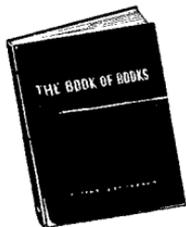


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Highlights of **Dawn**

Today and Tomorrow in Prophecy

MANY of the world's leading statesmen entertain the hope that the deplorable conditions which exist in earth's society will in the not too distant future give place to better understanding between nations. Wise men of the world speak of a time when this world of ours will not be divided by strife; will not be divided by national hatreds and prejudices; but will be united as one world, and as one world will function for the common good of all the people who live on the earth.

At the turn of the century Christian nations were assured by their leaders that "within this century's swinging portals" a new era would be established on the earth—an era of good will toward men—and that this peaceful condition would be our heritage. They based the hope for this peaceful, happy condition existing between people and nations upon the assumption that man had at last learned that war was not the way to peace. They believed men had learned that if ever there would be peace on the earth they would not attain it through war.

It has always been said, "In times of peace prepare for war, and in times of war prepare for peace." They felt that men had learned their lesson that war would no longer be the way in which men would seek peace. We know that the

longing for peace still lingers in the human heart. The majority of mankind, regardless of the nation in which they live, wants peace. But here we are, living in the last half of the twentieth century, and we still do not have the peace that was promised to us at its beginning.

In the intervening time some of us have lived through two terrible wars. We have also lived through the Korean War; we are living during the Vietnam War. And besides, there have been lesser wars from one end of this earth to the other. So in this century wars have not ceased. No, wars have not abated. Both in the number of people involved and in the power of man to destroy, wars have become more terrible.

So we ask ourselves the question, have we any right ever to hope for peace? We have wanted peace for so long; we have been disappointed so many times; and we now hold within our hands the ability to destroy every living thing that exists on the earth. Are we justified in believing that the future holds peace and happiness for the human race?

Where Is the Answer?

What does the future hold, not only for ourselves, but for our children? All thoughtful people are asking that question today. And where shall we look for an answer? Can the politicians give us the answer? It looks as though the politicians cannot even agree among themselves, and certainly, if that is the case, they could not give us a unanimous answer as to what the future holds for us and for our children. Does the Bible contain the answer? We believe it does. From the prophecies of the Bible we can find an answer as to what the future holds for humanity.

About one-third of the Bible is prophetic. The prophets were inspired men. They foretold many events which they themselves did not understand. They foretold many events that are taking place in the world at the present time, and

those prophets also foretold things still future. So if we really want to know what is happening in the world today, and what the future holds for the human race, it is incumbent upon us to take time to study the prophecies of the Word of God.

When we look into the future through the eyes of prophecy, we find a message that is not a fumbling uncertainty. In our study of the Bible we have a right to believe that we will find there a divine assurance based upon certain definite facts. Not long ago, at a meeting of business executives in Los Angeles, one of America's leading business men said that "unfortunately there is no such thing as a future certainty." If it has to do with the future of business, the statement is true. If it has to do with the stock market, that would be true. Generally speaking, the future is uncertain.

Bible Gives Definite Answer

But the statement that there is nothing certain as to what the future holds for us and for our children is wrong, because the Word of God gives us definite assurance. God sent prophets to tell us what we could expect as to the future of the human race, and their predictions were inspired by him. These inspired, holy men of God spoke for him with definite assurance as to what the future holds for us and for our children.

In II Peter 1:17-19, 21 the apostle makes this statement: "We have also a more sure Word of prophecy [the prophetic Word more confirmed, Diaglott] whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation." In other words, prophecy does not come from the prophet himself, but it comes from God: "For the prophecy came not in old time

by the will of man: but holy men of God spake as they were moved by the Holy Spirit.”

This scripture says that prophecy is a light shining in a dark place, and that is a good definition. Darkness covers the earth today, and gross darkness the people. When you talk to many of them, they do not even know that the great God of heaven has a plan for his creation, and for the future of the human race. People in many lands of the world are in gross darkness concerning the Gospel of Jesus Christ. But just as a lantern aids to show the way in the dark, so prophecy is as a light shining in a dark place.

History in Advance

In verse 19 we read that it is a “sure Word” of prophecy. Prophecy is history written in advance, and only God can write history in advance. And when God writes it, it is sure. Therefore the Bible says that we have in it something upon which we can depend—a sure Word of prophecy—and then it says, “whereunto ye do well that ye take heed.” We know that many today are not taking heed. Many have rejected the Bible. There is the theory that God is dead. Some claim to be wise, and their wisdom has become to them a snare. The Bible says that they are “wise in their own conceits,” and Jesus condemned those wise ones of his day for their inability to see the signs of the time. So in our day the wise of this world are blind, and because of their blindness they are in perplexity and fear as to what the future holds for them and their children.

But the worst of it is that some of those who are blind to the great changes that are impending in the world today, and who have not taken heed to the prophecies, are leaders of science and politics and religion. Some of these leaders feel that they do not need God in the solution of the problems that confront humanity. The Bible says, “The fool hath said in his heart, There is no God.”—Ps. 14:1; 53:1

But one who believes that he could bring in the Golden Age of peace on earth and good will toward men without there having been born "in the city of David a Savior, which is Christ the Lord" is blind to the prophecies, and doomed to sad disappointment. (Luke 2:11) The Bible says that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14) Think of the efforts that have been made by sincere and conscientious people to bring about an ideal society in this world, and ask yourself whether or not the wisdom of their wise men has perished, and the knowledge of their prudent men is hid.

Not Understood

In Daniel 12:8-10 we read, "And I [Daniel] heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

No, even Daniel did not know the prophecy's fulfilment. And the Apostle Peter also said that the prophets inquired and searched diligently to understand the prophecies which they had recorded as the mouthpieces of God. (I Pet. 1:10) They had been used to lay up treasures of wisdom and knowledge for a future generation. We are that generation.

Therefore it is incumbent upon us to take heed to the sure Word of prophecy, because these prophecies reveal the purposes of God in the affairs and the events of human history. However, some may ask, how can we be sure that these prophecies are accurate? How do we know we can depend upon these writings of the Word of God more than on the prognostications of anyone else?

Fulfilled Prophecies

Let us look at some Bible prophecies that have already been fulfilled, and from them judge whether or not its prophecies concerning the future are accurate and dependable. Let us go back to the Garden of Eden. At that time of the betrayal in Eden God said to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) This is the first prophecy that the Bible recorded, and it had to do with a Redeemer, a Savior, who would help humanity. It was a veiled prophecy of the coming of Jesus Christ.

This statement indicates that Jesus was not to be born of Adam's stock. He was to be "the seed of the woman." What is the difference as to whether he was Adam's child or Eve's child? It makes a great difference! We are children of Adam, because he was our progenitor. We are imperfect, because we were born in sin, and shapen in iniquity. (Ps. 51:5) Being imperfect, no man can redeem his brother, or give to God a ransom for him. Therefore, had Jesus Christ been simply of Adam's stock, he would have been imperfect, as we are, and could not have died the Just for the unjust. Because of that, he was born of the woman, the "seed" of the woman. That is the reason he was born of a virgin, God being his father, and not Adam.

Now remember that hundreds of years before Jesus was born the prophets of God said he would be the "seed of the woman." Isaiah 7:14 says, "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." That prophecy was fulfilled, and the seed of the woman came in fulfilment of that prophecy.

But it did not stop there. In Micah 5:2 we read another prophecy: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall

He come forth unto Me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." Bethlehem the Beautiful was to be the birthplace of this One who was to be born of a virgin. Hundreds of years before Jesus Christ was born these prophecies told all about it. These are not opinions; these are facts. The virgin mother, the circumstances of his birth—do you think individuals could have shaped the accomplishment of these prophecies?

But these are only two events in the life of Jesus Christ. There are many more. The death that he should die was one; the draught that he was to drink while upon the cross was another. The sepulchre of the rich man in which he was entombed was also foretold. Could man have shaped the outcome of these prophecies? The length of time Jesus was to be in the tomb was foretold; that he would be resurrected from the dead was foretold, and the sending of the Holy Spirit at Pentecost—all these things were predicted and fulfilled, and all were beyond human collusion.

That all of these prophecies were fulfilled in the life of one man is sufficient reason, we believe, for either Jew or Gentile to accept the fact that Jesus Christ was the seed of the woman, the Son of God, and therefore able to give himself as a ransom, a corresponding price, for Adam and the human race in his loins. The sure Word of prophecy has been proven accurate in past performance.

Prophecies of the Present

But what about the present? Are any prophecies being fulfilled in the world today? Yes! One of them is the return of the Jewish people to the land of Palestine. That fact alone is sufficient to prove that prophecy is being fulfilled in our day. Jeremiah 16:14, 15 reads, "It shall be no more said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the

north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.”

We are seeing that prophecy fulfilled today. If we continue on in this prophecy, it shows us how the Lord has forced them to go back to their own land: he sent fishers to fish them, and hunters to hunt them, and forced them to go back into the land, in fulfilment of prophecy. So if anyone tells you that you are not living in a day when prophecy is being fulfilled, draw their attention to this prophecy and you will impress them with Bible truth.

Let us spend a little time on the prophecy of Daniel 12:1-4. It says: “At that time shall Michael stand up, the great Prince which standeth for the children of thy people.” Then it says, “There shall be a time of trouble, such as never was since there was a nation,” and that there shall be a running to and fro, and also that there would be an increase in knowledge. And it says that “many that sleep in the dust of the earth shall awake.”

Prophecies can look strange until the time comes for the seal to be broken and for light to shine upon them, but when it is time for a prophecy to be understood the seal is broken, and then our watching and studying is rewarded. The Bible says, “Seek, and ye shall find; knock, and it shall be opened unto you.” “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” (Matt. 7:7; 5:6) It is true that there are those who can see the fulfilment of prophecy, while others are unable to do so. Some prophecies which resisted deciphering until this generation are now easily understood, because our time fits the prophecy.

Knowledge Increasing

We repeat, the points of this prophecy are an increase in knowledge, a running to and fro, and a time of trouble

among the nations. Does our time fit this prophecy? The increase of knowledge has affected practically all the science that we have in the world today. Many text books written only ten years ago are discarded, because knowledge has increased to the point where they have become obsolete.

Many people do not realize that a knowledge of God's Word is part of the increase of knowledge in this time in which we live. Yesterday it was the creeds that people worshiped, rather than the Word of God. They depended upon the writings of men. Today fewer people do that, realizing that the creeds were written during the darker past to instil, as Robert Burns put it, "the fear o' hell a hangman's whip, to hold the rich in order." That presents it very well. There has been an increase in knowledge so that we know "there's a wideness in God's mercy, like the wideness of the sea." We know that when he promises to bless all the families of the earth he will fulfil that promise.

"Running to and fro"—how wonderfully this prophecy is being fulfilled in the much and rapid travel of our day!

And "a time of trouble." The Bible says that this time of trouble will come as spasms of travail upon a woman with child. When we read the history of the world from 1914 until the present time, we see these spasms of trouble. Those of us who have lived through the wars and the periods of easement, and the depressions and the periods of easement that have taken place since then, realize this. Yes, the prophecy seems to fit this generation on all three points.

But does prophecy tell us of more than the time of trouble, the increase of knowledge, and the running to and fro? Yes, it tells of more than one class of people to be saved. In verse 3 it says, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

When the church of Jesus Christ is complete, in glory, the prophet looks beyond and says that many that sleep in the dust of the earth shall awake.—vs. 2

Time of Trouble

The prophecy foretold this time of trouble, and it is being fulfilled accurately. In answer to the question, "What shall be the sign of thy presence, and of the end of the world," Jesus quoted this prophecy when he said, "There shall be a time of trouble such as never was since there was a nation," and then he added, "no, nor ever shall be." So, when this trouble is over, when the kingdom is established, Jesus' words will be fulfilled accurately. This will be the last great time of trouble that the world will ever know. Thank God for that! We are not through it yet—there will be more trouble, no doubt. But nevertheless, when the trouble is over, the new order of society will be born, the order of society that we pray for, "Thy kingdom come, thy will be done on earth as it is in heaven."

The prophecy foretold the increase of knowledge. The prophecy foretold the running to and fro. We see the fulfilment of these things. The question is, are we able to accept the future part of the prophecy which says, "And many that sleep in the dust of the earth shall awake"? We can accept what we see. Have we faith to believe the future as foretold in the rest of the prophecy? Just as surely as it prophesied the increase of knowledge, the running to and fro, and the time of trouble, it also prophesied that those who sleep in the dust of the ground shall awake—the resurrection of the dead.

But this only introduces us to other prophecies of the future, of which there are many, and the first of these is a general one. It is found in Psalm 30:5: "Weeping may endure for a night, but joy cometh in the morning." Here we are assured of a new day—that is what this prophecy

means. It says that there is to be a new day when the night of trouble is over, a day marked with the joy of divine blessing.

Isaiah the prophet saw that, and in his prophecy in Isaiah 21:11, 12 he says, "Watchman, what of the night? The watchman said, The morning cometh, and also the night." We are still in the time of trouble—every one of us knows that. According to this prophecy, it is not over yet. But just as surely also, according to this prophecy, the morning cometh, and a new day will dawn. The morning will come when the Sun of Righteousness shall arise with healing in his wings. Therefore, rejoice in the knowledge that a glorious new day is about to break! Surely the apostle saw that time when he said, "The night is far spent, the day is at hand."

Blind Eyes Opened

The time is coming when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." This is a prophecy, not just a wish. It is not just some mystical statement, but a prophecy, and it also says that the lame man shall "leap as an hart, and the tongue of the dumb sing." Think of what that will mean!—Isa. 35:5, 6

Here is another prophecy: "They shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4

At Christmastime we see people going to church, and hear them singing, "Glory to God in the highest, and on earth peace, good will toward men"; singing of "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." (Luke, chapter 2) Then they come out of church after singing that, and they say, "There always has been war, and there always will be war." They sing of peace, but have little faith in the prophecies of God which

promise peace. But nevertheless we know that the nations ultimately will learn war no more. The Bible says, "He maketh wars to cease." That is not all. "Thus saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. 31:33

During the Gospel Age the Lord has been taking out of the world his church, a little flock, "a people for his name." (Acts 15:14) Then, after that "little flock" is chosen and glorified, this present dispensation comes to an end. Then the age we have prayed for, "Thy kingdom come, thy will be done on earth as it is in heaven," will be a reality, and all of these prophecies that refer to a condition on the earth where man will worship God will be fulfilled.

So when we read what the Master says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3), we know that he is referring to the spiritual reward of those who are faithful during the Gospel Age. Again we read, "They shall build houses, and inhabit them," and every man shall sit "under his vine and under his fig tree; and none shall make them afraid." (Isa. 65:21; Micah 4:4) That does not sound like heaven, does it? It sounds like what we have been praying for, "Thy kingdom come, thy will be done on earth, even as it is in heaven." So therefore if we take these scriptures and put them in their appropriate dispensations, we can understand the development of the divine plan of the ages. The church receives the spiritual or heavenly reward, but all the families of the earth will be blessed with life on the earth.

Kingdom of Two Parts

Yes, it is when we get these two dispensations clearly in mind that we can study the Bible with understanding, putting the texts in their respective places. As we do this, we

realize that the kingdom of heaven is of two parts—the heavenly phase and the earthly phase. We know every knee does not bow and every tongue does not confess to the glory of God now, but the Bible says the day will come when they will. All the willing and obedient will recognize the power of God in the affairs of mankind. The Bible says they will come “with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:10

The prophecies concerning Jesus during his first advent were accurately and definitely fulfilled. The prophecies of our day are being accurately and definitely fulfilled. So the Bible says, that in the new day of Christ's millennial reign, “all that are in the graves shall hear his voice, and shall come forth” (John 5:28), and that “many of them that sleep in the dust of the earth shall awake.” (Dan. 12:2) During that new age there will be a resurrection of the dead, and then will be fulfilled the prophecy of Revelation 21:3-5, which reads:

“And I [John] heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”

Before that new day ends, God's will shall be done as fully in earth as it is in heaven. So let us look forward to the future with definite assurance, and let us realize that our God is worthy of our worship and adoration, because he has arranged for the fulfilment of the promises that he made to Abraham when he said he would bless all the families of the earth.

GENERAL CONVENTION BULLETIN

Six Testimony Meetings

THE General Convention will be held in Bloomington, Indiana, August 8-13. All believers in the precious blood of Jesus Christ will be welcome. See the June and July issues of The Dawn for the cost of rooms and food.

One of the features of this happy gathering of the Lord's people will be the testimony meetings, of which there will be six. These are meetings at which all who wish may testify concerning their love for the Lord, the truth and the brethren. They are also "experience" meetings. If you have had an encouraging experience in your service of the Lord and the truth, come to the convention prepared to tell those in attendance about it. Thus you will share your joys with them. If you are going through special trials, unburden your heart to the brethren, and ask a special interest in their prayers; thus you will be refreshed and encouraged.

SPECIAL RATES FOR CHILDREN

To make possible a larger attendance of the young, special rates will be provided for all under twenty who attend the convention with their parents. This special rate will be one-half that of the rate ordinarily extended to the young. Feel free to take advantage of this opportunity.

The BIBLE ANSWERS

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Montgomery WKAB-TV Channel 32
Sundays, 4:30 p.m.

ALASKA

Anchorage KTVA-TV Channel 11
Sundays, (Time to be announced.)

ARKANSAS

Little Rock KARK-TV Channel 4
Sundays, 10:30 a.m.

CALIFORNIA

El Centro KECC
Sundays, (Time to be announced.)
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Los Angeles KTTV Channel 11
Sundays, 6:30 a.m.
Modesto KLOC-TV Channel 19
(Day and time to be announced.)
Palm Springs KMIR-TV Channel 36
Saturdays, (Time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

DISTRICT OF COLUMBIA

Washington WFAN-TV Channel 14
Sundays, 5:30 p.m.

FLORIDA

Palm Beach WPTV-TV
(Day and time to be announced.)

GEORGIA

West Point CATV-TV
Wednesdays, (Time to be announced.)

ILLINOIS

Kankakee CATV
(Day and time to be announced.)

INDIANA

South Bend WNDU-TV Channel 16
Sundays, 9:00 a.m.
Terre Haute WTHI-TV Channel 10
Alternate Sundays, 11:00 a.m.

KENTUCKY

Hazard WKYH-TV
(Day and time to be announced.)

LOUISIANA

Lafayette KLNI-TV Channel 15
Sundays, 11:00 a.m.
Monroe KTVL Channel 10
(Day and time to be announced.)

MARYLAND

Baltimore WJZ-TV Channel 13
Tuesdays, 1:45 a.m.

MASSACHUSETTS

Worcester WSMW-TV
Sundays, (Time to be announced.)

MINNESOTA

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Alternate Sundays, 8:00 a.m.
Walker KNMT-TV Channel 12
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Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.

NEVADA

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Sundays, (Time to be announced.)

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Hudson CATV
Saturdays, (Time to be announced.)

NEW YORK

Binghamton WBJA-TV Channel 34
(Day and time to be announced.)
Buffalo WKBW-TV Channel 7
Sundays, 8:00 a.m.
Plattsburgh WPTZ-TV Channel 5
Sundays, (Time to be announced.)

NORTH CAROLINA

Charlotte WCCB-TV Channel 18
(Day and time to be announced.)

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 8:15 a.m.

Television Schedule

Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 8:15 a.m.
Dayton WLWD Channel 2
Every fourth Sunday, 1:30 a.m.
Zanesville WHIZ-TV Channel 18
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SOUTH CAROLINA

Anderson WAIM-TV Channel 40
Mondays, (Time to be announced.)
Cheraw CATV-TV
(Day and time to be announced.)
North Augusta WRDW-TV
(Day and time to be announced.)

TEXAS

San Angelo KCTV Channel 8
Sundays, 11:30 a.m.
Weslaco KRGV-TV Channel 5
Saturdays, (Time to be announced.)

UTAH

Salt Lake City KUTV Channel 2
Sundays, (Time to be announced.)

VIRGINIA

Petersburg CATV
Tuesdays, (Time to be announced.)

WASHINGTON

Tacoma KTVW-TV Channel 13
Sundays, 2:30 p.m.

WEST VIRGINIA

Bluefield WHIS-TV Channel 6
(Day and time to be announced.)
Charleston WCHS-TV Channel 8
Mon.-Fri., 6:30 a.m.
Huntington WHTN-TV Channel 13
Mondays, 7:30 a.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:30 a.m.

CANADA

Carlyle, Sask. CFSS Channel 7
Sundays, 10:00 a.m.
Dauphin, Man. CKSS Channel 8
Sundays, 10:00 a.m.
Wynyard, Sask. CHSS Channel 6
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Yorkton, Sask. CKOS-TV Channel 3
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SUNDAYS UNLESS OTHERWISE NOTED

CALIFORNIA

San Diego XERB 1090 7:45 p.m.

CENTRAL AND SOUTH AMERICA

Shortwave (Fri.) 8:45 p.m. (N.Y.T.)
9.545 MHZ; 11.855 MHZ

MEXICO

Mexico Network XEX 730 9:15 a.m.
(Cities: Mexico City, Leon, Veracruz,
Guadalajara, San Luis Potosi, Saltillo,
Torreon, Monterrey)

PANAMA

Panama City HOQ 1250
Saturdays, 8:00 p.m.

PARAGUAY

Asuncion 970 kc. Thursdays, 8:30 a.m.

PORTUGAL

Porto Miramar Radio Miramar
782 kc. Thursdays, 9:45 p.m.

PUERTO RICO

Mayaguez WUIL 1300 8:00 a.m.

TEXAS

Corpus Christi KCCT 1150 9:30 a.m.
Eagle Pass KEPS 1270
Laredo KVOZ 1490

URUGUAY

Montevideo Radio El Espectador
810 kc. Fridays, 2:15 p.m.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				IOWA			
Decatur	WMSL	1400	11:15 a.m.	Clinton	KROS	1340	7:15 p.m.
Haleyville	WJBB	1230	12:00 p.m.	KANSAS			
Mobile	WMOO	1550	12:15 p.m.	Goodland	KLOE	730	7:45 a.m.
Sheffield	WSHF	1290	1:30 p.m.	KENTUCKY			
ARIZONA				Bowling Green	WLBJ	1410	12:05 p.m.
Phoenix	KMEO	740	8:30 a.m.	Louisville	WAVE	970	8:15 a.m.
ARKANSAS				Newport	WNOP	740	9:10 a.m.
Jonesboro	KBTM	1230	12:05 p.m.	Winchester	WWKY	1380	10:30 a.m.
CALIFORNIA				LOUISIANA			
El Centro	KICO	1490	10:30 a.m.	Shreveport	KCIJ	980	10:45 a.m.
Los Angeles	KBIG	740	10:00 a.m.	MAINE			
Redding	KVCV	600	7:45 a.m.	Bangor	WABI	910	10:30 a.m.
Sacramento	KGMS	1380	8:30 a.m.	MARYLAND			
San Diego	XERB	1090	9:45 a.m.	Ocean City	WETT	1590	12:05 p.m.
San Francisco	KSAY	1010	10:00 a.m.	MICHIGAN			
COLORADO				Detroit	WQTE	560	10:30 a.m.
Fort Collins	KZIX	600	9:00 a.m.	Grand Rapids	WAFT	1480	8:45 a.m.
Montrose	KUBC	580	8:15 a.m.	Saginaw	WSGW	790	10:15 a.m.
CONNECTICUT				MINNESOTA			
Southington	WNTY	990	12:05 p.m.	Minneapolis	KQRS	1440	11:30 a.m.
DELAWARE				MISSISSIPPI			
Wilmington	WTUX	1290	10:15 a.m.	Biloxi	WLOX	1490	12:00 p.m.
FLORIDA				MISSOURI			
Lakeland	WWAB	1330	12:05 p.m.	Farmington	KREI	800	9:00 a.m.
Orlando	WTLN	1520	9:45 a.m.	Kansas City	KCMO	810	9:45 a.m.
Tampa	WFLA	970	9:30 a.m.	St. Louis	KWK	1380	8:00 a.m.
HAWAII				MONTANA			
Kealahakua	KKON	790	11:30 a.m.	Baker	KFLN	960	8:00 a.m.
IDAHO				Great Falls	KKGF	1310	9:15 a.m.
Boise	KATN	950	10:05 a.m.	Miles City	KATL	1340	9:15 a.m.
Coeur d'Arlene	KVNI	1240	9:15 a.m.	NEBRASKA			
Lewiston	KRLC	1350	9:35 a.m.	Grand Island	KRGI	1430	10:05 a.m.
Payette	KYET	1450	9:05 p.m.	NEW JERSEY			
Sandpoint	KSPT	1400	10:15 a.m.	Newark	WJRZ	970	8:15 a.m.
ILLINOIS				NEW MEXICO			
Chicago	WEAW	1330	10:00 a.m.	Silver city	KSIL	1340	10:05 a.m.
WEAW(fm)	105	Mondays,	12:30 a.m.	NEW YORK			
La Salle	WLPO	1220	9:45 a.m.	Albany	WEEE	1300	9:00 a.m.
Rockford	WRRR	1330	8:30 a.m.	Buffalo-Niagara Falls			
West Frankfort	WFRX	1300	9:15 a.m.		WHLD	1270	12:00 noon
INDIANA				Kingston	WBAB	1550	9:45 a.m.
Gary-Hammond	WJOB	1230	8:30 a.m.	Mineola (Sat.)	WTHE	1520	9:00 a.m.
Indianapolis	WIBC	1070	8:00 a.m.	New York	WJRZ	970	8:15 a.m.
Muncie	WLBC	1340	8:45 a.m.				

Radio Broadcast Schedule

NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.
Leaksville WLOE 1490 12:05 p.m.

OHIO

Cincinnati WNOP 740 9:10 a.m.
Cleveland WHK 1420 9:45 a.m.
Columbus WBNS 1460 10:15 a.m.
Piqua WPTW 1570 11:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 8:10 a.m.

OREGON

Lebanon K GAL 920 9:00 a.m.
Portland KLIQ 1290 9:30 a.m.
The Dalles KODL 1440 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Connellsville WCVI 1340 12:05 p.m.
Pittsburgh WARO 540 12:00 noon
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:36 a.m.
Yankton WNAX 570 11:00 a.m.

TENNESSEE

Clinton WYSH 1380 12:45 p.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.
Pampa KPDN 1340 12:00 p.m.
Pleasanton KBOP 1380 7:15 a.m.
San Antonio KMAC 630 12:00 noon
Shamrock KBYP 1580 10:00 a.m.
Sherman KRRV 9:10 11:45 a.m.
Wichita Falls KWFT 620 10:15 a.m.
Woodville KVLL 1220 8:45 a.m.

UTAH

Logan KBLW 1390 10:06 a.m.
Ogden KVOG 1490 10:35 a.m.
Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:45 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
Centralia-Chehalis

KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.
Quincy KPOR 1370 10:35 a.m.
Seattle KAYO 1150 10:30 a.m.
Spokane KUDY 1280 9:30 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
Milwaukee WEMP 1250 8:45 a.m.
Milwaukee WYLO 540 7:45 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
Sheridan KWYO 1410 12:00 noon

CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.
Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.
Oshawa, Ont. CKLB 1350 9:45 a.m.
Prince Albert, Sask.

CKBI 900 10:30 a.m.

St. Thomas, Ont.

CHLO 680 10:45 a.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

MALDIVE ISLANDS

Radio Maldives 4740 9:00 p.m. Tue.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

CYPRUS

Nicosia (Mon.) 602 kc. 10:00 p.m.

EUROPE - AFRICA - SO. AMERICA

Shortwave (Fri.) 2:15 p.m. (N.Y.T.)
15.440 MHZ; 17.845 MHZ

PORTUGUESE EAST AFRICA

Lourenco Marques (Thurs.) 10:15 p.m.

RADIO TOPICS FOR MAY

3—"The Faith of our Fathers"

24—"The Fulness of Time"

10—"Thy Will be Done"

17—"Evolution Versus the Bible"

31—"No More Death"

Bible Study

LESSON FOR MAY 3

From Persecutor to Missionary

MEMORY VERSE: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

—Acts 26:16

GALATIANS 1:11-17

ACTS 11:19-26

SAUL, the persecutor of the Early Church, became Paul, an apostle of Jesus Christ. Paul explains that God had separated him "from his mother's womb," and called him by his grace. This does not imply that Saul was arbitrarily "separated" from the time of his birth to be an apostle, regardless of his qualifications of heart, and his ability effectively to present the Gospel.

Saul's heart was dedicated to the Lord even while he was persecuting the church. His difficulty was a lack of understanding. He verily thought that Jesus was a false Messiah; that his followers were being misled, and that the best thing one could do would be to destroy the sect before further damage was done. But God's grace bridged this difficulty, and in due time the truth was

revealed to Saul. Paul explains that God's grace acted "to reveal his Son in me, that I might preach him among the heathen."

In the case of essentially all who are drawn to Christ, and who accept him, one or more human servants are used to first present the Gospel message. But this was not true with Saul. He explains, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This is borne out by the record of Saul's conversion on the Damascus road, as recorded in Acts 9:1-18.

This wonderful experience covers but a few days, and there is no record that any who spoke to Paul explained the Gospel message to him, yet we read that "straightway he preached Christ in the synagogues, that he is the Son of God." (Acts 9:20) Saul was well instructed in the Jewish re-

ligion. He would know of the Jewish hopes of a coming Messiah, and now it had been revealed to him directly by the Lord that Jesus was indeed that promised Messiah.

Paul explains in our lesson that he did not confer "with flesh and blood; neither went I up to Jerusalem to them which were apostles before me." Truly Paul was highly favored by the Lord, and he appreciated it, and was faithful to his trust as the apostle to the Gentiles, and in discharging his responsibilities toward the brethren in all the churches.

While Paul was a special apostle to the Gentiles, he served also among the Jewish people, visiting and witnessing in their synagogues wherever he went. He was introduced into the co-operative ministry of that time by Barnabas, "a good man, and full of the Holy Spirit and of faith." This was at Antioch, where a thriving new congregation was being built up through the drawing power of God.

After Barnabas brought Paul to Antioch from Tarsus, his home town, they labored together in the congregation for an entire year, "and taught much people." Seemingly they filled a double role there, in that they ministered to the brethren in the church and also conducted a public ministry.

This is the way it should be with all the ambassadors of Christ.

While some may be specially gifted as evangelists to proclaim the Gospel of the kingdom publicly, these should not neglect their responsibility to supply the needs of the brethren with respect to that precious spiritual food which the Lord has put in his Word for his own people, those who are fully dedicated to him.

On the other hand, there are those who are specially qualified to minister to the brethren, but these are also to seek out opportunities for witnessing to the world at large, for the Lord will bless their efforts in this direction, and his name will be glorified.

Our lesson states that "the disciples were called Christians first at Antioch." There is no indication that the Lord gave them this name. The word "Christian" appears only in two other places in the Bible. One is where Peter speaks of those who suffer as Christians.—I Pet. 4:16

QUESTIONS

Was Saul's heart condition right before his conversion?

How did Paul learn the Gospel?

Where did his first co-operative ministry begin?

Sent Out by the Holy Spirit

MEMORY VERSE: "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2

ACTS 13:1-5; 14:21-28

JUDGING from the first verse of the lesson there was a goodly supply of "prophets and teachers" in the church at Antioch. The word "prophet" as here used does not necessarily mean a seer, or one who foretells events, but rather a public expounder of the Gospel. One may be a teacher of the Gospel and not be a public speaker.

These servants in the church at Antioch were evidently faithful to their trust, and receptive to the indications of God's providences that two of their number could be spared to serve in a larger field. The "Holy Spirit said, separate me Saul and Barnabas for the work whereunto I have called them." Just how this directive was conveyed to the brethren at Antioch we may not know definitely. It may have been by a vote of the congregation, which selected Barnabas and Saul from among the other servants to minister the Gospel to hearing ears in other places.

Through his Spirit the Lord spoke of Barnabas and Saul as being ones called to a special work. We know that Saul was called to be the apostle to the Gentiles. While no special mention is made of Barnabas in so far as a special work for the Lord is concerned, he was a very close associate of Paul's. He introduced him to the other apostles in Jerusalem, and when sent to Antioch by the elders in Jerusalem, Barnabas went to Tarsus and got Saul to accompany him.

At this point in Paul's ministry he is often referred to as Saul, and in our lesson Barnabas is named first—"Barnabas and Saul." But because of a miracle performed by Saul early in their first missionary journey, the name Saul is dropped, and references to the two are usually "Paul and Barnabas."

Verse 5 of the lesson informs us that these two servants "preached the word of God in the synagogues of the Jews."

While they proclaimed the Gospel of Christ in Jewish synagogues wherever possible, Paul did not lose sight of the fact that he had been appointed a special apostle to the Gentiles.

Paul and Barnabas realized that a full ministry of the Gospel involved more than just the original witness, and that a follow-up ministry was needed so that those who originally responded might be built up in the faith. Paul referred to this principle in one of his epistles when he spoke of the fact that he had sowed the seeds of truth, Apollos had watered, and that it is God who gives the increase.

So we read in our lesson that Paul and Barnabas returned to the various cities where they had preached the Gospel, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Paul and Barnabas did not preach the "prosperity Gospel" such as is so often heard in these modern times. They did not tell their hearers that by becoming followers of Jesus they would be blessed in the material things of life, and that they would greatly enlarge their circle of friends.

Instead, they presented the true story of Christian discip-

ship, in that they made it plain that to be a follower of Jesus would mean much tribulation; that their reward as believers was not to be in the present temporal blessings of life, but in a future joint-heirship with Jesus in his kingdom. Yes, to prove worthy to live and reign with Christ in his millennial kingdom involves "much tribulation."

Paul later expressed this thought to Timothy when he wrote, "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny him, He also will deny us."—II Tim. 2:11, 12

Their first missionary journey completed, and the new disciples confirmed in the faith, Paul and Barnabas returned to Antioch and gave their report, which indicated that they had ministered to the Gentiles as well as to the Jews. How the brethren at Antioch must have rejoiced!

QUESTIONS

How did the Holy Spirit select Saul and Barnabas for missionary work?

Is it important that evangelistic efforts be followed up?

Explain the reward of faithful followers of Jesus.

Law Versus Grace

MEMORY VERSE: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, . . . that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Galatians 2:16

ACTS 15:1-6

WHEN Paul and Barnabas returned to Antioch from their first missionary journey and reported that Gentiles were accepting the Gospel and becoming followers of Jesus, it led to a controversy with brethren who "came down from Judea . . . and said, Except ye be circumcised after the manner of Moses, ye cannot be saved."

Paul and Barnabas "had no small . . . disputation" with these brethren, and it was arranged that they should "go up to Jerusalem unto the apostles and elders about this question." This was a logical thing to do, and as they traveled to Jerusalem from Antioch they met with other brethren in various places, and reported their experiences in connection with the Gentiles, and this "caused great joy unto all the brethren."

Arriving in Jerusalem, they found that certain Pharisees

who had accepted Christ agreed with those in Antioch who insisted that believing Gentiles should be circumcised, so a general conference was arranged to discuss the matter. Peter was at this conference, and told of his experience in connection with the conversion of Cornelius, the first Gentile convert; and Paul and Barnabas also gave their report of "what miracles and wonders God had wrought among the Gentiles by them."—Acts 15:7-12

Then James took the floor and, referring specially to Peter's testimony, said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Yes, God DID visit the Gentiles. This was Peter's testimony, and now the question was what, if any, restrictions were to be put upon them from the standpoint of the Mosaic Law?

The conclusions of the conference on this question are set

forth in Acts 15:28-31. They are in the form of a communication sent to Gentile Christians: "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Circumcision is not mentioned in these simple requirements.

GALATIANS 2:15-21

In this section of the lesson Paul presents the theological aspects of the controversy which was so lively in Antioch, and which brought about the first apostolic conference at Jerusalem. "Man is not justified by the works of the law," Paul wrote in our memory verse, "but by the faith of Jesus Christ." Paul stresses this point again in Romans 5:1, which reads, "Being justified by faith, we have peace with God through our Lord Jesus Christ." In the 7th chapter of Romans, Paul, against the background of his own personal experience, explains the impossibility of attaining the favor of God through one's own righteousness.

Upon the basis of faith demonstrated by a full consecration to do the Father's will, the blood of Christ is imputed, and

serves as a "robe of righteousness" to cover our unwilling imperfections. Thus the consecrated believer is looked upon by God, not according to his fallen flesh, but upon the basis of the imputed righteousness of Christ. As Paul points out, no flesh will ever be justified by the works of the Law. The great service of the Law was to point up the necessity of the blood of Christ.

Upon the basis of justifying faith the Christian is counted by God as having life, and he is invited to lay down this life in sacrifice. Paul was doing this. He wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Because we do have the life of Christ—the blood—imputed to us, we are able, as Paul wrote, to present our bodies a living sacrifice. And we can do this with the assurance that our sacrifice is holy and acceptable to God, and our reasonable service.

QUESTIONS

What controversy arose in Antioch in connection with the conversion of Gentiles?

To what did this controversy later lead in Jerusalem?

Explain the basis of the Christian's justification by faith.

Confronting the Pagan World

MEMORY VERSE: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Romans 1:16

ACTS 17:16-19, 32; 19:23-29

PAUL was a faithful ambassador of Christ, bearing witness to Jesus and his redemptive work in the divine plan on all suitable occasions. How true is his testimony, as given in our memory verse, "I am not ashamed of the Gospel of Christ." In Athens we find this great apostle presenting the truth concerning Jesus in the Jewish synagogues, and to "devout persons" and to all in the market place who would give ear to his message.

Because of his activity certain Grecian philosophers invited Paul to address them on Mars' hill. It seemed to them that he was a "setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The doctrine of the resurrection has always seemed strange to non-Christians, for the religion of the Bible is the only one in the world that holds out a hope for a resurrection of the dead.

One reason for this is that all heathen religions deny the reality of death. If there is no

death there cannot be a resurrection of the dead. This "no death" theory has even permeated most branches of the professed Christian religion, so that while the word "resurrection" appears in the creeds, its real meaning has been lost sight of. The theory is that the "spirit" goes to heaven, hell, or purgatory at death, and that some time in the distant future the body will be resurrected and reunited with the spirit. But this is contrary to the teachings of the Bible.

Paul preached an eloquent sermon on Mars' hill, closing with a general statement concerning the resurrection of Jesus, and a future day of probation for the world of mankind, a day in which they would be enlightened and learn to know the "unknown god" to which the Athenians had erected a monument.

Concerning the darkness of the past, Paul said, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day

[of enlightenment], in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31

The Athenian philosophers did not like this, and we read, "When they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter." (vs. 32) Such has been the attitude of the unbelieving world throughout the centuries. Occasionally there is a "hearing ear" for the Gospel of the resurrection, but for the most part the people do not have sufficient faith to believe that such a thing is possible. Actually, however, it is the hope of the resurrection that gives vitality to the blessed message of hope set forth in the Word of God.

ACTS 19:23-29

A great fundamental of the Gospel is the fact of one true and living God in contrast with the many false gods of the heathen; gods which are not alive, but formed by human hands of wood and metal, etc. These idols, it is true, are purported merely to represent deities such as the sun and moon, as well as others, like Diana, of the Ephesians. But these are

not gods, either, except in the minds of their deluded votaries.

In Ephesus and its vicinity there were many craftsmen who obtained their living by making "gods" and other articles of worship. One named Demetrius, a silversmith, agitated against Paul because he was preaching "that they be no gods, which are made with hands." It seemed to this pagan silversmith that Paul's preaching was threatening his business and the business of the other craftsmen, so they wanted to drive them out of the territory.

The fears of Demetrius were unfounded. The true Gospel of Christ has not, as a rule, swayed the crowds. Its purpose thus far has been to reach a select few whom the Lord calls. While at first quite a number of Ephesians were probably moved by the message, certainly the whole country was not being converted, as feared by Demetrius.

The Gospel is not designed to convert the masses in this age. The work of enlightening and blessing the world will be accomplished during the next age, the messianic age.

QUESTIONS

What is one of the central themes of the Gospel of Christ?

Is the Gospel designed to convert the world during the present age?

God's New Covenant

MEMORY VERSE: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."
—Hebrews 8:10

HEBREWS 8:6-13

THE New Covenant referred to in our lesson is promised in Jeremiah 31:31-34. According to the promise the New Covenant was to be made "with the house of Israel and the house of Judah." According to the understanding of many, this covenant became effective in the beginning of the Gospel Age, but a closer study of all the scriptures relating to it shows that it is a covenant for the Millennial Age.

In the promise of the New Covenant we are informed that God will write his law in the hearts of the people, and that when the covenant is fully made all shall know the Lord, "from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

In Romans 11:26, 27 this covenant is referred to, and its operation put beyond the time when blindness concerning Christ is taken away from Is-

rael. Paul writes, "And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

In the reference to the New Covenant cited in our lesson Paul identifies Jesus as its Mediator. Blood was provided and used in connection with the making of the original Law Covenant, and the blood of sacrifice used in Old Testament times pointed forward to the blood of Christ. Jesus referred to his blood as the "blood of the new testament," or covenant. (Matt. 26:28) So from the standpoint of providing the blood, we could say that preparation for the New Covenant began with the first advent of Christ.

According to the Bible, Jesus will have "able ministers" associated with him in connection with the work of reconciliation which will be accomplished by the making of the New Cove-

nant. These will be those who have been the true followers of Christ during the present age. Paul wrote, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. . . . Who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life."—II Cor. 3:3-6

In verses 7 and 8 Paul contrasts the tables of stone on which the Law was written to the "fleshy tables of the heart" of the "able ministers" of the New Covenant in which, by the power of the Holy Spirit, the laws of God are written in preparation for the future glorious ministry of the New Covenant. The ministration of the tables of stone resulted in death, because the Israelites could not live up to the Law. "The ministration of the Spirit," through the fleshy tables of the heart will be one which will result in life, everlasting life, to all who then believe and submit themselves to the laws and disciplines of the Millennial Age.

When Moses came down from Mount Sinai bearing the tables of the Law a dazzling glory shone on his countenance, and Paul uses this to illustrate the

still greater glory which will be displayed in connection with the making of the New Covenant. He wrote, "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excellet."—II Cor. 3:9, 10

After making further observations concerning the great glory which will attend the making of the New Covenant, Paul adds, "Seeing then that we have such hope, we use great plainness of speech." (II Cor. 3:12) From this it is clear that our glorious relationship with the New Covenant, as its able ministers, is as yet but a hope, not a reality, proving that the New Covenant is not yet inaugurated.

There is a preparatory sacrificial ministry of the New Covenant in which we now participate, even as Jesus' death was in preparation for dispensing the blessings of the New Covenant, but the glory phase of the covenant is still future. It is our hope of glory with Christ.

QUESTIONS

During what age of the divine plan is the New Covenant made?

What is the relationship of Jesus' true followers to the promised New Covenant?

Christian Life and Doctrine

Resting in Christ

"For he that is entered into His rest, he also hath ceased from his own works, as God did from his."—Hebrews 4:10

GOD'S "rest" referred to in our text is mentioned in Genesis 2:2, which reads, "And on the seventh [sixth, Rotherham] day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." We are not to suppose from this that God rested because he had become weary. The thought is that he desisted from his work. Notice the words of the Prophet Isaiah: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."—Isa. 40:28

The thought of resting from labor on the seventh day was continued when the Lord gave his Law to the Israelites following their exodus from Egypt. The Sabbath commandment was, "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."—Exodus 20:8-11

As time went on religious services were instituted on the Sabbath day, but this was not a part of God's original arrangement. The thought of rest was the sole design of the Creator pertaining to this day which he had hallowed. There was a divine purpose behind this, as is so clearly set forth in the New Testament by the Apostle Paul. Our text pinpoints this purpose, and it is amplified in the context. —Heb. 4:1-11

Paul wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached [to them] did not profit them, not being mixed with faith in them that heard it." (Heb. 4:1, 2) Here the admonition to spiritual Israelites of the present age is that they should be very watchful lest they do not live up fully to the conditions attached to the promises which God has made to them; promises which, when they reach their complete fulfilment in the kingdom, will assure us a position of complete "rest" beyond the veil.

While the Israelites were not of the "house of sons" in the divine arrangement, as servants they were given the opportunity also of resting in the promises of God. The reason most of them failed was their lack of faith both in God and in his promises. Paul explains that the "gospel" was preached to them, as well as to us. The special reference here seems to be to the assurance given them by God that they would be delivered from Egyptian bondage, and led into the Promised Land.

Paul continues his explanation of the Sabbath type: "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh

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(Continued from page 31)

day on this wise, And God did rest the seventh day from all his works." (Heb. 4:3, 4) "The works were finished from the foundation of the world"—not only had the earth been brought to a suitable condition to be habitable by man, but in his foreknowledge the Creator knew that his human creature, man, would disobey his law and come under sentence of death, so the plan for his recovery from death through Christ the Redeemer was also formed.

The Israelites were used by the Lord to picture this glorious future deliverance. First they were delivered from Egyptian bondage, under the leadership of Moses, a type of Christ. Their "rest" in the Lord in these circumstances was dependent upon their faith and trust in Moses. But the majority of them failed to enter into this rest which had been provided, and died in the wilderness.

Later, the remaining ones had the opportunity of entering into the rest and security of the Promised Land under Joshua, but here also, through lack of faith, the majority of them failed. Paul wrote, "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." (Heb. 4:6) Here the reference seems to relate particularly to those who, through unbelief, died in the wilderness.

"Another Day"

Paul continues: "Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today, if ye will hear his voice, harden not your hearts. For if Jesus [margin, Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God." (Heb. 4: 7-9) Thus does the apostle take us forward from the experiences of God's typical people to the glorious "day" of rest

which the spiritual Israelites of the Gospel Age are enjoying, conditional upon their faith.

This brings us to our text: "He that is entered into His rest, he also hath ceased from his own works, as God did from his." As we have noted, God did not rest because he was weary. He completed his plan for human recovery from sin and death—a plan that was to be carried out by his beloved Son, the Logos, who later became Jesus Christ—and he was so confident in the ability and faithfulness of his beloved Son that his position in the matter is described, or pictured, as a "rest."

Since we have the opportunity of enjoying this rest of the Creator, the thought clearly is that we also should put our full confidence in Jesus, and in his ability and willingness to fulfil all God's good promises to us. What a blessed rest this should be, and what peace of mind and of heart it should afford us as we look unto Jesus, the Author and Finisher of our faith!

Our Works

Within the framework of this lesson we might think of our own works as all those efforts which in the past we have put forth in order to gain the favor of God and thus to be assured of salvation. The Jewish people of Jesus' day, who were under bondage to the Law, and additionally bound by the traditions contained in the Talmud, were invited by Jesus to come to him and find rest. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30

Through the Law Covenant God had offered the Jewish people an opportunity, by obedience to its terms, to gain

life. Doubtless many of them sincerely tried, but they learned that that which was to give life was found instead to be unto death—not that the Law itself was imperfect, but because of the inherited imperfections of those who tried to keep it. Writing of his own experiences and the experiences of other Jews formerly under the Law who had since found rest in Christ, Paul said, “For when we were in the flesh, the motions of sins, which were [made manifest] by the law, did work in our members to bring forth fruit unto death.”—Rom. 7:5

How greatly Paul rejoiced to be free from this burdensome yoke of the Law, and to realize that through Christ he had found rest for his soul. He wrote, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.” (Rom. 8:1) The Creator knew that all mankind would be lost under sin, but he also knew that he could trust the plan of redemption to the hands of his Son. So he rested in this assurance; and Paul enjoyed the same rest in the finished work of Christ as did all the believing Jews of that time who had been held in bondage by their futile efforts to gain life by keeping the Law.

The Easy Yoke

Jesus spoke of his yoke as being an easy one. We are called to walk in a narrow and difficult way. It is a way spoken of by Peter in which he says the righteous are “scarcely” saved. It is a way in which there are trials, persecutions, burdens to be borne. But Jesus presents the matter from the standpoint of his relationship to our experiences. We are called upon to put forth every possible effort to do the Lord’s will. We are to be obedient to his every loving command. We are not to shrink from any opportunities of service he may give us. We are to hold his Word as the great infallible guide of our lives.

How burdensome this could all be, inasmuch as we realize that even our sincerest efforts fall short of perfect accomplishment! But this is where Jesus comes to our aid. He takes our yoke and helps us to bear it; and we have the assurance that our imperfections are covered, and that our imperfect works are acceptable to God through him. This is indeed a blessed assurance that makes the yoke of Christ easy and his burden light.

And while, as we have seen, the primary application of Jesus' lesson concerning his easy yoke was to the Jews who were under the yoke of the Law, the lesson applies in principle to us Gentile Christians as well. We were never under the yoke of the Law, but we have all learned how vain our efforts are, apart from Christ, to gain release from condemnation, and to enter upon the way of life. So we also have the blessed opportunity of entering into rest through Christ, and thus to cease from our own works as God did from his.

All who perceive the nature and bitterness of sin, and who know how futile are their efforts to strive against it, are invited to come to the Master, to find through full consecration a rest of mind and heart in him; a rest which is based on the assurance that he has made every needful provision for our reconciliation with God. We know that through the merit of Jesus' shed blood we can have freedom from condemnation, and have "peace with God."—Rom. 5:1

Not Idle

Resting in the finished work of Christ does not by any means imply listlessness or idleness in the doing of the Heavenly Father's will. Paul admonished that we should work out our own salvation "with fear and trembling," and adds that it is God who worketh in us to do his good pleasure. (Phil. 2:12, 13) Yes, there is much "work" that we are

to do. We are to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth.—II Tim. 2:15

If we humbly search the Word of truth in order to rightly apply its principles in our lives, we will be workmen pleasing to the Lord. This will be a lifetime effort. The pathway of the just is as a shining light which shines more and more until the perfect day. By diligence and humility in prayer and study, we will continue to experience an ever clearer understanding of the Father's will for us, and our comprehension of his plan of the ages for the blessing of all mankind will become increasingly clear.

However, as we work out our own salvation through study, prayer, and application, it will not be with a sense of bondage or of frustration. If we have the right spirit we will endeavor to do all we can in obedience to the Father's will, but we will do it in the spirit of restfulness and assurance that our acceptableness to God is not based upon our own efforts, but rests in the finished work of Christ. Our efforts are designed to demonstrate our heart condition of supreme loyalty to God under all circumstances.

The Master's burden is light because he makes it possible for us to bear it. Paul quotes the Lord as having said to him: "My strength is made perfect in weakness." (II Cor. 12:9) The assurance of this strength, received upon the basis of our faith, enables us to realize that nothing can hinder our complete victory in Christ: thus we rest in him. Think of the many assurances Paul gives us in the 8th chapter of Romans:

"If the Spirit of him that raised up Jesus Christ . . . dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11) Think of the power required to raise Jesus from the dead! And here we have the assurance that this same power is available to work in and for us.

“For as many as are led by the Spirit of God, they are the sons of God.” (Rom. 8:14) If we are humbly following the will of God as outlined in his Spirit-inspired Word, then we are being led by his Spirit. Sometimes the Spirit leads in difficult paths. The way may not be strewn with roses, but if it is God’s way, outlined by his Word, we know that we are his children, and we know that he loves and cares for his children. How sweet is the rest this provides!

“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” (Rom. 8:16, 17) Peter wrote that through the prophets the Spirit testified beforehand concerning the sufferings of Christ and the glory that should follow. (I Pet. 1:11) If we have the privilege of suffering with Christ it means that we are indeed the sons of God, and participating in that aspect of the plan of God foretold by the Spirit through the prophets. This means that we are walking in a narrow and difficult way, but always with the assurance from the great burden-bearer, Christ Jesus, that we will not be tried above our ability to bear. Thus we rest in him.

Hope of Glory

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:18) Of Jesus it is written that “for the joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God.” (Heb. 12:2) We have a joy set before us also. It is the hope of glory, described by Paul in Romans 5:2 as “the glory of God.” It is this hope that helps to lighten the burden of the narrow way, and enables us to rest the more fully in Jesus.

“We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?” (Rom.

8:24) Not until we have worked out our own salvation completely, and have been exalted to glory with Jesus, will hope give way to reality. Now, our faith enables us to see the otherwise unseen things, and this vision of faith is one of our greatest sources of strength as we continue to rest in the finished work of Christ.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” (Rom. 8:28) What could give us a greater “rest” in Christ than to have faith to believe that all our experiences are working together for good to us as new creatures in Christ Jesus? This indicates how fully we are in the love and care of the Lord, and this blessed relationship is due to the fact that as consecrated believers we have entered into Christ’s rest, having ceased from our own ineffectual works of self-righteousness. Truly this is a blessed rest!

“What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Rom. 8:31, 32) What a blessed assurance this is that our needs as new creatures, including the need for the robe of Christ’s righteousness, are all provided through Christ, to whom the Creator has assigned the great work of redemption and recovery from sin! We could even condemn ourselves for the imperfections which we know that we have; and certainly others condemn us. But no one, not even ourselves, can properly lay any damaging charge against us as long as we are resting in Christ and the precious blood of the atonement.

“Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, ye rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” (Rom. 8:33, 34) Here again we are provided with a

firm foundation for our faith in the finished work of Christ. We know that we must continue to struggle against the imperfections of the flesh, but we know also that we do this under the covering of the robe of Christ's righteousness, and therefore we have the continual assurance of divine approval because we have ceased from our own works as God did from his, and, like him, are putting our full trust in the provisions of atonement made available through Christ.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." (Rom. 8:35-37) Satan and his cohorts will do all in their power to separate us from the love of God, but we have the assurance that greater is he who is for us than all they who be against us. So in this blessed assurance we rest—yes, rest, although we be killed all the day long, and are counted as sheep for the slaughter.

We cannot be conquerors in our own wisdom, strength, and righteousness, but we can be conquerors through him that loved us. Knowing this we can go forth without hesitation, regardless of how threatening the way before us might appear to be. But this requires faith. The ancient Israelites failed to enter into rest because they lacked the necessary faith. Let it not be so with us; and it will not be so if we continue to look to the Lord for guidance and strength. That guidance is already provided in his precious Word. Let us lay hold firmly upon it, and be alert to its every indication of the Lord's will.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other

creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39) What a blessed unity with God and with Christ is here assured; a unity indeed which is essential if we are to maintain our rest in Christ throughout all the storms of life. It is through our faith that we are persuaded of this blessed relationship with the Father and with his Son. May our faith ever remain steadfast, as an anchor to the soul which entereth into that which is within the veil.

The Future Rest

Our rest in Christ while we are still in the flesh depends upon our faith; our faith in the promised glory to follow the present suffering of the narrow way. If faithful unto death we will, beyond the veil, enter even more fully into the rest that has been provided through Christ. However, then, even as now, this will not mean idleness, but a complete and perfect co-operation with Christ in the glorious work of the kingdom, and with the full assurance that the divine plan through him cannot and will not fail.

Weekly Prayer Meeting Texts

MAY 7—"Woe is unto me, if I preach not the gospel."—I Corinthians 9:16 (Z. '03-174 Hymn 272)

MAY 14—"Speaking the truth in love . . . grow up into Him in all things, which is the head, even Christ."—Ephesians 4:15 (Z. '03-200 Hymn 267)

MAY 21—"All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction

in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—II Timothy 3:16, 17 (Z. '97-170 Hymn 306)

MAY 28—"Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions—ourselves and our surroundings], we are absent from the Lord."—II Corinthians 5:6 (Z. '97-305 Hymn 256)

The British Section

Reverence

"The fear [reverence] of the Lord is the beginning of wisdom."—Psalm 111:10

REVERENCE has been defined as respectful awe, veneration; a truly humble attitude toward God and holy things. First and foremost, this must be the attitude of every child of God toward the great all-wise Creator, his Heavenly Father. As the Psalmist says, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Ps. 89:7) Indeed, this is a primary quality which must be possessed by all who would approach God acceptably, with any possibility of learning of him and his ways. None can approach God to learn of him and receive the first elements of the wisdom from above without this quality of reverence.

When God appeared to Moses out of the burning bush

and Moses was drawing near, the Lord addressed him, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Exod. 3:5) Thus was emphasized the importance of a reverential approach to the great Jehovah.

Especially must the spirit of reverence be ours when we approach God in prayer. This is the first item in the model prayer Jesus gave to his disciples—"Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9) This suggests that one of the things we are to desire above all others is that our Heavenly Father's name be hallowed, revered, venerated, regarded as supremely holy.

God's name represents his character, composed, as the Bible reveals, of four great cardinal qualities or attributes—Wisdom, Justice, Love, and Power. These attributes, while appreciated to some extent by all Christians, can only be seen clearly in their fulness

as we view the outworking of the divine plan of the ages; in other words, by "beholding as in a mirror the glory of the Lord."—II Cor. 3:18

Justice

First of all we see the quality of justice as represented in the just sentence of death which came upon our first parents, and passed in a natural way to all their children. "In Adam all die." This attribute becomes outstandingly prominent when we see that before anything further could be done for mankind, before God's love could reach the condemned, justice must be satisfied. Hence another perfect man was privileged to appear who would be willing to give in sacrifice his perfect uncondemned life. This our Lord Jesus was willing to do. So Paul says, "The man Christ Jesus, who gave himself a ransom for all."—I Tim. 2:5, 6

Again Jesus tells us, "My flesh . . . I give for the life of the world." (John 6:51) This makes possible, in due time, the release from death of Adam and all condemned in him. So again Paul says, "For since by man came death, by man came also the resurrection of the dead." (I Cor. 15:

21) How appropriate that we should seek to reverence this quality of justice in God's character, reverencing its every manifestation in his dealings with us, or others of his children.

Love

God's attribute of love, although it always existed, was specially manifest through the coming of Jesus, and the work he did as the Father's agent on our behalf. As John says, "In this was manifested the love of God." (I John 4:9) The love of God had always been an integral part of the divine character, for "God is love." It is the very essence of his being, and could be to some extent appreciated by the endless train of pleasures and joys bestowed upon his loyal and obedient creatures on many planes of life. But never had circumstances arisen to make it necessary for God's love to operate at great cost to himself.

John tells us that the time arrived for displaying God's love when Jesus came into the world—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life." (John 3:16) We may truly love another under circumstances which call for little or no sacrifice, and then a time may come when a great sacrifice must be made if that love is to continue. A similar time occurred in the experiences of our Heavenly Father when, in due time, he "sent forth his Son" for our redemption.

Power

It is always possible for the reverentially minded to see God's power as it is manifested in the material universe. It is truly wonderful the way its affairs are ordered—all things being upheld by the word of his power. (Heb. 1:3) But in relation to the outworking of the divine plan, power will especially be manifested by the setting up of the kingdom and its iron rule, and the awaking from death, and the restitution of countless millions.

Wisdom

Finally, as the great work of salvation is reviewed, with the close of the millennial age, God's wisdom will shine out in all his dealings, and men will sing, "Great and marvellous are thy works, . . . just

and true are thy ways." (Rev. 15:3) Even the destruction of the incorrigibly wicked at the close of the thousand years will be regarded as an act of wisdom, calling for reverent acquiescence on the part of all creatures. "They shall go forth, and look upon [with approval—see Strong; Moffatt, 'gloat over'] the carcasses of the men that have transgressed against me, . . . and they shall be an abhorring unto all flesh." (Isa. 66:24) This last clause suggests men's approval of the action as a manifestation of God's infinite Wisdom, Justice, Love, and Power.

As previously intimated, all this is included in that first item in the prayer our Lord gave to his disciples, "Hallowed be thy name." How proper it is for all the Lord's people earnestly to desire and pray for the time to come when God's name, his holy character, will be properly appreciated by all his creatures! "Holy and reverend is his name."—Ps. 111:9

"Kiss the Son"

It is proper for us to hold our Heavenly Father in deep reverence, thus adding to our faith the quality of piety. (II

Pet. 1:6; Diag.) It is equally important that we reverence the Lord Jesus, the active agent of the Father in all his works of grace: "He is thy Lord, and worship thou him." (Ps. 45:11) It is obvious that there cannot be true worship without reverence; and that it is the Father's good pleasure that "all men should honour the Son, even as they honour the Father."—John 5:23

We should approach the life and teachings of the Master as set forth in the Gospels very reverently. We should seek to understand all that he said and did in the light of the divine plan, remembering that we are called to follow him, to copy him, if we would be with him in the heavenly phase of the kingdom. No part of the Word of God therefore—so much of which reveals the character and work of our Master—should be treated irreverently, or quoted lightly.

The right attitude that will bring us the Lord's favour and insight into the Word of truth is surely that suggested by the Lord's words through the prophet, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

(Isa. 66:2) Hence all of God's people properly seek to hold in great reverence every part and item of the Word of God, coming to God continually in prayer that he would open his Word to us, that we might reverently walk in the light of his truth and seek to be sanctified thereby.

Finally, as a part of our cultivation of the spirit of reverence for our Heavenly Father and our Lord Jesus, and for whatever they have to say to us through the revelation we have been given, we must at all times reverence his providences, especially his providential dealings with us as new creatures in Christ Jesus. We have the assurance that "all things" [chastenings as well as blessings] are the result of the operation of his perfect Wisdom, Justice, Love, and Power. The blessings which come to us in such abundance should therefore all be received reverently, and used in ways that will help our own progress in the narrow way.

Even the earthly blessings given by his hand must be received reverentially, unselfishly, in accordance with his will, and used so far as possible in

his service. When chastenings come—trials, difficulties, etc.—they, too, must be received, not in a rebellious or complaining spirit, but reverently, submissively, with an earnest desire to know why such things are permitted, and what lessons the Lord has for us to learn from them.

Thus as the years in the school of Christ pass, we learn that the reverence of the Lord is not only the beginning of wisdom, but is the middle and end of wisdom too. We find that the more we know of God and seek to follow the Lord Jesus, the more do we know of the great plan they are unitedly working out, and of the experiences and lessons which day by day come to us, all working together for our good. Thus the more we see them to be worthy of our reverence, the more we desire this quality of reverence to be deeply engraven upon our hearts.

Further, it is true to say that our Lord has supreme reverence for his Father. God himself has respect for his perfect laws and for his intelligent creatures, and is truly grieved should one become defiled by sin. He appreciates every true and noble quality

possessed by his children, especially when these have been developed by an earnest endeavor to copy him and his well beloved Son, who was sent forth as an example that we should follow in his steps. So our reverence for things that are holy is but a trait of character perfectly exemplified in Jesus.

How glad we are also to know that this spirit of reverence possessed now by God's children of the Gospel age will, during the period of the kingdom, extend to all mankind. As the Revelator puts it, "Who shall not fear [reverence] thee, O Lord, and glorify thy name? . . . for all nations shall come and worship before thee." (Rev. 15:4) Again the prophet says, "For from the rising of the sun [the opening of the millennial day] even unto the going down of the same [until its close], my name shall be great ['magnified,' 'hallowed.' See Strong] among the nations." (Mal. 1: 11) "So shall they fear [reverence] the name of the Lord from the west, and his glory from the rising of the sun." (Isa. 59:19) Yea, "Everything that hath breath [shall] praise [and reverence] the Lord."—Ps. 150:6

Talking Things Over

Our Work, God's Work

TO THE brethren at Philippi the Apostle Paul wrote, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:12, 13) These words are part of what amounts to Paul's farewell message to the Philippian brethren. They were written while he was in prison in Rome, and he was not sure that he would ever see these dear ones again in the flesh, although he hoped that he would.—Phil. 1:21-26

And these brethren were very dear to Paul, just as all the Lord's people should be dear to one another. How sweet are his words in the opening of the epistle, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the Gospel, ye all are partakers of my grace."—ch. 1:2-7

Paul surely appreciated the fellowship of these dear brethren in Philippi, and had done so from the very "first day" when it began. And what a wonderful day that was! God's providences connected with it were first manifested when "a vision appeared to Paul in the night." In this vision "there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." (Acts 16: 9) Paul responded to this vision without delay, for he recognized that the Lord was directing him. The historian wrote, "Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."—Acts 16:10

First Paul and his companions went to Philippi, "which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."—ch. 16:12-15

This, then, was that wonderful "first day" when his fellowship with the brethren in Philippi began. And what a blessed fellowship it was. In his epistle to them from prison in Rome, Paul reminds them that it was God who had begun the good work in their hearts, and this is confirmed in the statement made by Luke, the historian, when, in speaking of Lydia, he says, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Paul was fully aware of this, for he knew how the Lord calls his people to joint-heirship with Christ, and

knowing this he could with confidence write from his prison home that God would continue that work whether or not he was able to visit them personally again.

Paul took no credit for having begun the good work of grace in the hearts of the Philippian brethren. He did not say to them that because he had started the good work in them the Lord would honor that work and continue to bless them. No, he recognized the great truth expressed by Jesus, "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8) He said to the brethren at Philippi, "I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye are all partakers of my grace," or, as the margin states it, "Ye all are partakers with me of grace."—Phil. 1:7

All true servants of the Lord throughout the age have recognized this basic Christian principle. Only the immature feel it necessary to lean on an arm of flesh, and to the extent that they have opportunity, to encourage others to do so, rather than to depend upon the Lord and upon his inspired Word. But Paul was mature, so he knew that while the Lord had greatly used him in his service, the Lord could get along without him in the event that the due time had come for him to finish his course by execution in a Roman prison.

Along this line that "faithful and wise servant" wrote, "Every true child of God must have a definite individual Christian character which is not dependent for its existence upon the spiritual life of any other Christian. He must from the Word of Truth, proclaimed and exemplified by other Christians, draw those principles of life, etc., which give him an established Christian character, a spiritual individuality of his own. So positive and definite should be the spiritual individuality of everyone, that should even the beloved brother or sister whose spiritual life first nourished ours and brought us forward to completeness of

character fall away (which the apostle shows is not impossible—Heb. 6:4-6; Gal. 1:8), we would still live, being able to appropriate for ourselves the Spirit of truth.”—Daily Heavenly Manna, September 17

Other Important Principles

Paul was fully aware of all the basic principles of the Christian life, and what was involved in working out our own salvation. He wrote further to the brethren at Philippi, “This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”—ch. 1:9-11

Paul recognized the vital importance of love as the only proper motive for all that we say and do as Christians. This is revealed by his outstanding treatise on the subject as presented in I Corinthians, chapter 13. But to Paul, Christian love was not just a friendly emotion. In the King James Version his statement reads, “I pray, that your love may abound yet more and more in knowledge and in all judgment.” The New English Bible reads, “This is my prayer, that your love may grow ever richer and richer in knowledge and insight of every kind, and may thus bring you the gift of true discrimination.” A love that lacks discernment, and is not able to discriminate between right and wrong, is merely an emotional feeling, and not true Christian love at all.

Paul knew also that another vitally important aspect of the Christian life, and of working out our own salvation, is faithful activity in proclaiming the Gospel of Christ, the Gospel of the kingdom. He sensed that the brethren at Philippi might be somewhat discouraged in this connection by the fact that their beloved apostle was now restrained

in prison, and, as they supposed, could no longer proclaim the glad tidings. So to encourage them, and at the same time to let them know where he stood on this important subject, he wrote (New English Bible):

“Friends, I want you to understand that the work of the Gospel has been helped on, rather than hindered, by this business of mine. My imprisonment in Christ’s cause has become common knowledge to all at headquarters here, and indeed among the public at large; and it has given confidence to most of our fellow-Christians to speak the word of God fearlessly and with extraordinary courage. Some, indeed, proclaim Christ in a jealous and quarrelsome spirit; others proclaim him in true goodwill, and these are moved by love for me; they know that it is to defend the Gospel that I am where I am. But the others, moved by personal rivalry, present Christ from mixed motives, meaning to stir up fresh trouble for me as I lie in prison. What does it matter? One way or another, in pretence or in sincerity, Christ is set forth, and for that I rejoice.”—
ch. 1:12-18

Other Important Points

Having in mind that this epistle was written by Paul with the thought that possibly he would not see these brethren again in the flesh, it is interesting to note additional matters which he considered vital. One of these is in verse 29 of the first chapter. We quote, “Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” For himself, although now incarcerated, Paul was keenly appreciative of his privilege of suffering with Christ, for he knew that only if he suffered with Christ would he have the privilege of reigning with him. In chapter 3 of this epistle he wrote:

“I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suf-

ferred the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.”
—vss. 8-11

The maintaining of this desire to suffer with Christ has been one of the great tests upon all believers throughout the age. Paul had already suffered much in the cause of Christ, and now was in prison because of his faithfulness. A less stalwart follower of the Master could well have been discouraged at this point, but not Paul. He was still rejoicing in this privilege, and determined to press forward faithfully until it cost him his life, which we know it did.

It is so easy, after receiving a knowledge of the truth and consecrating ourselves to do the Lord's will, to become merely nominal believers. Oh yes, we still love the Lord and the truths of his Word. We enjoy meeting with the brethren if it does not entail too great an effort; but do we have that same spirit of sacrifice, and the same desire to serve the Lord, the truth, and the brethren that we had in the beginning? Or have we lost to some extent our “first love”? Today we are living in specially trying times, and it is well to examine ourselves to make sure that the love of ease and the spirit of the world are not dampening our zeal for the Lord, and our determination to pay our vows of sacrifice unto him.

A Common Interest

Another thought the great Apostle Paul deemed important to impress upon the hearts of the Philippian brethren in this farewell letter was that of the common interest they should display in one another, and the mutual spirit

of good fellowship which should exist among them. We quote from the Phillips translation:

“Now if your experience of Christ’s encouragement and love means anything to you, if you have known something of the fellowship of his Spirit, and all that it means in kindness and deep sympathy, do make my best hopes for you come true! Live together in harmony, live together in love, as though you had only one mind and one spirit between you. Never act from motives of rivalry or personal vanity, but in humility think more of one another than you do of yourselves. None of you should think only of his own affairs, but each should learn to see things from other people’s point of view.”—ch. 2:1-4

Paul also exhorted the brethren at Philippi to endeavor to possess the mind of Christ, and to follow him in humility and self-sacrifice. We quote from the Revised Standard Version: “Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”—ch. 2:5-11

What important admonitions these are for us today! There never was a time in the history of the true followers of the Master when there was a greater need for mutual sympathy and helpfulness. And how timely the admonition that our thoughts, words, and actions should be motivated by love, and in the spirit of humility recognize the superior qualities which exist in our brethren.

And how important today that we possess that spirit of humility and obedience which was displayed in Jesus, and seek to have his mind dwelling in us. It was Jesus' deep humility in doing the Father's will that led him to leave the glory which he had with the Father and become a man and, as a man, to humble himself still further by obedience unto death, even the cruel death of the cross. Surely any petty difficulties or differences we have with the brethren with whom we are associated would fade into insignificance if we possess and are controlled by the mind of Christ.

Other Gems of Truth

We quote some further gems of truth from the 4th chapter of this farewell letter from Paul. Verses 4-7 read (Revised Standard Version):

“Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.”

And again: verses 8 and 9, Phillips translation:

“Here is a last piece of advice. If you believe in goodness and if you value the approval of God, fix your minds on whatever is true and honorable and just and pure and lovely and praiseworthy. Model your conduct on what you have learned from me, on what I have told you and shown you, and you will find that the God of peace will be with you.”

Elsewhere Paul admonishes us to follow him as he followed Christ. And when we model our lives in keeping with his instructions we know that we are being guided by the Lord, for we have the assurance that Paul shunned not to declare the whole counsel of God. The Philippian brethren

were doing this. As we noted in the beginning, Paul wrote to them: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."—ch. 2.12

Yes, the Philippian brethren were indeed working out their own salvation. They greatly appreciated all the help Paul could give them, but they realized, even as he affirms in his letter, that it was not he who had begun the good work in them, and it was not he who was now working in them, but the Lord. The Lord was working in them to will and to do his good pleasure, but in order for the Lord to do this it was necessary for the brethren to humbly obey the precepts of the Lord, and thus to work out their own salvation.

As we have noted, one of Paul's farewell admonitions to the brethren at Philippi was to be mutually helpful to one another. And this mutual fellowship extended beyond their own little group. They were to recognize that in the Lord's providences he had provided pastors and teachers and evangelists—in addition to the prophets and apostles—to guide them and build them up in the faith, and to help them strive together for the defense of the Gospel. The helpfulness of all these was to be used as from the Lord, even as they were to be thankful for the help they received from one another in the ecclesia.

But at the same time, they were to realize that it was not Paul, neither Peter, nor any of the apostles who was working in them as they earnestly endeavored to work out their own salvation in co-operation with the Lord. Neither was it any of the other lesser servants in the church who performed this important function. It was the Lord, and in co-operation with any and all the agencies he might deem wise to use, including the ministering angels, and all the various servants in the church.

This was one of the principal points which Paul stressed in this farewell epistle—"Being confident" he said, "of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (ch. 1:6) And truly God had been working in the hearts of the Philippian brethren ever since that "first day," when in the meeting by the side of the river he had touched the heart of Lydia the seller of purple enabling her to understand and appreciate the wonderful Gospel of Christ which Paul presented to the group that memorable day.

And God would continue to work in them to will and to do his good pleasure as long as they continued humbly to obey the leadings of his Spirit and the precepts of his Word. Paul knew this, and humbly said so, with the implication that it would be equally true whether or not he was permitted ever to see them in person again. What an example of a true servant of God!

Our Standing

All the vital and precious lessons which Paul presented to the brethren at Philippi are equally important for us today. Do we have the faith to believe that God is working in us regardless of whom he may use for the purpose? When Paul stepped aside that God might be seen in clear focus as the One who is working in the believer to will and do his good pleasure, he was not renouncing his apostleship. He was simply putting first things first. So we today, in giving God the glory as the One who is working in us that we might make our calling and election sure, do so with full appreciation of those whom he uses to carry out his purposes in the general ministry of the truth.

So let us make sure that we keep God in the forefront of our affections, and continue humbly to seek the counsels of his Word, and meekly follow the leadings of his Spirit. We are now entering the convention season in most

parts of the world. It will be a time when a greater number of the brethren will see and fellowship with one another—more than ordinarily. These conventions will be blessed experiences of spiritual refreshment only to the extent that we all endeavor to be guided by the high standards which Paul sets forth in this farewell message to the brethren at Philippi. The same will be true with respect to those who remain at home and meet with the brethren of their local ecclesias.

Are we abounding in a discerning and self-sacrificing love?

Are we “striving together” with our brethren for the defense and promulgation of the Gospel, that glorious Gospel of the kingdom?

Are we keenly appreciative of the privilege we have, not only of believing on Christ, but of being fellow sacrificers with him, suffering and dying with him that we might also live with him?

Do we have a Christlike interest in our brethren which is manifested by sympathetically laying down our lives for them?

Do we have that mind of Christ, that humble mind that led him to give up his heavenly glory and to lay down his humanity, that we and the whole world might have life?

Are we rejoicing in the Lord, and confident that he will, in his abundant mercy, supply all our spiritual needs through Christ Jesus?

Are we endeavoring to keep our thoughts on the holy things of God, and thus grow to be more like him from day to day?

Have we truly set aside all authority and headship in our lives other than the authority of God and the Lord Jesus, as established in the infallible Word?

These are just some of the vital points of truth pertaining to what it means to be a true follower of the Master as set forth in Paul's farewell letter to the brethren at Philippi. They are equally important to us today, and to be guided by them means a blessed and rich fellowship of kindred minds that are desirous only of knowing and doing the Heavenly Father's will. May these, and all the great truths of God's Word abide in our hearts, and continue to influence our lives as we follow the Master in the narrow way of sacrifice.



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Dear Christian Friends: Thank you again and again for all the comforting and helpful Dawn magazines I have read. I surely would not miss a single copy. I was forty-nine years old when I read my first Dawn publication, and if I remember correctly, have never missed a copy since, and now I am eighty-two. I am sincerely praying for God to bless the proclamation of his good Word, and you too to patiently proclaim it.—Tennessee

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Dear Friends: In the November issue the summary of The Dawn's objectives, and thirty-seven years of ministering to the household of faith and witnessing to the world, is an inspiring account of dedication. You are daily remembered in our prayers, and with you we look forward to the full establishment of the kingdom of our Lord.—New York

Helped

I lost my husband, and received your booklet, "Hope." I want to thank you and tell you how much it has helped me. Please send me another one, as I have worn out my first copy. "Hope" and prayers are with me all the time. I want to thank you again, and may God bless you all.—Michigan

Appreciates "Frank and Ernest"

Dear "Frank and Ernest": What a blessing it is to listen to your program on Sunday mornings! I have been a Baptist for forty years, and there are so many things I do not know. Please send me the booklet, "Hope Beyond the Grave." I am getting older and cannot remember the truths that I hear so I would love to have them to read and ponder over. God bless you in your work.—Indiana

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we have in the fulfilment of the Lord's plan, and we are thankful to the brethren at The Dawn for their spirit of sacrifice. We are richly blessed by your efforts in printing the various truth booklets; and the radio and television message of present truth which you continue to proclaim. We are thankful for the warm love our dear brethren throughout the country continue to manifest toward us here. We thank you also for the wonderful work you are doing through the pilgrim department. We have been richly blessed by these speakers which you assign to serve us. May our Heavenly Father bless all our brethren through-

out the country in their spirit of sacrifice and devotion to him, giving them strength to continue bearing witness to his truth and his kingdom.—Michigan

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Greetings in the wonderful name of our loving Lord and Savior Jesus Christ! Just a few lines to let you know that your program has been a real blessing to me. I have to thank God for the clear and understandable way in which you explain the Bible. Please send me your free booklet, "When a Man Dies," and if you have any other helpful literature I would be very grateful.—Antiqua

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Milwaukee, Wis.	5
Minneapolis, Minn.	6
Winnipeg, Man.	10
Canora, Sask.	11
Prince Albert, Sask.	12
Vancouver, B. C.	16-18
Duncan, B. C.	19
Victoria, B. C.	20
Bremerton, Wash.	21
Seattle, Wash.	22
Portland, Oreg.	24
Salem, Oreg.	25
San Francisco, Calif. (Asilomar)	28-31

O. D. DEIFER

Catawissa, Pa.	May 17
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G. O. JEUCK

Kansas City, Mo.	May 2, 3
Denver, Colo.	5
Boise, Idaho	7
Clorkston, Wash.	8
Spokane, Wash.	10
Seattle, Wash.	13
Portland, Oreg.	14
Sacramento, Calif.	17
Fresno, Calif.	18
San Luis Obispo, Calif.	19
Bakersfield, Calif.	20
San Diego, Calif.	22-24
Son Francisco, Calif. (Asilomar)	28-31

A. H. KRUMPOLT

Allentown, Pa.	May 31
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R. J. KRUPA

Grand Rapids, Mich.	May 2, 3
Vancouver, B. C.	16-18
Seattle, Wash.	19
Portland, Oreg.	20
San Francisco, Calif. (Asilomar)	28-31

M. C. MITCHELL

Soyville, N. Y.	May 3
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KENNETH M. NAIL

Denver, Colo.	May 1
Pueblo, Colo.	3
Taos, N. Mex.	4
Albuquerque, N. Mex.	5
Phoenix, Ariz.	6
San Diego, Calif.	7
Los Angeles, Calif.	10-13
Bokersfield, Calif.	14
San Luis Obispo, Calif.	15
Fresno, Calif.	17
San Francisco, Calif. (Asilomar)	28-31

GEORGE PASSIOS

Pottstown, Pa.	May 10
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HARRY PASSIOS

Kansas City, Mo.	May 2, 3
St. Joseph, Mo.	4
Clinton, Iowa	5
Rockford, Ill.	6
Beloit, Wis.	7

LaSalle, Ill.	8	Weatherford, Tex.	11
Chicago, Ill.	11	Lameso, Tex.	12
(Greek Class)		Phoenix, Ariz.	15
Gary, Ind.	12	San Diego, Calif.	17
Cleveland, Ohio	13	Los Angeles, Calif.	18-24
Buffalo, N. Y.	14	Bakersfield, Calif.	25
Rochester, N. Y.	16, 17	San Luis Obispo, Calif.	26
Somersworth, N. H.	20	Fresno, Calif.	27
Boston, Mass.	21	San Francisco, Calif.	28-31
New Bedford, Mass.	22	(Asilomar)	
Agawam, Mass.	24		
Hartford, Conn.	25	LEO POST	
New Haven, Conn.	26	Grand Rapids, Mich.	May 2, 3
New York, N. Y.	27	Allentown, Pa.	31
(Greek Class)			
Washington, D. C.	28	F. S. WASSMANN	
York, Po.	29	New London, Conn.	May 17
Lonaconing, Md.	31		
		C. R. WEIDA	
		York, Pa.	May 3
E. K. PENROSE		W. N. WOODWORTH	
Indianapolis, Ind.	May 6	Hartford, Conn.	May 10
St. Louis, Mo.	7	Sayville, N. Y.	30
Kansas City, Mo.	8	Allentown, Pa.	31
Oklahoma City, Okla.	10		

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE		E. T. NADEL	
Latchford	May 10	Partrush	May 23-25
C. A. CORNELL		W. F. READER	
Liverpool	June 21	Dewsbury	(Sat.) May 9
		Portrush	23-25
J. HUMPHREY		E. G. ROBERTS	
Latchford	June 21	Portrush	May 23-25

PORTRUSH, NORTHERN IRELAND CONVENTION, May 23-25

For further particulars and accommodations please write to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

Conventions

An asterisk (*) indicates an immersion service is being planned.

GRAND RAPIDS, MICH., May 2, 3
—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl Vander Boegh, 821 Rogers, N.W.

KANSAS CITY, MO., May 2, 3—The Athenaeum, Linwood & Campbell. Mrs. John Bacher, Greenwood, Mo.
COLUMBUS, OHIO, May 3—Central Savings - Rear, Refugee Rd. and College Ave. Mrs. Lois Smith, 4294 Ellery Drive.

MINNEAPOLIS, MINN., May 3—2601 Fillmore St., N. E. Mrs. C. R. Newhom, 678 40th Ave., N. E.

TOLEDO, OHIO, May 3—Seventh-Day Adventist School, 540 Independence Rd. Mr. Frank Burke, 519 Independence Rd.

NEW ALBANY, IND. - LOUISVILLE, KY., May 9, 10—Amalgamated Bldg., 1614 E. Spring St., New Albany, Ind. Miss Mary B. Longest, 202 Alcott Rd., Louisville, Ky.

HARTFORD, CONN., May 10—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. Anthony Latina, 270 Hills, St., East Hartford, Conn.

PONTIAC, MICH., May 10—YWCA, 269 W. Huron St. Mrs. Ora C. Lockwood, 110 South Blvd. W., Rochester, Mich.

ROCHESTER, N. Y., May 16, 17—YMCA Bldg. (Todd Hall), 100 Gibbs St. Mrs. Mary Harold, 39 Bleile Terrace.

***VANCOUVER, B. C., May 16-18**—IOOF Hall, 396 Kamloops St. (North of Hastings). Mrs. W. A. McNee, 6569 Argyle St.

CINCINNATI, OHIO, May 17—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.

MINNEAPOLIS, MINN., May 17—IOGT Hall, 2922 Cedar Ave. Mrs. Edna Durand, 4016 16th Ave. S.

WEST NEWTON, PA., May 17—Sewickley Grange Hall, Route 136, 3 miles E. of West Newton. Mr. Mike Balko, 501 Pittsburgh St.

DETROIT, MICH., May 24—Northwest Branch YWCA, 25940 Grand River. Mr. Charles Chupa, 5666 Belmont St., Dearborn Heights, Mich.

***SAN FRANCISCO, CALIF., (Asilomar), May 28-31**—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. Edward E. Fay, 4732 Stacy St., Oakland, Calif.

CHICAGO, ILL., May 29-31—Concordia Teachers College, 7400 W. Augusta, River Forest, Ill. Mr. Leonard Jezuit, 10742 S. Talman
SAYVILLE, N. Y., May 30—Memorial Day. Parkway Community Church, Stewart Ave., Hicksville, L. I. Mr. Edward Worfler, 252 Harbor Lane East, Massapequa Park, N. Y.

ALLENTOWN, PA., May 31—Americus Hotel, Sixth & Hamilton Sts. Mrs. Esther Getz, 131 S. Jefferson
BUFFALO, N. Y., May 31—Unity Temple Lodge, 1940 Niagara St. Mr. Stanley Koszka, 670 Union Rd., West Seneca, N. Y.

LONCONING, MD., May 31—12 Jackson St. Mrs. Isabel McDonough, 12 Jackson St.

GARY, IND., June 14

GODERICH, ONT., June 14

WATERBURY, CONN., June 14

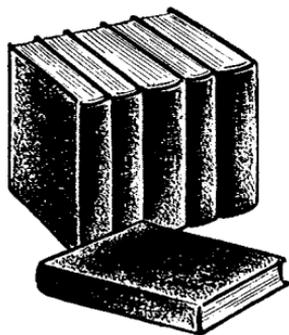
CHARLOTTE, N. C., June 20, 21

SILVER CREEK - GRAND ISLAND,

NEBR., June 20, 21

WINNIPEG, MAN., July 15-19—Canadian Mid-West Bible Students Convention.

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

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

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

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

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

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