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A Meditation for the New Year

"Forget not All His Benefits"

Our Year Text for 1955

"Bless the Lord, O my soul, and forget not all His benefits," - Psalm 103:2.

THE FURTHER our progress along life's pathway, the quicker seems to be the passage of time. Our life is a journey, and the close of each year is a milestone on the road. Happy surely will all those be who at the close of the year can look backward through it and realize that safe and secure in the city of refuge which God has provided for us as his people, we have been prospering, rejoicing, growing under his favor and guidance in a knowledge of himself and of his plans respecting mankind; and especially respecting the elect Church, the Body of Christ, which in the school of Christ is now being prepared for the glorious work of the Millennial Kingdom.

It is good, therefore, as the milestones of life are passed, to Make a backward glance over the way we have come, and note how our loving Father has led us all the way. The Apostle Paul, when writing to the Philippian brethren that he was "forgetting the things that are behind," was not 'unmindful of the goodness of 'God throughout the years, but was referring to his own standing and attainments as "a Hebrew of the Hebrews"-the things which he now "counted loss for Christ." No child of God should forget the goodness and faithfulness of God. As the milestones of life are passed, a remembrance of past mercies will strengthen faith for the journey ahead, enabling him to sing in sincerity:

"One step I see before me,
'Tis all I need to see,
The light of heaven more brightly shines,
When earth's illusions flee;
And sweetly through the silence comes
His loving "Follow Me."

Yes, the realization of all his benefits toward us in the past will make it possible to echo those further words of the hymn writer:

"So on I go not knowing,

I would not if I might;
I'd rather walk: in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."

WHITHER BOUND?

Having stated that our life is a journey, we should know whither we are bound. Alas, the vast majority today believe that the journey is one which begins at the cradle and ends at the grave; so mankind lives in the spirit of the words "Let us eat, drink, and be merry, for tomorrow we die." Such would have been the whole story of life were it not for the wondrous truth that "God So Loved the world that He gave His, only begotten Son." The Lord Jesus Christ "by the grace of God, tasted death for every man" (Heb. 2:9), and thus the grave is to, every individual but the end of a chapter in the story of life, a milestone toward human perfection and life everlasting upon a restored earth.

But what of those who now have accepted the Lord Jesus as Savior and have surrendered their hearts and lives to the service and will of God -- whither are we bound on this journey of life? There should be no desire to hide from ourselves the fact that we are growing older with the passing years, or to think that time is flying toward a moment when everything must be relinquished. If we are able to appreciate the real, true values, and have the viewpoint of faith and belief in God's Word; we will know that our life is not a journey which narrows toward the tomb, but is an ever broadening pathway, toward eternity. Our life is as a river, beginning as a small trickle at its source and ever widening to its end in the broad expanse of the sea. Instead of rushing toward an hour when everything must be dropped, we are marching expectantly toward the time when we shall lay hold of and possess the treasures we have laid up for ourselves in heaven.

How vastly different, from the general conception is the viewpoint of those who "look not at the things that are seen, but at the things which are not seen." Yet the unseen things are the real things, "for the things which are seen are temporal; but the things which are not seen are eternal." (1 Cor. 4:18.) Perhaps as the years fly by, the thought comes that we are leaving our birthday farther behind; but have we ever paused to consider that in reality we are approaching nearer to the birthday which God has purposed for us born into the New Creation, having attained to the position for which God "hath chosen us in Christ, before the foundation of the world." - Eph. 1:4.

Men speak of "the evening of life" and "the darkness of death," but the Christian is leaving the night and approaching the dawn-the Divine order is the right one, "evening and morning." The flesh gets weaker as the milestones are passed, but the important thing, the thing that really matters, is that we grow stronger in the spirit, in faith and confidence in God. The natural eyes grow dim with the passing years, but our spiritual vision is clearer as we near the Goal, for "still new beauties do we see, and still increasing light."

NOW IS OUR SALVATION NEARER

We have entered through the portals of another year and many there were who amid scenes of merriment, and revelry echoed the old-time greeting, "A Happy New Year!" Yet of how few can it be said that this was the manifestation of real joy and true happiness. Break through the surface of it all and what would we find? A desire to forget; minds that dare not think; hungry and dissatisfied hearts; people afraid of what the future may bring. But how is it with us? What are our emotions as we enter the New Year? Should there not be a deep joy in our hearts, for we are another year nearer the Kingdom for which we so often pray: "Thy Kingdom come."

"Now is our salvation nearer than when we first believed". (Rom. 13:11), and if we have read the events of the past year aright, our heads should be lifted and our hearts made glad as we note the signs that "our deliverance draweth nigh." Is not this the real test of the sincerity of our

profession? Is my heart so centered on the Kingdom of heaven that I really can be glad that the passage of time is bringing me nearer to it? ARE MY AFFECTIONS SET ON THINGS ABOVE AND NOT ON THINGS ON, THE EARTH? "Lay not up for yourselves treasures upon earth, But lay up for yourselves treasures, in heaven, . . . FOR WHERE, YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO," are the words of our Master. - Matt. 6:19-21

Surely the, passing years should find our hearts being more and more drawn away from earthly things. He who finds himself clinging more tenaciously to the things of earth has missed the true meaning-of the Christian life. The riper and more mature the fruit, the less secure is its hold on the tree that bears it. Is it so with us? If we can answer, "Yes," then we are growing as our Father would have us grow. The things of earth are not for us to cling to, but aids by which we can climb.

"EBENEZER"

For just a brief while let us wander in retrospect over the year that is now past. When Samuel raised his "Ebenezer" it suggested a looking back over the past to gain new strength for the path ahead. "Hitherto hath, the Lord helped us." (1 Sam. 7:12.) Can we say that? "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath' failed thereof." (Josh. 23:14.) Is that our testimony? What are the things whereof God hath spoken concerning us and of which "Not one thing hath failed"? Have there been no failures at all during the past year? Surely he or she would be a bold person who would say that there are no blots on page 1954. But these are not the things whereof God hath spoken. If there have been failures, they are not his, for "God is faithful that promised." Our very failures should enable us to more fully appreciate the fact that "not one thing hath failed of all that God has spoken. Hear the 'words of the beloved John: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) No true disciple of the Lord will lightly pass over his sins and shortcomings; from them we should learn lessons of circumspection and watchfulness. Yet we need not and should not carry a burden of sin into the New Year, or into a new day. If with penitent hearts we have confessed our sins before the Father, He has not failed to forgive us.

All this, and much more is included in the promise of which the Apostle reminds us in Phil. 4:19:: "My God shall supply all your need according to His riches in glory by Christ Jesus." Our needs have been many during the year that is past, and every one of them has been met. Sometimes we have not been conscious of our needs; sometimes maybe we have confused our needs with our - wants, but

"Our Father knows what things we need,
Each step along the way;
His eye of love doth never sleep;
He watches night and. day."

Yes, we are not always conscious of our true needs. We know that we need a stronger faith and trust in God, a greater love for God, our brethren, and all mankind; more patience, more humility, more gentleness and kindness, and yet how often we have questioned the need of those experiences by which alone these things can be developed in our hearts and lives. Every experience in our lives has been needful for our growth into the character-likeness of God's dear Son.

David, in his Shepherd Psalm, describes a day *in* the life of a sheep, yet how appropriately it describes the experiences of God's people during the past year. Jehovah has been our Shepherd and we have lacked no needful thing. No good thing has he withheld from those who walk uprightly. We have experienced "green pastures" and "still waters"; our soul has been revived in seasons of strain and weariness. "*The steps of a good man are ordered by the Lord*" (Psa. 37:23), and he has led us in "the paths of righteousness." When passing through "the valley of the shadow of death," he has been with us, for his promise has not failed: "*I will never leave thee nor forsake thee.*" (Heb. 13:5.) His rod has defended us and his staff has guided. Then also, can we not testify that our Shepherd has "prepared a table before *us*, in the presence of our enemies." Surely the Word of God is more satisfying and precious to us now than it was a year ago. Then have we not experienced the "anointing oil" on our heads and drunk from the overflowing cup? Tired and weary; sometimes worn out and exhausted, for these are strenuous days, days of mental conflict -- "fightings without and fears within" -- how refreshed we have been by the sweet and precious promises of our Father's Word.

"Count your many blessings,
Name them, one by one,
And it will surprise you
What the Lord hath done."

LOOKING WITHIN

Retrospection should lead us to introspection-a looking within and self-examination. What has the year 1954 meant to us individually in the way of Christian growth and development? Has it been a successful year? The worldly mind measures success by the size of the banking account or by its advancement in earthly prosperity, but for the child of God success must be measured by his spiritual growth as a member of the New Creation. Do I know 'Christ better than I did a year ago? Does he mean more to me than he did then? Have I grown in grace and in -the knowledge of my Lord? Has "the fruit of the spirit" become more evident in my life, and am I more patient and forbearing, more loving and kind? These are the things for which we should have been striving. There can be no such thing as a stationary Christian; it must be either progression or retrogression. Yet perhaps it is difficult to assess the measure of our growth, for our victories and defeats are so interwoven. One thing, however, we can decide, and that is, the sincerity 'of our heart toward God. - We can decide whether we are "seeking *first* the Kingdom of God and his righteousness"; we do know whether our treasure is here on earth or in heaven above. We need not be unduly concerned about how much we have grown. *The will to go on* is an assurance to our hearts that some progress has (been made).

To his disciples our Lord said: "Consider the lilies of the field, how they grow." (Matt. 6:28.) How do they grow? Are they continually taking anxious thought concerning their increasing loveliness? No, they just grow, drawing from the soil in which they are placed all the necessary nutriment by means of which they attain a beauty which surpasses all that is man-made and artificial. In his *work, "The Land and the Book,"* Dr. Thomson describes what he believed to be "the lily of the field." He writes: "When I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor and on the hills of Nazareth where, our Lord spent His youth, I felt assured that it was this, to which He referred. . . Nothing can be. in higher contrast than the luxuriant velvety softness of, this lily, and the crabbed, tangled hedge of thorns about it." How appropriate is the illustration! Hedged about by thorns and in circumstances which may seem uncongenial and a hindrance; just where, we are is the place where we are best able to draw from the circumstances 'of life those qualities which will clothe our characters with glory and beauty.

THIS ONE THING I DO

What is our outlook for 1955? What are our *plans*, or, shall we ask -- What, is our plan? for we have only one objective if we are following the Master's steps. The Apostle wrote: "*I count not myself to have apprehended: but THIS ONE THING I DO, forgetting those things that are behind, and reaching forth* [or "straining to what lies before me," *Moffatt*] *I press toward the mark for the prize of the high calling of God in Christ Jesus.*" (Phil. 3:13, 14.) Shall that also 'be our plan for the days ahead? The thought may come: "I do not suppose 1955 will be very different from 1954 or any other year. For me it will be 'the same old grind,' the same office to go to every day, or the same workshop; the same jobs to 'be done about 'the house-1 get few big opportunities to serve the Lord." Let us take comfort from the *word's* "of the hymn writer:

"If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice.
The trivial round, the common task,
Will furnish all we need to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

Not many are called to great tasks or prominent service our faithfulness in the small things must first be proved before God can count us worthy' for higher service. Moses kept the flock of his father-in-law before he became the leader of a nation. Gideon threshed wheat before he was called to deliver Israel from the Midianites; and David was a shepherd boy before he became a king.- The "kings and priests" of the future Age are being trained in the humdrum and commonplace experiences of life.

Paul's plan for his life is recorded in Phil. 3:7-15. A translation by Goodspeed reads: "For the sake of Christ I have come to count lay former gains as loss. Why, I count everything as loss compared with the supreme advantage of knowing Christ Jesus my Lord. **For** his sake I have lost everything, and think it rub. bish, in order to gain Christ and be known to be -united -to him.... I want to know him in the power of his resurrection, and to share his sufferings and even his death, in the hope of attaining resurrection from the dead. Not that I have secured it yet, or already reached perfection, *but I am pressing on to see if I can capture it*, because I have been captured by Jesus Christ. Brothers, I do not consider that I have captured it yet, only forgetting what is behind me, and straining toward what lies ahead, I am pressing toward the goal, for the prize to which God through Christ calls us upward. Let as many of us therefore as are mature have this attitude." How eager was the Apostle! This should be our plan for 1955, and it can be attained through the common tasks of life. Every-day duty faithfully performed as unto the Lord is acceptable service. What opportunities it will bring to develop Christ-likeness. Yet there is a responsibility upon us to "redeem" the few hours which are subject to our control after needful duty has been performed. We must use them for the study of our Father's Word; for meditation and prayer and fellowship, and for the more direct service for God.

"All for Jesus! All for Jesus,
All my being's ransomed powers;
All my thoughts and swords and doings,
All my days and All my hours."

STRENGTH FOR TODAY

Peering forward into the 365 days which will make up the year 1955 the thought may come that we can never hope to live successfully this life of complete devotion to the Lord. Such a life can be victoriously lived if we will concentrate our efforts on each day as it comes. Each morning our Father has given us just one day in which "to live and speak and toil for him." Tomorrow is not ours-God has not given us years, or months, or even weeks in which to "make our calling and election sure." Today only belongs to us, and his promise is that we •will have "strength -for *today*." One writer has said that "the only way to make a perfect chain is to fashion each separate link with skill and care as it passes through our hands . . . the only way to have a year at its close, stainless and beautiful, is to keep the days, as they pass, all pure and lovely with the loveliness of holy, useful living. It is thus in little days that our years come to us, *and we have but the one small fragment to fill and beautify* at a time." We know not how long or how short is to be the chain of our life, for "our times are in his hand." Let us then claim his promise of strength for each day, living each day as though it were the one day given to us in which to earn the Master's "Well done, good and faithful servant." Then we will find that a life wholly dedicated to the service of God is possible.

"We should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should sleep, not for dreams, but for fresher power,
To be and to do.

"We should hold, our wearied or wayward wills
To the clearest light;
We should keep our eyes on the heavenly hills
If they lay in sight;
We should hush our murmurs of discontent
At a life's defeat;
We should take whatever a good God sent
With a trust complete.

"We should waste no moment in weak regret
If the days were but one;
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free,
To work or to pray;
To be what the Father would have us be,
If we had but a day."

- *Edwin Allbon*, Eng.

The Place of Israel in the Plan of God

(At the Chicago convention held October 9, 10, 1954, a lecture, on this theme was delivered to the public, illustrated by color slides of Bible lands, taken by the speaker in 1953. In view of the timeliness of the subject, we are publishing the discourse in full, the first installment in December, the concluding installment here - Ed. Com.)

ISRAEL'S MESSIAH

NOW for a few minutes I want to go back to Abraham, and notice a point or two which I intentionally omitted from my earlier remarks. Notice first that the promise was not confirmed to all of Abraham's children-not to Ishmael, for example, but to Isaac only.

Again, not all of Isaac's children constituted the seed of promise. Esau was by-passed in favor of Jacob.

Even in the case of Jacob, while none of his twelve sons were excluded from God's promise of an inheritance in the *land*, yet on his deathbed Jacob saw, and predicted, that the *throne*, as distinguished from the land, was to be limited to the tribe of Judah. Moreover, within the tribe of Judah, Jacob's death-bed prediction narrowed down the throne-promise to one individual. Let me refresh your memory on this point by reading Genesis 49:10:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."

Doubtless it was this same great one to whom Ezekiel referred, when he addressed Zedekiah:

"Thou profane, wicked prince of Israel. . . . Thus saith the Lord God, Remove the diadem, and take off the crown; ... I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." - Eze. 21:25-27.

In other words, the original promise to Abraham, when closely examined, is seen to contain much more than at first appeared, much more, doubtless, than Abraham himself realized. It is composed of two parts. One, the one we have been considering earlier in our discussion, is to the natural seed of Abraham, the nation of Israel. To them, as we have seen, God promised an inheritance in the land. That promise will yet be kept. Not only so, but through them God's blessing of everlasting life and all earthly favors will be channeled to the Gentiles in due time.

But there was another part to the promise, also sure of fulfillment. It is to be the inheritance of one worthy of the honor, namely, Israel's great Messiah.

Moses had seen this. In Deuteronomy 18:15-19 he declares:

"The Lord thy God will raise up unto thee a prophet . . . like unto me; unto him ye shall hearken."

David, in Psalm 110:1, spoke of the future Messiah as his Lord, that is, his superior, as one evidently destined to be a greater king than himself, while in verse 4 he declares that, in vision, he heard God himself addressing this great Messiah as a priest, occupying a much higher station than the-high priest Aaron, a priest who would function not for a few brief years and then, because of death, be compelled to resign the office to a successor, but one who would serve for an entire

Age; a priest after the order of Melchizedek. Melchizedek, you will recall, was both a priest and a king, whose exalted station even Abraham recognized, in that he did him homage, paid him tithes, and from him received a blessing.

This great prophet, priest, and king, is not a man like Moses, Melchizedek or David, but a highly exalted spirit being, the very Son of God himself. He it is whom the great Jehovah delights to honor. Of him, it is written in the second Psalm:

"Jehovah said unto me, Thou art my Son; . . . Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."

RESTORATION OF ISRAEL

At the close of Part 1, I said that we should be watching and intelligently reading the signs of the times, and noting how they are fitting in with the prophetic forecasts. So far as Israel is concerned, these signs, according to the unanimous testimony of the Old Testament.* prophets, should be looked for in three main directions, namely:

1. Restoration *of* the land.
2. Restoration *to* the land.
3. Restoration to *God*.

* This discourse was delivered to an audience of both Jews and Gentiles. Because of this my Bible citations and references were to the Old Testament only.

The land is to be recovered from the state of desolation in which it has lain during the long period of Gentile rule. As Isaiah expresses it, in that wonderful 35th chapter of his:

"The desert shall rejoice, and blossom as the rose, . . . in the wilderness shall waters break out, and streams in the desert."

Is this sign in evidence today? Is the land, in fact, being restored? He would be blind, indeed, who could not see this sign. Restoration of the land, admittedly, is far from complete, but the economic growth of the country in recent times, along both agricultural and industrial lines, has been nothing short of miraculous; and this, too, notwithstanding the hardships and difficulties which beset the nation of Israel under present conditions.

In 1953 Israel's water and irrigation system was greatly expanded. With my own eyes I saw a number of pumping stations in operation and others under construction. Construction was begun on a large water project which will transfer all the Western Galilee water surpluses into the plain of Jezreel.

A tremendously important forward step was taken in 1953 by the Monetary Exchange Authorities. The result of several courageous moves by the Israel government in this direction was a noticeable increase in Israel's exports. Approximately one-third of these were citrus fruits and citrus products. The remaining two-thirds were industrial products; industrial diamonds being the largest single item. Great Britain, the United States, and Turkey were Israel's principal customers.

Again, in 1953, the total cultivated area was increased to 640,000 dunams, the Hebrew term for one quarter of an acre. This, in a country of only 7,000 square miles, is no small achievement, after all the centuries of desolation.

By the way, when we think of the land of promise, we should not limit our thinking to the 7,000 square miles comprising the present State of Israel. The promise to Abraham, as we noted earlier, takes in much more territory. It includes all the land from Dan to Beersheba -- an expression used not less than nine times in the Scriptures to denote the extent of the land granted to Abraham by God. Indeed, scholars who have carefully studied the matter, tell us that the total area included in the promise may -approximate 300,000 square miles. That would be twelve times the size of the British Isles!

And what of the second sign? Are there any indications that the people of Israel are being restored *to* the land? Yes, indeed, there are. Even as far back as 1878, over 75 years ago, the year of the famous Berlin Congress, faithful watchers realized that *a change* in the status of Israel *was taking place*. That conference, with the war that preceded it, was without doubt a most marked stage in the downfall of the Ottoman power-a stage in the dismemberment of the Turkish Empire, which was destined to be completely broken up at the end of World War I.

Again, in the *New York Times* for May 16 of this year (1954), a list is given of historical dates in the life of Israel. Included in this list are no less than six large waves of immigration. The last of these waves, which occurred in 1948-1952, was larger than the total Jewish population of the land before they arrived. It constituted an increase in the Jewish population of over one hundred per cent! It consisted of over 700,000 from all parts of Europe, North Africa and the Near East.

Then, too, it was surely no mere coincidence that when the British General Allenby, without firing a shot, captured Jerusalem from the Turks, the date of that event, perhaps one of the most important in Israel's national life, namely, December 9, 1917, should prove to be exactly 1335 lunar years from the starting point of the Mohammedan calendar. Daniel, in the 12th chapter of his Book, has something to say about a symbolic period of 1335 days. While Allenby's capture of Jerusalem may, not have been a complete and final fulfillment of Daniel's forecast, it is certainly most remarkable, to say the least, that this event took place, exactly 1335 lunar years from the birthday of that particular Gentile power which, for so long, had desolated the Holy Land, and trodden down Jerusalem.

Again, the present year (1954) marks the anniversary of the death of Theodor Herzl, founder of modern Zionism. Today Zionism is so vital an influence in the life of Jews the world over, that even Gentile statesmen are taking an ever-increasing interest in it. Yet 50 years ago, when that movement was launched, it was little more than a pious wish in the mind of its illustrious founder. Last year, as I stood in his study, which had been brought from Vienna to Jerusalem, and listened while the guide pointed out the various objects of special interest it contained, I could not help but marvel that from so small a beginning, such a tremendously influential movement had developed.

Nor must I fail to mention the fact, although space does not permit me to do more than mention it, that for the past six years Israel has been a sovereign state. This, surely, is another sign, indicating the outworking of the Divine Plan for Israel.

JACOB'S TROUBLE

But what of the third sign mentioned? Is there any evidence that not only is the restoration of the land in progress; not only is the nation being regathered to that land; but that the hearts of the people of Israel, as a nation, are returning to the God of their fathers?

It must be admitted, that if there are any signs in this direction, they are not very pronounced. The economic progress of the country, both in relation to the land and the people, is still largely secular. With all due respect to the few devout souls in Israel, there is little of the faith of Abraham to be seen in Israel today.

As a matter of fact this state of affairs should not surprise us. Isaiah, Jeremiah, Ezekiel, Zechariah -- each have cautioned us to expect exactly what we see in progress today. Briefly summarizing their forecasts, my understanding of them is that first, there was to be the regathering of a representative remnant of Israel, not in the faith of Abraham, but in unbelief. This is now taking place. But what follows? I answer: After a brief interval of prosperity there comes a time of anguish. To quote Jeremiah 31:7, it is the time of Jacob's trouble. What is it, according to the united testimony of the four Prophets I have named, that occasions this dark hour which threatens to fall on Israel in the night-time of her sad history? - It is nothing more nor less than a gathering of envious nations against her, graphically described, in Ezekiel 38:1-13. In these verses the chief actors in this yet future struggle in Palestine are named. However, we may not be too sure of our identifications. But one thing is quite definite, the battle will not end in triumph for Israel's enemies,

Why not? I answer: *Because it is the set time for Israel's deliverance.* God himself, represented by Israel's great Messiah, will intervene. Of this there is no question, for, after telling us that it is the time of Jacob's trouble, Jeremiah goes on to say: "But he shall be saved out of it." According to Zechariah 14:2, 3, God will go forth and fight against Israel's enemies as he fought in the day of battle. Isaiah, too, speaks in a similar vein. - Isa. 28:21.

That will indeed be a great and wonderful day in Israel's history, an hour of triumph such as they have never known before, greater even than when they came out of Egypt; greater than when they triumphed over Pharaoh and his host at the Red Sea; greater than when they entered the Promised Land and the walls of Jericho fell down before them.

There is, however, something greater, more solemn and more blessed, than mere deliverance and triumph over their enemies that Israel is to experience. And that is God's final conquest over them.

On former occasions, when, God, had given them the victory over their enemies, it was not long before they became proud in heart and rebelled against the Rock of their salvation. But this will never be true of them again. For he, their great Messiah, who comes to conquer their foes, comes also to subdue their hearts. Hence, great as their triumph will be when they return from the victory, their glorious day of triumph will end in self-abasement and tears. How this wonderful change will be brought about, how the stubborn heart of unbelieving and gainsaying Israel will at last be broken, we are told in Zechariah 12:10:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication;" or, as Jeremiah, speaking as the Lord's mouth-piece expresses the matter:

"I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that 'I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord,

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying: Know the Lord: for they shall all know me, from the least of them unto the greatest of, them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." - Jer. 31:31-34.

Nor will this be true of Israel only. No! -- through Israel all mankind are to be blessed as God promised to Abraham. The Prophet Isaiah tells us this in chapter 2, verse 4 (Isa. 2:4). So also the Prophet Micah states in chapter 4, verses 1-3 (Mic. 4:1-3). Listen:

"In the last days it shall come to pass that the mountain [or kingdom] of the house of the Lord shall be established in the top of the mountains [that is, overruling all other kingdoms], and it shall The exalted above the hills; and all nations shall flow unto it.

"And many nations shall come, and say: 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths.'"

"And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."

- P. L. Read.

"Witnesses for Jesus

Part II

"Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." - Acts 1:8.

THE Lord's program was an ambitious one. When he died on the cross, nothing seemed more unlikely than that his Gospel would be witnessed to the uttermost parts of the earth. Even after his resurrection, it was not apparent what he could do with a mere handful of followers, especially as he announced his intention of leaving them.

POWER

When giving the disciples their commission to witness, the Lord stipulated an all-important condition which has been operative ever since. No one can effectively witness for Jesus without receiving of his power. This is stated in our basic text, Acts 1:8: "Ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem," etc. In the record of the giving of the commission to the disciples in the closing verses of the Gospel by Luke, we are told in Luke 24:49: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

As we have seen, witnessing for Jesus means representing him before men by -being so far as possible a copy of him. This is impossible without the power of the holy spirit. No effective witness can be given for Jesus unless we tarry in his presence and receive of his power. Power represents the third line of thought running through the chapters of the Acts, and a very prominent one it is indeed. The importance of the day of Pentecost can hardly be over-emphasized. There (the power came upon the Church, never to leave it till its earthly ministry of witnessing is complete. What a contrast is presented between the disciples meeting together with doors shut for fear of the Jews and (their public preaching on the day of Pentecost. No wonder that we read in Acts 4:13 that the rulers marveled at their boldness and took knowledge of them that they had been with Jesus.

Wonderful results followed this endowment of power upon the Church. As a result of the witness on the day of Pentecost itself, it is related in Acts 2:41 that "there were added unto them about three thousand souls." A little later, on the occasion of the healing of the man lame from birth, which took place at the gate "Beautiful" of the temple, at the hands of Peter and John, we are told in Acts 4:4 that the number of those who believed was about five thousand. Still the Church grew in numbers, and in Acts 5:14 we are told that multitudes of believers were added to the Lord. Even more remarkable is the statement in Acts 6:7 that "the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

In respect to this power, the Church follow in the Master's own footsteps. As the faithful and true witness, the Lord tarried till the age of thirty, until he received the power from on high at Jordan. Through the eternal spirit he offered himself for three and a half years as a sacrifice without spot unto God. His experience on the cross wrung from him the terrible cry, "My God, why hast thou forsaken me?" Following in his steps, it is of the utmost importance that we carry on our witness for him, not in the energy of the flesh, but in the power of the spirit. This power can be received only by contact with Christ. As with electricity, intermittent contact will mean intermittent power;

continuous contact, continuous power. The alternate heartbeats of the spiritual life are "receive" and "respond." It is a fixed biological law that no organism can give out more than it takes in from without. We cannot give out in effective service, more than we take in, in effectual prayer. In the energy of the flesh, we are often too busy to tarry until we be endued with power from on high. We are living in a day of such nervous tension and strain that we often find it difficult to relax. But we simply cannot receive until we relax. Let go and "let God," is the only way to get the power for carrying on an effectual witness for Jesus. This power is not and never has been, in short supply. Let us listen to Paul's description of it in Ephesians 3:20: God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

PROTECTION

We come now to the fourth and last line of thought, the principle of the *protection* that the Lord has given his faithful witnesses all down the Age. Notwithstanding that evil men and angels, under the leadership of the great Adversary himself, have done their utmost to quench the light, the gates of hell have not prevailed against Christ's Church nor stopped their witness. Without divine protection, the witness would have been stifled at its birth. The Book of Acts in a most striking way illustrates how the Lord has given his army in the field all the "air cover" it has ever required. "Behold, I send you forth," Jesus said, "as lambs in the midst of wolves." What chance have lambs in the midst of wolves? And yet they have survived, for greater is he that is for them than all that could be against them.

The first illustration of the Lord's power to protect his people is given in Acts 5:17-42. It was an outstanding illustration for all time, of how easily and completely Jesus could protect his own. The narrative tells us of how the Gospel was making so much headway in Jerusalem that the High Priest and the Sadducees were getting alarmed. Taking bold action they arrested all the Apostles, the ringleaders, and put them in the common prison. It was a master stroke, for these were the key men. They probably thought that they could do with the Apostles what they had done with their Leader but a short time before. Having gotten the men they wanted safely housed in prison, they called the council together and all the senate of the children of Israel for meeting on the following day. It was an august assembly that mustered, and many if not all must have been reminded of a similar gathering which had met to try and to condemn the Lord himself. What they could do to the Leader, surely they could do to his followers. Having assembled, they sent to the prison to have the men brought in for trial. We can picture them waiting for the prisoners to be brought in, and at last the officers return. Can we imagine their feelings when they listen to their report. "The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within." But worse news was to follow: "Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people." What had happened? "The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught." So wonderfully was this accomplished, that the prison-keepers knew nothing whatever about it. The incident reminds us of the statement in Psalm 2, when after describing how the heathen rage and the people imagine a vain thing, we are told, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Can we think of anything that would illustrate better to the Apostles and the early Church how absolute was the Lord's power to protect his people?

While proof was given in such an emphatic way, that the Lord was able in any given circumstance, to protect his people, it did not follow that it would be always his will to do so.

This is brought out in Acts 8:1. The time had come for the witness to extend to Judea and Samaria, and as we saw before, the Lord permitted the great persecution against the Church at Jerusalem which scattered them so that they went everywhere throughout Judea and Samaria preaching the Gospel. There was, however, one remarkable exception. They were all scattered, "except the Apostles." The Apostles were still required at headquarters, and so these key men who should have been the main target of the attack, as in our previous illustration, were left severely alone. How easily God can cause the wrath of man to praise him, and the remainder to restrain. - Psalm 76:10.

As in the Lord's providence Jerusalem had a quiet time for the Church to grow and develop before persecution was allowed, so was it with the work in Judea and Samaria. In Acts 9:31 we read: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the holy spirit, were multiplied." This same principle of protection, is apparent in connection with the worldwide witness as illustrated in Paul's experiences. The bridgehead for the campaign in Europe was at Philippi, and there on the threshold of this new continental expansion, the Lord demonstrated by the earthquake deliverance from prison, accompanied by the conversion of the jailer and his household, how completely he was master of the situation. Perhaps no servant of the Lord had so many vicissitudes as the Apostle Paul, but the Lord always extended to him grace sufficient. As we noted earlier, after a disappointing experience at Athens, he went on to Corinth, and for his encouragement the Lord appeared to him in a vision, assuring him of his protection: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." - Acts 18:9, 10.

As a final illustration of the Lord's power to protect his people, we might refer to a series of four incidents which occurred in connection with Paul's long deferred visit to Rome. Acts 23:12 tells us of how, under the overruling providence of the Lord, Paul's nephew was the means of foiling a plot by forty Jews who had bound themselves under a curse that they would not eat or drink till they had killed him. Rescued from this danger, Paul is taken a prisoner to Caesarea Philippi, and after two years' imprisonment sails as a prisoner to Rome. In the course of the voyage he has three narrow escapes from death. Acts 27:41 tells us of the wreck of the ship, but the Lord not only saved him but promised him the lives of all on board. Again, the soldiers wanted to kill the prisoners who had escaped drowning, lest they should escape from their captors, but this the centurion, in order to save Paul, would not allow. Then in Acts 28:3, much to the amazement of the natives, Paul had a fourth narrow escape when a viper fastened on his hand as he was gathering wood for the fire which had been built up for the comfort of the shipwrecked men.

This principle of the Lord's protection of his people so strongly emphasized in the Book of Acts has been experienced by the Church all the days, even to the end of the Age. It is brought prominently before us in Revelation in the picture of the Church in the wilderness fed for the 1260 symbolic days, and protected from the face of the dragon. This protection is absolute in respect to our spiritual interests and in respect to the purpose of God with regard to the witness of the Church. The Lord's people still are as lambs in the midst of wolves. In ourselves we are no match whatever for the forces arrayed against us in the world, the flesh, and the Devil, but greater is he that is for us than all that can be against us. Though absolute in respect to our spiritual interests, this protection, however, is only relative in respect to our temporal life. With regard to it, we are immortal only till our work is done.

- A. D. Kirkwood, Scot.

Wise Counsel from a Faithful Pastor

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." - Gal. 5:1.

THE impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ from them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn the persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution -- that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forborne to persecute when it had the power. And in our own day each man is prompt to claim and assert the right to think for himself, but how loath most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the minority. It is his, liberty that demands defense, at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit that truth- and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize -the equal rights of all men to free thought and free-speech, is not always an easy task. The two may however; be combined. And nothing can be more certain than that the preservation of Christian liberty for any is conditioned on the concession of that liberty for all.

It was over 70 years ago when 'the foregoing--paragraphs appeared in the *N. Y. Examiner*. Evidently they appealed strongly to our late Pastor, for he published them in full in his journal (*Reprints* 203).

Since many of our readers do not have access to the *Reprints*, and in the conviction that this counsel on Christian liberty applies equally to our times, we republish it here, with our hearty endorsement.

- P. L. Read.

A Preview of the Millennial Age

[The following paragraphs are taken from a recent letter sent us by one of our British correspondent His views, which we share, are published here as likely to be of interest to all our readers -- Ed. Com.]

Many erroneously suppose that when Christ's Millennial Kingdom is inaugurated, every one will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any previous government, and the liberties- of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. Liberty to deceive, to misrepresent, to overreach and to defraud others, *will* be entirely cut off. Liberty to abuse themselves or others *in* food or *in* drink, or in any way to corrupt good manners, will be totally denied to *all*. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God-liberty *to do* good to themselves and others in any and in every way; but nothing will be allowed to injure or destroy in all that Holy Kingdom. (Isa. 11:9; Rom. 8:21.) That rule will consequently *be* felt by many to be a severe one, breaking up all their former habits and customs, as well as breaking up present institutions founded upon these false habits and false ideas of liberty. Because of its firmness and vigor, it is symbolically called an iron rule -- "He shall rule them with a rod of iron." (Compare Rev. 2:26, 27; Psa. 2:8,12 and Psa. 49:14.) Thus will be fulfilled the statement, "Judgment will I lay *to* the line and righteousness *to the* plummet. And the hail [righteous judgment] shall *sweep* away the refuge of lies, and the waters [truth] shall overflow the hiding place," and every hidden thing shall be revealed. - Isa. 28:17; Matt. 10:26.

Many will feel rebellious against that perfect and equitable rule because accustomed in the past, under the rule of the present prince, to lord it over their fellow mortals, and to live wholly at the expense of others without rendering compensating service. And many and severe will be the stripes which a present life of self-indulgence and gratification will naturally demand and receive under that reign, before such will learn the lessons of that Kingdom -- equity, justice, righteousness. (Psa. 89:32; Luke 12:47, 48) The lesson on this subject comes first to the living generation, and is near at hand. -- James 5:1-4. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you, Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

- W. R. Sharp, Eng.

The Question Box

"For this cause He is the Mediator of the New Testament [Covenant], that by means of death, for the redemption [deliverance] of the transgressions that were under the First Testament [Covenant], they which are called might receive the promise of eternal inheritance." - Heb. 9:15.

Question:

To whom does the deliverance here mentioned come, and when? Furthermore, is the deliverance effected through the Mediator of the New Covenant, or is it not?

Answer:

To answer these questions satisfactorily it is necessary to keep in mind the fact that the Apostle, in this verse and its context, is contrasting the Old Law Covenant with the New Law Covenant, and is not discussing the Abrahamic Covenant (or Promise) to the "seed"-the Christ, Head and Body. - Gal. 3.

A further point which should not be overlooked in any consideration given to this subject is that both Old and New Covenants are made between the same parties, the New displacing the Old. The Old was between God and the nation of Israel. (Deut. 5:1-5.) The New also is between God and the nation of Israel. (Jer. 31:31-34.) Gentiles had no part in the Old Covenant except as they became Jewish proselytes. The same holds true with regard to the New.

With the foregoing in mind, and with the Gentiles out of the discussion except as they embrace Israel's faith and worship, we are better prepared to seek an answer to the question, "To whom does the deliverance here mentioned come, and when?"

The first and obvious answer (but not the whole answer) is that the deliverance comes to Israel, and that it comes when the New Covenant goes into effect. And when is that? According to Jeremiah 31:33, which may be regarded as the text on which the Covenant discussion of the Epistle to the Hebrews is based, it is to be "after those days." (Heb. 8:10.) After what days? After the days of Israel's rejection, after the days when the Lord "regarded them not." (Heb. 8:9.) Now, the days of Israel's disfavor extend over the long period of Gentile Times, 2520 years. (See "Herald," December, 1954, page 168.) If, therefore, the New Covenant is to go into effect "after those days," it is to go into effect after the Gospel Age has ended, that is to say, with the commencement of the Millennial Age.

As already indicated, while this is the first and obvious answer, it should not be regarded as the whole answer. No, there is another feature, a secret feature, having to do with but a "little flock." The original Covenant, namely, that to Abraham (which the Old Law Covenant, superimposed as it was years later, could not disannul (Gal. 3:7), and which the New Law Covenant, designed as it is to take the place of the Old Law Covenant, cannot disannul either) that Abrahamic Covenant was not made with Israel, as were the other two mentioned, but was made with Abraham and his "seed," namely, Christ. (Gal. 3:16.) Moreover, if we be Christ's then are we Abraham's seed (Gal. 3:29) and heirs (not according to the Old or New Covenants "but" according to that (Abrahamic) Covenant or Promise. In order to the development of this "seed" class, all the blessings of the New Covenant are *reckoned* to then *now*, in advance of the Millennial Age. These, though not now actually righteous, are *counted* righteous,- that, they may be counted in with their Head as his Body members, to be "dead with him," to "suffer with him," that they may also be "glorified together" with him. (2 Tim. 2:11; Rom. 8:17.) Now, since some of this "little flock" are Jews

according to the flesh, one of the blessings these Jewish members of the Gospel Age Church receive *now*, in advance of the Millennial Age, is deliverance from the transgressions which *they* had committed under *their* Old Law Covenant. Christ being the end of the Law to them that believe (Rom. 10:4), it follows that Hebrews 9:15 has reference to the deliverance already experienced by the believing Jew, although it should not be understood as having *exclusive* reference to Jewish members of the Gospel Age Church for, as we have seen, its first and obvious reference is to Israel as a nation in the Millennium.

We come now to the second part of the question: "Is the deliverance effected through the Mediator of the New Covenant?"

Undoubtedly Israel's deliverance under the New Covenant in the Millennial Age will be effected through the Mediator of the New Covenant, but not so with regard to that Jew who is of the "seed" class developed, as we have seen, in connection with the Abrahamic Covenant.

Let me not be misunderstood here. Of course there is no question but that -the Gospel Age deliverance, the deliverance already experienced by the believing Jew, is through the death of Jesus, and of course it is likewise true that Jesus is the Mediator of the New Covenant but the deliverance of the Jewish members of the Gospel Age Church is not effected by Jesus acting *in his capacity or office of mediator*. To illustrate this point: Let us suppose that in a corporation Mr. Smith holds office as Vice President. He is also General Manager. The Vice-Presidential duties are nominal, and are without compensation; but for the duties of General Manager he receives a salary of \$10,000 a year. Now, perhaps it would not be an untruth to say that Mr. Smith, Vice President of the XYZ Corporation, was in receipt of a salary of \$10,000, but it would be a misleading statement, for it would convey the impression that such compensation was for the performance of Vice-Presidential duties, when such was not, in fact, the case. Similarly, to speak of the deliverance of any member of the Church as having been effected through Jesus the Mediator of the New Covenant, while true, would be a misleading statement, for it is not as Mediator of the New Covenant but, as the Advocate they have with the Father, that he effects this deliverance for the Church.

Again, it is not improper to speak of Jesus as the Mediator, of the New Covenant *now*, even though the New Covenant has not yet gone into operation. However, such a statement maybe misunderstood. A simple illustration may clarify the thought here. An American surgeon, let us say, on the death of the Ambassador to Britain, is appointed to take his place. Several weeks might pass before he crossed the ocean and took up his Ambassadorial duties in London, but it would be quite proper through all these weeks to speak of him as the Ambassador to Britain. Moreover, if, just prior to sailing from New York, he saved some one's life by a skilful operation, his action might be, referred to as the act of the Ambassador to Britain. It would be more exact though, to speak of it as the act of a surgeon.

One further point in connection with Hebrews 9:15, before closing these remarks. In seeking to interpret this Scripture, we must seek an interpretation which will harmonize with other Scriptures. With this thought in; mind, let us glance at a related passage, namely, Hebrews 8:7. Here the Apostle, having in view the same contrast between the Old and the New Covenants, which he deals with in the 9th chapter, declares: "For if that first one were faultless, a place would not be sought for a second." In examining this verse it will no doubt be agreed, that there was no fault in the Old Covenant itself, but that the fault was in the lack of mediatorial provisions sufficient to lift the people out of their imperfection, so that they might be enabled to keep their part of the agreement. The Covenant itself was not weak, although it is properly stated by the Apostle to be "weak through the flesh."

Doubtless, too, it will' also be agreed that the Apostle's words in Hebrews 8:7 may be fairly understood to mean that if the Old had not been faultless it would have accomplished the very things that are to be accomplished by the New, and in that case the New would have been unnecessary. What then, it may be asked, would that first covenant have accomplished had it been faultless? I answer: It *would* have accomplished *earthly* blessings, not spiritual blessings; it would have brought in *human* perfection. It *would* have abolished sickness, pain, and death. In basket and in store, man *would* have been blessed -- his home turned into a paradise like to that of Eden. But if that First Covenant had been faultless, *it would not have made any one living thereunder a joint-heir with Jesus; it would have begotten none to the Divine nature, it would have made none a sharer of immortality. It would have taken no one to heaven.* On the contrary, it would have brought in Restitution. So, if the New Covenant is to do what the first or Old Covenant would have done had it been faultless, then that New Covenant will bring in Restitution which, great and wondrous blessing though it will be, is not the hope to which we, the Gospel Age Church, have been called.

It is certain that Restitution has not yet been accomplished for any one; it follows, therefore, that the operation of the Covenant which is to bring in Restitution is yet future. Again, the Church's hopes are spiritual, while the blessings under the New Covenant are to be earthly. Therefore, whatever blessings the Church may receive, *now* or *hereafter*, proceed from another source, namely, the Abrahamic Covenant, in which we, the Church, have strong consolation. - Heb. 6:19, 20.

- P. L. Read.

"The Authorship and Message of the Great Pyramid"

A book bearing this title, written by Brother Julian T. Gray, and recently published, undertakes as its main objective to assist the reader "to a better appreciation of the evidence tending to establish the identity of authorship, (1) of the Bible, (2) of the Great Pyramid, and (3) of the physical universe; and at the same time to bring forth wholesome and enlightening truth bearing on the times in which we, of the mid-twentieth century, are privileged to live." The quotation is from the author's foreword.

Brother Gray is a scientist (former U. S. Meteorologist) and long-time student of Bible prophecy. His treatment of the subject includes material which is readily understood by the layman, and other concepts which are primarily directed to the technical mind. The 306-page book is available at \$3.00 per single copy, or \$2.50 per copy in lots of five or more, and purchases will be personally autographed by the author if requested. Orders should be sent direct to Julian T. Gray 2556 Homestead Place, Cincinnati 11, Ohio.

"The Revelation of Jesus Christ"

Second Printing of Vol. II of the Exposition by Brother R. E. Streeter

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." - Rev. 1:3.

IT IS with much pleasure that we announce a second printing of Volume II of "The Revelation of Jesus Christ" by R. E. Streeter. For some time our stock of this book has been exhausted, so that we have had copies only for lending. Now it again becomes available. Orders may be placed with us without further delay, as we confidently expect to be able to make shipment before the end of this month.

For the benefit of new readers, a word of explanation as to how this valuable exposition came to be written may not be inappropriate. The substance of this two-volume work first appeared in a series of articles published in this Journal during the years 1919-1922. At that time there was no thought on the part of either the author or the publishers of attempting an exposition of the Revelation visions as a whole. However, it was not long before it became apparent, through the many requests received from students of the Bible all over the world-requests which in many cases were accompanied with substantial contributions and in others by promises of financial assistance-that there was a very manifest desire for such an exposition.

In this two-volume work, consisting of approximately 1,200 pages, our late beloved Brother presents the results of his careful and prayerful study, extending over a period of about forty years. While firmly convinced that the Historical interpretation is the Divine one, Brother Streeter did not hesitate to avail himself of all the aid, all the help, to understand the Revelation visions that came within his reach. Great lover of Christian liberty that he was, he did not refrain from consulting, and often quoted, notable writers of the Futurist school, especially in connection with the messages of Christ to the seven Churches of Revelation 2 and 3, finding, in some matters, great help derived from those sources.

Moreover, believing as he did in the *progressive unfolding of the visions* throughout the Gospel Age, we are not surprised to find him, while freely admitting the help he had received from earlier expositors, gladly confessing that his chief indebtedness was to the latest, namely, the Author of the Six Volumes of *Studies in the Scriptures*. To quote his own words:

"After many of the Revelation expositors of the nineteenth century had finished their labors in behalf of the Lord's people, a most remarkable manifestation of the Lord's providence in behalf of his people was in evidence, demonstrating a others in the history of the Church had, the interest and care that Christ has for his tried and tempted followers. This exhibition of the Lord's providence was represented in the issuing of several most unusual and luminous expositions of the Bible. Two of these, *The Divine Plan of the Ages*, and *The Atonement between God and Man*, contain the most remarkable and convincing unfoldings of the Scriptures concerning the Divine plans and the Scriptures concerning the Divine plans and purposes for the human family that have ever given to the Church by uninspired man. It was very apparent to many students of the Bible that the writer of these books, particularly in the two above mentioned, had obtained the key that unlocked many of the treasures connected with God's great Plan of salvation for the human family. That key was concerning the nature, philosophy, and far reaching effects of the great ransom sacrifice of Jesus Christ as they relate to both the Church and the world.

These dear views concerning the great Redeemer's sacrifice caused many utterances of Christ, as well as many of those of the Apostles and Prophets, hitherto misunderstood or wrongly interpreted, to be made plain. These related to the great doctrines of Election and Free Grace. A true knowledge of these doctrines had also the effect of disclosing more fully 'the visions of the Apocalypse, particularly those that relate to the events connected with the closing scenes of this Gospel Age, as well as those that relate to the coming Age. Those who have carefully and prayerfully read these works will, we are sure, be very thankful to our Lord and Savior for having made use of this devoted man of God to perform this much needed work of assisting His people in these times and in the more trying ones to come. Though this servant of the Lord did not live to write an exposition of the Apocalypse as he had expected, brief comments are found here and there in his writings, which relate more especially to some of the closing visions--those that have reference to the closing scenes of the Age. These brief comments are sufficient to show that he was a believer in the Historical school of interpretation -- the school that applies the visions of the Apocalypse to the Christian Church from the beginning of its history to its end." - Vol. I, Preface, Pages V and VI.

It was far from Brother Streeter's thought, nor is it the claim of the publishers, that this two volume, exposition contains all that may be said on the Apocalypse, or that all of its interpretations are absolutely correct, or that it is a final exposition. However, though perfection is not claimed for this work, nor that it is the last word on the subject of the Revelation, yet it was the Author's conviction, a conviction shared by the publishers, that whatever alterations or additions may be needed on account of the present rapidly changing scenes *in* connection with the fulfillment of the closing visions of the Apocalypse they will be in full,

harmony with the Historical School -- the "old path" -- of Apocalyptic interpretation.

While the actual cost is considerably greater, we are setting the price of Vol. II at one dollar and fifty cents (\$1.50) postpaid, so as to bring the Volume within the reach of all. Until our present stock is exhausted the price of Vol. I will remain at fifty cents (50c) postpaid.

*"And he with unto me, Seal not the sayings of the prophecy of this book;
for the time is at hand." - Rev. 22:10.*

- P. L. Read.

Encouraging Messages

Dear Brethren:

"My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for, the morning." - Psalm 130

It is with much gratitude" we enclose \$1.00 to renew our subscription for the "Herald" for another year. Through its ministry God has abundantly fulfilled his promise, "Blessed are they that *hunger and thirst* after righteousness, for they shall be filled."

Especially were we blessed by Brother Allbon's article in the October, "Herald" it satisfied our longing, and its searching questions and exhortations are a means of grace provided by the Lord. We thank Him.

May the Lord continue to bless His Work and Word, until all "who love His appearing" are forever with their Lord and Bridegroom.

In our glorious Hope,
Mrs. O. D. A. - Mass.

Dear Brethren:

Loving greetings in Jesus' dear name!

Last Sunday, at class, Brother ----- read a few passages from Brother Allbon's fine article. What he says is much appreciated by all of us.... His remarks are so timely and so stirring. I had been thinking along the same lines lately, and feeling that the soon-appearing of our blessed Lord to take us to himself should be in our thoughts all the time, keeping our minds from dwelling, *so* much on the earthly things, and setting them on "things above." 'I do so want to be of those "who love the appearing of our Lord and Savior, Jesus Christ," who look for it and long for it, and are stirred by the prospect of seeing him "face to face." 'Please pray for us that this may be an all-absorbing thought with us, and that by his grace we may come off "more than conquerors" through him who loved *us* and bought us with his precious blood."

Yours by his grace,
K. S. -- Calif.

Dear Brethren in Christ:

I want to thank you for your patience with me, but you will not wonder when I tell you I am almost 89 years old. I have saved my old "Heralds," and still read there. To me, these copies are very precious, and I still refer to them, and read as much as my eyes will permit. Am obliged to limit my reading. My prayer is that the "Herald" may reach many hungry souls.

Mrs. F. O. K. -- Ill.

Dear Sirs:

A few weeks ago some one gave me an issue of your magazine, "The Herald of Christ's Kingdom," and I enjoyed it very much.

Since I read in there that you send this magazine free of charge to any one who does not have the subscription fee, I'm taking advantage of this offer and would like very much to receive it. It is a real comfort to all those who are waiting for the Kingdom of our Lord Jesus Christ to cure all the ills of this suffering world.

Sincerely,
E. S. -- Pa.

Dear Brethren:
Greetings in our dear Lord's name.

Sometime ago I sent for the first book of Revelation by Brother Streeter. A most wonderful book! I have it pretty well read through, and if you will allow me to borrow the second book one of these days, I will be most happy to read that also.

I believe Brother Streeter has a very wonderful and accurate interpretation. It may take me several months to finish the second book, if I may keep it that long. I am sure it will prove a blessing to me, as has the first volume.

With best wishes and assuring you of an interest in our prayers, I remain

Your brother by His grace,
H. P. W. -- Calif.

Recently Deceased

Sister Thomas Barker, Boston, Mass. - (October)
Sister M. A. Bell, Brigg, Lines., Eng. - (November).
Sister Corrine Burrell, Dayton, Ohio - (December).
Brother Oscar Carlson, Muncie, Ind. - (November).
Sister Effie Kean, Marion, Ind. - (November 1953).
Brother Dennis Kowalchyk, Junction City, Wis. - (November).
Sister Elizabeth Kowalchyk, Junction City, Wis. - (September).
Sister N. S. McElvany, Pittsburgh, Pa. - (November).
Sister Emma Parks, Philadelphia, Pa. - (November).
Sister Effie Rhodes, Franklinville, Ill. - (November).
Sister Verda Wedmore, Muncie, Ind. - (July).
Sister Lula Woolsey, Weatherford, Texas - (August).