemon or Colosse.

For whose benefit was the Book of Hebrews originally written, and what was its purpose?

Who is God's channel of truth, and how is the importance of this channel emphasized in the first chapter of Hebrews?

What is one of the primary services of a priest, and in what manner does this affect Christian living?

In what sense does a Christian believer rest from his labors "as God did from his," as shown by Paul in chapter 4?

In what manner is the Christian hope centered in God's oathbound covenant with Abraham?

In what way is Jesus an antitype of Melchisedec?

In what manner is the church now related to the New Covenant?

Is it possible for one who does not know the truth to be everlastingly lost in the "second death"?

What does Paul mean by falling "into the hands of the living God"?

What is the principal subject matter found in the 11th chapter of Hebrews, and of what value is it to us?

Who does the apostle refer to as being the greatest example of faith and of faithfulness?

Beginning with verse 18 in chapter 12, what method does Paul employ to encourage zeal and faithfulness?

In what sense is the Christian now "approaching unto" Mt. Sion, the "city of the living God"?

In the 13th chapter, what valuable lesson does Paul draw from the typical day of atonement service in which a bullock and a goat were offered in sacrifice?

Know Your Bible

Titus, Philemon, Hebrews

PAUL'S epistle to Titus, like his two letters to Timothy, was addressed to one of his companions in the ministry, and also like his letters to Timothy, may properly be referred to as a pastoral letter because its chief theme is designed to instruct Titus in the qualifications and duties of a servant or teacher in the church.

Titus is also referred to by Paul, as his "son" in the faith, indicating that it was directly through Paul's ministry that this young man heard the Gospel and devoted his life to the service of God. To this "son after the common faith" Paul extended Christian greetings: "Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior." (ch. 1:4) The letter is thought to have been written between Paul's first and second imprisonments in Rome. In verse 5 of the first chapter, Paul informs Titus that he had left him in Crete to "set in order the things that are wanting, and ordain elders in every city." Then he outlines for him the qualifications of those to be appointed, as follows:

"A bishop [or elder] must be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to

wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—ch. 1:6-9

In this epistle, as in many other places in the New Testament, the real hope of the church is kept before the reader, emphasizing that Christianity is not merely a way of life, or just a moral philosophy, but the great plan of God for the redemption and recovery of a lost world, through the Messiah, the Christ. Christ had already come to redeem the world. He had returned to heaven, but would come again at his second advent, and then the glorious plan of God would be consummated. So Paul wrote about this, saying:

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."—ch. 2:13-15

The "peculiar people" referred to here are those who are being called out from the world through the power of the Gospel, and invited to suffer and to die with Jesus, promised that if they are faithful in this

they will live and reign with him. This has been the work of the Gospel age. With this fully accomplished, the "good works" of God, his design to bless all the families of the earth through Christ and his church, will be effected.

Paul's Letter to Philemon

PAUL'S letter to Philemon reveals one of the greatest human interest stories to be found anywhere in the Bible. Philemon was one of the Christian brethren in Colosse. He was an owner of slaves. Slavery was common in those days. The fact that the apostles seemingly did nothing to correct this evil which had fastened itself upon human society would indicate that they did not understand it to be the Christian's work, while in the flesh, to reform the world. But Paul loved slaves who were Christians, even as he loved their masters.

One of Philemon's slaves ran away from him, and went to Rome. This was during Paul's first imprisonment in Rome. This slave, Onesimus, probably had become acquainted with the apostle while he was being entertained at the home of Philemon, and he contacted Paul in Rome. Since Paul was a prisoner, it is obvious that Onesimus elected to see Paul of his own free will. What his motive was, we do not know. However, he must have remembered the apostle favorably, and perhaps also had been impressed by the Gospel which he heard Paul preach in the home of his master.

In any case, as a result of getting

in touch with Paul in Rome, this slave accepted the Gospel and became a Christian. This presented a problem for Paul, and also for Onesimus and Philemon, his master from whom he had escaped. Paul meets the situation by persuading Onesimus to return to Philemon, and to ask his forgiveness for the wrong done.

To help bring about a genuine and Christian-like reconciliation, Paul wrote a letter to Philemon and gave it to Onesimus to deliver when he returned to his former master. It was a difficult situation, but Paul rose nobly to the occasion, manifesting loving tact and consideration for both master and slave. We do not know what the result was, but we may assume that the reconciliation was complete, and that all rejoiced together in the Lord.

The Book of Hebrews

THE Book of Hebrews is the last of Paul's letters recorded in the New Testament. While it is addressed to the Hebrew Christians, it seems likely that it was intended for some particular group, or ecclesia of Jewish converts, rather than all Jews who had accepted Christ. The tendency toward lack of full faith and zeal on the part of those to whom the epistle was addressed could hardly be true of all the Jewish converts of Paul's day.

And this fact concerning the spiritual condition of those to whom the letter was written reveals Paul's motive in writing the letter, and helps to add greater mean-

ing to many things which he writes. First, we will quote a few texts from the letter which indicate this background of thought:

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

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—ch. 3:12

"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."—ch. 4:1

"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."—ch. 5:12

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."—ch. 10:23

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—ch. 10:36

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—ch. 12:3

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."—ch. 12:25

Since the letter was written to strengthen the faith of Jewish believers, he used language, logic, and scriptures with which they would be particularly familiar. First, he assures them that the God who spoke to their fathers through the prophets had now, "in these last days," spoken unto them through his Son, Christ Jesus.—ch. 1:1, 2

Throughout much of the first

chapter Paul endeavors to enhance the reader's appreciation of the high position of authority occupied by the beloved Son of God through whom he now speaks to his people. He mentions the honorable position of the angels in the arrangements of God, and shows that Jesus was highly exalted above these—"anointed" with the "oil of gladness" above his "fellows." (ch. 1:9) It is because of the high authority vested in Jesus, through whom his Father speaks to us, that we should give "more earnest heed" to the things we have heard.—ch. 2:1

Perhaps the trials and sufferings of the Christian way were weakening the faith and cooling the zeal of the Hebrew Christians. In the second chapter Paul explains that it is God's purpose to bring "many sons to glory," just as he had exalted his beloved Son Jesus to glory. And he explains that for Jesus the path to glory was one of suffering, and implies that the same is true of the "many sons" who will be joint-heirs with him in glory.

In the third chapter Paul reveals that in our association with Jesus we are members of a priesthood of which he is the "Apostle and High Priest." One of the chief works of a priest is to offer sacrifice, so by explaining this viewpoint of the Christian life Paul is again reminding the Christian that he must expect to suffer (for in this age God's priests do not offer animals in sacrifice as they did in the Jewish age, but instead, offer themselves. See Romans 12:1.)

In the third chapter Paul again dips into the experiences of natural Israel to get a lesson of warning for those who are members of the Gospel age "house of sons." He reminds the reader—and the Jewish believers to whom the letter was first written could especially appreciate this—that the Israelites failed to enter into rest, but instead continued to wander in the wilderness for forty years, all because of their unbelief.

The next chapter, the fourth, enlarges upon this thought of "rest" for the people of God. "We which have believed do enter into rest," he says. (vs. 3) And then in the 10th verse he writes, "He that is entered into his rest, he also hath ceased from his own works, as God did from his." Earlier in the chapter Paul speaks of the rest into which God entered, following the work of creation, and he explains that now believers are resting in the same way. In other words, God is allowing Christ to accomplish his purposes toward the human race, and we, too, are trusting, or should be, in the finished work of Christ.

Having introduced Jesus in the opening chapter as the exalted mouthpiece of the Heavenly Father, Paul continues to emphasize, from chapter to chapter, the truly high position the beloved Son of God occupies in the divine plan, and how much, therefore, he should mean to us. In the closing verses of the sixth chapter he reminds us of the promise God made to Abraham, and of the sealing of that promise by his oath. Then

Paul tells us that this hope is centered in the oath-bound covenant with Abraham. We quote:

"When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 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: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec."—vss. 13-20

The Jews were familiar with the Aaronic order of priesthood, but the idea that Melchisedec, who predated Aaron by many centuries, was a recognized priest of God who foreshadowed Christ, was "strong" meat for the Hebrew Christians. Not "strong" in the sense of being complex or difficult to understand, but from the standpoint that it put a severe test upon their faith.

Actually it is one of the simplest and also most beautiful symbols found in the Bible. Melchisedec, unlike Aaron, was both a priest and a king. The subjects over whom he ruled also brought their sacrifices to him. Thus he was a type of the combined offices of priest and king as they will function in Christ during the thousand years of his reign.

BIBLE STUDY

God dealt with the Jewish nation through the Law Covenant which he made with them at Mt. Sinai, Moses serving as mediator. They broke this covenant, and through the Prophet Jeremiah (ch. 31:31-34) God promised to make a "New Covenant" with them. In the eighth chapter of Hebrews Paul mentions this New Covenant. He explains that Jesus is its servant, or Mediator.

Paul cites this as evidence that Jesus came to fulfil the promises which God had made to Israel, not to set them aside. In this chapter he does not go into detail concerning the "ministry" of this covenant as he does in II Corinthians, chapter 5, where he explains that the followers of Jesus are also able ministers of this New Covenant in association with Jesus. This means that the New Covenant is now being made only in the sense that its "ministers" are being chosen from the world and prepared for the great future work of administering the laws of the covenant.

In the ninth chapter Paul again uses an illustration that would mean much to a Jewish Christian; namely, the tabernacle of the wilderness. The services of that tabernacle, particularly the day of atonement service held each year, pointed forward to the sacrificial work of this age. Jesus offered himself, once for all, and through the merit of his blood his followers are able to offer themselves in sacrifice, "holy, acceptable unto God."—Rom. 12:1

The lesson is presented at least partially for the purpose of

explaining to these Hebrew Christians why they were suffering—that it was because the age of kingdom glory and covenant glory had not yet begun; that now the ministry of the covenant was one of sacrifice; and that not until the second advent will Jesus "appear" to give the salvation promised through the New Covenant and through the kingdom.—ch. 9:28)

Throughout the opening verses of chapter 10 Paul continues the lesson of type and antitype; and in verse 22 he begins to make his practical application to Christian faith and steadfastness. "Let us draw near" to God, "with a true heart in full assurance of faith," he writes. "Let us consider one another," he continues, in verse 24, "to provoke unto love and to good works."

Verses 26 and 27 of this tenth chapter are a timely warning to all Christians, and also reveal an important fact of the divine plan. They read: "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

While this passage indicates the possibility of one losing the favor of God and going into what the Bible calls the "second death," it distinctly shows that this can happen only to those who first of all have received a knowledge of the truth. In other words, it is descriptive of wilful sin against God, knowing all the circumstances involved.

The statement in verse 31, "It is a fearful thing to fall into the hands of the living God," is not a threat of eternal torture; it is merely a reminder that those who sin wilfully after coming into Christ no longer can claim the covering of his robe of righteousness, and therefore have nothing to protect them against the sentence of death which is the wages of sin. None of humanity can stand before God and meet the requirements of his perfect law in their own righteousness.

The last five verses of this tenth chapter encourage a patient waiting on the Lord, and emphasize again that the glorious fruition of Christian hope is at the return of Christ. Paul said that it would be only a "little while" from his day until Christ did come. This expresses God's viewpoint of time. With him a thousand years are as one day, "and as a watch in the night" when it is past.—Ps. 90:4

The entire eleventh chapter is devoted to a lesson on faith in which Paul cites the faithfulness of many Old Testament characters, and their fidelity to God and to his promises. It is one of the most magnificent chapters of the Bible. In the opening of the twelfth chapter he refers to the characters he has presented to the reader in the eleventh chapter, and speaks of them as a "cloud of witnesses" with which the Christian is "encompassed."

Then Paul cites the greatest of all examples of faithfulness, even Jesus, the "Author and finisher of our faith; who for the joy that was

set before him endured the cross, despising the shame, and is set down on the right hand of the throne of God." He then admonishes us to "consider" Jesus. The Greek word here translated "consider" more literally means, "make a comparison with."

Paul wanted the Hebrew Christians to whom he wrote this letter to realize that regardless of the extent to which they had suffered as a result of their stand for Christ, they had not endured nearly as much as their Leader had. "Ye have not yet resisted unto blood, striving against sin," he reminded them.—vs. 4

In this chapter Paul also explains that some of their suffering may have been in the nature of "chastenings" from the Lord. But this, he explained, they should accept as an evidence of divine love, "for whom the Lord loveth he chasteneth."—vs. 6

He speaks of Esau, who sold his birthright for a mess of pottage, and admonishes us to keep "looking diligently" lest we be like that "profane person."

Beginning with verse 18, and on to the end of this twelfth chapter, Paul uses another very powerful method of exhortation; namely, presenting to the reader some of the glorious things in prospect for those who cannot be shaken away from their faith and their faithfulness. To do this, he refers once more to the type—to the time when the Law was given on Mt. Sinai.

Paul likens what happened back there to what will occur in con-

nection with the inauguration of the New Covenant. The shaking mountain, the fire, the trumpets, etc., at that time were symbolic of a world-wide social upheaval which occurs in conjunction with the inauguration of the New Covenant and the establishment of the kingdom.

According to the Greek text, Paul said that we are "approaching unto" this antitypical scene. That was true of the Early Church, and it has been true of the brethren all down through the age—the "little while" of waiting of which Paul speaks. (ch. 10:37) It is still true of all who have not yet made their calling and election sure.

Paul speaks of the antitypical "mountain" to which we are approaching as "mount Sion," and he says that we are also approaching unto "the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—vss. 22-24

This is a glorious prospect, and should stimulate all the Lord's people to greater faithfulness in their service to God. Paul sums the matter up in verse 28, saying, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

One of the important lessons set forth in the closing chapter of this epistle which in the first instance was written to Hebrew Christians, is found in verses 10 to 13. In these verses the apostle reminds us of the typical day of atonement service in which a bullock and a goat were sacrificed, their blood sprinkled upon the mercy seat in the most holy of the tabernacle, for sin, and their bodies burned without the camp of Israel.

Paul indicates clearly that the followers of Jesus participate antitypically in those sacrifices. It is clear that the bullock in that typical ceremony pointed forward to Jesus, and that the goat was typical of his followers, those who would be members of his body, his church. Just as Jesus suffered and died outside of the "camp," that is, because he was rejected by the world and cast off, so it is our privilege to suffer in the same way. Paul says, "Let us go forth therefore unto him without the camp, bearing his reproach."—vs. 13

Thus did the apostle, in the concluding chapter of his letter, point out to these Hebrews that their suffering was no cause for discouragement, but rather the reverse, for it indicated that they were having the privilege of suffering with Christ, the Captain of their salvation; that they were being prepared for glory in the same manner that he was, and that this was God's will for them. It is likewise God's will for all who have taken up their cross to follow the Master.

The Ministry of Angels

"The angel of the Lord encampeth round about them that fear him, and delivereth them." —Psalm 34:7

JESUS said, "In my Father's house are many mansions," and we know from other disclosures of God's Word that there are different orders of sentient beings on the spirit plane of existence. There was Michael, the Archangel, on a plane above all others—cherubim and seraphim. There is a wideness in the vast domain of God, which is comparable only to the wideness of his loving mercy. He has seen fit to employ certain spirit messengers in his dealing with mankind, and we have come to know something about them.

We believe that the Heavenly Father governs mankind in part through these messengers who, as royal ministers from him and our Lord and Savior Jesus Christ, come direct from the courts of heaven, invested with adequate power to bless, instruct, guide, protect, and deliver the true children of God throughout their earthly course.

These messengers are spoken of in Job 38:7 as having participated in the general rejoicing that followed the creation of man near the close of the sixth creative day. Job 38:4 and 7 reads: "Where wast thou when I laid the foundations

of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?"

The angelic sons of God had long been witnesses of the great creative work that had been carried on under the direct supervision of the Logos, for "all things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." (John 1:3, 4) Evidently this heavenly host had been appointed to positions of responsible service, and they thus shared to some extent in the accomplishments of the different creative days.)

They were not merely committed to duties which they had performed in obedience to divine command, but being possessed of developed intellectual minds, they could well understand that in the creation of perfect human beings with powers of procreation, this new order of beings constituted in this respect a complete departure from likeness to any previously existing sentient being.

We know from God's Word that these are special servants of God. We believe they are imbued with the fulness of desire to hold to the

divine purpose in all the issues of divine truth and grace, and that they carefully watch the unfoldings of infinite wisdom and love, radiant with holy delight in the mighty trusts to which they are appointed.

When Jehovah unveiled to their sight the splendor of his finished work of creation, all their glorious ranks broke forth in shouts of joy. While from then until now they have continued to perform high ministries between heaven and earth, a dark cloud of sin, and the effect of selfish desire translated into sinful action, was soon to cast a terrible shadow over the joys of the new creation in Eden; for there was a brilliant, beautiful, and powerful angelic being, Lucifer, who said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the most High." Of him it is recorded, "How art thou fallen from heaven, O Lucifer, son of the morning!"—Isa. 14:13, 14, 12

Thus arose the first rebellion in the universe of God recorded in the Scriptures. Others of the angelic host fell later from their high estate, but legions of holy angels have remained true to their sacred trusts, and they have special interest in the uplift of mankind; for it was by an apostate from their own ranks that the pure, fair creatures of Paradise in Eden were seduced.

The terrible curse of sin and death was wrought by the malicious scheme of angelic envy. As the holy angels survey the sorrows of our world, they must feel humiliating sadness that those who

were once pure and loyal as themselves, their own associates, blest with the smiles of the same loving Creator, should have been the betrayers of mankind.

The holy angels are further interested in our race as the objects of the Savior's love and redemptive work. They are bound to Christ by profound affection. They love and adore him as the only begotten Son of God. They see in him the promised and certain victor over evil, and the rightful and mighty Ruler in God's due time of our present alien world. They share in Christ's love for mankind.

As allies of Christ they are the "ministering spirits" of the saints, sent forth to "serve" the heirs of salvation. The loyal angels are spoken of in the Scriptures in terms which imply that their number is so great that it baffles the human mind to give expression to it. Jesus said he could in an instant call to his aid more than twelve legions of angels. A single one of these angels of the Lord smote one hundred and eight-five thousand Assyrians in one night. (II Kings 19:35) The Bible declares that they "excel in strength."—Ps. 103:20

Familiar with the works of God, how vast must be their understanding of natural and sentient forces! As the guardians of the good of the earth, also the sleepless watchers over our lives and destinies, and as sentinels at the gates of danger, though they salute us with no audible voices and cheer us without visible signs, their presence and their ministries are as real as when they gave an-

nouncement of the birth of Jesus with song and flashing glory.

The ministry of angels in the Old Testament times was common, and the service of the holy angels in the government of Israel and in the affairs of the world is as clearly a subject of Old Testament record as is the Exodus, the call of Abram, or the creation of man. The patriarchs knew their voices, and were familiar with their visitations. It has been asserted as highly probable that in all the instances narrated in the first fifteen chapters of Genesis, in which the Lord is said to have spoken to Noah, Lot, and Abraham, the audible voice was that of an angel—Jehovah speaking by his commissioned messengers.

It may be assumed that God has usually spoken to man by his holy angels, except when he has spoken by the prophets, or by his Son. As in Hebrews 2:2, "the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward."

The earliest, and one of the most pathetic cases of angelic intervention is that of Hagar, twice banished by the jealousy of her mistress. In the desert, alone with her ill and starving boy, the bread and water exhausted, she sat apart from her child, and sent forth into the veiled heavens her cry of despair. An "angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine

hand; for I will make of him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink." (Gen. 21:17-19) This record of Hagar's experience can be taken by us as a lesson, that when there is no earthly ear to hear, nor heart to pity, the penitent, imploring prayer of a righteous person will be heard.—James 5:16

When Abraham was ninety-nine years of age, sitting at noontime in the opening of his tent, he was surprised by the approach of three strangers with royal bearing, to whom he responded by advancing and bowing himself to the ground before them, and by offering them ample hospitality. These strangers were the Logos and two angelic messengers with him, all having materialized in human form for the purpose of their visit. They had come to announce to the incredulous Sarah and highly pleased Abraham that a child of singular divine intention and of typical character should be born to them in their extreme old age.

Notwithstanding the teachings of science and the laws of nature, this strange angelic announcement stood fast. Never has any angel gone forth from the presence of the most High to any nation, people or person with uncertain tidings. The "word spoken by angels" is as the utterance of the lips of God; and though thrones, dominions, principalities, and powers conspire to thwart its accomplishment, not one jot or tittle shall fail.

However, this angelic group was

on a double mission. When their visit to Abraham and Sarah was ended, they went their way toward the doomed cities of Sodom and Gomorrah, and at eventide two angels, not three, entered the gates and stood before Lot, the only righteous man in all the metropolis of Sodom.

At the break of the following day, those ministers of mercy to Lot, and of wrath to Sodom and Gomorrah, hastened to lead forth the elect to be saved out of the two doomed cities. When they were safe in Zoar there burst forth torrents of brimstone and fire; and the smoke of their swift destructive force rose over all of the countryside about them.

Now we turn to a spot consecrated by one of the most inspiring angelic manifestations to be found in the Scriptures. Jacob, fleeing from the wrath of Esau, his brother, was at the close of day a weary and lonely fugitive in the midst of an open field with darkness only for a curtain, and the stars for his sentinels. With stones for his pillow he composed his tired body for a little sleep.

Never before or since has so hard a pillow brought sweeter dreams. In his sleep he saw a ladder, reaching from earth to heaven, thronged with angels on errands of peace and blessing, serving between God's footstool and his throne. Royal embassy! But these messengers were not sent to glamorous court or council, but to one lone wanderer sunk to defenseless rest on the bare ground. Here in type and prophecy are depicted angel

vigils over the weary and exposed pilgrims of earth. Angelic touch or influence can change a rough and rocky couch to a restful bed, and cause a heap of stones to feel soft as a downy pillow. Over and over again we bring to our minds the comforting assurance of our text, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

These words of the Psalmist, and such assurances as are given us along the line of thought expressed in Psalm 46:1, "God is our refuge and strength, a very present help in trouble," are in times of stress and uncertainty wonderful sources of comfort to the true Israel of God. Jesus said in Matthew 18:10, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

The holy warriors of heaven, the angels of the Lord armed with high commission, appear on the field, unseen, and pitch their white tents in serried lines close round the saints of God, and spread over their "defenseless heads" their shields of invincible protection. Truly "the angel of the Lord encampeth round about them that fear him." They do not come and go simply in great and dire perils, just when the righteous are well nigh lost; but they tent on the field. They are never absent, but always on duty, fully armed and vigilant.

They formed a cloud of darkness between Israel and Pharaoh's pursuing hosts; a wall of consuming fire between God's people and their

satanic invaders; a front guard and a rear guard, turning every way to keep the camp of Israel, as the cherubim kept the way of the tree of life amid the splendors of Eden. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14

Again, we read further words of warning by the apostle to the Hebrews: "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation."—Heb. 2:2, 3

In the light of these, and many correlative scriptures, is it not a lack of trust, yes, infidelity to the Word of God, to question or dispute that to the holy angels are committed important ministerial trusts connected with bringing about salvation for the church, and restitution for the world spoken of by all of the Old Testament prophets, and by Christ and the apostles as well?

No part of inspired revelation is more interesting or important than the prophecy of Daniel. His predictions run to the end of the measured time for the resurrection of the dead. They cover all the great governments of the world; and they include the messianic advent, the crucifixion and the resurrection of our Lord, the return of Christ to earth, the raising of the dead, the destruction of all that is evil, and the establishment of an everlasting kingdom of righteousness and peace on the ruins of the

"kingdom of this world."—Rev. 11:15, *Sinaitic Ms.*

Much of Daniel's instruction came to him through an angel. The key which unlocked the mystery of coming eras was furnished to the prophet by an angel. For much that Daniel foresaw, and about which he made prophetic predictions, the angel Gabriel was his authority. (Dan. 8:16; 9:21) We have been given to know that the "words spoken by angels" to the prophets have stood, are standing, and will continue to stand fast to their fulfilment.

Daniel was a captive in a foreign land, but he was true to his people and to the God of his fathers. He resisted the fascinations and corruptions of court life, and challenged the admiration of his enemies by the exalted purity and dignity of his character and conduct. Jehovah honored him as few men have been honored in the divine administration.—Dan. 10:11-14

However, the preferments bestowed upon Daniel by the king awakened in the hearts of certain subordinate officials of the government the most cruel jealousy. By a wicked plot the young Hebrew captive was cast into a den of ferocious lions, and then occurred a scene most wonderful! A miracle most stupendous had been wrought. What strange power was manifested before all who were present as witnesses! The den became wondrously radiant, and standing erect by Daniel's side was a holy angel.

Then the voice of Darius the

king was heard, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then Daniel answered, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."—Dan. 6:20-22

It was an angel from heaven that rolled away the stone from the tomb of our Lord. Upon the explanations and instructions given by an angel depends, largely, our hope of the Savior's return, the resurrection of the dead, and the reign of the Son of God on the throne of David.

Zacharias was overcome with fear at the presence of an angel visitor; but the angel said, "Fear not, Zacharias, for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." Zacharias, however, knowing that both he and his wife Elisabeth were "well stricken in years," could scarcely accept such joyful tidings, though they came from the lips of an angel; and he said, "Whereby shall I know this?" and the angel answered and said unto him, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed." (Luke 1:7-23) Instantly, Zacharias' priestly lips were sealed, and he beckoned to wondering people who stood by, remaining speechless. Likewise, the first announcement of the Savior's birth

was made by an angel. The first advent sermon was preached by an angel. The first redemption song ever sung to mortal ears burst in wondrous melody from a multitude of angel voices.—Luke 2:13-15

The angel of the Lord appeared in a dream to Joseph, who was told to arise, take the young child, Jesus, and his mother, and flee into Egypt, "and be thou there until I bring thee word." (Matt. 2:13-15) Accordingly Joseph and Mary, in instant obedience to the divine command, took the child and set forth. All through the night they continued their anxious journey, guided by their angelic deliverer until they were finally safe beyond the power of Herod. Was ever a life so precious in such peril! Was ever deliverance so signal, so momentous! Was ever angelic intervention more grand, more beautiful!

Nor did their heavenly guardian forget his trust; for when Herod was dead he again visited Joseph and Mary in Egypt at divine command. (Matt. 2:19-23) What a picture for our spiritual senses! The holy angels keeping watch over the child Jesus, fulfilling this prophecy: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone."—Ps. 91:11, 12

The scene of the resistance of Jesus to the snares of the great Adversary was in the wilderness, away from the sight and sympathy

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"Think on These Things"

Tidings of Joy

"I bring you good tidings of great joy, which shall be to all people."

—Luke 2:10

HOW slow the people have been to believe this message and to accept the Savior at his full worth! How prone they seem to be to suppose first of all that he was to be a Savior merely for the Jews; or secondly, merely for a special elect class; or thirdly, a Savior only for those who under present darkness, ignorance, prejudice, superstition, and devilish influences, manifest a special love for righteousness! But how broad is the statement—great joy—for all people! Our faith is not broader than the positive declaration of the Scriptures, when we hold firmly that our God graciously has arranged that every member of our poor fallen race shall yet be blessed with a clear understanding not only of his own weaknesses and imperfections through the fall, but also by a clear understanding of the great redemption price paid by the Savior, and a share in the glorious opportunities thus secured to return, if he will, to full harmony with God and to full blessings and everlasting life. The angels did not declare that our Lord came to bring universal and everlasting salvation to

all people; but they do declare that the good message of joy, of privilege, love, hope, shall extend to all people. The explanation of this is that a Savior had been born, a Deliverer of the weak, the helpless, the dying, able to succor to the utmost all who would come to the Father through him; able to open the blind eyes and to unstop the deaf ears, that all may come to an appreciation of the goodness of God.

Our Great Savior

"Thou shalt call his name Jesus. He shall be great, . . . and of his kingdom there shall be no end."

—Luke 1:31, 33

OUR confidence in Jesus that he was the sent of God, the Redeemer, the Messiah, the Deliverer of his people, rests not merely upon the testimony of the apostles in the New Testament records; wonderful and convincing as these testimonies are, they gain nine-tenths of their weight and importance from the fact that they evidence the fulfilment of promises, types, and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4,000 years. He who does not discern something, at least, of the divine plan of the ages in con-

nection with our Savior, his birth, his three and one-half years' ministry, his sacrificial death, his resurrection, his ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for his people's confidence in him and in all the glorious things which he has promised he would yet accomplish through this great Savior.

Deliverer--Life-giver

"God sent his only begotten Son into the world, that we might live through him." —I John 4:9

THE word Savior, otherwise rendered Deliverer, signifies in the Syriac language, literally, Life-giver. What a wonderful thought is conveyed by that word! (What is it that our poor, dying race needs? It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life complete and abundant and everlasting.) Our Lord has already become our Deliverer in the sense that he has bought us with his precious blood, that he had settled our account with Justice. As a result of this work already done—since the church which is the body of Christ has followed in the footsteps of our Lord and has about "filled up that which is behind of the afflictions of Christ," (Col. 1:24)—very shortly now, the mystery of God will be finished, and atonement for the sins of the world shall be proclaimed with a full emancipation proclamation to all people. Good

tidings of great joy it will surely be, full of gracious opportunities for enlightenment, restitution, and obedience, and for a full return to all that was lost by father Adam.

Glory to God

"Glory to God in the highest, and on earth, peace, good will toward men." —Luke 2:14

NO WONDER after this message had been delivered, the Lord permitted an angel host to serenade the proclamation, and incidentally to prophesy also of the grand results yet to flow from the great work of redemption, which was then only beginning in the birth of the Redeemer! Properly the anthem begins with praise to him that sitteth upon the throne, to him who devised the great and wonderful plan of redemption, and who sent his Son, our willing Redeemer; glory to God in the highest, because peace has been established upon a firm foundation—the lifting of the curse through the payment of our penalty by the Lord's own arrangement! The Redeemer shall take to himself his great power and reign, for the purpose of blessing and uplifting those whom he purchased with his own precious blood. In their interest it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new kingdom; that in their stead may come the grander and perfect institutions of the Lord's kingdom!

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of men. He was alone in the sense that up to then he had no selected and announced ministry, no human companions or followers. Yet he was not alone, for the guardian angels of heaven were close about him, subject to call as his holy bodyguard, his allies, swift and powerful ministers from the father to his beloved Son. Throughout all of his earthly career they attended him day and night. They still serve as his messengers of love and power to all who look with faith for his appearing.

Certain it is that the same holy, powerful beings who gave attendance to the Savior all through his earthly career, and ministered to him in all his trials and sufferings, really and constantly attend all his saints; the poorest and weakest, even; guarding their steps from danger; delivering them from the "snare of the fowler"; defending them against the assaults of demons; assuaging their sorrows; providing for their necessities; and strengthening them for all of their toils and labors of love. Truly "the angel of the Lord encampeth round about them that fear him, and delivereth them."

The Savior's ministry of miracle and grace was supremely crowned by his conquest of death and his resurrection from the grave. Above, below, around, the supernatural is all-pervading. God is above nature; and the angels are his swift messengers. What we call physical law is no barrier to angelic ministries. No place can

be so dismal, no cavern so deep and dark, no inquisition cell so hidden and loathsome, no fortress so strongly guarded, that they cannot find quick and easy access if a child of God be there.

Angelic power, under divine commission, is superior to physical law. Untouched, Peter's chains fell off, and the huge iron gate seemingly opened of its own accord at the angel's approach.

Ministering angels are alike at home on sea or land. They can stand on the earth, walk on the water, or fly through the midst of heaven. They can speak from the skies, feed a lonely prophet in the wilderness, or pluck a foundering ship from a tempest in midocean. Wherever God's presence is, angels are there to be found. If our Heavenly Father trusts them to manage weighty affairs of divine ministration, ought we not accept with confidence the inspired assurance that all these are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14

St. John was sent to Patmos for banishment and solitude; but never was prince or potentate so grandly attended by royal aides. The Lord turned the banishment of this faithful servant into occasion for the most remarkable revelation of the divine purpose ever made, through an unfolding of events covering the rise and fall of nations and the progress and experience of the church thenceforth to its glorification and kingdom honors. These revelations were intended for the enlightenment of

the saints through the centuries to follow, including the last phases of human history under the order of the present evil world, and the opening of the new order.

We believe that God has been pleased to give his angels charge over us, not only for our protection from such evils as might otherwise befall us, but that he may endear us and them to each other, with greater resulting joy when we later meet in the kingdom of our Father. Meantime, while we may not worship angels, we may "esteem them very highly in love for their work's sake."—I Thess. 5:13

In Job 2:1 we read, "And again there was a day when the sons of God came to present themselves before the Lord." We understand that the angels are here referred to as "the sons of God," and may they not have a day, or time when they return to present themselves before the Lord?

When we consider this possible provision for the angelic hosts, it

serves to found a hope in our minds and hearts that, as in Zion of old, emblem of the Holy, there will be glorious festive occasions when all return to worship and utter songs of praise before God, and recount and retell their joys and the wondrous display of love, wisdom, and power they have witnessed.

We do not doubt that the time will come when the voice of "every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, are heard saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13

And here, as mind kindles mind, and heart warms to heart, and eyes sparkle with exulting joy, will burst forth those rapturous songs, led on, perchance, by sainted bards of old, which will fill all heaven with unutterable delights, and inspire the worshipers to higher and more ardent zeal in the service of their Lord! —Contributed

Weekly Prayer Meeting Texts

DECEMBER 3—"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Rev. 3:10 (Z. '01-118; Z. '11-409; Z. '15-199. Hymn 124)

DECEMBER 10—"Them that honor Me, I will honor."—I Sam. 2:30 (Z. '01-318; Z. '15-173. Hymn 272)

DECEMBER 17—"Beloved, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his

good pleasure."—Phil. 2:12, 13 (Z. '97-147; Z. '11-107; Z. '15-256; Z. '16-54. Hymn 302)

DECEMBER 24—"Thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. 1:21 (Z. '00-8; Z. '05-383. Hymn 187)

DECEMBER 31—"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Ps. 116:12-14 (Z. '99-286. Hymn 181)

The True and Living God

MANY think that the most important study of man is man, but as we see it, to become acquainted with God contributes far more to one's present peace of mind and heart, as well as to a greater assurance of his future well-being. In the Book of Job—written four thousand years ago, and which is one of the most dramatic poems ever to be expressed in human language—it is stated, "Acquaint now thyself with him [God] and be at peace."—Job 22:21

Fifteen hundred years later the Prophet Daniel, seeing the division, the tribulations, and persecutions that were to come upon the people of God, before which many would weaken and fall, added, "But the people that do know their God shall be strong, and do exploits." (Dan. 11:32) Valor in divine service is contingent upon our knowledge of the God whom we serve.

Some centuries later Jesus declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3) In these words Jesus is not calling our attention to the way in which we may obtain eternal life—although this also would be true—but is emphasizing that the object of eternal life is that we may know God and know his beloved Son. This will require eternity, during the endless ages of which we will

be continuously measuring the breadth and sounding the depth of the infinite mind and character of God. And man will never be able to comprehend him fully. The Apostle Peter added his testimony, saying, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." (II Pet. 1:2) Yes, our "grace" and our "peace" are contingent upon our acquaintanceship with God. The Psalmist wrote that only the "fool"—that is, one who does not have a knowledge of the Creator, and is unable to exercise faith in him—says in his heart, "There is no God."

Belief in a Higher Power is almost universal! A recent "poll" indicated that ninety-seven per cent of the people believe that there is a God, although the vast majority of these entertain no definite ideas concerning him and what his designs for his human creation might be. No matter how far one has fallen from that image of God which was represented in father Adam, in his heart and mind there usually lingers the desire to worship a Higher Power. Man is essentially a worshipping animal.

All nature bears testimony to the existence of a Supreme Being. In Hebrews 3:4 we read, "He that built all things is God." Astronomy declares this; chemistry attests it; botany illustrates it; geology proves

it; zoology shows it; and the science of physics demonstrates it.

Intelligence is found behind all creation—an intelligent First Cause. The fact of the existence of God's supreme intelligence is seen in the infinite design of this great universe, including our solar system and the planet Earth. It is seen also in organic and inorganic matter, and in the relationship of the two. It is seen in the air we breathe, in the water we drink, and in the food we eat. Man was not created for the air, nor for the food. These, rather, were designed and created for man, long before he was created. And what a loving design this was on the part of an all-wise God and Creator!

Man's abilities vary, but he owes all to the fact that he was designed and created by an intelligent Creator who endowed him with qualities of mind and heart similar to his own. And who among the followers of Jesus could for a moment doubt the existence of God? Our every experience as Christians testifies to the existence of a personal Deity, whose we are and whom we serve.

The God whom we worship, the God of divine revelation, the God of the Bible, is presented to us everywhere, and on every page of his Word, as a personal God. Yes, he has personality. The Bible reveals that our Heavenly Father thinks, feels, and wills. The fact that he thinks shows that he has an intellect. The fact that he feels proves that he has sensibilities; and the fact that he wills means

that he has character and acts consistently therewith.

As a personal God, he possesses the quality of knowledge, for the Scriptures declare, "The Lord God of gods, he knoweth." (Joshua 22:22; Ps. 44:21; Acts 15:18) God, whom we worship, has sensibilities. He has pity. He loves. (Ps. 103:13) He exercises his will. Jesus taught us to pray, "Thy kingdom come, thy will be done." Paul speaks of him as working "all things after the counsel of his own will."—Eph. 1:11

Yes, God works, but always according to the counsel of his own will. He has never found it necessary to consult any of his creatures as to what he should do, or how. This is a fact we might well consider, for we are sometimes prone, in our prayers, to advise God what he ought to do. It is fortunate for all his creatures that he has never taken their counsel into consideration.

God has a body. In John 5:37 we read, "Ye have neither heard his voice . . . nor seen his shape." This means simply that although God has a body, man has never seen that body or organism at any time. God is a spirit—a spirit being. In I Corinthians 15:44-49 the Apostle Paul explains that there are spiritual bodies and also natural or human bodies. God is spirit, therefore his organism is spirit, made up of spirit substances.

The Scriptures reveal that originally God alone possessed immortality, which is one of the qualities of the divine nature, and when Jesus was raised from the dead the

divine nature was bestowed upon him. (I Tim. 1:17) A good definition of immortality is the one given by Jesus when he said, "As the Father hath life in himself; so hath he given unto the Son to have life in himself."—John 5:26

Eternity has to do with existence. God is said to be the first: "I am the first, and I am the last; and beside me there is no God." (Isa. 44:6) While the beloved Son of God, Christ Jesus, was highly exalted to the divine nature at the time he was raised from the dead by the "glory of the Father," and this same glorious reward is promised to the faithful footstep followers of the Master, the Creator will continue to remain the Supreme Being in all his great universe. He will not give his full glory to another.

The Self-sufficient One

The God whom we worship, the God revealed to us in the Bible, in his very nature is self-sufficient. He needs nothing to add to his own personal sufficiency. (Acts 17:25) At times we might presume that God needs something, such as our advice, perhaps, or our assistance. He not only does not need anything from us, but is continually bestowing his gifts upon us. He is the Giver of every good and perfect gift.

God is omnipotent. Omnipotence means all-mightiness—able, that is, to do anything. Nevertheless he reveals to us that he has placed a limit upon his omnipotence. We are told in Hebrews 6:18 that God cannot lie, and in II Timothy 2:13

that he cannot deny himself. In James 1:13 we are informed that God is not tempted by evil. He is a holy God, a righteous God, and a God of justice and power. In Job 9:6-9 we read that God is as boundless in the exercise of his power as is the universe itself.

Yes, as we have seen, our God is a person, and has all the qualities peculiar to personality. The Bible speaks of the "ears" of God, the "eyes" of God, his "mouth," and his "face." We also read of the "finger" of God, as well as his "hand," his "arm," and his "feet." We may not know fully all that is intended by these expressions, but in the 94th Psalm we are given at least a hint by the question, "He that planted the ear, shall he not hear?" (Ps. 94:9) How strange it would be if the one who created the ear could not himself hear! Yes, we are assured that God has the sense of hearing—he can hear everything, everywhere, all the time, to the farthest reaches of his great universe.

Again the Psalmist wrote, "He that formed the eye, shall he not see?" (Ps. 94:9) This means that God has the ability to see everything, everywhere, all the time. Of God's omnipotence in this respect Jesus declared that not a sparrow falls to the ground that the Father does not notice. This may not be intended as a literal statement of fact, but it does emphasize God's ability to see and be apprised of the smallest things in our lives.

Just as the Bible informs us emphatically that God never had a beginning, it tells us just as defi-

nately that his works had. It follows, then, that God existed prior to any of his works of creation, which means that there must have been a time when he was alone. When we contemplate his character, including his self-sufficiency, we are impressed by the fact that God could be just as contented and happy alone as with all the works of creation surrounding him.

But if this were true, why did God trouble himself to create the universe? Actually he did not, for we cannot think of God being troubled over anything. He accomplishes the most difficult task as easily as the simplest one. Even this is a misstatement, for we cannot say that anything is either easy or difficult for God to do. He does what he wills to do, and nothing can resist that will.

We might ask what God was doing when he was alone, or what he was doing before he did anything! But here again is a misstatement. We cannot think of God as ever having been idle. With human beings there is usually much commotion attached to being busy, but this is not necessarily true of God; for many of his mightiest works are accomplished without ostentation and without noise.

The God of the Bible is the great and supreme architect of all that exists, or ever will exist. He planned it all according to the counsel of his own will. So, in all that eternity of the past, when he was alone, he might well have been formulating plans and purposes which will require the eternity of

the future to accomplish. Our finite minds stagger as we try, even in a small way, to comprehend the God of eternity and his eternal works. We and all the hosts of heaven are but as little children playing with minute grains of sand on the shores of the ocean of eternity, where before our startled imagination spread the boundless purposes of our God, which are fathomless and immeasurable.

God Is Omniscient

Omniscience means the knowledge of all things, and God possesses such knowledge. He perceives all things, he remembers all things. We are glad, however, that associated with the memory of all things he has given us the assurance that there are some things he elects to forget. This, too, is a quality of omniscience. Concerning Israel under the New Covenant which he has promised to make with them, God's promise is that their "sins and iniquities" he will "remember no more."—Jer. 31:31-34

We are told that all things are naked and revealed before God. In his perceptive powers he has an aptitude to calculation, order, color, weight, size, form, detail, time, place, harmony, construction, beauty, sublimity, and above all things else, intuition. All that he has ever seen, all that is yet to be seen, God has the ability to remember to all eternity!

And think of the infinite mind that was able to design everything which exists in his great universe—in the spirit world, and in the ma-

terial world. All are the products of his wisdom and his power, and all designed in keeping with his justice and his love. In the creation of man, God endowed him with similar capacities, limited in scope to his environment, but capable of expansion throughout the ages. When at the end of the millennial reign of Christ man stands once again before his Creator in perfection, he will be just stepping over the threshold of the opportunities and possibilities which will continuously unfold throughout the eternity which is before him.

God has the quality of omnipresence—not personally, but because he is able to “see” everything and “hear” everything, everywhere. From this standpoint we are always in the presence of God.

Being a person, God has size. But how large is God? We do not know. How big is bigness? How small is smallness? The atom was at one time thought to be the smallest particle. It is from a Greek word meaning indivisible. But now the atom is being divided. Moreover, the atom is now known to be like a little solar system in itself, the particles of which it is made up being so small that the distance between them, it is claimed by some, is relatively greater than the distance between the sun and its planets.

Ferrar Fenton translates Isaiah 43:13 to read, “I existed before time itself.” There was no need for time when God was alone. But with the beginning of creation a unit of value with respect to duration became essential, and God is

an exact timekeeper. He is carrying out his plans according to a definite schedule. We are not fully able to understand that schedule, for he has not revealed it to us in detail. But when God’s time clock strikes, he moves, regardless of who may stand still. It is well to remember this.

In the 8th chapter of Proverbs, Fenton’s Translation quotes the Logos—personified as Wisdom—as saying, “I existed before he [God] had created space.” How wonderful to think that when the great Architect began to put his plans into execution he pushed back the walls of nothingness and created space! Then, out of his infinite wisdom and great power, he sowed space with the constellations of the heavens. God, the Creator, did this!

Solomon, in dedicating the temple, realized how circumscribed it was to be the meeting place between God whom he worshiped and the people who were to serve him, so he asked the question, “Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (I Kings 8: 27) How wonderful that such a God is our Heavenly Father, that he dwells with us as his children, and that we have the assurance that he will give us strength in our every time of need!

God’s Plan Reveals His Glory

The Psalmist wrote, “The heavens declare the glory of God; and the firmament showeth his handi-

work. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1, 2) Then, in the 7th verse of this psalm David added, "The testimony of the Lord is sure, making wise the simple." So, while we are able to comprehend something of the glory of the Creator by noting the grandeur of his creative works, it is when we go to his Word and learn of his munificent designs toward his human creation that we acquire our most intimate knowledge of his glorious characteristics.

Because God created man in his own image, perfect, and fully able to measure up to the just requirements of his law, it was eminently proper that the Creator should exact absolute obedience on the part of his intelligent creatures. Since they disobeyed their Creator's law, it was but just that they be condemned to death.

But the Creator does not cease here with the revelation of his glorious character, for through his divine plan for human recovery from death his love is displayed—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Jesus came to redeem man from death. To do this, he poured out his own soul unto death, thus taking the sinner's place. This not only met the requirements of divine justice and opened a way of escape for the sin-cursed race, but further manifested the Creator's justice as well as his love—and the love also of his only begotten Son.

Beyond this, however, the full blaze of God's glory is finally demonstrated through utilizing his power in the resurrection of the dead. The outstanding demonstration of this has already been given, although as yet recognized and fully believed only by a few. This was the resurrection of Jesus Christ from the dead. The true followers of Jesus, those who have absolute confidence in the Word of the Lord and its testimony concerning the resurrection, have seen this marvelous manifestation of God's glory. Concerning these Paul wrote:

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies."—Eph. 1:18-20

The Apostle Paul wrote that Christ was "raised from the dead by the glory of the Father," meaning that this unprecedented use of divine power displayed the glory of God, even as all the works of creation "declare" his glory. (Rom. 6:4) The glory of God is likewise displayed in the "first resurrection" of the church of Christ; and ultimately all mankind will recognize this evidence of the Creator's glory.

But coming even closer to the hearts of the human race, as evidence of the glory of God, will be

the resurrection of all mankind from the sleep of death. Jesus stated to Martha while preparing to awaken her brother Lazarus from death, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"—John 11:40

Habakkuk 2:14, a wonderful prophecy depicting the results of the reign of Christ in the earth, reads, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The Scriptures clearly reveal that one of the principal objectives of Christ's reign is the restoration of the dead to life, and it may well be that the accomplishment of this by divine power will be one of the mighty works of that kingdom which will contribute to filling the earth with God's glory.

If, as Jesus indicated, the glory of God was revealed in the awakening of the one man Lazarus from

death, what shall we say concerning the result of the awakening, not of one alone, not a hundred merely, or a thousand, or a million, but the restoring to life of possibly as many as twenty thousand million! This will be a demonstration of God's glory, not in one community alone, not merely in one country, or on one continent, but everywhere, throughout all the continents, as well as every isle of the sea.

Yes, "all the ends of the earth shall see the salvation of God," and seeing it, the knowledge of his glory will indeed be "ocean deep" the whole world over. (Ps. 98:3; Luke 3:6) No wonder the Revelator wrote: "Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for [or, when] thy judgments are made manifest."—Rev. 15:4

Deferring Explanation

SCIENCE never reaches ultimates. It becomes a process of smashing atoms and then of endlessly smashing the parts into which atoms are broken. Thus it never comes to that ultimate particle which is this side of nothing. It "explains" matter by simply dividing it into ever smaller subatomic particles; electrons and protons yesterday; neutrinos and mesons tomorrow. While it explains much, there is a sense in which, we can say, it is forever deferring explanation. It is always postponing the ultimate reason; the element by the molecule; the molecule by the atom; the atom by the nucleus, the nucleus by—"The Good Lord only knows!" Can we get any nearer to the good life by thus constantly raising atomic dust, and giving that dust Greek derivative names which mask our ignorances? Progressing, without end, in the knowledge of broken things will never properly answer such fundamental questions as—What is man? What is his destiny? Who is God?

—Thomas E. Murray of the Atomic Energy Commission

Lake of Fire and Torment

The definitions of "sheol" and "hades" which you gave to us in your "Frank and Ernest" radio program I know to be true, but Revelation 20:10 puzzles me. What are the "torments" which are spoken of here?

IN ORDER to present the subject of discussion we quote Revelation 20:9, 10 as follows: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." May we first emphasize that verse 9, in referring to the incorrigible of the millennial age, does not state that these who stubbornly resist the Lord's rule will go to a place of torment, but rather: "Fire came down from God out of heaven, and devoured them." This is in harmony with other scriptures which teach that the wicked of that age will be utterly destroyed. The question therefore is—what are the "torments" of verse 10 as they apply to the devil, the beast, and the false prophet?

Concerning the devil, the Bible clearly teaches that his end will be destruction, for Hebrews 2:14 declares: "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

The "beast" and the "false prophet," all will agree, are symbolic terms. We believe they are used to describe the wicked political and religious systems which have held millions in mental bondage. That these systems will be destroyed by the power of the kingdom reign there can be no doubt for we are told that all enemies will be destroyed.—I Cor. 15: 25, 26

Another symbolic term is "the lake of fire and brimstone." It is an expression used to describe the second death, as explained in Revelation 20:14 which reads, "And death and hell were cast into the lake of fire. This is the second death." So knowing that "the beast," "the false prophet," and the "lake of fire" are all symbolic terms, it is reasonable to conclude that the "torments" of our text is also symbolic language.

The torment spoken of in our text refers to the everlasting derision in which the devil and all other workers of iniquity will be held in the minds of the people

who have learned to love righteousness and hate iniquity and evil in all its forms. Wilful opposition to God and his laws will bring the second death, utter destruction, to all persons and institutions, during the time of Christ's reign; and those found worthy of destruction in the second death will be held in scorn and contempt forever and ever.—Dan. 12:2

Cause of Afflictions

I have been told by many good religious people that my baby, who is mentally retarded, is afflicted as a punishment from God for some sin committed by either my husband or myself. Can this be true?

THE truth is able to make us free from the superstitions that are based on ignorance and error. Those who know the truth will neither blame themselves, in trying to figure out wherein they have sinned, nor accuse God of being cruel or vindictive.

In the 9th chapter of the Gospel according to St. John is recounted the experience of a man who was born blind, and whom Jesus healed. In verse 2 the disciples of Jesus asked him, "Who did sin, this man or his parents, that he was born blind?" Jesus replied to this question as follows, "Neither hath this man sinned, nor his parents." He then used this afflicted person to illustrate his kingdom power, by performing the miracle of giving him his sight.

The immediate cause of human ailments may be due to things for which we as individuals may or

may not be responsible, but the original cause of all human imperfection must be understood if we are to comprehend why sickness and death afflict us. Through the disobedience of Adam, the race has been alienated from God; and we have all been born more or less imperfect both mentally and physically, and we struggle against imperfections and the casualties of life until we die. The value of this human suffering is not apparent until we learn of God's plan of redemption whereby man will be restored to perfection, and, having experienced the result of sin and disobedience, will rejoice in the opportunity to obey the laws of God and enjoy the communion and fellowship provided through Jesus Christ.

When Jesus opened the eyes of the man who had been blind from birth, and caused him to see, he did so in order to teach a great lesson. The religious leaders of that time were blind, in that they could not "see" that Jesus was the Christ; but the one who had been blind worshiped him and cried, "Whereas I was blind, now I see." (vs. 25) And so it is even to this day, those who have had the eyes of their understanding opened to see the divine purpose and appreciate spiritual things, rejoice—while many are blind to the plan of God. But the full appreciation of this lesson will not be manifest until the afflictions and imperfections of both young and old will be removed during the thousand year reign of Jesus Christ, for then will be fulfilled the words of the

Prophet Isaiah (35:5, 6): "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

"Secret Faults" -- "Presumptuous Sins"

Please explain the difference between the "secret faults" and the "presumptuous sins" of Psalm 19: 12, 13.

WE QUOTE the text of our inquirer as follows: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." This prayer finds a response in the heart of every child of God. We know that of ourselves we are not acceptable to God, nor worthy of his approval, because of our inherent shortcomings. The favor with God which we enjoy has been made possible through Jesus Christ, whose robe of righteousness conceals our fleshly imperfections from the eyes of him who can behold no evil; but if we are to retain our communion with God we must earnestly strive against sin of any kind, and by so doing we express our gratitude for the mercy and grace which has been extended to us.

"Secret faults" may be the unintentional errors to which our flesh is heir, and which we regret because of the hurt which others may receive through our unintentional slips. Or they may be those fleshly desires which are unknown to anyone but ourselves and the Lord. If we strive against these secret faults they need never be expressed in words or actions; and he whose eye is ever upon us and knows the very intent of our hearts is able to give the strength necessary to "fight a good fight" that we may gain the victory over these sins which "so easily beset us."—Heb. 12:1

If our secret faults are not striven against, our text implies that eventually they will be expressed in "presumptuous sins." The Hebrew text intimates that presumptuous sins are those of pride and self-assurance. The Christian who depends on himself and does not sanctify the Lord in his life is in danger of being guilty of the "great transgression" of sinning wilfully against the Holy Spirit, and therefore suffering the destruction of the second death.—Heb. 6:4-6; 10:26-31

I Corinthians 10:12 reads: "Wherefore let him that thinketh he standeth take heed lest he fall." And the Apostle James also tells of the necessity for "nipping in the bud" our natural sinful tendencies and striving against the very beginning of a proud and haughty spirit by saying, "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bring-

eth forth sin: and sin, when it is finished, bringeth forth death.”—Jas. 1:14, 15

The True Church

How do you account for so many denominations among Christians, all claiming to be following Christ's teachings, all claiming to have the truth, and yet all believing differently? Which one is right?

THE various denominations have come to pass, chiefly, as a result of men holding different theories respecting the true teachings of the Bible. Many of them are the evidence of honesty and love for truth on the part of some man who has tried to escape from the darkness of error and return to the light of God's Word. But the steps forward in the path of truth have been very slow: the reformers have held too strongly to the theories of the Dark Ages, and for the most part have differed from their creedal concepts only in a minor degree. Upon the death of the reformer who dared to search for greater light than his creed possessed, the majority of those whom he had convinced to believe as he taught, did not possess the initiative and zeal to continue the search; and so these built a denomination based upon the reformer's convictions, and from then on have resisted all efforts to increase their knowledge of God's great purposes.

It is our conviction that denominationalism has retarded progress in the spirit and in the knowledge of the truth, and there-

fore we exhort that all watch, lest they be entangled with this snare.

There is but one true church. Its members are known to God and their names are "written in heaven." (Heb. 12:23) The fundamental doctrine of the true church is the doctrine of the ransom sacrifice of Jesus Christ, for he "by the grace of God tasted death for every man." (Heb. 2:9) This fundamental truth serves to guard each member of the true church against those individuals and groups who profess Christ as their Master, but who deny the truth that he is the "resurrection and the life."—John 11:25

Every denomination that believes in the doctrine of the immortality of the soul is built on error; for that doctrine assures eternal life to all, whether they accept Christ or not. If it is impossible for any to die because of having an immortal soul, then they have life without the redemptive work of Jesus Christ; but the Bible teaches that Christ "brought life and immortality to light through the Gospel." (II Tim. 1:10) The resurrection of the dead is also belittled by this error of inherent immortality; for how may they be raised from the dead if they are not actually dead?

The Dawn does not choose to support any denomination, but holds itself ready to defend the "ransom for all" and other fundamental doctrines from the encroachments of error, and to progress with the light that shines upon the "path of the just," as it increases until the "perfect day."

"Better Than Life"

"Because Thy loving-kindness is better than life, my lips shall praise Thee."....—PSALM 63: 3

FROM two standpoints, December is an important month for the Christian. Being the last month of the year, it offers opportunity to take a spiritual inventory to determine how well we are prospering in the things of the spirit; how successful we have been in sacrificing earthly interests in order to lay up "treasures in heaven." (Matt. 19: 21) Besides, while December is not actually the month in which Jesus was born, the fact that his birth is so widely celebrated at this time impresses upon us anew the realization of God's great love in giving his Son to be our Redeemer and Savior.

From both of these standpoints we are reminded of the loving-kindness of our God and the appropriateness of our giving praise to him. Were it not for our knowledge concerning God's gift of his only begotten Son to die for both the church and the world, and the marvelous features of his divine plan of salvation arising out this "unspeakable gift," we would know little or nothing about his loving-kindness. (II Cor. 9: 15) The very fact that he has opened the eyes of our understanding to know these "mysteries of the kingdom of heaven" is in itself a telling evidence of his love, and a great cause for our giving praise to him.—Matt. 13: 11

The servants of God throughout all the ages have been given some appreciation of his loving-kindness. David, in his meditations, comprehended in a measure the glory of god, especially as he saw that glory revealed in the heavens. (Ps. 19: 1) David also understood in a vague way the idea that God intended to send a Messiah, a great King to rule over Israel and the world, to assure peace and life to all who would obey. All the prophets were blessed by this general knowledge of God's plan in its dim outlines.

Certainly Abraham, the father of the faithful, gathered from the promises of God made to him that far-reaching blessings were in store for the people. To this patriarch the promise of God to bless

all the families of the earth meant more than all the comforts and advantages which were his in Ur of the Chaldees, and he was willing to give it all up in order to obey God's voice and go into the land that was shown to him.—Heb. 11:8

Moses also caught the spirit of the promise which God had made to Abraham. Even though he failed to grasp the full significance of the promises of God, they meant more to him than all the treasures of Egypt. (Heb. 11:27) To Abraham the promises of God themselves were precious, but even more important, they revealed to Moses, the great lawgiver, a God whom he delighted to serve and worship—an invisible God of loving-kindness and glory. (Heb. 11:27) It was his faith vision of this glorious God that gave Moses the strength to endure, “not fearing the wrath of the king.”

But it was not then God's due time to favor his people with a clear understanding of his glorious plan of salvation. Many righteous men and prophets desired to know, but were not permitted. How favored therefore are we who are living in this time when those who are “wise” toward God are allowed by him to know and to rejoice in these mysteries which for ages and generations were hidden from the view of those who earnestly desired to understand but could not.

After much prayerful inquiring, Daniel was finally told to “shut up the words and seal the book, even to the time of the end.” He saw the visions which God gave to him, and he heard the words which were spoken, but he “understood not.” Only in the “time of the end” were these things to be known by the Lord's people, and beginning in that period of the “time of the end” marked by the 1,335 “days.”—Dan. 12:4, 8, 12

“Blessed is he that waiteth” to this time, Daniel was told, and now we are experiencing this blessedness. It is not because we are more brilliant than God's servants of the past, but simply that the due time has come for the truths of the divine plan in all their clarity and simplicity to be revealed to those whom the Lord is calling into his vineyard. Like God's servants of the past, we too rejoice in the promises of God. But, as with them, so with us, even more important is the fact that through these promises we have been made acquainted with the loving-kindness of our God.

Today, because it is God's due time, his promises are seen and appreciated in their relationship to his glorious divine plan of the ages. His Word of truth has been rightly divided for us, so that

every precious promise the Lord has made, whether to the church of the Gospel age, or to the world of mankind during the coming "times of restitution," fits into its proper place in the plan, and together they form a wondrous galaxy of beauty and harmony in which we see displayed the wisdom, justice, love, and power of our Heavenly Father.

This vision of God enraptures us, even as the dim outline of his loving-kindness captivated the hearts and directed the lives of his ancient servants and prophets. (To them, as David expresses it in our text, God's loving-kindness was better than life; that is, they would rather give up all the pleasures and comforts of life than to lose their vision of the God whom they served.) How much more true this should be, and is, of those who now are able to comprehend so much more fully the length and breadths and heights and depths of the love of God as revealed through the gift of his Son, and through the other wonderful features of the divine plan of salvation for a sin-cursed and dying world!

"My Lips Shall Praise Thee"

In our text, David indicates that because God's loving-kindness was to him more valuable than life, he would sacrifice his life praising the Lord. We may sometimes think of praising God as though it were something easy to do, something that can be done without cost to ourselves. From one standpoint this is true. We should be so filled with thanksgiving and joy for all that the knowledge of the Lord means to us that our hearts will just naturally overflow with praise concerning him and his loving-kindness. On the other hand, we will find that as we continue to "show forth the praises of him who hath called us out of darkness into his marvelous light" it will cost us something; eventually, in fact, it will cost us everything we have and are.

And herein will be the real test of our appreciation of the Lord's loving-kindness. Is it to us, as with David, "better than life"? Are we willing to show forth God's praises at the cost to us of friends, reputation, time, strength, means; indeed, our all, even life itself? Only if we are willing to pay such a price for the privilege of praising our God, can we say that his "loving-kindness is better than life." This is a point we will do well to check as we take spiritual inventory of our growth of spiritual assets during the year that is ending.

In Hebrews 13:15 Paul writes, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips confessing to his name." (Margin) In this text, the apostle seems to be referring to the picture of the incense which was offered on the golden altar in the holy of the tabernacle during the typical atonement day sacrifices. Earlier in the chapter he mentions our "altar"—typed by the brazen altar in the court of the tabernacle on which the life-producing organs and the fat of the bullock and goat were burned—and then to the sacrifice of the carcasses of the animals outside the camp, bidding us to go to Christ without the camp bearing his reproach.—vss. 10-13

The main point of the lesson is that we are invited to lay down our lives following in the footsteps of Jesus. To the unbelieving world this sacrifice will be a stench in their nostrils, as illustrated by the effect of the burning carcasses "without the camp" of Israel. To the household of faith it will be an evidence of zeal and devotion to the Lord, even as the fat burned furiously on the brazen altar in the court. To the Lord it will be as a sweet-smelling savor, penetrating into the antitypical most holy to make us welcome there when our work of sacrifice this side of the veil is finished.

It is this that Paul refers to as a "sacrifice of praise to God continually." The marginal translation, "confessing to his name," reminds us of the result of our sacrifice of praise. In the Early Church, confessing the name of Christ often led to death. Praising the Lord today, by bearing witness to the Gospel of the kingdom, may not lead to a sudden consummation of our sacrifice; nevertheless it is still the privilege of the consecrated people of God to let their lives be consumed as light-bearers in a world of darkness which still hates the light.

But while the world scorns, our Heavenly Father rejoices to see his people motivated by his spirit of love so fully that they gladly give up all to emulate him and to grow more and more into his likeness. As we look back over the year, can we say that the sacrifice of our lips has been as a sweet incense to him? Have we been willing at all times, and regardless of the cost, to confess his name, and the name of his beloved Son, whose birth is so widely commemorated this month?

A Joy to Co-operate

To those of us who have labored at The Dawn office and printing plant, the year has truly been one of joy in the privilege we

TALKING THINGS OVER

have had of working together with our brethren throughout the world. And, thank God, we are all brethren, and One is our Master, even Christ. What a privilege it has been to work together in the spirit of love, endeavoring to be patient with one another's imperfections, while unitedly we sang the praises of him whose loving-kindness is better than life!

We consider it an evidence of God's love that he has permitted us to work with you, for without your co-operation the work we are doing together could not be accomplished. Yes, we are all laboring together in a common cause, a glorious cause. Having experienced the blessedness promised to those living in the time introduced by the 1,335 "days," we have had our joy increased by the privilege of doing all we could to "tell the whole world these blessed tidings," and to "speak of the time of rest that nears." Yes, even now we can "tell the oppressed of every nation that jubilee lasts a thousand years."

What About 1954?

By reading the views of the world's statesmen and militarists, we think many of them are quite fearful that a world conflagration will break out sometime during 1954. Others put the evil day some three years or more in the future. All hope, of course, that a common understanding can be reached among the nations, and thus a third World War averted. But the majority seem to believe that this is largely "wishful thinking."

So far as we know, the Bible gives us no definite timetable relating to this day of the Lord's "vengeance," beyond its starting point in 1914. Nineteen fifty-four is, of course, just forty years beyond 1914, and forty-year periods are mentioned in the Bible. But to our knowledge the Bible nowhere specifically states that any of them are intended as types of the period between 1914 and 1954. Certainly all the Lord's consecrated people will be most happy if his kingdom becomes fully established and manifested during the year 1954. When we realize what that kingdom will mean for both the church and the world we could wish that it would manifest itself even before 1954, if that were possible!

But if 1954 passes and the Lord indicates that he wants us to continue praising him here on this side the veil, let us rejoice in that also! We are inclined to think that this will be the case, and if it is, let no one lose confidence in the Lord, or in the promises and prophecies of his Word. Let us realize, rather, that it was just

another failure of human wisdom, for God's Word cannot, and will not, fail.

The Work, Past and Future

The Lord has richly blessed the efforts of his people throughout the year, and in many parts of the world. The radio witness has, through the sacrifice of his people, continued and increased. Two powerful radio stations in Europe instead of one, as at the beginning of the year, are now broadcasting the truth in the French language. It was about the first of this year that the message began reaching South Africa and India over the radio.

We expect that ere long the kingdom Gospel will be reaching Italy by air in the Italian language, and we are exploring the possibility of beaming the message to the German-speaking people of Europe. These future possibilities are all in the Lord's hands, and we wish them there. It is our desire only—and we believe we have the mind of the Lord's people everywhere in this matter—to enter the doors of opportunity as he opens them, and not to run ahead of him in any way.

The broadcasts in English over Radio Luxembourg, reaching the British Isles, and over the more than three hundred stations in the United States and Canada, are still being blessed by the Lord. We are greatly encouraged by the enthusiasm with which the brethren all over the country are distributing the tracts and inserting small notices in their local papers to advertise one special "Frank and Ernest" broadcast each month. This is certain to greatly increase our radio audience, which means that more and more people will be hearing the Gospel of the kingdom.

If it be the Lord's will, we are hopeful that there will be more traveling speakers on the road during 1954. This will help to bind our hearts together still more strongly in the bonds of Christian love. But here again, we leave the matter in the Lord's hands, knowing that he gives his very best to those who leave the choice with him.

In conclusion, we wish to extend our Christian love and greetings to our brethren everywhere—in Europe, Australia, India, South Africa, the Americas, and the isles of the seas. Our prayer for all as we enter a new year is that God's richest blessings may continue to enrich your lives as your knowledge of his loving-kindness increases, and as daily you endeavor to become more and more like him.

"More Than Conquerors"

"In all these things we are more than conquerors through Him that loved us."
—Romans 8:37

A CONQUEROR is one who, after a struggle, overcomes and surmounts the difficulties in hand, thus gaining a victory. But the scripture quoted contains the Greek word *hupernikao*, and means "to have more than victory," so is translated "more than conquerors."

Our studies of Leviticus 16th chapter, and also "Tabernacle Shadows" in Volume 5 of Studies in the Scriptures, have revealed that the "Lord's goat," the second atonement day sacrifice, pictured the faithful followers of Jesus, the "more than conquerors." Sacrificed after the manner of the bullock, it represents those who are privileged to sacrifice after the manner of Jesus. It pictures those who suffer with him; disesteemed with him in the cause of righteousness, and who go without the camp bearing his reproach.

The Lord Jesus, during his earthly ministry, went on voluntarily presenting himself a living sacrifice. Further, he, the captain of our salvation, was made perfect (or complete as a new creature) through sufferings. In all

that Jesus experienced, it can be truly said that he was more than a conqueror. For him to have been only a conqueror, according to the generally accepted usage of the word, would have meant that as the perfect Son of God he would have overcome merely the evil and wickedness of the world, gaining victories over adverse circumstances, and keeping the perfect Law of God inviolate. Jesus did all this, and more. He sought opportunities to serve, and presented himself continually, and wholly, a living sacrifice, in his Father's service, in harmony with the Holy Scriptures.

This process, particularly to the human mind, is a difficult one. But just as the Spirit of the Heavenly Father enabled Jesus to be more than conqueror, so the same holy influence enables the fully consecrated followers of Jesus, not merely to crucify or kill the goat-like stubborn depraved will, (but also to go without the camp to the utter disregard and destruction of human hopes and ambitions, bearing the reproaches as Jesus patiently bore them.) We are to rejoice in the privilege of presenting our bodies a living sacrifice.
—Rom. 12:1

At the door of the tabernacle with the Lord's goat was another goat. (Leviticus 16:7) Both were presented before the Lord. Both were consecrated, representing all

who consecrate themselves to the lord, and illustrating how ultimately they would emerge in different companies.

This second goat, which was not sacrificed after the manner of the bullock, or the Lord's goat, pictures a people who have promised more than they are willing to perform. They do not go to sacrifice. They do not go without the camp, and bear the reproach of Christ. It is a class whose zeal does not go upon the altar of sacrifice. They are presented for sacrifice, yes, but fail to go on to sacrifice. They avoiding the steady, continuous submission to fiery ordeals of suffering for righteousness' sake, and fail to so run as to obtain joint-heirship with Jesus.

Both classes can be visualized developing side by side, in connection with trials and afflictions which come along. By some, such trials are esteemed light afflictions—taken joyfully—which they rejoice to be accounted worthy to suffer. They say with the Apostle Paul, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18) Theirs is a willing sacrifice, like that of their Head, Christ Jesus.)

To the others, trials are burdensome—not light afflictions, but great afflictions. They are almost without joy, for they mortify the fleshly desires unwillingly.

One class, during this earthly course, live on a high plane towards God; the other, on a low-level plane of Christian experience.

We do well to avoid classifying those around us who profess the name of Christ. We are to help and encourage one another, and point out the conditions and terms of the narrow way, but avoid judging one another. We should look into our own hearts and minds, and question what may draw us from the one condition to the other—from the high plane to the low level, from the little flock to the great company—what may retard us from becoming "more than conqueror."

Abraham and Lot

There are some word pictures relating to Abraham and Lot recorded in Genesis, 18th and 19th chapters, from which we can get, not hard and fast types, but illustrations of Christians who overcome in a partial sense, and of those who overcome as Jesus overcame—those successful in obtaining the one hope of their calling to be members of the body of the Anointed, and those who fail to "so run as to obtain" (I Cor. 9:24); those who are willing to follow Jesus closely in fulfilment of their consecration vow, and those who are unwilling to "fill up that which is behind of the afflictions of Christ" (Col. 1: 24); those who "bind the sacrifice with cords unto the horns of the altar" (Psalm 118:27), and those whose love and zeal are not sufficient to impel them to perform, for the Lord's sake, the sacrificing they at first agreed to do.

Genesis, chapter 18, verses 1-19, describes a scene enacted more than 3,960 years ago. Abraham,

then 99 years years of age, was camping at Mamre with his family and household, servants and herds-men. Abraham was resting in the divine promise, "In thee shall all families of the earth be blessed."—Gen. 12:3

Genesis 19, verses 1-16, deals with Abraham's nephew, Lot, in Sodom. Lot possessed much less faith, and a much less rounded out character than Abraham. Lot, nevertheless, would be considered by many as a good man, and II Peter 2:7, 8, tells us that the course of the Sodomites vexed his righteous soul.

Ten Word Pictures

No. 1—The Scene with Abraham and Lot—Gen. 18:1; 19:1

Lot was on a low level, in Sodom, midst the noise and bustle of the world, and experienced a lack of fellowship with God. Sodom was on the shore of the Salt Sea, later known as the Dead Sea, which is 1,312 feet below the Mediterranean Sea level. This was where Lot was found, on the low level in Sodom. Abraham enjoyed fellowship with God, and was found actually on the high-level plains of Mamre.

For us to live, as it were, with Abraham on the elevated plains of Mamre, means fellowship with God, walking with God. It implies a knowledge of the divine purpose, to be acquainted with the truth. This brings quietness of heart; assurance for the future. If once we, from our elevated position, see afar off, we should not be over-charged again with earthly things.

We are to be rich in faith as was Abraham. Our citizenship is, even now, in heaven, and we are to touch earth as lightly as we can, living on the elevated plains of "Mamre."

No. 2 "The heavenly visitors"—Gen. 18:2; 19:1

Abraham lifted up his eyes and, lo, three men stood by him; whereas Lot saw but two visitors. Abraham, who was honoured with three heavenly visitors, fitly pictures the "more than conqueror," living on the elevated plains, in fellowship with God. The vision becomes enlarged. Spiritual perception is increased. Such can say with the Apostle Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3) And such can "see" Jesus, unmistakably. As pictured by Abraham's enlarged vision, so we may have "the eyes of our understanding enlightened." "Blessed are our eyes, for they see."—Eph. 1:18; Matt. 13:16

No. 3 The place of meeting—Gen. 18:1; 19:1

Abraham was sitting in the door of his tent—a temporary dwelling place. Lot sat in the gate at Sodom—a well established city. Abraham was in the attitude of readiness to move his tent, to do the Lord's will. Lot was settled in the city of Sodom. The scene with Abraham illustrates the Apostle Peter's words in II Peter 1:13, 14 to the effect that his fleshly body was a tabernacle—a temporary dwell-

ing place, a tent, to be moved at the Lord's bidding.) This body of ours is simply a tent, a temporary dwelling place; our permanent house being the spiritual body that God will give us in the glorious first resurrection.

The Apostle Paul speaks about our earthly temporary house being dissolved, and of our receiving a house "not made with hands, eternal in the heavens." (II Cor. 5:1) Lot seemed to have been earthbound, centered on the low level in Sodom. We are to mind the things of the Spirit. Our affections are on things above. (Col. 3:2) We are at the tent door, on the alert, seeking to know and do God's will, and always ready to move in obedience to the heavenly vision.

No. 4 The time of visit—Gen. 18:1; 19:1

Abraham received the visitors at about noon—"in the heat of the day." Lot was interviewed by them in the evening—at the close of the day. It should not be with us that we fully receive and recognize our Lord and his requirements after the heat of the day. We should not be so inattentive that we fully realize God's will concerning us only at the close of the day, and after much tribulation. If we develop a deep love for the Lord, and are faithful, if our worship is in sincerity, and in truth, and if we respond to his leadings, he will reveal himself to us, here and now. We are then bound to recognize him and his requirements without undue delay, also

his leadings on our behalf. We shall then be privileged to find, and clearly recognize God's hand early and not late in our experiences. Even like Abraham, during the heat of the day.

No. 5 The welcome given to the guests—Gen. 18:2; 19:1

Abraham (99 years of age) gave the heavenly visitors a cordial welcome. There was much zeal on his part—"He ran to meet them." Lot seemed somewhat cool, or lukewarm—"He rose up to meet them." We should be on guard lest we develop lukewarmness, which condition could be defined as partly hot and partly cold; divided between Christ and the world; not willing to give up heavenly hopes, but at the same time clinging closely to earthly ambitions; having too much conscience to cast off the name of Christ, and yet too much love for the world to take a firm and honest stand entirely on the Lord's side; most of our attention given to the externals of Christian life, and to securing the approval and applause of the world; the conscience not sensitive and tender before the Lord, and not the required life of faith, trust and love. (May we always manifest an energetic and warm-hearted zeal towards the Lord, and in his service!)

No. 6 The degree of respect—Gen. 18:2; 19:1

Some commentators have described these verses to picture that Lot rose to meet the guests, and standing, bowed his face toward the ground, or simply bowed. But

Abraham showed much reverence, and prostrated himself; for when he saw the three visitors he "ran to meet them," and then bowed his body to the ground. Here is a picture of reverence; a willing yielding of respect; the acknowledgment of another's superiority.

Reverential worship is required by God from all his subjects, particularly those who have come to an advanced knowledge of his righteous character. At all times there was a willing yielding of respect on the part of our great Exemplar, the Lord Jesus. His whole life proved those beautiful words of his to be true: "Not my will, but thine be done," and again, "I come not to do mine own will, but the will of him that sent." Jesus always revered and honoured his Father in heaven. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. 12:28

No. 7 The response to the invitation—Gen. 18:5; 19:2

Abraham's invitation was immediately accepted, but not so with the invitation offered by Lot. This is quite an apt illustration, because if we live on the low level, in Sodom, it will be difficult for the Lord to fellowship with us. We may often miss the Lord's company, because our conversation and our environment are not right.

How refreshing and stimulating for us to go to our Father's inspired Word! Therein we see Jesus—our heavenly visitor—our true leader and guide. He is Wis-

dom and Grace, pointing the way to salvation and deliverance. He is the leader of our choice, the most important decision of our life. He is our Saviour, and we are to give him our utmost attention. Then it will not be difficult for the Lord to fellowship with us. If we open widely the door of our heart, he will gladly accept the invitation. As illustrated in Abraham's case, he will respond immediately. He will readily come in and join us in rich spiritual feasts.

No. 8 The food provided—Gen. 18:6-8; 19:3

The Scriptures describe Abraham providing a calf tender and good, cakes, butter, and milk. Such full details show it to have been a goodly meal. Concerning Lot and his preparation, the only description recorded of the meal is unleavened bread. If we are Christians living in Sodom, it may be that the only satisfaction God can see concerning us is the robe of righteousness. And probably that robe is getting badly spotted. We must, by the Lord's grace, keep it clean. Further, we must contribute something. Figuratively speaking, what "food" can we offer the heavenly guest?

We must give the Lord our love, our obedience, our will—absolute submission to the divine will as indicated in God's holy Word, a sacrifice of self-will. Our Father would say, "Covenant with me, by sacrifice." (Ps. 50:5) Abraham made excellent provision for his visitors. We are to make the best offer we

can. We are to present our "bodies a living sacrifice." (Rom. 12:1) Ours is to be a complete surrender—"My son, give me thine heart." (Prov. 23:26) Let us, throughout our earthly pilgrimage—like faithful Abraham—give liberally to our heavenly guest.

No. 9 The intercourse they have—Gen. 18:10-19; 19:4

The record shows that during the heavenly messengers' visit, themes dearest to Abraham's heart were mentioned, relating even to God's oathbound promise to him concerning the blessing of all nations of the earth. The heavenly visitors revealed some important truths to Abraham. But the Scriptures depict that Lot had no such pleasant intercourse. Why? The men of the city made it impossible. The uproar of the world stepped in, and spoiled communion. In the days in which we live, there is plenty of noise and distracting influences around us. Discontentment and selfishness are some of the influences which are accelerating the overthrow of the old order. Faith in the inspired Word is not common in the earth. With us, faith in God must be maintained. We are to live on the high level, above the spirit of the world. There must be godliness and contentment. We must be submissive to God's will, if we are to have kindred minds. Thus we, like Abraham, can have sweet intercourse with the Lord, and our hearts will burn within us as Jesus speaks to us by the way.

No. 10 The end of the visit—Gen. 18:16; 19:16

Abraham accompanied his visitors as they departed. He valued their company, and from the lengthy conversation which followed, it is possible that he detained his heavenly guests. The attitude of Lot toward his visitors rather suggests that the language of his heart was "get out," not "come out." Lot loved the city, and he was literally dragged out of that place.

Abraham had a different experience; he was not influenced by the city. He cherished the Lord's company, and the divine promises. Abraham catches, as it were, the Lord's spirit. Concerning the Lord's people today we note Colossians 3:1-3, **Diaglott**: "If then, you were raised with the Anointed One, seek the things above, where the Anointed One is sitting at the right hand of God. Mind the things above, not the things on the earth. For you died, and your life has been hidden with the Anointed One by God."

We are exhorted to give diligence to make our heavenly calling and election sure. This involves our pressing along day by day—growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; continuing in his service; developing his spirit. We are to value the Lord's company. Abraham accompanied the heavenly visitors as they left, and it is our joy to accompany the Lord Jesus. We are to be those who follow the lamb whithersoever he goeth.

To Recapitulate

These word pictures remind us that faithful Abraham, living on the high-level plains of Mamre, had close fellowship with God. May we daily experience an elevated Christian life of communion with our Father in heaven; spiritual perception, ever increasing, as pictured by Abraham's enlarged vision.

May we live at the "tent door," alert, ready to move in obedience to the Lord's will.

Like Abraham, grant that we may be privileged to fully recognize our Lord and his requirements, and receive his blessings early, now, even during the heat of the day.

May we at all times be zealous, and also give the highest possible reverence to our heavenly guest—that zeal, and willing yielding of respect so beautifully portrayed in the conduct of Abraham. As a consequence, Jesus will always be a ready and ever attentive guest.

Let us take care, also, to offer the best we have, because we have covenanted with God, by sacrifice.

May we ever have sweet intercourse with our heavenly guest, our hearts burning within us as he speaks to us by the way.

May we, always enjoying the Lord's influence, accompany him, as it were, in all his thoughts and leadings.

May we follow his thoughts attentively as he teaches us how, throughout our earthly pilgrimage, to be "more than conquerors, through him that loved us."

Soldiers of Christ arise,

And put your armour on,
Strong in the strength which God supplies

Through his eternal Son.

Strong in the Lord of hosts,

And in his mighty power;

Who in the strength of Jesus trusts
Is "more than conqueror."



Radio Luxembourg

Excellent Explanations

"I would like to say how very helpful your broadcast was. It was the first time we heard you but it will not be the last. We will recommend listening to our friends. May God bless you both on your excellent way of explaining the Bible to us. I would be most grateful for your booklet 'Our Lord's Return.' Thank you and God bless you! Yours very sincerely, I. M., North Ireland."

From Southern India

"Greetings in the name of our Lord and Saviour Jesus Christ. I assemble with the Tamil Bible Students in Southern India. Every Sunday I have Scripture classes, morning and evening. I am receiving The Dawn Magazine every month. I have published a thousand copies of 'Hope for a Fear-filled World' in Tamil. This work has been translated from the Dawn publication under that title. And I am going to print a thousand copies of 'Armageddon, Then World Peace,' in Tamil. This is also translated from the Dawn publication. There are only five brethren of us here. Pray for us and our families. With love to you all, Your brother in Christ. S. A."

THE DAWN

SPEAKERS' APPOINTMENTS

W. E. PAMPLING

C. A. CORNELL	
Luton	January 17
J. E. HUMPHREY	
Oxford	December 6

Anerley	January 24
P. WATTS	
Anerley	November 29
Eastleigh	January 17

J. E. MURRAY	
Leigh (Afternoon)	December 13
Latchford (Evening)	13
Swansea	January 10
Ipswich	24

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"
Mondays, 11:15 P. M.—208 Meters, 1439 kc.

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9
Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3
Volumes 4, 5, and 6—3/9 each
Berean Question Books—For Volume I, 6d; II, 6d; III, 6d; IV, 8d; V, 8d; VI, 8d.

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"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

THREEPENNY BOOKLETS—2/6 per dozen
Spiritualism; Jesus, the World's Savior; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3
God's Promises Come True—10/-
Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3
Hymns of Dawn (Cloth)—5/- each; without music, 1/3
Tabernacle Shadows (Cloth)—2/6 each
Moffatt's Translation (Complete Bible)—17/6
The Everlasting Gospel—8d each; 7/6 per dozen
Hope (Consolation booklet)—1/2 a dozen
"Songs in the Night"—2/6
Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"PEACE ON EARTH"

WLW SUNDAY, DECEMBER 20, 1953
700 kc.—11:00 A. M.

Why has there been so little peace since the Prince of Peace was born? Send for a free copy of The Dawn Magazine containing an article on this topic.

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

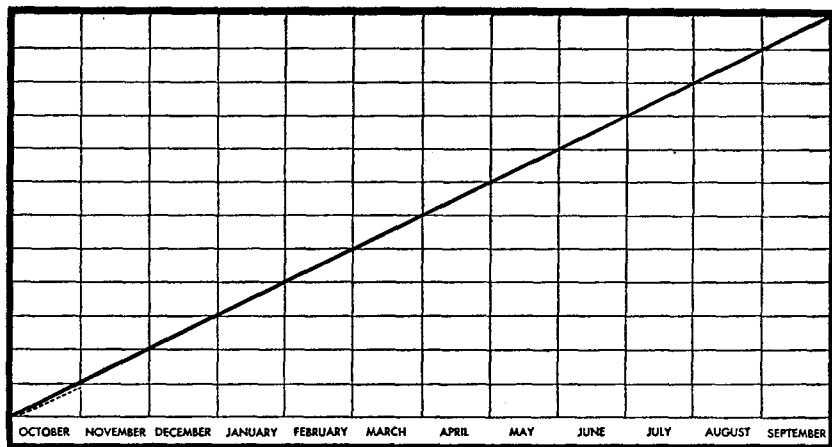
For Your Newspaper

Above is a suggestion for a small advertisement for use in your local newspaper. If your paper is published daily, the preferable time for the advertisement to be displayed would be on Saturday, December 19. The advertisement is designed for two inches in one column. Any newspaper will be able to copy the style shown.

THOSE SPECIAL TRACTS

The plan to distribute tracts advertising a special "Frank and Ernest" broadcast each month is being received with enthusiasm. If you act at once there is still time to order a supply of tracts for the December topic, "Peace on Earth."

In January, the program of the 24th will be advertised. The topic will be, "What Can a Man Believe?" Please place your order as soon as possible, stating which station carrying the program serves best in your territory. There is definite evidence from the mail response that the listening audience is increased by the distribution of these tracts.



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. The broken line indicates the relationship of radio donations to contract obligations through October.

Letters of Appreciation

"A Revelation"

Dear "Frank and Ernest": Please send me the booklet, "Hope for a Fear-filled World. I love to read the little books. It surely was a revelation to me to learn the true meaning of hell. I remember when I was a child I would go to the old fashioned Baptist Church, and they would preach about hell and I would go home frightened almost to death. So thank you for the great enlightenment. I am seventy-two years old and am just beginning to find out that the Bible does not contradict itself. Keep the good work going. E. F., Oreg.

Keeps Getting Plainer

Dear "Frank and Ernest": Please send me the booklet, "The Church." I listen to your program every Sunday, and I don't know how I could get along without this help. I believe the way you teach, and it gets plainer all the time, as I read your books over and over again. E. S., Mich.

Hastens Home to Hear

Dear "Frank and Ernest": I always enjoy your Sunday programs. I just make it in time after attending early Mass at the Catholic Church, but I do have to hurry in order to get back to my home in time. Your recent discussion about the end of the world was very interesting. I am a Catholic, but I can see no reason for the places

called hell, purgatory, and limbo. I wish there were booklets explaining these subjects. I can truthfully say that I believe I am not the only one who would like to know.—J. J., Mo.

Will Do All Possible

Dear "Frank and Ernest": Through listening to your discussions my belief in God and in Jesus Christ has been greatly strengthened. Now I love God more and my mind is free of that old fear of what the future holds after death. I thank you for your answer to my letter of September 1. I desire to do all I can to spread the message, but it is slow work in this part of the world. Love from a friend and a brother, Z. L. H., Miss.

Wants Extra Booklets

Dear Workers in Him: We have heard your broadcast several times lately, and have been much impressed. You give so much information on the controversial teachings of the Bible. The informal way of getting these truths out must surely appeal to many. I want a few copies of the booklet, "The Church," as I want to get these truths out here in rural Georgia. Thanks so much, and may God continue to bless your work over the radio, and through the printed page. Yours in his service, G. C. P., Ga.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

FRED A. BRIGHT		JOHN Y. MAC AULAY	
Allentown, Pa.	December 27	Los Angeles, Calif area ..	December 1-30
EUGENE BURNS		Phoenix, Ariz.	January 1-3
New Haven, Conn. (Morn.)	December 20	EVERETT MURRAY	
Waterbury, Conn. (Afternoon)	20	Toledo, Ohio	December 11
GEORGE B. CLARK		Saginaw, Mich.	13
Lancaster, Pa.	December 20	Detroit, Mich.	14
L. PAUL DAVIS		Dayton, Ohio	15
Fresno, Calif.	December 13	ARTHUR NEWELL	
EDWARD FAY		Phoenix, Ariz.	January 1-3
San Diego, Calif.	December 13	LEON H. NORBY	
Whittier, Calif.	20	Wilkes-Barre, Pa.	December 6
THOMAS FAY		Phoenix, Ariz.	January 1-3
San Francisco, Calif.	December 6	GUSTIN P. OSTRANDER	
(Y. W. C. A. Building, Morning)		Pittsburgh, Pa.	December 6
Oakland, Calif. (Afternoon)	6	West Newton, Pa.	7
EARL L. FOWLER		Connellsville, Pa.	8
Santa Ana, Calif.	December 27	East Liverpool, Ohio	9
TED HACK		Shadyside, Ohio	December 10
Gary, Ind.	December 20	Newark, Ohio	11
JOHN G. HULL, JR.		Columbus, Ohio	13
San Luis Obispo, Calif. (Sat.) .	Dec. 19	Cincinnati, Ohio	14
GEORGE O. JEUCK		Richmond, Ind.	15
St. Petersburg, Fla.	December 6	Piqua, Ohio	16
EDWARD JEZUIT		Toledo, Ohio	17
Milwaukee, Wis.	December 13	Elyria, Ohio	18
ARTHUR H. KRUMPOLT		Cleveland, Ohio	20
Baltimore, Md.	December 13	HARRY PASSIOS	
New Brunswick, N. J.	20	Duquesne, Pa.	December 6
RAYMOND J. KRUPA		Monessen, Pa.	27
Boston, Mass.	December 13	KENNETH RAWSON	
Wallingford, Conn. (Morning)	20	Wilmington, Del. (Morning)	December 6
Bridgeport, Conn. (Afternoon)	20	Philadelphia, Pa. (Afternoon)	6
LUDLOW P. LOOMIS		ALFRED L. SMITH	
Easton, Pa.	December 20	Richmond, Va.	December 13
Paterson, N. J.	27	MICHAEL A. STAMULAS	
EDWARD G. LORENZ		Rochester, N. Y.	December 13
Riverside, Calif. (Morning)	December 20	CHESTER A. SUNDBOM	
Pomona, Calif. (Afternoon)	20	New Brunswick, N. J.	November 27
		Brooklyn, N. Y.	29

THE DAWN

AUGUST SWANSON

Albuquerque, N. Mex.	December	1
Lubbock, Tex.		2, 3
Ft. Worth, Tex.		4
Bowie, Tex.		6
Weatherford, Tex.		7
Gustine, Tex.		8
Dallas, Tex.		9
Shreveport, La.		10, 11
Birmingham, Ala.		13-16
Atlanta, Ga.		17
Augusta, Ga.		18
Eastman, Ga.		20
Jacksonville, Fla.		21
Orlando, Fla.		22, 23
St. Petersburg, Fla.		27, 30
Miami, Fla.	January	3-6

FELIX S. WASSMANN

Springfield, Mass.	December	6
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CLAUDE R. WEIDA

Paterson, N. J.	December	13
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GEORGE M. WILSON

East Liverpool, Ohio	December	13
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W. NORMAN WOODWORTH

Springfield, Mass.	December	6
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ERNEST G. WYLAM

La Salle, Ill.	December	12, 13
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CHRISTIAN W. ZAHNOW

La Porte, Ind.	November	25, 26
Lafayette, Ind.		27
Gary, Ind.		28, 29
Fort Wayne, Ind.	Nov. 30, Dec.	1
La Porte, Ind.	December	2, 3
Kankakee, Ill.		4
La Salle, Ill.		6, 7
Beloit, Wis.		8
Rockford, Ill.		9
Clinton, Iowa		10, 11
Moline, Ill.		12-14
Evanston, Ill.		15
Chicago, Ill.		16, 17
Vincennes, Ind.		18
Logansport, Ind.		19, 20
Kent, Ohio	Dec. 21-January	7



CONVENTIONS

ALBANY, ORE., December 6—Home gathering to be held at 3596 Bernard Street.

SPRINGFIELD, MASS., December 6—All day gathering to be held in the Y. M. C. A. Building, 122 Chestnut Street. Opens 10:00 a. m.

COLUMBUS, OHIO, December 13—All day gathering in the Woman's Benefit Association, 53 East Gay Street. Opens 10:00 a. m.

SAGINAW, MICH., December 13—Convention opens at 10:20 a. m., in the Woman's Club, 311 N. Jefferson Street.

BOWIE, TEX., December 20—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

CLEVELAND, OHIO, December 20—Opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., December 20—Home gathering at 2339 State Street.

CHICAGO, ILL., December 27—Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., December 27—Maccabees Building, Woodward Avenue at Putnam.

PHOENIX, ARIZ., January 1-3—Convention will be held in Osborn School, 3415 N. Central Avenue. A Watchnight service will be held December 31. Please make reservations as early as possible, owing to heavy tourist season. Address the secretary, Mr. Stuart E. Sowers, 1730 E. Roma, Phoenix, Ariz.

PHILADELPHIA, PA., January 10, 11.

MIAMI, FLA., February 27, 28, March 1.

IN UKRANIAN: We are happy to announce that The Dawn Magazine is now available in the Ukranian language. The yearly subscription price is two dollars; sample copies free.

To Us the Scriptures Clearly Teach

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

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

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

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

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

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