

a herald of Christ's presence

THE **DAWN**

"GOD SENT HIS ONLY
BEGOTTEN SON INTO
THE WORLD, THAT
WE MIGHT LIVE
THROUGH HIM."

--1 John 4:9

December 1963

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The Year that Is Ending

NOW that the year 1963 is drawing to a close, it is fitting that we glance backward briefly over the months to ascertain what sort of year it has been—not from the standpoint of politics, but to note the manner in which the chaotic events of “this present evil world” reveal the need of the kingdom of Christ, and how they serve as “signs of the times” to indicate the near approach of that kingdom.

As is true of every year, 1963 inherited many unsolved problems which perplexed the world during preceding years, problems which are still unsolved. To these have been added other vexing situations which help to maintain and to increase the fear which is in the hearts of the people as they look ahead to the things coming upon the earth, or which they fear will come.

A slightly brighter aspect of world developments during 1963 has been the agreement of most of the larger powers to abstain from further testing in the air of nuclear bombs. It is difficult to know yet whether or not this “test ban treaty” is actually a step toward further agreements. Actually it does not lessen the possible horrors of nuclear warfare, because the nations involved already possess many times over the bombs necessary to destroy the human race. All that this treaty reflects is a possibly better climate of understanding. But it could be a further fulfilment of the prophecy pertaining to “the day of the Lord,” when they would say “peace and safety,” and then “sudden destruction” would come upon them.—I Thess. 5:1-3

The year 1963 was one in which significant progress was made in exploring and conquering outer space. This, of course, revived the speculation as to whether or not man will ever be able to fly to the moon, and if so, how long hence this will be.

Professedly, these efforts are not looked upon as part of the mad armament race. However, in the minds of many thinking people, it seems clear that a possible control of outer space would quickly lead to the control of affairs on the earth. Perhaps the great powers now so energetically exploring outer space are not divulging all that they have in mind in connection with this project.

So far as we know, the prophecies of the Bible say nothing about these modern efforts of man to travel through outer space, and to go skipping about among the planets, except that in this "time of the end" there would be a phenomenal increase of knowledge, with many running to and fro. (Dan. 12:4) From this standpoint 1963 has been a remarkable year, in that the foretold increase of knowledge has been further demonstrated.

However, as we have emphasized many times before, this does not mean that man's intelligence is increasing. It is simply that through modern means of communication, including the printed page, the accumulated knowledge of one generation can be passed on to another, and that which is learned by individuals and groups can be shared, thus adding to the total "know how." This is true today in all fields of human endeavor.

Leads to Fear

Because human intelligence is not increasing, the foretold increase of knowledge has a direct bearing on the distressing times in which we are living. If the great nations of earth did not possess the many deadly methods of destruction made available by increased knowledge, the world would not now be so filled with fear. It is wishfully hoped by many that the nations will avoid resorting to the use of hydrogen bombs, but students of human misbehavior know that there is no criterion of the past which would give us any reason to believe that this is so. Thus the nations continue to be distressed, and the fear in the hearts of the people increases. For this, 1963 has been outstanding.

Here in America, and in Africa, the racial problem has been critical during 1963, and it would now seem that this is a problem which will continue for some time to come. Those who understand the plan of God, and look forward to the establishment of his kingdom, know that the racial problem, as well as

all the other problems perplexing the world today, are outside of man's jurisdiction. Our mission is to proclaim the nearness of Messiah's kingdom, and to emphasize that the "government" which will be upon the "shoulder" of "the Prince of Peace" will provide a solution for all the ills of a distressed world. How wonderful, indeed, is the privilege of proclaiming the glad tidings of the kingdom, and assuring those who have a hearing ear that in God's own due time his will is to be done in earth, even as it is now done in heaven!

In All Lands

AS 1963 draws to a close, tensions and local fighting continue in essentially every part of the earth—in Europe; in the Near East; the Far East; South America and Cuba; in Africa, and elsewhere. The situation in almost any of these places could quickly erupt into a general war. These same trouble spots of discontent existed at the beginning of the year, and will doubtless continue on into 1964.

In Europe there is a divided Germany, and Berlin is surrounded by a "Red Sea." During the year there was the struggle for power which kept Great Britain out of the Common Market. There was the defiance of France against the banning of hydrogen bomb testing, and the declaration by DeGaulle that France would continue testing and making hydrogen bombs.

In the Middle East one of the issues causing tensions concerns the oil rich lands owned and controlled by certain of the Arab nations. In this day of mechanized warfare, oil is one of the most important sinews of war, and the Western powers are determined that the supplies of oil in the Middle East will not fall into the hands of the communists.

Besides this, there is the hatred of Israel by the Arabs. The entire Arab world resents the presence of the State of Israel in Palestine, and has a long-range policy of eventually destroying it. During 1963, Nasser of Egypt has renewed his effort to unite the Arab nations, which is related to the anti-Israel policy. And there have been numerous border clashes. Certainly tension is high in this ancient land of the Bible.

As students of prophecy we are naturally interested in any and all developments relating to the re-establishment of the Jewish people in Palestine. Unlike other "signs of the times,"

which have to do largely with the destruction of man's social order of selfishness, the events pertaining to Israel are in the constructive column. They represent a beginning of the work of the new age in which Christ's government of peace, beginning at Jerusalem, will, through its earthly representatives, the Ancient Worthies, extend its righteousness and peace to the whole world of mankind.

The prophecies do not reveal all the details of the experiences through which the restored Israelites will pass ere the kingdom of Christ is fully established. From Ezekiel 38:21-23 it is obvious that a powerful aggressor will come against the people of Israel, and will be defeated by means of divine intervention. But just what may happen prior to this intervention by God on their behalf, the Bible does not clearly reveal. However, because we are living in the day when the prophecies pertaining to the restoration of the Jewish people to their own land are being fulfilled, we are vitally interested in all that occurs in that part of the world; and certainly 1963 has been a year in which much has happened in and about the Holy Land.

A Pope Died

NINETEEN sixty-three was a year which witnessed the death of Pope John, who was declared to be the two hundred and sixty-second pontiff in the line to sit on the "throne of St. Peter." Students of the Bible, even Catholic students, should know that St. Peter never sat on a throne, spiritual or otherwise. Peter was one of the twelve apostles of the Lamb, but held no superior position over the other eleven. He was a hard-working itinerant servant of Christ in the days of the Early Church, who went about preaching the Gospel of Jesus Christ, and emphasizing the Headship of Christ over himself and over all the other disciples.

Pope John, during his short tenure of office, undertook the bringing about of certain changes within the Catholic Church, changes which he believed would make Catholicism more palatable to the non-Catholic world. It was to this end that he called the Ecumenical Council. Pope John seemed to think that there were certain traditions to which the church had adhered which might well be discarded. There are many people, especially among those who are earnest students of the Word of

God, who found themselves in hearty agreement with the late pope on this point.

However, the most unchristian and unscriptural of the Roman church's traditions were never mentioned by Pope John as the ones which could well be removed from the dogmas of the church. Pope Pius, who reigned just prior to John, reaffirmed the teaching of purgatory, although Peter, whom they claim was the first pope, said nothing about purgatory, either in his sermons or in his epistles. The doctrine of purgatory was unknown in the Early Church, as was also the even more cruel teaching of eternal torture. These human traditions were developed and introduced into the professed Christian church centuries after the Apostle Peter fell asleep in death.

Purgatory, of course, to which essentially all Catholics believe they will go when they die, including the popes, represents a vast improvement over the Protestant view of eternal torture. When the Reformers protested against the Catholic doctrine of purgatory, insisting that it was not taught in the Bible—which it was not—they actually protested against that which, by comparison, did show a semblance of mercy, and something, moreover, which, as the Catholic Church saw it, served a worth while purpose.

The Catholic View

The Catholic reasoning on this is that those who go to purgatory are purified by their suffering, and eventually are transferred to heaven. Hundreds of years are purportedly required for this, but eventually the pains of purgatory, having served their purpose of purification, come to an end, and the purified soul then enjoys peace and happiness forever. But with the removal of purgatory from their teachings, the Protestants have no alternative for those not good enough for heaven, but think of them as having gone to a place of eternal torture, where no good whatever is accomplished; where sinners shriek curses against God forever.

The utter falsehood of this view is highlighted by the Apostle John, when he wrote of the ultimate destiny of God's human creatures, saying, "Every creature which is in heaven, and on 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." (Rev. 5:13) To read this wonderful statement of divinely inspired truth, by which we are assured that God's human creatures everywhere will eventually be praising God, and giving glory to him, we cannot help but realize that the tradition of eternal torture for countless millions, and the Catholic dogma of purgatory, are no part of God's plan, but instead, blasphemies which dishonor his name.

We would like to think that the traditions of purgatory and eternal torture—the latter of which Catholics also believe is God's arrangement for wilful sinners—were among those which the late Pope John desired to expunge from the dogmas of the church, but apparently he was not prepared to go this far. Now the Catholic world has a new head, Pope Paul. It is believed that in many respects he will follow in the footsteps of Pope John. Already he is pressing for certain reforms within the church.

Pope Paul reconvened the Ecumenical Council in September of this year, thus revealing to this extent, at least, his harmony of viewpoint with his predecessor. In his opening speech before the council he said that the church needed to be reformed. The long-range objective of the council is to bring about a larger degree of co-operation with the Protestant world. In view of the increasing pressure against all religions by the materialistic world of today, the Protestants will welcome any increased solidarity which may come about within the ranks of the divided Christian world as a result of the Ecumenical Council.

Proclaim the Truth

As we come to the close of 1963, let us resolve that during the coming year, and as long as we have breath, we will continue to exalt the name of our God among the people by doing all we can to proclaim the glad tidings of the kingdom, and through the dissemination of the truth do what we can to dispel the mists of superstition which have hindered men and women from seeing and knowing the true and loving God of the Bible. We know that the world will not be converted through the efforts of the Lord's people in the flesh, but it is our responsibility to let our light shine, to hold forth the Word of life, that those to whom the Lord gives hearing ears may be reached.

As we note the darkness and distress which prevails through-

out the earth we should be filled with sympathy for the poor, groaning creation. We realize, of course, that it is not within our province even to attempt to right the wrongs of the world. We know that this can and will be done only through the agencies of the messianic kingdom. So we look forward to the time when "the Law shall go forth of Zion, and the Word of the Lord from Jerusalem," and when the people will say, "Let us go up to the mountain"—that is, the kingdom—"of the Lord, . . . and he will teach us of his ways, and we will walk in his paths."—Micah 4:1-4

The nations will not then need a test ban treaty, for they will beat their swords into plowshares, and their spears into pruning-hooks, and will learn war no more. (Isa. 2:1-4) Besides, in that wonderful kingdom, the Lord will "swallow up death in victory," and "will wipe away tears from off all faces," and there will be no more pain, no more sorrow, no more death. (Isa. 25:6-9; Rev. 21:4) Then the knowledge of the Lord will fill the earth as the waters cover the sea, and nothing will be permitted to hurt or destroy in all that holy kingdom. (Isa. 11:9) This is God's remedy for a world gone mad!

Our Victorious Lord

And it is the truth concerning this wonderful plan of our loving Heavenly Father that we are privileged to proclaim to the people in this time of the world's troubles. We cannot solve the racial problem which is now so acute in certain parts of the world, but we know that the Lord can. We cannot settle the dispute between the Arabs and the Israelis, but we know that the Lord can, and in a manner that will be satisfactory to all concerned. We cannot reconcile the conflicting ideologies of the communist and the western world, but we know that the kingdom of Christ will do this, for the Lord will turn unto the people a pure message, and they will all call upon his name, to serve him with one consent.—Zeph. 3:9

We do not expect that all the selfish and evil institutions of the world, religious and political, will be reformed. Symbolic "Babylon" is fallen, and will be destroyed; and ultimately the kingdoms of this world will be ground to powder and will be blown away as the chaff from a summer threshing floor. (Dan. 2:31-35, 44, 45) Then will appear the Lord's new government, the messianic kingdom. Of the King in that kingdom, and the

work it will accomplish, the prophet wrote, "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." And again, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Ps. 72:2-4, 7, 8

This great King in the messianic kingdom is the One whose birth will be so widely commemorated this month. But how little the world knows about this Son of God whose birth had been so eloquently foretold by Isaiah, who wrote, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, the Prince of Peace." Concerning the kingdom of this great One, Isaiah wrote: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

God's Zeal

"The zeal of the Lord of hosts will perform this." Here, fundamentally, is the message which we are privileged to convey to all who will hear. It is that the Lord is soon to do for the people—all the people—what they cannot do for themselves. Our message is not weakened by the word "if"; that is, "if" the rulers, and the governments, and the churches of the world will correct their selfish ways, then there can be peace. The successful functioning of the Lord's government, resting on the shoulder of the Prince of Peace, will not depend upon the co-operation of the present selfish institutions of earth. These will first of all be set aside, and Christ's kingdom will take control.

Christ's kingdom will be successful because through its agencies, and by divine power, all enemies of peace and righteousness will be destroyed. Indeed, ultimately, the great enemy Death will be destroyed. (I Cor. 15:25, 26) The destruction of death will mean the release of the prisoners of death, and the

giving to them of an opportunity to obey the laws of the kingdom, and, by so doing, living forever. What more could one ask? Surely we are honored by the Lord, in that he has given to us to know the mysteries of the kingdom of heaven. And we are honored still further by being commissioned to be the ambassadors of Christ, to tell the whole world the blessed tidings of the kingdom now so near.

We do not know what 1964 holds for us. We do know that if we are faithful to our covenant of sacrifice, the Lord's presence and blessing will continue with us, giving us strength to continue on in his service. (Ps. 50:5) And our desire is that this may be the happy lot of all the Zion class as they continue to show forth the praises of him who has called us out of darkness into his marvelous light.—I Pet. 2:9

ENCOURAGING LETTERS

LETTERS FROM GREECE

The following excerpts are from letters received from Greece in response to the announcement of literature in Greek newspapers:

"Dear Sirs: I received the booklet which I asked for, and also the sample copy of The Dawn Magazine. I thank you deeply for your explanation of hell, the soul, and paradise. It is the first time in my life that I read a booklet with such forceful reasoning from the Bible. May the Lord bless your efforts."

"Sirs: I received the booklet, and The Dawn, and I was amazed at the truth which is in them. Never in schools or in churches do we hear explanations of such subjects as, Where are the dead?

What is the soul? Where is paradise? etc. The magazine is very inspiring. Please continue to send it to me; and also please send 'The Divine Plan of the Ages.' "

"My Dear Sir: Your advertisement in the local paper brought me to my senses. I had allowed myself to be buried in worldly pleasures, and I forget the past. My father was a Bible Student. I grew up in the truth but drifted into the world. I remember my father's stand, and his faith. Your advertisement woke me up. I would like to have the booklet you advertised, and please let me know if there are others in this area who have the same faith. I still have 'The Divine Plan of the Ages.' "

(Continued on page 20)

THE BIBLE ANSWERS TV SCHEDULE

ARKANSAS

El Dorado KTVE-TV Channel 10
Sundays, 1:30 p. m.

Little Rock KTHV Channel 11
Sundays, 10:30 a.m.

CALIFORNIA

Salinas KSBW-TV Channel 8
Sundays, 9:30 a.m.

San Luis Obispo KSBY-TV Channel 6
Sundays, 9:30 a.m.

INDIANA

Fort Wayne WANE-TV Channel 15
Sundays, 11:30 a. m.

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.

Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

LOUISIANA

Monroe KLSE-TV
Sundays, (Time to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sunday, 8:30 a. m.

MICHIGAN

Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Columbus WCBI-TV Channel 4
Sundays, 7:30 a. m.

Laurel WDAM-TV
Sundays, 10:00 a.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.

NEW YORK

Buffalo WKBW-TV Channel 7
Sundays, 8:30 a.m.

Rochester WROC-TV Channel 8
Sundays, 9:00 a.m.

TV BROADCAST

NORTH CAROLINA

New Bern WNBE-TV
Sundays, (Time and channel to be
announced.)

NORTH DAKOTA

Fargo WDAY-TV Channel 6
Sundays, 12 noon

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.

Columbus WLWC-TV Channel 4
Sundays, 9:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 8:30 a. m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.

SOUTH CAROLINA

Columbia WCCA-TV Channel 25
Sundays, 3:30 p. m.

TEXAS

Big Spring KWAB-TV
Sundays, (Time and channel to be
announced.)

Fort Worth KTVT-TV Channel 11
11:00 a. m. Sundays

Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.

WASHINGTON

Tacoma KTVW-TV Channel 13
Sundays, 7:30 p.m.

WEST VIRGINIA

Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 7:30 a. m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KGLM 740 10:00 a.m.
Los Angeles KBIG(fm) 104.3 9:00 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Denver KIMN 950 9:30 a.m.
Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 7:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRZ 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 8:00 a.m.

Piqua WPTW 1570 11:30 p.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

SOUTH DAKOTA

Yonkton KYNT 1450 10:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDM 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 12:05 noon

Logan KLGK 9:05 a.m.

Salt Lake City KSOP 1370 9:30 a.m.

VERMONT

Brattleboro WTSA 1450 12:05 p.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CIXL 1140 8:15 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

SPANISH BROADCASTS

San Diego XERB 1090 9:00 p.m.

RADIO TOPICS FOR DECEMBER

1—"God's Day of Preparation"

8—"Freedom from Fear"

15—"The Savior of the World"

22—"Peace and Good Will"

29—"Thy Will Be Done"

THE PEOPLE IN GOD'S PLAN**Lesson XXVIII**

The Twelve Apostles of the Lamb

Part 5**THE APOSTLE PAUL—His Epistles**

WE ARE given a great deal of information concerning the faithful service of the Apostle Paul, and the important place he occupied in the plan of God, by examining his epistles. Even a brief glance at some of their contents will be rewarding. There are thirteen of these epistles—fourteen, if we include the Epistle to the Hebrews, as many do. These epistles were written, not to the unbelieving world, but to consecrated believers in Christ Jesus, or "saints," as they are frequently called by Paul.¹

While each of Paul's epistles presents various details of thought with respect to the truth and the Christian life, in each of them, as a rule, there can be found a dominant thought, a sort of central theme, which the apostle considered important to convey to those to whom he wrote. In the Lord's providence this has worked out for the rich spiritual nourishment of the church throughout the entire age, presenting to the saints of each

generation the truths which are so essential to their growth in the grace and knowledge of the Lord.

Romans

THE church at Rome was evidently a mixed company, some being Gentile converts, and some Jewish. The Jewish converts would have the problem of reconciling their freedom in Christ with the rigid demands of the Jewish Law, and would have the tendency, as many did in the Early Church, of insisting that Gentile converts should submit to certain ceremonial features of the Law in order to be received into full fellowship with the brethren.

With this situation in mind, Paul's letter to the brethren in Rome emphasizes throughout that as followers of the Master their standing with God is obtained not through the Law, but through faith in Christ Jesus. He stresses that the Gospel of Christ, not the Law, is the power of God unto salvation, to both Jews and Greeks, or Gentiles.²

The matter of enjoying God's approval is referred to in various ways in Paul's letter to the brethren at Rome. It is justification by faith.³ It is a condition in which there is no condemnation.⁴ It is knowing and doing the will of God.⁵ Each of the thoughts set forth by these expressions, as well as others of the same import, are amplified, and the fact stressed that it is by faith that we have full reconciliation with God, a faith that is demonstrated by our full dedication to know and to do his will.

I and II Corinthians

AN IMPORTANT lesson set forth by Paul in his first letter to the brethren in Corinth is that there should be no divisions among them.⁶ The divisions Paul speaks of were due to following human leadership instead of properly recognizing the headship of Christ in the church. Later in this epistle Paul presents in considerable detail what the Lord's true arrangements for his people are, showing that Jesus is the Head over his church, which is his body, and that every member of the body has a necessary function to perform.⁷

Then Paul explains that in performing the services that the Lord's providences supply, love should motivate and control. Without love, Paul explains, all else would fail, regardless of how much we seemingly might be able to accomplish.⁸

Another important lesson contained in this epistle is on the resurrection of the dead.⁹ Evidently there were some professed Christians then who did not be-

lieve that Jesus had been raised from the dead. Paul points out that if Christ had not been raised from the dead it would mean that there is no resurrection of the dead, and in that case our faith and hope in the Gospel would be vain. This was a valuable lesson for the Corinthian brethren, and it is valuable for us today.

A part of Paul's second letter to the brethren at Corinth is devoted to the subject of the ministry of reconciliation and our share in that ministry.¹⁰ Paul explains that God was in Christ reconciling the world unto himself, and has committed to us the Word of reconciliation. This makes us, the apostle points out, the ambassadors of Christ, partners with him in reconciling the world to God. In this lesson Paul stresses the vital importance of adhering to high standards of righteousness in order that our ministry be approved by the Lord. It is a ministry that is conducted, not by human wisdom and might, but by the wisdom and power of the Lord.

Galatians

PAUL'S letter to the Galatian brethren stresses the fact that salvation is obtainable only through faith in Christ, and in the gospel of Christ, and not through the keeping of the Mosaic Law. In this epistle he tells us that the Gospel was preached before to Abraham in the promise made to him that through his seed all the families of the earth would be blessed.¹¹ He points out that the foretold "Seed" of Abraham is Christ, and also that all who are Christ's consecrated and

faithful followers are a part of that seed, and heirs according to the promise.¹² He declares that "we, brethren," even as Isaac was, are the children of the promise.¹³

Ephesians

IN THE opening chapter of Paul's letter to the "saints . . . at Ephesus," he reminds us of our glorious hope of the heavenly salvation, and explains that the mighty power of God which raised Jesus Christ from the dead is enlisted on our behalf to assure us a place with him in his glorious inheritance.¹⁴ In chapter 2 of this epistle Paul explains that through faith in the blood of Christ both Jews and Gentiles have access to God, and that he makes no distinction between them.¹⁵ Continuing, Paul explains that the fact of the Gentiles being "fellow heirs" with the Jews is a mystery which had been hidden throughout previous ages.¹⁶

In this epistle Paul exhorts the brethren to unity. The lesson, in his day, applied particularly to the importance of Jewish and Gentile believers being united in the bonds of Christ.¹⁷ We are to remember, Paul explains, that there is but one body, and one Spirit, and that we are all called in the one hope of our calling. There is not one body of Jewish Christians, and another body of Gentile Christians. All have the same Lord Jesus Christ, the same faith, and the same baptism. All have the same Heavenly Father. In this "one body" God has provided various servants—apostles, prophets, pastors, teachers, evangelists; and, working in love, we

are all to build one another up in the one body.

In the closing chapter of the epistle Paul speaks of the Christian experience as being a struggle against the evil forces of unrighteousness entrenched in high places. To be victorious we must, as Paul explains, put on the whole armor of God, which, in brief, is the truth in its various applications.¹⁸

Philippians

THIS letter contains many vitally important reminders of what it really means to be a faithful follower of the Master. It is God who began the good work in us, and it is God who will finish it.¹⁹ We are to have the mind of Christ which, as Paul points out, was one of humility.²⁰ We are to be active in the proclamation of the truth.²¹ Paul explains that he had given up all in order to follow Christ, and to win the prize that was held out to him, and admonishes us to be followers of him in this respect.²² He admonishes us to be holy in thought.²³

Colossians

IN PAUL'S letter to the brethren at Colosse he reminds us of the prehuman existence of Jesus.²⁴ This is quite in harmony with the basic truth set forth in the Gospel by the Apostle John.²⁵ Having accepted Jesus as our redeemer and Savior, and consecrated ourselves to follow in his footsteps, it means that we now have a heavenly hope; and in this epistle Paul exhorts us to set our affection, or mind, on things above.²⁶ This should be

the lifetime endeavor of every true follower of the Master.

I and II Thessalonians

IT WILL be observed that we are selecting but brief examples of the wonderful teachings set forth in Paul's epistles. In his two letters to the Thessalonian brethren we would call attention to his lesson with respect to the second coming and presence of Christ. In his first letter he stresses that the "day" in which our Lord returns, and is present, would come upon the world as a "thief in the night," and that only the Lord's own true people would know about it.²⁷

It would seem that some of the brethren in reading this first letter understood from it that Christ had already returned; so Paul, in his second letter, corrected this erroneous interpretation of what he had written.²⁸ Paul's method of showing that the brethren erred in supposing that at that time Jesus had already returned, and was present, is very revealing. Notice that he did not write to them that they were in error with respect to the **manner** of Christ's second presence. In his first letter Paul had indicated that the day of Christ's presence would be unknown to the world, but known to the brethren. He wished this point to stand, but goes on to show why the day of the Lord had not then come.

Paul knew from the prophecies of the Old Testament, and from the teachings of Jesus, that there was to come a falling away from the faith, and that a great system of iniquity was to be developed in the name of Christ,

which he describes as a "man of sin."²⁹ This wicked system must first be developed before the return of Christ, and then it would be destroyed by the brightness of his coming, Greek, **parousia**, meaning presence.³⁰

Since in Paul's day this system of iniquity had not yet made its appearance, although its spirit was beginning to work, Christ could not yet be present, for here was something which must take place before his return. The brethren who read Paul's first letter were right in their understanding of the manner of Christ's presence. They were wrong only in failing to take into consideration what must take place before he returned.

I Timothy

PAUL'S first letter to Timothy is sometimes referred to as a pastoral epistle because there is much in it designed to assist Timothy to be a good minister of the Gospel and servant of the brethren. An appreciation of the doctrine of the ransom is fundamental to an understanding of the divine plan, and Paul outlines this basic doctrine briefly and beautifully in his first letter to Timothy.³¹

In this epistle Paul outlines to Timothy the qualifications for various positions of service in the church, such as elders (translated "bishops" in our Common Version Bible) and deacons.³² Timothy was exhorted to take heed to himself and to the doctrines of the divine plan which he was commissioned to teach, that he might save himself and those who heard him.³³

II Timothy

PAUL'S second letter to Timothy was written in prison in Rome, and apparently not long before he was executed. The apostle still considered it a privilege to suffer with Christ, knowing that those who suffer and die with Christ will live and reign with him.³⁴ Realizing that he was nearing the end of his earthly course, Paul was happy in the thought that he had fought a good fight as a soldier of Jesus Christ, and that there was a crown laid up for him which he would receive in the day of the Lord, when his Master returned to establish his kingdom.³⁵

Titus

IN THIS letter Paul gives Brother Titus appropriate admonitions in connection with the proper conduct of the ministry. He was instructed to ordain servants in "every city," and Paul outlined for him what the qualifications for these servants should be.³⁶ In this connection Paul stresses the importance of "sound doctrine." Not only was Titus to preach sound doctrine himself, but was to encourage other servants in the church to do likewise.³⁷

Philemon

THIS letter was also written in prison in Rome. Philemon was a faithful brother in the Lord and Paul had been entertained in his home in previous times. He had a slave, Onesimus, who doubtless waited on Paul while being entertained in the home of Philemon. Apparently this slave ran away from his master and went to Rome. He visited Paul in prison,

and accepted the truth and consecrated himself to the Lord. Paul's letter to Philemon is a beautiful and loving appeal that he receive his former slave as a brother in Christ.

Hebrews

ACCORDING to the heading in our Common Version Bible, the Book of Hebrews was written by the Apostle Paul. It is different in style from Paul's other epistles, but this, it is claimed, is accounted for by the fact that it is addressed exclusively to Hebrew converts to Christianity. For this reason also, the subject matter is based upon an Old Testament background, with references to the Mosaic Law, the tabernacle and its services, the Melchisedek and Aaronic priesthoods, God's promise of a New Covenant, etc.

The purpose of the epistle does not seem to be as much the explaining of the Old Testament types and shadows, as the appropriate use of these to encourage the Hebrews to renewed diligence in their service of the Lord. Lest there should be any doubt about the matter, Paul first of all establishes the fact that the God of Israel, who once spoke through the prophets, had now spoken through his Son, Christ Jesus.³⁸ Paul then admonishes the Hebrews to take earnest heed to what they had heard through Jehovah's Son.³⁹

There is also an admonition to carefulness in our obedience to all the conditions attached to the promises of God.⁴⁰ The apostle explains, for the encouragement of the Hebrews, that God is not unrighteous to forget the labors

of love rendered by his people, and admonishes to faithfulness in this loving service even to the end of the way.⁴¹

Seemingly those to whom the epistle was addressed had permitted their first zeal to cool to some extent, so Paul admonishes them to call to remembrance the former days, obviously with the thought of encouraging them to renew their zeal.⁴² Then there is an entire chapter calling attention to the faithfulness of the Ancient Worthy class, individuals living from the time of Abel to John the Baptist, followed by an admonition to look unto Jesus, the greatest of all examples of faithfulness.⁴³ The entire epistle is wonderful, and a great blessing is in store for those who can and will take time to study it prayerfully and in detail.

QUESTIONS

To whom did the Apostle Paul address his epistles?

What is the general subject of Paul's letters?

Was the church at Rome made up of Jewish or Gentile converts, or both?

Upon what basis may Jews and Gentiles alike be assured of God's favor?

Mention some of the ways Paul refers to the favor of God in his epistle to the Romans.

What is one of the important lessons set forth in Paul's letters to the brethren in Corinth?

What should motivate all service for the Lord and for the brethren?

How important did Paul make the fact of the resurrection of the dead?

What is the ministry of recon-

ciliation, and what share do we have in it?

Upon what basis is salvation obtainable? Who is the promised "Seed" of Abraham?

Of what does Paul remind us in the opening chapter of his epistle to the brethren at Ephesus?

Does God make any distinction between Jewish and Gentile believers? What is the mystery Paul refers to in this epistle?

Upon what basis can there be unity in the church of Christ?

Relate some of the important lessons set forth in Paul's letter to the brethren at Philippi.

Quote what Paul says in his letter to the brethren at Colosse concerning the prehuman existence of Christ.

What does Paul mean by setting our affection on things above?

What is one of the main lessons taught by Paul in his two letters to the brethren at Thessalonica? Explain the sequence of this lesson in the two epistles.

How is Paul's first letter to Timothy sometimes described?

What are the qualifications for elders and deacons in the church, as set forth in this epistle?

Where was Paul's second letter to Timothy written, and under what circumstances?

How do we know that Paul was faithful to his calling until the very end of his earthly course?

What are some of the main points set forth in Paul's letter to Titus?

Explain the circumstances which prompted Paul's letter to Philemon.

What seems to be one of the purposes of the epistle to the Hebrews? What important point is made in the opening chapter?

Relate some of the ways in which, throughout the epistle, the admonition to renewed zeal is set forth.

SCRIPTURAL PROOF

- ¹II Cor. 1:1
- ²Rom. 1:16
- ³Rom. 5:1
- ⁴Rom. 8:1
- ⁵Rom. 12:1, 2
- ⁶I Cor. 1:11-13; 3:3-7
- ⁷I Cor. ch. 12
- ⁸I Cor. ch. 13
- ⁹I Cor. ch. 15
- ¹⁰II Cor. 5:14—6:10
- ¹¹Gal. 3:8
- ¹²Gal. 3:8, 16, 27-29
- ¹³Gal. 4:28
- ¹⁴Eph. ch. 1
- ¹⁵Eph. ch. 2
- ¹⁶Eph. 3:1-6
- ¹⁷Eph. 4:1-16
- ¹⁸Eph. 6:10-18

- ¹⁹Phil. 1:6; 2:12, 13
- ²⁰Phil. 2:2-11
- ²¹Phil. 2:15, 16
- ²²Phil. 3:4-17
- ²³Phil. 4:8
- ²⁴Col. 1:15-19
- ²⁵John 1:1-3, 14
- ²⁶Col. 3:1-3
- ²⁷I Thess. 5:1-5
- ²⁸II Thess. 2:1, 2
- ²⁹II Thess. 2:3-6
- ³⁰II Thess. 2:8
- ³¹I Tim. 2:3-6
- ³²I Tim. 3:1-13
- ³³I Tim. 4:16
- ³⁴II Tim. 2:11, 12
- ³⁵II Tim. 4:6-8
- ³⁶Titus 1:5-9
- ³⁷Titus 2:1
- ³⁸Heb. 1:1, 2
- ³⁹Heb. 2:1
- ⁴⁰Heb. 4:1
- ⁴¹Heb. 5:10-14; 6:9-12
- ⁴²Heb. 10:32-35
- ⁴³Heb. 11—12:3

SUMMARY OF IMPORTANT THOUGHTS

The Apostle Paul's letters were not written to the unbelieving world, but to the consecrated followers of Jesus. They contain instructions with respect to the doctrines of the divine plan, and many admonitions to faithfulness; also warnings against wrong.

ENCOURAGING LETTERS

(Continued from page 9)

Thankful for Help Received

"Dear Brethren of The Dawn: Greetings in His name! I have received my order for booklets, and Young's Concordance. Thank you very much. You have been so much help to me from back in 1950 when I first heard 'Frank and Ernest' on the air. From time to time I sent for booklets. In early 1959 I sent for the complete set of 'Studies in the Scriptures.' Little

by little I have progressed until in 1962 I went to the Asilomar Convention, and met there the brethren of the San Jose Ecclesia, where I have since been attending meetings as often as possible. I have joyfully consecrated, and at Asilomar I asked to be baptized. I thought you would like to know that the Lord used you in bringing me to the realization that I had been called. Every night I ask God to bless you in your work. Yours in the blessed promise."—California

Our Share in the Ministry

"For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake."—II Corinthians 4:5

IN THE Apostle Paul's second letter to the brethren at Corinth, chapters 3 through 6, he emphasizes the fact that as followers of the Master we have the privilege of participating in the work of the Lord in connection with the reconciliation of the human race to harmony with God. In chapter 6, verse 1, he speaks of our being "workers together with him," and admonishes us not, through unfaithfulness, to receive this grace of God in vain. In chapter 5, verse 19, he explains that the Lord has given us "the ministry of reconciliation."

This viewpoint is important, for it means that accepting Jesus as our Redeemer during the Gospel Age is not merely that we ourselves may attain salvation from sin and death, but also that we may become co-workers with the Lord in the promotion of his great plan of salvation for the remainder of the world of mankind. In another epistle Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) This suffering is involved in being associated with Jesus in the ministry of reconciliation.

We are qualified for this ministry through the fact that God has given to us the "Word of reconciliation." (II Cor. 5:19) Again, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (II Cor. 4:6, 7) Aside from a willingness to be used, we have nothing of our own that

qualifies us for such a highly honored position in the divine plan. The excellency and the power is of God through the truth which he has caused to shine into our hearts.

Preaching Christ

FAITHFULNESS in this ministry calls for the preaching of Christ. We are not to preach ourselves, but always to emphasize that the Gospel which we proclaim has as its basis and central figure, Jesus Christ, who gave himself a ransom for all. It is through the merit of his shed blood that we are made acceptable as co-workers in the ministry. "God was in Christ," Paul wrote, "reconciling the world unto himself," and we, that is, Jesus' followers of the Gospel Age, are the first to be reconciled to God, and thus made acceptable for the ministry in which we are invited to participate.

However, while we can perform no works of ourselves which would be acceptable to God, we are to make every possible effort to bring our flesh into line with the divine laws of righteousness. We are to renounce "the hidden things of dishonesty [margin, Gr. **shame**]," Paul wrote. We are not to walk "in craftiness," nor are we to handle "the Word of God deceitfully." (ch. 4:2) The sin of handling the Word of God deceitfully is one against which all the Lord's people need to be on guard. It is so easy, in presenting the message, to be influenced by shades of interpretation which are not justified by the Word of God, or to use methods which do not properly come within the bounds of our commission to preach Jesus Christ and him crucified, and thus to let those to whom we minister know that we are the servants of Jesus Christ.

In conducting our share in the ministry, we are not to be overly concerned as to the manifested results of our efforts. Jesus explained that no one can come to him unless drawn by the Heavenly Father. (John 6:44) This being true, we should be content to realize that the matter of favorable response to the message is in the Lord's hands. In ways unknown to us he directs the message so that those whom he desires to be drawn by the truth of the divine plan will be reached by this glorious Gospel of Christ. Paul explained, "If our Gospel be hid, it is hid to them that are lost."—ch. 4:3

This does not imply that those who do not respond to the

Gospel because the eyes of their understanding have not been opened by the Lord are forever "lost." It simply means that they are part of the whole lost world of mankind, sold under sin, and condemned to death. Their time to be saved is future, for God will have "all men to be saved, and to come unto the knowledge of the truth." The glorious knowledge of the truth concerning the ransom will, in God's due time, be testified to all. (I Tim. 2:3-6) It will be then that all who are now "lost" will be given an opportunity to believe and be saved. That will be the time when the knowledge of the Lord will fill the earth as the waters cover the sea.—Isa. 11:9

Paul explains why so many today are blinded to the truth—which, of course, is by divine permission. We quote: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (ch. 4:4) The poor benighted world of mankind, in addition to their own imperfect thinking ability, and their prejudices, are blinded by the great deceiver, our Adversary, the Devil, the one who has deceived all nations concerning God and his glorious character of wisdom, justice, love, and power.—Rev. 20:1,

A Typical Lesson

IN PRESENTING his thoughts on our share in the ministry of reconciliation, Paul uses certain types from the Old Testament as illustrations. In chapter 3, verse 3, he mentions the "tables" of stone which were given to Moses by God, those tables on which the Law of God was written, and then uses them to illustrate what he describes as the "fleshy tables" of our hearts. The Scriptures inform us that God gave Moses those typical tables of the Law in order that he might teach the people. (Exod. 24:12) Paul's thought seems to be that we, the ambassadors of Christ, are to him what those tables of the Law were to Moses. The light of truth, that Gospel which God has caused to shine into our hearts by the Holy Spirit, is the "Word of reconciliation" which we use in the "ministry of reconciliation."

We are not "sufficient," Paul says of ourselves for such a high position in the divine plan. "Our sufficiency is of God," through the merit of Christ, and by the indwelling of the Holy

Spirit. By this arrangement he has made us "ministers of the new testament," or New Covenant. (ch. 3:4-6) Some have mistaken this to mean that the followers of Jesus are now being developed under the terms of the New Covenant promised in Jeremiah 31:31-34. But what the Apostle Paul says is that we are made ministers, or servants, of that covenant, which, of course, is quite a different thing.

Ministers of the New Covenant

The New Covenant and its operation is designed for the Millennial Age. Under its terms all mankind—beginning with the house of Israel and the house of Judah—will have an opportunity to be reconciled to God and to receive life on the human plane. This is the great objective of the divine plan of salvation. It is to make this possible that Jesus died as the Redeemer and Savior of the world, and his followers are invited to share in his suffering and death that they might be qualified to share in his future work of extending to mankind the life-giving blessings provided by his blood. All of this is in preparation for the New Covenant, so that even now our ministry is a ministry looking to the inauguration of that covenant. It is the sacrificial ministry of the covenant. The future work of Christ and the church will be the glory phase of that ministry.

Our ministry of the New Covenant, in association with Jesus, the Redeemer, will give life to the repentant and believing world of mankind during the Millennial Age. The original Law Covenant offered life to the people of Israel. (Lev. 18:5; Rom. 7:10; 10:5) It failed, not because there was anything wrong with the Law, but because the people, as members of the fallen and condemned race, were unable to meet its requirements, and no Redeemer had as yet been provided. Paul refers to this arrangement as the "letter" which "killeth, but the Spirit," he adds, "giveth life."—ch. 3:6

Paul refers to the original Law Covenant as "the ministration of death, written and engraven in stones." (vs. 7) But even in the case of that covenant there was a certain glory attached, as emphasized by the brightness of Moses' countenance when he came down from the mount, and by the many miraculous displays of divine power associated with its inauguration. However, Paul explains that the glory of that covenant is as no

glory at all by comparison with the glory which will be associated with the inauguration and operation of the New Covenant.—vss. 7-11

Paul reminds us, however, that this “glory” is not one in which we participate at the present time. It is a “hope.” (vs. 12) It is the hope referred to by Paul when he used the expression, “Christ in you, the hope of glory.” (Col. 1:27) This is the glorious hope set before us in the Gospel. It serves as an incentive to faithfulness in our ministry of the Gospel as we continue sacrificing the flesh and its interest in bearing the message to others, as the Lord has so clearly indicated it is his will for us to do.

From Glory to Glory

WHILE we have not yet entered into the glory aspect of the ministry of reconciliation, we are being prepared for it. Paul mentions this in verse 18, which reads, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Instead of the expression, “open face,” as in this translation, the **Diaglott** translation reads, “a face unveiled.”

This is in keeping with the lesson Paul presents in which he speaks of Moses’ face being veiled when, after receiving the tables of the Law, he came down from the mount and appeared to the people. But the record states that when Moses went into the presence of the Lord he removed his veil; so Paul is putting us, the followers of Jesus, together with Moses in the presence of the Lord by saying that it is with face unveiled that we behold the glory of the Lord.

This, of course, is an accommodated use of language, for as imperfect humans we cannot enter into the actual presence of the Lord. Paul explains how it is, though. He says that we behold God’s glory as in a mirror, a mirror that has been provided by the Spirit of the Lord, that same Holy Spirit which is etching the law of the New Covenant deeper and deeper into the fleshy tables of our hearts. This provision of the Holy Spirit is the Word of God, and it is in the Word of God that we see mirrored the glory of the Lord, the glory of his character into which we are, in the spirit of our minds, being gradually molded. This transformation is, of course, in preparation for the future glory which has been promised—the “glory and

honor and immortality" of the divine nature, and the glory of office in being associated with Jesus as kings, priests, judges, and mediators of the New Covenant.—Rom. 2:7

In Training

FROM one standpoint, our preparation for future glory is in the nature of training, a very practical training, indeed. We are given the hope of being associate kings with Jesus. A king is a ruler. One of the qualifications for entering into the glory of this rulership is to be willing now to be ruled ourselves. The work of the kingdom will be to re-establish the will and law of God in the hearts and lives of the people. We pray, for example, "Thy kingdom come, thy will be done in earth, as it is in heaven." (Matt. 6:10) To be properly prepared to participate in the work of bringing about this happy condition, we must submit ourselves to the will of God now. Only by so doing will we be found worthy of sharing in the kingly glory of Christ during the Millennial Age.

We are, if faithful, to serve together with Jesus as the future priests of the world. This future priesthood, however, will not be the one typified by Aaron and his family, but the Melchisedek priesthood. Melchisedek was a reigning priest, not a sacrificing priest, as were those of the Aaronic priesthood. However, if we are, together with Jesus, to be reigning priests for the dispensing of blessings to the people in the next age, we must prove ourselves worthy of this high honor by being faithful as sacrificing priests at the present time.

Faithfulness in the ministry of reconciliation calls for sacrifice, the sacrifice of all that we have and are. We are to present our bodies a living sacrifice, and to hold back nothing while we press forward in the work of laying down our lives in the service of the Lord. Only thus by faithfulness in the sacrificial phase of the ministry of the New Covenant will we be worthy of participating in the glory phase as a part of the Melchisedek priesthood.

Jesus has been appointed by the Heavenly Father to be the great Judge of the world during the Millennial Age. (Acts 17:31) However, his faithful followers of the present age will share this judgeship with him. Jesus said to his disciples that those who gave up all and followed him would sit on thrones judging

the twelve tribes of Israel, and this will extend also to the people of other nations. (Matt. 19:28) This is when Jesus will sit upon the "throne of his glory," and when all his holy messengers will be with him, and before this throne will be gathered for judgment the people of all nations.—Matt. 25:31

Paul refers to the future judging work of the church and draws a very practical lesson from it. His lesson is that since we are to judge the world we should be able to judge matters properly now which pertain to our relationship with one another as Christians. (I Cor. 6:2) This means that we are being trained for the future glory of judgeship with Jesus upon the basis of learning and applying the righteous laws of God at the present time in our dealing with the brethren, and even with the world. How practical indeed are God's arrangements!

Ministers of Reconciliation

Paul wrote that there is "one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (I Tim. 2:3-6) However, just as Jesus, who will be "King of kings, will have associate kings ruling with him, so, as the great Mediator, he will also have associates, those who will serve with him in this glory phase of the Millennial-Age work. As we have noted, Paul speaks of the true followers of Christ as even now being "ministers of reconciliation," and this ministry will continue and be expanded when we are glorified with him to share in the work of restoring the world to at-one-ment with the Creator.

Paul speaks of Jesus as the Mediator who gave himself a ransom for all. This is a fundamental part of the mediatorial work, for the fallen race could not be restored to harmony with God unless provision was made for setting aside the death sentence which resulted from original sin. But to benefit permanently from the redeeming blood of Christ it is essential that individuals learn about this provision, and accept it as a gift from God. In this connection Paul speaks of the knowledge of the ransom being "testified" to all "in due time." This is another aspect of the mediatorial work, that phase of it in which the glorified church will participate.

And, in this also, the Lord has provided a very practical method of preparing the saints for their future work, which is, giving them opportunity now to make known the truth con-

cerning the ransom—which, in effect, is the entire divine plan of the ages—as a test of their enthusiasm for his plan, and their desire to co-operate in it. The real test of our joy over the fact that a time is coming when the knowledge of the Lord will fill the whole earth as the waters cover the sea, is the degree of enthusiasm we manifest in doing what little we can now to spread the true knowledge of God as revealed through the divine plan. To conclude that because the world is to be enlightened during the Millennial Age there is no need for us to concern ourselves now with proclaiming the truth, is to display a lack of interest in God's arrangement, and thus to prove unworthy of associating with Jesus in his resurrected glory.

The Lord's Glory Revealed

AS WE have noted, using the typical tables of stone as a background of illustration, Paul refers to the "fleshy tables" of our hearts upon which the epistles of Christ are written. (II Cor. 3:3) In this connection it is interesting to note the circumstances under which the Law of God was written on those typical tables of stone. We quote the narrative describing those circumstances:

"And he [Moses] hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Exod. 34:4-7

The statement that the Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth," etc., is descriptive of his glorious character which, to us, is revealed through the Word of truth in its outline of the divine plan of the ages. Just as these glorious aspects of Jehovah's character were proclaimed to Moses as the Law was being written on the tables of stone, so we are having the laws of God made known to us,

and etched upon our hearts through the truth, or, to use another illustration employed by Paul, the glory of the Lord is being mirrored to us through his Word, and the purpose is that we may be transformed into that glory.

We are being changed even now from glory to glory, or should be. This does not mean that we have entered into glory, but rather that the glorious attributes of our Lord are, or should be, becoming more and more apparent in our daily lives as we continue actively to engage in the work of the ministry, thus being faithful ambassadors of Christ. The whole purpose of the truth is that by it we may be transformed into the image of our Lord, and become faithful and energetic co-workers with him in reconciling the world unto himself.

How thankful we should be that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"! But let us remember that this great favor has brought responsibility, for we have been made stewards of the mysteries of God, and it is required of stewards that a man be found faithful. (I Cor. 4:1, 2) Our saying, "Thank you," to the Lord for giving us the truth should be with all that we have of time, strength, and means. May we "faint not" in the daily laying down of our lives in this ministry; and let us look to the Lord for his strength to help, and his wisdom to guide, in our every time of need.—II Cor. 4:1; Heb. 4:16; James 1:5, 6

WEEKLY PRAYER MEETING TEXTS

DECEMBER 5—"Choose ye this day whom ye will serve; . . . as for me and my house, we will serve the Lord."—Joshua 24:15 (Z. '01-284 Hymn 299)

DECEMBER 12—"As a man thinketh in his heart, so is he."—Proverbs 23:7 (Z. '01-325 Hymn 198)

DECEMBER 19—"Let not him that girdeth on his harness boast himself as he that putteth it off."—I Kings 20:11 (Z. '94-155 Hymn 183)

DECEMBER 26—"Be thou strong and very courageous."—Joshua 1:7 (Z. '02-285 Hymn 266)

Observations at a Feast

JESUS was ever on the alert to make use of his surroundings in presenting messages of truth. This is clearly in evidence in connection with his attendance at a feast which had been arranged by one of the chief Pharisees, and to which he had been invited. As he entered the abode of the Pharisee he noted a man who was ill with the dropsy. It was on the sabbath day, and realizing that many were watching to note what he would say and do under the circumstances, he asked whether or not it was lawful to heal on the sabbath day. No one responded, and Jesus performed a miracle and healed the man ill of the dropsy. Then he asked, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?"—vss. 1-6

Neither the chief Pharisee, the host, nor his friends could give Jesus a reasonable answer as to why he should not heal the sick man on the sabbath. All of them were in the home of the Pharisee to eat, thus caring for their physical needs, so why should not Jesus do something

for the man which he could not do for himself? That Jesus should be invited to this home might indicate that the Pharisee was somewhat favorable to the Master, and this may be why no special controversy arose over the question of healing the sick on the sabbath day.

Appropriate Humility

AT THIS feast Jesus observed that the guests were seeking the best or chief rooms in the home, and this circumstance he used as the basis for a parable. The parable suggested that when they were bidden to a wedding they should not thus sit down in the highest rooms, but wait until they were seated by the host. This, Jesus explained, could save them and their host embarrassment.

Jesus reminded those at the feast that the host might well have planned that some important guest should have the more honorable room which they had taken, and therefore he would be obliged to ask them to accept a lower place. How much better it would be, Jesus explained, to

take the lower place at the outset, and then, perchance, they might be invited to occupy a higher room. In this event the host would feel happy that he could extend such a favor, and the guest would be pleased also, and no one would be embarrassed.

Jesus drew a very practical lesson from this parable, one that is emphasized throughout the Word of God. He said, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (vs. 11) Not only is it important to humble ourselves before men, and before the brethren, but it is even more important that we maintain the proper spirit of humility before God—"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6

Whom to Invite

AS THE feast at the Pharisee's home progressed, Jesus made another observation. Looking around him he probably observed that the guests were essentially from the same stratum of society as the host. They were not poor people, or beggars. Jesus had been included because at the time he was getting much prominence in Israel as a teacher, and probably the chief Pharisee who arranged the feast wanted his friends to learn more about this man.

But whatever the reason for the selection of the particular guests at this feast, Jesus used the situation as a basis for a timely lesson, a lesson which he addressed directly to his host. We quote: "Then said he [Jesus] also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—vss. 12-14

What a beautiful lesson! It is, in brief, that our benefactions should be on behalf of those who are not in a position to repay us. This is a display of the divine quality of love. It was this quality that motivated our Heavenly Father to give his Son to die for the sins of the world. (John 3:16) This was a costly gift to bestow, and it was presented on behalf of those—the fallen human race—who are in no position to repay.

Jesus displayed this same quality of unselfish love, and the only ones who will have the opportunity of being with him in the spiritual phase of the kingdom will be those who are motivated

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NEW JERSEY

(Continued from page 31)

to give their lives for others by the same spirit of unselfish love. Jesus said that these would receive their reward at the resurrection of the just.(vs. 14) These are the ones who are spoken of by Jesus in John 5:28 and 29 as those who have done good, and who will come forth to a resurrection of life.

The record states that one of the guests in the chief Pharisee's home who heard this statement by Jesus observed, "Blessed is he that shall eat bread in the kingdom of God." (vs. 15) Evidently this man was one of the devout of Israel, one who looked for the kingdom of God. He sensed that what Jesus said about being rewarded in the resurrection of the just would have its fulfilment in the kingdom, and he knew that this would be a blessed experience for all those who qualified. He was probably hoping to attain to such a reward himself.

Many Invited

WHILE still at the home of the Pharisee where he had been invited to take bread, Jesus related another parable pertaining to a feast. He said that "a certain man made a great supper, and bade many." When the supper was ready and the invited guests were summoned to assemble and partake, they began to make excuses as to why they could not be present. One had bought a piece of ground which he had to

inspect; another had purchased five yoke of oxen which he had to prove; still another had married a wife so could not attend the feast.

The servant of the householder reported this situation to his master who, in turn, instructed his servant to go out into the streets and invite others to come to partake of the supper which had been prepared. The poor, the maimed, the halt, and the blind were to be invited. The servant carried out these instructions, and then reported to his master that there was still room at the feast.

Then the servant was instructed to go out into the highways and hedges and compel, or constrain, people to come to the feast, that his house might be filled with guests. The man of the house was determined that none of the originally invited guests who made excuses not to attend the feast should later have an opportunity to change their minds.—vss. 16-24

This parable, in a general way, illustrates the outworking of God's plan for his people during the Gospel Age. The "certain man" of the parable could represent Jehovah, who has made a great feast for his people of the Gospel Age, a supper pertaining to all the good things relative to the spiritual phase of the messianic kingdom in which the followers of the Master are invited

to share. It could be this that is referred to in Revelation as "the marriage supper of the Lamb."—Rev. 19:7-9

Originally, the whole Jewish nation were the Lord's chosen, or invited guests who were given the opportunity to partake of this "great supper." But as we know, very few of these responded to the call announcing that the kingdom of heaven is at hand. For one reason or another the professed Israelites of Jesus' day were not ready for the opportunity which was then offered to them.

Beginning at Pentecost another call went out specially to the Jewish people. Those who were

humble and ready accepted, but still there were not sufficient guests to fill the house as planned by the Lord. Then the call went to the Gentiles, and has continued to do so throughout the entire Gospel Age. In due time the Lord's predetermined number of guests for the supper will be found, and the marriage supper of the Lamb will take place.

Following this will come the great feast of "fat things" which the Lord has prepared for all people, a feast of fat things full of marrow, of wines on the lees well refined. It will be then that the Lord will swallow up death in victory, and wipe away tears from off all faces.—Isa. 25:6-9

The Lord, the Man, the King

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:8-14

DURING the month of December people in the Christian world have their minds drawn to this text of Scripture very often. Throughout the churches of Christendom it is read to the people

who attend the services, and they are told of a babe who was born in a manger in the city of Bethlehem, a babe whose birth was heralded by the angelic host. This scripture has always been dear to the Lord's people.

In the city of Bethlehem, one can look from the place where Jesus was born, out over the fields where they still care for sheep and goats. The fields are still there, and they haven't changed very much in all that time, and it does not require a great deal of imagination to hear again the words of our text.

And so, as we approach the holiday season of the year, it should be profitable to meditate on this One who was born as a babe in the manger at Bethlehem; this One who has had such a tremendous influence upon us, and who has changed the entire course of our lives. This One of whom we speak never wrote anything that has been retained for humanity. So far as we know he never wrote a book; he never even wrote a poem. He never held a public office so that his counsel and his influence could be used for the good of the political economy of Israel. He never entered into business, so industry has never felt the influence of his organizing ability. He never led an army into war.

Jesus did none of the things that cause men to be regarded as great. Nevertheless he has entered into our lives, and we have accepted his way as our pattern of life. And when the Bible says, "Let this mind be in you, which was also in Christ Jesus," we find that our desire is that we might know God's will better in order that we might do it more acceptably.—Phil. 2:5

The Logos

BUT "Jesus" was not the only name by which this great One is known in the Word of God. John 1:1 reads: "In the beginning was the Word," or the "Logos." The expression, "In the beginning," also occurs in Genesis 1:1, where we are told that "In the beginning God created the heaven and the earth." But in the beginning when God created the heaven and the earth, the Logos was already there, therefore the expression in John, "In the beginning was the Word," must refer to a beginning preceding that mentioned in Genesis. In Psalm 33:6 we read, "By the Word of the Lord were the heavens made." By the Logos, by this mouthpiece of the Heavenly Father, were the heavens

made. Therefore, this text in John that speaks of the Logos in the beginning is the one in which we are particularly interested.

In Revelation 3:14 we read, "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." So, long before the angel said, "Thou shalt call his name Jesus," he was called the Word of God. (Matt. 1:21; Luke 1:31; 2:21) This is referred to again by John in his first epistle, the first chapter, first and second verses, and the last chapter, and the next to last verse. Also in Hebrews 11:3 we read, "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." In Hebrews 1:1, 2 he is referred to again. The passage reads: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; or ages."

The Great One

And then in Colossians 1:14-18 we read, "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."

This text tells us just how great the One is whose name was Jesus. It also tells us how great is the One whom we have chosen as the pattern of our life. This scripture tells us that all things were created by him, and in John 1:3 it states that "without him was not anything made that was made." Now he is the One who is our Shepherd. Our Heavenly Father is, of course, the Chief, the Great Shepherd; but in the Heavenly Father's care for his sheep he has appointed this One as his Good Shepherd, his undershepherd.—Heb. 13:20; John 10:14; I Pet. 5:4

"In the beginning God created the heaven and the earth,"

but as we have seen, the heaven and the earth were created by the One whom God had created in the very beginning of creation. It is the plan of God that in all things the Logos might have the pre-eminence. He was the firstborn of every creature, in that he had the pre-eminence. And he also, according to this scripture, is the firstborn from the dead. Therefore this One whom they called by the name of Jesus must first be appreciated as the great Logos of God, the Word of God, the great spokesman of God, for in the beginning was the Word.

The God, a God

We continue quoting from John 1:1, "And the Word was with our Heavenly Father, and the Word was also a mighty one." This is a free translation, yet it is the proper translation of what the apostle had in mind when he said, "In the beginning was **the** Word, and the Word was with **the** God, and the Word was **a** god. The same was in the beginning with **the** God." (Literal Greek translation) Then it shows not only that all things were made by him, and that without him was not anything made that was made, but it also shows (4th vs.) that in him was life, not only life upon the earth, but also life in heaven, because in Colossians we read that he made all things in heaven, hence all the angels were created by him.

The angels have life because the Logos was used by Jehovah to accomplish the creative work, and the life was the light of men, and the light shineth in darkness and the darkness comprehendeth it not. (5th vs.) And here we see the entrance of the darkness of sin into the world, because the darkness did not comprehend the privilege of being obedient to those things which Jesus had presented.

Then the Apostle John continues, and shows not only the revelation of the Logos but also, in verses 6 to 11, the rejection of Israel because of their unbelief in this One who at one time was the Logos, and who had now become Jesus. Then, also, from the 12th to the 18th verses, it is shown that to as many as received him, to them gave he the power to become the sons of God; and we know that that same privilege of becoming sons of God has been extended to us simply because we have recognized the Logos as the Son of God.

Therefore we think of his name "Logos" in connection with

creation, and we also recognize that he is the link between our Heavenly Father and ourselves. But not only so, he is the link between God and all men. He is the world's only hope of re-establishing communion with God. As we learn to appreciate him as the Logos, the Word, the mouthpiece, the spokesman, the hand of God, we learn to appreciate better not only his part in the great divine plan, but also the great work of redemption that has been planned by our Heavenly Father, and which has been given to him to carry out.

We are certain that an appreciation of the Logos will increase our esteem, not only of our Heavenly Father, but it will increase our appreciation of why it is that we can say, "The Lord is my Shepherd, I shall not want." Think of the power that is represented in the One whom he has given to care for us—the same power that was used to create the world; the same power that was used to create the angels; the same power that was used to bring into existence all the works of creation! Now this same power is used in connection with the new creation; and therefore, as members of the new creation we realize indeed what great things have been and may be accomplished by this One whom they called Jesus.

Made Flesh

IN JOHN 1:14 we read, "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John the Baptist bore witness of him, and cried, saying, "This was he of whom I spake, He that cometh after me is preferred before me: for he was before me." (vs. 15) Here John the Baptist, one of the greatest men that ever lived upon the face of the earth, recognized this great truth. Although Jesus was born in Bethlehem six months after John was born, nevertheless John said, "He . . . is preferred before me." He was before John as the Logos, and he was made flesh, and dwelt among us. How many people who read the story of Jesus' birth really understand the significance of this simple statement, "He was made flesh, and dwelt among us"?

That is elementary, is it not? Yes, it is elementary, but it is also fundamental. It is so elementary that we can grasp it, but it is so fundamental that without the touch of the Holy Spirit

in our lives we cannot fully appreciate it. That is the power of the truth. He was made flesh. He left his spiritual nature behind. He left all the influence that the Logos must have had in all of heaven, and he was made flesh, and was born in a manger. He was born in the little town of Bethlehem, not in the great city of Jerusalem; and as he lay in that manger, wrapped in swaddling bands, we are sure that it would be very difficult to recognize in him the One that the Heavenly Father had used in the creation of all things.

Yes, he was made flesh. He was made a human being. Does that mean that he only assumed a human body? No, it means exactly what it says, that he **became** flesh. He did not merely **clothe** himself in flesh. But if you should go up and down your street today and ask, "Do you believe that Jesus Christ was God incarnate?" you would find the majority of the people saying, "Yes, he was God incarnate; God clothed in a body of flesh. He was part God and part flesh." The vast majority in Christendom would say that Jesus was not **really** flesh. In I John 4:2, 3 we read, "Hereby know ye the Spirit of God. Every spirit that confesses that Jesus Christ is come in the flesh is of God: and every spirit that confesses not that Jesus Christ is come in the flesh is not of God: and this is the spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."

In the Flesh

In II John 7 we read that "many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh." Powerful words! Strong words! Why is it so important that we recognize that the Word was made flesh? Why is it so important that we recognize that Jesus came in the flesh, and why is it so necessary that we be willing to testify to this great truth? The simple reason is that the doctrine of God incarnate is of the Devil. It is antichrist. It is contrary to our understanding of the ransom, and without an understanding of the ransom we know that it is impossible to understand fully the great work of redemption.

This may be elementary to us. It is elementary that Adam was a human being, and that our Lord Jesus, to be a corresponding price, had also to be a human being. It would seem as though

children could understand anything as simple as this. It is also fundamental. It is a truth that is given to those who are really of Christ, and who are not deceived by the Devil, and not deceived by the spirit of the Antichrist.

Our whole understanding of the redemptive transaction rests upon the truth that the Word was made flesh, so let us read a few texts of scripture from the **Emphatic Diaglott**. They are Ephesians 1:6, 7, 10: "To the praise of his glorious beneficence with which he graciously favored us in the beloved One; by whom, through his blood, we possess the redemption—the forgiveness of our offenses—according to the opulence of his favor, in regard to an administration of the fulness of the appointed times, to reunite all things under one head, even under the Anointed One;—the things in the heavens, and the things on the earth—under him."

His Shoulder

Therefore, as we think of the man, we think of Jesus. We think of Jesus as the babe, yes, the babe that is spoken of in Isaiah the 9th chapter, where we read, "Unto us a child is born, unto us a Son is given." However, how many, in their thinking, go beyond the child that is born? How many have really appreciated the statement, "And the government shall be upon his shoulder"? How many appreciate that his name is called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace"? How many realize that of "the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever"?

It may seem elementary to us to realize that this babe who was born in Bethlehem is the One whom the Heavenly Father has chosen to place the responsibilities of the whole government upon his shoulders. It would seem that he was the logical One, for were not all things made by him? He had the pre-eminence in creation, and in resurrection, and it is logical that he also will have the pre-eminence in bringing men back into fellowship and harmony with God.

Actually, an appreciation of the statement that "unto us a Child is born, and unto us a Son is given," is only the first step toward an understanding of the man Jesus. After his birth we

hear very little about him until he is twelve years of age. Then we all know the story of that manly little fellow who went with his parents to Jerusalem. Returning to their home, his parents went a day's journey out of the town toward Nazareth, when they realized that their little boy was not with them. When they went back to the city they found him in the temple, and he said, "Wist ye not that I must be about my Father's business?"

We realize that there were many things which Jesus did not understand at that time, because he himself had not received the begetting of the Holy Spirit. At that time he was a human being. Perfect, yes, but nevertheless not endowed with the insight of the Holy Spirit. And yet, even then, he knew he wanted to do the will of his Father, the Creator; and we think that simple expression, "Wist ye not that I must be about my Father's business?" is also logical. We received our life from our Heavenly Father. It is elementary and essential that we should want to do things that are pleasing to our Heavenly Father, for in this we are following our pattern. He said, "I do always those things that please him"—John 8:29

The Father's Will

But it is also fundamental. It is really the foundation upon which all our fellowship, all our communion, is based, not only with our Heavenly Father, not only with the Lord Jesus, but also with those of like precious faith. All of it is based upon that simple statement, "Wist ye not that I must be about my Father's business?" To paraphrase, "I must be about doing what the Father would have me to do." If we have that spirit, we have the spirit of consecration, and the spirit of consecration is that which leads us into communion with God.

And then we see Jesus as a man at Jordan. We see Jesus approaching John the Baptist, and the Master says, "Baptize me!" We hear John the Baptist saying, "Oh no, not I. I shouldn't baptize you. You should baptize me." The Master says, "Suffer it to be so now." The man Christ Jesus at thirty years of age was a corresponding price. No longer the babe or the boy, but the man Christ Jesus, because after his baptism he was endowed with the Holy Spirit of God, and Christ, we know, means The Anointed.

And as Christ Jesus, or Jesus the Anointed, he lived for three

and one-half years doing the will of the Father, going from one town to another and preaching that the kingdom of Heaven was at hand. He associated himself with a band of consecrated men in the work of the ministry. He sent out, first twelve, then seventy, telling them to go and witness concerning the kingdom. All of this in three and a half years of his ministry, and then at Calvary, the final statement, "It is finished."

Then we see him as the **risen Lord**, the Lord who has appeared in the presence of God for us. We want to quote a text of scripture that is very precious. It is found in John the 16th chapter, and the 7th verse: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This is a remarkable statement.

The disciples did not want Jesus to go. But he explained that it was better for them that he go, because if he did not go, he could not appear in the presence of God for them. And if he did not appear in the presence of God for them, the Holy Spirit would never come into their lives. It is because the Holy Spirit was sent that we are in the truth today.

Jesus may not have written a book, but he did do a wonderful thing. He said that no man took his life from him. "I lay it down of myself. I have power to lay it down," he explained, "and I have power to take it again." (John 10:17, 18) He was not referring to taking again his **human** life, as it has been so misunderstood. We know that Jesus laid down his perfect human life as a corresponding price for the life that Adam forfeited because of disobedience. "I lay it down of myself," Jesus said. And because Jesus laid down his life in obedience to his Heavenly Father, he had the privilege of taking it again; and following his resurrection he appeared in the presence of God for his disciples so that the Holy Spirit could come into their lives, and so that all his followers could have a new and living way of life opened up, a way in which they could enjoy true fellowship and communion with God.

"My Firstborn"

IN PSALM 89:27 we find that Jesus has been given another name. It says, "I will make him, my firstborn, higher than the kings of the earth." Jesus ceased to be a man. He retained his

position as a Savior, but he also became a king. In Matthew 22: 42-46 the Master said to the Pharisees: "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

To us it is somewhat difficult to understand why such a question should be so hard to answer, but the Jews found it so. Jesus said, "Whose son is he?" and they answered, David's son. Then Jesus said, Well, if he is David's son, then how does David call him Lord? And the Jews immediately thought, well, that is right. The son always honors his father; the father never honors the son in this way, yet David called him his Lord; how, then, could he be his son? They were not able to answer that question.

Jesus' Answer

Our Lord did answer the question through the Revelator in Revelation 22:16. Here he says, "I have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Here he shows that through Mary, he was the offspring of David. He was a branch of David's family tree. He was a child of David, but just as the tree receives its life through its root, so David could never have life except through him. Therefore he was also the source of life for David, and David therefore called him Lord. Then follows the invitation, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—vs. 17

The "Spirit" here refers to the Holy Spirit, the power of God, which will be exercised during the Millennial Age. Why does it not say, "The Bridegroom and the bride say, Come?" In these 16th and 17th verses we see, then, how Jesus shows that he and the bride and the power of God unite in the establishment of the kingdom; that whosoever will may come and partake of the water of life freely.

In II Samuel 7:8, 12, 13 we have Jesus' authority as a king

foretold: "Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel." "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever."

His Bride

Therefore Jesus becomes the King of kings and Lord of lords. And then, in Revelation 5:10 we read, "And hast made us unto our God kings and priests: and we shall reign on the earth." Again we recognize that his greatness is manifest in the realization that he will choose a bride to occupy his throne with him.

Then, in conclusion, Revelation 20:4-6: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

As we recognize the Logos, and the man, and the King, we realize how many great things he did. He created the universe, the angelic host, mankind, and is to create the new creation; and through his reign he will bring mankind back into fellowship and communion with God. But above all that, he is our Shepherd, and because of that, we do not want. He leads us beside the still waters, he restores our souls, and even though we walk through the valley of the shadow of death, we fear no evil, for he is with us. His rod and his staff, they comfort us. Surely goodness and mercy has followed us all the days of our lives; and because of his greatness and the power that the Heavenly Father has invested in him, when it is finished, we also will dwell in the house of the Lord forever!—Ps. 23

An Approved Workman

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Timothy 2:15

ONE of the greatest privileges set before the Lord's people is that of being servants of God to carry forward his work. Hence those who take advantage of this privilege are his workmen, and there are many scriptures which emphasize this thought. For instance, the parable of the labourers in the vineyard. (Matt. 20:1-16) "I must work . . . while it is day; the night cometh, when no man can work." (John 9:4, R. V.) "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2) "Do the work of an evangelist." (II Tim. 4:5) "Faith without works is dead." (James 2:20) "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—II Cor. 6:1

Timothy, whom Paul was addressing in our text, was one of

these workmen. A godly mother and a godly grandmother had, in the Lord's providence, provided for Timothy a good hereditary influence which had led him in quite early years to consecrate himself to the Lord. (Acts 16:1; II Tim. 1:5) And on hearing Paul preach at Lystra, his knowledge of the Old Testament scriptures enabled him to recognize promptly that Jesus of Nazareth was the long-promised Messiah, and that the divine plan for human salvation was being worked out through him.

Timothy's desire to be a worker unto the kingdom of God was quickly noted by Paul, who in the Lord's providence took him with him as an associate in the work of the ministry. (Acts 16:1-6) And it was to Timothy that, years later, Paul wrote, "Study to show thyself approved unto God."

Workmen Need Preparation

JUST as one has to go through a course of preparation, study, and apprenticeship before he is qualified to work at a particular trade, or to labour in one of the learned professions without at any time being ashamed of his work, so the consecrated Christian needs to study his book of instructions—the Holy Scrip-

tures—if he would render to the Lord acceptable service.

The Greek word translated “study” in II Timothy 2:15 is **spoudazo**, and means “to use diligence, make speed.” (Young) The root of this Greek word is used in II Peter 1:10 and is there rendered in the Authorized Version “give diligence” (in the making of our calling and election sure). It can be noted also that the Greek word **spoudazo** used in II Timothy 2:15 is given the fuller translation in the **Diaglott** rendering, which reads: “Be diligent to present thyself to God, an approved workman, irreproachable, rightly treating the Word of truth.”

However, “rightly treating the Word of truth” implies diligence in study. There is much significance in the word “study,” and only those who diligently study find the narrow way to divine approval and acceptance. We are to study the doctrine; study our course of conduct to keep it in harmony with God’s Word; study how to promote the peace and prosperity of Zion, and how to shield self and others from the missiles of error, and from the poison of an evil worldly spirit. And we must study to perform the duties of a faithful footstep follower of the Master.

One of our great needs in this connection is the ability to rightly divide the Word of truth. When the Lord begins to guide

us by his Spirit into the truth, we find that the divine plan, which the Word of God reveals, covers a number of ages and dispensations before its culmination is reached; and that some scriptures apply to one age, or one dispensation, while others, often in the same chapter, apply to another—either a past or future age, or dispensation.

For example, Jesus said to his disciples, “Unto you it is given to know the mysteries of the kingdom of heaven, but to them that are without it is not given.” (Matt. 13:11, R. V.) Again, Jeremiah says, “They shall all know me, from the least of them unto the greatest of them.” (Jer. 31:34) If we would rightly divide the Word of truth relative to these two scriptures, we must apply the first to the Gospel Age, the time for the selection of the church, the time when “darkness shall cover the earth, and gross darkness the people.” (Isa. 60:2) This is the time when but a few, comparatively speaking, are translated out of darkness into his marvelous light. The second text refers to the time of Christ’s kingdom, the thousand years of his reign when, because of knowing him, “every knee should bow, . . . every tongue . . . confess that Jesus Christ is Lord.”—Phil. 2:10, 11

Again Paul says, “The god of this world hath blinded the minds of them which believe not.” (II Cor. 4:4) But Isaiah says

something the opposite of this: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isa. 35:5) Both statements of course are true; but if we would remove the apparent contradiction we must rightly divide the Word of truth, and apply the first of these two inspired statements to the Gospel Age when "darkness covers the earth, and gross darkness the people," and apply the inspired language of the prophet in the second text to the kingdom period when Satan is bound for a thousand years, that he might deceive the nations no more until the end of that time.—Rev. 20:1-3

Study to Serve

NOT only must we spare time for study if we would rightly divide the Word of truth for our own enlightenment and profit, but it is also very important that we should do this if we would properly and helpfully instruct others who may be inquiring the way of the Lord. Another point of great importance, if we would wisely handle the Word of truth, is to notice who is being addressed in any particular passage, whether it be the world, the saints, Israel, or, as indicated by the context in many passages, the nominal people of God of the Gospel Age. That which would apply to one class would often not apply to another. if we are careful in this respect,

harmony instead of discord is produced from the Word of God.

At times we meet Christians who have not studied the Word with a sufficiently earnest desire to know the kind of work the Lord, the Master of the house, wishes them to do. We find that they are seeking to serve the Lord in ways he has never authorized, often thinking, for instance, that the message they are endeavoring to preach will convert the world. Others who have failed to properly study the revelation God has given, have ceased to preach salvation through the blood of the cross, and proclaim and engage in various kinds of social reform, temperance reform, etc., holding up Jesus as an example only, whose moral teachings are to be followed if one would become a Christian.

It is to be feared that such, when they see the real plan of salvation—first the salvation of the church, and then through them, the blessing and salvation of all the families of the earth during the period of the kingdom—will be most ashamed and taken aback by the imperfections and, indeed, the falsity of their message and work. Others, slower to learn even in that day, will say, "Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And to these the Lord and Master will reply, "I

never knew you: depart from me, ye that work iniquity." (Matt. 7: 22, 23) None can maintain close relationship with the Lord Jesus who at the same time work iniquity; that is, none whose message and work is out of accord with the will and plan of God.

Nominal Servants

ONE of the great lessons eventually to be impressed upon those who have taken upon themselves some phase of what they believe to be the service of God, especially as represented in the many and various activities of the nominal church, is that something more than a moderate classical education is necessary if one would understand the truth of the bible and be able to preach its message helpfully. The great truth contained in Paul's words will be brought home to all such in due time: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14

If such are ashamed of their past errors and mistakes as the Lord's professed workmen, seen as a result of the pouring out of the Spirit upon all flesh (Joel 2: 28), and are truly sorry and repentant on account of the same, they will, the Scriptures inform us, have an opportunity of following in a more excellent path during the Millennial Age. The prophet says, "In that day

shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa. 29:18

The Work of Harvest

AT THIS end of the Gospel Age, many who have examined the Word under the guidance of the Holy Spirit have had disclosed to them, through their study of dispensational truth, that the harvest period due at the end of the age has come, and that by thrusting in the sickle of truth they are co-operating with the Lord, the Chief Reaper. An important work now being accomplished is the separating of the "wheat" from the "tares"; seeking to free the children of the kingdom from the sectarian bundles of "tares."

This work has been progressing now for several decades. Those who have sought to continue to walk in the light have seen how the Lord, the Chief Reaper, toward the close of the harvest period, also uses those gathered together by the harvest message to give a final witness for the truth ere the dark night of the time of trouble finally settles down upon Christendom, soon after to be followed by the full setting up of Messiah's kingdom.

In this way is fulfilled the Master's prophecy: "And this Gospel [good news] of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end

come." (Matt. 24:14) The Greek word here rendered "end" is **telos** which, according to Prof. Strong, includes the thought of "point"; "conclusion"; "ultimate"; "finally"; "uttermost." The "end" in this scripture does not refer to the whole of the harvest period, but to the ultimate end, the final point.

Those who are being blessed by the light of present truth do well to remember that we have a wily foe, that there are the energetic workings of the Adversary "with all power, and signs, and wonders of falsehood, and with every deception of iniquity." (II Thess. 2:9, 10, **Diaglott**) The Scriptures exhort us to "shine as lights in the world, holding forth the Word of life." (Phil. 2:15, 16) In these days of the "harvest" period, we are not to grow weary in well-doing, but to remember that "**telos**" or the final, the ultimate point of the harvest, has not yet been reached.

It seems to be quite easy for some to excuse themselves from all they might do by saying: "Of course, we will give a witness to the truth whenever we find one who seems to be inquiring the way of the Lord." But so very much more can be accomplished by a united co-operative effort, using the same literature, and in touch with the brethren to whom inquiries from the interested for more reading matter may be sent, that these might be communicated with and followed up:

for there must be not only a sowing, but also a watering of the seed.

And then, should it be desirable to hold a public meeting on a large scale, how difficult the necessary advertising of such a meeting becomes if the Lord's people are just isolated units, rather than, as Paul indicates it, a company "fighting shoulder to shoulder for the faith of the Gospel [good news]." (Phil. 1:27, **Weymouth**) The "**Diaglott**" rendering for this verse is: "Stand firm in one Spirit, with one soul vigorously co-operating for the faith of the glad tidings."

It should be said, indeed, that any of the Lord's workmen desiring to work in his vineyard will eventually feel ashamed on account of any failure to zealously co-operate with their fellow servants in the kingdom work. We do well to carefully study, give diligence, to show ourselves approved in this matter, putting forth our best efforts to attain that ideal condition expressed in Ephesians 4:4, "There is one body, and one Spirit" actuating every member.

There is abundant evidence that isolated seekers after truth are being located, and helped spiritually, by ways and means not usually within the scope of a single individual, be he ever so well-intentioned to witness to the true Gospel of the kingdom. Grains of "wheat" are still being gathered, "one here, one there."

Some reside in towns and cities, yet have been isolated, so far as "truth" has been concerned. Others live in remote, lonely country districts. Such have been reached, and still are being reached and blessed in many parts of the world, through various mediums which definitely need "teamwork": a co-operating for the faith of the Gospel. And the Lord is very richly blessing these co-operative labours of love by radio; television; sound, colour films; tape recordings; monthly magazines, and other press announcements.

Faithful Service Sanctifies

ANOTHER aspect of this subject which, to the prospective bride class, it is important not to overlook is that suggested in The Song of Solomon, 1:6: "They made me the keeper of the vineyards; but mine own vineyard have I not kept." Our study to rightly divide the Word of truth, and thus to increase our usefulness in any department of the Lord's work to which he may call

us, should be so prompted by the spirit of love for him, and for our fellows to whom we would seek to witness and comfort with the good news, that it would surely increase the measure of grace in our own hearts: "For this is the will of God, even your sanctification."—I Thess. 4:3

All service should indeed tend to this end, that we may be fitted and prepared for the "inheritance among all them which are sanctified." (Acts 20:32) It should also help us to attain the place in the kingdom to which the Lord has been pleased to call us; and to our share in the gracious work of enlightening and restoring whomsoever will, to the grand condition of perfect human life and the earthly inheritance lost through sin.

Therefore, "Earnestly seek to commend yourself to God as a workman who, because of his straightforward dealing with the Word of truth, has no reason to feel any shame."—II Tim. 2:15, **Weymouth**

BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL

Ipswich Dec. 1

E. T. DAVIES

Liverpool Jan. 19

E. T. NADAL

Clonelly Dec. 7
Londonderry 8

W. READER

Latchford Dec. 1

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The Blessedness of Giving

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts 20:24

THE words of our text were addressed by Paul to the elders of the church at Ephesus. At the time, this self-sacrificing apostle was on his way to Jerusalem, where he knew, from the testimony of the Holy Spirit, that bonds and imprisonment awaited him. Later, while on the same journey, Paul was reminded again of the difficulties which awaited him at Jerusalem, and some of the brethren endeavored to dissuade him from going there. To this Paul replied, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

In his sermon to the elders of the church at Ephesus, Paul took occasion to remind them that he had not shunned to declare unto them "all the counsel of God," and that he had been faithful to this ministry despite the opposition of certain Jews. He urged these elders likewise to be faithful to their trust by feeding the flock of God over whom the Holy Spirit had made them overseers, prophesying that after his departure grievous wolves would enter in among them, not sparing the flock; and that of their own number false teachers would arise seeking to draw away disciples after them.—Acts 20:27-30

Paul urges these elders to "watch, and remember, that by the space of three years" he had not ceased "to warn everyone night and day with tears." (vs. 31) "I have coveted no man's silver or gold, or apparel," Paul added, for "these hands have ministered unto my necessities, and to them that were with me." Paul continued, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the

words of the Lord Jesus, how he said, It is more blessed to give than to receive."—vss. 33-35

It is, then, in this wonderful setting that Paul reminds us of the blessedness of giving as taught by our Lord Jesus. The statement by Jesus which Paul quotes is not found in any of the Gospels. He had evidently learned it from one of the disciples who had enjoyed the privilege of associating with Jesus during the course of his earthly ministry. But how broad and practical is the application which Paul makes of the statement, "It is more blessed to give than to receive"!

Paul quoted these words of the Master at a time when he was faced with the privilege of giving up even life itself in the messianic cause he had espoused. He had accepted this challenge of the sincerity of his dedication, affirming that he was ready to die at Jerusalem if this was the Lord's will for him. This had been Paul's viewpoint from the time of his conversion on the road to Damascus. And when the Lord sent Ananias to inform him of his mission, the Lord wanted him to know what great things he would be called upon to suffer. (Acts 9:10-16) Thus Paul started out on his mission knowing in advance what would be involved, and from the very beginning he was determined to be faithful to his calling.

Expresses Love

GIVING is an expression of love. We read that "God so loved the world that he gave," and the Creator gave that which cost him the most—his "only begotten" and beloved Son. (John 3:16) This principle also operates in our love for the Lord. When Jesus was asked which is the greatest commandment, he quoted Moses' summary of the Law, which was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."—Mark 12:30, 31; Deut. 6:4, 5; Lev. 19:18

Our love for the Lord is not expressed merely by words, but also, and primarily, by deeds. If we love him with all our heart, it means that our heart is devoted to the doing of his will. Likewise our "soul," our "mind," our "strength." This means that the giving of our all to the Lord is the true expression of

our love for him. It was this that Paul did from the beginning to the end of his faithful ministry. He held back nothing. He gave all, and as he neared the end of his giving, he said, "I am now ready to be offered."—II Tim. 4:6

We can learn valuable lessons from God's dealings with his typical people, the Israelites. A great deal of the time the nation as a whole was not too faithful to God, and seemingly the people wondered why God's blessing was not upon them in larger measure. This is brought to our attention in the Book of Malachi. Through this prophet, the Lord said to them, "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?"—ch. 1:7, 8

We of this age are not called upon by the Lord to offer literal bread and animals to the Lord as were his typical people. However, the spirit of unfaithfulness in giving is well illustrated by the manner in which the Israelites viewed the sacrifices they were asked to offer. In the case of animals, for example, they were called upon by the Lord to offer the prime of their flocks—the very best they had. Failing to catch the spirit of this, as Malachi indicates, instead they selected for the Lord the blind and the lame and the sick. They may have reasoned that since these animals were to be destroyed on the altar of sacrifice the blind, the lame, and the sick would serve the purpose just as well.

We Give All

But this only manifested a lack of genuine love for the Lord. They did not love him with all their heart, soul, mind, and strength, for they wanted to keep the best animals for themselves. Not, therefore, manifesting the true spirit of giving, they lacked the blessedness which the Lord would have bestowed upon them. Later in the book we find the Lord saying to this people, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10

THE tithing system given by the Lord to his typical people

does not apply to us. We are not asked to give a tenth of what we possess to the Lord, but are invited to give all. This principle was set forth by Jesus to the rich young man who asked what he could do to inherit eternal life. After some conversation, Jesus said to this young man that it was his privilege to sell all that he had and give to the poor, and become his follower by denying self, and taking up his cross.—Mark 10:21; Matt. 16:24; 19:16-30; Luke 18:18-30

Had this young man accepted Jesus' invitation, it is unlikely that he would have been called upon to divest himself immediately of all that he possessed. But he had to be willing, eventually, to give up everything, not merely a tenth of his possessions and his income. This was too great a sacrifice for the young man to make, so he turned away from the Master.

However, nothing short of the willingness to make this supreme sacrifice is acceptable to the Heavenly Father during the present age. The work of the Lord in the earth throughout the age has required all that the Lord's people have possessed in the way of time, strength, and means; and each one, after making a consecration to do the Lord's will, has had placed upon him the responsibility of using his substance as he felt the Lord would be pleased to have him do.

The Apostle Paul wrote that we are "stewards of the mysteries of God"; that is, of the truth. (I Cor. 4:1) The Lord has given us the truth for our own upbuilding in Jesus Christ, and to dispense to others; and he expects us to use whatever means we can, in the spirit of self-sacrifice, to hold forth the Word of life for the blessing of others. It is by this means that we give up our possessions, and thereby the light of the Gospel is heralded forth to the poor groaning creation.

And just as our original consecration was entirely a voluntary matter, so is the manner in which we fulfil its terms. We can be faithful as the Apostle Paul was, or we can be less faithful. If we are less faithful, we fail to enjoy the blessings which were his as a result of realizing the truthfulness of Jesus' statement that "it is more blessed to give than to receive." The less faithful will not experience what God promised his typical people when he said to them that if they brought all their tithes into the storehouse he would open the windows of heaven

and pour out upon them such abundant blessings that they would not be able to contain them all.

Without Love

IN I Corinthians 13:1-3 Paul indicates the possibility of giving without the motivation of love. Those who do this, he explains, are "nothing" in God's sight, and are not profited so far as receiving the blessings of the Lord is concerned. First he mentions speaking "with the tongues of men and of angels." This is a splendid thing for any who may be able to do it, but unless such efforts are motivated by love, they are in the Lord's sight merely as "sounding brass, or a tinkling cymbal."

One might have "the gift of prophecy, and understand all mysteries, and all knowledge"; and have sufficient faith to remove mountains, yet without love, these advantages would mean nothing so far as the Lord's estimate of us is concerned. We know that without faith it is impossible to please God, yet faith without love is not pleasing to him, and does not give us a standing before him, or bring from him the blessedness that he showers upon those who, motivated by love, are faithfully laying down their lives in his service.

We may bestow all our goods to feed the poor, just as Jesus asked the rich young man to do, yet if we do this through any other motive than love, it will profit us nothing. Jesus told the young man that if he accepted his invitation he would have treasure in heaven; that is, by giving up his earthly treasures, he would receive treasures in heaven. But Paul emphasized that this is true only if the sacrifice is motivated by love. Truly this is a heart-searching lesson which Paul presents to us. What is the motive which prompts us in what we do in the Lord's service to spread the truth, and to minister unto the brethren?

Everything Is Involved

JESUS' statement, "It is more blessed to give than to receive," is frequently restricted in its application to money. But Christian giving involves much more than this. Indeed, throughout the age there have been many faithful followers of the Master who have possessed very little or no money they could give to the Lord. Denying self, and taking up one's cross and following Jesus, implies the giving up of everything—time, talent, strength,

affections, and money. True, these cannot all be used directly in the Lord's service, but they are to be considered as belonging to the Lord, and to be used as unto him.

A consecrated Christian cannot properly consider that a certain portion of his time is his own, to use as he may wish. If we have dedicated our lives to the Lord, we are obligated to determine as nearly as possible just how the Lord would have us use every minute of our time. The same is true of whatever other resources we may have in our possession, or formerly possessed. The Lord knows that we need food, clothing, and housing, and is pleased to have us use whatever is necessary of what we have given to him to provide these human needs. But even so, we are to remember that whatever we do use for this purpose is his, not ours, hence we are to consider it all as being done unto him, and used for his glory.

But herein is a test of the sincerity of our consecration. God's typical arrangements serve well to illustrate the point. In the type, the Lord asked that the unblemished of the flock be given directly to him. We can imagine an Israelite under the Law, looking over his flock to make a selection for the Lord. He would need to have genuine faith and sincere devotion to select the very choicest animals to be offered in sacrifice, and to leave the inferior ones for himself. As we have seen, many of God's typical people failed in this test, and consequently did not receive the blessedness which the Lord vouchsafes to those who give of their best, out of love for him and for his cause.

While the followers of Jesus are not under the tithing system of giving, we cannot assume that our privileges are any the less. Those who are nominal in their devotion might easily, and without especially planning to do so, use the best of whatever they might have of time and other resources for themselves, counting it as unto the Lord, and give whatever is left over directly to the Lord. Jesus spoke of these in connection with the fruitage of the "seed" that fell among thorns, and was choked out. (Matt. 13:7, 22) He explained that this illustrates how the cares of this life and the deceitfulness of riches interfere with the maturing of the Christian, and his abundant fruitbearing.

PAUL said to the elders at Ephesus that, following his example, they should labor to support the weak, and in this connection to remember that it is more blessed to give than to

receive. (Acts 20:34, 35) This admonition follows Paul's reminder to these elders that he had labored with his own hands to provide his own material needs, as well as the needs of those who were serving with him. Paul was not complaining about this. Indeed, it gave dignity to his ministry of the Gospel, for it displayed that he was not exploiting the truth, or the truth people, for his own material needs. He was willing to work for his own living, and serve in the Lord's vineyard also. Truly his portion of the blessedness of giving must have been a large one. While Paul suffered much for the Gospel, there were probably none in the Early Church who enjoyed a deeper heart joy in the service of the Master.

In the Lord's Way

Paul spoke of supporting the weak. We know that one of our privileges of giving is in laying down our lives for the brethren. But we should not be selective in this, lavishing our services upon those who particularly appeal to us, and measurably ignoring the others. It is a facet of human nature that certain personalities appeal to one more than another. We all prefer the company and fellowship of some more than we do that of others. But we should not permit these natural preferences to blind us to the privilege we have of serving and comforting all the brethren as we have opportunity.

This same principle is involved in every aspect of service. Some of us might prefer to serve along one line, and some another. This is very well, provided the Lord opens a door of service along the line that pleases us best. But even so, let us not conclude that what we are doing in the Lord's service is more important than what other brethren may be doing. The point is that we should look for the Lord's leadings as to how we are to give of ourselves in connection with his service, and rejoice in the opportunities which open up for others to give of their time and talents and other assets.

For the world, the Christmas season is one of giving. Much temporary joy is experienced through this custom. But only the Lord's own people, enlightened by present truth, really appreciate the value of God's great gift to the church and to the world. And none but the Lord's people know the meaning of true Christian giving; that it involves the giving of our all, and

for all time. None but the Lord's people realize the true blessedness of giving, for in their giving, it is the Lord who compensates by a richer infilling of his Holy Spirit, and by the joys of fellowship with his people, and, ultimately, by giving us our inheritance of the treasures he has laid up for us in heaven.

The ultimate in giving is brought to our attention by Jesus. When he announced to his disciples that he was going to Jerusalem, where he expected to be arrested and put to death, Peter endeavored to dissuade him from taking this dangerous course. Part of his reply to Peter was that those who seek to save their life would lose it; but those who lose, or give up, their life for his sake would find it.—Matt. 16:25

This is simply a reminder that being a follower of Jesus implies the giving up of our all, even life itself. Jesus set us the example in this. His entire ministry was one of laying down his life. His going up to Jerusalem at the end to be arrested and crucified was, of course, the climax of that life of sacrifice. So with us; our lives should be a continuous course of laying down and giving up, and of ever being ready to meet that final test of giving by being willing, like Jesus, to go up to our "Jerusalem" where we might finish our course with joy.

We wonder sometimes whether or not Paul, when he was on his way to Jerusalem where he knew that bonds and imprisonment awaited him, thought of the similarity of his experience with the time when Jesus went to Jerusalem to die. If he did, how he must have rejoiced to realize that he was enjoying this evidence of his discipleship, this witness of the Holy Spirit, that the Lord was accepting his sacrifice, and service, and would be with him to give strength in his every time of need.

In any case, we know that Paul was in no way deterred by the certainty of the suffering that awaited him at Jerusalem. As he said, Paul did not count his life dear to himself. He was ready to finish his course, and with joy at the prospect. The testimony of the Holy Spirit was that bonds and imprisonment awaited him; but, as we have seen, Paul made it plain to his friends that he was also willing to die at Jerusalem if this was the Lord's will. (Acts 21:13) Have we put ourselves thus fully into the Lord's hand, rejoicing to realize that we have given all to him, and are

(Continued on page 61)

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, New Jersey. A visit will be arranged when possible.

JENS COPELAND		LEVI JACOBS		M. C. MITCHELL	
Baltimore, Md.	Dec. 15	Groton, Conn.	Dec. 15	Sayville, N. Y.	Dec. 8
Philadelphia, Pa.	15	New London, Conn.	15	H. W. PRICE	
Rochester, N. Y.	27	A. H. KRUMPOLT		Clarkston, Wash.	Dec. 1
Buffalo, N. Y.	29	Paterson, N. J.	Dec. 22	Spokane, Wash.	2, 3
Cleveland, Ohio.	30	L. P. LOOMIS		C. A. SMITH	
Detroit, Mich.		Allentown, Pa.	Dec. 8	York, Pa.	Dec. 29
Dec. 31-Jan.	1	Pittsburgh, Pa.	19	Lancaster, Pa.	29
O. D. DEIFER		Indianapolis, Ind.	20	F. S. WASSMANN	
Pottstown, Pa.	Dec. 22	New Albany, Ind.	22	New Haven, Conn.	
T. HICKS		Memphis, Tenn.	23		Dec. 8
Wallingford, Conn.	Dec. 22	Little Rock, Ark.	24	C. R. WEIDA	
Bridgeport, Conn.	22	Phoenix, Ariz.	Dec. 28-	Boston, Mass.	Dec. 15
			Jan. 1		

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

GEORGE BALKO		EARL L. FOWLER		Washington, Pa.	15
Monessen, Pa.	Dec. 29	Whittier, Calif.	Dec. 1	LEO POST	
NICK BARACOS		Riverside, Calif.	15	LaSalle, Ill.	Dec. 1
Monessen, Pa.	Dec. 22	Ontario, Calif.	15	GEORGE P. RIPPER	
J. BURTON BROWN		G. HOMER HAMLIN		Fresno, Calif.	Dec. 8
Bakersfield, Calif.	Dec. 8	Monterey, Calif.	Dec. 15	WM. W. RYBA	
Tehachapi, Calif.	8	STANLEY W. JEUCK		San Diego, Calif.	Dec. 8
FRED J. DARROW		Miami, Fla.	Dec. 8	Whittier, Calif.	15
Whittier, Calif.	Dec. 22	LEONARD JEZUIT		THOS. T. RYDE	
L. PAUL DAVIS		Minneapolis, Minn.		Whittier, Calif.	Dec. 8
Sacramento, Calif.	Dec. 1	(Cedar Ave.)	Dec. 8	Fullerton, Calif.	22
THOMAS C. FAY		D. J. MOREHOUSE		IRWIN WYSOCKI	
San Luis Obispo, Calif.		Milwaukee, Wis.	Dec. 8	Connellsville, Pa.	Dec. 8
Dec. 15		Gary, Ind.	15	Duquesne, Pa.	15
JOSEPH FENCHAK, JR.		HARRY PASSIOS			
Connellsville, Pa.	Dec. 1	Duquesne, Pa.	Dec. 1		
		East Liverpool, Ohio.	8		

merely awaiting his time for the consummation of our sacrifice?

As we contemplate the new year, 1964, may it be with the thought in mind that its joys will depend upon our faithfulness in fulfilling the terms of our consecration. Since we can depend upon the promises of the Lord, we can be assured that our blessedness day by day will be full if unstintingly, unselfishly, we give ourselves to the doing of those things which the Lord indicates to be his way of laying down our lives in his service. Our prayer is that this may indeed be the experience of each and every one of the Lord's consecrated people.

LETTERS OF APPRECIATION

First Heard on Radio

"Dear Friends: Just a word of appreciation for the recorded tapes which you have sent us. While it is better to be at a convention and enjoy hearing the discourses in person, the tapes are a wonderful substitute and will enable us to hear brethren whom we might never have heard otherwise. We are also playing the tapes for others interested in the truth. It appears that finally a local television station will continue to show The Bible Answers programs on a steady basis. These programs are certainly the ultimate in reaching the public. These aids to spreading the truth are evidences of good thinking and farsightedness of the same sort that Brother Russell showed when he used records and pictures such as were available in his day. We were brought to the truth entirely through the influence of the radio broadcasts. I am of such a nature that I don't believe I would have listened to

someone personally witnessing to me on a single occasion. It took a convincing series of carefully programmed broadcasts to prove to me that the nominal church was in error. Please keep up the good work in reaching those who may be required to fill the elect body." Indiana

Witnessing with Films

"Dear Brethren: We showed the film, 'The Unknown God,' at one of the convalescent homes in which we have been witnessing. It was enjoyed very much by all, and four people would like the Bible course. We have had some wonderful experiences in putting on these programs. We probably won't find any converts, but the people are thrilled with the witness. One lady said after we had shown the film, 'The Beginning and End of Death,' 'If you don't understand the Bible now you never will.'"—Connecticut

CONVENTIONS

MEMPHIS, TENN., Nov. 29-Dec. 1—Chisca Hotel, Main and Linden Streets. Mrs. W. C. Buel, 2621 Hacks Cross Road, Germantown, Tenn.

TRENTON, N. J., Dec. 1—YWCA, 140 E. Hanover St. Mrs. Ruth Wolvin, 5437 Flushing Road, Cornwells Heights, Pa.

ANTIOCH, CALIF., Dec. 7, 8—I. D. E. S. Hall, Tenth St. next to city park. Mrs. Bessie Lynn, 206A San Joaquin.

COLUMBUS, OHIO, Dec. 8—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

SAGINAW, MICH., Dec. 8—Saginaw Woman's Club, 311 N. Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

SALEM, ORE., Dec. 15—Four Corners Community Hall. Mrs. James Blackmon, 3754 Felton, South.

CHICAGO, ILL., Dec. 28, 29—Central Masonic Temple, 912 N. LaSalle St. Mr. Adam Miskowitz, 2436 Grove Ave., Berwyn, Ill.

PHOENIX, ARIZ., Dec. 28-Jan. 1—Encanto School, 15th Ave. and Osborn Road. Mr. Lloyd Gaddy, 415 E. Euclid.

BUFFALO, N. Y. Dec. 29—YWCA, Kenmore Branch, 2756 Delaware Avenue. Mrs. Helen Szuba, 362 S. Union Road, Williamsville 21, N. Y.

DETROIT, MICH., Dec. 29—McGregor Memorial Building, Second Blvd and W. Ferry. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

THE SAVIOR OF THE WORLD

To be discussed by

"FRANK AND ERNEST"

KCMO—810 kc. 9:35 A. M.

Sunday, December 15

Just how is Jesus the Savior of the world? Hear "Frank and Ernest" discuss this question, and send for a free copy of the booklet, "Jesus, the World's Savior." There is no obligation. Address:

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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.

JANUARY TOPIC: On Sunday, January 19, the "Frank and Ernest" topic will be, "Awakening the Sleepers in Hell." This unusual topic should arouse a great deal of interest, and ought to be well advertised. Circulars will be available for it, and will be supplied free in any quantity desired. Send for as many as you can use, and place your order as early as possible. Address your request for these special radio circulars to, The Dawn, East Rutherford, New Jersey.

"I Wish I Knew What To Do!"

HOW often we hear this statement made by those who are zealous for making known the glad tidings of the kingdom. May we suggest that one thing practically all can do is send one or more gift subscriptions to The Dawn Magazine for their friends. Just think one gift subscription means that The Dawn enters the home twelve times during the year as your messenger of truth. Isn't this something worthwhile doing? Each subscription is only one dollar, and you can have six entered for five dollars. And it is simple to do when you use the coupon.

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East Rutherford, New Jersey

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to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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