

The DAWN

The LORD is
my shepherd;
I shall not want



Psalm 23:1

A HERALD OF CHRIST'S PRESENCE

SEPTEMBER 1951



ARMAGEDDON

—Then World Peace

THIS is a timely new booklet of thirty-two pages which we believe will be effective for use in witness work. The word "Armageddon" is frequently used by editorial and other writers in connection with the present threat of world disaster, so it is familiar to many people, although little understood. Its use as a booklet title should create the desire to read the message. The "Armageddon" booklet is priced at five cents each, twenty-five for one dollar.

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THE DAWN East Rutherford NEW JERSEY



Vol. XX

SEPTEMBER 1951

No. 9

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

CANADIAN BRANCH: 442 Sherbourne Street, Toronto 5, Ontario.

BRITISH BRANCH: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

GREEK BRANCH: He Charavgi (The Dawn), Agion Theodoron 4, Athens.

DANISH BRANCH: Dagtry forlaget, Hyldebaervej 13, Copenhagen F.

SWEDISH BRANCH: Dagningen, Postl. 2016 Vinslov, Sverige.

GERMAN BRANCH: Tagesanbruch-Verlag, g. G. m. b. H., Berlin-Friedenau, Menzelstr. 2.

SUBSCRIPTION RATE: United States and Canada, \$1.00 a year; Great Britain and Australia, five shillings. Remit by check, money order, bank draft, or registered mail; from foreign countries—money orders only.

FOREIGN EDITION SUBSCRIPTIONS: The rate is \$1.00 a year. The Dawn is published in Dano-Norwegian; Swedish; French; Greek, and German languages. Subscriptions may be sent direct to foreign branches as listed above.

The Convention Issue

The October issue of The Dawn will contain a lengthy report of the Bowling Green General Convention. If extra copies are desired, please place your order early. They may be had for \$1.00 a dozen.

CONTENTS

HIGHLIGHTS OF DAWN

Will Religion Save the World? . . . 2

BIBLE STUDY

Christian Relation Among Races . . . 10
Fellowship in the Church . . . 12
The Larger Fellowship of Christians . . . 15
Living Together in the World . . . 18
Enlarging the Christian Fellowship . . . 21

CHRISTIAN LIFE AND DOCTRINE

"I Shall Not Want" 23
Patterns of Heavenly Things
Book of Hebrews—Chapter IX . . . 39
Weekly Prayer Meeting Texts . . . 63

YOUR QUESTIONS ANSWERED

Spiritualism 49
Christian Sabbath Keeping . . . 50
Shall Never Die 51
The First Shall Be Last 52

BRITISH SECTION

We Rejoiced Together 53
Encouraging Radio Letters . . . 55

TALKING THINGS OVER

Shall the Radio Witness Continue? . . 57
Additional Stations 58

ENCOURAGING LETTERS

. 60

SPEAKERS' APPOINTMENTS

Great Britain 56
United States 62

CONVENTIONS

Great Britain 56
United States 64

RADIO PROGRAMS

Schedules of Broadcast 31

Special Broadcast

Through the courtesy of the Mutual Broadcasting System a coast-to-coast broadcast of an interview reporting Brother Woodworth's European trip is scheduled for Saturday, September 15, at 6:30 p. m., Eastern Daylight Saving Time.

Will Religion Save the World?

IT IS often said these days that the only means by which the remaining remnants of civilization can be saved from destruction is through a revival of religious fervor throughout the world. This viewpoint is being voiced by practically all the prominent denominational church groups, and in order to implement their theory, unprecedented efforts are being made to work together more harmoniously, and thus present so far as possible a solid front against the forces of atheism and paganism, which during the last half century have been making such damaging assaults against the bulwarks of civilization.

A great deal of progress is being made toward the uniting of Protestantism, but even so, some of the larger denominations still insist on standing alone, believing—conscientiously, no doubt—that they are the only true church, and that it would be a sin for them to unite with “apostate” churches. One of these groups is the Baptist, and particularly a very large segment known as the Southern Baptists.

The Southern Baptist denomination is the fastest growing group in America. In 1950 its membership passed the 7,000,000 mark, having gained 376,000 converts in that year, or twice as many as claimed by the Roman Catholic Church. The Southern Baptists for many years confined their activities to the southern states, leaving the northern states to be converted by Northern Baptists. But recently this policy has been changed, and now they claim the entire country as their legitimate field of activity, and this summer held their annual convention in the city of San Francisco, where 6,000 delegates gathered.

But these delegates did not work for unity with other groups. On the other hand, they passed resolutions opposing such efforts, and were particularly outspoken against the newly formed “Na-

tional Council of the Churches of Christ in the U. S. A." One of the delegates was the newest of popular evangelists, Billy Graham. There has been much enthusiasm throughout the country over the apparent revival of religion under the magic spell of Graham's preaching, but now it appears that he is unalterably opposed to any and every brand of professed Christian religion other than that of the Southern Baptists. In his keynote speech at the convention, he announced that "the hope of Christianity in America is the Southern Baptist Convention," and cried, "When this convention voted not to affiliate with any other group, I thanked God."

Several of the speakers said essentially that one could not be a Christian without being a Southern Baptist, and one announced that the New Testament was written by Southern Baptists. So it can be seen that when a group of 7,000,000 denominationalists take such an extreme position as this, Protestantism is still far from united. But not all individuals among them are so sectarian in their outlook. This is particularly true of a Southern Baptist army chaplain serving in Korea. This chaplain—Ivan L. Bennett—prepared a recorded message to be played at the convention in San Francisco which was based on his observations of the evil results of the lack of unity among the churches. On this record he said:

"Before the war there were thirty-four denominations doing mission work in Japan, but today, in spite of all efforts toward a united church, there are seventy-three denominations represented. . . . A single and certain trumpet call would be more intelligible to them than the divergent sounds of seventy-three buglers, each tooting his own tune. The Baptists have a stake in the counsels of ecumenicity. Today the miserable people of the world cry out for a political and social order that will insure justice and freedom and peace. How can the churches preach peace and unity to the divided nations when they cannot achieve peace and unity among themselves, without having the answer come back, 'Physician, heal thyself'? How shall we ever organize the polyglot social and political divisions of mankind into an entity that will insure peace and justice in the world where men of good will refuse to take counsel together?

"This matter must be faced realistically. If we face it prayerfully, and with open minds, some procedure can be agreed upon whereby Southern Baptists, without sacrifice of essential truths, will not withhold representation where men of good will counsel together to implement the prayer of our Lord that all may be one that the world may believe. I hope that you will not regard it an

impertinence that one who has followed American youth in three wars should ask you to give this matter a more sympathetic and prayerful consideration."

Well, those in charge of the convention in San Francisco evidently did consider this effort toward unity as "impertinence" on the part of this army chaplain, for they did not allow the record to be played. However, a lay delegate at the convention was asked to conduct one of its evangelistic services, and he did manage to sound a note of warning, or at least it was so interpreted. It was cleverly done by quoting a statement once made by the historian and novelist, H. G. Wells:

"The threat of war will sit like a giant over all human affairs. . . . It will say to all of us, Set your houses in order. If you squabble among yourselves, waste time, litigate, muddle, snatch profits and shirk obligations, I will certainly come again. I have taken over your young men between eighteen and fifty and have killed and maimed such as I please. Millions of them. I have wasted your substance contemptuously. Now you have millions of male children between the ages of nine and nineteen running among you and behind them are millions of babies.

"But go on muddling, each for himself, his own parish, his family, and none for the world. Each one of you stick to your rights, stick to your claims. Make no concessions, no sacrifices. Obstruct, waste, squabble, and presently I will come again and take all that fresh harvest of life and will squeeze it into red jam between my fingers and mix it with the mud of the trenches and feast on it before your eyes."

By the use of this quotation that Southern Baptist layman and business man was evidently expressing the view now being heard from so many sources that only a united religious front will save the world from the horrors of another war, a war that most certainly will mean the complete destruction of what is left of civilization. But the convention was not moved to take action toward co-operation with other groups, being content, as their evangelist Billy Graham was, to thank God that they were not like other people, and having no intention to get mixed up with them.

It was significant, though, that a layman was given such a prominent part in the convention, for, while the Southern Baptists refuse to co-operate with others, in this they are following a trend that is noticeable throughout most of the Protestant churches—that is, to narrow the wide distinction that in the past has existed be-

tween the clergy and laity. This is particularly manifested in the "National Council of the Churches of Christ in the U. S. A." Two important departments for service in this organization, both non-clerical, are "The General Department of United Church Men" and the "General Department of United Church Women." Reporting the formation of these departments, "Outlook," the official organ of the Federation, says editorially:

"What is thus happening is in line with the great insight of the Reformation into the 'priesthood of all believers.' This doctrine has been too little understood and appreciated by those who are its heirs. It has sometimes been supposed to mean merely that every man is 'his own priest' and needs no help from anyone else. But Luther insisted that every Christian is a priest of God to all other Christians, and that there is a 'mutual ministry of all believers.' 'It is pure invention,' he said, 'that pope, bishops, priests and monks are to be called the "spiritual estate," and princes, lords, artisans and farmers the "temporal estate." . . . All Christians are truly of the spiritual estate and there is among them no difference at all but that of function.'

"The Reformation affirmed that all men are equally called to serve God in their daily lives. It proclaimed on the basis of the New Testament that the carpenter at the bench or the mother in the home may glorify God as truly as the priest at the altar or the monk in the cell."

This trend is in the right direction. It is true enough that the Scriptures do not sanction the idea that the church should be divided between the clergy and laity. All truly consecrated Christians are "ministers of reconciliation" and "ambassadors for Christ." It seems strange, though, that the united leaders of so many large Protestant churches should only now be awakening to this, and even more strange that they need to quote Luther as authority for the viewpoint, rather than the Bible itself. The fact is that revolutionary changes are occurring in the churches as well as in the world, and in the churches, any sort of change is welcomed if it seems to strengthen their position against the forces of disintegration which are destroying "this present evil world."

The churches everywhere are working hard to build their defenses against the forces which threaten the destruction of the world, and in Germany the most spectacular of these efforts is being led by a layman. In fact, the entire effort is essentially that of laymen, and is known as the "Laymen's Congress of the Evangelical

Church in Germany." Its leader is Reinhold von Thadden, a lawyer. Last year the group staged a rally in Essen which on the final day was attended by 180,000, and it is claimed that this year in Berlin 250,000 came together to confer, and to demonstrate for Christ and the revival of religion. Mr. von Thadden, the leader, is quoted as saying:

"One can speak of a Christianity here in Germany which has come out of the war with all the assets and liabilities of a tradition. We face the old paradox of having to reach and awaken the people who already belong to the church."

In these words this zealous layman has pointed out what is probably the greatest weakness of the nominal churches everywhere in the world, which is that they are Christian in name only, that while there are almost countless millions of professed Christians, they nearly all need to be converted to real Christianity. And now it would seem, that since the clergy have failed to accomplish this gigantic task, lay leaders and associations are endeavoring to do it. But how much success are they having? It was the hope of many in Germany, as elsewhere in the world, that the close of the war would witness a great religious revival. But this has not actually occurred. Otto Dibelius, bishop of Berlin-Brandenburg, in a report last April to the Synod of the Evangelical Church in Germany, said:

"Much of what we have longed for has not been granted our church as yet. The great social impulse, for example, is so far hardly felt among our younger pastors. The new fire of faith has not yet ignited even though the Evangelical Laymen's Congress in Essen last year may give that impression."

God's Way Ignored

Thus, no matter in what direction we push our investigation, we do not find evidence that the efforts of the churches, united and otherwise, are really accomplishing what was so earnestly hoped they would. Even their unity movements come far short of enabling them to present a truly united front, for in many respects there is more individual action today than ever before. The clergy are trying, and the laity are trying. And while millions are saying, let's forget our differences and work together, other millions are fanatically crying that only their viewpoint is right, and that those who do not agree with it are not Christians at all. The dismal side of this is that those who take this latter viewpoint conscientiously

believe that all who are not Christians will suffer eternal torture in a hell of fire and brimstone.

But does this seemingly hopeless outlook mean that Christianity has actually failed? No, thank God! All it means is that the great and imposing nominal systems of the world have lost sight of the true plan of God for the salvation of the human race and are attempting to accomplish something which has not been authorized by God and which, therefore, will not have his support and blessing. And when we say this, let us add that it is almost unbelievable, when examining the viewpoints of the world's religious leaders, that one should never discover a word in all that is said and written, concerning the *divine* remedy for human ills, that remedy which was the theme of all God's holy prophets.

Begining early in the Old Testament, the holy prophets began to set forth the fact that in God's due time he would send One to represent him, One who would establish a world-wide government, or kingdom, and that during the rulership of this kingdom all the enemies of God and of men would be destroyed, even the great enemy Death. Not in a single one of the promises pertaining to this Messiah and his work is the suggestion made that the success of this divine purpose would depend upon the co-operation of fallen men, that Christ's kingdom would bring peace to the world if all his followers worked together and succeeded in converting the masses of the people to a wholehearted observance of the Golden Rule.

No "ifs" are attached to the promises of God pertaining to the victory of Christ's kingdom. Its success does not depend upon the uniting of nominal churches, nor upon a belated recognition that nonclerics may also serve God. Referring to Christ, the Prophet Isaiah wrote, "The government shall be upon his shoulder." And after assuring us that of the increase of this government and peace there shall be no end, Isaiah said, "The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

The Scriptures reveal that the work of Jesus at his first advent laid the foundation for the glorious triumph of his kingdom. Since death itself is to be destroyed in that kingdom, and since death entered into the world by sin, being the wages of sin, it was necessary that Jesus die to redeem the world from sin and death. Thus, as "in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) This is why it was necessary first of all for Jesus to come and to die for the world, which he did at his first advent.

We also learn from the Scriptures that it is the divine plan for Jesus to have associate rulers with him in his kingdom, selected from among the world of mankind. These are spoken of as his "joint-heirs," and it is said of them that they will be brought forth in the "first resurrection" to "live and reign with Christ a thousand years." (Rom. 8:17; Rev. 20:4, 6) The interim between the first and second advents of Christ was set aside in the divine plan for the calling and preparation of this class, called the "church," meaning "a called out" class. Jesus said to his disciples, it will be remembered, "I have chosen you out of the world."—John 15:19

At the end of the age Jesus returns first to complete the development of his true church—made up of all who are truly his, wherever found—and then to manifest the power and glory of his kingdom for the fulfilment of all the wonderful promises of God describing the blessing of all the families of the earth with peace and joy and life. The Apostle Peter spoke of this outstanding work of Christ at his second advent, and described it as the "restitution of all things," and added that it had been spoken by God by the mouth of all his holy prophets since the world began.—Acts 3:19-21

And how strange it is that among the professed people of God today, those who are so earnestly and so sincerely trying to save the world for God, no reference is ever made to that great divine purpose which was the theme of all his prophets! The divine assurance of the numerous promises recorded in the Bible that Christ and his kingdom will do for the human race what it cannot do for itself, is entirely ignored by all the denominational systems. Every viewpoint expressed by them emphasizes merely what they hope to do in and for the world, and that, if they do not accomplish their ends, civilization is lost.

And so far as civilization as now organized is concerned, the viewpoint of the churches is right—it will be destroyed. The churches will fail to arouse the masses to a sufficient degree of religious fervor to prevent the increasing chaos which is being produced by human selfishness. What men call civilization the Bible designates "this present evil world," or age. (Gal. 1:4) It has never been truly civilized, for throughout the ages it has lived by the sword, and now, as Jesus foretold, it will perish by the sword. Selfishness, greed, and oppression have been among its chief characteristics, and these together with other elements of unrighteousness have made it the "evil" world which it has been.

HIGHLIGHTS OF DAWN

But now it is coming to an end. The prophecies foretold that it would, and nothing that can be done by either its civil or religious institutions can perpetuate it beyond the time limit set in the divine plan. For more than nineteen centuries, the Lord's people have been praying for a new world, the messianic kingdom world. All of God's prophets have promised that this prayer will be answered, and there is now evidence all around us that this divine kingdom will soon manifest itself in power and great glory, and that, under the administration of its righteous laws, the desire of all nations for security, peace, health, and life, will be realized.

But in order for this to be accomplished "this present evil world," over which Satan has been the prince and ruler, must be completely destroyed. The reason the various religious institutions of the earth are trying so desperately to preserve that which God has decreed must be destroyed, is that they fail to discern the real purpose of God as it relates to the new world which Christ will establish. They have not heard the "joyful sound" that has come ringing down the ages through the voice of all God's prophets, giving assurance of divine love for the human race, and of the Creator's purpose to intervene in the affairs of men and establish peace, and shower blessings of health and life upon all the willing and obedient.

But let those who have heard this glorious message, and have faith to believe that it is actually true, tell the whole world these blessed tidings. Let us blow aloud the jubilee trumpet of deliverance from sin, selfishness and death, and let all who have ears to hear know that the day of the Lord is at hand, and that the promised "times of refreshing" will soon come to all the sorrowing and dying race. Yes, while the present selfish social order, which has been misstyled civilization, cannot be saved, the human race itself will survive, and even those who have died will be restored to life; for, as the voice of God has declared, there will be "times of restitution of all things."

*SOME murmur when their sky is clear and wholly
bright to view,
If one small speck of dark appear in their great
heaven of blue.
And some with thankful love are filled if but
one streak of light,
One ray of God's great mercy, gild the darkness
of their night.*

Christian Relation Among Races

SEPTEMBER 2

John 4:4-14

THE Master's visit with the Samaritan woman at Jacob's well was one of the few occasions during his brief earthly ministry when he taught or otherwise served those who were not Israelites. When a Syrophenician woman sought help from him he said, "It is not meet to take the children's bread, and cast it unto the dogs." Her reply was, "Yes, Lord: yet the dogs under the table eat of the children's crumbs." (Mark 7:27, 28) Because of her great faith, Jesus gave this woman the crumb of favor for which she so earnestly asked.

Not only did Jesus confine his ministry principally to the nation of Israel, but he instructed his disciples to do the same. When he sent them out he said, "Go not into the way of the Gentiles, and 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) However, this was not because Jesus believed that one race was superior to another. Neither

did it manifest a lack of love for those other than Jews. It was simply that God had entered into a covenant with Israel, and a time limit had been set during which the Israelites were to have the first opportunity to become joint-heirs with Christ in the messianic kingdom of promise, and that limit had not yet been reached.

The exceptional occasions when Jesus did show a willingness to proclaim the Gospel message to non-Jews, and otherwise to serve them, prove that his almost exclusive ministry to those of his own race was not because he considered others inferior. The restricted ministry to the Jews was to last only for a limited time. The time of their special favor ran out three and one-half years after Jesus' death. It was because that limit was so nearly reached by the time Jesus was raised from the dead that he then instructed his disciples to preach the Gospel to all nations, beginning at Jerusalem.

The Samaritan woman asked Jesus, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" The

segregation practiced between Jews and non-Jews in Jesus' day was well recognized and generally accepted. The Israelites were justified in their separationist viewpoint, for it had, in effect, been enjoined upon them by the Lord, the purpose being to prevent the seed of Abraham from becoming contaminated.

In the Lord's providence, this was begun by Abraham in sending his servant back to the land of the Chaldeans to seek a bride for Isaac from among his own people. Later, the providence of the Lord also overruled in connection with Jacob and his wives. Throughout the many centuries from then until the birth of Jesus, this point was guarded carefully. Recall, for example, the severe measures adopted in connection with those Israelites who married heathen wives at the time of their return from captivity in Babylon.

Nevertheless, God loved the other races, and in his plan had made provision to bless them. This plan centered in Jesus, the One he gave to be the Redeemer and Savior of the world. In speaking to the Samaritan woman Jesus referred to himself as the "gift of God," and explained that he was in a position to give her "living water"—"water" that would be in her as a "well of water springing up into everlasting life." Although the woman asked for this water in order that she might never again thirst, it is doubtful if she understood clearly what Jesus really meant. The lesson has been of great value to thousands since, however, being one of the many promises upon

which their hope for everlasting life has been based.

Acts 10:25-28

THE wonderful story of Cornelius, the first Gentile convert to Christianity, brings to light how deep-grained was the determination of the Jews to remain separate from the Gentiles. Even though Jesus had commissioned his disciples to go to all nations with the Gospel, it required a miracle—a special vision—to induce Peter to make his first contact with Gentiles seeking to know the way of life.

But Peter was quick to learn when it became evident that the Lord was really leading him in the matter. To Cornelius and his family and friends who had assembled to hear his message, the apostle said, "God hath showed me that I should not call any man common or unclean." In a vision, Peter had seen a "vessel" let down from heaven filled with all sorts of unclean animals. He was bidden to rise, kill, and eat. He refused, explaining that nothing unclean had ever passed his lips. Then he heard a voice saying, "What God hath cleansed, that call not thou common."—Acts 10:9-15

When Peter arrived at the home of Cornelius and learned of the wonderful manner in which God had been also dealing with him, he readily discerned the meaning of his vision. His decision was confirmed when, upon preaching the Gospel to this Gentile audience, Cornelius and his household accepted the message, were converted, and the Holy Spirit came upon them even as it came upon

the waiting Jews at Pentecost. Later, Peter related this experience at a conference of believers in Jerusalem, and it helped to convince many of the Jewish Christians that a change in God's arrangements had really occurred.

Colossians 3:11

PAUL was especially commissioned to be an apostle to the Gentiles, although he ministered to Jews as well whenever he had the opportunity. By visions and otherwise, God had given Paul a clear understanding that Gentile believers should be accepted into full fellowship in the church. It was Paul who said that God had made of one blood all nations.—Acts 17: 26

In Ephesians, Paul explains that it was by revelation that God made known unto him the mystery "that the Gentiles should be fellow-heirs,

and of the same body, and partakers of his promise in Christ by the Gospel." (Eph. 3:1-6) In his letter to the Galatians he explains that as many as are "baptized into Christ," and who have "put on Christ," are of the "seed of Abraham," and heirs according to the promise made to the patriarch—the promise that through his seed all the families of the earth would be blessed. He explains that in this arrangement there are no racial barriers.—Gal. 3:27-29

QUESTIONS:

In Jesus' day how did the Jews look upon non-Jews? Did Jesus share this viewpoint?

Does the fact that God made special promises to the Jews mean that they were a superior race to others?

How did God open Peter's mind to the fact that Gentiles could become fellow-heirs with the Jews?

In what way was Paul especially qualified to serve the Gentiles?

Fellowship in the Church

SEPTEMBER 9

Philippians 1:27; 2:11

PAUL especially appreciated the fellowship of the Philippian brethren. In the opening of the epistle to them he wrote, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until

now." (1:3-5) There are several aspects of fellowship in the church, and in writing to the Philippian brethren Paul highlights some of them.

There is, the fellowship of the truth. Paul admonishes the brethren at Philippi to "stand fast in one spirit, with one mind striving together for the faith of the Gospel." It is a mistaken notion that brethren

ren can have "one spirit" yet differ widely in their understanding of the doctrines of the Gospel. Oneness of mind is essential in order to enjoy oneness of spirit. Those who see "eye to eye" on the great fundamentals of the truth will gladly strive together "for the faith of the Gospel."

Those who do not enjoy oneness of mind will find themselves striving with one another rather than "together" against the common enemy Satan, who ever lies in wait to deceive. Some may think they can strive with each other concerning the teachings of the Bible and if occasionally they can shake hands and say, "God bless you," they are enjoying oneness of spirit. This is a fallacy. All they are doing is to maintain a certain degree of tolerance and friendship, but true "fellowship in the Gospel" goes much further than this.

There is also a fellowship in Christian suffering. Paul wrote to the Philippians about this, saying, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me." The more or less modern conception of that which is implied in being a Christian as described by the expression, "only believe," is but partly true. True belief involves faithfulness to that which we believe, and if we take our part with the brethren "striving together for the faith of the Gospel," we will find this leading to a fellowship in suffering.

For the most part, Christian suffering today is not so dramatic as

in the past; although behind the Iron Curtain many of our brethren are being subjected to extremely cruel treatment on account of their faith. But everywhere there is a certain measure of ostracism experienced by those who believe the truth and faithfully proclaim it. Those who today strive together for the faith of the Gospel are non-conformists to the world and to worldly churches, therefore do not enjoy the friendship and love of the world. They still suffer with their Master, "without the gate."—Heb. 13:12

In our lesson Paul also mentions a fellowship of sympathy and of comfort—"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Those who suffer with Christ need the courage and strength which are derived from this mutual heart understanding of one another in the body of Christ.

As in the natural body, so in the mystic body of Christ, it is true that when one member suffers all suffer; and when one rejoices all rejoice. Indifference to the well-being of others in the church might indicate that one was not a member of the body at all. Our interest and spirit of helpfulness will first of all be manifested along spiritual lines. Each member of the body will do everything possible to promote the spiritual prosperity of every other member. But the physical needs of those in the

body should not be overlooked. Among true Christians there is a community of interest which is concerned with every aspect of life.

Paul explains the principle upon which such an arrangement is workable, saying, "Look not every man on his own things, but every man also on the things of others." Notice the word "also." Every Christian should, as Paul elsewhere states, "bear his own burden," and to do this he must give consideration to his own things. (Gal. 6:5) But he should "also" be concerned about the things of others, and where this brotherly interest is operative, the brethren will be found bearing one another's burdens.

All aspects of Christian fellowship center in Christ and are in keeping with the pattern which he has set for us—"Let this mind be in you, which was also in Christ Jesus." It is when all in the church have the mind of Christ that they are of one mind. Their oneness of spirit is their conformity to every example of his Spirit-led life. The Gospel for which they strive together is the "Gospel of the kingdom" which he so clearly set forth, and for which he died. No Christian has a mind of his own in matters pertaining to the will of God, for "the Head of every [Christian] man is Christ: . . . and the Head of Christ is God."—I Cor. 11:3

The "mind" of Christ was manifested by every detail of his life. He was faithful to his Father in all things. He was kind, gracious, sympathetic, loving, and untiring in his service to others. Above all, he was humbly obedient to his

Heavenly Father. It is this all-inclusive quality of the Master which Paul speaks of in our lesson. He thought not "by robbery" to be equal with God, but made himself of no reputation, and "took upon himself the form of a servant."

But this wasn't all! Christ "humbled himself" still further, for he "became obedient unto death, even the death of the cross." This, then, is the "mind" which we should endeavor to acquire, the mind which impelled the Logos to step down from his honored position in the heavenly realm and become a man, and, beyond that, led him to sacrifice his reputation and life, and to suffer the cruel death of the cross. Do we have such a mind?

That which often disrupts Christian fellowship is the determination of one or more in a group to have their own way. The standard for which we should strive is for all to be obedient to the divine will. This will follow as a natural consequence of possessing the mind of Christ. A mind that will lead one to take the course which Jesus took will certainly have no difficulty with respect to petty rights—or assumed rights—in the church, and will not be concerned with any transient honors which may be attached to the privileges of service this side the veil.

Of great importance also is our fellowship in hope—the "hope of glory."

"If in this life only we have hope in Christ, we are of all men most miserable," wrote Paul. (I Cor. 15:19) People of the world live largely in hope—not of the

glory of a future life beyond death, but of better days ahead in this life. From early life they are stimulated by their hopes and dreams of love, of a family, of a comfortable home, of security and wealth, of social position, and finally of retirement and leisure in old age.

But these things are of little concern to the Christian, for he seeks first the kingdom of God and his righteousness. He has turned his back upon the world, so there is nothing to hope for from worldly sources. Our hope is centered in that which is beyond the veil, "where Christ sitteth at the right hand of God." And we know that it is only if we suffer and die with Christ that we will live and reign with him. If we do not have the mind of Christ we will not be willing to suffer and die with him.

"Wherefore," that is, because Jesus humbled himself and was obedient even unto death, "God also hath highly exalted him, and given him a name which is above every name." Our hope is to be like him—yes, like him in glory, sharing with him in the work of his thousand-year kingdom. This hope will be realized if we attain his mind of humility before God, and obedience to the divine will regardless of what the cost may be. Let us rejoice in this fellowship of hope.

QUESTIONS:

Can there be fellowship of the spirit where there is no oneness of mind?

In addition to belief, what is necessary in order to be a Christian?

What is "consolation in Christ"?

How may we know that we have the mind of Christ?

Upon what basis may we hope to reign with Christ?

The Larger Fellowship of Christians

SEPTEMBER 16

Acts 11:27-30

ONE of the sure evidences of true Christianity is solicitous interest in the welfare of others, particularly of fellow Christians. Paul wrote to the Galatians, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) A true

follower of Christ will not be content with a realization that all goes well with himself, but will seek opportunities to serve others who may be in need, to help bear their burdens. "Bear ye one another's burdens," wrote Paul, "and so fulfil the law of Christ."—Gal. 6:2

The congregation of Christians at Antioch believed in serving others. Paul and Barnabas were the

foremost leaders in this group, and after the congregation had become well established, and there were others capable of conducting its affairs, these two original leaders were sent forth on a missionary journey to carry the Gospel to Gentiles.

But even before this, apparently, the church at Antioch began to display their interest in others outside of their own immediate fellowship, for when they learned from Agabus, who came to Antioch from Jerusalem, that a famine threatened in Judea and that the brethren in that territory would be in want, they at once decided to send relief to their unfortunate brethren. Their gifts were sent "by the hands of Barnabas and Saul."

In the activities of the Antioch Church we see displayed a genuine interest in the Lord's people wherever they could be found and served, and also the missionary spirit which impelled them to send the Gospel into territories where it had not yet been heard. Besides, while they doubtless recognized that their chief duty was to make known the truth to others, nevertheless they were not blind to the physical needs of their brethren, and gladly did all they could to render aid along this line. Thus their fellowship widened in proportion to their zeal.

Acts 15:1, 2, 22, 23, 28-31

IN GOD'S due time, when the seventy symbolic weeks of special favor to the Jews had ended, the widening fellowship of the Early Church began to include converts from among the Gentiles. This

raised an issue among the brethren of crisis proportions, for it was a very difficult matter for many of the Jewish converts to become reconciled to the idea of fellowship with Gentiles, who traditionally were looked upon by Jews as "dogs."

The controversy really became serious in Antioch where seemingly there were increasing numbers of Gentiles coming into the church. Besides, Paul and Barnabas had returned from their missionary tour and reported that Gentile converts were coming into the churches in many places. And then "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved."

Paul and Barnabas had "no small dissension and disputation" with these teachers of error, and it was decided that the matter be referred to the apostles and elders at Jerusalem. So they went to Jerusalem and attended what proved to be the first Christian conference, and the main issue for discussion was what should be taught to the Gentile converts whom the Lord had so manifestly brought into the church.

An agreement was reached at that conference, an agreement in which not only the apostles and elders shared, but the entire church. It was also decided to send letters to the churches "in Antioch and Syria and Cilicia" in which would be communicated the conclusions of the conference. Circumcision was ruled out as not being necessary to salvation, and

adherence to a few simple requirements was suggested.

The list was a short one. The brethren were to "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." The last of these is the only one that continued permanently under the ban of pure Christian ethics. The others seemingly represented an effort to make it as agreeable as possible for the Jewish Christians when Gentile converts came among them, for they were things against which Jews traditionally had very strong feelings.

It would not be proper, of course, to say that an effort was made to appease the Jewish brethren, but the decision of the Jerusalem conference does represent a disposition on the part of the apostles and elders to meet a difficult situation in a way that eventually would lead to a better understanding and spirit of unity in the church. The fact that later Paul stated that if eating meat offered to idols would cause a Christian brother to offend, he would eat no meat, indicates that in his opinion he had liberty to eat such meat, that it was not, fundamentally, a sin, and had been forbidden only because the Jewish brethren generally were not yet prepared to enter into their full liberty in Christ. The fellowship of the church was widening, but there were difficulties involved which needed to be met with patience and understanding.

II Corinthians 9:1-5

THE famine in Judea, foretold by Agabus, was of long duration, and Paul considered it a privilege to

call the needs of the Judean brethren to the attention of the church wherever he could, and to exhort the brethren to donate for relief. As we saw in the beginning of the lesson, this was also, and still is, one of the privileges of the consecrated followers of the Master. In writing to the Corinthian church on this subject, the apostle mentions the zeal of the brethren of Achaia, saying that they were ready with their gift "a year ago."

Privileges of service sometimes fall into disrepute because they are misused. This is true today with respect to the privilege of donating money to any branch of the Lord's service. Many in the nominal churches are such constant beggars for money that it has caused others to lean in the other direction and consider it wrong ever to mention the need of money. But Paul did not seem to view the matter in this way.

This lesson reveals that the apostle sent brethren to Corinth in advance to explain the needs of the churches in Judea, and to exhort the brethren to contribute toward those needs. To use a modern expression, it was an organized effort to raise funds for the benefit of needy brethren. Paul wanted the brethren in Corinth to have their contributions ready when he came. Nor did he hesitate to exhort the Corinthian church to liberality, for he wrote:

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of

necessity: for God loveth a cheerful giver."—II Cor. 9:6, 7

Continuing his exhortation the apostle assures the brethren at Corinth that the Lord will compensate them for their sacrifices, saying, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8) Here, then, was an opportunity for an expanding fellowship in the service of the brethren, a fellowship in which the Lord would be included, for he

would bless them in proportion to their faithfulness in doing good to all men, and especially to the household of faith.

QUESTIONS:

What is one of the evidences of true Christianity, and how was this manifested in the church at Antioch?

Why did the infiltration of Gentile converts into the Early Church present a serious problem? How was this problem solved?

Is it wrong to exhort the Lord's people to faithfulness in contributing to the spiritual and material needs of the brethren?

Living Together in the World

SEPTEMBER 23

Isaiah 65:17-25

AS A result of the thousand-year reign of Christ, all the nations and races of the world will learn to live together in peace and happiness. Love will supplant selfishness. Nations will beat their swords into plowshares and their spears into pruninghooks, and they will learn war no more. Every man will sit under his vine and fig tree, and none shall molest nor make afraid. This has been promised by God, and we are assured that the word which goeth forth from his mouth shall not return unto him void, but will accomplish that which he pleases and shall prosper in the things whereto he

has sent it.—Micah 4:2-4; Isa. 55:8-11

Among the meaningful symbols of Christ's kingdom is the one mentioned in our lesson—"new heavens and a new earth." Doubtless it was to this promise that the Apostle Peter referred when he said that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) Peter locates the fulfilment of this promise as following the second coming of Christ. He also explains that "the heavens and the earth, which are now," are to be destroyed at the time of our Lord's second presence. Isaiah confirms this saying that "the former [heav-

ens and earth] shall not be remembered, nor come into mind."

This language has no reference to the physical heavens and earth. This is evident from the fact that Peter refers also to a "heavens and earth" called by him, "the world [Greek, *kosmos*, meaning 'order'] that then was," which came to an end at the time of the Deluge. (II Pet. 3:6) We know that the earth, the sun, moon, and stars were not destroyed at that time. What was destroyed was a social order, its spiritual and religious phases being symbolized by the "heavens," and its civil and material aspects pictured by the "earth."

A new social order began to take shape shortly after the Flood. Paul speaks of it as "this present evil world." (Gal. 1:4) During the more than 4,000 years since the Deluge, the new social order which then began has undergone many changes. Nations and empires have risen and fallen, but there has never been a complete collapse of the social structure. Peter explains that it has been "reserved unto fire against the day of judgment and perdition of ungodly men."—II Pet. 3:7

The "fire" here referred to is also symbolic, being representative of enraged human passions which result in the destruction of "the heavens and the earth, which are now." This same cataclysm is also illustrated in the Bible by such symbols as storms, winds, earthquakes, etc. By nonsymbolic language it is described as a "time of trouble, such as never was since there was a nation."—Dan. 12:1

That which is symbolized by the "new heavens and a new earth" is also pictured as "Jerusalem"—described in Revelation as "the holy city, new Jerusalem." (Rev. 21:2) This is another Bible symbolism of the kingdom of Christ. Jerusalem was the capital city of ancient Judea. God's laws were the recognized authority in Israel's government, so, to the Israelites, Jerusalem was looked upon as the center of divine control over the nation, hence a very fitting symbol of the messianic kingdom, which when fully established will exercise divine authority over all nations and kindreds and tongues.

The old "Jerusalem" was not always a joy to the Lord, nor was he always able to rejoice over his people who were ruled by that typical governmental arrangement. But in the case of the "new Jerusalem" it will be different, for as he states, "I [will] create Jerusalem a rejoicing, and her people a joy. . . . The voice of weeping shall be no more heard in her, nor the voice of crying."—Isa. 65:18, 19

This same blessed assurance was given to John the Revelator when in vision, he also saw the "new heavens and a new earth." He, too, saw the "new Jerusalem," and was assured of the great rejoicing this divine government would bring to the people. In addition, it was revealed to John that the cause for this rejoicing would be the fact that "there shall be no more death."—Rev. 21:1-4

"There shall be no more thence an infant of days, nor an old man that hath not filled his days," is the way this latter thought is ex-

pressed in our lesson. Additional details are: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them," and all who will become God's people "shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

The promise that the "wolf and the lamb shall feed together, and the lion shall eat straw like the bullock" is symbolic of the peace and tranquillity which will be established among the people through the administration of Christ's kingdom, although to some extent it may become literally true. When man was created he was given dominion over all the lower animals, but his fall into sin and death caused the loss of this dominion. When during the kingdom man is restored to perfection, he will again exercise dominion over the brute creation, and this will doubtless result in a large measure of harmony among the animals. When man himself ceases to be a brute, the animals under him will become less brutish.

Acts 17:24-28

GOD "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Adam, the first man, was a "son of God" (Luke 3:38), and from this standpoint all men are brothers. Had sin not entered into the world, the expression "fatherhood of God and brotherhood

of man" would have been true. As it turned out, however, man became alienated from God through wicked works, and true brotherhood in human relationships has often been sadly lacking.

But man's original status is to be restored, restoration being made possible through the redemptive work of Christ. This does not mean, though, that human beings will ever be anything other than human beings, for as Paul states, the Lord has set "the bounds of their habitation." True, a limited number, a "little flock," are called to joint-heirship with Christ in his kingdom, and these will be exalted to the divine nature; but this is not God's provision for the human race as a whole.

Paul told the Athenians that the people should seek the Lord for blessings, rather than to look to idols. Throughout the ages, a few have done this, and the Lord has been gracious unto them. During this age, some who have sought the Lord have been invited to partake of the "high calling." But the "day of visitation" for the vast majority will be in the next age, the Millennium.

QUESTIONS:

What is the promised "new heavens and a new earth"?

What is the "new Jerusalem"?

Point out of harmony between Isaiah's prophecy of the new heavens and new earth, and John's vision of the same, as recorded in Revelation 21:1-4.

Will the "lion and the lamb" literally lie down together in the Millennium?

When will the expression, "Fatherhood of God and brotherhood of man," actually be true?

Enlarging the Christian Fellowship

SEPTEMBER 30

Romans 15:14-29

PAUL took very seriously his commission to serve as a special apostle to the Gentiles. With this in mind, and remembering the Master's injunction to go into all the world and preach the Gospel, it was but natural for him to be making plans to extend the witness into Spain. Judging from the list of those to whom the apostle sent greetings (see chapter 16) there must have been a fair sized congregation of brethren in Rome, but it is apparent that he had not yet visited them in person, although in this letter he promises to do so.

Paul's promise to visit the church at Rome reveals his plans to make a journey to Spain, for Rome was to be merely one of his stopping off places, as it were, in a more extended pilgrimage. So far as we know, however, the apostle's journey to Spain never materialized. The Lord had other plans for him. Our lesson reveals that Paul planned his work, that he did not drift around from place to place not knowing where he would go next. In this instance he indicates his plan first to visit Jerusalem, and from there start out on a journey to Spain, visiting the church at Rome en route.

Paul's plans did not always carry

through, for the Lord sometimes indicated otherwise. The vision which called him to Macedonia was a case in point, and he rejoiced in this providence of the Lord which opened up such wonderful opportunities of service and also provided experiences of suffering for his Master. And now again, in the case of his proposed visit to Spain, he was to have his plan changed, although in quite a different manner.

After writing his epistle to the Roman brethren, Paul proceeded to Jerusalem, as he explained his purpose to be. Before reaching there, however, he was warned by the Holy Spirit, through Agabus, that "bonds and imprisonment" awaited him. Friends tried in vain to dissuade him from thus endangering his life, but he was certain the Lord wanted him to complete the journey to Jerusalem, so he said to them, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

Paul was apprehended in Jerusalem, and rescued from a mob of Jewish enemies by a guard of Roman soldiers, and held in protective custody by the Roman authorities. But he kept in mind his plan to visit Rome, and in order that this might be assured, while

he could have been set free by the Roman authorities, he exercised his right as a Roman citizen to appeal his case to Caesar, knowing that this would result in his being taken to Rome as a protected prisoner of the state. He knew of the animosity of many of the Jews, and doubtless felt that it would be safer to make the trip to Rome as a prisoner.

The apostle may have reasoned that once in Rome his case would soon be disposed of and he would be able to serve the brethren there, and then to continue on as a free man to Spain. But the Lord had other plans for him. He was held as a prisoner for at least two years, dwelling in his own hired house. It is believed that he was released from this imprisonment, but there is no scriptural evidence that he ever made his cherished trip to Spain. Later he was taken into custody again, and finally executed.

Nevertheless, Paul's plan to visit Spain, and thus to extend the witness still further afield, reveals the true Christian spirit with which he was imbued. No true follower of the Master will be satisfied with merely letting his light shine locally in his home community. Not

all, of course, are in a position to travel, as was Paul, and as many others have been since, but their hearts will reach out beyond their own neighborhood, and in their prayers, and by co-operating with others, they will show their interest in the proclamation of the Gospel everywhere.

We are now in training to reign with Christ for a thousand years for the purpose of converting and blessing the whole world, and one of the tests of our worthiness of this high honor is the measure of our interest in the spread of the truth now wherever possible. True, this is not the time when the world will be converted, but the knowledge of this fact should not abate our zeal to make known the glad tidings of the kingdom. We are to have a world outlook. Paul certainly did, and we are to be followers of him even as he was a follower of Christ, and sought to obey the commission he gave.

QUESTIONS:

What is suggested to us by Paul's plan to visit Spain?

Should we, like Paul, be thinking about and planning to do all we can to extend the witness of the truth as widely as possible?



Living for Others

IT IS not difficult for a man to give his life up through the chamber of death. But to give this life while you hold it, yes, and to use it so that it is a perpetual benefaction all through—that is hard, and that is the special Christian duty. To live in such a way that from you shall proceed an influence that comforts, cheers, instructs, and alleviates the troubles and sufferings of life—this is the true following of the Lord Jesus Christ.

—Selected



"I Shall Not Want"

PSALM 23

THE Apostle Paul wrote: "My God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19) Thus does the New Testament verify David's testimony, "I shall not want," that is, be in want, or be lacking that which is needful. In David's expression of confidence he used the word Jehovah, and Paul also asserts that it is God, our Heavenly Father, who supplies our needs, and that he does so "by Christ Jesus." Jehovah is indeed the Great Shepherd, and Jesus is the Good Shepherd. Thus is borne out the principle stated by Paul that all things are of the Father, and by, or through, the Son.—I Cor. 8:6

How good our Heavenly Father has been to give us so many assurances of his love and watchcare! The many straightforward statements of this fact as we find them in the divine promises are comforting and satisfying. But in order that we might understand his promises better and appreciate their significance more fully, he has presented them upon various backgrounds of illustration, one of the most beautiful and meaningful being the shepherd caring for his sheep.

"The Lord is my Shepherd"—how wonderfully this helps us to grasp the reality of the Heavenly Father's love! David, the man after God's own heart, drew from his own background of experience as a shepherd this wonderful lesson of divine interest and care. True, the Psalmist wrote under the inspiration of the Holy Spirit, nevertheless the Lord, in his loving providence, permitted his beloved David to reflect his own personal experiences in penning this comforting assurance of Jehovah's care for his people.

"I shall not want." In the Jewish age, God promised to supply the material needs of his people, to bless them in basket and in

store; and he made good these promises in proportion to their faithfulness. However, this, like so many other promises of the Old Testament, was written primarily for the benefit of the Lord's sheep of the Gospel age, hence its fulfilment is to be looked for along spiritual lines. To us, his disciples, Jesus said, "Seek ye first the kingdom of God and his righteousness," and concerning material necessities he added that his Heavenly Father knew we have need of these. (Matt. 6:33) Thus Jesus places the material needs of the Christian in a position of secondary importance.

While the Lord knows that his consecrated people of this age do need food and clothing, he has not promised to supply these in the abundance that we might at times suppose to be necessary. The great Apostle Paul, in a reference to material things, testified that he had learned how to "abound," and how to suffer want. (Phil. 4:12) At times the Lord in his wisdom may discern that our greatest need as new creatures is to experience meager supplies of what may be considered necessary for our physical well-being, that the inner, spiritual man can best grow rich in grace and knowledge as the outward man to some extent feels the pinch of need.

In any event, every consecrated follower of the Master can rejoice in the assurance of the Psalmist, and with him declare in his heart, "I shall not want," for we know that no "good thing" will the Lord withhold from those who walk uprightly. (Ps. 84:11) But in order to have this assurance, it is essential to exercise full faith in the Lord's wisdom as to just what is best for us as new creatures. From his standpoint one of the "good things" might be a scanty supply of material food or clothing; or a home in which to live that is below the general average, in comfort and elegance, of those enjoyed by others of the Lord's people. Whatever our circumstances in life, if our faith is strong we will be able to take comfort in the fact that

*"He knows and loves and cares—
Nothing this truth can dim.
He gives the very best to those
Who leave the choice with Him."*

⑤ "I Shall Not Want" Rest

"He maketh me to lie down in green pastures." While we might properly think of the "green pastures" as suggesting an abundant supply of luscious food—spiritual food, that is—the thought seems more particularly to be rest. The Psalmist did not write that

the Lord made him to eat in the green pastures but to "lie down," to rest. True, to "lie down" in green pastures also suggests the thought of being satisfied, of no longer being hungry. And is it not true that it is the satisfying portion of present truth today which, by increasing our confidence in the Lord, based upon an understanding of his plan, is enabling so many of the Lord's people to enjoy that blessed rest of faith which belongs to those who are faithfully following the voice of the Good Shepherd?

To thus "lie down," or rest as new creatures, does not imply inactivity, but rather a blessed contentment based upon the assurance that in following the Good Shepherd we have nothing to fear. It is a symbol of that glorious rest of faith into which it is the privilege of all the consecrated to enter and in which they may abide if they continue to put their trust in the Good Shepherd and follow his leadings.

Surely it is a wonderful manifestation of God's goodness to be blessed by a knowledge of present truth in these dark days of world distress and chaos. One of the great blessings of the truth, especially in this "time of trouble," is the confidence it gives us, the great peace of heart and mind. Yes, we can say with the Psalmist that because the Lord is our "refuge and strength" "we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Ps. 46:1, 2

"I Shall Not Want" Refreshment

"He leadeth me beside the still waters." Here is clearly the thought of refreshment, and for new creatures in Christ Jesus, the refreshment of the pure waters of the truth. These refreshing waters of truth are only for those who "hunger and thirst after righteousness," and concerning these Jesus said, "They shall be filled."—Matt. 5:6

In another psalm David wrote: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42:1, 2) And again, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." (Ps. 63:1) In these two beautifully phrased longings of the soul, David indicates his "thirst" for God, and in the Shepherd Psalm he exults in the fact that the Chief Shepherd does lead him beside the "still

waters" of truth whereby he is refreshed by a knowledge of God. All the glorious attributes of God's character are revealed to us through present truth. And how satisfying are these "still waters" of refreshing knowledge!

There is special significance in the assurance that the symbolic waters of knowledge are represented as being "still"—not a fast-running stream which dashes headlong over the rocks in uncertain spurts and whirls, as does the ordinary mountain stream. In contrast, the Good Shepherd leads his sheep to the "still" waters where they can drink, and where their thirsting souls are refreshed and satisfied. Yes, the pure truth is "still," it is settled. It was the truth yesterday, it is the truth today, and it will be the truth tomorrow, and forever.

But the waters of present truth are not stagnant. The illustration gives the proper thought, for the water is "still" merely in contrast with the rushing torrent which tumbles down over the mountainside. These still waters are deep, and they are continually renewed and kept fresh. So is the Word of God. It is new every morning, and fresh every night. Just so, there is a progress in the truth—a wholesome, refreshing progress—but it is the same pool from which we drink; and the waters from that pool ever remain the pure doctrines of the divine plan. If we follow the Good Shepherd to the waters which he provides, we will not find ourselves drinking the muddy waters of tradition.

"I Shall Not Want" Restoration

"He restoreth my soul." "He saves my life," is the literal meaning of this expression. The soul is the living being. In the case of the Christian, it is the new, spiritual life, the "new creature." (II Cor. 5:17) Before we became new creatures we were under condemnation to death on account of original sin. But a provision was made for that condemnation to be lifted for those who heard and accepted the invitation to become followers of the Good Shepherd. This restoration of life, upon the basis of faith in the atoning blood of Christ, was necessary before we could become sheep in the Gospel-age "little flock."—Luke 12:32

However, we can properly think of the restoration of soul which David mentions as applying to the blessings we enjoy of daily experiencing "grace to help" when we fail to meet the divine requirements of the narrow way in which we walk. Apart from the loving

provision made for us through the Good Shepherd, these shortcomings would lead ultimately to the loss of life itself.

Shepherds in ancient times were constantly on the alert to rescue their sheep from prowling enemies and from pitfalls and other dangers with which they were surrounded. Except for his vigilance in restoring the sheep which were threatened by one danger or another, the flock would soon have become seriously depleted. How thankful we should be that our Good Shepherd is equally on the alert to rescue us from danger!

Chief among our enemies is the devil himself, who goes about as a "roaring lion" seeking whom he may devour. (I Pet. 5:8) He operates in conjunction with our fallen flesh, and with the world. We are not wise enough to avoid the traps and snares, the pitfalls and allurements, by which our great Adversary endeavors to destroy us as new creatures. He may plant a root of bitterness in our hearts, or a discouraging thought. Or he may engender in us a selfish ambition, or allure us with a feeling of false pride. A spirit of listlessness may creep over us, leading to weariness in well-doing. (Gal. 6:9) We may be allured by the world and become overcharged with the cares of this life.

To the extent that we follow the leadings of the Good Shepherd, we will not be overcome by these dangers. But how reassuring the promise that when it is necessary, when we have strayed temporarily from the pathway in which the Good Shepherd is leading us, he will restore us to safety! "Restore unto me the joy of thy salvation," wrote David in another psalm. (Ps. 51:12) If perchance some earthborn cloud has hidden us from the view of our Shepherd, we should be quick to cry out to him for the restoration of his favor.

To be assured that soul restoration is available for erring ones among the Lord's sheep enhances our appreciation of God's love and mercy, but does not justify us in becoming lax in our own efforts to follow the Good Shepherd faithfully. The more we know of his love, the greater will be our incentive to please him. But despite our best efforts, we will daily come short of the perfect standard he has set. We are in daily need of soul restoration, and thus continually are we reminded of our Good Shepherd's care.

"I Shall Not Want" Guidance

"He leadeth me in the paths of righteousness for his name's sake." In that rugged country where the shepherd boy David

tended his father's sheep, it was doubtless essential, in leading the flock from one feeding ground to another, to follow paths which had been previously used or determined upon. These might wind their way through mountain passes, or ravines, or over the barren wilderness of the desert. It was the shepherd's business to be acquainted with these paths, to know the safe from the unsafe ones. And it was essential to the well-being of the sheep that they follow the leading of the shepherd, whether to new pastures or to a place of safety for the night.

How beautifully this illustrates our dependence upon the Lord, our Good Shepherd; for surely as new creatures we are surrounded by a wilderness beset with pitfalls and dangers of many sorts. There is a pathway of sure progress out of this wilderness, but we cannot walk in it except as we follow the leadership of the Good Shepherd. But it is not an easy matter to follow him, for the "paths of righteousness" which he chooses for us are seldom wide and smooth; instead, they are narrow and rugged, and uphill. It is possible to walk in these only if we keep our eyes fixed on the Good Shepherd and depend upon him for strength in our every time of need.

The Psalmist's use of the term "paths" in the plural suggests divine leadings in all the individual ways of our lives. The entire life course of a Christian is spoken of by Jesus as a "way," and is described as being "narrow." We walk in this narrow way from the time we give ourselves to the Lord until we finish our earthly course in death. All of the Lord's people—his sheep of this Gospel fold—are walking in the same narrow way; but within its boundaries the Lord leads his individual sheep through one experience after another, overruling each one for their eternal good.

While the Good Shepherd may be permitting some of his sheep to traverse the stony paths of affliction, others may be finding the way comparatively smooth. But whether the way is smooth or rough, it is a path of righteousness; and if we continue to follow the leadings of our Shepherd, eventually we will enter into glory, honor, and immortality. David prayed: "Hold up my goings in thy paths, that my footsteps slip not." (Ps. 17:5) Ah yes, we need the Lord's strength to hold us up, otherwise we may become weary, and, not watching our step carefully, slip and possibly stumble and fall. But how sweet the promise that Lord will indeed lead us, that we shall not want for guidance, if we but hearken to the voice of the Good Shepherd!

"I Shall Not Want" Peace

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Peace as a quality of heart and mind is the opposite of fear, and it is the Christian's privilege to enjoy not only peace "with" God, but the peace "of" God, and this is a peace which "passeth all understanding." (Phil. 4:6, 7) The peace of God is not based on the fact that he sees, or knows of no trouble, no disturbing influences, to disrupt his serenity, but upon his consciousness that he has the ability to meet every emergency, and that no evil can extend beyond the limit which his wisdom decrees. With God there is no doubt concerning the outcome of any circumstance, no matter how threatening it may appear to be.

So it should be with us, and so it will be, in proportion to our faith in the promises of God. "I will fear no evil: for thou art with me," wrote David. If God is with us, then we can be sure that no evil can befall us. This does not mean that we will not be surrounded with evil. Indeed, we "walk through the valley of the shadow of death," which means that almost constantly we are threatened with harm. But the Lord is more powerful than all our enemies; so if we keep close to him, close to our Good Shepherd, we will fear no evil, but will enjoy peace of mind and heart, a peace which the world can neither give nor take away.

We might think of the conditions of sorrow and death in the world as the "valley of the shadow of death." From the human standpoint, it appears as though the Christian experiences the same sorrows and dangers in this valley as do others; but from the Lord's standpoint, this is not so. True, we may be dying as do others, but we are dying with Christ, sacrificially being planted together in the likeness of his death. While thus laying down our lives with the Master, divine protection is manifested over us particularly as new creatures. As new creatures, nothing can harm us if we follow "that which is good."—I Pet. 3:13

This promise was true of Jesus, our Exemplar, for he was a "follower of that which is good." Jesus, in fact, laid down his life doing good. However, he was persecuted. He was tried and falsely accused. He was spat upon and beaten. A crown of thorns was thrust upon his head. He was cruelly nailed to a cross, jeered at, and mocked. Upon that cross he died—killed by his enemies. Yet Jesus was not harmed as a new creature. The worst that his ene-

mies did was to afford him the opportunity of having his cross exchanged for a crown. We, too, are walking through the "valley of the shadow of death"; but, because we know that the Lord is with us, we can enjoy the same peace that Jesus did, the peace which he promised to his faithful disciples—that "great peace" which belongs to those who love his law.—Ps. 119:165

"I Shall Not Want" Comfort

"Thy rod and thy staff they comfort me." Here David expresses a more intimate relationship with the divine Shepherd than is apparent in the opening verses of this beautiful song of praise to the Lord. Instead of telling merely *about* the goodness of the Lord, he speaks to the Shepherd. Thus the psalm changes from a testimony to a prayer. Seemingly, as David thought of the Shepherd's loving care, there came a sense of nearness to him which prompted a pouring out of his heart directly to him in a prayer of thanksgiving and praise—"Thou art with me; thy rod and thy staff they comfort me."

Happy are we if, like David, we can see in our Good Shepherd's "rod" and "staff" evidences of the Lord's special presence, a nearness which prompts us to go to him in prayer and thanksgiving for the wonderful manner in which he is supplying all our needs. The symbolism of the rod and staff seems to have reference particularly to the chastening of the Lord; and these chastenings, the apostle tells us, are a special evidence of his love. (Heb. 12:6, 7) We are not to think of them as punishments which the Good Shepherd administers because he is angry with us, but rather as disciplinary measures designed to direct us in the right way.

It certainly would not be very pleasant for a sheep to feel the crook of the shepherd's rod hooked around its neck, for it was unyielding and severe. To the onlooker, such treatment of the sheep would probably seem harsh. But when David put himself in the position of a sheep, knowing the viewpoint of the shepherd, he realized that what seemed an unyielding attitude on the part of his God was in reality an evidence of his love. So it is with us. God loves us, and will not permit us to stray far from the path of righteousness if we keep our hearts pure before him. There is no greater evidence of his love than to be chastened by him for our correction; and in this great truth we take comfort as we continue on in the narrow way.

(Continued on page 35)

THE FALLACY OF FEAR

Do you fear death? The hereafter? Atomic bombs?
A third global war? The end of the world?

Hear "Frank and Ernest" discuss the plan of God, and from his Word show why there is no need to fear. These revealing discussions are heard nation-wide on the Mutual Network, and in Canada, Australia, Europe, and Panama, as follows (Sundays unless otherwise indicated):

ALABAMA

Anniston WSPC 1390 12:15 p.m.
Birmingham WTNB 1490 1:00 p.m.
Decatur WMSL 1400 12:15 p.m.
Eufaula WULA 1240 11:45 a.m.
Fort Payne WFPA 1400 12:15 p.m.
Gadsden WJBY 1240 12:15 p.m.
Huntsville WBHP 1230 11:45 a.m.
Montgomery WJJJ 1170 12:15 p.m.
Selma WHBB 1490 12:15 p.m.
Sylacauga WFEB 1340 11:45 a.m.
Talladega WHTB 1230 12:15 p.m.
Troy WTBK 1490 12:15 p.m.

ARIZONA

Bisbee KSUN 1230 9:30 a.m.
Phoenix KOY 550 8:30 a.m.
Tucson KTUC 1400 12:30 p.m.
Yuma KYMA 1400 8:30 a.m.

ARKANSAS

Arkadelphia KVRC 1240 1:00 p.m.
Camden KAMD 1450 12:15 p.m.
Fort Smith KWHN 1320 8:00 p.m.
Hope KXAR 1490 11:45 a.m.
Hot Springs KWFC 1340 12:15 p.m.
Jonesboro KBTM 1230 1:00 p.m.
Little Rock KXLR 1450 12:00 noon
Mena KENA 1450 11:45 a.m.
Pine Bluff KOTN 1490 1:00 p.m.
Stuttgart KWAK 1240 11:45 a.m.

CALIFORNIA

Bakersfield KAFY 1490 11:00 a.m.
Blythe KYOR 1440 10:15 a.m.
Brawley KROP 1300 9:00 a.m.
Calxico KICO 1490 7:00 a.m.
Chico KHSL 1290 11:00 a.m.
Fresno KYNO 1300 5:30 p.m.
Indio KREO 1400 9:00 a.m.
Los Angeles KHJ 930 11:00 a.m.
Marysville KMYC 1450 11:00 a.m.
Merced KYOS 1480 11:00 a.m.
Palm Springs KREO 1400 9:00 a.m.
Paso Robles KPRL 1230 12:30 p.m.
Redding KVCV 600 11:00 a.m.
Riverside KPRO 1440 9:00 a.m.

Sacramento KXOA 1470 6:00 p.m.
Salinas-Monterey KSBW 1380 11:00 a.m.
San Diego KGB 1360 11:00 a.m.
San Francisco KFRC 610 12:15 p.m.
San Luis Obispo KVEC 920 12:30 p.m.
Santa Barbara KDB 1490 5:00 p.m.
Stockton KXOB 1280 11:00 a.m.
Tulare-Visalia KCOK 1270 12:00 noon

COLORADO

Denver KFEL 950 11:15 a.m.
Grand Junction KFXJ 920 10:45 a.m.
La Junta KOKO 1400 10:45 a.m.
Pueblo KCSJ 590 10:45 a.m.

CONNECTICUT

Bridgeport WICC 600 12:45 p.m.
Hartford WONS 1410 12:45 p.m.
Waterbury WWCO 1240 12:45 p.m.

DELAWARE

Wilmington WAMS 1380 12:45 p.m.

DISTRICT OF COLUMBIA

Washington WEAM 1390 12:45 p.m.

FLORIDA

Daytona Beach WROD 1340 12:45 p.m.
Fort Pierce WIRA 1400 12:45 p.m.
Gainesville WRUF 850 12:45 p.m.
Jacksonville WJHP 1320 12:45 p.m.
Key West WKWF 1600 12:45 p.m.
Lakeland Wonn 1230 12:45 p.m.
Miami WKAT 1360 12:45 p.m.
Ocala WTMK 1290 12:45 p.m.
Orlando WLOF 950 9:30 a.m.
Pensacola WEAR 1490 11:45 a.m.
St. Petersburg WTSP 1380 12:45 p.m.
West Palm Beach WIRK 1290 12:45 p.m.
Winter Haven WSIR 1490 2:15 p.m.

GEORGIA

Atlanta WGST 920 12:45 p.m.
Augusta WBBQ 1340 1:45 p.m.
Brunswick WMOG 1490 12:45 p.m.
Cartersville WBHF 1450 12:45 p.m.
Dublin WMLT 1340 11:45 p.m.
Elberton WSGC 1400 11:45 p.m.
Fitzgerald WBHB 1240 12:45 p.m.

Gainesville WGG 1240 1:15 p.m.
Macon WNEX 1400 10:15 p.m.
Milledgeville WMVG 1450 12:45 p.m.
Newnan WCOH 1400 12:45 p.m.
Rome WRGA 1470 12:45 p.m.
Savannah WCCP 1450 12:45 p.m.
Statesboro WWNS 1490 12:45 p.m.
Tifton WWGS 1340 7:00 p.m.
Waycross WAYX 1230 12:45 p.m.

IDAHO

Boise KFXD 580 10:45 a.m.
Coeur D'Alene KVIN 1240 5:15 p.m.
Idaho Falls KID 1350 10:45 a.m.
Lewiston KRLC 1350 11:00 a.m.
Pocatello KEYY 1240 10:45 a.m.
Twin Falls KVMV 1450 10:45 a.m.
Wallace KWAL 620 11:00 a.m.

ILLINOIS

Cairo WKRO 1490 11:45 a.m.
Chicago WGN 720 12:15 p.m.
Herrin WJPF 1340 3:45 p.m.

INDIANA

Bedford WBIW 1340 11:45 a.m.
Fort Wayne WKJG 1380 10:30 a.m.
Indianapolis WIBC 1070 11:30 a.m.
Vincennes WAOV 1450 10:45 a.m.

IOWA

Clinton KROS 1340 8:30 p.m.
Des Moines KIOA 940 11:00 a.m.
Dubuque KDTH 1370 11:45 a.m.
Fort Dodge KVFD 1400 12:45 p.m.
Marshalltown KFJB 1230 1:15 p.m.
Mason City KRIB 1490 11:45 a.m.
Ottumwa KBIZ 1240 11:45 a.m.
Shenandoah KFNF 920 11:45 a.m.
Sioux City KTRI 1470 11:45 a.m.

KANSAS

Great Bend KVGB 1590 12:00 noon
Topeka KTOP 1490 6:30 p.m.
Wichita KAKE 1240 11:45 a.m.

KENTUCKY

Hazard WKIC 1340 12:15 p.m.
Henderson WSON 860 12:00 noon
Lexington-Versailles WVLF 590 12:15 p.m.
Louisville WGRG 790 12:15 p.m.
Maysville WFTM 1240 12:45 p.m.
Pikeville WPKE 1240 12:45 p.m.
Somerset WSFC 1240 2:45 p.m.

LOUISIANA

Alexandria KVOB 970 12:30 p.m.
Baton Rouge WAFB 1460 12:15 p.m.
New Iberia KANE 1240 11:45 a.m.
New Orleans WNOE 1450 8:15 a.m.
Shreveport KENT 1550 12:15 p.m.

MAINE

Augusta WFAU 1340 12:45 p.m.
Biddeford WIDE 1400 12:45 p.m.
Portland WPOR 1450 11:15 a.m.

MARYLAND

Baltimore WCBM 680 12:45 p.m.
Cambridge WCEN 1240 12:45 p.m.
Hagerstown WJEJ 1240 12:45 p.m.
Salisbury WBOC 960 12:45 p.m.

MASSACHUSETTS

Boston WNAC 1260 12:45 p.m.
Fall River WALE 1400 12:45 p.m.
Fitchburg WEIM 1340 12:45 p.m.
Greenfield WHAI 240 12:45 p.m.
Lowell-Lawrence WLLH 1400 12:45 p.m.
W. Yarmouth WOCB 1240 12:45 p.m.
Worcester WAAB 1440 12:45 p.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
Battle Creek WBCK 930 12:45 p.m.
Cadillac WATT 1240 12:45 p.m.
Detroit CKLW 800 9:30 a.m.
Flint WBBC 1330 12:45 p.m.
Iron River WIKB 1230 11:45 a.m.
Ironwood WJMS 630 11:45 a.m.
Marquette WDMJ 1340 12:45 p.m.
Muskegon WKNK 1600 12:45 p.m.
Petoskey WMBN 1340 12:45 p.m.
Port Huron WHLS 1450 12:45 p.m.
Saginaw WSGW 790 12:45 p.m.
Traverse City WTCM 1400 12:45 p.m.

MINNESOTA

Austin KAUS 1480 11:45 a.m.
Bemidji KBUN 1450 12:45 p.m.
Brainerd KLIZ 1400 11:45 a.m.
Duluth WREX 1080 11:45 a.m.
Fergus Falls KGDE 1230 11:45 a.m.
Minneapolis-St. Paul WDGY 1130 6:45 p.m.
Wadena KWAD 920 11:45 a.m.

MISSISSIPPI

Grenada WNAG 1400 12:30 p.m.
Jackson WRBC 620 12:15 p.m.
Laurel WLAU 1490 10:15 a.m.
Tupelo WELO 1490 12:15 p.m.
Vicksburg WQBC 1420 12:15 p.m.

MISSOURI

Jefferson City KWOS 240 11:45 a.m.
Kansas City KCMO 810 7:15 p.m.
St. Louis WIL 1430 9:45 a.m.
Sedalia KDRO 1490 11:45 a.m.
Springfield KICK 1340 11:45 a.m.

MONTANA

Butte KOPR 550 11:15 a.m.
Great Falls KNON 560 11:00 a.m.
Helena KFDW 1340 10:45 a.m.
Miles City KRJF 1340 10:45 a.m.

NEBRASKA

Fremont KFGT 1340 11:45 a.m.
 Kearney KGFW 1340 12:45 p.m.
 Lincoln KOLN 1400 11:45 a.m.
 McCook KBRL 1450 11:45 a.m.
 Omaha KBON 490 11:45 a.m.

NEVADA

Las Vegas KRAM 920 9:45 a.m.
 Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Laconia WLNH 1340 12:45 p.m.
 Manchester WMUR 610 10:15 a.m.

NEW JERSEY

Atlantic City WMID 1340 12:45 p.m.

NEW MEXICO

Albuquerque KVER 1340 10:45 a.m.
 Clovis KICA 1240 10:45 a.m.
 Las Vegas KFUN 1230 10:45 a.m.
 Raton KRTN 1490 10:45 a.m.
 Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WROW 590 12:45 p.m.
 Auburn WMBO 1340 12:45 p.m.
 Buffalo WBNY 1400 8:45 a.m.
 Kingston WKNY 1490 12:45 p.m.
 New York WJZ 770 11:15 a.m.
 Oneonta WDOS 100 12:45 p.m.
 Plattsburg WIRY 1340 12:45 p.m.
 Rochester WVET 1280 12:45 p.m.
 Syracuse WNDR 1260 1:00 p.m.
 Utica WKAL 1450 12:45 p.m.

NORTH CAROLINA

Burlington WBBB 920 12:45 p.m.
 Brevard WPNF 1240 12:45 p.m.
 Charlotte WAYS 610 10:45 a.m.
 Durham WSSB 1490 12:45 p.m.
 Fayetteville WFNC 1450 12:45 p.m.
 Greensboro WGBG 980 12:45 p.m.
 Hendersonville WHKP 1450 1:30 p.m.
 Kinston WELS 1010 12:45 p.m.
 New Bern WHIT 1450 12:45 p.m.
 Newton WNNC 1230 12:45 p.m.
 Raleigh WRAL 1240 12:45 p.m.
 Salisbury WSTP 1490 12:45 p.m.
 Wilson WVOT 1420 12:45 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 11:45 a.m.
 Fargo-Moorhead KVOX 1340 1:00 p.m.
 Grand Forks KNOX 1400 10:30 p.m.
 Minot KLPN 1390 12:15 p.m.
 Valley City KOVC 1490 12:15 p.m.

OHIO

Bellaire WTRF 1290 12:45 p.m.
 Cincinnati WCPO 1230 12:45 p.m.
 Cleveland WHK 1420 10:45 a.m.
 Columbus WHKC 610 12:45 p.m.

Dayton WONE 980 12:45 p.m.
 Hamilton WMOH 1450 12:45 p.m.
 Marietta WMOA 1490 1:15 p.m.

OKLAHOMA

Altus KWHW 1450 2:30 p.m.
 Elk City KASA 1240 2:30 p.m.
 Enid KGWA 960 11:45 a.m.
 Muskogee KMUS 1380 12:15 p.m.
 Oklahoma City KOCY 1340 11:45 a.m.
 Okmulgee KHBG 1240 12:15 p.m.
 Ponca City WBBZ 1280 11:45 a.m.
 Tulsa KOME 1340 12:15 p.m.
 Woodward KSIW 1450 11:45 a.m.

OREGON

Astoria KAST 280 11:00 a.m.
 Coos Bay KOOS 1280 11:00 a.m.
 Eugene KORE 1450 11:00 a.m.
 Klamath Falls KFJI 1240 11:00 a.m.
 Portland KPOJ 1330 11:00 a.m.
 Salem KSLM 1390 11:00 a.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WJSW 1290 12:45 p.m.
 Bradford WESB 1490 12:45 p.m.
 Easton WEST 1400 12:45 p.m.
 Hanover WHVR 1280 12:45 p.m.
 Harrisburg WKBO 1230 12:45 p.m.
 Huntingdon WHUN 1400 12:45 p.m.
 Lancaster WGAL 1490 12:45 p.m.
 New Castle WKST 1280 12:45 p.m.
 Philadelphia WFIL 560 12:15 p.m.
 Pittsburgh KQV 1410 1:30 p.m.
 Pottsville WPAM 1450 12:45 p.m.
 Reading WRAW 1340 12:45 p.m.
 St. Mary's WKBI 1400 6:30 p.m.
 Shamokin WISL 1480 2:45 p.m.
 Washington WJPA 1450 12:45 p.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
 Woonsocket WWON 1240 12:45 p.m.

SOUTH CAROLINA

Charleston WUSN 1450 12:45 p.m.
 Columbia WNOK 1230 12:45 p.m.
 Dillon WDSC 800 12:45 p.m.
 Georgetown WGTN 1400 12:45 p.m.
 Greenville WAKE 1490 12:45 p.m.
 Newberry WKDK 1240 12:45 p.m.
 Orangeburg WRNO 1450 12:45 p.m.
 Walterboro WALD 1490 12:45 p.m.

SOUTH DAKOTA

Sioux Falls KIHO 1270 11:45 a.m.

TENNESSEE

Chattanooga WAGC 1450 12:45 p.m.
 Columbia WKRM 1340 12:15 p.m.
 Johnson City WBEJ 1240 12:45 p.m.

Greenville	WGRV	1340	12:45	p.m.	Walla Walla	KUJ	1420	11:00	a.m.
Knoxville	WKGN	1340	12:45	p.m.	Wenatchee	KWNW	1340	12:00	noon
Memphis	WHBQ	560	12:15	p.m.	Yakima	KYAK	1400	12:45	p.m.
Nashville	WMAK	1300	11:45	a.m.	WEST VIRGINIA				
Oak Ridge	WATO	1490	12:45	p.m.	Bluefield	WKOY	1240	12:45	p.m.
Union City	WENK	1240	12:45	p.m.	Clarksburg	WHAR	1340	12:45	p.m.
Winchester	WCDT	1340	11:45	a.m.	Montgomery	WMON	1340	12:45	p.m.
TEXAS					Welch	WBRW	1340	12:45	p.m.
Alice	KBKI	1070	12:15	p.m.	Williamson	WBTH	1400	12:45	p.m.
Amarillo	KAMQ	1010	12:30	p.m.	WISCONSIN				
Bay City	KIOX	1270	11:45	a.m.	Appleton	WHBY	1230	11:45	a.m.
Borger	KHUZ	1490	11:45	a.m.	Ashland	WATW	1400	11:45	a.m.
Brownwood	KBWD	1380	12:15	p.m.	Beloit	WGEZ	1490	11:45	a.m.
Corpus Christi	KUNO	1400	12:01	p.m.	Fond Du Lac	KFIZ	1450	11:45	a.m.
Dallas	WRR	1310	1:00	p.m.	Janésville	WCLO	1230	11:45	a.m.
El Paso	KSET	1340	10:45	a.m.	La Crosse	WLCX	1490	11:45	a.m.
Houston	KTHT	790	12:15	p.m.	Manitowac	WOMT	1240	1:45	p.m.
Huntsville	KSAM	1490	12:30	p.m.	Medford (Wed.)	WIGM	1490	9:30	a.m.
Lubbock	KCBD	1590	12:15	p.m.	Merrill	WLIN	550	11:45	a.m.
Pampa	KPDN	1340	12:15	p.m.	Rhineland	WOBT	1240	11:45	a.m.
Pecos	KIUN	1400	1:15	p.m.	Wisconsin Rapids	WFHR	1340	11:45	a.m.
Perryton	KEYE	400	11:45	a.m.	WYOMING				
Port Arthur	KPAC	1250	12:15	p.m.	Casper	KSPR	1470	10:45	a.m.
San Angelo	KTXL	1340	7:00	p.m.	Lander	KOVE	1230	10:45	a.m.
San Antonio	KMAC	630	12:15	p.m.	Powell	KPOW	1260	10:45	a.m.
Stamford	KDWT	1400	11:45	a.m.	Rock Springs	KVRS	1360	10:45	a.m.
Tyler	KGKB	1490	1:15	p.m.	CANADA				
Vernon	KVWC	1490	12:00	noon	Brockville	CFJM	1450	10:30	a.m.
Waco	KWTX	1230	10:00	a.m.	Calgary	CKXL	1140	10:05	a.m.
UTAH					Halifax	CJCH	920	10:00	a.m.
Logan	KVNU	610	10:45	a.m.	Kentville, N. S.	CKEN	1490	2:15	p.m.
Ogden	KLO	1430	10:45	a.m.	Peterborough	CHEX	1430	10:30	a.m.
Price	KOAL	1230	10:45	a.m.	Prince Albert	CKBI	900	10:30	a.m.
Provo	KOVO	960	10:45	a.m.	St. John's	VOCM	590	9:00	p.m.
Salt Lake City	KALL	960	10:45	a.m.	Toronto	CKFH	1400	9:45	a.m.
VERMONT					Vancouver	CJOR	600	10:45	a.m.
Rutland	WSYB	1380	12:45	p.m.	Windsor, N. S.	CFAB	1450	2:15	p.m.
Waterbury	WDEV	550	12:45	p.m.	Winnipeg	CKY	580	12:45	p.m.
VIRGINIA					Woodstock	CKOK	1340	10:30	a.m.
Clifton	WCFV	1230	12:45	p.m.	Yorkton	CJGX	940	10:15	a.m.
Front Royal	WFTR	1450	12:45	p.m.	PANAMA				
Galax	WBOB	1400	12:45	p.m.	Panama City	HPM21	1060	6:15	p.m.
Lynchburg	WWOD	1390	12:45	p.m.		HP5J	1380	6:15	p.m.
Norfolk	WSAP	1490	12:45	p.m.		HP6J	9790	6:15	p.m.
Orange	WJMA	1340	12:45	p.m.	EUROPE				
Richmond	WLEE	1450	10:45	a.m.	"RADIO LUXEMBOURG" I and "RADIO LUXEMBOURG" II 11:15 p.m. (Mondays)				
Roanoke	WROV	1240	12:45	p.m.	British Time				
Waynesboro	WAYB	1490	12:45	p.m.	RADIO MONTE CARLO 9:05 a.m. Tuesdays				
WASHINGTON					(Italian language)				
Bellingham	KPUG	1170	11:15	a.m.	AUSTRALIA				
Centralia	KELA	1470	11:00	a.m.	Geelong	3GL	222	metres	10:00 a.m.
Everett	KRKO	1400	12:45	p.m.	Perth	6KY	227	metres	4:45 p.m.
Olympia	KGY	1240	11:00	a.m.	Sydney	2KY	294	metres	8:15 a.m.
Seattle	KVI	570	11:00	a.m.					
Spokane	KNEW	790	5:15	p.m.					

"I Shall Not Want" Spiritual Food

"Thou preparest a table before me in the presence of mine enemies." While the "green pastures" in which we are made to "lie down" imply an abundance of sustenance, the supply of our spiritual food seems particularly emphasized by the "table" which the Good Shepherd prepares for his sheep in the midst of their enemies. By this promise we are assured that we shall not want for that "meat in due season" which the Lord has specially provided for his people in this end of the age.

In that wild country where David attended his father's flocks, the sheep were probably never entirely safe from attack, but often in and around the choicest feeding grounds deadly enemies of the sheep lurked in greater numbers than elsewhere. If the sheep were to benefit from these especially green pastures, extra precaution and watchfulness had to be maintained by the shepherd. What a true illustration this is of the manner in which God has cared for all his sheep of the Gospel age, and especially those of us who are living at this end of the age! Rich and nourishing has been the spiritual food which our Good Shepherd has provided for us; and even though we are surrounded by enemies, his protecting care has enabled us to continue feeding in peace and quietness.

The "table" provided by our Good Shepherd consists of all the precious truths of God's Word: his promises, his instructions, and the opportunity thus afforded of understanding his plans and purposes. Yes, we live "by every word that proceedeth out of the mouth of God." (Matt. 4:4) In a very special way, and in fulfillment of his own promise, the Good Shepherd has, at this end of the age, prepared a table for his sheep, and they have been feasting at this table throughout the entire harvest period.—Luke 12:37

The Lord's sheep have enemies within as well as enemies without. One of our most formidable enemies is our own fallen flesh. Our flesh is often in rebellion against the truth because the truth, the "meat in due season," induces those who feed upon it to offer themselves in sacrifice to God, and the flesh shrinks from sacrifice. Satan knows this and works through our flesh in his efforts to draw us away from the Lord's table. He endeavors to cast doubts in our minds as to the wholesomeness of the truth upon which we are feeding, knowing that a doubting Christian is not a sacrificing Christian. But thank God, if we continue to look to the Good Shepherd, and obediently follow where he leads, he will keep all enemies from

harming us as new creatures, while daily we feed at the table provided by him and thereby grow strong in the Lord and in the power of his might.

"I Shall Not Want" Joy

"Thou anointest my head with oil." Pouring oil on the head seems a far cry from shepherding sheep, but this was the common custom of oriental shepherds, particularly at the close of the day, or when the sheep were weary from travel. To the sheep it was a refreshing and welcome service. In this custom we find another beautiful illustration of our Good Shepherd's care and the blessings he bestows upon us. The Apostle Paul says of Jesus that he was "anointed with the oil of gladness above his fellows." (Heb. 1:9) Oil is used in the Scriptures to symbolize the Holy Spirit. It came first upon our Head, Christ Jesus, and we receive it from him. It is one of the blessings we receive from the Heavenly Father through our Good Shepherd.—Acts 2:33

The Holy Spirit is referred to as the "oil of gladness" because it is the medium of so much joy in the Christian life. Through the Word of truth we are enlightened by the Holy Spirit, and thus we participate in the joys of the truth. By the Holy Spirit we are "anointed," and this signifies authority to serve as ambassadors of Christ; and what joy there is in witnessing for Jesus and for the Word of God! By the Holy Spirit we are begotten to a new hope of life, and how we rejoice in that hope! When we are weary, and perhaps a little discouraged, how refreshing it is to recall one or more of the joys which the Holy Spirit has brought into our lives, the unspeakable blessings which are ours as members of the body of Christ, because our "Head" has been anointed with the "oil of gladness." Surely we shall not want for joy!

"I Shall Not Want" Anything

"My cup runneth over." While the Scriptures use the "cup" in various symbolic senses—although all related—the special thought here seems to be the provisions of divine grace in whatsoever ways the Good Shepherd may manifest his love and care. The provisions of the cup may vary according to individual needs. This thought seems to be borne out in the psalm. Those who are acquainted with the customs of Eastern shepherds tell us that they did use what they called a "cup" in connection with their care of the sheep. Ordinarily this was at the close of the day. When, as frequently

would be the case, the shepherd found a sheep that had become overwearied and needed special attention, it would be given a refreshing drink from the shepherd's cup.

What a precious thought is thus illustrated! We know of the general and abundant provisions the Lord has made for all his sheep. In these provisions we do indeed rejoice. But in the cup symbolism there is a touch of intimacy, of personal and individual care, suggesting a tenderness and warmth of love which is almost beyond our ability to grasp. And how wonderful the assurance that he knows all our individual needs and is providing for them—not meagerly, not stintingly, but abundantly—"My cup runneth over."

The cup of experience which overflows for each individual sheep of the Lord's pasture may be one of either joy or sorrow, or it may be an intermingling of both. He knoweth the way that we take, and he knows the needs of that way, and has promised to supply them according to the abundance of his grace. We have the assurance that "no good thing will he withhold from them that walk uprightly."—Ps. 84:11

"I Shall Not Want" Constant Love and Care

"Surely goodness and mercy shall follow me all the days of my life." "All the days of my life"—we need not fear that any of the loving and abundant provisions outlined by the Psalmist are merely of a temporary nature, for here we are told that they will continue to "follow us." The Hebrew text indicates that the goodness and mercy "pursue" us. This suggests that divine care is energetically manifested toward the Lord's sheep, that the Good Shepherd anticipates our needs and is ready to provide for them before we ask. When we think of how aggressive are the various forces of evil in their opposition to the Lord's sheep, how they are pursued by evil, it is indeed comforting to realize that we are also being pursued by the goodness and mercy of the Lord. Surely we can with confidence entrust ourselves to the care of the Good Shepherd "all the days" of our lives.

Both the goodness and mercy of the Lord manifest his love toward us. While these two principles are closely related, their operation is along different lines. In the use of the two expressions, David evidently had in mind the many ways in which the Great Shepherd was caring for him, as illustrated by the "green pastures," the "still waters," the restoration of his soul, his being led in paths of righteousness, God's presence in the valley of the shadow of

death, the table, the rod and staff, and the anointing of his head. All of these bespoke the goodness and mercy of the Lord, and all of them said to David that he would not suffer want, that he would experience no need; and he had confidence that this would be true all the days of his life. For our own comfort and joy we need but to remember that this comprehensive portrayal of divine care was written especially for us upon whom the ends of the ages have come. (I Cor. 10:11, *Emphatic Diaglott*) We can say with David, and with equal confidence, "I shall not want."

"I Shall Not Want" a Future Home

"And I will dwell in the house of the Lord forever." When possible, oriental shepherds lead their flocks into a fold where they may dwell safely for the night. To us this lesson is that as we experience the various vicissitudes of life, the "ups" and "downs" of Christian experience, we can ever look forward to the end of the way, encouraged by the hope of an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."

Jesus said to his disciples: "In my Father's house are many mansions: . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself." (John 14:2, 3) There is a special sweetness in this promise. It is as though Jesus were saying that while there were already many mansions in the vast expanse of his Father's house, none of them was good enough for his sheep, so a special place was to be prepared for them. It is impossible for us to grasp with any degree of clarity what conditions will be like in that place which Jesus has prepared, but we can have some idea what it will mean to be with Jesus, to dwell where he dwells, to share his home—to "dwell in the house of the Lord for ever."

What a glorious ending this will be to all the experiences of the narrow way! His goodness and mercy have pursued us all the way, but the crowning manifestation of his love will be when he exalts us to be with him and with the Father. Nor pen nor tongue can describe the joys of that blest day! All our labors and trials will then be over—no more sorrow, no more sighing, no more tears. But there will be work to do—that glorious kingdom work of blessing all the families of the earth, when, together with him who is now our Good Shepherd, we will have the glorious privilege of shepherding those "other sheep"—the restitution sheep of the next age, leading them to their fold, the kingdom prepared for them from the foundation of the world.—Matt. 25:34

Patterns of Heavenly Things

HEBREWS—CHAPTER IX

IN THIS chapter Paul outlines in greater detail some of the important features of God's typical dealings with Israel in connection with the Law Covenant, as well as the tabernacle and its services. All Israel was blessed under that typical arrangement, but the priests were the ministers of the people, and only the high priest entered into the most holy of the tabernacle on the day of atonement. In considering the antitype, it is essential to keep in mind that throughout the epistle Paul identifies the church of this age as the antitypical priesthood, not the antitypical camp of Israel; and in this chapter (as also in chapter 6, verses 19 and 20) he reveals that the joint-heirship of the church with Jesus means that she enters into the antitypical most holy with him, hence shares his work as the world's great High Priest. If we keep this antitypical position of the church in mind, we will have no difficulty in understanding properly any part of the Book of Hebrews pertaining to the covenants and the sin-offering.

Verses 1-5—*"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly."*

"Of which we cannot now speak particularly"—Paul did not write this epistle for the purpose of explaining the typical significance of all the details of the tabernacle and its services, but refers to these and other types of the Old Testament in his effort to revive the faith and zeal of the Hebrew brethren by emphasizing that in Christ, and in their association with Christ, they could realize the fulfilment, the substance, of all that God had promised through their

prophets, and had illustrated by the tabernacle and its services. It is true, nevertheless, that his incidental references to the types throws much light upon their true meaning, which otherwise we would not be able to enjoy.

The point Paul is stressing in this reference to the typical tabernacle and its services is the fact that it was related to the first, or Law Covenant. It was part of the mediatorial arrangements of that covenant. Bringing that lesson forward to the present age, and to the antitypical, or New Covenant, it means that now there is also a tabernacle, and sacrifices, and a mediatorship, and that the church, as the "brethren" of Christ, participate with him in all these, even to entering into the antitypical "Holiest of all."

In Paul's itemizing of the various articles contained in the typical tabernacle, the King James Version places the golden altar of incense in the most holy. The Vatican Manuscript, however, places it correctly in the first holy, as is so clearly shown in the Old Testament. This is obviously correct, for the "Holiest of all" represents heaven itself, the presence of God, and there is no sacrificial work carried on in heaven, as would be suggested by the presence of an altar in the most holy.

Each of the three articles of furniture in the holy of the tabernacle represents the church. The table of shewbread pictures the church holding forth the Word of life; the candlestick shows the church in the role of light-bearer, while the golden altar is typical of a sacrificing church. It is the smoke of the burning incense sacrificed on the altar and penetrating into the most holy that prepares the way for an acceptable entrance into glory, the hoped-for abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

The ark of the covenant represents the church, Head and body, in glory. In the ark was the golden bowl of manna, representing the immortality of The Christ; Aaron's rod that budded, showing the elect quality of those who are to bless the world; and the tables of the Law, suggesting not only that The Christ has fulfilled the righteousness of the Law, but will serve in the great work of writing God's Law in the hearts of the people during the mediatorial age, the thousand years of the kingdom.

In the mercy seat we have foreshadowed the four great attributes of Jehovah. The mercy seat proper—the slab of gold which covered the ark of the covenant and on which the blood of atone-

ment was sprinkled—represents Jehovah's justice; the two cherubim foreshadow his love and power, while the supernatural light which shone out from between the cherubim would be a fitting manifestation of his wisdom. Thus in the "Holiest of all" we find both Jehovah and The Christ significantly foreshadowed in the divine arrangement for blessing all mankind by making a New Covenant with Israel, and ultimately with the whole world.

Verses 6-10—*"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Spirit thus signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."*

The services rendered by the priests in the first holy (verse 6) were the morning and evening care of the lamps, the morning and evening offering of incense, and the weekly care of the shewbread. But note that this was done by the priests, and the church is a part of the antitypical priesthood.

Only the high priest went into the most holy, and then only once each year, which was on the typical day of atonement—an exception being when the tabernacle was to be moved: then it was the high priest's duty to go into the most holy and cover the ark and mercy seat in preparation for moving. The yearly visit of the high priest in the most holy was to sprinkle the blood of atonement on the mercy seat, "for himself and for the errors of the people."

Jesus is the One in the antitype who "sprinkles" the blood—his own blood—on the heavenly mercy seat, the "throne of grace." It was not necessary that he do this for himself individually, but in the antitype the church is the body of the great High Priest; so it was essential that he "appear in the presence of God for us." As in the type the high priest also sprinkled the mercy seat with blood on behalf of "the people," so it will also be in the antitype.

The statement "once" each year cannot be taken too literally.

The thought is that in one service each year the high priest frequented the most holy. In this one service, however, he actually went into the most holy twice, and twice sprinkled blood on the mercy seat—first, the blood of a bullock, and on his second entry, the blood of the Lord's goat. More about this as Paul unfolds the lesson.

The blood was sprinkled, the apostle says, for the "errors" of the people. The Greek word here used has as its root meaning the thought of ignorance, of not knowing, which strongly suggests the idea of shortcomings, or sins which are not wilful, those which are due to inherited weaknesses. In other words, adamic sin.

Paul explains that the restriction which limited the high priest to entering into the most holy on the day of atonement signified that the way into the antitypical "Holiest of all was not yet made manifest." In chapter 6 Jesus is referred to as the "Forerunner" in entering into the antitypical most holy, hence the first. It was Jesus who opened the way to this heavenly reward, doing so when he appeared in the presence of God for us. No one could be a partaker of the heavenly calling until Jesus came. He brought life and immortality to light. But again we emphasize that this heavenly calling, partaking with Jesus in the priestly work, is for the church alone, whereas the world will be blessed with earthly life through this spiritual priesthood.

It is not difficult for those of us who were never under the Law Covenant arrangement to realize that those typical sacrifices and ordinances could not take away sin, hence could not give one the sense of a guiltless conscience before God. But the situation with Hebrew Christians in the Early Church was probably quite different. To them, those visible things perhaps had a great degree of reality, especially if their faith could not easily grasp the invisible, spiritual arrangements of the antitypical priesthood. Paul therefore more than once in the epistle emphasizes that the old arrangements were never intended to be anything more than "figures" of the better things to come, and encouraged the Hebrews to take a firmer hold of these better things.

The ultimate to which the typical sacrifices and other services under the old Law Covenant pointed forward was what Paul speaks of in verse 10 as "the time of reformation." This seemingly is what Peter describes as the "times of restitution." While in the antitype, the priesthood of the Gospel age benefits from the sacrifice of Christ,

even as did the priesthood in the type, the priestly service was then performed on behalf of all Israel. So in the antitype, the blessing of Israel and the world is the final objective of the work of the present age, the antitypical day of atonement. That blessing will be the reformation and restoration spoken by the mouth of all God's holy prophets since the world began.

Verses 11-14—*"But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"*

The typical sacrifices could not purge the conscience, but the blood of Christ can. This is the substance of Paul's argument in these verses. It should be noted also that he speaks of the blood of Christ as being the antitype of the blood of both the bulls and goats offered by Israel's priests. In the divine arrangement for sin-atonement, there is no other blood antitypically than the blood of Christ. The church shares in the sin-offering work, as foreshadowed by the sacrifice of the Lord's goat on the typical day of atonement, but this is possible only because of the blood of Christ. Blood symbolizes life, and the life which we sacrifice is the life we receive by faith from him. We have no life of our own, being condemned to death because of sin.

Verses 15—*"And for this cause he is the Mediator of the New Testament [Covenant], that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."*

"For this cause." For what cause? The cause of sanctifying, purifying, and the purging of conscience. The blood of Christ accomplishes this necessary cleansing from sin for his body members, the church, but the cleansing work of Christ's blood does not stop with the church; for, as Paul explains in this text, it is for this purpose also that he is the Mediator of the New Covenant.

Elaborating on this point, Paul explains that under the New Covenant there will be a cleansing from transgressions which were committed under the "first testament," and this in order that "they which are called might receive the promise of eternal inheritance." While those few Hebrew Christians to whom Paul originally addressed this epistle may have been transgressors under the Law Covenant, he has already referred to their cleansing (verse 14), but here are others who will be cleansed. Note that in verse 14 he uses the pronoun "your," while in verse 15 the ones to be cleansed under the New Covenant are referred to as "they," that is, "they which are called."

All Israel was a called people, and in Romans 11:29 the apostle asserts that the "gifts and calling of God are without repentance," meaning that they are still a called people. And in this chapter of Romans (vss. 26, 27), Paul explains how and when Israel will be cleansed, that out of "Sion" the Deliverer shall come, and "shall turn away ungodliness from Jacob." Then he quotes a promise of the Lord, "For this is my covenant with them, when I shall take away their sins."

The "covenant" here referred to is the New Covenant, promised in Jeremiah 31:31-34, and the closing words of this promise read, "I will forgive their iniquity, and I will remember their sin no more." So in Romans 11:26-29, Paul informs us that this will be fulfilled when the Deliverer comes out of Sion and turns away ungodliness from Jacob; and in Hebrews 9:15 he explains that it is for this purpose that Jesus is the Mediator of the New Covenant.

When we thus take the entire plan of redemption and cleansing from sin into consideration, there is no reason to conclude that Paul is saying that the church is cleansed from sins under the terms of the New Covenant. True, Jesus referred to his blood as the blood of the New Covenant, and so it is. Even in its use to cleanse the church now, it is accomplishing a work directly related to the making of the New Covenant, for in II Corinthians 3:6, Paul refers to the church as "able ministers" of the New Covenant. Thus the blood of Christ is now serving to cleanse those who will serve jointly with him in mediating that New Covenant, and this work completed, the blood will also be used to cleanse all Israel under that covenant, and finally all mankind as they come under that same covenant arrangement with Israel.—Ezek. 16:60-62

These verses in Hebrews can be understood properly only in the light of God's plans to bestow blessings upon Israel and all nations during the age to come. If we have the restricted viewpoint of nominal churchianity, naturally we could make nothing else from Paul's lesson than the erroneous view that the New Covenant is now functioning, that at Jesus' death it immediately took the place of the Law Covenant, and that now all believers are being blessed under it.

But how much more meaningful the passage is when we recognize the distinction between the "servants" and those whom the Lord is preparing to serve when the servant class has been completed. It is the same difference which should be discerned between those who are now being prepared to be the future kings of earth as joint-rulers with Jesus, and the subjects over whom they will rule. It is the same difference also we should recognize between those being prepared to judge the world, and the people of the world who, in the future judgment day, are to be judged by them.

Verses 16, 17—*"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."*

The "Testator" of the New Covenant is of course primarily Christ. Certainly there could be no move toward the making of this covenant until Christ died. As outlined in the Scriptures, there were to be called from the people those who would participate with Christ in the administration of its laws. Not even the selection and preparation of these could begin until the death of the Testator, although the fact that they are being selected does not imply the functioning of the covenant itself. Indeed, the covenant cannot function until all its servants have been selected, prepared, and qualified to serve.

Verses 18-20—*"Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you."*

As Paul here explains, it was after Moses had spoken every precept of the Law to "all the people" that the typical covenant

was dedicated with blood. No one will argue that the pure Gospel has yet been explained to "all the people." But when the New Covenant actually goes into full operation this will be the case; for then none will need to say to his neighbor, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them."—Jer. 31:34

Verses 21, 22—*"Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the Law purged with blood."*

Exodus 24:6-8 makes it clear that the sprinkling of the "book, and all the people" followed the sprinkling of the "altar," or, as Paul details it, "the tabernacle, and all the vessels of the ministry." Paul evidently made no attempt to give these two uses of the blood their proper sequential order. The sequence set forth in the Exodus account, however, is in keeping with the antitype; for, as we have seen, the blood of Christ is first used to sanctify the servant class—those who will serve the New Covenant as the heavenly, or spiritual sanctuary.

The Exodus account explains that Moses used half the blood for the "altar," and with the other half he sprinkled the book and the people. This, in a general way, harmonizes with the two sprinklings of the blood on the mercy seat on Israel's annual day of atonement—first the blood of the bullock, and then the blood of the goat. In both instances the blood points forward to the merit of Christ's sacrifice, and both types teach that there were to be two applications of the antitypical blood, first for the church, and then for the world. There is no remission of sin for either class aside from the shed blood of Christ.

Verses 23-26—*"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."*

The apostles knew that some time was to elapse before their Lord would return. They all expected to die and be resurrected when that great event occurred. Nevertheless, they believed that Jesus' first advent marked what Paul here describes as the "end of the world." To them the "night" was "far spent," and the day was "at hand."—Rom. 13:12

With this thought in mind, it was not difficult for Paul to see the significance of the two sprinklings on Israel's typical day of atonement as that which in antitype occurred "once." It was, indeed, but one ceremony in the type, its many occurrences being the year by year repetition. So in the antitype, in the "end of the world," there is but one ceremony in which Christ puts away sin. But in this one service there is, as shown in the type, the two sprinklings, and the two appearances—the first is for "us," the church of Christ, and the second will be for all the people.

Verses 27, 28—"*And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*"

Verse 27 is frequently misused to prove the erroneous theory that there is no probation after death, that the destiny of each individual is unalterably fixed the moment he dies. Actually the text has no direct reference to the death of humanity in general; but even if it did, the language proves that judgment is not rendered at the time of death but "after" death, and the Scriptures generally bear this out. After humanity goes into the adamic death, they will be raised from death and given another, an individual, judgment, or trial for life.

However, the text is really continuing the discussion of sacrificial death. The "men" referred to seem clearly to be Israel's high priests, and this is borne out by the Greek definite article, "the." (See *Emphatic Diaglott*) They died sacrificially as represented in the animals they offered. If they did not carry out every detail of the service according to the Lord's instructions, they would be judged unworthy to enter into the most holy with the blood, and would die as they passed under the second veil.

So Christ was once offered, Paul continues. He did not offer a bullock as did the high priest in the type, but offered himself. Had he been unfaithful in this offering he would have died the "second

death," and would not have been raised from the dead, therefore could not have appeared in the presence of God for us. But he was faithful, and assurance has been given all men of this, said Paul on Mars' Hill, in that God raised him from the dead.—Acts 17:31

He appeared for the church at the beginning of the age. The evidence of this was the pouring out of the Holy Spirit at Pentecost. But he is to "appear" again, not in sacrificial robes, but in glory, and the evidence will be the pouring out of the Holy Spirit upon all flesh. This will be on behalf of "them" that look for him. Note again the distinction between "them" and "us," as in verses 24 and 28. Those who "look for him" will doubtless embrace practically all mankind as they become acquainted with the love of God and with the wonderful provision he has made through Christ for their salvation—their restoration to human perfection and everlasting life.—Isaiah 25:9

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Spiritualism

Is it possible for us who are living to communicate with our dead loved ones through mediums and séances?

WE BELIEVE that the theory of spiritualism is wrong because it is out of harmony with the teachings of God's Word. Concerning the dead, the Bible says in Ecclesiastes 9:5, "For the living know that they shall die: but the dead know not anything." Again in Psalms 146:4 we find the following, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." The New Testament likewise teaches that "the wages of sin is death." (Rom. 6:23) The above citations being inspired truth, it follows that spiritualism's claim that messages are received from the departed, is false.

We do not deny the phenomena of medium communication by stating that it is wholly a delusion. We believe that the communication is not with the dead, but is with fallen angels created before man's existence on the earth. These lost divine favor in the days preceding the Deluge, and are called in the Scriptures by various names such as "evil spirits," "lying spirits," "seducing spirits," etc.—I Tim. 4:1

In Genesis 6:1, 2, we read, "And it came to pass, when men began to multiply on the face of the earth,

and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." In the verses which follow we are told that the result of this illicit union of materialized angels and human females was the basis for the wickedness that existed on the earth before the flood. At the time of the flood these wicked angels again took spiritual bodies, but the power to materialize was then taken from them. It is written in Jude 6, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." These are the ones who contact human mediums today, and it is quite evident that so far, all the messages received through all the mediums of whom we have record have not added anything to the wisdom or righteousness of the world.

God gave special instruction to Israel to avoid any communication with spirit mediums. This he would not have done if such communication could result in any good, and therefore it would be well if Christians also avoid those who deal with "familiar spirits." (Deut. 18:9-12) Those who are asleep in death will be raised during the reign of Christ, and if then obedient to the law of God, will

enjoy the blessings of his kingdom.
—Isa. 8:19, Moffatt

Those who desire a more comprehensive answer to this question than space permits here, write to The Dawn and ask for the brochure, "Spiritualism." Enclose 10 cents.

Christian Sabbath Keeping

Are you not violating the commandment of God by not observing, and teaching others to observe, the seventh day as God's sabbath?

WE DO not believe so, nor do we wish to lose sight of the true sabbath given to the children of God, by emphasizing one day above another. If keeping the seventh day is so vitally important that salvation is dependent upon its observance, as some believe, one might wonder why Jesus did not refer to this important matter in his great sermon on the mount when he touched upon many requisites to Christian living. He not only omitted this instruction from his Sermon on the Mount, but nowhere in all his teachings does Jesus enjoin upon his disciples the keeping of one day above another as an essential to salvation. On the other hand the Jews persecuted Jesus, accusing him of desecrating the sabbath, "but Jesus answered them, My Father worketh hitherto, and I work."—John 5:17

The Apostle Paul did not condemn those who did not consider keeping one day above another, for in Romans 14:5, he said, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully

persuaded in his own mind." After careful study we find our opinion on this matter of judging others' relationship to God, through the keeping of one day above another, clearly expressed by the Apostle Paul in Colossians 2:16, which reads, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath: which are a shadow of things to come; but the body is of Christ." You will note that in the Authorized Version the word 'days' following 'sabbath' is in italics, which denotes that it is supplied and does not occur in the original text.

In Hebrews 4:9-11 we read, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man should fall after the same example of unbelief." This is the true sabbath, or "rest of faith," in which we as Christians should rejoice. For centuries the Jews had tried to gain everlasting life by keeping the Law. They failed because they were imperfect and therefore unable to keep the Law which was the measure of a perfect man's ability. None of us will ever enter into God's true sabbath by 'works' of any kind. We enter into his rest of faith through belief in the blood of Jesus Christ. Therefore the apostle argues, let us cease from our own labors, for they are futile. Let us be eager to enter into the rest of faith in the provision that God has made for us through his beloved Son. This rest

of assurance in his care is not merely for the seventh day of the week, but for every day, for every hour of each day, for it is the true sabbath of the "people of God."

Shall Never Die

John 11:26 reads, "And whosoever liveth and believeth in Me shall never die. Believest thou this?"

I consider this text in direct opposition to what "Frank and Ernest" are teaching, saying that some Christians sleep until the resurrection. Concerning Jesus' statement above may I ask, "Believest thou this?"

THE text of our question is found in the chapter which tells of the raising of Lazarus from the sleep of death, and if we keep that fact in mind it will be easier to grasp its true meaning. Verses 23 to 26 reads as follows, "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

You will notice that our Lord gave no suggestions of the kind usually offered to mourners today. He did not tell Martha that her brother was much better off than he was before his death. He did not tell her that her brother was in heaven with the angels. Why? Because that would not have been

the truth. He had already taught his followers, "No man hath ascended up to heaven" (John 3:13), and this was also true of Lazarus. But he took advantage of this opportunity to teach an important truth. He said, "I am the resurrection, and the life," and then gave a demonstration of the power of God invested in him, by awakening Lazarus from his sleep in death. In so doing he gave an assurance that all that are in their graves shall hear the voice of the Son of Man and shall come forth. —John 5:28, 29

An awakening from the tomb, even the raising out of death conditions, would not be ideal if death again came to the one thus blessed. Let us fully appreciate the truth in the words, "I am the resurrection, and the life." (1) God so loved the world that he provided a Redeemer, even his only begotten Son. (2) A promise of a resurrection of those asleep in death is assured by Christ's death, as it is written in I Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive." (3) Not only is resurrection power invested in him, but he also has the power to keep the resurrected ones from going into death again, for he will give all the obedient ones everlasting life.

When the text is studied in connection with the resurrection, and applied to Christ's kingdom reign, its full meaning is found. Those who are dead shall live; and those who are restored to life and believe in him in the day of his kingdom, shall never die, for they will receive everlasting life. In

perfect accord with this truth are the Lord's words found in John 5:25, "Verily, verily, I say unto you, The hour is coming, when the dead shall hear the voice of the Son of God: and they that hear shall live." (Sinaitic ms. omits the words, "and now is").

The First Shall Be Last

Luke 13:30 reads, "And, behold, there are last that shall be first, and there are first which shall be last." What is the meaning of these often quoted words of our Lord?

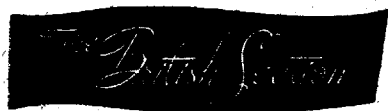
LET us consider the setting of the text. Beginning at verse 24 the Master is telling about the kingdom and its two divisions. Those who will be in the spiritual kingdom are those who "strive to enter in at the strait gate" in order to walk in the narrow way which leads to the heavenly kingdom.

Concerning the earthly kingdom the Master said that Abraham, Isaac, Jacob, and all the prophets will be there in places of responsibility, to the dismay of the rulers of the synagogues who had always sought the chief places for themselves. He concluded his statement by saying, in verses 29 and 30, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last that shall be first, and there are first that shall be last."

It would appear, therefore, that our Lord was teaching us that in time of development those in au-

thority in the earthly kingdom lived first. Starting with Abel and continuing until John the Baptist—who was the last of the prophets—the earthly seed was prepared. This was before the narrow way to spiritual life was opened at Pentecost through the sacrifice of Jesus Christ. The spiritual seed, though last in development, will be first in position for they will sit with the Lord in his throne; and they will be first in the time of their resurrection and reward. (Heb. 11:39, 40) So in this sense, "There are last that shall be first, and there are first which shall be last."

In Matthew 21:31 the Master, in speaking to the chief priests and the elders of the people, said, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." He was here teaching that the lowly of mind will be more easily reached by the Gospel of righteousness than those who have pride in their own self-righteousness—as is the case with so many leaders of the people, past and present. When those, whose outward sins have been easily seen, are repentant and seek the way of the Lord—while the hypocrites hide their sins in their hearts—those who have been last in the respect of the people will be first to inherit the joys of the kingdom, while many of those who have been first in man's esteem will be last to "herald back the king" and to come under the benediction of his kingdom through true humility and obedience.



We Rejoiced Together

BRETHREN in Great Britain are glad of this opportunity again to express their appreciation, first to the Lord, and then to our brethren in America, for the rich blessings we enjoy as a result of their co-operation with us in the ministry of the truth over the radio, by the printed page, and especially at this time for the personal fellowship and ministry of the pilgrim brethren who are sent to our shores from time to time. Words cannot adequately express the extent and depth of our love, joy, and heartfelt gratitude.

The most recent pilgrim to visit Great Britain was our Brother Norman Woodworth, and, as in the case of all the various ones sent to us by The Dawn, so again, the brethren in the many classes and conventions visited have experienced mountain-top joys and blessings. Our hearts have overflowed, and continue to do so, with love and thanksgiving. We are so grateful that despite the vast territory to be served in America, these brethren are spared to cross the Atlantic and serve in this part of the Lord's vineyard, in the interests of the great eternal purpose of God in Christ Jesus our Lord.

These visits are welcomed and looked forward to with joy because we have learned to know that by them the glorious Gospel of Christ and of the kingdom will be upheld and presented in its beauty and comprehensiveness, yet simplicity, including that very important feature of the truth, the presence of Christ. The messages are always heart-searching and inspiring. They strengthen our faith, increase our hope, and intensify our love; serving as bulwarks of spiritual strength in these days when by cunning and misleading reasonings the Adversary is endeavoring to weaken and overthrow the faith of the Lord's people.

We are coming more and more to appreciate the fact that our loving Heavenly Father has given us his truth as an armour of righteousness to protect us in this evil day against all the fierce assaults of Satan. He has also given us the truth to be a sanctifying power in our lives, and that through the truth his own glorious majesty and holy will might be revealed to us. Seeing and appreciating his glory, we are inspired to do his will more zealously, to consecrate ourselves fully, laying down our lives in his service—building up one another in the most holy faith, and proclaiming the Gospel of the kingdom.

Another rich blessing which accrues from these pilgrim visits is the manner in which they help to bind together the brethren in various places with the ties of Christian love; for as the brethren go from place to place they carry with them an ever increasing load of Christian love to all the friends they meet, both in this country and abroad. This also is a spiritually strengthening influence for us all, and helps us more joyfully to anticipate the sweet fellowship which awaits the faithful beyond the veil. How true are those words which we so love to sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Since Brother Pollock's visit more than a year ago, the truth has continued to reach the British people over Radio Luxembourg, and it was a cause for great joy and heartfelt thanks that, in the case of a number of meetings served by Brother Woodworth, we had in our midst some earnest and rejoicing friends who had heard the sublime grandeur of present truth by means of these broadcasts. They had become keenly interested, and expressed their joyous appreciation of these radio programmes. Previously, of course, these had been in correspondence with The Dawn office at Liverpool.

There are very encouraging evidences from these listeners that real progress in the Christian way is being made. They are helped each week by their continued "lis-

tening in," and also by reading the literature which is supplied as aids to their study of the Scriptures. All of this is by the Lord's grace. There was much rejoicing on our part to meet these "Frank and Ernest" listeners, some of whom gave very encouraging testimonies. Others asked questions and gave evidence of their hungering and thirsting for the truth. Their attendance at the various meetings, and their glad and grateful expressions are clear evidences that the Lord is richly blessing his truth as it goes forth by radio.

Thus, as a result of the broadcasts over Radio Luxembourg, this latest pilgrim visit held added interest and enthusiasm for us. We are grateful for these broadcasts, and also for the fact that "Frank and Ernest" and "Don" are being heard over 300 additional stations, and that as a result millions are having the opportunity to hear the true good news of the kingdom. May the words of the following verses be not only the sentiments of our hearts, but also the expressions of our persistent daily prayers:

"Send out thy light and truth, O
Lord;

Let them our leaders be
To guide us to thy holy hill
Where we may worship thee.

"Send out thy light and truth, O
Lord;

The blessed tidings spread
Till, by those sweet evangel tones,
All nations shall be led."

Encouraging Radio Letters

While heretofore we have published extracts from some of the many letters received from those who are being blessed by the truth broadcasts over Radio Luxembourg, many of the brethren have wondered how large the volume of response has been. We are happy to report that during the first year of these programs more than 2,000 interested listeners responded asking for literature. Since the beginning of the second year's broadcasts the weekly average has been increasing. We are glad to be able to present excerpts from a few more of these encouraging letters:

Derived Much Knowledge

Dear Friends: I thank you sincerely for your nice letter. I still listen to your broadcasts, which are very interesting indeed. I derived much knowledge from your book, "Creation." Would you please send me your books on prayer, and "God and Reason." I ask your prayers as we are bereaved by the death of a little boy. Thanking you, Your brother in Christ, T. C., Eire.

Pleased to "Communicate"

Dear Brethren: I am pleased to communicate with you after hearing your Broadcast of Monday night. I enjoyed the way you explained things, and would like if you could forward me some of your books, including the one you mentioned, "God's Plan." I can use them in our Sunday School class, as I think I can convey something of your messages to those who attend. Wishing you all God's blessing in your work, Yours in the name of him who died for us, R. O., South Wales.

Wants to Know More

Dear Sirs: After listening to your broadcasts, I am writing to you for a free copy of the "Hope" book, which you have so generously offered to your radio friends. I have listened to your programmes for a long time now, and being a young Christian I am longing to know more about my Saviour and Friend. Wishing you God's richest and lasting blessing on all your work, Your sister in Christ, V. I., North Ireland.

Helped

Dear Sirs: After hearing "Frank and Ernest" again tonight I would be greatly pleased if you would send me a copy of the "Creation" book. Your small books are helping me a great deal as I strive to become a Christian. Thank you for your past kindness, and may your broadcasts continue to be a blessing to all who hear them. Yours sincerely, J. T., England.

Thinks It Grand

Dear Sirs: I was very much interested in your discussion on "hell," over the radio. I think it is grand. With so much that is unedifying being broadcast today, it is a pleasure to hear such things as your programmes. I would like to take advantage of your kind offer of a free book on the subject of hell. May the Lord bless and strengthen you all as you seek to spread abroad the glorious Word of God. Yours in the love of Jesus, T. P., Scotland.

Will be Regular Listener

Dear "Frank and Ernest": I intend becoming a regular listener to your programmes. I have heard only the last two, but I found them very interesting and enlightening. The simple and clear proofs you present are very easy to follow and to understand. D. R., Eire.

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Yearly subscription 5/..

THE DAWN

SPEAKERS' APPOINTMENTS

W. CLARKE			
Anerley	September	30	
C. A. CORNELL			
Portsmouth	September	16	
Luton	October	28	
G. A. FORD			
Oxford	September	23	
J. E. HUMPHREY			
Bournemouth	September	16	
Oxford	October	21	
F. LINTER			
Ossett	September	2	
J. H. MURRAY			
Leigh (Afternoon) ..	September	9	
Warrington (Evening)		9	
Ipswich		16	
Coventry	October	21	
W. E. PAMPLING			
Dublin	September	9	
Co. Fermanagh		11	
Portrush		13	
Belfast		16	
Lancaster		19,20	
Oxford		23	
Dewsbury	October	14	
Eastleigh		28	

A. SPAIN

Maidstone	September	
P. WATTS		
Anerley	October	28

CONVENTIONS

OXFORD, September 23—The Pavilion, Botley Road Recreation Ground, (near stations). Secretary, Mr. P. Watts, 13, Valentia Road, Headington, Oxford.

DEWSBURY, October 13, 14—Central Liberal Club, Bond Street. Secretary, Miss A. Rothery, 14, Second Avenue, Windy Bank Estate, Hightown, Liversedge.

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg" I

11:15 P. M. every Monday—1293 Meters Long Wave; 49:26 Meters Short Wave; 232 kc.

"Radio Luxembourg" II

11:15 P. M. every Monday—208 Meters; 1439 kc.

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STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

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Volumes 4, 5, and 6—3/9 each

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Berean Questions (Volumes 4, 5, and 6)—8d

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Spiritualism; Jesus, the World's Savior; Hope for a Fear-Filled World; Father, Son, and Holy Spirit.

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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 Restoration Project.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Plastic)—1/3

God's Promises Come True—10/-

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each

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

Leeser's Translation—10/- each

"Songs in the Night"—2/6 each

THE DAWN

98 Seel Street

Liverpool 1

Shall the Radio Witness Continue?

SEPTEMBER is the last month of the current network contract for broadcasting the kingdom message throughout the nation. The question properly arises as to whether or not these network broadcasts will be continued beyond the expiration of the present contract. The prospect is very bright that they will be. Certainly the brethren at The Dawn will be very happy to continue their part in this country-wide witness, and there is every indication that the friends generally throughout the country share this viewpoint and will appreciate the privilege of continuing their co-operation.

It is also gratifying to report that the Mutual Broadcasting System is well pleased with the "Frank and Ernest" programs and is anxious to renew the contract. So it would seem to be the Lord's will that we should at least tentatively make plans to continue the network broadcasts for another year, and we are bringing the matter to the attention of our readers in order to get as complete an expression on the matter from them as possible. After earnest and prayerful consideration please let us know whether or not you concur in this tentative decision to renew the Mutual Network contract, and also to what extent you hope to be able to share in the financial costs of the broadcasts.

In a co-operative undertaking of this magnitude we are all properly interested in the results obtained, and these are very encouraging indeed. A detailed report of the number of requests received for literature, and other encouraging items of interest presented at the Bowling Green Convention, will be published in the October issue of *The Dawn*, but we can say now that the mail response to the Mutual Network broadcasts has averaged consider-

ably greater than during the previous year on the ABC Network. This is saying a great deal, since the response from the ABC Network broadcasts was very encouraging indeed.

The Mutual Broadcasting System has been very co-operative in helping to make the "Frank and Ernest" programs a success, especially from the standpoint of publicizing the broadcasts by means of spot announcements, and in some instances by placing advertisements in local papers. This, of course, has contributed toward a larger radio audience to hear the message.

In addition to this special publicity which we have already received for the programs, "Mutual" has recently offered us the opportunity of putting on a special nation-wide program free. This broadcast will originate in Los Angeles, and will begin at 6:30 p. m., Eastern Daylight Saving Time, Saturday, September 15. It will be a religious news broadcast in which Brother Norman Woodworth will report some of the highlights of his European trip, that is, the items which would be of special interest to the public. The program will take the form of an interview, with Brother Russell Pollock asking the questions. This program is scheduled to go over the entire Mutual Network, and we are confident that it will add many new listeners to the regular "Frank and Ernest" broadcasts.

Additional Stations

The American radio networks do not cover much of the Canadian territory, so in order that the people of Canada may hear the message we have been using a number of individual stations there. However, the coverage has not been so complete as in the U. S. A., although the results have been very encouraging. If it is the Lord's will, we want to continue the broadcasts on these Canadian stations also.

And then there are many opportunities for broadcasting the message in other countries. For nearly a year and one-half Radio Luxembourg, in Europe, has been beaming the "Frank and Ernest" discussion into the British Isles every Monday night, with very encouraging results. Recently three stations in the Canal zone have started to broadcast these discussions. Radio Monte Carlo has been airing an Italian translation of the programs into Italy. These programs will shortly be changed to the French language, but we are hoping that later both French and Italian programs can be broadcast. There are also opportunities to reach Germany with the

kingdom message, and if it is the Lord's will we are in hopes of being able to take advantage of them.

To proclaim the kingdom message is certainly a wonderful privilege and a high honor which the Lord has granted to his people in these closing days of the age. To do this on such a wide scale is made possible by the outstanding spirit of co-operation on the part of the brethren everywhere. "How beautiful upon the mountains," wrote Isaiah, "are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." —Isa. 52:7, 8

The expressions, "with the voice together shall they sing," and "they shall see eye to eye," seem to emphasize the same thought of general co-operation in sounding forth the praises of God by proclaiming the Gospel of his long-promised kingdom. As long as we are in the flesh there may at times be minor differences of viewpoint with respect to unimportant details, but those who love the Lord and are rejoicing in present truth see "eye to eye" on the fact of the Master's presence, and rejoice in the privilege of lifting up their voices in unison to tell the whole world the blessed tidings that soon Messiah's kingdom will be manifested, assuring peace and joy and life for all mankind.

This "together" aspect of our fellowship and service is all-embracing. Even national boundary lines and language barriers do not keep us apart as new creatures, nor in our determination to serve one another and together lift up the "voice" of truth in bearing witness to the love of our God. A letter received recently from a brother in France expresses the thought beautifully: "Our hearts beat for the same cause; we breathe for the same ideal; we fight, we suffer, and we die that we may attain the one and only goal. What a sublime and wonderful relationship!"

The international situation continues uncertain, and we do not know how much longer we will have to work together in the Lord's vineyard, but let us do with our might what our hands find to do while it is still called "day," for certainly the night is coming. And when that "night" does come, we want to be among those who will hear the Lord's "well done."

Encouraging Letters

It May Help in Sunday School

Dear "Frank and Ernest": Last Sunday I happened to be listening to the radio and heard your program for the first time. I was impressed by the way you went back to the original language to get the real meaning. Our teen-age Sunday School Class has been having trouble finding something to discuss. Since our pastor has left we have not had an elder person to lead the discussion, and therefore are somewhat lacking in advance knowledge. I decided that your booklet, "When a Man Dies," might be what we need, so please send me a copy. Sincerely yours, D. G., President of Luther League, Ill.

Long Been Dissatisfied

Dawn Publications: I have just become a subscriber to your wonderful magazine, The Dawn, and have read some of your highly enlightening literature. Having been brought up in the strict "tradition of the elders," and "forced fed" on the dogma that the saved will enjoy eternal bliss while the unsaved are doomed to an eternity of torture, I am grateful, and fervently thank God that you are blazoning forth the truth. I have long been dissatisfied with the creed of my church, and unable to find a place of service because my reason rejected its doctrines. Now, at last, I feel my heart "newly opened"! My prayer is that God will richly

bless your work. Sincerely, W. W. W., Tex.

Not Long Enough

Dear "Frank and Ernest": I am a recent subscriber to The Dawn Magazine, and I wish I could tell you how much I enjoy it. I also listen to your broadcast every Sunday. There is only one thing wrong with it—it is not on the air long enough. Now I understand the Bible as I never did before. I have heard other religious programs but they never brought me the satisfaction that yours does. I no longer dread dying as I once did, for your messages have brought me a deeper understanding of God. May God bless you and your work. Mrs. V. L., Mich.

Appreciates Better Understanding

Sirs: Will you kindly send me your booklet. I have been listening in to your programs for several months, and I know you are right in all your teachings, for every question is answered and every mystery revealed. Your broadcasts exalt God, showing that he is just, glorious, and loving—a God of goodness and mercy, a haven of refuge for all who seek and long for him. Since my childhood I have thought that God meant goodness, and I looked through the Scriptures in vain to find what I heard people talk about. However, although I read the Bible I was still blind. Now I appreciate the Bible when I read it—the words

are living and understandable. Your teachings gave me the "key." Gratefully, J. L., Conn.

Blind but Rejoicing

Dear "Frank and Ernest": What an opportunity there is in your program! I am sorry you do not have more time on the air. I look forward to each Sunday when I can hear you. Every now and then I bring up some of the thoughts of your program in my Sunday School lesson. I am totally blind, but I teach the senior class at St. Peter's Lutheran Church. I have someone read the booklets to me, and I surely enjoy The Dawn Magazine each month. Yours in Christ, W. H. L., N. Y.

Read by Seventy-five

Gentlemen: I am a listener to your program. Please send me the book, "God and Reason." I am eighty-three years of age, and in an old folks' home. The book will be read by seventy-five of the inmates here. Thank you. E. T. L., Tex.

Afflicted but Glad

Dear "Frank and Ernest": You will never know how much I enjoy The Dawn Magazine and "The Divine Plan of the Ages." Also your broadcast every Sunday. I am afflicted, but I am glad, for it has been the cause of my hearing the real truth at last. I am teaching this truth to all who will listen. M. T., Okla.

Wants Programs Continued

Dear Friends: I had the pleasure of listening to your radio program over station KIJ in Walla Walla,

Washington. Needless to say, I enjoyed your discussion immensely. I sincerely hope that your talks can continue in the future so that other people can be made aware of the true teachings of the Bible. May I wish you every success in your work. Thank you. G. E. M., Wash.

Even if by "Accident"

My kind Friends: How I love your broadcasts—so instructive, so cleverly prepared for the duet rendering of "Frank and Ernest." I hope and pray when I hear the questions so many are asking, and the answers so clearly and authentically biblical, that those who need the instruction most will have their dials tuned to your program—even if by accident. God bless you both, and your work. In his name, Mrs. A. F. M., Mich.

Like the Bible

Greetings, "Frank and Ernest": I would like to receive your free book, "Father, Son, and Holy Spirit." I am sure it must be very interesting, as are all the books I have ever received from you. To me they are worth their weight in gold. No other books I have ever read can compare with them. I never thought I would ever read a book so much like the real Bible in every way. I do wish to say a big "thanks" for sending them to me. I really don't know what the world is coming to, but one thing I do know is that when everything fails, God will take over. I do ask him to bless your programs, and may the Savior watch over us all. Sincerely, M. C., N. S. Canada.

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER

Salem, Ore. September 16

ALFRED BURNS

Gary, Ind. September 16

JULIUS BEDNARZ

Albany, N. Y. September 9

FRED A. BRIGHT

Paterson, N. J. September 16

JENS COPELAND

Milwaukee, Wis. September 9

ORLANDO D. DEIFER

Mahanoy City, Pa. September 9
Hazleton, Pa. 23

EDWARD E. FAY

Santa Ana, Calif. September 23

EARL FOWLER

Fresno, Calif. September 2
Whittier, Calif. 16

IRVING C. FOSS

San Luis Obispo, Calif. (Sat.) Sept. 15

ROBERT A. KREBS

Seattle, Wash. September 1-3
Salem, Ore. 4, 5
Sacramento, Calif. 8, 9

ARTHUR H. KRUMPOLT

Washington, D. C. September 8, 9
Wilmington, Del. (Afternoon) 9
Wallingford, Conn. 23

RAYMOND J. KRUPA

Pottstown, Pa. September 16
Springfield, Mass. 23

LUDLOW P. LOOMIS

Philadelphia, Pa. September 9
Wilkes Barre, Pa. 30

JOHN Y. MAC AULAY

Seattle, Wash. September 1-3
Bremerton, Wash. 4, 5
Wenatchee, Wash. 6
Spokane, Wash. 7-11
Lewiston, Idaho 12, 13
The Dalles, Ore. 15, 16
Portland, Ore. 17, 18
Salem, Ore. 19
Lebanon, Ore. 20
Klamath Falls, Ore. 22, 23
Broadbent, Ore. 26-30

E. R. MAC JILTON

Washington, Pa. September 16

JOHN A. MEGGISON

Minneapolis, Minn. .. September 1-3
St. Cloud, Minn. 4, 5
Fergus Falls, Minn. 6, 7
Parker's Prairie, Minn. 8, 9
Buxton, N. D. 11, 12
Austin, Minn. 14
Ostrander, Minn. 15, 16
Withee, Wis. 17-19
Wausau, Wis. 20, 21
Appleton, Wis. 22, 23
Rockford, Ill. 24
Chicago, Ill. 25, 26
Milwaukee, Wis. 29, 30

MARTIN C. MITCHELL

New Brunswick, N. J. September 9

N. MOLENAAR

Riverside, Calif. (Morning) Sept. 16
Pomona, Calif. (Afternoon) 16

LEON H. NORBY

New Haven, Conn. (Morn.) Sept. 16

SPEAKERS' APPOINTMENTS

Waterbury, Conn. (Afternoon) ...	16	CLAUDE R. WEIDA	
Paterson, N. J.	23	Lancaster, Pa.	September 16
GUSTIN P. OSTRANDER		Lehigh, Pa.	30
Binghamton, N. Y.	September 16	W. NORMAN WOODWORTH	
S. E. RANGER		Minneapolis, Minn. ..	September 1
Brooklyn, N. Y.	September 1-3	Seattle, Wash.	2, 3
Wilmington, Del.	5	Victoria, B. C., Can.	4
Martinsburg, W. Va.	6	Vancouver, B. C., Can.	5
Wallace, W. Va.	7	Bellingham-Lynden, Wash.	6
Shadyside, Ohio	8, 9	Tacoma, Wash.	7
Nelsonville, Ohio	10	Portland, Ore.	8, 9
Newark, Ohio	11	Klamath Falls, Ore.	10
Columbus, Ohio	12, 13	Sacramento, Calif.	11
Piqua, Ohio	14	San Francisco, Calif.	12
Dayton, Ohio	15, 16	San Luis Obispo, Calif.	13
Cincinnati, Ohio	17, 18	Los Angeles, Calif.,	16
Richmond, Ind.	19, 20	Phoenix, Ariz.	19
Muncie, Ind.	21-23	Oklahoma City, Okla.	20
Indianapolis, Ind.	24, 25	Wichita, Kans.	21
Matton, Ill.	26	Kansas City, Mo.	22
St. Louis, Mo.	27	Chicago, Ill.	23
Kansas City, Mo.	29, 30	Pittsburgh, Pa.	30
ALBERT SHEPPELBAUM		H. L. YOUNG	
Kenosha, Wis.	September 9	Allentown, Pa.	September 23
LaSalle, Ill.	16	CHRISTIAN W. ZAHNOW	
J. I. VAN HORNE		Minneapolis, Minn. ..	September 1-3, 8, 9
East Liverpool, Ohio ..	September 9	Ostrander, Minn.	4, 5
FELIX S. WASSMANN		Austin, Minn.	6, 7
Paterson, N. J.	September 9	Duluth, Minn.	10-14
Easton, Pa.	16	Winnipeg, Man., Can.	15-17
		Portage La Prairie, Man., Can. ...	18
		Star City, Sask., Can.	19, 20
		Prince Albert, Sask., Can.	21-23
		Saskatoon, Sask., Can.	24, 25
		Tarnopol, Sask., Can.	26-30

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 6—"There shall no evil befall thee."—Psalm 91:10 (Z. '03-331. Hymn 294)

SEPTEMBER 13—"Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psalm 133:1 (Z. '03-363. Hymn 143)

SEPTEMBER 20—"Thus saith the high and lofty One that inhabiteth eternity,

whose name is Holy; I dwell in the high and holy place . . . to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah 57:15 (Z. '03-383. Hymn 293)

SEPTEMBER 27—"Thou shalt not tempt the Lord thy God."—Matthew 4:7 (Z. '04-9. Hymn 183)



For Mutual Fellowship, Edification, and Service

SEATTLE, WASHINGTON, August 31-September 3—For reservations and other details write the secretary, Miss Mary Stevens, 6511 16th Street, N. W., Seattle 7.

BROOKLYN, N. Y., September 1-3—For reservations write the secretary, Mr. Michael Kelly, 99-41 64th Avenue, Rego Park, L. I., N. Y.

MINNEAPOLIS, MINNESOTA, September 1-3—Opens at two o'clock in the I. O. G. T. Hall, 2922 Cedar Avenue. For information and reservations write the secretary, Miss Ruth Norby, 1829 Tenth Avenue South, Minneapolis 4.

SAGINAW, MICHIGAN, September 1-3—Opens Saturday afternoon in the Y. W. C. A. Building, 211-217 South Jefferson. For reservations write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

SAN DIEGO, CALIFORNIA, September 1-3—All sessions in Craftsman Hall, 3909 Centre Street, two blocks from Park and University. The convention opens at 9:30 a. m. Saturday. There will be a baptismal service. Meals served in convention hall. Reservation requests stating in detail accommodations desired are essential, and should be made to the secretary, Mrs. Gilbert Rice, 8775 Troy Street, Spring Valley, Calif.

ALBANY, N. Y., September 9—Y. W. C. A., 5 Lodge Street.

BOWIE, TEXAS, September 16—Write the secretary, Mr. J. F. Whitaker, R. F. D. 1, Sunset, for details.

CLEVELAND, OHIO, September 16—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, OREGON, September 16—For details write the secretary, Mrs. Leland Parsons, 2339 State Street, Salem.

CHICAGO, ILLINOIS, September 23—910 N. LaSalle Street.

MILWAUKEE, WISCONSIN, September 29, 30—For reservations and other details write the secretary, Mrs. Edward Conrad, R. F. D. 2, Box 485, Hales Corners, Wisconsin.

DETROIT, MICHIGAN, September 30—Maccabees Building, Woodward Avenue at Putnam.

GARY, INDIANA, September 30—For details write the secretary, Mrs. R. Knockaert, 2812 W. 45th Avenue, Gary.

PITTSBURGH, PENNSYLVANIA, September 30—O. of I. A. Temple, 610 Arch Street; public meeting at 8 p. m. in Carnegie Hall.

ST. LOUIS, MISSOURI, October 6, 7—For reservations write the secretary, Mr. E. L. Wagner, 7308 Wellington Ave., St. Louis 14.

GRAND RAPIDS, MICHIGAN, October 13, 14—For reservations write the secretary, Mrs. Edward De Groot, 741 Sligh Boulevard, N. E., Grand Rapids.

VICTORIA, B. C., Canada, November 10, 11.



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THE DAWN

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NEW JERSEY

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