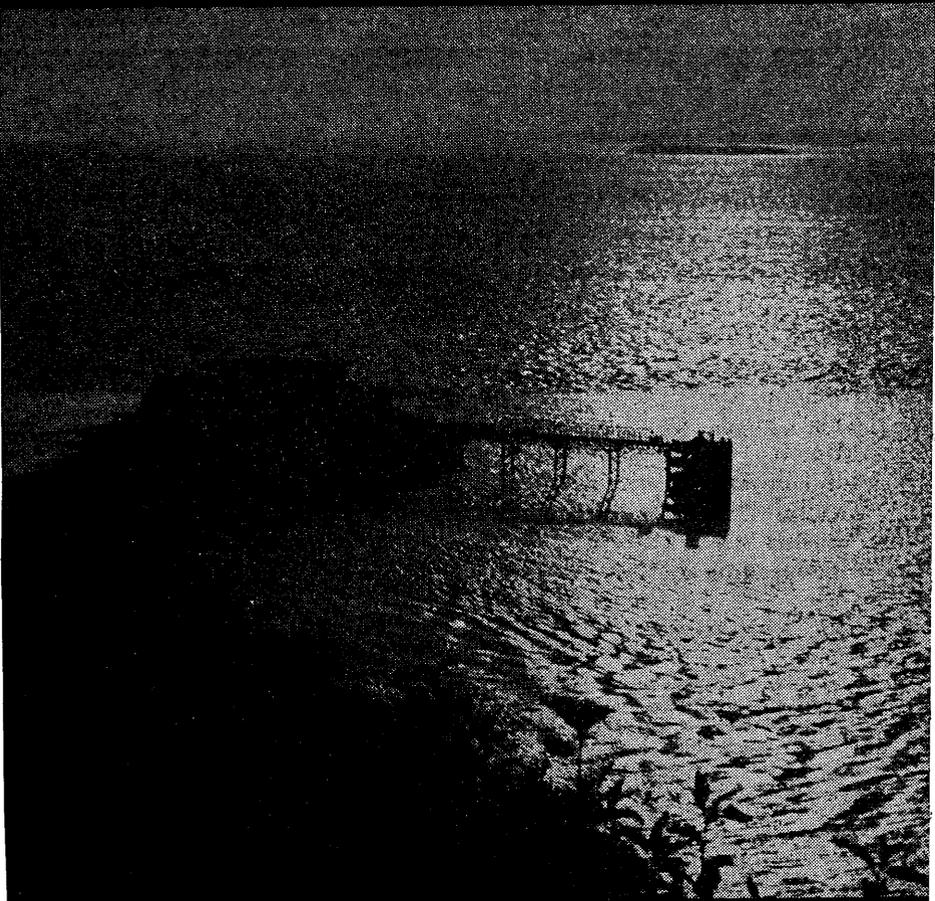


The
DAWN
A Herald of Christ's Presence



NOVEMBER 1946

The DAWN

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One Dollar a Year

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FRANK AND ERNEST BROADCAST SCHEDULE 8

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To Live or Not to Live

IT HAS become a question of whether men will find a way to live together peaceably in "one world" or not live at all, is the opinion of Henry A. Wallace as expressed in his Madison Square Garden speech, the repercussions of which caused President Truman to ask for his resignation as Secretary of Commerce. The world as we have known it is now bankrupt, said Wallace, and as he sees it, the three great powers, the United States, Great Britain, and Russia, are the receivers. Mr. Wallace is convinced that if the receivership doesn't function smoothly and harmoniously dire disaster is inevitable; a disaster so far-reaching that the human race itself might indeed be destroyed through the misuse of atomic energy and other destructive agents.

Very few, if any, will disagree

with the former secretary of Commerce as to the dangers which lie ahead, but the violent reaction against his speech by those now in a position to dictate the foreign policy of the United States indicates that for the present at least, his outlined road to lasting peace will not be followed. He urged that everything possible be done to obtain a better understanding with Russia rather than to continue the present "get tough" policy which it is hoped by the State Department will frighten Russia into being good. He explained that there is little likelihood that Russia will get frightened, but, as is usually the case under such circumstances, will herself get "tough," which ultimately will mean war.

Certainly history supports the view expressed by Mr. Wallace. The theory that peace can be maintained by preparing for war

has been proved erroneous over and over again; and as Mr. Wallace sees it, will again lead to war—a war of extinction, not of nations, but of civilization, and even of the human race itself.

This airing of views by Mr. Wallace, and the resultant upheaval in the President's cabinet has high-lighted the fact that more than a year after the explosion of the first atomic bomb the world is far from being on a sure road to peace. The *United States News*, a well recognized weekly published in Washington, D. C., explains that the main reason the third atomic bomb tests in the Pacific have been indefinitely postponed is the strained international situation; the War and Navy Departments, as well as the President, feeling that all naval personnel and equipment might suddenly be needed to guard the interests of the nation along its far-flung lines of defense.

And what is the real cause of this strained relationship between the great powers? Mr. Wallace put his finger on the answer to this question when he pointed out that in the earth today there are two ideological worlds struggling for supremacy. One of these is the capitalistic and professedly democratic world, and the other is the communist and totalitarian world. In

other words, on a gigantic, global scale it is a class struggle in which the nations of earth have taken sides and are preparing to fight it out to the bitter end.

The alignment of nations in this global struggle is not too definite nor necessarily stationary, except on the totalitarian side; and even here some of the smaller countries would switch sides if they had an opportunity. But within each nation not already definitely in the totalitarian orbit there continues a class struggle for control of the reins of government.

Symptoms of this are everywhere apparent. Ousting of the House of Savoy in Italy is a case in point. The coming into power of the Socialist Labor party in Great Britain is another evidence of it. This will continue, and as it becomes more apparent that capitalistic power politics, intrigue, and commercial interests, will again fail to keep the peace, it might well be that the "leftist" elements may become strong enough in some of the present "democratic" nations to cause them to shift sides in the global struggle.

The "common" people everywhere are thoroughly tired of war, and any road to peace which offers a surface appearance of being better than the one now being traveled by the

United States and Great Britain will have a tremendous appeal. It is not unlikely that Mr. Wallace may champion just such a peace drive in this country. If he does there will be millions of Americans ready to support him. Whether the impact of this will be strong enough to make any change in the international policy of the United States remains to be seen.

Yes, the war is on, even in America. At the moment this country is straddling the fence, so to speak. The New Deal Party is trying to be both "new" and "old." Probably in 1948, when the next presidential election occurs, it will be more definitely determined where the United States will stand when the final and global clash of ideologies occurs.

As Christians, our interest in all this is not to determine on which side we should be, or whether or not one viewpoint is better than the other; but to note the fulfilment of prophecies which foretold the "melting" of all the various elements of selfish human society preparatory to the full establishment of Christ's kingdom. It is the bright shining of the Master's second presence, the foretold "increase of knowledge," which has stirred up the hearts of men the world over to desire, and to

be willing to fight for, better things.

While human understanding is awakening to the needs of the people the world over, the wisdom of men is unable to find a way of supplying those needs. It was Mr. Wallace who, several years ago, announced his slogan of a "quart of milk a day" for all—a very apt symbol of worldwide plenty. Since then two-thirds of the world has been reduced to what amounts to a starvation diet. This is not because the idea wasn't a good one, nor because there are not countless millions in the earth ready to sponsor any plan which would implement it, but because human selfishness rides the saddle of world affairs, defeating any and all plans which might be suggested to divide unselfishly the bounties of earth in a way which it claimed would assure plenty for all people.

But Christ's kingdom will solve the problem of selfishness. It will establish an unselfish control over mankind which will protect the interests of all. A "pure language" or message will be turned to the people—a propaganda of love, instructing men in the ways of justice and righteousness, and the recognition of the Creator's law as the supreme requisite for peace, prosperity, and lasting happiness.

Thus seen, it becomes apparent that God has permitted the present "increase of knowledge" to awaken in the hearts of the people a sense of their great need in order that they may be ready a little later to receive and appreciate the blessings he will bestow upon them, having discovered they were unable to secure them through their own efforts.

Not Dwelling Peaceably

The prophecy of Ezekiel (38: 8-12) describes a time when the scattered people of natural Israel will be restored to their land—a land "brought back from the sword"—and when they will be dwelling there in peace. Following the first World War the League of Nations, which was then formed, issued a mandate granting the Jews permission to return to Palestine and there establish a Jewish state. Great Britain was given the responsibility of safeguarding the interests of the Jews in Palestine, and the famous Balfour Declaration issued by "His Majesty's Government" seemed to give assurance that Britain was wholeheartedly in sympathy with the action taken by the League of Nations.

This favorable development in their affairs was hailed with joy

by Jews throughout the world. The world Zionist organization became more active, and in the short space of twenty years wonders were accomplished in Palestine. At least five hundred thousand Jews went there to live—some estimates are higher. Land that had been a wilderness for centuries was turned into gardens of beauty and productivity.

But the end of all trouble for the Jews was not yet to be realized. Persecution arose in Germany. This might well have been a blessing in disguise to turn the minds and hearts of other thousands toward the Promised Land; and it did do this on a large scale. But just about this time England's enthusiasm for the Balfour Declaration started to wane. Moves were made to restrict emigration of Jews to Palestine. A "white paper" was issued by the British Government recommending the partition of Palestine, giving some of it to the Jews and the remainder to the Arabs.

The question was not settled when the second global war started. By reason of the unrestricted opportunities offered by the war, persecution of the Jews took the form of mass destruction with the result that millions of them lost their lives, and other large numbers were made home-

less. Now the war is over. Their persecutors have been subdued, and their liberators are ruling Europe; and while they want to migrate to Palestine more than they ever did before, the door of opportunity is still closed to them, or at least virtually so. A plan has been suggested to allow another hundred thousand Jews to enter Palestine, but it has met with bitter opposition from the Arabs, and is not at all satisfactory to the Jews.

In this crisis underground movements of Jews now in the Holy Land have instigated mob violence, and already many lives have been lost, Jewish, British, and Arab. And the issue is far from settled. Naturally the question arises in the minds of all students of the prophecies as to how these apparently contradictory aspects of Jewish experience during these "last days" harmonize with what the prophets have foretold. If God's time has really come for them to possess the Promised Land, why is it that they are not permitted to return there in peace?

While it is not possible, seemingly, to identify in the prophecies all the details of what has developed in connection with this scattered people of God, the general testimony of the prophets does show that their "regathering would be accom-

plished during a time of great distress—not only upon them, but upon all nations. Their return to the land God gave to their fathers is associated in the prophecies with a warlike gathering of all nations incidental to the foretold great "time of trouble" with which the present age would end. See, for example, Joel 3:1, 2.

Undoubtedly we are in the time of God's returning favor to Israel. No doubt the League of Nations' Mandate and the Balfour Declaration served to stimulate the interest of Zionists in the Promised Land and to make possible the returning of a generous remnant of them. But there is an important factor which should not be overlooked, which is that in the final analysis it is God who will give the land of Palestine to his people, not the British Government.

And the way matters stand now, it would appear that God will give the land to his people despite Britain's need of the country as a strategic base of operation against the feared encroachments of Russia. The details of just how it will all be accomplished are not apparent as yet, but the prophetic picture is unfolding; and the "watchers" will continue to take note of developments as they occur, knowing that here, as well as in world

events generally, they will find increasing evidence that the new day of Christ's kingdom is at hand.

The prophecy of Ezekiel 38: 21-23 shows the climax of Israel's tragic experiences in connection with their coming into full possession of the land. This follows a period in which they are said to dwell in peace. Outstanding in this prophecy of their final deliverance is the fact that God pleads and fights for them; and also through the vanquishing of their enemies Israel's blindness is removed, and the eyes of the nations which fought against them are also opened. It is at this point that the nations will recognize God's hand in the affairs of men. Even before this, the strategy throughout the "battle of the great day of God Almighty" is divinely overruled; but in this final phase of the trouble the nations recognize this, and are thereby prepared to bow to the new King of earth.

Religious Forces Gathering

The religious forces of the world are continuing to "get together" for self-protection, and if possible, to stem the rising tide of unbelief and chaos which threatens to engulf them as the conservative world of yesterday gives place to the uncertain liberal world of today. Some en-

ertain the hope that through unity of religious action the world of yesterday might even be restored. Vain hope—and anyway, it isn't worth it!

A "United Christian Front" is one of the slogans being used by the crusaders for union of all denominations in an effort to secure peace for the world and for themselves. In August of this year seventy-five Protestant leaders from sixteen countries, including Germany, convened in Cambridge, England, under the auspices of the World Council of Churches. Eight of these delegates openly advocated joint action of Protestants and Catholics in order to accomplish the desired ends.

Serious disagreement arose in the conference over the question of establishing a thirty-man power commission for joint political action throughout the world. Oddly enough, it was the American delegates who supported this move, while the British and Continental delegates opposed it. We say it was odd that the lineup should be thus, for the American way of life is predicated on the theory that church and state should be separate, and that religion should not be mixed with politics.

But the delegates from England, where a church-state government still exists, and those

from the Continent, where this sort of government ruled the downtrodden people for so many centuries, seemingly had learned well the lesson of failure which has so often been written across efforts of religionists to rule the people through politics or through the state. However, the combined voting power of the British and Continental delegates failed to defeat the proposal, and the American vote carried, authorizing the setting up of a commission for political action.

The present position of the Catholic Church in Europe is an uneasy one. The pope's position in Italy was not helped when the people voted out the king. The communists did not come into power as he doubtless feared they might, but the king has gone—the king who headed a state with which the “mother of harlots” had so freely committed spiritual fornication throughout the centuries.

And communists are not too far away, for just across the Adriatic Sea, Tito reigns, backed up by Russia. That he will brook no interference in the political life of Yugoslavia has been evidenced recently by the arrest and conviction of the Roman Catholic Archbishop in that country, and a number of priests, being found guilty of

subversive activity against the government. The Archbishop was sentenced to sixteen years hard labor. It would seem from this that the Catholic Church in Tito's country will have to confine itself strictly to religion if it expects to survive. The Vatican newspaper declared that the Archbishop's trial was a trial of the Catholic Church.

Viewing the whole outlook for religion in this dying world, the picture seems equally chaotic to that of the national, international, and political situations. What progress church union will make, and what power a united church will yet be able to wield in an effort to stave off growing anarchistic tendencies throughout the world, remains to be seen. We know that the ultimate end of all human efforts will be failure, so we continue to pray, “Thy kingdom come, thy will be done in earth as it is done in heaven.”

Meanwhile the privilege is still ours of telling the people that Christ's kingdom is near. Emergency measures on the part of the powers that be may later curtail liberty to preach the Gospel; but the “day” time of opportunity is still here, so let us continue to let our light shine, for undoubtedly the night will come wherein no man can work.

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME	STA. KC. P.M.	Wausau, Wis. (Sat.)	WSAU 1400 2:30
St. John's, N. F. (Thurs.)	VOCM 1006 9:00	Winnipeg, Man.	CKRC 630 12:15

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

EASTERN TIME	STA. KC. A.M.
Akron, Ohio	WADC 1350 9:45
Augusta, Ga.	WGAC 1240 10:15
Baltimore, Md.	WFBR 1300 9:15
Bay City, Mich.	WBCM 1440 10:00
Binghamton, N. Y.	WNBF 1290 10:00
Columbus, Ohio	WHKC 610 9:30
High Point, N. C.	WMFR 1230 9:15
Lawrence, Mass.	WLAW 680 10:45
Ocala, Fla.	WTMC 1490 10:00
Owen Sound, Ont.	CFOS 1470 9:45
Philadelphia, Pa.	WIP 610 9:30
Pittsburgh, Pa.	WWSW 1490 9:45
Toronto, Ont.	CHUM 1050 9:45

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

CENTRAL TIME	STA. KC. A.M.
Anderson, Ind.	WHBU 1240 11:45
Chicago, Ill.	WAAF 950 9:45
Clinton, Iowa	KROS 1340 9:45
Dallas, Texas	KSKY 660 9:30
Fergus Falls, Minn.	KGDE 1230 8:45
Grand Forks, N. D.	KILO 1440 9:15
Hastings, Nebr.	KHAS 1230 11:30
Knoxville, Tenn.	WBIR 1240 8:45
Laredo, Tex.	KPAB 1490 8:45
Louisville, Ky.	WGRC 1370 8:45
Medford, Wis. (Wed.)	WIGM 1500 9:45
Minneapolis, Minn.	WTCN 1280 9:15
St. Louis, Mo.	KXOK 630 10:00
San Antonio, Tex.	KMAC 1240 8:45
Shenandoah, Iowa	KMA 960 9:15
Wichita Falls, Tex.	KWFT 620 9:15

	>> P.M.
Albany, Georgia	WALB 1590 12:15

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

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

PACIFIC TIME	STA. KC. A.M.
Albany, Ore.	KWIL 1240 10:45
Berkeley, Calif.	KRE 1400 9:05
Brawley, Calif. (Sat.)	KROP 1300 12:45
Brawley, Calif.	KROP 1300 9:15
Chilliwack, B. C.	CHWK 1340 10:15
Indio, Calif. (Sat.)	KREO 1400 12:45
Indio, Calif.	KREO 1400 9:15
Kelowna, B. C.	CKOV 630 9:00
Long Beach, Calif.	KGER 1390 8:45
Riverside, Calif. (Sat.)	KPRO 1440 12:45
San Diego, Calif.	KFMB 1450 9:45
Seattle, Wash.	KJR 1000 8:00
Stockton, Calif.	KGDM 1140 9:30
The Dalles, Ore.	KODL 1230 9:15
Vancouver, B. C.	CKMO 1410 10:30
Vancouver, Wash.	KVAN 910 9:15
Victoria, B. C.	CJVI 900 10:00
Wenatchee, Wash.	KPQ 560 8:45

	>> P.M.
Riverside, Calif.	KPRO 1440 10:15
Seattle, Wash. (Mon.)	KJR 1000 11:45

POLISH BROADCASTS

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

The Bible Answers



A World Transition

¶ A world transition is surely in evidence and I have a question for you, Frank; Are you sure that it is God's plan for this earth to remain in existence forever, and that the human race will continue to live upon it throughout the endless ages of eternity?

¶ Yes, Ernest, that's what the Scriptures clearly teach. All of the prophets of God assure us that the full restoration of the human race to a state of health and everlasting life in a world-wide edenic home is indeed the purpose of the Creator.

¶ Reason tells us that this is as it should be. But Frank, there are difficulties in the way of ac-

cepting this conception of God's plan.

¶ For example?

¶ Well, as you must know, the Bible, speaks of the "time of the end." It also forecasts the end of the world and tells about conditions in the "last days." And then there are all those scriptures concerning the "judgment day," which are usually associated with the thought of doomsday. Doomsday, we have been told marks the end of everything. Now Frank, how are we to harmonize these thoughts with what the Scriptures clearly teach concerning the fact that man is to dwell upon the earth forever in a state of edenic

AUSTRALIAN BROADCASTS

Victoria and N. S. Wales Time

Geelong 3GL 222 Metres 10:00 a.m.
Newcastle 2HD 263 Metres 1:15 p.m.
Swan Hill 3SH 226 Metres 10:00 a.m.

Western Australian Time

Perth 6KY 227 Metres 7:15 p.m.

Broadcast Topics

NOVEMBER

Nov. 3—(Not sufficiently uniform to announce.)

The Way Out

A World Transition
Facts Versus Superstition

happiness and life?

¶ Ernest, when we examine these scriptures in the light of what they really teach, there is no contradiction of thought.

¶ But Frank, doesn't the "time of the end" mean the end of time?

¶ No! There is only one book in the Bible where the expression, the "time of the end" is used. It refers to a transition period, which will terminate in the end of the reign of sin and death. It does not refer to the end of time. As a matter of fact, Ernest, we are already living in the foretold time of the end, yet time itself still goes on.—Dan. 12:4

¶ I'll admit, Frank, that the present is a very outstanding period in human history, but what makes you conclude that it is what the prophet foretold as the time of the end?

¶ The prophet describes the time of the end as a period in which many shall run to and fro, and in which knowledge shall be increased. As you know, it has been within the lifetime of this present generation that people have really started running to and fro. We are now a world of travelers, because suddenly there has come an unprecedented increase of knowledge, which has made possible the invention of new modes of travel, just as the prophet predicted. As far back as the eighteenth century, Sir Isaac Newton, the noted philosopher of his day, studied this prophecy of Daniel, and concluded that the time would come when people

would travel as fast as fifty miles an hour. As we all know, Newton's forecast, based upon Daniel's prophecy, has been more than fulfilled.

¶ That is remarkable, Frank, when one stops to think about it. We are inclined to forget that all of our wonderful blessings of invention and travel are peculiar to this generation. Our grandparents knew little or nothing about them. In the early days of railroading many otherwise intelligent persons claimed that the railroads were inventions of the devil to carry souls down to hell.

¶ And Ernest, it is this foretold increase of knowledge, and running to and fro on the earth, that has had so much to do with the world-wide troubles of our day, such as wars and revolutions, which the Prophet Daniel describes as a time of trouble such as never was since there was a nation.

¶ Well, it is apparent that the "time of the end" is not the end of time. But Frank, what about the end of the world? What does that expression mean, as it is used in the Bible?

¶ The word "world" is used in the Bible very much as we often use it today, meaning not the earth, but the associations of people upon the earth—society in general. The word is usually a translation of the Greek word *Kosmos*, which means order, or arrangement. The word "world" in the Bible is sometimes a translation of the Greek word *aion*, meaning an age, or a period of time. Several worlds, or

ages, are mentioned in the Bible. We are told, for example, of a world that came to an end at the time of the flood.

¶ But the earth did not come to an end at that time, did it?

¶ No. According to the Scriptures, the earth will never come to an end. In Ecclesiastes 1:4, the prophet tells us that "the earth abideth forever." The order of things that existed before the flood came to an end at that time, however, and then a new world order came into existence. The world which began at the flood is now coming to an end. It is because this world is already so near an end that we hear so much talk these days about the necessity of a new world order.

¶ Do you think, Frank, that human ingenuity will be able to work out plans for a new and lasting world order of peace and happiness?

¶ No, Ernest. However, the Bible assures us that following the full end of the "present evil world" there is to be a new world order of peace and joy. But the Bible also reveals that this new world is to be established by Christ, and not by man. Thus we see that the prophetic end of the world does not denote the end of time, nor the destruction of the earth, but merely the end of this selfish order of things, preparatory to the establishment of God's new world, otherwise described in the Bible as the kingdom of Christ.

¶ Well, that certainly does give one a brighter outlook concern-

ing the end of the world. And I am glad that it is that way. But Frank, what does the Bible mean when it refers to the "last days"? That expression certainly indicates finality, does it not? Can there be any more days after the "last" days?

¶ That depends. If, in using this expression, the Scriptures refer to the last days of the earth, or the last days of humanity, then, of course, the dark-age theory of doomsday would have some scriptural foundation. But actually, Ernest, that is not what the Bible refers to as the last days.

¶ What ARE the last days of the Bible?

¶ The expression, "last days," as used in the Scriptures is descriptive of the closing days of the reign of sin and death upon the earth, and the period in which a new and better order will be established under the direct administration of Christ.

¶ Are you sure of that, Frank?

¶ Yes, very sure. The Prophet Micah, chapter four, verses 1 to 4, in his prophecy of events to occur in the last days, tells us that then God will teach the people his ways, and that they will walk in his paths. In this prophecy of the last days we are also assured that "nation shall not lift up a sword against nation, neither shall they learn war any more." The prophet also declares that in the last days every man shall dwell under his vine and fig tree, and that none shall molest nor make afraid. What the prophet means is that the last

days will witness a transfer of earthly dominion from Satan to Christ, and that through the establishment of Christ's kingdom universal and everlasting peace and security will be guaranteed to all who obey the righteous laws of that new kingdom. I think it might be well, Ernest, for you to read a part of the prophet's description of the last days. He uses the term "mountains" to portray kingdoms, and Christ's kingdom is illustrated by "the mountain of the Lord."

¶ Very well. It reads: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, 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: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

¶ Now isn't that a wonderful description of the last days? Certainly it doesn't indicate that the last days mean the end of everything, does it?

¶ I should say not! Why, according to the prophet, the last

days are really the beginning of things worth while for the human race. But, Frank, what does the prophet mean in the scripture which I just read, when he says that the Lord "shall judge among many people"? Does that have anything to do with the judgment day? As I mentioned in the beginning of our discussion, the judgment day, according to popular theory, is supposed to be largely a doomsday for everybody. What about it?

¶ That, Ernest, is another misconception that has been handed down to us from the Dark Ages. The judgment day foretold in the Bible is to be a time of blessing for all mankind. It is not a twenty-four-hour day of doom, but a thousand-year day of blessing.

¶ How will the judgment day be a day of blessing?

¶ The judgment day portrayed in the Scriptures is a day of trial and opportunity for the human race. Six thousand years ago the race was on trial through father Adam, and because of his disobedience lost the privilege of living everlastingly. Nineteen hundred years ago Jesus died as man's Redeemer, and through his death the original penalty of death will be set aside, making possible man's release from death. During the thousand years of the world's judgment day all will be awakened from the sleep of death, and given an individual opportunity to obey the laws of Christ's kingdom, and through obedience receive the gift of eternal life through Jesus Christ. Thus, you see, the thousand year period

A WORLD TRANSITION

of Christ's kingdom will be not only a time of peace and security for all the peoples of the earth, but will also afford an opportunity for mankind to be restored to health and life. In the 98th Psalm, the

prophet calls upon mankind to be "joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."—Verses 8 and 9

Five Minute Programs

BROADCAST SCHEDULE

<p>ATLANTIC TIME Sydney, N. S.</p> <p>EASTERN TIME Brockville, Ont. Sault Ste. Marie, Ont. Sherbrooke, Que. Stratford, Ont. Wingham, Ont.</p>	<p>STA. KC. A.M. CJCB 1270 9:55</p> <p>STA. KC. A.M. CFJM 1450 9:05 CJIC 1490 9:05 CKTS 1240 9:55 CJCS 1240 9:30 CKNX 920 9:10</p>	<p>MOUNTAIN TIME Calgary, Alta. Moose Jaw, Sask.</p> <hr style="width: 50%; margin: 5px auto;"/> <p>Prince Albert, Sask.</p> <p>PACIFIC TIME Nelson, B. C. Vancouver, B. C.</p>	<p>STA. KC. A.M. CJCJ 1230 10:00 CHAB 800 9:25</p> <p style="text-align: center;">> > P.M.</p> <p>CKBI 900 12:15</p> <p>STA. KC. A.M. CKLN 1240 10:25 CKMO 1410 9:25</p>
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**FROM CREATION TO
RESTORATION —
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THE DAWN

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TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What is the purpose of celebrating Thanksgiving Day?

2—I Chronicles 29:13 reads, "Now therefore, our God, we thank thee, and praise thy glorious name." Who uttered these words and of whom was he a type?

3—Whom should the Christian thank for the privilege of being called into the fellowship of the Gospel?

4—Luke 18:11 states:

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, . . . I fast twice in the week, I give tithes of all I possess." He was seemingly a good man. Why did the Master commend the publican and sinner rather than this self-styled good man?

5—Under what circumstances did the Apostle Paul, when he was met by some of the brethren, thank God and take courage?

6—Paul in I Thessalonians 5:18 exhorts, "In everything give thanks." Why should a Christian give thanks for every experience of life, seeing that many of them are unpleasant and hard to endure?

7—Every Christian should bear fruit. What is meant by the biblical term, "fruit of our lips"?

8—Complete this text: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and—

9—Who should receive thanks for the ability of a Christian to overcome the world, the flesh, and the devil, and to be found worthy of eternal life?

10—In II Corinthians 9:15 we read, "Thanks be unto God for his unspeakable gift." How can we express our gratitude for God's love in giving his only begotten Son for our salvation?

11—Psalm 6:5 reads, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Will those who have gone down in death ever give thanks to God again, and if so, when?

12—"We give thee thanks, O Lord God Almighty, which art, and wast, . . . because thou hast taken to thee thy great power, and hast reigned." What book in the Bible contains this promise, and to what period of time does it refer?



(Answers on page 43)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

The Christian Life

Unmoveable and Abounding

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—I CORINTHIANS 15: 58



STEDFASTNESS is a paramount requisite to Christian faithfulness. One who is unmoveable from his position of loyalty to God and to the truth will also abound in the work of the Lord, for the truth calls upon a Christian to sacrifice all that he has in its service. It is evident, therefore, that to be "stedfast and unmoveable" does not mean to stand still or to be idle.

A similar thought to the one expressed in our text is set forth in Paul's letter to the Ephesians, where he admonishes us to "put on the whole armor of God that ye may be able to stand against the wiles of the devil," "and having done all, to stand." (Eph. 6: 11, 13) We are to make every possible use of the truth as a defensive armor against the fiery darts of doubt and unbelief, and against all the subtle attacks of Satan, that we may be able to

stand our ground in the Christian warfare. It is those who are thus stedfast and unmoveable in the truth who are the best fitted for "abounding in the work of the Lord."

We are admonished in the Scriptures to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18) We are also informed that the "path of the just is as a shining light, that shineth more and more unto the perfect day." (Prov. 4: 18) There are many Scriptures which indicate that the Lord desires our knowledge of the truth to increase with the passing years. He wants our understanding of his plan to become ever clearer and more comprehensive. We should be guided by these admonitions and search the Scriptures daily that our knowledge of the truth might, by God's grace, be increased.

"NEW LIGHT"?

However, it is also well to note that there is a great danger of not holding fast to what we have learned. The history of the church indicates that many have fallen from their stedfastness in the truth through becoming overly concerned with the desire to make progress. Scriptures which enjoin upon every Christian the importance of growing in knowledge have been misused as an excuse for seeking and developing "new light." Oftentimes the "new light" which has been discovered in the name of making progress has turned out to be not new light but old error; that is, some doctrine or theory long held by one or more branches of the nominal church.

The truth IS progressive, and the "path of the just" DOES shine "more and more unto the perfect day." All who have been enlightened by the truth can testify to its increasing clarity as each day they see in it depths and beauty which they had never before noticed. We all rejoice in this proper growth in knowledge, but when we find it necessary to discard this or that doctrine of the truth in order to accept some fanciful new theory, we should realize that this is not true progress in grace and knowledge, but a letting slip of

truths once learned and proved.

So the apostle urges us to take more "earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1) He also admonishes us to "hold fast the profession of our faith without wavering." (Heb. 10:23) There is a great need for all of us to watch ourselves well along this line. One of the weaknesses of the fallen flesh is that of soon becoming weary of anything that is undertaken. Stedfastness is a virtue sadly lacking in nearly all members of the fallen race, but Christians should seek to develop it, and as they grow stronger along this line, to employ their growing strength to a more resolute and enthusiastic stand for the truths which they have learned and which they have proved by a "Thus saith the Lord."

Probably there has never been a time in the whole history of the church when Christian stedfastness in doctrine and practice was more essential than it is now. A looseness of thought is permeating the minds of the people everywhere. One of the insecure foundations of modern education is the theory of "open-mindedness," which really means the art of having one's mind filled with many ideas but not actually believing any of them.

This ultramodern viewpoint of faithlessness and instability, like all other worldly viewpoints, keeps knocking at the door of the Christian heart; and it is important that through prayer and a constant and earnest study of the Word of truth, we be fortified against it.

The great majority of the teachers in the nominal churches hold to this modern philosophy of being established in nothing. In their own hearts they have discarded the creeds of the churches in which they preach; but only occasionally, and then very vaguely, do they indicate this to their congregations. By failing to say anything about the doctrines of their respective churches, they are allowing them gradually to be forgotten by the people, while they preach from Sunday to Sunday on moral philosophy, social hygiene, politics, and other non-religious topics of the day, admonishing the people that even in these matters they should keep an "open mind."

NOT OUR PATTERN

We should not expect anything else from the nominal church. After all, this great worldly system of organized religion is what the Revelator describes by the symbolic term "Babylon"—confusion. And

truly the confusion of the nominal systems is great, and on the increase. The growing lack of faith in the inspiration and authority of the Bible has been prophesied in the Scriptures, so we are not surprised.

We also know that we are living in the time when "Babylon is fallen," and when the truly consecrated people of God are called to "come out of her." (Rev. 18:2, 4) Certainly, therefore, those who are enlightened by the truth should not seek to copy Babylon's example of being "broad-minded," and "open-minded," once they realize that these terms are usually merely subtle descriptions of unbelief.

But we are concerned with the viewpoints of nominal churchianity when we see a tendency among ourselves to succumb to their influence; and occasionally such a tendency can be noted. Sometimes we hear the expression among the brethren, "We should be open-minded, you know!" And this remark is usually made in such a manner as almost to cause some to feel that they have committed a sin in definitely believing any item of the truth.

And, from the standpoint of the modern unbeliever, who poses as an outstanding example of one who exercises a noble Christian spirit, it IS wrong dog-

matically to believe anything. According to this modern theory of being "broad-minded," a Christian should stand willing to change his mind on any feature of the truth, or at least be ready to question it, whenever a suggestion of doubt may be cast upon it. And he should thus be ready to discard his faith regardless of the fact that over and over again he has proven every item of his "profession of faith" by the inspired Word of God. Brethren, let us not be ensnared by any such alluring "wiles of the devil."—Eph. 6:11

"THEREFORE".

The admonition of our text to be "stedfast" and "unmoveable" is prefaced by that very meaningful word "therefore." This indicates that the thoughts which follow are related to what has preceded and are in reality the objective of the lesson—the final conclusion, as it were, of the facts previously stated. And what is the main discussion of this chapter? It is the resurrection of the dead, beginning with the resurrection of Jesus, then the resurrection of his body members, and finally the resurrection of all mankind, when tears will be wiped away and the sting of death removed.

The chapter reveals that in the church at Corinth there were

some who were not "stedfast" in their belief of this basic truth of the Gospel. "How say some among you that there is no resurrection of the dead?" he asks. Ah, that was it! False doctrine had come into the church; or we might better say, a lack of belief in all the true doctrines, and Paul, with all the logic and persuasion he could command, struck out to protect the people of God against this fiery dart of the Adversary.

Paul was not one to take the viewpoint, "What difference does it make what one believes as long as he professes to be consecrated and tries to be Christlike?" Rather, he knew that every part of the divine plan bears a vital relationship to every other part, hence that one cannot accept what he wishes of the Gospel and doubt or reject the rest, yet be truly pleasing to God. Paul knew that it is the truth which sanctifies, or sets us apart for the service of God, hence, if any part of the truth is lacking in our faith structure, we cannot be qualified to serve God acceptably.

The particular question at issue in the church at Corinth was belief in the resurrection. In this chapter of the epistle he reminds us—how futile the whole Christian life would be if there were to be no resurrection

of the dead. We are suffering and dying with Christ—"baptized for the dead"—in order that we may have the blessed privilege of reigning with him for the blessing of the dead world, by raising them from the sleep of death. But all of this would be in vain, Paul shows, if there is to be no resurrection of the dead.

"Let us eat and drink, for tomorrow we die," wrote Paul in his dramatic approach to this serious error which had crept into the Corinthian church. "Why stand we in jeopardy every hour" if death is to end everything? Why should any of us put ourselves in the position where we are persecuted; or why should we use time and strength and means in the service of the Lord and the brethren, if there be no resurrection of the dead?

All the efforts of the Christian who endeavors to let his light shine in this dark world cost weariness, misunderstanding, and persecution, because the darkness hateth the light. But it is all worth-while, Paul argues, because there is to be a resurrection of the dead. All the promises of God for both the church and the world are to be fulfilled. The church will be raised to celestial glory with Jesus, and the world will be restored to the terrestrial glory

originally possessed by the "first man." Because this is true, and because there is a real objective in Christian sacrifice, our "labor is not in vain in the Lord." And because our labor is not in vain, we should "abound in the work of the Lord."

When Paul argued the point of the resurrection he had to resort to available evidence and to the promises of God in order to support his position. He could not say to the church at Corinth that he would bring Jesus to visit them and then they would know that he had been raised from the dead. For those who wanted to doubt, there was no *absolute* proof. The best that could be said was that men of integrity had seen Jesus when he manifested himself to them. And to this Paul could add that he had seen Jesus as "one born out of [or, before] due time."—1 Cor. 15:8

Those upon whom the Holy Spirit came at Pentecost rejoiced in that wonderful experience as further evidence that Jesus had been raised from the dead, and, having returned to the heavenly courts, had fulfilled the promise he had made to send the Comforter to them. But here again it was a living faith which turned things unseen into a "substance" upon which they could lay hold, and firmly

grasping thereto, could stand up against every "wind" of false doctrine which sought to take away from them their cherished belief and the source of their inspiration and joy.

That which satisfied the hearts and minds of the apostles concerning the resurrection of Jesus satisfies us today. We, too, believe that he was raised from the dead, not because we can see him or touch him, but because we believe the testimony of the inspired apostles. And they believed and bore witness to their belief because they were satisfied with the evidence at hand.

And it is exactly the same today with respect to our belief in the second presence of Christ. We believe that Jesus was raised from the dead. We believe that he returned to heaven and "shed forth" the Holy Spirit upon the church at Pentecost. We believe that he has returned and is now present, because on every hand we see the things occurring which the Scriptures tell us to expect at the time of Christ's return. We are satisfied with the evidence, and without hesitancy exclaim, "Behold the Bridegroom!"

IS IT IMPORTANT?

Properly, we think of the ransom as the great fundamental of God's plan of salvation. But

it is well to remember that in order for the human race to be ransomed and later restored to at-one-ment with God, the divine plan called for a visit to earth of the Logos; first to die for the people, and later to establish a kingdom for their blessing. In a sense, it is but one visit, separated by the Gospel age during which Christ's body members have been selected to share with him in the work of his kingdom.

Most of the prophets promised this "visit" to earth by a royal representative of heaven. When He came at his first advent, John the Baptist announced to Israel, "There standeth one among you, whom ye know not." (John 1: 26) Not many of that day believed in the first presence of Christ. Later in life, even John the Baptist began to wonder about it and sought confirmation from Jesus. The nation of Israel did not believe that their Messiah had come; and to this day still refuse to believe. But shall we say that belief in a development of God's plan so vital to its accomplishment was unimportant, simply to excuse the unbelief of some? Certainly not!

And we should remember, too, that faith in the presence of the Messiah at that time was based upon the evidence contained in the various "signs" which ac-

accompanied the Master's ministry. There was nothing in the Scriptures to identify the Messiah except the "signs," that is, the things which would occur when he came. True, he was there as a man, who could be seen and touched; but so far as his being the Messiah was concerned, this proved nothing.

Suppose someone had come to Jesus while he was here in the flesh and had said to him, "I like your way of speaking; you are kind and sympathetic; and I know that through your miracles you are doing the people a lot of good. I like your philosophy of life, too. It is certainly better to love our enemies than to hate them. But I am not sure that you are the Messiah. My thoughts incline in that direction, but if I were asked about it I would have to say that I couldn't prove it. Nevertheless, I want to be your disciple." Can we think that Jesus would say to such a one that it really didn't make much difference whether or not he believed him to be the Messiah?

It was not merely the fact that Jesus was the Messiah which was important. That was indeed a vital truth. But the fact that the Messiah had come meant a *change of dispensation*. An age in the divine plan was coming to an end, and a new age was be-

ginning. It was necessary to recognize the presence of Christ in order to know of this change in the divine plan and thus be able to co-operate with the Lord intelligently and acceptably in the work of the new age.

And now the second phase of the Messiah's "visit" to earth has become a fact. Again it means a change of dispensation. At this time it means not merely the ending of an age and the beginning of another, but also the end of a "world," for the heavens and the earth" which began at the flood are now passing away and the "new heavens and the new earth" are due to be established. The second presence of Christ is the signal for these changes. How unwise it would be, therefore, to say that belief in his presence is unimportant!

The Scriptures are so explicit in associating the second presence of the Master with the events of the "last days" that there is no satisfactory explanation of present-day events except the fact that the Master has returned. Everywhere we look the "signs" are visible. It is of course as true now as at the first advent that the One who is present and responsible for the downfall of a world is not known or recognized by the people in general. Furthermore, it is true now, as then, that even the pro-

fessed people of God, with few exceptions, fail to recognize the true significance of the world-disturbing events of our days. But the brethren "are not in darkness, that that day should overtake them as a thief in the night."—1 Thess. 5:2, 4

"UNMOVEABLE"

If, then, the "sure Word of prophecy" has revealed the presence of Christ to us, let us cherish this blessed vision of truth, and rejoice in the opportunities it opens up. Let us not be influenced by the arguments of the modernists, who say concerning nearly everything in the Bible, "You can't prove it!" We can't prove to some that the "wages of sin is death," but this is no excuse for us to be uncertain about it. There are millions who do not agree with anything we believe. But we believe, nevertheless; so let us hold fast the profession of our faith. Let us be "unmoveable."

Stedfastness in the truth is essential if we are to experience in large measure the joys of the truth, for we can get no true satisfaction out of that which we only half believe. Stedfastness in the truth is also essential if we are to be acceptable servants of the Lord, for the truth is God's plan, and when he reveals his plan it means that he wants us to be-

come co-laborers with him in the outworking of that plan. And how can we work for him acceptably if we are not sure of what he wants us to do, and are uncertain as to where we stand in connection with his plan?

But what inspiration there is in knowing and stedfastly adhering to our belief, especially our belief at this time in the great dispensational truths of the divine plan! We are standing at the turning point of the ages, at the very threshold of the new kingdom. Already the King is here! He has come as the Bridegroom to gather his bride. He has served "meat in due season" to the household of faith, and in the strength of this rich spiritual nourishment let us stedfastly hold to the truths of which we have been assured. Holding fast to these doctrines, let us go forward zealously in the work of the Lord, abounding therein with thanksgiving and praise.

It is a wonderful time in which to be living! At every turn of the road, and as each new vista of world drama appears before us, we discover fresh and unquestionable evidence that the "day of the Lord" has come. True, it has come upon the world as a "thief in the night," but because the Lord has honored us with the truth we are not in darkness. To us the Master has

not come as a thief, but as earth's new King, and we see the evidence of his presence in the "crumbling thrones of earth," as well as in all the other events which are baffling a distressed world.

Knowing the true significance of the times in which we live and the great privileges which have come to us through this knowledge, nothing should be permitted to lure us away from our stedfastness, nor hold us back from "abounding in the work of the Lord." At the beginning of the age the Apostle Peter, writing about the melting elements of a world order following Christ's return, said, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." (2 Pet. 3:11) This admonition is even more timely today, for now we can say, "Seeing that all these things ARE being dissolved, what manner of persons ought we to be."

We should be on the alert, hence quick to detect the encroachment of every worldly viewpoint and philosophy which would rob us of our stedfastness in the truth. One of the evidences of the time in which we live is the increasing love for ease and pleasure; but we are to be lovers of God, not of pleasure.

There is a widespread and increasing lack of stability and responsibility, but we should endeavor to become more and more "unmoveable."

The pledged word has lost much of its former meaning, but we should, more faithfully than ever, "pay our vows unto the Most High." Hypocrisy is everywhere rife, but we should seek to be simple and sincere toward all; and especially, sincere before God. And to be sincere it is essential to believe, and to act upon that which we profess to believe.

And think what drastic action is called for on the part of those who truly believe that we are at the end of the age and who are convinced that Satan's world is crumbling! Surely to such there can be nothing else of consequence except "holy conversation and godliness." If we think of "conversation" from the standpoint of what we talk about, it means that we will endeavor to speak those things only which will be unctuous and blessed to all. If we think of "holy conversation" as including our conduct in life—which it properly does—then we should realize the importance of having our every thought, word, and act such as will be in keeping with our belief.

Yes, the great consummation

of past ages is upon us! The prophets foretold our day, and the apostles centered their hope upon it. And now this dramatic day of the Lord has dawned. To the world it is a "day of clouds and thick darkness," but to us the "Day Star" of glory has risen, and we are rejoicing in its light. Let us, then, not sleep as

do others, but let us watch and pray, and be sober. Let us put on the breastplate of truth and righteousness. Let us, in fact, put on the "whole armor of God." And with the armor of truth to help us be steadfast and unmoveable, let us abound in the Lord's work, knowing that our labor will not be in vain.

Weekly Prayer Meeting Texts

- NOVEMBER 7**—"And I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God."—Rev. 20:4 (Z. '00-285. Hymn 325)
- NOVEMBER 14**—"Take heed unto yourselves . . . for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20: 29, 30 (Z. '04-74. Hymn 183)
- NOVEMBER 21**—"My brethren, count it all joy when ye fall into divers temptations."—James 1:2 (Z. '02-133. Hymn 13)
- NOVEMBER 28**—"When He giveth quietness, who then can make trouble?"—Job 34:29 (Z. '96-259. Hymn 1)

NOVEMBER READING SCHEDULE

Studies in the Scriptures—Vol. 6

Date	Pages	Date	Pages	Date	Pages	Date	Pages
1	252-258	9	306-312	17	369-378	25	439-448
2	258-264	10	312-319	18	379-386	26	448-456
3	264-272	11	319-326	19	386-394	27	457-465
4	273-280	12	326-339	20	395-402	28	465-474
5	280-286	13	339-347	21	402-412	29	474-484
6	286-293	14	348-355	22	412-419	30	485-494
7	293-299	15	355-363	23	420-430		
8	300-306	16	363-369	24	430-439		

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."—II CORINTHIANS 5:16, 17

Contend for the Faith

"Ye should earnestly contend for the faith which was once delivered unto the saints."—JUDE 3



THE contention which the Scriptures reprobate is that of selfishness—contending for place, for power, for our friends against some one else's friends, for our ideas against those of others. And the implication is given that those who are thus contentious will never enter into the kingdom; for this contentious spirit indicates a wrong attitude or condition.

It is one thing, however, to be inveigled into something or to be overtaken in a fault, and quite another thing to contend along selfish lines. Among the Lord's people, even in the apostle's day, there was a tendency at times to fight one another rather than to fight the devil and the spirit of the world and the weaknesses within themselves. The organs of destructiveness and combativeness, which would serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are sadly out of place when, ignoring his own weaknesses, he merely becomes contentious with the brethren—often over nothing or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the scriptural statement that "he that ruleth his spirit is greater than he that taketh a city."—Prov. 16:32

The Apostle Paul reprehends that misdirection of Christian energy which "bites and devours" one another, and warns against it as tending to the destruction of all that is spiritual amongst the Lord's people. Not that the apostle favored slackness as respects the important principles of divine revelation, for he showed always his determination to contend for righteousness; as one instance of this we recall his own words regarding his rebuke of one of the other apostles, older in the Christian faith than himself—"I withstood him to the face, because he was to be blamed."

•Commendable Contention

But while all of the Lord's people should be on guard against the spirit of contention, watching closely lest anything be done in a biting and devouring manner, instead of manifesting patience and long-suffering, brotherly-kindness, love, yet they have enlisted as new creatures, spirit-begotten, to walk after the Spirit, and they must continually recognize this fact and keep watch that they are always walking in line with the Spirit of the truth; and our text tells us of a contention which is not only proper, but necessary for all who are walking in this way. They are to "earnestly contend for the faith"—

for the Word of God, for the promises which God has made, for the good things for which God has arranged.

The necessity for this course lies in the fact that this world is no friend to grace; no friend, therefore, to the people of God. Selfishness, which is the spirit of the world, lies on the side opposite to the Holy Spirit of love; and our own selfish interests are in line with the world in general. Consequently, no one could properly contend for the faith with a selfish motive, for the "faith once delivered unto the saints" would forbid such a motive, and condemn it at once. One reason, undoubtedly, why the Lord has permitted his cause to be in disesteem and subject to the attacks of the world, and particularly of evil spirits in the world, is that he desires to have for his people in this "little flock" a tried people, a people of character. Character implies such fixity of purpose and intention that the individual would fight a "good fight" against every influence tending to lead away from the Lord's Word and the Lord's brethren.

The world and its theories are in opposition to the saints, therefore we must contend against the

selfish human and devilish arrangements which prevail at the present time. It is possible for one to be contentious in religious matters, and to "earnestly contend," and yet in such a course be not contending "for the faith once delivered to the saints." One might be contentious for some pet theory of his own rather than for those principles of righteousness which the Bible inculcates.

Sometimes it might seem like contention for the faith once delivered to the saints for one person to argue with another on scriptural subjects, and yet his real motive in so doing might be pride. Pride is a part of selfishness; therefore in contending for his own ideas one might be cultivating pride. The contention which God would approve is that earnest desire to have whatever God's Word teaches. We must not contend with the tongue improperly, nor speak slanderously. In all of our contentions we should manifest the fruits of the Holy Spirit—gentleness, brotherly-kindness, love. Thus the proper contention would not partake of anger, hatred, malice, or strife.

—Reprint, July 1, 1912



*It is God's will that I should cast my care on him each day;
He also bids me not to cast my confidence away.
But oh, how foolishly I act when taken unaware,
I cast away my confidence, and carry all my care.*

Helpful Hints for Bible Study

(Continued from October Issue)

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

—II TIMOTHY 2:15

Literal Language

While the Lord has embellished the revelation of his will and plan with almost countless word pictures in order that his people may be the better enabled to understand his thoughts and ways, which are so much higher than our own, this does not mean that there is no literal language in the Bible. A great deal of the Bible, in fact, consists of straightforward statements of ideas apart from imagery and symbolism.

Paul wrote, "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) There is nothing symbolic about this admonition, and to the consecrated Christian it needs no interpretation, but it does require self-sacrificing zeal to perform. It is a literal statement of the Christian's responsibility which, in the preceding verses, the apostle had set forth in figurative language.

Paul had written (verse 8), "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Then, by way of encouragement, he wrote, "Let us not be weary in well doing: for in due time we shall reap, if we faint not." (Gal. 6:9)

The symbolisms here are that of "sowing" and "reaping." It is not a literal sowing and reaping, but the using of our time in ways which will result later in the rich reward of everlasting life. And what is this "sowing" which results in such a rich "harvest" for the Christian? Paul explains, saying, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." In other words, it is the unselfish use of our time and strength in the service of others—first, of our own brethren in Christ, and then of all men as we have opportunity. And God counts this as service to him.

We have already noted some of the symbolisms used in the Bible's prophecies pertaining to the second coming of Christ, but there are also plain statements of fact concerning our Lord's return which are important to a clear understanding of the subject. Acts 3:19-23 is one of these. Here we are informed that following Christ's second coming there will be "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

This is not figurative language, but a plain assertion descriptive

of the work of restoring the human race to health and life as human beings upon the earth. It is a summing up of what the prophets of God had foretold concerning the work of Christ's kingdom. They had said that all the blind eyes were to be opened, and the deaf ears unstopped. They had promised that the lame would walk, and the dumb sing. (Isaiah 35) They had promised that the people at that time would not say they were sick, and that pain and death would be destroyed. (Isa. 33:24; Hos. 13:14) Peter simply explains that all of these wonderful promises of the Old Testament add up to mean the restoration of the human race to health and everlasting life.

This same great truth concerning human restoration to life is set forth in Revelation, chapter 22, but here the beautiful imagery of a "throne," a "river," and "trees" are employed to help us grasp the thought. The throne symbolizes kingdom control. The river is a picture of the life-giving blessings which will flow to the people from the administrative agencies of Christ's kingdom; while the trees with their never-failing supply of fruit represent God's provision for the healing of the nations and the continuous supply of his blessings which will enable the people to enjoy eternal life.

Another literal statement of fact is that of 1 Corinthians 15:22, which reads, "As in Adam all die, even so in Christ shall all be made alive." To interpret this passage as meaning figurative death and figurative life would rob the apostle's words of their true significance

and destroy one of the great foundation truths of the Gospel. Some have erroneously done this, construing death to mean separation from God, and life as being a state of harmony and peace with God. This error leads to the falsehood that there is no literal death, that what is called death is merely a gateway to another life, either in heaven, hell, or purgatory.

Thus we see that it is just as important to recognize literal statements of the Bible as such, and not try to attach a symbolic meaning to them, as it is to discern when language is symbolic or figurative, and not try to interpret it literally. Failure to observe either of these rules is sure to lead to serious misunderstanding of the Bible.

In many cases, there is no definite means of determining when a text is literal or figurative, although this is usually not difficult to decide. Reason will generally guide one to a proper decision in the matter. Take for example, the Prophet Daniel's account of a "stone" which grows into a great "mountain" which fills the whole earth. We know what a literal mountain is, and that the existence of mountains implies also the existence of valleys, hence it would be literally impossible for one huge mountain to cover the whole earth. So reason tells us that this prophetic mountain which will fill the whole earth must be symbolic. And to prove that our reasoning is correct the Scriptures clearly show that this particular "mountain" is the kingdom of God.—Dan. 2:44

When we read concerning the second advent of Jesus that he

comes in "clouds" and that every eye shall "see" him, we at once recognize that this could not be true literally, for anything that is in the literal clouds is concealed, not revealed. Furthermore, we know that the range of vision of the human eye is so limited that only a small portion of the human race could see anyone in the sky at a given moment, or day, even if that individual were not concealed by clouds.

But recognizing this to be figurative language, the real lesson becomes at once apparent. Clouds in this instance and most others, symbolize trouble and distress which come upon the world at the end of the age; and it is this distress, this great "time of trouble" which ultimately causes mankind to discern the presence of earth's new King, the One who has come to establish the long-promised kingdom, and thus to "solve the problem of human selfishness, with all its train of evil.

Prophetic Language

Many of the prophecies of the Bible are identified by some opening clause such as, "It shall come to pass." (Isa. 2:2; Hos. 2:21; Rom. 9:26) But this is not true of all prophecies. Isaiah 9:6, 7 foretells the birth of Jesus and the purpose of his birth, but it begins as though it was relating an event current in the lifetime of the prophet. It reads, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder," etc. Should we take this as the recording of an event of the prophet's day, instead of a

prophecy of the birth of the Redeemer, we would fail to appreciate the depth of meaning which it contains.

Many of the Psalms of David seem on the surface to be descriptive merely of the experiences of the Psalmist—his joys, his trials, and his faith and trust in Jehovah—but many of the Psalms are actually prophecies depicting the experiences of Jesus. The 16th Psalm, for example, is one of these. Here David, seemingly writing about himself, says, "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalm 16:8-10) The Apostle Peter quotes this prophecy and applies it to Jesus.—Acts 2:25-27

The Two Houses of Israel

Another very essential fact to remember and apply in our study of the Bible is that the promises and prophecies of the Word have to do with two "houses" or "nations" of Israel—one natural, or fleshly, and the other spiritual. Originally, all the promises of God were made to and through the "seed of Abraham." Isaac was the heir of these promises, then Jacob, and at the death of Jacob the inheritance was conveyed to his twelve sons, who became the nucleus of the nation of Israel.

Rich and assuring are the promises made to this "seed." They include a title deed to the land of

Palestine, and the assurance of world-wide rulership over the peoples of the whole earth. All nations outside this circle of special favor are referred to in the Scriptures as "heathen," and "Gentiles." It is true, of course, that blessings are promised to the Gentiles, but they are said to come through the "seed" of Abraham, the "Israelites."

But it is absolutely essential to a correct understanding of the Bible to remember that most of the promises made to the natural descendants of Abraham were conditional upon their faithfulness to God and to his laws. Furthermore, we must also be guided by the fact revealed in the Scriptures that the natural house of Israel did not prove faithful, hence, that many of the promises made to that nation were transferred by God to the spiritual house of Israel, the church of this Gospel age.

The final test upon the natural house of Israel came upon them at the first advent of Jesus. He came to them as "his own, and his own received him not." (John 1:11) Later Jesus said of the whole nation of Israel, "Your house is left unto you desolate." (Matt. 23:38) Nevertheless, a small minority of individuals of the nation did prove faithful by receiving Jesus, and to them he gave the authority to become the "sons of God." (John 1:12) These were the nucleus of spiritual Israel, the "house" of sons.—Heb. 3:6

But the remainder of this new nation are made up of Gentiles, and the promises originally made to the Israelites transferred to

them. Paul writes about this, saying, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." (Eph. 3:6) In this same letter the apostle also writes concerning the Gentiles: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise. . . . But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. 2:12, 13

Nothing could be more evident from these inspired statements than the fact that many of the promises originally made to the nation of Israel now apply to believing Gentiles who accept Christ and walk in his footsteps of sacrifice. And this is in harmony with what the Master himself said to them, declaring that the kingdom, that is, the privilege of rulership, would be taken from them and "given to a nation bringing forth the fruits thereof." (Matt. 21:43) The Apostle Peter identifies this new nation as being the saints of this Gospel age, who, as individuals, were called out from among both Jews and Gentiles. See 1 Peter 2:9, 10

Through the Prophet Jeremiah God forewarned Israel of the possibility of losing the blessings promised to them because of their unfaithfulness. This warning is set forth clearly in Jeremiah 18:1-10, which should be read carefully and its lesson pondered well. Pursuant to this and other warnings of the Old Testament, and because God did transfer to Gentile believers the royal promises made to

them, Paul later wrote, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. 11:7

Failure to recognize that this transfer of promises from natural Israel to believing Gentiles will lead to serious error in the study of the Old Testament. Some who have thus failed to note the manner in which God interprets his promises to Israel have misapplied them to the Anglo-Saxon race, claiming that this race is made up of the ten lost tribes of Israel, and, headed up in the British Empire, have fulfilled the promises of rulership which God made to Israel. This interpretation appeals to the national pride of some, but is not consistent with the Word of God. It may be what some would like to believe, but our study of the Bible should not be for the purpose of finding something pleasing to our flesh, or appealing to our national pride, but to learn the will of God for us as it is revealed through the divine plan of the ages.

Note the Context

Another rule for truth-finding Bible study is to consider carefully the context of any passage concerning which we want to know the true meaning. That is to say, we should never lift a text, or a part of a text, out of its setting and place upon it a meaning which may appeal to us as being the correct one. An example illustrating the need of applying this rule is that of Matthew 22:32. Here we read, "I am the God of Abraham, and the God of Isaac, and the God

of Jacob. God is not the God of the dead, but of the living." This text is sometimes used to prove that Abraham, Isaac, and Jacob only seemed to die, but in reality are alive somewhere in a state of heavenly bliss.

However, when we look at the context, the narrative of which this is the closing verse, the thought is quite different. It is a part of Jesus' argument to the Sadducees in proof of a future resurrection of the dead. He cites the statement made by God to Moses at the burning bush when the Lord said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The Master's point is that because God intended to raise these patriarchs from the dead, he could properly refer to himself as their God. He was still interested in them, and intended still to bless them. So Jesus explained, "God is not a God of the dead, but of the living." These patriarchs were merely sleeping in death, awaiting the resurrection, so in God's great plan their names were still in his book of life.

Proper Comparisons

In 1 Corinthians 2:13 the apostle speaks of "comparing spiritual things with spiritual." This is an important rule for Bible study. In its broadest sense it means that we should compare scripture with scripture, and thus allow God to be his own interpreter. We should never compare the Scriptures with Plato, or other non-Christian writers. Those who endeavor to teach us the proper understanding of the

“And He said unto them, Come ye

“Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name.”—PSALM 100:4

A Prayer of Thanksgiving

We thank thee, Father, for this day;
We thank thee for the narrow way,
For love and joy and peace of heart,
Foiling the tempter's cunning art.
We thank thee for the mind to do
Thy sovereign will the whole day
through;
To take each moment as a gift
Divinely sent us, to uplift
Some fellow pilgrim on the way,
Or check the thought that fain would
stray
Afar from thee and speed its way
To earth's dull care or revels gay.

We thank thee for a mind intent
On counting tests as blessings sent
Straight from the courts of heavenly
love
To bind our souls to things above.
We thank thee for faith's anchorage,
That doth our every power engage
To reach that land where is no night.
Where dwells the Lamb, thereof the
Light.
With grateful hearts thy love we own;
We thank thee for the gracious loan,
Through Christ, of merit for each hour
Till we shall waken, “raised in power.”

Thanksgiving Texts

“That I may publish with the voice of thanksgiving; and tell of all Thy wondrous works.”—Psalm 26:7

“Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.”—Psalm 95:2

“Continue in prayer and watch in the same with thanksgiving.”—Colossians 4:2

“Saying Amen: Blessing, and glory, and wisdom; and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.”—Revelation 7:12

We are to give our Father in heaven thanks for every good thing, including the Bread of Life—Jesus, the salvation which he provides, and the kingdom blessings which are coming through him and the privileges of association with him.

“Give me a thankful heart,
From every murmur free,
A heart which always feels thy
blood,
So freely shed for me.”

The little birds as they sip a drop of water look up to heaven as though to give thanks. Let us look to heaven and give thanks for even the smallest favors. A thankful heart to God for his blessings is the greatest blessing of all.

ourselves apart and rest awhile"

Food for Thought

The "exceeding great and precious promises" of God's Word are not given to inspire thankfulness and consecration, for they are given only to the thankful and consecrated who already have presented themselves living sacrifices to God. "To you it is given to know the mysteries of the kingdom." "God hath revealed them unto us by his spirit," which is granted only to the consecrated. May we all seek and cultivate more and more the spirit of thankfulness. Thankfulness will make every trial and sacrifice on our part seem small, proportionately easy to be offered, and it will make all God's mercies and favors toward us proportionately grand and great and inspiring.

Thanks to God

O render thanks to God above
The fountain of eternal love,
Whose mercy firm through ages
past
Hath stood and shall forever last.

Extend to me that favor, Lord,
Thou to thy chosen shalt afford;
At thy return to set men free,
Let thy salvation visit me.

Who can his mighty deeds express,
Not only vast, but numberless?
What mortal eloquence can raise
His tribute of eternal praise?

O may I worthy prove to see
Thy saints in full prosperity,
That I the joyful choir may join,
And count thy people's triumph
mine.



One Minute Sermon

If others have cause for thanksgiving, how much more cause have those into whose hearts the light of the knowledge of God has shined. Those thus favored can rejoice and give thanks under all circumstances and conditions: in sickness, in death, in poverty's vale or in comfort and health. Surely, thankfulness is a necessary ingredient to Christian living. It must be mixed with our songs of praise, and with our prayers; it must fill our hearts to enable us to render faithful and efficient service to our Lord, in any direction. It was this gratitude, thankfulness, which enabled Paul and Silas to serve our Master so faithfully that they could sing praise and thanks for the privilege of suffering with Christ.—C. T. R.

Bible are helpful only to the extent that they are able to point out to us the manner in which the Scriptures explain themselves. We should require a "thus saith the Lord" for every item of our faith.

The apostle informs us that the "natural man receiveth not the things of the Spirit of God: . . . neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) Here we are reminded that a true understanding of the Bible is not possible without the aid of the Holy Spirit. This does not mean that God miraculously enlightens our minds; but he did inspire the writers of the Bible with his Holy Spirit, causing them to write those things which, when compared one with the other in the spirit of reverence and with a determination to know God's will in order that we might perform it, will reveal the truth to us.

Many of the great truths of the Bible are stated in such a way as to test the sincerity of our desire to know and to do God's will. A case in point is that pertaining to God's method of assisting us to grow in the grace and knowledge of the Lord. (2 Pet. 3:18) Paul wrote, "Work out your own salvation. . . . For it is God that worketh in you both to will and to do of his good pleasure." (Phil. 2:12, 13) Paul also wrote to the effect that God has provided teachers in the church for the edifying of the saints, the body of Christ.—Eph. 4:11-13

Some have taken the thought of God working in them to mean that he instructs and blesses them apart from their association with others

of like precious faith; that they can get along in the narrow way without the aid of their brethren in Christ. Others have misconstrued Paul's instruction concerning teachers, and have depended wholly upon what others have said pertaining to the meaning of the Scriptures, not trusting their own judgment, nor insisting upon the use of the Bible as the final authority for every item of truth which they accept.

Both viewpoints are wrong. We do work out our own salvation, and God does work in us; but his arrangements for doing this are through his consecrated people. He has provided teachers, but aside from the prophets and apostles, and our Lord Jesus, these are not inspired. They are merely helpers. We should use their help, and appreciate it as of the Lord's provision, but we have an individual responsibility of examining, of proving, every thought that is conveyed to us by our brethren, to determine whether or not it is in harmony with the inspired Word of God. Thus we work out our own salvation, using the methods and means God has provided for working in us both to know and to do his good pleasure.

The Great Foundation

The final measuring rod of all biblical truth is the ransom sacrifice of Jesus Christ—"Other foundation can no man lay" than this great truth which reveals the wisdom, justice, love, and power of the great Creator. (1 Cor. 3:11) "Jesus . . . by the grace of God tasted death for every man," the

apostle tells us. (Heb. 2:9) He died as a substitute for Adam, who was condemned to death because of sin. Jesus provided the price of Adam's sin, the "wages," the penalty, which was death, but this has not been applied on behalf of the world until the church has made its calling and election sure and finished the work of sacrifice.

This program of redemption reveals the love of God, for it was his plan, and he gave his own Son to die. It reveals his justice in that Adam, having been justly condemned to death, there could be no escape from the penalty unless justice were satisfied; so God in his infinite love provided for the satisfaction of justice. His wisdom devised this plan, and his power implements it, and through it all his glory is revealed to us.

So, in our study of the Bible it is essential that all our conclusions be in harmony with this central theme of the Gospel. If the interpretation we place upon any text is out of keeping with the doctrine of the ransom, we can be certain it is wrong. That is one of the strongest proofs that the doctrine of eternal torture for the wicked is not the real teaching of the Bible; for, if the penalty for sin had been eternal torture, then it would have been necessary for Jesus to suffer in a burning hell forever in order to satisfy the claims of justice against Adam and the race which sprang from him. And, as there is no end to eternity, the penalty could never have been met, hence there could be no escape for Adam nor for any of his race.

It is because the merit of the

ransom sacrifice of Jesus has been placed upon the heavenly Mercy seat that the sacrifices made by the followers of Jesus, as they walk in his footsteps, are acceptable to God. Through the merit of the ransom the believers of this age have justification by faith, and have access into the glorious privileges of sonship with Jesus, and can entertain the hope of sharing in the glory of his kingdom.

Yes, the ransom feature of God's plan is related to every phase of the divine arrangements for the salvation of a lost world. It assures us that the expulsion of the human race from Eden was not permanent. It explains the manner in which the blessings of life promised to Abraham, as coming through his "seed," would be made available. It is the "substance" of much that was foreshadowed in the typical tabernacle and its services. It is the sure foundation for the hope of life entertained now by the church, as well as restitution life for the world during the thousand years of Christ's kingdom.

The ultimate and final accomplishment of the plan of God will be the destruction of death; and the ransom paves the way for this. Through the prophet God said, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. (Hosea 13:14) Every promise of the Word of God, all its prophecies and all its admonitions, must be understood in harmony with this fundamental truth.

For this reason it will not do to interpret the prophecies concern-

ing the second coming of Christ to mean that with his coming the literal earth is destroyed by fire, for this would preclude the possibility of the human race being restored to life upon the earth, which is a provision of divine love guaranteed

by the ransom. Thus seen, the ransom becomes the touchstone, the measuring rod for all revealed truth. How important then is the rule to apply the ransom test to all our interpretations of the Scriptures!



Lead Me, Dear Lord

*I do not ask, dear Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Tho' strength should falter, and tho' heart should bleed,
Through peace to light.*

*I do not ask, dear Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear;
I do not ask my cross to understand,
My way to see;
Better, in darkness, just to feel thy hand,
And follow thee.
Joy is like restless day, but peace Divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.*

The End of the Commandment

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—I TIMOTHY 1: 5

IN I John 1:5 we learn that "God is light," and in chapter 4:8, 16, of the same epistle we have the much quoted and little believed text, "God is love." We may say that *light* is God's essence (he dwells "in the light which no man can approach unto"), and *love* is his character. All the sons of God on the various planes of being who will enjoy eternal life must become like him. In other words they must become living expressions of love. It has been well said that in order to have a knowledge of the divine, there must be a character likeness to the divine.

The lower animals are a long way from understanding man. Some of them can understand him more and some less, according to their position in the scale of intelligence. In the same way, man can understand something of, and can reason with, his Creator, because of having been created with similar mental and moral qualities, and some of these have measurably survived the wreck of the fall. Hence through the prophet, Jehovah

says even to fallen man, "Come now, and let us reason together."—Isa. 1:18

But the measure of man's ability to understand his Creator depends upon his position in the mental and moral scale. Hence the Psalmist says, "With the pure thou wilt shew thyself [thou wilt appear to be] pure; and with the froward thou wilt shew thyself [appear to be] froward." (Psalm 18:26) So our knowledge of the Heavenly Father depends upon the measure of our desire to be like him. This, then, according to Jesus, Paul, and Peter, is the desirable and all-important attainment for the Christian.—Matt. 5:48; Col. 1:28; 1 Thess. 4:7, 8; 1 Pet. 1:15, 16

"The end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned." The word here translated "commandment" means "charge," and is so translated in the *Revised Version*. When a man is appointed to an important position, his superiors will frequently give him a charge at the time of his induction into

office—a solemn exhortation to carry out his duties and responsibilities faithfully. For instance, a clergyman at his ordination receives a charge from the bishop to “preach the Word,” which charge, unfortunately, is seldom carried out.

The Lord’s people have been called out from the world, justified and anointed to be the Lord’s representatives, his ambassadors, and to be prepared for a place in the millennial kingdom soon to be set up. To each of these called ones the Lord gives a charge—the message contained in his Word of truth, the Bible. Here we have a body of doctrine and exhortation to enable us to prove faithful to our calling, “that the man of God may be perfect, thoroughly furnished unto all good works.”—2 Timothy 3:17.

WHY WE ARE GIVEN THE TRUTH

Various opinions might be entertained as to why we have been given the truth, and why we are glad to have this enlightenment. Is it that we might have the benefit and pleasure of the knowledge of the plan of God? Is it in order to have the advantage over others in argument? Has God favored us with the truth that we might enjoy rest and peace in the midst of the world’s turmoil, doubt, and

uncertainty; or kept from the delusions of this evil day; or that we might be the Lord’s witnesses and spread the message near and far?

While all these are among the advantages that present truth brings to us, Paul shows that God has a much more important end in view than any of these; namely, “The end of the commandment is love out of a pure heart, a good conscience and a faith unfeigned.” Let us consider these three things in the reverse order from which they are here given:

AN UNFEIGNED FAITH

Unfeigned faith means a real, true, sincere belief and trust in the things God has revealed in his Word, desiring and endeavoring to the best of our ability that both our words and works may be in accord therewith. Some today, although they will not proclaim plainly that eternal torment is the fate of the unsaved, imply that this is the case, although in their hearts they do not believe it. There are others who accept much of present truth, and yet continue to support the systems of churchianity (Babylon) with all the misrepresentations of the divine character and plan which they contain.

This would be far from an un-

feigned faith—a faith that will earnestly endeavor to bring the whole life into harmony with one's beliefs. For instance, if we believe we have received the spirit of sonship and thus have become children of God, we must walk as such, being "followers of God, as dear children," rather than taking the Lord's name in vain. (Eph. 5:1) If we believe we have been honored by being made the Lord's ambassadors, we will "do all in the name of the Lord Jesus.—Col. 3:17

If we believe that Jesus gave himself "a ransom for all," we must tell how, in due time, a blessing is to come to all. (1 Tim. 2:6) If we believe the end of the age has come, we must live in accord with its implications: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?"—2 Pet. 3:11

Surely we will not hide our light under a bushel and keep quiet because the message is unpopular, or act as those who say, "All things continue as they were from the beginning of the creation," and set our affections on the things that are to pass away! (2 Pet. 3:4) If we believe we are heirs of a heavenly inheritance we will think much about it, and eagerly look forward to our hope for abundant

entrance into the kingdom.

A young man who is an heir to an estate will think a great deal about it, and look forward to his coming of age when he will assume its responsibilities. So God's people must delight to meditate upon the things promised them, including the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [or margin, us]."—1 Pet. 1:4

Finally, if we believe that Jesus has set us an example that we should follow in his steps, we will earnestly endeavor to so walk and copy him. Such is real, sincere, living, "unfeigned faith." Such a condition is not attained at the beginning of our entrance into the narrow way, but is one of the ends our Heavenly Father has in view in his dealings with us, in the experiences he permits to come to us, and the lessons he wants us to learn. Our faith must eventually become such a real thing and so full and complete that it will bring "into captivity every thought to the obedience of Christ."—2 Corinthians 10:5

A GOOD CONSCIENCE

Conscience is the faculty by means of which we discern right from wrong; that quality of mind and heart which serves as a guide in moral conduct. All men

have some conscience, some appreciation of right and wrong, but not all have a "good conscience." Similarly, all men are guided by some law—God's written law, the law of conscience or self-interest.

A man brought out of the heart of Africa will do in perfect innocence some things that we would not do, without knowing they were wrong, because that feature of God's law which originally was a part of human perfection and which should tell him of his transgression has been effaced from his moral nature. Hence Paul says, "Sin is not imputed when there is no law," however sin does make its ugly mark upon the character. Therefore, Paul shows all short of perfection and hence sinners, nevertheless.—Rom. 5:12, 13

To the Christian, God has given his Word in order to regulate and educate the conscience. By becoming familiar with the divine standards and examples our conscience is educated and trained, so that after a time it will act naturally along right lines. By meditating and acting upon the truth, the mind will gradually become *grooved* out so to speak, so that our thoughts and acts will sooner or later run naturally in harmony with the divine standards. As the apostle expresses it: "Beholding as in

a glass [mirror] the glory of the Lord," we are "changed into the same image from glory to glory." (2 Corinthians 3:18) We are transformed by the renewing of our minds and "renewed in knowledge after the image of him that created him."—Rom. 12:2; Col. 3:10

Adam, in his perfection, had no need of a written law to guide him, for God's law was written in his very being; and his "good conscience" told him instinctively what was in accord with the will of God and what was not. But with the fall, the clear-cut outline of the divine law originally written in man's being, became blurred and to some extent effaced, so that, as Paul says (speaking not so much for himself but for Jews in general under the law covenant):

"I had not known sin [before the law came through Moses, I had lost sight of the fact that certain things were sinful], but by the law: for I had not known lust [that it is wrong to desire something possessed by another], except the law had said, Thou shalt not covet." (Rom. 7:7) And, as he says again: "Without the law sin was dead." (Rom. 7:8) Without either the written law or the law of conscience sin would not be recognizable as such, although its effects would be the same; name-

ly, death—the wages of sin.

Again, the apostle says, “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work [substance] of the law [the remnants of the original law], written in their hearts”—that it has not all been effaced by the fall and the reign of sin. (Rom. 2:14, 15) The law of conscience, however, will only tell us that certain things are wrong, and we need the Word of God to educate and train such conscience as we may have by nature, that we may become “alive unto God” concerning all the features of his gracious will. (Rom. 6:11)

Therefore “the end of the commandment is [the development of] a good conscience.”

The same wonderful work of grace will go on in the hearts of the world of mankind during the Millennium, under the New Covenant—that gracious arrangement whereby God will put his law into men’s inward parts, and write it in their hearts; that a good [perfect] conscience may be their guide throughout the eternal ages. (Jer. 31:33) Then man will no longer need a written law for his guidance and instruction, as symbolically described by the Revelator, “They

need no candle [*Diaglott*, lamp], neither light of the sun.”—Revelation 22: 5

THE END OF THE COMMANDMENT

In explaining the operation of the love that is of God, Paul summarizes his remarks with the statement, “But the greatest of these is love.” (1 Cor. 13:13) This means not merely love in the abstract, but love that acts from and is governed by right principles, pure motives. Much that passes for love is selfishness. Our Lord intimates this, saying, “For if ye love them which love you, what thank have ye? for sinners also love those that love them.” (Luke 6:32) The worldly love their families, children, and friends, and this is quite right and proper; but the followers of Jesus must go much further than this. “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” (Romans 5:8) Hence it is this unselfish love of God that must be “shed abroad in our hearts.”—Romans 5:5

PHILEO—AGAPE

Two words in the New Testament are translated love—*phileo* and *agape*. *Phileo* is the love that is exercised between persons close of kin, illustrated in the text, “He that loveth father or mother more than me is not

ANSWERS To Test Your Knowledge Questions (See Page 14)

1—It is a day set apart to render thanks for divine goodness.

2—David, who is a type of the Christ, the anointed of God—Jesus and the church in the flesh. So also should we praise and magnify his name.

3—"But God be thanked, that ye were the servants of sin, but . . . ye became the servants of righteousness."—Romans 6:17, 18

4—Because the Pharisee had the spirit of pride and self-exaltation. He was "telling God" what a good man he was. Jesus said, "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."—Luke 18:14

5—While being taken prisoner to Rome, Paul was comforted by meeting those of "like precious faith."—Acts 28:15; 2 Peter 1:1

6—The rest of the text reads, "For this is, the will of God in Christ Jesus concerning you." If we know that every experience God permits has some bearing on our spiritual development, we can give thanks for everything.

7—Confessing to his name, and giving thanks and praise to the Lord, is spoken of as "the fruit of our lips" in Hebrews 13:15.

8—"be ye thankful."—Colossians 3:15

9—"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15:57

10—By consecrating ourselves to God, to have his will done in our mortal bodies. "This is the will of God, even your sanctification."

11—In the resurrection of the dead all the willing and obedient of earth will bow their knees and every tongue will confess praise and thanksgiving to the Lord.—Philippians 2:10, 11; Revelation 5:13; 15:4

12—Revelation 11:17 refers to the time of our Lord's second advent, which, when its work is complete, will see the kingdoms of this world under the authority of our Lord, who will reign "from sea to sea, and from the river unto the ends of the earth." (Psalm 72:8) There shall be nothing to "hurt nor destroy" in his kingdom, with God's will being "done in earth as in heaven." (Isaiah 11:9; 65:25; Matthew 6:10) No wonder when Revelation 5:13 is fulfilled that all creatures will be thankful to "him that sitteth upon the throne, and unto the Lamb for ever and ever."

"Be not anxious about anything; but in everything let your petitions be made known to God by prayer and supplication with thanksgiving; and that peace of God which surpasses all conception shall guard your hearts and your minds by Christ Jesus."—PHILIPPIANS 4:6, 7, DIAGLOTT

Sunday School Lessons



FREEDOM AND BROTHERHOOD

NOVEMBER 3—Acts 15:23-29; Galatians 5:13-18

GOLDEN TEXT: "We believe that through the grace of the Lord Jesus Christ we shall be saved."—Acts 15:11

THE first section of our lesson gives the conclusions of an exceedingly interesting conference of representatives of the early church, called together for the settlement of doctrinal differences. Paul and Barnabas returned to Antioch from their missionary journey. Thereafter for a "long time" they remained with the brethren there.

During their stay at Antioch there came down from Jerusalem some Hebrew brethren, who, perceiving that the Gentile Christians ignored circumcision, raised a commotion in the church. These brethren claimed that while circumcision would not save without faith in Christ, neither would faith in Christ be effective to salvation without circumcision. Paul and Barnabas withstood these claims, and considerable dissension ensued.

In these trying circumstances the brethren of the Antioch church revealed much wisdom—they evidently had "the spirit of a sound mind." They had great confidence in Paul and Barnabas. They real-

ized that under their ministry they had already received rich blessings from the Lord, which rather contradicted the idea that they could not be esteemed members of the church and, as such, subjects of divine favor without circumcision.

They did wisely, however, in considering that the will of the Lord on this subject would be indicated through the apostles meeting at Jerusalem.

The proceedings of the conference are not a part of today's lesson, but merely its conclusions. We observe that they based their conclusions on what they found written in the Old Testament Scriptures, and upon the leadings of divine providence in their own experience. The conclusions of the conference are given in few words, to the effect that God had recognized believers of Gentile birth by the gift of his Holy Spirit just as he had with Hebrew Christians, "and put no difference between us and them, purifying their hearts by faith."—Acts 15:9

The recommendations of the

conference were sent in written form to the Antioch church by two trusted brethren of the Jerusalem ecclesia, Judas and Silas. It briefly summed up, not as law, but as "necessary things," four items which should be abstained from; namely, meat which had been sacrificed to idols; blood; meat from animals that had been strangled; and fornication, or harlotry. It did not intimate that abstinence from these things would constitute them Christians, for nothing but faith in Christ would justify, and enable them to offer an acceptable sacrifice.

The wise course which the brethren pursued brought good results. Harmony prevailed, unity of spirit, fellowship among the brethren. The secret lay in the fact that the Lord was recognized as having the supervision of the church's affairs, and as guiding her course and directing her way through the appointed channels, the apostles.

The second section of our lesson is related to the first, in that it outlines the liberty from the Law enjoyed by a Christian, and states that the prohibitions of the Law are quite superfluous inasmuch as he has received the Holy Spirit of God, controlling his mind and heart and causing him to wage an unceasing warfare against all the besetments of his imperfect flesh. Nevertheless the apostle warns against the "movements of sin" in our flesh, that the fleshly desires are contrary to the interests of the new creature, that we must constantly be alert to this fact.

That there may be no misunderstanding, in the following three

verses of the chapter Paul recites what constitute the desires of the flesh, and warns "that they which do such things shall not inherit the kingdom of God." The apostle does not say that if anyone were overtaken in a fault and lost his temper, for instance, or got into strife, that this would bar him forever from the kingdom. He might, through sincere repentance, and prayers, and divine forgiveness, come back into harmony with God, and thereafter make good progress. But if any practice such things they are developing and strengthening a character of unrighteousness—they are going backward and not forward. Let us note the difference between an accidental or ignorant slip with a penitent recovery, and the wilful practicing of a wrong course.

In this chapter the apostle not only leads us mentally through the tangled wildwood of human selfishness, thorns, and thistles—the fruitage of the fallen flesh. He also leads us in the opposite direction, and lists the fruits of the Holy Spirit which should be manifest in all the followers of Jesus, and increasingly so as they progress in the school of Christ.

QUESTIONS:

What was the occasion of the conference at Jerusalem described in Acts, chapter fifteen?

What lessons for our guidance today may be drawn from the course of the church at Antioch, and the results?

What is the relationship between the flesh and the spirit as outlined by the Apostle Paul in the latter part of today's lesson?

THE CHURCH AT PHILIPPI

NOVEMBER 10—Acts 16:11-15; Philippians 2:5-11

GOLDEN TEXT: "I can do all things through Christ which strengtheneth me."—Philippians 4:13

OUR lesson marks the first visit of Paul and probably the first extensive preaching of the Gospel in Europe. The second missionary journey began at Antioch and was suggested by Paul, as we read, "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."—Acts 15:36

Barnabas did not accompany Paul, however, owing to their difference as to whether Mark, a cousin of Barnabas, was to go with them. Paul thought best not to take Mark, because he had not remained with them on their previous journey. It would seem that Barnabas should have had more respect for Paul's judgment, inasmuch as he was an apostle. The result was that Paul chose Silas, and they were sponsored by the Antioch church.

The pastoral work of visiting the churches previously established in Galatia and Phrygia having been accomplished, the question arose as to where they should continue their labors in the Master's service. It was at this juncture that the Lord miraculously instructed Paul that he was not to proceed south into Asia, nor north into Bithynia;

and then, when he had continued west to Troas, he gave him direction through the vision of a man of Macedonia saying, "Come over into Macedonia, and help us."—Acts 16:6-9

When we remember that our God changes not, that he is the same yesterday, today, and forever, it gives us assurance that he is still careful and interested as ever in his work, and in the affairs of all his servants. In proportion as we exercise faith and trust in the Lord in regard to his work, in the same proportion we are enabled to rejoice in the Lord and to possess the peace of God that passeth all understanding, not only regarding the things of the present, but also concerning the glorious outcome.

Paul lost no time in following the instructions he had received to continue his labors in Europe. They sailed directly to Philippi, which was the principal city of that part of Macedonia. Apparently not finding a synagogue in Philippi, they went out of the city to the "river side, where prayer was wont to be made; and . . . sat down, and spake unto the women which resorted thither."

The text of the apostle's discourse is not given. We know,

nevertheless, quite distinctly what his message must have been. He had only the one message; namely, that God's promise to Abraham was beginning to be fulfilled; that Messiah had come and given his life a ransom for the world, as its sin-offering; and that now forgiveness, reconciliation to God, and the privilege of suffering with him and joint-heirship in his kingdom, were being offered, to the Jew first, and also to the Gentile.

In the audience was a woman from Thyatira, of the very district into which the apostle was previously not permitted to enter and preach. Lydia, a merchant of purple dyes or purple-dyed cloth, may have been in Philippi only temporarily. Like the apostle and his company, she had sought out the place of prayer, and now the Lord had rewarded her and answered her prayers by sending her the truth for which she had been hungering and thirsting. She and some of her household believed and were promptly baptized in confession of their faith—possibly on this very Sabbath in which she first heard the truth.

Lydia's quick and whole-hearted response to the message is noted in the words, "Whose heart the Lord opened." None are ready for the truth unless the Lord has prepared their hearts. And this often means trials, disappointments, difficulties, etc.—the processes by which the Lord breaks up and prepares the soil of our hearts for reception of his truth and grace.

The second part of today's lesson was written many years later. The church at Philippi, whose

small beginning we have just considered, had prospered; and had been zealous in support of the apostle's ministry at various times, as recorded in his epistles. Now he was in prison at Rome. The church at Philippi had sent a messenger, Epaphroditus, with a gift to him; he was acknowledging their loving devotion to him as a servant of the Lord. And in the same epistle he sent some additional and precious instruction in the way of the Lord.

The section of the epistle in our lesson recounts our Lord's great example of humble devotion to the Father's will and plan; how that devotion brought him to the earth as a human being, and finally to the death of the cross. The apostle urges the brethren (and us) that this same mind be in them; pointing out the inevitable consequence, as well, that "he that humbleth himself [following in the steps of Jesus] shall be exalted." (Luke 14:11) Our Golden Text explains the source of the Apostle Paul's courage, which enabled him to suffer much in the service of the Lord and the truth without flinching or regret. It was the promised grace to help in every time of need.

QUESTIONS:

Under what circumstances did Paul visit Philippi?

What lessons may we gain from the conversion of Lydia and her course thereafter?

What did the apostle mean in urging that we "let this mind be in us, which was also in Christ Jesus"?

MINISTRY TO THE THESSALONIANS

NOVEMBER 17—Acts 17:1-7; I Thessalonians 1:2-8

GOLDEN TEXT: "Be not weary in well-doing."—II Thessalonians 3:13

THE first part of our lesson describes the founding of the church at Thessalonica, about one hundred miles distant from Philippi. Their faithful witness in Philippi had brought the missionaries into prison; but through divine intervention they were delivered and exonerated of the charges against them by the rulers of the city, and their jailer and his household converted and added to the company of believers.

At Thessalonica the missionaries, Paul, Silas, and Timothy, found a Jewish synagogue; and, in harmony with their usual custom, they attended worship there and for three Sabbath days they reasoned from the Scriptures with the attendants. The original text indicates that they engaged in a dialog, or discussion. Bible students of today have recognized the value of this method, and our Berean studies are of similar character, in which questions and answers stimulate general thought and expression. In this way, and with the use of the Studies in the Scriptures, and other helps which have been especially provided in the harvest period, many obtain a clearer and more permanent understanding of the Scriptures than would be the case by merely listening to discourses.

This method, we are told, was usual with the Jews, but they needed just what the Lord sent them in the apostle; namely, some one to explain the Scriptures, to help them find the answers to their own questions there. And just so, today, it is important that our Berean classes have wise and intelligent leaders, of humble mind, glad to call attention to the helps which the Lord has provided at this time, to enlighten them, and is still using to disseminate the truth of his great plan and its ample foundation in the Bible.

Our lesson tells us something of Paul's message. He reasoned with them out of the Scriptures, explaining what they had not previously noted, that it was necessary for Christ to suffer death and to rise again before he could be the promised King. The sum of his argument was, "This Jesus whom I preach unto you is the Messiah."

Some of the Jews believed the message, also some devout Greeks and prominent women. The division time had come. The "wheat" among the Jews in Thessalonica must be separated from the "chaff" class, as elsewhere; they were being gathered into the Gospel garner, transferred from Moses to Christ, from natural Israel to the new spiritual Israel, called to be

of a "royal priesthood, an holy nation, a peculiar people," for a special purpose in God's program.—Luke 3:17; 1 Peter 2:9

Having no truthful argument to present against the message of Paul, the unbelieving Jews incited an uproar in the city, and a mob made an assault upon the house of Jason, with whom the missionaries were lodging. Not finding his guests, the leaders of the mob took Jason and some of the believers before the magistrates, saying, "These that have turned the world upside down are come hither also." The accusation was that Jason and his associates were traitors to the government of Caesar, because they taught there was another King, Jesus.

While the kingdom which Jesus and the apostles preached is a heavenly one, it is true that their message includes the establishment, in due time, of the authority of that kingdom in the earth, and that its rule will be world-wide. When its beneficent authority is extended and replaces the "kingdoms of this world" we are assured that it will be "the desire of all nations." (Revelation 11:15; Haggai 2:7) This is clearly indicated in the prophecies of the Old Testament, and the Jews had no excuse for using their influence against the apostle and his message, for they well knew that all the promises in which their nation rejoiced led up to just such a kingdom hope.

The attack upon Jason and the other brethren apparently was not permitted of the Lord until the work of the evangelists had been

accomplished and those who had ears to hear had been given opportunity to receive the message. The rulers of Thessalonica placed Jason and the others under bond to insure that the Christian missionaries would raise no further disturbance. Realizing that their work in Thessalonica was at an end, that they must not injure the cause and their friends by further public utterance, Paul and Silas left the city quietly.

The second section of our lesson indicates some of the results of the witness to the truth in Thessalonica. Evidently the brethren had been thoroughly instructed in the Gospel message, had embraced it and made it their own, and after the departure of the missionaries continued to stand as lights in their city. The apostle indicates this in saying that the brethren at Thessalonica had become examples to all the believers in those sections of Macedonia and Greece.

What joy it must have given the apostle to pen those words to the church which had been established in the face of such opposition and misrepresentations! While engaged in laying down his life in the work of the Lord, God granted to Paul much encouragement and joy as he looked back upon his ministry in these cities.

QUESTIONS:

Under what circumstances did Paul leave Philippi and make his visit to Thessalonica?

What method of instruction did he use in preaching to the Jews at Thessalonica, and was it an effective one?

Under what circumstances did the missionaries leave Thessalonica, and was the work left in good hands?

PAUL IN ATHENS AND CORINTH

NOVEMBER 24—Acts 17:22-28; 18:1-4; I Corinthians 1:22-25

GOLDEN TEXT: "For other foundation can no man lay than that is laid, which is Jesus Christ."—I Corinthians 3:11

PAUL awaited the coming of Silas and Timothy at Athens, at that time the center of the world's culture and worldly wisdom. We can imagine Paul walking through the streets of that great city, the most wonderful of the world, listening to some of the scientific teachers of that day, and noting the numerous monuments with which the city was fairly crowded. Pliny, the historian, notes the fact that about this time Athens contained more than three thousand public statues and a countless number of lesser images in private houses. The majority were images of gods, demigods and heroes. Every gateway and post carried its protecting god; every street had its sanctuary.

No wonder we read that Paul's spirit was stirred within him as he beheld this intelligent city wholly given over to idolatry, apparently utterly ignorant of the true God. The longing seized him to tell these worldly-wise men of the great Creator and his wisdom, justice, love, and power. He found the Jewish synagogues as usual, and there he reasoned with the Jews and with devout persons, and in the market places he talked with all who were willing.

Our Common Version says he disputed, but the thought of the original Greek seems to be that he conversed, or reasoned.

Invited to make an address in the highest court of Athens, on Mars' Hill, our Common Version reports the apostle to have begun his discourse by accusing his hearers of being too superstitious. The true meaning of this word seems to be, as the **Diaglott** renders it, "extremely devoted to the worship of demons." The Greek word is **deisidaimonesteros**; **daimon**, meaning demon or devil. Worshipping not only all the known gods, but also erecting an altar to the unknown god, Paul used this as his approach and preached on the subject of Jehovah, who to his hearers, was truly "the unknown God."

He told them of God's love for the world, so great that he sent his Son to be man's Redeemer from death, so that they might share in the resurrection. He drew their attention to a greater God than they had ever thought of, with love so broad as to include not merely one nation or people but all men of all nations, whom he had made "of one blood."

Paul anticipated that his hearers might ask, Why, if God is our Creator and we his children, did

he not long ago send us a message? And are we responsible for not having worshiped him, when we knew him not? The apostle's answer was that they were not responsible up to that time. Such ignorance, manifested in idolatry, God winked at or let go unnoticed, because until then, his great plan had not reached that stage of development which authorized the sending of the message to them. But now, said the apostle, God commands all men everywhere to repent of their sins and to come back into harmony with himself.

This call to repentance has gone forth from the church, and while the Lord knew that it would go unheeded by all except a few, it has been his will that the witness be given as widely and effectively as possible. It is God's plan that this should still be done.

No doubt Paul explained that the reason all men were now commanded to repent was that Christ had given his life as a ransom for all of Adam's race and the way was now open for all to come into harmony with God through faith in Jesus. On the basis of Jesus' sacrifice for sin, God had appointed him to be the Judge of all in a great trial period, having given positive assurance in that he had raised him from the dead.

The philosophers of that day at Athens, like many of their successors, sneered at the doctrine of the resurrection of the dead. Some of them denied a future life entirely; others believed in human immortality, that life is indestructible. All interest in the teaching

of the apostle vanished for the majority when they learned that his entire philosophy rested upon the resurrection of the dead. And today this doctrine is proving a test to many. Few can receive it. Yet all who do not receive it are almost certain to fall into some of the pitfalls of error which the adversary has been permitted to arrange for the stumbling of those who reject the counsel of God.

Some of those who declined to hear Paul further said: "We will hear thee again of this matter." But if the truth did not appeal to them then, it is doubtful if it would do so later. Does not this principle hold true today? Is it not still true that only those who are drawn to the Lord, who have a reverence for him, are inclined to accept the truth? Let us be content to find and to bless with the truth those whom the Lord our God has called and drawn, and let us be content to leave the others for his "due time," after having placed the truth before them. Soon this age of faith will have been completed, and then the knowledge of God shall "fill the earth as the waters cover the sea"—the grandest revival of all time will have begun, in which "all the families of the earth shall be blessed."—Isaiah 11: 9; Habakkuk 2:14; Gen. 12:3; 22:18

QUESTIONS:

What circumstances prompted Paul's sermon on Mars' Hill?

What doctrines did he especially emphasize?

What was the response of his hearers, and what does it indicate as to their character?



Giving Thanks to God

*“O praise the Lord, all ye nations; praise him, all ye people.
For his merciful kindness is great toward us: and the truth
of the Lord endureth for ever. Praise ye the Lord.”*

—PSALM 117



SINCE the Pilgrim Fathers came to America to escape persecution in the old world and to be free to worship God according to the dictates of their consciences, it has been customary to devote a day near the close of harvest time to the giving of thanks to the Lord for all his manifold blessings. Thanksgiving to God surely is appropriate, and there is much for which all people, not only in America, but in all other countries as well, could properly give thanks—even now—if they had it in their hearts to do so. However, while Thanksgiving Day will be observed this year in America as usual, millions will find it difficult to be thankful in view of the hardships imposed upon them by conditions of human selfishness.

And if the spirit of thanksgiving this year will not be as spontaneous here in America as it would be in more favorable times, what about those other countries which are much less favorably situated? It is a dark picture, and one which tends to cast doubts in the minds of many who are not privileged to view it from the standpoint of God's Word. The nations generally know little or nothing about “the truth of the Lord” mentioned in our text, hence

GIVING THANKS TO GOD

millions who grope on in darkness will not find it in their hearts to "give thanks unto the Lord," for they do not know that "he is good," and that his "mercy endureth for ever."—Psalm 118:1

But how different it will be with those who, understanding the truth of God's plan, know that he truly is good, and that despite present outward appearances to the contrary, "his merciful kindness is great toward us" even now, and will be manifested toward all nations in due time. Our thankfulness should not be merely on account of what he is doing for us at the present time, but also because of what we know he will do later for all nations in fulfillment of his promises to bless them through the seed of Abraham. We can be thankful because we know that the people of all nations will yet be thankful, and will say, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord: we have waited for him, . . . we will be glad and rejoice in his salvation."—Isaiah 25:9

The very conditions in the world today which make it difficult for many to feel especially thankful furnish Christians who know the plan of God with additional reasons for giving thanks. Jesus, in referring to the time in which we are living, said to his followers, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) We do not lift up our heads with thanksgiving because the world is suffering, but rather because we know that as a result of the establishment of Christ's kingdom universal peace and joy is to be realized by all mankind. And this is a true cause for thanksgiving! It is a selfish thanksgiving, indeed, that rejoices in the possession of more and greater blessings than others enjoy.

While a day of special thanksgiving is appropriate, to the Christian every day should be characterized by the spirit of thanksgiving. And what is true thanksgiving? Is it merely a lip service of praise to God, voiced perhaps in song, or in oral testimony before the Lord's people? These are undoubtedly proper ways of giving thanks, but true appreciation of the Lord's goodness does not end with these pleasantries of the Christian life. David mentions a further method of giving thanks which we think is well to remember. He says, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto

the Lord now in the presence of all his people.”—Psalm 116:17, 18

Earlier in this same Psalm (116) David expresses a similar thought, but a little more in detail, saying, “What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints.” (Psalm 116:12-15) The thought here is clear, namely, that paying our vows unto the Lord as an expression of our thankfulness to him for all his benefits, results in our death—“the death of his saints.”

This is just another way of saying that it is our privilege to lay down our lives following in the footsteps of Jesus, who laid down his life for us. Paul describes this as being “planted together in the likeness of his death.” The Master’s death was sacrificial, that is, he died for others, for all mankind; and we are given the opportunity of showing our appreciation for this by similarly laying down our lives for others. And, in doing this, we are given the assurance that our sacrifice is holy and acceptable unto God and our reasonable service.—Romans 6:3-5; 12:1

So it is that paying our vows of consecration and devotion to the Lord becomes truly a “sacrifice of thanksgiving”—a day by day expression of our gratitude to God for all of his lovingkindness to us. It is not merely a lip service of praise, but a life-song of gratitude which finds expression in a daily laying down and giving up of temporal advantages, physical comforts, material wealth, and earthly joys, that others may know of the abiding mercy and love of our God.

This is the thought expressed in Hebrews 13:15, 16, which reads: “By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.” “To do good and to communicate”—this is the true expression of thanksgiving; for, after all, we give thanks for what the Lord has done for us, and how could we more fittingly express our appreciation than by giving to others?

Paul says that as we have opportunity we should “do good unto all men,” but “especially unto them who are of the household of faith.” (Galatians 6:10) While we should not overlook the material needs of the brethren, the greatest good we can do them

is along spiritual lines, communicating to them the precious truths of God's Word that they may be enlightened and comforted thereby. Thus the sacrifice of our lips is not only a song of praise to God but a melody of cheer and hope to others.

And when we consider the "household of faith" whom we should especially serve, let us not conclude that we are now in touch with all such in our community. Perhaps some whom the Lord will have in his household are yet to be reached with the truth. Or perhaps some who were reached years ago are now isolated from their brethren and discouraged, hence especially in need of our help. It will cost time and effort and means to reach these with the message that helps us so much in these dark days. But the greater the effort, the richer the blessing will be in our own hearts, and the more we will have for which to continue giving thanks.

Yes, brethren, the causes for thanksgiving increase in proportion to our efforts to imitate the spirit manifested by God in doing things for us. Truly, "There is that scattereth, and yet increaseth," and conversely, it will be found that to withhold "more than is meet," "tendeth to poverty." (Proverbs 11:24) The spiritually rich are those who sacrifice much to enrich others; and how poor indeed are those who think chiefly of self, and whose characters are blighted with a spiritual pride in the erroneous thought that God cares only for them and their immediate friends.

The followers of the Master are now in training for the future blessing of all nations, which blessing will be showered upon the people as an expression of God's love for them. To be prepared for such work it is necessary to partake of the same spirit of love that prompted the divine Author of salvation to make such a loving plan. Certainly we cannot be self-centered *now*, and loving *then*. We must prove now that the Lord's way of love is the right way, and this we do by serving an apprenticeship in the blessed art of doing for others, and in turn experience the joy that comes to those who unselfishly lay down their lives that their fellows may be blessed.

We are especially thankful for the privilege we have enjoyed of co-operating with so many of the brethren in an endeavor to communicate the life-giving message of the truth to others. May this spirit of thanksgiving abound yet more and more in all of us.

“Beside All Waters”

THEN READING selections of the many interesting and encouraging letters which come to The Dawn office from day to day, some of which appear on pages 59-61, we have been particularly impressed by the varied opportunities of service which they represent. As will be noted, some are from those who have been blessed by the message which reached them over the radio; some through conversing with brethren on trains; some have received a “Consolation Card” through the mail on the occasion of the death of a member of their family; others have had gift copies of The Dawn sent to them; while one picked up a copy of The Dawn left in a department store. Another was interested by attending a public meeting. And among these letters there is one which expresses appreciation for material blessings made possible by the American brethren on behalf of their brethren overseas.

We rejoice in these evidences of the Lord’s blessings upon the work of his people, and we publish the letters in order that all the brethren may be encouraged by the knowledge that their co-operative efforts are comforting the hearts of many, and that the light of truth is dispelling the mists of darkness and superstition in the minds of those who are truly hungering after righteousness. And as we read these letters there is no escaping the lesson conveyed in them to the effect that there is something for all of us to do, some avenue of service adapted to what is possible for each of us to do.

We believe that it is reasonable to think of the radio work as being the background of the general effort to proclaim the glad tidings. The Lord is still richly blessing this work. The mail response for the month of August was the largest of any month since the radio work started. All have the privilege of sharing in this general effort; if in no other way than through their prayers. The radio work is possible only through the co-operative efforts of the brethren, and we believe that it can be made even more effective if we all continue to work together to that end.

Beginning with January 1947, the broadcasts will be grouped in series of at least four programs each dealing with the same general subject. Whenever possible, special tracts or cards for gen-

eral distribution will be supplied to advertise these series, and they will advertise the radio programs in the same way that public meetings are announced. The first special tracts of this kind will deal with the subject matter to be discussed by Frank and Ernest during the month of January. Orders may be placed for them now. They may be ordered in any quantity you feel you can distribute during the month. In ordering simply state which radio station broadcasting the Frank and Ernest programs is heard best in your territory.

Ecclesias ordering these tracts may have the announcement of their principal Sunday meeting imprinted on them if so desired, provided they are ordered in quantities of one thousand or more. Ecclesia orders should be sent in at once to assure delivery in time for January distribution. Wording for announcement of local meetings will be standardized to avoid unnecessary typesetting.

The Gift Edition of *The Dawn* has proved very effective, and the January radio programs will deal with topics discussed in this issue. The special tract will also feature these topics, and will offer a copy of the Gift Edition to those who write for it. So here is a way in which many of the friends can help to increase the effectiveness of the radio work. Even if you don't feel physically able to participate in a house-to-house distribution of these special tracts, order a few to give to your neighbors or friends who may call to visit you. Incidentally we might mention that these special tracts for January have already been used on a small scale to advertise public meetings on the topic, "Not Good Enough For Heaven—Too Good For Hell," and the response has been most encouraging.

We have been gratified by reports from the public of interest in *God's Promises Come True*. As the brethren know, this book was written especially for children; but parents, and teachers—both in public and Sunday schools, are evincing a great interest in reading it, not only to the children, but for themselves as well. Here, then, is another means by which the truth can be circulated. It might be well for us all to ask the question, "What can I do to get one or more copies of "God's Promises Come True" into the hands of those who may read the message in this form?"

The same question, indeed, might well be asked concerning the other literature—the kingdom cards, tracts, booklets; and of course, *The Divine Plan of the Ages* and other volumes of *Studies in the*

Scriptures. No matter what efforts we make we should not be discouraged if we do not find a great deal of ready response, for the joy of using the truth in this unselfish manner is in itself a rich reward. But there are other results, as the letters on the following pages demonstrate. If in our little corner of the field few or none seem to respond, we can be happy in the thought that the co-operative effort of all the brethren is finding hearing ears and comforting sorrowing hearts; and that some are fully accepting the truth and consecrating their lives to do God's will.

What a glorious privilege it is to help others see the truth to any extent! As we see the situation from The Dawn office the opportunities are widening all the time. We are just finishing an edition of *The Divine Plan of the Ages* in the Italian language. A considerable portion of this edition will go to Italy. A letter from a brother in France which expresses deep appreciation for clothing sent to the friends there, asks what we can do to send them truth literature in French. German translations are being prepared; and the brethren of the Polish Bible Students Association are increasing their efforts to provide truth literature in the Polish language, for use in this country as well as in Europe.

It seems to us that if we appreciate the truth as we should, nothing can give us greater joy than our present privileges of dispensing it to others, except to look forward to the time when, as joint-heirs with Jesus in the kingdom, we will share in the work of filling the whole earth with a knowledge of the glory of God. We can't do much now toward dispelling the darkness of this present evil world, but we can let our light shine as fully as possible, and as a result, at least some will see the light and will be blessed.

Important to British Friends

We had hoped to be able to announce in this issue that tracts, kingdom cards, booklets, and Studies in the Scriptures would be available in Great Britain beginning with December 1, but the maritime strike has held up all shipping from American ports, causing a delay of schedule. Unless there are other unforeseen difficulties, we expect now that literature will be on hand in Great Britain at least by the first of the year. Due to unexpected circumstances, a temporary change of the British Dawn address is necessary. Until further notice, all further mail should be addressed to The Dawn, 20, Sunnymede Drive, Ilford, Essex.



Encouraging Letters



Encouraged By Old Truths

Our Dear Brethren of the Dawn: Loving greetings in our dear Redeemer's name! We have just received the June issue of *The Dawn* and must thank you for its continued regular visits. It has indeed been a source of help and encouragement to "press along" in the Christian way, and it is difficult to pick out those articles we enjoy the most as they are all so helpful in endeavoring to build one another up in the most holy faith. Even so, the "News and Views" article does find a somewhat foremost place as it covers such a wide range in world affairs, often bringing to our attention items of news we had not even heard of. It is encouraging to know there are still those who desire the truths that were proclaimed by our dear Brother Russell. The "Christian Life" and "Frank and Ernest" talks also prove extremely helpful. We have just been blessed by the start of Brother Woodworth's tour of this country. In closing, we would like to thank our Heavenly Father for the continued visits of *The Dawn*, and may he guide and bless all your efforts in the service of the truth and his people. Yours in the Master's name, E. T. N., England.

Comforted By Gifts

Dear Brethren: Loving greetings in our Lord's name! We wish to put on record for your joy in the Lord how much we have appreciated your loving sympathy and generosity and labors on behalf of some of our dear ones over here, who from month to month have found it difficult to make ends meet. We believe all the parcels have been received and each one has written us expressing their gratitude to you with their praise to the Lord, being much comforted by the gifts and especially the love prompting them. Please accept our thanks too, and be

assured of our co-operation with you in your work for the Lord's people this side of the "pond." Yours in our Master's service, The Benevolent Committee, George A. Ford, Sec'y., England.

Appreciates Gift Dawn

The Dawn: I am sending payment for the Gift Edition of *The Dawn* to be sent to the enclosed addresses, also to our address. I have already read twice "The World's Challenge to Churchianity" and just wish everyone could read it. . . . I was raised in a church filled with much confusion, national publicity, and even a murder committed therein. I sought and found something more enlightening and descriptive of God's goodness, yet in the opinion of my family I have "strayed," or worse still, been led astray from God. I have so very much to be thankful for in that my husband was raised in the truth, and with our study, your broadcast, and the fellowship with the class each Sunday, we have a better understanding of the Scriptures and enjoy and appreciate the true Word more each day. Sincerely, Mrs. R. C., Calif.

Much Interested

Dear Sirs: Please send me "God and Reason." Was much interested in the copy of *The Dawn* which I picked up on a desk in a department store here. Thank you. Sincerely, M. B. K., Calif.

Pastor Enjoys Message

Dear Frank and Ernest: I am a Methodist minister pastoring here in this city. I am very fortunate that my church services are nearly over at noon, and I rush to the parsonage just to hear your program. It is very interesting and uplifting. I think you should have more time to discuss more problems, and thoroughly. Please send me the book, "As Angels of Light." Yours in Christ, A. S. B. J., Ohio.

A Believer and Searcher

Dear Frank and Ernest: I make it a practice of late to listen to you men on the radio of a Sunday morning. . . . I am ill with a very serious disease, and, though not a so-called orthodox Christian, I am a believer in Christ's doctrines and principles, and am a sincere searcher for the truth. There are so many denominations and doctrines that I have found the situation very confusing in the field of denominational beliefs and doctrines. But your interpretations throw light on what is otherwise a very mysterious subject. Do you expect the beginning of the Millennium to take place soon? Personally it appears to me that there are many indications we are now in the latter days, and that the old order is drawing to a close. The atomic age, and the great increase in knowledge would suggest that we are now near the "time of the end," as you suggest, quoting from Daniel 12:4. I would greatly appreciate a personal reply. Most sincerely yours, G. H., Mo.

Faith Almost Lost

Dear Sir: I have been receiving The Dawn for the past seven months. I am always anxious to receive it. I receive encouragement, joy, from each article. Last fall a friend showed me the real Word of truth, and gave me as a gift, to help light my way, "The Studies in the Scriptures" (6 volumes), The Dawn, and the Diaglott, also the "Chosen People" book. I have searched through all the nominal churches for the real truth and at the time I had almost lost all faith, but what a joy to find the real truth. Even though I'm a wee babe in Christ, I receive great joy and comfort and encouragement. I listen to the Frank and Ernest broadcasts when I can get them over my tiny portable radio. As I am fifteen miles from town and without transportation, I am sending for a list of your books all at once. Then I'll have to depend on my neighbor to mail this. I am operating a camp and dock, and am alone except when there are guests in camp. I have lots of time to read and study sometimes, especially this fall and winter. I would be very

grateful if you can fill my order. May God bless all of you in his great work. Most sincerely, B. L. O., Mo.

Glad for the Old Paths

Dear Brethren: I attended that wonderful convention in Detroit and was greatly blessed by the different addresses and by getting more acquainted with the friends there. It is not easy for me to express in words my thankfulness not only for this convention but also for the fact of realizing that there are some who adhered so closely and appreciated so much the truth as expounded by that great man Russell who was destined to bring it out in such a wonderful way. . . . All along I felt there was something wrong. Had the truth died out? Where were those who once believed as I did? Was there anyone left? . . . After months spent in grief but not exactly despair, . . . I heard the Frank and Ernest program over the air, and I said to myself, if not out loud to my wife, Why, this is the same old Gospel of Jesus and his love—the same that dear old Pastor Russell taught years ago. Believe me, friends, I was glad. I am thankful. And further, there was greater activity on my part. I am telling the story, and have many opportunities. There are many more showing up which I am unable to handle. Now, the purpose of this letter: I believe we are in a position to get together for a meeting. I am therefore asking you if it is possible to route one of the traveling brethren this way when in Canada. Kindly let me know if this request is possible of being granted. Yours in the Lord's service, E. B., Ont.

Wants Reasonable Answers

Dear Frank and Ernest: I heard your informal radio talk and became very much interested. I'm a young man of twenty-five and just getting started in life. I need a religion just as everyone else. I've listened to preachers everywhere, read about and talked about it, and frankly, I'm discouraged. It seems to me that man has interpreted the Bible and the teachings of Christ to suit his whims and fancies. It seems to me that through the cen-

ENCOURAGING LETTERS

turies the kings and high priests have played hand in hand in creating wars, ignorance, and slavery of the masses, and interpreted the Bible in such a way as to serve their purposes. Now you interpret the Bible to tie in with our scientific conception of the beginning of man and the world, by saying the six days mentioned in the creation of the world was really a long epoch of time. Well, that makes that part of the Bible more understandable. I like that. I want a religion. I want to believe in it, and I don't want any doubts along with it. If you two gentlemen can clear up some of these statements in the Bible that the average intelligent individual is skeptical about, then I feel your churches will be filled and you will be doing a great thing for humanity. Please send me any literature that you have that may enlighten my confused conception of religion and I'll be forever thankful. What is heaven? And hell? Where is it? Sincerely yours, L. A. F., Fla.

Comforted

Dear Friends: I received some pamphlets through the mail at the time when my dearly beloved son was killed in action. I got a lot of comfort from reading them over and over, and I read my Bible more than ever and it helped me to carry on. I subscribed for The Dawn right away and I look for it every month. As the time is almost up I want to renew my subscription for another year, and I would also like a copy of the Gift Edition. Have you any tracts to give away? I would like to send some to a sick friend. Thank you very much. Sincerely, J. D. R., Minn.

Magazine a Help

Dear Friends: Received your magazine. It explains the Bible so nicely. I read the Bible and sometimes it is hard to understand, so this little magazine is really a great help and it is so nice to know that we don't go to such a horrible place as I was taught. I am a Protestant, but don't go to church now, I never could understand. When I came out, I seemed to know nothing more than when I went in, so I gave it up. I believe in God and have

great faith in prayer. I wish you success in your work. Yours sincerely, C. M., Canada.

Strange But True

Dear Frank and Ernest: I am subscribing for The Dawn for six months. I have completed five of your books and think them fine. Your doctrine is a strange one down in this southern land, and most people hoot at it. But I have carefully examined it and I believe you are right. The Bible seems to teach just what you say it does. You go ahead with your good work and be not discouraged because men don't try to understand. Yours with best wishes, A. D. T., Okla.

Wants to Learn More

Dear Sirs: A copy of your magazine was handed to me by a stranger the other day while I was riding on the train. I read it with great interest although I am not a Christian. The articles were quite convincing and I am therefore writing this letter to you in hopes that you could give me the address of someone in this locality who belongs to your organization, or perhaps you could tell me where meetings are held at which I could learn more of your teaching. Very truly yours, C. R. M., Ill.

Finds Dawn on Street

Dear Friends: Please send a paper bound copy of "The Divine Plan of the Ages" and also a copy of "Hope Beyond the Grave" and "The Truth About Hell." Enclosed are three dimes. I found a copy of The Dawn on the street and enjoyed it. Respectfully, K. H., Mo.

In the Sunday School

Dear Brethren: I sent a niece of mine the book, "God's Promises Come True," a few weeks ago. She has three sons in Sunday school. The last letter I received from her she had given the book to their Sunday school teacher to read in class. They all enjoyed it much more than their regular lesson. One never knows who will read the books we pass on to others. Yours sincerely, M. W., Nev.

SPEAKERS' APPOINTMENTS

H. E. ANDERSON
 New London, Conn. Nov. 17

W. A. BAKER
 Tacoma, Wash. Nov. 6
 Seattle, Wash. 7, 15
 Victoria, B. C., Can. 9-11
 Duncan, B. C., Can. 12
 Vancouver, B. C. Can. 13
 Yakima, Wash. 17, 18
 The Dalles, Ore. 20

W. T. BAKER
 Hazleton, Pa. Nov. 1, 5
 Binghamton, N. Y. 3
 Wilkes Barre, Pa. 4
 Mahanoy City, Pa. 6
 Shamokin, Pa. 7
 Schuylkill Haven, Pa. 8
 Pottstown, Pa. 10
 Allentown, Pa. 11
 Lehighton, Pa. 12
 Easton, Pa. 13
 Paterson, N. J. 17
 York, Pa. (Evening) 23
 York, Pa. (Morning) 24
 Lancaster, Pa. (Afternoon) 24

F. A. BRIGHT
 New London, Conn. Nov. 17

J. B. BROWN
 Riverside, Calif. (Morning) Nov. 17
 Pomona, Calif. (Afternoon) 17

DON COPELAND
 Rutherford, N. J. (Evening) Nov. 10

JENS COPELAND
 Cleveland, Ohio Nov. 1
 Tonawanda, N. Y. 2
 Toronto, Ont. Can. 3
 Syracuse, N. Y. 4
 Springfield, Mass. 5
 Boston, Mass. 6
 Rutherford, N. J. (Evening) 7
 New Brunswick, N. J. 8
 Newark, N. J. (Morning) 10

Brooklyn, N. J. (Evening) 10
 Hawthorne, N. J. 12
 Bellrose, L. I. 13
 Philadelphia, Pa. 14
 Lewistown, Pa. 15
 Pittsburgh, Pa. 17
 Columbus, Ohio 18
 Piqua, Ohio 19, 20
 Cincinnati, Ohio 21
 Richmond, Ind. 22
 Indianapolis, Ind. 23, 24

N. T. CONSTANT
 Albany, N. Y. Nov. 10
 New Haven, Conn. (Morning) 24
 Waterbury, Conn. (Afternoon) ... 24

D. DINWOODIE
 Hartford, Conn. Nov. 24

I. C. FOSS
 San Diego, Calif. Nov. 3

G. S. KENDALL
 Chicago, Ill. Nov. 1-4
 Aurora, Ill. 5
 Rockford, Ill. 6, 7
 Batavia, Ill. 8
 Roseland, Ill. 9, 10
 Gary, Ind. 11, 12
 Kalamazoo, Mich. 13, 14
 Grand Rapids, Mich. 15-17
 Detroit, Mich. 18, 19
 Flint, Mich. 20
 Saginaw, Mich. 21, 22
 Jackson, Mich. 23, 24
 Coldwater, Mich. 25
 Elkhart, Ind. 26
 South Bend, Ind. 27, 28
 Indianapolis, Ind. 29
 Muncie, Ind. Nov. 30-Dec. 1

P. KOLLIMAN
 New London, Conn. Nov. 17
 Paterson, N. J. 24

R. A. KREBS
 St. Louis, Mo. Nov. 3

SPEAKERS' APPOINTMENTS

Kansas City, Mo.	5, 6
St. Joseph, Mo.	7, 8
Topeka, Kans.	9, 10
Wichita, Kans.	11, 12
Oklahoma City, Okla.	13, 14
Shawnee, Okla.	16, 17
Ada, Okla.	18, 19
Durant, Okla.	20
Dallas, Tex.	21
Ft. Worth, Tex.	22
Weatherford, Tex.	23, 24
Dublin, Tex.	26, 27
Sunset, Tex.	28-29
Iowa Park, Tex. Nov. 30-Dec.	1

J. Y. MAC AULAY

Brooklyn, N. Y. (3 P. M.) .. Nov.	3
Wilmington, Del.	6
Baltimore, Md.	7
Washington, D. C.	8
Richmond, Va.	9, 10
Roanoke, Va.	11
Greensboro, N. C.	12, 13
Hendersonville, N. C.	14
Knoxville, Tenn.	16-19
Atlanta, Ga.	21
Augusta, Ga. 22-Dec.	1

E. R. MAC JILTON

Duquesne, Pa. Nov.	3
East Liverpool, Ohio	10
Washington, Pa.	17

W. S. MARSHALL

Montville, Me. Nov.	3
Portland, Me.	10
Ellsworth, Me.	17
Winterport, Me.	24

M. C. MITCHELL

Washington, D. C. (Evening) Nov.	23
Washington, D. C. (Morning)	24
Baltimore, Md. (Afternoon)	24

EVERETT MURRAY

Indianapolis, Ind. Nov.	2, 3
Dayton, Ohio	4, 5
Columbus, Ohio	6, 7
Newark, Ohio	8
Pittsburgh, Pa.	9, 10
Charleroi, Pa.	11
Duquesne, Pa.	12
Piqua, Ohio	13, 14
Richmond, Ind.	15
Muncie, Ind.	16, 17

J. M. PATTERSON

Toledo, Ohio Nov.	1
Detroit, Mich.	2, 3
Flint, Mich.	4
Saginaw, Mich.	5, 6
Grand Rapids, Mich.	7, 8
Jackson, Mich.	10, 11
Coldwater, Mich.	12
Elkhart, Ind.	13, 14
South Bend, Ind.	15
Gary, Ind.	16, 17
Roseland, Ill.	18
Dundee, Ill.	19
Rockford, Ill.	20, 21
Batavia, Ill.	22
Chicago, Ill.	23, 24
Urbana, Ill.	25
Mattoon, Ill.	26
St. Louis, Mo.	27
Kansas City, Mo. Nov. 30-Dec.	1

G. R. POLLOCK

Whittier, Calif. Nov.	10
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M. A. STAMULAS

New London, Conn. Nov.	17
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G. M. WILSON

Newark, N. J. Nov.	10
St. Petersburg, Fla.	24
Jacksonville, Fla. Dec.	1

W. N. WOODWORTH

Newark, N. J. Nov.	3, 10
New London, Conn.	17
Reading, Pa.	24

E. G. WYLAM

Roseland, Ill. Nov.	10
Syracuse, N. Y.	14
Tonawanda, N. Y.	15
Toledo, Ohio	17

H. L. YOUNG

Allentown, Pa. Nov.	17
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C. W. ZAHNOW

Ostrander and Lanesboro, Minn., territory Nov.	3
St. Paul, Minn., territory	10
Withee, Wis.	17
Wausau, Wis.	24
Saginaw, Mich. Dec.	1

CONVENTIONS

ITHACA, N. Y., Nov. 3—205 E. Falls Street.

VICTORIA, B. C. CAN., Nov. 9-11—Convention opens at three o'clock Saturday afternoon. Those desiring accommodations should write to Miss B. McKay, 2617 Grahame Street, Victoria, B. C., Can.

ALBANY, N. Y., Nov. 10—Y. W. C. A., 5 Lodge Street.

NEWARK, N. J., Nov. 10—Convention in Lodge Hall, Mosque Theatre Building, 1020 Broad Street, Newark, N. J. The morning meetings, opening at 10:00, will be served by Brothers Jens Cope-land and George M. Wilson. At 3:00 o'clock Brother W. N. Woodworth will give a public discourse. The evening services (7:00 p. m.) will be held at The Dawn Home, 145 W. Passaic Avenue, Rutherford, N. J. and at 104 Clark Street, Brooklyn, N. Y.

ROSELAND, ILL., Nov. 10—Convention will be held at the regular meeting place, 11145 S. Michigan Avenue. For details, write the secretary, Mrs. Julia Remencus, 5514 S. Winchester Ave., Chicago, 36, Ill.

SAGINAW, MICH., Nov. 10—311 N. Jefferson Street.

MINNEAPOLIS, MINN., Nov. 17—Regular third Sunday convention. The Normandy Room, Normandy Hotel, 8th Street and Fourth Avenue.

NEW LONDON, CONN., Nov. 17—Union Hall, Union Street. For details, write the secretary, Miss Lucy Capano, 61 Ledyard Street, Groton, Conn.

CHICAGO, ILL., Nov. 24—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., Nov. 24—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

MONESSEN, PA., Nov. 24—Convention opens at 9:45 a. m., in Kelly Hall, Donner Ave.

READING, PA., Nov. 24—Stauffer's Hall, N. W. Cor. 6th and Franklin Streets.

PHOENIX, ARIZ., Dec. 29—Jan. 1—It is requested that reservations be made early. Write the secretary, Mr. E. H. Herscher, Jr., 407 Heard Bldg., Phoenix, Ariz.

TOLEDO, OHIO, Dec. 29. Details later.

WEATHERFORD, TEX., Dec. 29—Zion Hill Schoolhouse, near Weatherford.

GIFT SUGGESTIONS

CHRISTMAS CARDS. Sunshine Line: No. 46, twenty-one for \$1.00; No. 36, ten for fifty cents.

POEM POSTCARDS. Selected poems on duplex pastel stock, twenty cents a dozen.

BRADLEE FOLDERS. General assortment of texts and messages, five and ten cents apiece. Birthday messages, ten cents each. New assortment.

BOXED STATIONERY. Five assorted Scripture texts at top. Pastel blue. 75 sheets, 50 envelopes, \$1.00 per box.

CROSS AND CROWN EMBLEMS: Pins and buttons, \$2.85; Pendants, \$3.60.

BRITISH APPOINTMENTS

F. LINTER

Coventry Nov. 17
Warrington Dec. 8

W. MERCER

Leigh (Lancs.) Nov. 17

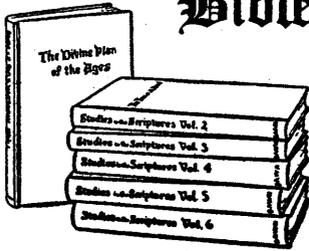
R. J. PHILIP

Lincoln Nov. 24

W. E. PAMPLING

Anerley (London) Nov. 24

MOFFATT'S TRANSLATION (Old and New Testaments): cloth, \$3.50.



Bible Study Helps

Studies in the Scriptures

Recommended to Students as Veritable
Bible Keys—Over Three Thousand Pages

BLUE CLOTH, \$3.75 POSTPAID

- Volume 1: **The Divine Plan of the Ages**—Cloth, 50 cents; 10 or more, 40 cents; Paper bound, 25 cents; 10 or more, 18 cents.
 Volume 2: **The Time is at Hand**—Blue cloth, 50 cents.
 Volume 3: **Thy Kingdom Come**—Blue cloth, 50 cents.
 Volume 4: **The Battle of Armageddon**—Blue cloth, 85 cents.
 Volume 5: **The Atonement Between God and Man**—Blue cloth, 85 cents.
 Volume 6: **The New Creation**—Blue cloth, 85 cents.

FIVE CENT BOOKLETS

As Angels of Light—Discusses the subject of spiritualism.

Christ Has Returned—Rationalizes a much misunderstood subject.

God and Reason—Supplants credulity with faith.

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

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

The Truth About Hell—Examines entire testimony of the Bible on this vital subject.

FREE BOOKLETS

God's Hand in the Affairs of Men—Proves God's love through the ages.
The End of the World—Presents biblical truth concerning this important subject.

God's Remedy—The only solution.
God's Restitution Project—Will work.

Good News—Refreshing.

The Father, Son, and Holy Spirit—Reveals error of trinity doctrine.

The Jew and the War—A message of comfort and hope.

The Judgment Day—Removes gloom.

Divine Intervention Near—Reassuring.

The Everlasting Gospel—Discusses sabbath and millennial doctrines: 15 cents; 25 or more, 10 cents each.

Berean Questions—On "The Divine Plan of the Ages": Paper bound, 10 cents.

Chosen People—Historically revealing.

Free Literature—Tracts, Kingdom Cards, Consolation Cards, etc., in any quantity desired. Write for information or place an order.

prophetically informative: 15 cents; 25 or more, 10 cents each.

"Created He Them"—Refutes evolution theory: 15 cents; 25 or more, 10 cents each.

Daily Heavenly Manna—Deluxe edition, \$1.25; Cloth bound, 50 cents.

THE DAWN

East Rutherford

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

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

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

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

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

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