

The Dawn

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Highlights of Dawn

“The Desire of All Nations”

“For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come.”—Haggai 2:6,7

THE inauguration of the Law Covenant on Mount Sinai with its detailed moral, social, and ceremonial codes, and the circumstances surrounding that occasion, constituted one of the most notable events in the history of the people of Israel—and, indeed, in the history and destiny of the entire world of mankind. By obedience to the terms of that covenant the Israelites hoped to gain life.

In the third month after God delivered his people from their long period of bondage in the land of Egypt and started them on their difficult journey to the promised land of Canaan, they came to the wilderness of Sinai. God's overruling providences had already blessed these descendants of Abraham in a remarkable way for more than four hundred years, but now he desired to manifest his special love and care for his chosen people by entering into covenant relationship with them.

Calling Moses up into Mount Sinai, God instructed him to hallow the people and have them ready on the third day, when he would appear on the mountain in a thick cloud in the presence of all the people. They were cautioned not to go up into the mountain, or even so much as to touch it, on pain of death.

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up.”—Exod. 19:16-20

There, on Mount Sinai, with Moses standing between the Lord and the people, Jehovah God made a solemn covenant with Israel, the terms of which were epitomized in the Ten Commandments. In recounting this occurrence, Moses said to the people, “These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.” (Deut. 5:22) If they would obey the terms of that covenant, they would gain that greatly desired but elusive blessing, everlasting life!

“And all the people saw the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.”

“Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.” “Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.”—Exod. 20:18,19; Deut. 5:27; Exod. 24:3

Jehovah God was not unmindful of the fears and hopes that filled the hearts of his frail, human creation during this spectacular encounter. When he heard them voice their desire to keep the covenant, and thus gain life, he said, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! Go say to them, . . . Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." (Deut. 5:29-33) With what joy, and resolution to do God's will, these people must have seized on this new hope of life, guaranteed to them, if they kept his commandments, by none other than the great God of the universe!

Moses now spent some time in the mountain communing with God, and receiving his instructions for leading the people. But even before he came down from the mountain with the two tables of stone containing the law of God, they had broken the first of his commandments.

"And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." (Exod. 32:7,8) When Moses came down from the mountain "he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount."—Exod. 32:19

This was but the first of a long series of violations of various features of the Law Covenant that God made with Israel, and they failed to gain life by obedience to its terms. Indeed, of the original multitude that were delivered from Egypt, all of whom had so eagerly embraced the terms of the

covenant, only two—Joshua and Caleb—succeeded in entering into the promised land. All the rest perished by the way.

Jehovah God, of course, was not caught unaware by this development. Indeed, from the very first days of the covenant, foreknowing their inability to keep it perfectly and thus gain life, he had instructed their priesthood through Moses in the manner whereby they could keep covenant relationship with him, in spite of violating the terms of the covenant. Once a year, on the Day of Atonement, they were to sacrifice a bullock and a goat in a particular, prescribed manner, as an offering for the sins of the people, and thus God would continue to deal with them as his people. But the Israelites continued to go down into death, and to sleep with their fathers.

Does this mean that the Law Covenant was a failure? By no means! Indeed, when our spiritual eyes are opened to the beauties and blessings of God's wonderful plan of salvation for all mankind, we find in the circumstances surrounding the inauguration of that covenant, and in his dealings with his people Israel under it, a wonderful manifestation of God's foreknowledge, justice, wisdom, and love.

In his letter to those Jews who had accepted Jesus as their Redeemer, the Apostle Paul recounts the frightening events that occurred on Mount Sinai shortly before the institution of the Law Covenant, and which the Israelites so eagerly embraced in the hope of gaining life. Now, although they were following in Jesus' steps, some Christian Jews apparently found it difficult to cast off the teachings and requirements of the Law Covenant, so Paul spends much time explaining that which should have been apparent to any Jew in Jesus' day—that the blood of bulls and goats could never take away sins. Those animal sacrifices, which were repeated year by year, Paul explains, were merely patterns of the better sacrifices that would truly atone for sin, even the offering of the body of Christ once for all time.

Moses, he shows, was the mediator of a covenant that promised life, yet through the imperfections of the flesh none were able to meet its terms and gain life. But Jesus, Paul indicates, is to be the Mediator of a better covenant, the New Covenant, which will be established on better promises, and is made sure by better sacrifices. This New Covenant that God promised so long ago through the Prophet Jeremiah will truly bring life to Israel, and to the whole world of mankind.

To all who accept Jesus as their Redeemer and their hope of life, the Law is dead. "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4) It was the perfect man Jesus who fulfilled the Law, "and took it out of the way, nailing it to his cross."—Col. 2:14

That old Law dispensation, inaugurated so long before on Mount Sinai, and which failed to give life, is dead, Paul argues. Its purpose was to prove that animal sacrifices could never atone for sin. It demonstrated that the only sacrifice acceptable to Justice would be a perfect, corresponding price for the perfect man Adam, whose disobedience of God's injunctions had plunged the entire human race into death in the first place. It pointed to the perfect man Jesus, who alone was holy, harmless, undefiled, and separate from sinners, as that ransom sacrifice. Jesus provided a "better sacrifice" than that of the blood of bulls and goats—a sacrifice that, through the operation of the promised New Covenant during the thousand-year kingdom reign of Jesus and his glorified followers, will open the way to life, not only to Jews, but to the whole world of mankind. The better Mediator of that New Covenant will supervise the writing of the law of God, not on tables of stone, but on the fleshy tables of the hearts.

This present Gospel Age, beginning with Jesus' ministry, is the time for the selection and proving of those who shall compose the spiritual priesthood in the spiritual phase of that approaching, glorious kingdom for the blessing of all the resurrected peoples of the earth. It is toward this, the

ultimate consummation of God's wise and loving and life-restoring plan for the blessing of his fallen human creation, Paul says, that all the footstep followers of Jesus, Jew and Gentile, are approaching with joyous anticipation.

“For you have not approached to a [literal] mountain, touched and scorched with fire, and to a thick cloud, and to darkness, and to tempest, and to a sound of a trumpet, and to a voice of commands, the hearers of which entreated that not another word should be added to them; (for they could not endure the injunction, If even a beast should touch the mountain it shall be stoned; and so terrible was the scene, that Moses said, I exceedingly fear and tremble.)

“But you have approached to [spiritual] Zion, a mountain and city of the living God—the heavenly Jerusalem; and to myriads of angels, a full assembly; and to a congregation of firstborns, having been enrolled in the heavens; and to a Judge who is God of all; and to spirits of the righteous made perfect; and to a Mediator of a new covenant—Jesus; and to a blood of sprinkling speaking something better than Abel.”—Heb. 12:18-24, Diaglott

Don't look backward to the Law, Paul urged the Jewish brethren. The Law, with its fleshly mediator and priesthood and animal sacrifices that failed to give life, merely pointed to a higher and far more glorious spiritual arrangement with a better Mediator and a spiritual priesthood, and which is guaranteed to give life to the world because of the better sacrifice provided by Jesus.

As the Law Covenant was typical of the New Covenant in its other features, so also was it typical of the New Covenant in the circumstances surrounding its inauguration. And thereby we are informed that the inauguration of the New Covenant, with its promised blessings for all the families of the earth, is near. For the conditions accompanying the institution of the Law Covenant pictured events that are occurring with greater and greater frequency all about us in

the world today, and which therefore foretell that the time for the institution of the New Covenant is at hand.

We recall that prior to announcing the terms and conditions of the Law Covenant, Jehovah God descended on Mount Sinai in a thick cloud and in fire in the presence of the people, and the whole mountain shook violently. When Moses spoke to God, the Lord answered by a voice that put fear into the hearts of the people—so much so, that they “intreated that the word should not be spoken to them any more.”—Heb. 12:19

In the Scriptures, fire is a symbol of destruction; clouds picture trouble, confusion, and fear; mountains signify kingdoms; thunders and lightnings represent the angry voice of Jehovah God; and the shaking of the mountain indicates the removal of kingdoms. All these symbols are used in the many prophecies that describe the Day of the Lord [Jehovah], or Time of Trouble, with which Jesus said this present Gospel Age would end. (Matt. 24:3,21) They picture the coming destruction by Jehovah God in his wrath of the godless kingdoms that control the social, economic, and ecclesiastical arrangements of this present evil world, in preparation for the establishment in the earth of the millennial reign of Christ and his church for the blessing of all the families of the earth.

One of these prophecies is that given to us by the Apostle Peter. He writes, “The day of the Lord [Jehovah] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”—II Pet. 3:10,13

The psalmist wrote, “The Lord [Jehovah] reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before

him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord [Jehovah], at the presence of the Lord of the whole earth.”—Ps. 97:1-5

The Prophet Zephaniah said, “The great day of the Lord [Jehovah] is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord.”—Zeph. 1:14-17

The Prophet Isaiah describes in graphic language this same time of trouble in which the unjust social and false ecclesiastical elements of this world shall be destroyed. He says, “The foundations of the earth [society] do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.”—Isa. 24:18-21

There can be little doubt that the world is even now experiencing the beginnings of the destructive process that characterizes the Day of Jehovah, and which will shortly lead to the establishment of Christ’s kingdom. For one thing, we have Jesus’ statement that the end of the Gospel Age would be signified by a time of trouble, or the Day of the Lord. (Matt. 24:3,21) And the Prophet Jeremiah tells us that the Jews would be regathered to their homeland during this same Day of Jehovah, or Time of Trouble. (Jer. 30:3,5-7) Since we have seen the return of the Jews to the land in

fulfillment of Jeremiah's prophecy, we know, by putting these two scriptures together, that we must, indeed, be in the Time of Trouble that Jesus said would mark the end of the age.

We also have the evidence of our own eyes and minds. Wherever one turns in this world there is trouble. Emerging nations all over this planet are in a chronic state of unrest. Vital natural resources are becoming less abundant, causing contention and competition among nations for the shrinking supply. Industrial and agricultural pollution affect the world's rivers, lakes, water supplies, and the atmosphere. Inflation in numerous countries makes the lot of the poor well-nigh unbearable. As more food, clothing, housing and other human needs increase to care for expanding populations, tensions arise between nations. Once prosperous countries, including even the United States of America, are finding it impossible to supply the needs of their people, build up mighty war machines, and balance their budgets all at the same time, threatening eventual international financial disaster. Immorality, corruption, and terrorism are rampant, and on the increase.

The Middle East, which is indicated in the Scriptures as the locale of a final, terrible conflict in the last days of this age, is presently in turmoil, with much of the world's needed energy supply in jeopardy. And never for a single day is the world unmindful of the threat of a nuclear holocaust. In corroboration of the testimony of Jesus and the prophets, each new day brings fresh evidence via the media that the boasted civilization of this world is being shaken to its very core, and that the earth, society, is indeed reeling "to and fro like a drunkard, and shall be removed like a cottage."— Isa. 24:18-20

But those whose eyes the Lord has opened, and whose hearts he has strengthened, "will not . . . fear, though the earth [society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [lawless

masses],” for “God is our refuge and strength, a very present help in [the time of] trouble.” (Ps. 46:1,2) And for the world of mankind there is a glorious hope, for Jesus said when these things begin to come to pass “The kingdom of God is nigh at hand.”—Luke 21:28-31

The Apostle Paul tells us that at the inauguration of the Law Covenant on Mount Sinai, God’s voice “then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth [society] only, but also heaven [ecclesiastical powers]. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.”

What a glorious promise is this! Not only will the evils and injustices of the social order be removed, once and for all; but the false, God-dishonoring doctrines of the ecclesiastical heavens will also forever be done away! All these “shakeable” elements will be destroyed, and only the “unshakeable” things—truth, justice, love—will remain.—Heb. 12:26, 27

And so, although we are living in dark and troublous days, we rejoice to know that their very intensity and complexity proclaims the early establishment of Christ’s kingdom, and the inauguration of the New Covenant for the blessing of the risen world of mankind. For this wonderful time the whole world, unwittingly, “groaneth and travaileth together until now.”

“For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land,” writes the Prophet Haggai. “And the desire of all nations shall come.” (Hag. 2:6,7) In that day, the Lord has promised, “I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall [once more] be my people, . . . for I will forgive their iniquity and I will remember their sin no more.” (Jer.

31:33, 34) In that day, whosoever will, may take of the water of life freely.—Rev. 22:17

“And I will fill this house with glory, saith the Lord of hosts.” (Hag. 2:7) Then shall the righteous, the glorified church, shine forth as the sun in the kingdom of their Father. The risen church, the faithful footstep followers of Jesus in this Gospel Age, unknown to the world today, will be so filled with the glory of God that from her, as the sun of righteousness, shall proceed the light of the glory of God which shall heal and bless and restore the world of mankind.

It is no wonder that the apostle brought his discussion to a close with the prayer and admonition, “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.”—Heb. 12:28, 29



“In everything give thanks.”—I Thessalonians 5:18

NOT only are we to be appreciative of the smooth places along the narrow way, in which the Lord gives rest to our weary feet, but we are to be thankful also for all the trials and tribulations. If by faith we have laid hold, first, upon justification; and secondly, upon the high calling, and its exceeding great and precious promises, we must, thirdly, lay hold, also by faith, on the assurances of the Lord’s Word that all things are working together for good to those who have made this covenant with him, and who are seeking to perform it—to those who love God, and who were called according to his purpose, to this high calling. Viewed from this standpoint, all the trials and difficulties which come to us will be seen to be mercies and blessings, designed to shape us in conformity with the lines of character manifested in our Lord and Head, and to polish us and to make us fit for the inheritance of the saints in light.

“My Lips Shall Praise Thee”

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

GOD has a kindness of nature and disposition, a loving-kindness that is general, that goes out, in one sense of the word, to all his creatures—not only to the intelligent, but to the unintelligent creatures of his hand. He bestows his kindness, his favors, upon the just and the unjust. He sends his sunshine and his rain upon the good and the evil. But there is a special loving-kindness, a special love, that he reserves for those who have lovable qualities of heart—those who have such traits of character as permit him thus to love them—just as every good person loves every other person who is good and noblehearted.

God has such a love for the holy angels. He had such a love for Adam before he sinned. And since the sin, he has a sentiment of loving-kindness toward those of Adam's race who, realizing their sin, desire to turn back to him and to do his will. His loving-kindness has led him to make a wonderful provision for these. He has provided that some will be of the earthly nature, to receive the blessing of life everlasting here upon earth, after it has been brought to edenic perfection. He has provided for others to be of the spiritual nature.

But God does not love the willful sinner. This is in harmony with righteousness. We may love the ignorant who violate the law of God because of a lack of knowledge, of proper information; but we could not rightly love one who is wicked, whose intention of heart, of will, is to do wrong. God has no love for the incorrigibly wicked. “All the wicked will he destroy.” He has arranged that only those who will come into accord with his righteousness may enjoy the blessing of eternal life. These will have an eternity of happiness; they will be the recipients of his loving favor everlastingly.



Bible Study

LESSON FOR NOVEMBER 2

God's Covenant and Jesus Christ

MEMORY SELECTION: "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35

SELECTED SCRIPTURE: Luke 4:16-21; Mark 14:22-25

LOVE is that wonderful principle which binds us to our Creator and to each other. God is the most glorious example of its grandeur, and all intelligent beings who desire to draw close to the Heavenly Father will be influenced by his great love, power and grace. Love is the very law of the Creator's being, and will ultimately be the controlling law of all intelligent life in the universe.

Jesus in the flesh was the perfect example of God's love. He reflected the Heavenly Father's character in all that he said and did. The context from which this lesson's memory selection was chosen indicates how our Lord Jesus was thus glorified by the Father. "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him. God shall

also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." —John 13:31-35

The same principle of love which emanated from the Father, and through His Son, our Lord Jesus, is thus manifested in the disciples and all others who have sought to walk in the light of truth and righteousness throughout the Gospel Age.

During the long period of man's experience with sin and death, God's love has been largely veiled. Evil and unrighteousness

teousness have been allowed to prevail under the subtle control of Satan—the god (or ruler) of this world. In reference to the adversary the Apostle Paul wrote to the Corinthian brethren that “the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God [the true God—the Heavenly Father], should shine unto them.”—II Cor. 4:4

For six thousand years God has permitted the adversary to have “dominion” over the earth, and the affairs of the human family. In due time our Lord Jesus will establish his kingdom of truth and righteousness and “will destroy him that had [hath, ASV (n)] the power [dominion, Rotherham] of death, that is, the devil.”—Heb. 2:14

When that future millennial kingdom is established, God’s love will be made manifest to the children of earth. It will be revealed in their restoration to the perfection and beauty which prevailed in the Garden of Eden. At that time “the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa.35:10) Then Satan will be bound and

the family of man will learn the ways of the Lord.

During that thousand-year reconstruction period mankind will be dealt with under the terms of the New Covenant. This covenant will have our Lord Jesus as its Mediator. Associated with earth’s new King will be the faithful members of his bride who have sought to follow him in the present age of self-denial.

The apostle draws our attention to the promise given to Abraham so long ago. “And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed which is Christ. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:8, 16, 29

The New Covenant will be established with our Lord Jesus Christ as the Mediator between God and man. All will be given ample time and opportunity to seek the ways of God, and, at that time, love will prevail throughout all the earth even as it now prevails among those who yearn to know and serve him. □

God's Covenant and Peter

MEMORY SELECTION: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy."—Acts 2:17

SELECTED SCRIPTURE: Acts 2:14-17; 3:18-26

THIS week's memory selection is a portion of the Apostle Peter's sermon in connection with the giving of the Holy Spirit at Pentecost. The whole discourse is recorded in Acts 2:14-36.

Peter began his sermon by quoting a passage from the Prophet Joel. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the Prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream

dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."—Acts 2:14-18

The inspired Apostle Peter applied this entire passage to the very time in which he was speaking—"in the last days," that is, in the Gospel Age. The prophecy spoken by Joel and repeated by Peter was then beginning to come to pass! In this Gospel Age God would "pour out his Spirit upon all flesh," Gentiles as well as Jews. (Acts 10:45; 11:18; 13:46) "Your sons and your daughters shall prophesy." (Acts 19:6; 21:11) "And I will show wonders in heaven above." (Acts 2:43; 4:30; 5:12; 8:13; 14:27) "The sun shall be turned into darkness and the moon into blood:" that is, the Gospel and the Law rendered ineffectual. And all

these things would occur “before that great and notable day of the Lord,” with which the Gospel Age is brought to a close.

When Peter quoted this passage of scripture in his sermon only a few had received the Holy Spirit. Throughout the Gospel Age, “in those days,” the servants and the handmaids are to be blessed with the spirit of understanding of God’s will. This is necessarily a part of the invitation to be a member of the bride of Christ. The Holy Spirit has enabled these consecrated men and women to seek the ways of the Lord and to dedicate their lives to his service all down through the Gospel Age.

Since the days of Moses, Pentecost was a feast day and a very special occasion among the Jews. The feast commemorated the giving of the Law Covenant to the children of Israel at Mount Sinai. It was a time when the faithful and devout Jews gathered at the Temple to sing praises of thanksgiving to God for the gift of the Law. Appropriately therefore, God used this occasion to send the Holy Spirit to the faithful watchers in the Early Church. And, although the roots of the old Law Covenant extended back to the time of Moses, yet Pentecost was a turning point

that marked a new event in the affairs of the Lord’s people.

The apostle’s sermon established two things: the gift of the Holy Spirit and its wider application in the overall plan of God, the reality of the resurrected Christ. The Holy Spirit provided a new dimension in the experiences of the followers of Jesus. The Master’s disciples had been bewildered by the fast-moving events that surrounded them, but with the gift of the Holy Spirit, Peter and the others began to understand the deeper meaning in what had taken place.

Furthermore, God’s gift of the Holy Spirit during the present age was for the explicit purpose of calling out from the world a people who would, in due time, share in dispensing those blessings to the people. After the present call to sacrifice has been completed God’s mercy shall be extended to all the families of the earth. We read in Isaiah 25:8,9: “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation.” □

God's Covenant and Paul

MEMORY SELECTION: "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—Acts 13:47

SELECTED SCRIPTURE: Acts 13:44-52; II Corinthians 3:4-6

THE Apostle Paul was the especially chosen vessel of God to bear witness to the Gentiles. "The Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9:15) Paul said in Romans 11:13, "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office."

During his ministry Paul, and his co-worker Barnabas, preached to all who had a hearing ear—to Jew and Gentile alike. When they entered a new region it was their usual custom to preach first to the local Jewish synagogue. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the Law and the Prophets the rulers of the synagogue sent unto them,

saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience."—Acts 13:14-16

Paul's commitment to his special mission is pointed out in the memory selection, and the response among the Gentiles was one of gladness. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region."—Acts 13:48, 49

The apostle was disheartened by the lack of enthusiasm for the message he preached among his own people, the children of Israel. "The Jews stirred up the devout and honorable women, and chief men of the city, and raised persecution against Paul

and Barnabas, and expelled them out of their coasts.”(vs. 50) Neither Paul nor Barnabas allowed discouragement to hinder their activities, “but they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Spirit.”—vss. 51,52

Rejection of Paul’s message of the kingdom by the Jews was in fulfillment of prophecy. Even our Lord Jesus was rejected—for he came unto his own and they failed to receive him. Paul’s boldness in proclaiming the truth first to the children of Israel, and their rejection of him, further substantiated his special mission to teach the message to the Gentiles. “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”—Acts 13:46

Paul was indeed a man of action, and he did not wish to waste valuable time in preaching to those whose hearts were closed to the glorious message of the Gospel of Christ. Although he and Barnabas shook the dust from off their feet on that occasion and gave up the idea of further preaching to the

Jews in that city, they did, nevertheless, at the next town they visited, stop first at the Jewish synagogue. “And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.” (Acts 14:1) But again (vs. 2), “the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.”

In II Corinthians 3:4-6 Paul stresses that all of God’s promises had been fulfilled in Christ. “And such trust have we through Christ to God-ward.” (vs. 4) He then makes reference to the New Covenant and the Spirit of that covenant which gives life. It is, therefore, only by God’s grace that we have opportunity to consecrate ourselves and seek to the best of our ability those things which have been promised to those who desire to know and serve the loving Heavenly Father.

The apostle to the Gentiles said, “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.”—vss. 5,6 □

God's Covenant and His New People

MEMORY SELECTION: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."—**I Peter 2:9**

SELECTED SCRIPTURE: **I Peter 2:4-10**

THE nation of Israel has been especially marked out in the Word of God. They are the generations of people from Abraham through Isaac, and Jacob—whose name was changed to "Israel." God had further made a special Covenant with them through Moses, which constituted them the children of God. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."—Deut. 14:2

The Jews thus became heirs of certain promises that were dependent upon their obedience. As a nation they were required to be separate from the world. They were a chosen people, and because of God's special care and instructions concerning

them, they became a typical holy nation.

In our memory text the Apostle Peter draws our attention to a new feature in the plan of God—that during the Gospel Age the footstep followers of our Lord Jesus also will become a separated and distinct people in the world. We note that the promises given to the nation of Israel were earthly in nature whereas the promises offered to the "spiritual Israelites" are spiritual. It is in this sense that the Jews were typical of the church who respond to the Gospel Age call.

The Gospel Age is that period of time between the first advent of our Lord and the establishment of his millennial kingdom. It is a time in which the Lord has been making ready a chosen

people for his name who will constitute the royal priesthood of the new kingdom age. They are a holy nation in that they have taken the name of the Lord, and if faithful, they will share with their head, Jesus, the privilege of blessing all the families of the earth, during that future kingdom age. They are peculiar because they are separate from the world, yet in the world.

God's purpose in selecting a remnant of mankind during the Gospel Age is to prepare them to be the bride of our Lord Jesus Christ. Together with her Lord, the bride of Christ will partake of glory, honor and immortality. They will share in joint-heirship with the Lord for a thousand years. During that time the opportunity for life will be offered to the entire fallen race including the dead who will be raised to share in the blessings of that future kingdom.

The "spiritual Israelites" will thus be a new and chosen generation in Christ. They are chosen, or called out, by God, and believing the message of truth, and responding favorably to that message, they are thereby chosen by the Heavenly Father to be his peculiar people.

They are a new generation in the sense that they are sepa-

rated from the rest of the human family. They are new creatures in Christ Jesus, begotten by the Holy Spirit to newness of life. And, although only in the development stage during the present life, they will, nevertheless, experience their change of nature at the resurrection when they actually become divine beings on the highest plane of spiritual existence.

As a holy nation they are bound by mutual obligations and interests to the Lord, and are thus prepared to become part of the governing body in the new age.

The prospective church rejoices with the apostle who says, "But you are the elect race, the royal priesthood, the consecrated nation, the people who belong to Him, that you may proclaim the wondrous deeds of Him who has called you from darkness to his wonderful light—you who once were no people and now are God's people, you who once were unpitied and now are pitied." (I Pet. 2:9, 10, Moffatt) And again, "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."—Rom. 9:25, 26 □

God's Covenant and the New Jerusalem

MEMORY SELECTION: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."—Revelation 11:15

SELECTED SCRIPTURE: Revelation 11:15-19; 21:10-14

MUCH of the meaning in the Book of Revelation is hidden in symbols and dark sayings. The Apostle John in his introduction states: "The Revelation of Jesus Christ, which God gave to him to point out unto his servants the things which must needs come to pass with speed,—and he showed them by signs sending through his messenger unto his servant John; who bare witness as to the word of God and the witness of Jesus Christ, —whatever he saw." (Rev. 1:1, Rotherham) Thus we are to look for the "signs" in connection with the study of this book.

Chapter 11:15-19 describes the closing events of this old world order and the transfer of authority and power to our Lord Jesus and the Christ, for "the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms

of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." (vs. 15) The Christ—our Lord, and the 144,000 members of his body—will comprise the mediatorship in that kingdom. Together they will reign to bring an end to sin and unrighteousness, and dispense life-giving blessings to all the families of the earth. There will be no end to that rule of authority.

Spirit beings as well as men will give praise and honor to God for their blessings. Together they will sing, "We give thee thanks, O Lord God Almighty, which art, and wast, . . . because thou hast taken to thee thy great power, and hast reigned."—vs. 17

It will be a time of change and upheaval. Mankind has been

degraded by sin and will have to learn the ways of the Lord. Some of earth's institutions have opposed the new order and have attempted to perpetuate their own cause. "And the nations were angry, and thy wrath came." (vs. 18, Diaglott) This will be the time of the resurrection of the dead, when all mankind will be given an opportunity to learn righteousness and gain life. Those faithful servants and prophets of old, because of their faithfulness, will be rewarded with a better resurrection.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." (vs. 19) In this symbol we see the promise of a heavenly authority being exercised in the earth. The symbolic lightnings, voices and thunderings seem to picture this new authority in action. Water is very often a picture of truth and hail would seem to illustrate hard truths such as God's laws that will be in effect in the kingdom.

In chapter 21:10-14 we are given a glimpse of the glory of this heavenly kingdom. It is described as a new city, the holy city, the new Jerusalem. The old

social structure under fallen man is gone, and it has been replaced with the glorious kingdom arrangement. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—Rev. 21:1, 2

John saw in vision the heavenly kingdom and described it as a new city, the new Jerusalem. "And he carried me away in spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." (vs 10) In Bible symbology a mountain pictures a kingdom and this "great and high mountain" is God's heavenly kingdom. The city, which pictures a government, is shown as coming from God. It will operate here on earth but it will have its roots or foundation in heaven and will function under God's laws. The faithful overcomers' part in this kingdom is described in Revelation 3:12: "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

□

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN PART 13

Times of Restitution

SHORTLY after the outpouring of the Holy Spirit at Pentecost, Peter and John visited the Temple in Jerusalem, where they came in contact with a man "lame from his mother's womb." Seeing Peter and John about to go into the Temple, he asked alms of them. Peter, "fastening his eyes upon him with John, said, Look on us." Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Then Peter took this man by the hand "and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God."—Acts 3:1-8

We read that "as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." (vs. 11) It is not surprising that the people wondered, for here was a man who they knew had been unable to walk from the time of his birth but who was suddenly walking and leaping and praising God.

Peter observed the situation and said to the people: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.”—vss. 12-18

Thus Peter set squarely before his Jewish audience the fact that Jesus Christ had been raised from the dead, and that it was through faith in his name that the lame man had been given soundness of limb. Then Peter presented a marvelously comprehensive lesson from this incident of divine healing, a lesson that embraces the great objective in the Creator’s design for the redemption of mankind from sin and death, and the restoration of all the willing and obedient to perfect health and everlasting life.

Peter introduced this lesson by the expression, “Repent ye therefore.” No one can receive of God’s grace through Christ without repentance. In Peter’s pentecostal sermon his listeners were “pricked in their heart,” (Acts 2:37) and asked what they could do. To these Peter said also that they should repent; and, noting that they were already in the attitude of repentance, he bid them to be baptized. But the audience that witnessed the healing of the lame man seemingly did not show this same attitude. The record does not say that they were “pricked in the heart,” so Peter simply outlined to them their future prospects as subjects in the kingdom of Christ. He said, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitu-

tion of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—vss. 19-21

Restitution means restoration or, as some translations state it, “reconstitution.” Something had been lost. One of the evidences of that loss was the condition of the lame man who through faith in Jesus had been restored to health; and Peter explained that following the second coming of Christ there would be “times of restitution of all things.” Jesus had healed a few of the sick in Israel during the short period of his ministry, and now Peter and John had restored another to health. But the people were not to suppose that these token blessings represented God’s total design for the sin-cursed and dying race, for later in his great plan there would be “times of restitution of all things.”

What was lost because of sin? The answer to this question is revealed in the Genesis account of the creation and fall of man. It was life that was lost through sin. The penalty, “Thou shalt surely die,” fell upon our first parents and their progeny in tragic reality. Adam and Eve were driven out of Eden to die. Their descendants have continued to die ever since. With the dying process came sickness and pain of every conceivable kind. Some have become blind, and some deaf, some are not able to speak, others have been unable to walk. Millions have finished their miserable lives in institutions for the insane. Even the healthiest of humans grow old and die.

In the loss of life, man also lost his God-given dominion over the earth and the lower earthly creations. (Gen. 1:28) The Prophet David wrote: “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts

of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.”—Ps. 8:3-8

The Apostle Paul quoted this prophecy in the second chapter of Hebrews, and then observed: “But now we see not yet all things put under him [man]. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” (vss. 8, 9) David asked, “What is man . . . that thou visitest him?” This “visit” is in the person of Jesus, who came at his first advent to redeem man from death. So Paul explained that while we do not yet see all things put under man, which was the Creator’s original design for him, we do see that the divine plan is progressing toward that end. We see that Jesus has visited this earthly domain and has given his life that man might be released from the penalty of death that fell upon him in Eden.

The Second Visit

But, as the Scriptures reveal, it is in the plan of God for Christ to visit the earth a second time, not to die again, but to rule and, through his rulership, to restore to man that which he provided through his death at his first advent. That is why Peter wrote concerning Christ, “Whom the heaven must receive until the times of restitution of all things.” This blessed hope for mankind is based upon the sure foundation of God’s promises—promises that have been ratified by the blood of Christ. Peter explained that “the times of restitution” had been spoken by the mouth of all God’s prophets since the world began.

Having made this sweeping statement concerning the “restitution” testimony of all God’s holy prophets, Peter quoted an example of these prophecies in Acts 3:22: “For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto

you.” This is a quotation from Deuteronomy 18:15. The implications of this prophecy are astounding, for the Lord instructed Moses to say unto the Israelites of that day, who were not pleasing to the Lord, that a Prophet would be raised up to them from among their brethren (a later generation) and that they would be given an opportunity to hear and obey that Prophet.

According to Peter’s inspired explanation, this prophecy is to be fulfilled by Christ during “the times of restitution of all things.” This means that the Israelites of Moses’ day will have to be awakened from the sleep of death in order to have the opportunity of obeying this foretold Prophet. It means, therefore, that their eternal destiny was not fixed at death but that in God’s due time they will have an opportunity to participate in “restitution” blessings.

Peter explained further that, in the times of restitution, those who do not “hear that Prophet shall be destroyed from among the people.” (Acts 3:23) This reveals how different conditions will then be from what they are now or ever have been in the past. At no time in human history has anyone been able to escape death by believing and serving God. Believers and unbelievers, the righteous and the unrighteous, have succumbed alike to the ravages of death. But in the times of restitution only those who disbelieve and disobey will “be destroyed from among the people.” All others will continue to live and, if they finally prove faithful, will enjoy perfect and everlasting human life.

The Covenant with Abraham

In telling his Jewish audience about the times of restitution foretold by all God’s prophets, Peter also said: “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.” (vs. 25) God’s promise to Abraham was, as indicated by Peter, one of the assurances of the times of restitution.

God said to Abraham, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) The Apostle Paul refers to this promise and explains that Jesus is the "Seed" referred to by God. (Gal. 3:8,16) Paul also explains that associated with Jesus as that promised Seed will be his foot-step followers, those who, during the present age, suffer and die with him. (Gal. 3:27-29) It was necessary that this larger seed be developed before the promised blessing of the people as a whole could flow out to them. This has been the work of God's plan in the age that separates the first and the second visits of Jesus. There are evidences that this work is now nearly completed; therefore the blessing of all the families of the earth will soon commence.

As we have seen, that blessing will be a restoration to the life and dominion forfeited by Adam when he transgressed God's law. As Peter explained, the times of restitution were foretold by all God's prophets. In a marvelous prayer to Jehovah, Moses said, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) God turned man to destruction by pronouncing the sentence of death. He provided for his return from death through the redemptive work of Christ; and through Christ, during the times of restitution, God will say, "Return [from death], ye children of men."

The prophetess Hannah said, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up." (I Sam. 2:6) Again, it was the death sentence, inflicted on account of sin, that led to death; and it will be the grace of God through Christ that will result in mankind's being made alive during the times of restitution. In this text it is the Hebrew word **sheol** that is translated "grave." This is the Hebrew word in the Old Testament which is also translated "hell." Thus we have the assurance that those who are in the Bible hell are to be released. (Rev. 20:13) This is an assurance that the future of humanity is to be one not of torment but of life and happiness, as the willing and obedient are restored to human perfection in an earthly paradise.

To Live Again

The Prophet Job expected to live again here on the earth. He wrote: "If a man die, shall he live again? All the days of my appointed time will I wait [in death], till my change [from death to life] come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." (Job 14:14, 15) Man is the work of God's hand. He was created in God's image. Through the thousands of years since creation, that divine image has become blurred, for through all this time man has been a falling creature. But in the times of restitution, because God has a desire unto the work of his hand, he will restore man to his original perfection, and the image of God will be reflected in him as it was in the beginning.

Tears Wiped Away

Tears have been a symbol of the sorrow and suffering experienced by mankind throughout the reign of sin and death; but in one of his prophecies of restitution, Isaiah wrote that God would "swallow up death in victory" and that "the Lord God will wipe away tears from off all faces." (Isa. 25:8) What a happy experience is waiting for the world during and after the times of restitution of all things!

Isaiah enlarged further upon this in the 35th chapter of his prophecy. There we read that blind eyes will be opened, and that deaf ears will be unstopped. "Then shall the lame man leap as an hart," he wrote, "and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . An highway shall be there, and a way, and it shall be called the way of holiness." (vss. 5, 6, 8) This "highway" is the return road from death, and over it, symbolically speaking, the teeming millions of the adamic race, guided and helped by the Lord, will make their way back to the perfection that was lost in Eden.

Writing further concerning this highway that will lead to holiness and perfection, Isaiah explained: "No lion shall be

there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return [from death], . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”
—vss. 9, 10

The principal “lion” abroad in the earth during the dark night of sin and death has been the Devil. The Apostle Peter referred to him as “a roaring lion” who is ever “seeking whom he may devour.” (I Pet. 5:8) But during the coming times of restitution Satan will be bound (Rev. 20:2); and therefore this great lion of opposition to God and to his laws of righteousness will not be able to deceive and interfere with those who are traveling over the symbolic highway on their way back to perfection of mind, heart, and body, and to everlasting life.

There are other “lions” and “ravenous beasts” that lurk about at the present time to hinder, frighten, and discourage those who would serve the Lord. There is the lion of strong drink, and the ravenous beast of adverse public opinion, and, of course, many others. The Scriptures assure us that in the times of restitution nothing will be permitted to “hurt nor destroy.”—Isa. 11:9

Isaiah wrote, “The ransomed of the Lord shall return.” Jesus gave himself “a ransom for all,” Paul explained. (I Tim. 2:3-6) This means that all mankind will return from death and progress over the highway to perfection during that glorious period of restitution. They will return with joy and singing, for of that time we are assured that sorrow and crying shall pass away. (Rev. 21:4) This means that all the present causes for sorrow will be removed; and chief among these causes is death itself, which will be destroyed.

Concerning the times of restitution, Isaiah also wrote: “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not

(Continued on page 38)

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La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 6:15 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WIKY 7:15 a.m.
Gary WWCA
Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Corbin WYGO-AM/FM 8:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

LOUISIANA

New Orleans WRNO-FM 99.5 6:45 a.m.

MAINE

Caribou WDHP 96.9 FM
Portland WDSC 97.9 FM 10:30 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 9:45 a.m.
Moorhead KVOX-AM 1280 9:00 a.m.
Moorhead KVOX-FM 100 9:00 a.m.

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis KSTL 690 7:30 a.m.

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.
Salem WNNN 1510 10:15 a.m.

NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

NEW YORK

Buffalo-Niagara Falls
Rochester WHLD 1270 12:00 noon
WEZO 7:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Columbus WTVN 610 6:00 a.m.
Dayton WAVI 10:45 p.m.
Toledo WGOR 1520 9:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 1400 7:30 a.m.
Pawhuska KOKN 1500 8:00 a.m.

OREGON

Portland KYXI 1330 10:30 p.m.

PENNSYLVANIA

Allentown WHOL 1600 10:30 a.m.
Pottstown WPAZ 1370 12:45 p.m.

Radio Broadcast Schedule

PUERTO RICO			Regina, Sask.	CKRM	7:45 a.m.
Aguadilla (Fri.)	WABA	8:00 p.m.	Yorkton, Sask.	CJGX 940	10:00 a.m.
SOUTH CAROLINA			AUSTRALIA		
Charleston	WOKE 1340	7:06 p.m.	Geelong	3GL	10:00 a.m.
Hemingway	WKYB 10		BRITISH WEST INDIES		
SOUTH DAKOTA			Grand Cayman	Radio Cayman	11:15 a.m.
Sioux Falls	KELO 1320	7:45 a.m.	CEYLON		
TENNESSEE			Radio Sri Lanka (Sat.)		9:45 p.m.
Knoxville	WITA 1490	4:00 p.m.	NEW ZEALAND		
Memphis	WMQM 1480	1:45 p.m.	Dunedin (Sat.)	4XD	6:45 p.m.
TEXAS			Whakatane	IXX	6:45 a.m.
Fort Worth	KJIM 870	6:45 a.m.	NIGERIA		
Pearsall	KVWG 1280	8:00 a.m.	Ondo State (Wed.)	OSBC	2245
VIRGINIA			PANAMA		
Alexandria	WXRA-FM 105.9	7:35 a.m.	Panama City	HOQ 1250	10:30 a.m.
Richmond	WGGM	7:45 a.m.	PHILIPPINES		
Roanoke (Sat.)	WJLM-FM 93.5	1:15 p.m.	Manila (Sat.)	DWXX	9:15 p.m.
WASHINGTON			SOUTH AFRICA		
Clarkston	KCLK	10:00 a.m.	Joubert Park	SWAZI Music Radio	
Seattle	KMPS 1300	10:00 a.m.	(Wed.)		11:30 a.m.
Spokane	KICN-FM 99	3:00 a.m.	TONGA		
Spokane	KUDY 1280	9:45 a.m.	Nuku 'Alofa (Sat.)		5:30 p.m.
Tacoma	KMO 1360	9:45 a.m.	VIRGIN ISLANDS		
Yakima	KUTI 980	7:15 a.m.	St. Croix	WSTX 970	9:00 a.m.
WISCONSIN			ENGLAND		
Milwaukee	WZUU	8:00 a.m.	Radio Caroline (Wed.)		8:00 p.m.
WYOMING			319 Metres (962 KHZ)		
Cheyenne	KSHY 1370	9:00 a.m.			
Sheridan	KWYO 1410	12:00 noon	SPANISH RADIO BROADCASTS		
CANADA			ARIZONA		
Edmonton, Alta.	CJOI	12:45 p.m.	Nogales	XEHF	9:00 a.m.
Lethbridge, Alta.	CJOC	7:15 a.m.	CALIFORNIA		
Vancouver, B.C.	CJJC 800	9:45 a.m.	San Jose	KAZA 1290	8:45 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.	FLORIDA		
Corner Brook, Nfld.			Coral Gables	WRHC	8:45 a.m.
	CFCB 570	10:00 a.m.	TEXAS		
Deer Lake, Nfld.	CFDL-FM	10:00 a.m.	San Antonio	KUKA 1250	8:45 a.m.
Port au Choix, Nfld.	CFNW	10:00 a.m.	URUGUAY		
Port aux Basques, Nfld.			Montevideo	Radio El Espectador	
	CFGN 910	10:00 a.m.	810 k.c.	(Sat.)	1:30 p.m.
St. Andrews, Nfld.					
	CFCV-FM	10:00 a.m.			
St. Anthony, Nfld.					
	CFNN-FM	10:00 a.m.			
Stephenville, Nfld.	CFSX	10:00 a.m.			
Oshawa, Ont.	CKLB 1350	7:15 a.m.			
St. Thomas, Ont.					
	CHLO 1570	10:45 a.m.			
Montreal, P.Q.	CFMB	5:15 p.m.			
Prince Albert, Sask.					
	CKBI 900	9:15 a.m.			

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below.

CALIFORNIA				New Bern	WCTI-A
Los Angeles	KHOF			OHIO	
	KTTV	Channel 11		Cincinnati	WKRC
GEORGIA					WCPO-TV Channel 9
Savannah	WJCL	WTOC		Dayton	WHIO
ILLINOIS				Lima	WLIO
Champaign-Decatur- Springfield	WBHW			TEXAS	
NEW MEXICO				Austin	KTVV
Roswell	KSW5			Houston	KTRK
NORTH CAROLINA				Lubbock	KCBD
Hickory	WHKY			Lufkin	KTRE
				Tyler	KLTV

SATELLITE TRANSMISSION SCHEDULE

Our film has been included in the Modern Cable Network Satellite Transmission for the following dates and times:

Sunday		Eastern Time	Central Time	Mountain Time	Pacific Time
November 2	.....	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
November 9	.....	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
November 16	.....	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
November 23	.....	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.
November 30	.....	11:30 a.m.	10:30 a.m.	9:30 a.m.	8:30 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL	MOUNTAIN HOME, AR	REDLANDS, CA
HALEYVILLE, AL	AZUSA, CA	RIALTO, CA
HUNTSVILLE, AL	BORON, CA	RICHMOND, CA
MADISON, AL	CAMARILLO, CA	RIVERSIDE, CA
OPP, AL	CARLSBAD, CA	SAN ANDREAS, CA
PHENIX CITY, AL	COALINGA, CA	SAN BERNARDINO, CA
CORDOVA, AK	CORONADO, CA	SAN BRUNO, CA
EIELSON AFB, AK	EAGLE MOUNTAIN, CA	SAN CARLOS, CA
JUNEAU, AK	EL GRANADA, CA	SAN DIEGO, CA
KETCHIKAN, AK	EUREKA, CA	SANTA CRUZ, CA
SITKA, AK	FORTUNA, CA	SANTA MARIA, CA
VALDEZ, AK	FOSTER CITY, CA	THE SEA RANCH, CA
BISBEE, AZ	FREMONT, CA	SOUTH LAKE TAHOE, CA
CASA GRANDE, AZ	FRESNO, CA	SPRING VALLEY, CA
COTTONWOOD, AZ	GILROY, CA	STOCKTON, CA
HOLBROOK, AZ	HANFORD, CA	SUNNYMEAD, CA
LAKE HAVASU CITY, AZ	HAYWARD, CA	SUNNYVALE, CA
MESA, AZ	HUNTINGTON BEACH, CA	TAHOE CITY, CA
MIAMI, AZ	JEFFREY CITY, CA	TAHOE PARADISE, CA
MORENCI, AZ	LOMPOC, CA	THOUSAND OAKS, CA
NOGALES, AZ	LOS BANOS, CA	TUJUNGA, CA
PAGE, AZ	MARTINEZ, CA	WEAVERVILLE, CA
PAYSON, AZ	MERCED, CA	YUCCA VALLEY, CA
PHOENIX, AZ	MODESTO, CA	DURANGO, CO
RIO RICO, AZ	MOUNT SHASTA, CA	ENGLEWOOD, CO
SAFFORD, AZ	OCEANSIDE, CA	FORT COLLINS, CO
SHOW LOW, AZ	PASADENA, CA	FRISCO, CO
WINSLOW, AZ	PORTERVILLE, CA	HOLYOKE, CO
FT. SMITH, AR		

Television Schedule

LAKEWOOD, CO
 PUEBLO, CO
 STERLING, CO
 BRANFORD, CT
 CLINTON, CT
 MANGHESTER, CT
 MIDDLETOWN, CT
 PLAINVILLE, CT
 TORRINGTON, CT
 ALTAMONTE SPRINGS, FL
 BONITA SPRINGS, FL
 CAPE CORAL, FL
 DUNEDIN, FL
 FERNANDINA BEACH, FL
 FT. WALTON BEACH, FL
 LAKELAND, FL
 NAPLES, FL
 ST. PETERSBURG, FL
 SARASOTA, FL
 VALPARAISO, FL
 CLAYTON, GA
 DOUGLASVILLE, GA
 FORT BENNING, GA
 JONESBORO, GA
 MABLETON, GA
 MONROE, GA
 SHYRMA, GA
 VALDOSTA, GA
 WEST POINT, GA
 HILO, HI
 WAILUKU, HI
 BLACKFOOT, ID
 BOISE, ID
 BURLEY, ID
 COEUR D'ALENE, ID
 IDAHO FALLS, ID
 MOUNTAIN HOME, ID
 OROFINO, ID
 PINEHURST, ID
 TWIN FALLS, ID
 ALTON, IL
 CARBONDALE, IL
 EFFINGHAM, IL
 MCHENRY, IL
 MOLINE, IL
 OAK PARK, IL
 ORLAND PARK, IL
 CLINTON, IN
 JEFFERSONVILLE, IN
 NEW HAVEN, IN
 SEYMOUR, IN
 AMES, IA
 BURLINGTON, IA
 CEDAR RAPIDS, IA
 DES MOINES, IA
 FT. MADISON, IA
 GUTTENBERG, IA
 MARSHALLTOWN, IA
 MASON CITY, IA
 OSKALOOSA, IA
 SIOUX CITY, IA
 WASHINGTON, IA
 WATERLOO, IA
 CONCORDIA, KS
 DODGE CITY, KS
 FORT SCOTT, KS
 NEWTON, KS
 ULYSSES, KS
 HARLAN, KY
 HENDERSON, KY
 NICHOLASVILLE, KY
 OWENSBORO, KY
 PADUCAH, KY
 KENNER, LA
 SHREVEPORT, LA
 SLIDELL, LA
 BALTIMORE, MD
 CUMBERLAND, MD
 PASADENA, MD
 FALL RIVER, MA
 LEE, MA
 ORLEANS, MA
 COLDWATER, MI
 ESSEXVILLE, MI
 GRAND HAVEN, MI
 GREENVILLE, MI
 LAPEER, MI
 MUSKOGON, MI
 NEGAUNEE, MI
 NILES, MI
 NORTH LANSING, MI
 ST. CLAIR SHORES, MI
 MANKATO, MN
 MARSHALL, MN
 MONTEVIDEO, MN
 RED WING, MN
 ST. LOUIS PARK, MN
 STEPHEN, MN
 WILLMAR, MN
 LONG BEACH, MS
 HAZELWOOD, MO
 INDEPENDENCE, MO
 BAKER, MT
 DEER LODGE, MT
 FORSYTH, MT
 LAUREL, MT
 LAVISTA, NE
 CARSON CITY, NV
 ELKO, NV
 PT. PLEASANT BEACH, NJ
 WASHINGTON, NJ
 WOODBURY, NJ
 ALAMOGORDO, NM
 ALBUQUERQUE, NM
 BAYARD, NM
 DEMING, NM
 ESPANOLA, NM
 FARMINGTON, NM
 LAS CRUCES, NM
 LORDSBURG, NM
 LOS ALAMOS, NM
 LOVINGTON, NM
 ROSWELL, NM
 SILVER CITY, NM
 SOCORRO, NM
 TRUTH OR CONSEQUENCES, NM
 TUCUMCARI, NM
 TULAROSA, NM
 ALBANY, NY
 LOCKPORT, NY
 NORTH TONAWANDA, NY
 PORT JEFFERSON, NY
 ROCHESTER, NY
 SYRACUSE, NY
 TARRYTOWN, NY
 WEST SENECA, NY
 CHAPEL HILL, NC
 WILSON, NC
 DICKENSON, ND
 GRAND FORKS, ND
 GRAND FORKS AFB, ND
 STANLEY, ND
 ALLIANCE, OH
 ASHTABULA, OH
 BELLAIRE, OH
 CANTON, OH
 CINCINNATI, OH
 COLUMBUS, OH
 FOREST PARK, OH
 LIMA, OH
 MARION, OH
 MIDDLETOWN, OH
 MINGO JUNCTION, OH
 NILES, OH
 NORWOOD, OH
 PARMA, OH
 PORTSMOUTH, OH
 STEUBENVILLE, OH
 URBANA, OH
 YOUNGSTOWN, OH
 ALVA, OK
 CARNEGIE, OK
 ENID, OK
 MEDFORD, OK
 MIDWEST CITY, OK
 MUSKOGEE, OK
 OKLAHOMA CITY, OK
 BROOKINGS, OR
 CASCADE LOCKS, OR
 CODS BAY, OR
 HOOD RIVER, OR
 LA GRANDE, OR
 MADRAS, OR
 MEDFORD, OR
 PORTLAND, OR
 PRINEVILLE, OR
 REEDSPORT, OR
 SILETZ, OR
 WALDPFORT, OR
 ERIE, PA
 MASONTOWN, PA
 PALMERTON, PA
 READING, PA
 MYRTLE BEACH, SC
 SUMTER, SC
 RAPID CITY, SD
 JEFFERSON CITY, TN
 MEMPHIS, TN
 NASHVILLE, TN
 AUSTIN, TX
 BELLAIRE, TX
 CLUTE, TX
 CORPUS CHRISTI, TX
 DALLAS, TX
 DENTON, TX
 EL PASO, TX
 GEORGETOWN, TX
 HOUSTON, TX
 LONGVIEW, TX
 MARFA, TX
 MULESHOE, TX
 OZONA, TX
 PASADENA, TX
 PORT ISABEL, TX
 ROCKSPRINGS, TX
 SAN ANGELO, TX
 SAN ANTONIO, TX
 SONORA, TX
 SWEETWATER, TX
 WAGO, TX
 THE WOODLANDS, TX
 OGDEN, UT
 SALT LAKE CITY, UT
 VERNAL, UT
 BARE, VT
 NEWPORT NEWS, VA
 RICHMOND, VA
 ROANOKE, VA
 WINCHESTER, VA
 ABERDEEN, WA
 ANACORTES, WA
 BURLINGTON, WA
 BREMERTON, WA
 ELLENSBURG, WA
 FORKS, WA
 LONGVIEW, WA
 METALINE FALLS, WA
 MORTON, WA
 OLYMPIA, WA
 PORT ANGELES, WA
 QUINCY, WA
 SEATTLE, WA
 SPOKANE, WA
 YAKIMA, WA
 CLARKSBURG, WV
 FAIRMONT, WV
 KINGWOOD, WV
 MILTON, WV
 MORGANTOWN, WV
 APPLETON, WI
 ONALASKA, WI
 PLATEVILLE, WI
 WHITEWATER, WI
 BUFFALO, WY
 CODY, WY
 DUBOIS, WY
 EVANSTON, WY
 GILLETTE, WY
 GREYBULL, WY
 JACKSON, WY
 KEMMERER, WY
 LANDER, WY
 NEWCASTLE, WY
 RIVERTON, WY
 ROCK SPRINGS, WY

(Continued from page 31)

build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them long enjoy the work of their hands [margin]. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."—Isa. 65:21-25

In this beautiful picture of peace and goodwill we are reminded that when man was created he was given dominion over the animals, and without doubt that dominion will be restored during the times of restitution of all things. This, too, will add to the joy and fullness of life that mankind will experience in that glorious new day of restoration when "the Sun of Righteousness" arises with "healing in his wings."—Mal. 4:2; Matt. 13:43

In the Inward Parts

Through the Prophet Jeremiah, the Lord gave us another blessed assurance of restitution for mankind. The promise specifically names the Jewish people, but the Scriptures clearly show that all mankind will be included. We read: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I

will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:31-34

Through Moses, who served as mediator, God entered into a covenant with the Israelites at Mount Sinai. The Law of that covenant was written on tables of stone. The covenant promised life to the Israelites if they would be wholly obedient to its laws. But they did not obey, so they failed to gain life. In God’s promise of the New Covenant, he explains that its law will be put “in their inward parts” and will be written “in their hearts,” rather than on tables of stone. This means a restoration to the fullness of the original “image of God” in which man was created. In other words, this is another of God’s promises of restitution.

The Lord assures us that when this covenant is fully made with the people all will know him; hence the dissemination of the truth concerning him will no longer be necessary. When we think of the confusion concerning God that is in the minds of the people today, how thankful we should be that it will not continue forever. A glad new day of enlightenment is in prospect for the sin-cursed and benighted world of mankind!

When the New Covenant is fully made, the whole world will be at peace with God and at peace with one another. Only those who refuse to accept the provision for reconciliation through Christ, which the Creator in his love has made for them, will fail to gain the available blessings of that time. Peter explained that these will “be destroyed from among the people.” (Acts 3:23) Then will be fulfilled that wonderful picture painted for us in Revelation 5:13, which reads: “And every creature which is in heaven, and on the earth, . . . and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.”



Christian Life and Doctrine

Abounding and Thankful Christians

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.”—Colossians 2:6,7

THE word “Christian” today, in its general use, denotes one who is neither a heathen nor a Jew. However, its real connotation is much more restricted. The word “Christ” means anointed, and a Christian would therefore be an “anointed one.” The Scriptures reveal that the only anointed ones of this Gospel Age are those who, through the operation of the Holy Spirit, have been inducted into the mystical body of Christ. By one Spirit, these are all baptized into the one body.—I Cor. 12:13

It is to these that Paul refers in our text as having “received Christ Jesus our Lord.” Having thus received him, we are to “walk in him,” and be “rooted and built up in him, and stablished in the faith.” Those who have entered into this blessed relationship with the Lord should “abound” in all that it implies, and with “thanksgiving.” The Greek word here translated “abounding” literally means to “super-abound,” to “be in excess.” In other words, to be abounding Christians implies application, zeal, labor, and sacrifice, in excess of the normal way of life. And this abounding, the apostle indicates, includes our thankfulness to the Heavenly Father for having been brought into the body of Christ and made members of the family of sons.

In I Corinthians 15:58 Paul says, "Therefore, . . . be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Here also, he associates steadfastness with abounding in the work of the Lord. One who is not steadfast, not established in the faith, not unmovable, is described by the Apostle James as "doubleminded," and such a one, he says, is "unstable in all his ways."—James 1:8

"So Walk Ye in Him"

Paul admonishes us to walk in Christ in keeping with the manner in which we have received him. How did we receive Christ as our Head and Lord? First we recognized our own sinful and undone condition, that we were members of a sin-cursed and dying race, not meriting any favors from God. Then we recognized in the sacrificial work of Jesus that which provided redemption for us, and that through the merit of his sacrifice we could be acceptable to God. We saw in this provision a marvelous manifestation of divine love, and by it we were constrained to present ourselves in full devotion to do God's will. This step of consecration is described by the Apostle Peter as "the answer of a good conscience toward God."—I Pet. 3:21

This meant the giving up of our own wills, and the acceptance of the will of God as expressed through Christ. Thus, figuratively speaking, we were "beheaded," and accepted Christ as our Head. (Rev. 20:4) This was the condition upon which we were eligible to become members of the "body" of Christ, to be "in him," and thereafter to "walk in him." Even then, it was only because the merit of Christ was applied for our justification that we could be accepted into the "body." Thus Paul explains, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit"—the Holy Spirit by which we are anointed.—Rom. 8:1

Briefly, then, we "received" Christ, and were inducted into his "body" because we accepted his will as our rule of

life, and because the merit of his atoning blood made us acceptable. So, when the apostle exhorts us to continue walking in him "as" we received him, it simply means that we are continually and humbly to recognize our own unworthiness—as we did in the beginning—keeping our own will and desires "under," as in our consecration we agreed to do; and endeavor to become more and more responsive to the leadings and to the quickening impulses of the Holy Spirit through which the will of God is revealed to us.

This formula for faithfulness to the Lord is very simple, yet most exacting. It is exacting because it is the difference between saying "Lord, Lord," and actually maintaining a surrendered will regardless of what the cost may be. It is the difference between the scriptural **philosophy** of the Christian life, and **living** the Christian life. We accepted the philosophy, and now the test is to "so walk in him."

In order to carry out daily the terms of our consecration, and to continue doing so faithfully to the very end of the "narrow way," it will be necessary to be "rooted and built up in him." Here Paul changes the figure of speech from "walking" in Christ to being "rooted," or, the psalmist says, like "a tree planted by the rivers of water." (Ps. 1:3) It might well be that the apostle had the first three verses of this psalm in mind in combining the thought of walking with being rooted, for the psalmist wrote, "Blessed is the man that walketh not in the counsel of the ungodly, . . . but his delight is in the law of the Lord; . . . he shall be like a tree planted by the rivers of water."

A tree, to be "stablished," must have its roots deep down in the soil, and for the tree to flourish and bear fruit, its roots must also be in contact with sufficient water, or moisture, to meet its needs. So the psalmist explains that the man who loves the law of the Lord, or has fully surrendered his own will in favor of the Lord's will, and is continuing to walk in this way of consecration, is "like a tree planted by the rivers of water."

Applying the illustration to ourselves, it means that we need our "roots" of understanding and faith deeply embedded in the great foundations of the truth, as they are centered in Christ. Merely a passing, surface knowledge of the truth will not enable us to stand resolute against the many "winds" of false doctrine which are assailing the Lord's people in this "evil day." We will need to "abound" in our study of the doctrines, "rightly dividing the word of truth." (II Tim. 2:15) It will not be sufficient to believe the truth, or any phase of it, simply because "brother so and so" does. Our own "roots" must strike down deeply into the precious promises of God which reveal his plan, and absorb their refreshing nutriment, if we are to "stand."

If we are properly "rooted" we will withstand all the unfavorable elements with which we are daily surrounded as Christians. In order to grow and bear fruit a tree needs both the sunshine and the rain, as well as varying degrees of temperature. Even the wind is an aid in strengthening its trunk and branches. So as Christians we need the sunshine of God's favor, as manifested in what someone has called the "sweets" of Christian experience; and we also need the trials, the persecutions, the hardships, the disappointments. Yes, we need "every stormy wind that blows," and if we are properly rooted and grounded in the truth these will but "stablish" us the more, and cause our thanksgiving to abound.

"Built Up in Him"

Again the apostle changes the illustration. In addition to being rooted in Christ and in the precious truths of which he is the embodiment, we are to be "built up" in him. In Ephesians 4:15 Paul writes that by "speaking the truth in love" we "grow up into him in all things." While the thought of being "built up" and "growing up" is slightly different, the "all things" applies to both. If we are walking in Christ as we have received him; if we are properly rooted in him through a personally applied understanding of the truth, our

endeavor will be to have our lives conformed to his teachings and example in "all things."

This is an exacting test of the genuineness of our consecration and the deadness of our wills. By nature, all the Lord's people differ more or less from one another. Some find it comparatively easy to conform to Jesus' teachings and example along certain lines. But there is a tendency with most of us more or less to ignore those directives of the Word which are contrary to the flighting fancies of our own human desires. But we cannot do this and "walk in him" as we covenanted to do. To be abounding Christians, we must "walk in him" in "all things."

We are to "love one another as he loved us"; that is, with a sacrificing love which leads us to lay down our lives for the brethren. What a beautiful thought! But it has to be more than a thought. It must be translated into action, not half-heartedly, not grudgingly, but in an abounding manner. The measure of an abounding love for the brethren will not be our convenience, but the extent of their need and the opportunity we have to lay down our lives for them. The example of Jesus' sacrificing love will be our guide as to the time, the strength and the means we will devote to the service of our brethren, whether it be ministering to the needs of one or more of them individually, or in a general service on behalf of all the consecrated.

Jesus was "the Light of the world," and he said that we also were to be "the light of the world." (Matt. 5:14-16; John 8:12) We know how faithful Jesus was in bearing witness to the truth. It mattered not to him how much it cost of time or strength, or of reputation; he was always ready and glad to speak those things which the Father had given him to say. His was an "abounding" service, in excess of the demands of justice, a service which daily absorbed his vitality beyond the point of normal human endurance. This is another of the "all things" in which we are to be built up into him who is our Head and our Exemplar.

In all the centuries of the Gospel Age, only a "little flock" is found worthy to live and reign with Christ. One reason is that so few who accept Christ seem to be able to progress beyond the point of merely being beneficiaries of divine grace as expressed through him. They are glad that they are "saved," and the ethical teachings of the Word effect a moral reformation in their lives, but otherwise they go through life much the same as other people. The Christian life, however, is much more than this. We receive all the riches of divine grace through Christ in order that we may acceptably lay down our lives as his ambassadors.

Are we abounding in this God-given vocation of bearing witness to the truth, as Jesus did? Are our efforts in this direction in excess of our convenience, and at the cost of time and strength which could otherwise increase the ease and the pleasures of the flesh? Self-sacrificing zeal as lightbearers is one of the evidences of being built up into Christ, one of the "all ways" in which his image is reflected in our lives.

"It Is Written"

Another prominent characteristic in Jesus' life of faithfulness was his unswerving loyalty to the Father's word. "It is written," was his reply to temptation. "I have not spoken of myself," he said, "but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12:49) Later, he said to his Heavenly Father, "I have finished the work which thou gavest me to do." (John 17:4) In saying the things and doing the work given him by the Father, Jesus followed explicitly the instructions given him by God in the Old Testament. There was no deviation, no compromising, no holding back.

It is this that we agreed to do in our consecration. It is the Word of God—which now includes the teachings of Jesus and the apostles—that reveals the Heavenly Father's will. And we have agreed to do his will. We know this to be true, but how deep do our "roots" go down into these precious truths? Are we "doers" of the Word, or merely "hearers"?

Paul admonished, "Study to show thyself approved unto God." (II Tim. 2:15) It is not merely the reading and studying of the Word which brings divine approval. Our study should be for the purpose of discovering what is God's will in all the various details of our lives. Bible study, therefore, whether individually or together with others, is a challenge to the depth of our consecration. To read Jesus' instructions, for example, to "turn the other cheek" when smitten by an enemy, leaves the consecrated with no choice but to obey, regardless of how contrary it might be to the natural inclinations of the flesh.

We could easily become so inspired with the beauties of the truth, and so filled with the desire to tell the whole world about it, that we would neglect our responsibilities toward those who are properly dependent upon us, but this would be contrary to the will of God. Paul wrote that one who provides not for his own is worse than an unbeliever. (ITim. 5:8) So, in our study to show ourselves approved, we need to find the balance between the directives to let our light shine and meeting family responsibilities. What the flesh might prefer along these lines will not enter into the decisions of a consecrated Christian.

Go to Him Alone

Many of the Lord's people at one time or another encounter misunderstandings with others of like precious faith. We use the word "misunderstandings" because we doubt if any truly consecrated Christian would purposely and willfully do injury to another. There are times, however, when "circumstantial evidence" might well indicate that such is the case. Situations of this kind call for the exercise of sympathetic understanding and brotherly love, and Jesus' explicit instructions as to just what course the injured one should take.

These instructions are recorded in Matthew 18:15-18. "If thy brother shall trespass against thee," Jesus said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." How beautiful!—"If he

shall hear thee, thou hast gained thy brother''; not ''If he hear thee, thou hast justified thyself and punished thy brother.'' And how much more likely we are to gain our brother if we go to him alone!

However, whatever the reason may be, this particular directive of the Word seems to be very generally ignored among the Lord's people. When we conclude that a brother has trespassed against us, the inclination is to go to almost everyone else in the ecclesia except to him. As the information is passed from one to another, human nature being as it is, the facts are unwittingly distorted, and by the time the brother in question hears about it he can scarcely recognize what it is that he was supposed to have done.

How much better it would be to follow Jesus' instructions and go to him alone! By doing this, it would be found in most instances that what seemed to be a trespass appeared so only because his words or acts had been misunderstood; that he was not aware that he had injured another. Or, even if he had willfully trespassed, as it appeared, the Christlike, loving attitude of the one he endeavored to injure, in going to him alone rather than to prejudice others against him would probably go far in gaining his understanding and friendship. And, after all, this would be the real purpose in going to the brother: not to seek compensation for injury received from his wrongful act.

A brother in Christ who has willfully transgressed against another is in a dangerous attitude of heart and mind. Our desire should be to ''gain'' that brother, to prevent him from continuing in the way of bitterness. Should the one he aimed to injure fail in this, then, as Jesus said, ''one or two'' more should be invited to participate in the effort. If these fail, the case may be brought before the ecclesia. If then the brother manifests a determination to ''trespass'' against one or more of the church, then, and then only, he is to be treated as an unbeliever; for he has demonstrated that he is not walking ''in Him.''

Patient Waiting on the Lord

The stresses and strains of the "evil day" through which the world and the church have been passing for so many years have resulted in a tragic state of restlessness and irritability on the part of nearly all mankind. The Lord's own people are not free from these influences. It seems to be difficult for many even to listen attentively to what others are saying. A group of people hearing or seeing the same thing, or going through the same experience, will have quite different conceptions of what they heard, or saw, or experienced.

Within a family, father will start to relate an incident with which everyone in the family is equally familiar, only to be interrupted by mother or one of the children with, "Father, it wasn't that way. Let me explain just what happened." So, after hearing several versions of the same experience, the guest is left with the necessity of trying to determine just what did occur.

This sort of thing takes place all the time, in families and in social groups, and even in the church. No harm is meant, and very seldom are feelings hurt. Actually, it doesn't make much difference whether father, or mother, or one of the children tells the true version of any given incident, or whether they are all more or less in error. But this same inability to relate facts correctly sometimes manifests itself among the brethren in connection with issues which are vital, and which, if not understood correctly, can lead to serious consequences.

If the relating of simple incidents of everyday experiences is frequently inaccurate, how much more likely to be wrong are the stories which, unchristianlike, are circulated against a brother or sister in Christ. This is especially so since Satan is ever alert to stir up strife among the consecrated people of God, and is ready and anxious to pit our imperfections one against the other. Let us all, then, practice the art of being good listeners, and careful observers, in order that we may know the facts of cases whereof we speak. And let us not

speak at all on matters which may do injury to a brother in Christ. This application of the law of love is one of the terms of our consecration, one of the aspects of the will of God enjoined on us by his Word.

The Ministry of Evil

The Lord is quite capable of removing every difficulty we encounter in the narrow way so that the light of his countenance would continually beam upon us. He knows, however, that under such circumstances we would have no opportunity to prove our love for him. Our fidelity to him, and the depth of our consecration to do his will under all circumstances, must be tested; and he permits unpleasant, vexing circumstances as one of the means by which to prove us as to whether or not we love him with our whole heart, mind, soul, and strength.

In James 5:10 we read, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." One of the outstanding examples of fidelity under trial on the part of the prophets is Jeremiah. He lived and served God and his people just before and at the time the nation of Israel was taken into captivity in Babylon. He was given a hard, unpleasant message to proclaim. It made him unpopular with his own people, and his faithfulness led to many severe experiences, including incarceration in a dungeon.

But despite his personal suffering, his greatest sorrow of heart was over the tragedies which came upon his people because of their sins. In the Book of Lamentations he gives expression to this bitterness of soul. Nevertheless, he recognized the abundant mercy of God in the fact that still greater calamity had not come upon the nation. "It is of the Lord's mercies," he wrote, "that we are not consumed, because his compassions fail not."—Lam. 3:22

Is not this true with each one of us? When we first came to the Lord, we recognized our unworthiness of his favors. We knew that but for his mercy the adamic condemnation would

have resulted in our being forever “consumed” in death. We knew that it was only through the merit of Christ that we could have a standing before him, and be acceptable servants in his service. Should we not continue to remember this, and realize also that it is true of all our brethren, and of the whole world of mankind? Let us, then, when we feel vexed with the imperfections of others, remember how merciful the Lord is toward us, and how patient he is. Let us remember Jesus’ instructions that unless we forgive men their trespasses against us neither will our Heavenly Father forgive us our trespasses against him.

Concerning the Lord’s mercies, Jeremiah continues, “They are new every morning: great is thy faithfulness.” (Lam. 3:23) Regardless of how far short we may come today, and how much we stand in need of God’s mercy, it is never exhausted. Through Christ, he will be ready tomorrow to continue showering his blessings upon us despite our unworthiness. Truly, great is his faithfulness!

Jeremiah had prophesied the downfall and captivity of the nation. He had seen his prophecies fulfilled. The nation was now in captivity, but not consumed. There was to be a returning. But for the prophet, all the human streams of assurance and joy had gone dry. Yet, even under such circumstances he could write, “The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him.”—Lam. 3:24, 25

In testing the genuineness of our consecration, the Lord at times allows all sources of human consolation to fail. It might even seem that our own brethren in Christ are far removed in their spirit of understanding. But the Lord permits this in order that we may learn to put our trust more fully in him, and appreciate more keenly the fellowship which it is our privilege to enjoy with him through prayer and through his Word. He wants us to learn, as Jeremiah did, that he is our “portion,” and the center of all our hopes.

In Perplexity

Due to our own imperfections, and those of others, including our brethren in Christ, we may often find ourselves in the midst of vexing situations, not knowing which way to turn, or what to do. These are experiences which really try our souls, and the temptation often is to make some rash move which might well add to the difficulty rather than lessen it. It is well to remember that life is filled with problems which oftentimes we cannot solve. Some of them may be in our own families, some in the ecclesia with which we meet, or elsewhere.

But the Lord knows about these trying situations. When Moses and the Israelites stood before the Red Sea, with the Egyptian army close behind them, and ready to destroy them, the situation looked hopeless. They could not do anything about it, and Moses was helpless. But the Lord knew, and provided the solution.

As we “walk in him” and are being built up in him, we will encounter many Red Sea experiences. There will be perplexities which we will be unable to get around, or over, or through; times when the only thing we can do will be what the Israelites were told to do; that is, to “stand still, and see the salvation of the Lord.” (Exod. 14:13) Jeremiah learned this, and wrote, “It is good that a man should both hope and quietly wait for the salvation of the Lord.”—Lam. 3:26

Abounding with Thanksgiving

In the United States, the last Thursday of November is set aside as a day of national thanksgiving to the Lord. This is good, but every day should be one of thanksgiving to the Christian who is abounding in all things involved in carrying out the terms of his consecration. If we are walking in the Master’s footsteps, and are rooted and built up in him, and established in the faith, we will find cause for thankfulness in every experience of life. We will thank God for the sunshine and the rain, and we will thank him for the sorrow and the pain.

There seems to be a special significance in Paul's expression, "abounding therein with thanksgiving." Certainly this implies that our thanksgiving will abound, and if it does, will it not follow that our abounding will be manifested in every aspect of the Christian life? Will we, for example, be likely to hold resentment in our hearts toward those who vex us, if we thank God for the trials which reach us through them?

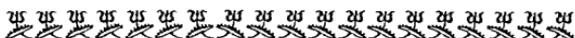
Will we not abound in our patient waiting on the Lord if we thank him for the situations which he permits to test our loyalty and the depth of our consecration?

If we are thankful to the Lord for every opportunity we have to lay down our lives in the service of the truth, will we be likely to allow those opportunities to pass unused?

If we thank God for his Word, and for the wonderful promises and instructions it contains, will we be lax in studying his Word in order to show ourselves approved unto him?

If we daily thank God for his love and mercy through Christ, in recognition of our great need of the atoning blood, will it not keep us forcefully reminded of our own imperfections, and make us more sympathetic toward our brethren whom we know are also acceptable to God only through the merit of the Redeemer?

Yes, a faithful Christian is a thankful Christian, and those who abound in their thanksgiving will likewise abound in "all things," and these are the ones who will have an abundant entrance into "the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:11



Let the sweet thought that Thou art mine,
My every hour attend;
Thy presence through my journey shine,
And crown my journey's end.

Your Questions

The Earth Established

Is the end of the world near, as some preach?

WITH the qualification to this question, "as some preach," we would answer that the end of the world is certainly not near, nor will it ever take place. "As some preach," the end of the world means the destruction of the earth and of all things earthly. The Bible denies that this is a part of the divine plan. On the contrary, the Bible declares that "the earth abideth forever." (Eccles. 1:4) The Lord also assures us that he has "established" the earth, that "he created it not in vain" but "formed it to be inhabited."—Isa. 45:18

In the Bible's prophecies pertaining to "the end of the world," the reference is not to the earth but to man's selfish and sinful social order. The "fire" referred to in these prophecies is symbolic of "a time of trouble" which comes upon the nations and by which the social structure is weakened and finally destroyed. For a more detailed discussion of this aspect of the divine plan, we refer the questioner to the booklet "God and Reason."

When we understand the matter correctly, we will realize, not that the end of the planet Earth is near, but that earth's social order is in process of being destroyed. This is the real meaning of what is now taking place throughout the earth.

Remembrance

Ecclesiastes 12:7 reads: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." When the "spirit" returns to God, does it remember the past life?

NO, IT does not! The "spirit" which returns to God is merely the breath, or power of life. It has no consciousness apart from the body which it animates. It requires the union of the spirit, or breath of life, with the body in order for there to be a living, conscious being, or soul. (Gen. 2:7) The thinking part of the body is the brain, and when the brain is no longer alive there are no thoughts, no remembrance. This is confirmed by Psalm 146:4, which reads: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

The word "return" is very significant in the text under consideration. The body is said to return to the dust. That is because it came from the dust, or the elements of the earth. The spirit returns to God, because the breath of life, the animating power of life, came from God. "In him we live, and move, and have our being,"

said Paul. (Acts 17:28) When the body returns to the original elements of the earth and the power of life returns to the Life-giver, the person is as though he had never existed, except that God has promised to restore him to life in the resurrection.— Acts 24:14, 15; I Cor. 15:15-18, 20-22

RADIO TOPICS FOR NOVEMBER

- | | |
|--------------------------------|-------------------------------|
| 2—Witnesses of Jesus | 23—The Kingdoms of This World |
| 9—Christ's Thousand-Year Reign | 30—The Wages of Sin |
| 16—Keys of Heaven and Hell | |
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**"KEYS OF
HEAVEN AND HELL"**

To be discussed by
'FRANK and ERNEST'

KVOX-AM—1280—9:00 a.m.
SUNDAY, NOVEMBER 16

Tune in this discussion, and send for a free copy of "Hope Beyond the Grave." Write to:

"FRANK and ERNEST"
Box 60, Dept. N. General Post Office
New York, N. Y. 10001

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. This outline is designed for two inches in one column.

NOVEMBER SPECIAL: On Sunday, November 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Encouraging Letters

“Very Educational”

Dear Sirs: I'm requesting your free offer of "Archeology Proves the Bible." Your program was very educational and very helpful to a better understanding of the Bible. It was the first of your programs that I have seen. I plan to watch it every week from now on. Thank you.—KS

Interested in Millennium

Dear Sirs: Please send me the booklet "God and Reason." I enjoy your program, and listen whenever I can. My husband and I were just discussing the Millennium this morning, and we want to learn more about it. Keep up the good work! And thank you!—CA

Her Prayers Answered

"Frank and Ernest": I heard your radio broadcast on Sunday. I would like to have you send me two copies of your booklet "Spiritualism." I had been discussing this subject the day before with a nonbeliever, and we didn't go very deeply into the subject, but he did invite me to go to his home and speak to him and his wife about the

subject. I prayed to God and asked him to give me every scripture there is on this subject, in order to be prepared. When I heard your offer, I felt he had answered my prayers. Please send the booklets to me as soon as possible. Thank you!—NY

Awaiting the Kingdom

Dear Sirs: I heard your radio program for the first time this morning. I enjoyed it very much, and since I am in great expectation, awaiting the coming kingdom, I would very much like a copy of your booklet "God and Reason." Thank you, and God bless you both. Cordially yours.—NY

“A Big Inspiration”

Hello, friends! Thank you for the booklet sent during our bereavement, when we lost our daughter. I have just found the courage to answer our many friends, including you people, for being so thoughtful. Knowing the fact that our daughter will rise again is a big inspiration to my wife and me. Having help from those in God's family helps. Thank you!—MI

Oldtime Listener

Dear Friends: Thank you for sending me your catalog and the issue of The Dawn magazine, which includes information regarding the "Frank and Ernest" broadcasts. I remember listening very avidly to "Frank and Ernest" when they were on radio back in the year 1924. I was a seagoing radio officer at that time, and sometimes our ship would be in the New York harbor on a Sunday. Sincerely
—NY

Believes God's Word

Dear "Frank and Ernest": I heard your program for the first time in August. I enjoyed your discussion on the resurrection. A lot of people feel that when you die, that's it. But I believe God's Word. Please send me your booklet on "Reincarnation Versus Resurrection." God bless you both!—NY

"It Was Pretty Interesting"

Dear Sirs: I am writing to request your free booklet. I'm not sure of the exact name of the booklet, because I heard about it on a radio program this morning while driving home from work, and I had to memorize the address so I could send for it. Anyway, I enjoyed your pro-

gram. This was the first time I have heard it, and I thought it was pretty interesting. I hope to hear it again in the future, if I can find the station and the correct time of the program. Thank you for answering this letter! Sincerely yours.—OH

Newly Consecrated

Dear Brethren: Greetings in the name of Christ! I want to express my appreciation for the wonderful convention. The experience of symbolizing my consecration made it the most important week of my life. My only regret is that I found you all so late in life. But through Christ, I know the best is yet to come. I am already planning and looking forward to next year. God bless and keep you, every one.—IN

"A Precious Mine"

Dear Dawn friends: Your Dawn magazine is excellent. I'm always learning from the articles, and although I've read and studied the Scriptures for many years, I always see clearer meanings after reading The Dawn. The Bible is like a precious mine—a gold mine. The further one digs, the more one finds of value. I pass The Dawn magazine along to others, making many notations. Faithfully yours in Jesus' name.—MA

Request from Teacher

Gentlemen: I just happened to catch your broadcast over Channel 55 this morning and found it very interesting. As a teacher of a junior-high to college-age Sunday School class, I am working on our next unit, which is entitled "Science and the Bible." Please send me a copy of your booklet "Science and Creation." Thank you.—IN

"Wonderful Programs"

Dear Sirs: I'm writing concerning your wonderful programs. I enjoy listening to them every time I get a chance. I am Catholic, but from listening to your programs I've learned some things that I was never taught. Please send me the following four booklets. I've been writing down the topics each time. Thank you in advance for the booklets listed below. Keep up the good work, and may the Lord bless all of you! Sincerely.—GA

Enlightening!

Gentlemen: Please send me your booklet "Life After Death," offered on your "Bible Answers" program. I have heard two of your broadcasts from 5:30 a.m. to 6 a.m. and enjoyed them very much. They surely are enlightening! Yours in Christ.—GA

Requests Our Prayers

Dear Sirs: I was watching your program this morning and really enjoyed it. I would like to have the booklet mentioned. Please send it to me, plus remembering me in prayer asking God to guide me. Yours very truly.—IN

Her Knowledge Increased

To the Editors of The Dawn: Thank you for sending me The Dawn magazine. I read each one from cover to cover and find them very interesting and helpful. I like them so much that I recently ordered the 1975, 1976, and 1977 issues, and I find they help me greatly in my Bible study. My knowledge and interest in the Lord's Word has increased considerably since I began receiving your Dawn publications. Thank you so very much.—IA

Teacher Asks Our Help

Dear Friends: I am writing to let you know that I looked at your program on TV Sunday and enjoyed it very much. I decided to accept your offer of a booklet on "Why God Permits Evil." Please send me one. It might help me to answer some of the questions asked by the junior girls I teach in Sunday school—at least, I hope so. Thank you very much.—TX

Pilgrimage to Greece

By Brother Pantel Hatgis

WHEN we came to America from Greece in 1920, it took us twenty days by boat. The only modes of travel were by boat, railroad, and horse-drawn buggies. Now, from New York to Athens, Greece, a jumbo jet 747 took us nonstop in eight-and-one-half hours.

From Athens to Thessalonica it takes seven to eight hours by train or bus, but by jet plane it only takes thirty-five minutes. We are living in "A wonderful time, and an awful time" as Charles Dickens said of the French Revolution.

Brother Gonos, an elder of the Athens class, and others, were waiting in the airport for us. One sister had a car, and took us and our luggage to Sister Chaldaris' home, where she entertained us for several days.

The Athens ecclesia consists of twenty-eight to thirty brethren. They are all very zealous. One of their activities is to advertise the message in a magazine that reaches all parts of the earth where Greek-speaking people live. Guided by the elders, the brethren study "the signs of the times," in addition to the regular meetings. They all very much appreciate the signs as evidence of the end of the age. Some of the prophecies that they find very interesting are found in the Books of Ezekiel and Zechariah. These prophecies are also associated with the second presence of our Lord.

Sister Hatgis remained in Athens, and Brother Gonos and I went to Thessalonica by jet. The trip was so short we just had time to drink a cup of coffee.

We are pleased that every year some are moved to symbolize their consecration. This year was no exception. While we were in Thessalonica I had the privilege of conducting the baptismal service for a brother who was attracted to the truth through an advertisement. He subsequently came into contact with the Athens class, where he became grounded in the truth. When he learned from the Athens friends that I would be in Thessalonica, he came and asked to be immersed.

From Thessalonica we went by bus to Drama Macedonia, which is a two hour ride. There are two families there who have recently become interested. A father and son symbolized their consecration by water immersion last year at the convention in Athens. We had a blessed meeting and fellowship in their home, and after dinner we had a study and question meeting until late in the evening. Brother Gonos took the bus back to Thessalonica but I stayed in a hotel that night, because the next morning I went to Kavala, the old Philippi, to visit an isolated sister who lives with her husband and daughter. We held a meeting which lasted two hours, and there were many questions about world events, and how they relate to Bible prophecy.

The third largest city of Greece, Patras, is two hundred miles west of Athens. Last year two brethren symbolized their consecration there, and we were pleased when another sister requested to be immersed at the time of this visit. She also had been attracted through an advertisement in the newspaper about a year ago, and had been attending meetings since then. We held two meetings and again we found that the friends were very much interested in current world events and how they relate to the fulfillment of prophecy.

The Patras friends are all very active. They advertise in their local newspapers, and engage in other witnessing activities. We departed with tears, praying and hoping to see one another at the convention in Athens.

It is about two hours by express train from Corinth to Patras. Forty-five minutes before reaching Patras, a conversation took place between me and a passenger sitting across from me on the train. He asked me about the United States, presuming from my attire that I was an American. He started by asking me about politics, economics, etc. My answer was that every nation, small and large, has problems, and that even in Greece there are unsolved problems. As the conversation continued, it drew the attention and participation of other passengers. When I had a chance to speak, I emphasized the hopeless condition of every nation, because, in spite of good intentions and desires of government, and the good laws that they sincerely enact, the selfishness of the people makes the laws ineffective.

I said that the only hope for the people of the whole earth is God's kingdom. This is the kingdom that our Lord taught us to pray for, that the will of God be done on earth as it is done in heaven. Human power and human wisdom, as we have been taught by history, has failed to bring peace and happiness on earth, and the Bible tells us that the only hope is God's kingdom.

When the train stopped at the station in Patras, two friends were waiting for me there, and took me to a nearby hotel. That evening we had a meeting, and on Sunday morning they came to my hotel to take me to the meeting. As we came out of the hotel, two men approached us in a friendly manner. They stopped a few feet from us, and one, pointing to me and smiling, said, "The only hope for the world is God's kingdom." I said, "Yes, humanity has reached the point of self-destruction, and they are fearful. But," I said, "do you know me?" "Yes," said one. "Yesterday on the train we listened to you, and we agreed with you that there is 'no way out.' The only hope is God's kingdom. We listened to you from the back, as did others also."

We were in a hurry for the meeting, and as I asked them for their names and addresses, one of the brothers who was with

me opened his briefcase and took out a pamphlet entitled, "God's Kingdom, the Hope of the World," and gave it to them, and said, "If you would like more information and booklets, write to the address at the end." They took the pamphlet and departed, smiling and talking happily between themselves. We remembered the saying of the apostle, "Preach the Word, in season and out of season."

Two years ago I received a letter from Johannesburg, South Africa, asking for the booklet, "Where are the Dead?" The letter was in answer to an ad in a magazine which had been placed by the Athens friends. The booklet was sent to him. Some time later I received another letter asking for other booklets, and for a subscription to the Greek Dawn, *He Haravgi*. Then, a few months before my visit to Greece, he wrote that this summer he was to visit his mother in Athens, and asked that I send some literature to her address. I wrote and informed him that I, also, would be in Athens, and gave him the location of the meeting place. One Sunday he came to the meeting with his mother, and introduced himself. I was there, and it was a blessed experience to meet him. He will return to Johannesburg, because he has a family there, and a business. He was enthusiastic, and we are satisfied that we will hear from him often in the days to come.

The convention was the second in Greece since 1926. It was again held in the Hotel Plaka. Last year we were about fifty-five, but this year we were sixty-two. The friends came from all parts of Greece: from Thessalonica, Macedonia, Drama, Kavala (Old Philippi), Thessali, Patras, and Crete. An entire family came from Germany and two additional German friends. There were also six brethren from the United States. The talks were inspiring. The general theme seemed to reflect the interest that we found among the friends we visited in Greece—world conditions and their relationship to Bible prophecy. All seemed to appreciate that these signs indicated that the work of this age is drawing to a close, and

that soon our hopes would be realized, and the kingdom established.

The convention ended with the departing hymn, "God Be With You Till We Meet Again." It was touching, and tears were in many eyes. Many greetings were received and read. It was agreed that the convention send love and greetings to all those who had sent their greetings, and to overseas brethren in the United States, and especially to the friends at The Dawn, thanking them for helping all the friends with literature and material means for advertising the good news of the kingdom.

The day following the convention, four friends decided to symbolize their consecration by water immersion. We were gathered in a sister's home, outside of Athens, and we held a meeting there in the afternoon. The Athens friends gave me the privilege of having the baptismal service. After the service, all fifty-six of us were entertained for dinner. The meal was outside, under a grape arbor, and the fellowship was greatly enjoyed by all. Needless to say, we were all thankful for the blessings received, and I was especially thankful for my privilege of once again serving my brethren in Greece.

Weekly Prayer Meeting Texts

NOVEMBER 6—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12:1 (Z. '00-170 Hymn 325)

NOVEMBER 13—Your Father knoweth what things ye have need of.—Matthew 6:8 (Z. '04-90 Hymn 57)

NOVEMBER 20—If ye do these things, ye shall never fall.—II Peter 1:10 (Z. '97-148 Hymn 130)

NOVEMBER 27—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.—Ephesians 6:18 (Z. '01-80 Hymn 71)

Speakers' Appointments

S. ALLEN		Miami, FL	9
New Haven, CT	Nov. 16	Virginia Beach, VA	13
G. JEUCK		Richmond, VA	14
Orlando, FL	Nov. 1, 2	Washington, D.C.	16
Buffalo, NY	30	Pottstown, PA	20
K. NAIL		Levittown, PA	21
Philadelphia, PA	Nov. 2	New York, NY	23
Jersey City, NJ	22, 23	Jersey City, NJ	24
P. HATGIS		Paterson, NJ	25
Sayville, NY	Nov. 2	Rutherford, NJ	26
E. K. PENROSE		Flushing, NY	28
Orlando, FL	Nov. 1, 2	New Haven, CT	30
Atlanta, GA	4	J. TATE	
L. POST		Detroit, MI	Nov. 30
Allentown, PA	Nov. 16	F. WASSMANN	
G. RICE		Pottstown, PA	Nov. 23
St. Petersburg, FL	Nov. 5		
Warm Mineral Springs, FL	6		

Obituaries

- Sister Eva M. Grymes, Indianapolis, IN—June 19. Age, 84.
 Sister Corrine Martin, Fond du Lac, WI—August 8. Age, 56.
 Sister Adele Hurd, Boston Ecclesia—August 15. Age, 89.
 Brother Sam Boychuk, Prince Albert, Sask., Canada—September 11. Age, 75
 Brother Louis Wiebrecht, Lake Park, FL—September 13. Age, 94.
 Sister Bessie Vinskus, Chicago Lithuanian Ecclesia—September 14. Age, 80.
 Sister Mary Martyniuk, Detroit, MI—September 21. Age, 64.
 Brother Walter Riker, Toledo, OH—September 21. Age, 80.
 Sister Eulalia Broskowski, Phoenix, AZ—September 22. Age, 87.
 Sister Marie A. Wysocki, Chicago Polish Class—September 27. Age, 80.
 Brother Mike Fritz, Milwaukee, WI—September 29. Age, 87.
 Sister Alice Bennett, Elmhurst, IL—October 1. Age, 80.
 Brother Edward E. Fay, San Francisco Ecclesia—October 3. Age, 72.

Conventions

ORLANDO, FL, Nov. 1, 2—Orlando Garden Club, 710 E. Rollins St. Mrs. Wm. Vrooman, 2507 Shoreham Rd., Orlando, FL 32803
Phone: (305) 896-2094

NEW HAVEN, CT, Nov. 9—University of New Haven (Student Center Bldg.) 300 Orange Ave., West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518
Phone: (203) 248-3793

RICHMOND, VA, Nov. 14-16—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225

CINCINNATI, OH, Nov. 16—2850 Dunaway. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

JERSEY CITY, NJ, Nov. 22, 23—(Pre-Thanksgiving Convention) Connecticut Farms School, Stuyvesant & Wewanna Ave., Union, NJ. Mrs. Charlotte Teklinski, 84 Arthur St., Ridgely Park, NJ 07660

CHICAGO, IL, Nov. 23—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. James Marten, 621 N. Hamlin Ave., Park Ridge, IL 60068

LOS ANGELES, CA, Nov. 30—Golden State Masonic Temple, 933 South Hoover St., Los Angeles. Mr. A.W. Abrahamsen, 710 S. Hobart Blvd., #207, Los Angeles, CA 90005
Phone: (213) 388-8804

DETROIT, MI, Nov. 30—Redford YWCA, 25940 Grand River. Mr. Robert Gorecki, 1585 Martinique, Troy, MI 48084

BUFFALO, NY, Nov. 30—Unity Temple, 1940 Niagara St., Buffalo. Mr. Bruce Clark, 905 Willardshire Rd., East Aurora, NY 14052

PHOENIX, AZ, Jan. 2-4—Valley Garden Center, 1809 N. 15 Ave., Phoenix. Mrs. Mildred Enteman, 542 W. Southern Ave., Phoenix, AZ 85041

“Bless the Lord, O my soul, and forget not all his benefits.”—Psalm 103:2

WHOEVER presents to the Lord real thanksgiving with lips of praise will follow his lip service with something more substantial, and this is intimated in our text by the words, “O my soul.” The appeal is not merely to the lips, but to the entire being. And so we find it with ourselves and others today; whoever is truly thankful to the Lord and offers him praise, remembering his benefits, will seek to render substantial thanks also in deeds that will be acceptable and pleasing to the Lord.