

The DAWN



OCTOBER

1945

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The DAWN

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The Increase of His Kingdom

"And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end."—Luke 1:33

IN ANCIENT times, the Indian Ocean and the Mediterranean Sea were considered the ends of the world. The Kingdoms of Palestine were limited in territory and some of the people were ignorant of the great empires of the world. Oriental kings were known by the size of their kingdoms; the larger the kingdom, the more famous the king. Kings and rulers always aspired for more territory. They were never satisfied with the size of their kingdom. Their great ambition was to extend their borders.

The ancient kingdoms in Palestine embraced less than a hundred square miles. Before the occupation of the country by the Israelites, each city had its own king and laws. The limits of a city were its own walls. The Davidic kingdom was quite small when compared with the empires of Assyria, Babylon, Persia, and Greece. The borders of these empires extended from the Mediterranean Sea to the Indian Ocean. They embraced the whole known world.

But the Messianic Kingdom will be unlimited. It will penetrate areas hitherto unknown and include people of all races and all countries, covering a territory larger than any ancient emperor ever dreamed of ruling. But of the Prince of Peace the prophet declares: "Of the increase of His government and peace there shall be no end."—Isaiah 9:6, 7

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The End of the World



IN THESE days of rapid change, the news that a global war has ended seems to be something which belongs to the remote past. Why, that occurred more than a month ago! Already we have entered the post war era, which yesterday was looked forward to as "the brave new world of tomorrow." It IS a new world, but the bravery which it was hoped would be one of its outstanding characteristics has been replaced by a new and awful fear. The lights of peace have been turned on, and the shadows of war have been lifted. There is unbounded elation because of alleged victory over the forces of evil, but the final stroke of combat which brought that victory has created a fear such as mankind has never before experienced. Norman Cousins, writ-

ing in *The Saturday Review of Literature* of August 18, says:

"It is a primitive fear, the fear of the unknown, the fear of forces man can neither channel nor comprehend. This fear is not new; in its classical form it is the fear of irrational death. But overnight it has become intensified, magnified. It has burst out of the subconscious and into the conscious. It is thus that man stumbles fitfully into a new age of atomic energy for which he is as ill-equipped to accept its potential blessings as he is to counteract or control its present dangers."

Exponents of public opinion are freely admitting that governments, as we know them today, will have little to do with directing the shape of the developing new world which has been born. Science will control that more than governments. But the ultimate result of the work

of science—until God intervenes—will depend largely upon human behaviorism. In this new atomic age into which we have been blasted, science now has within its grasp that which can be utilized to satisfy the whole range of material requirements, save to give life to a dying world.

Yes, science can now destroy as with a magic wand the gnawings of economic want which have been so largely the cause of war. But science has not reached the hearts of men. Atomic bombs will not, and cannot, destroy human selfishness. As one writer put it, the supreme task of leadership now is to teach men how to use the awful knowledge that science has not only discovered, but now clarified. The alternative, says this writer, is utter ruin.

With atomic energy as a backdrop on the stage of human behavior, revolutionary changes must be made in global political and economic arrangements. Many issues which seemed to be of tremendous importance yesterday will be of little consequence tomorrow. In the military field it will make little difference who has control for example, of the Dardanelles. So-called "impregnable fortresses" have overnight become as obso-

lete as Pharaoh's chariots which bogged down in the Red Sea.

Already the world's wise men are calling for a new diplomacy. Some have designated it "atomic diplomacy," one which will find expression in a world government. This, it is claimed, is the only means now of averting annihilation. In that age of long ago, which ended on August 5, 1945, many of the alleged solutions for world problems were advocated as alternatives for world chaos. But now human wisdom is struggling, not alone to avoid chaos, but the complete extinction of the human race.

As an alternative to world government it has been ironically suggested that men should get rid of the source of their trouble. This suggestion calls for the abolition of everything relating to science and civilization. Machines, and the knowledge required to operate them, should both be destroyed, it is said. Laboratories should be smashed, factories dismantled, universities torn down, libraries burned, the works of art ripped apart. According to this theory all scientists should be murdered, also teachers, lawmakers, mechanics, and anyone and everyone else who has anything to do with the machinery of knowledge and progress. Literacy, it is sug-

gested, should be punished by death. In short, this suggestion is that man revert to conditions as they existed prior to the advent of science and education of any kind. It is said, sarcastically that thus emancipated from science, from progress, and from knowledge, man could be reasonably certain of prolonging his existence on this planet.

Those interested in biblical prophecy naturally wonder what this new and terrible outlook for the future means with relation to the divinely inspired forecast of world events. Some wonder if it means that the end of the world is near. Undoubtedly, the end of the world IS near. But only those who understand what the Bible means by the end of the world are able to take comfort out of the thought.

Due to the traditional misconceptions of what the biblical end of the world implies, few in the past have cared to give it the serious consideration it deserves. Many, even of those who professed faith in the Bible and its prophecies were inclined to dismiss the subject from their minds, with the wish, expressed or implied, "I hope it doesn't come in my day." But now it is no longer possible for these to comfort themselves with the

thought that no matter what the end of the world may be, it is something that future generations will have to worry about rather than ourselves, for now the great crisis of the ages is recognized as imminent.

The full possibilities of the atomic age, it is predicted, will be realized for either good or evil within a comparatively short period of time. However, while the prophecies give us no guarantee that terrible havoc and destruction are not to be visited upon mankind, we are assured that the race itself will not be destroyed, and that this planet on which we live is to abide forever as man's home.

The prophecy of Jesus concerning the end of the world is certainly true of conditions today. He said that there would be distress of nations, with perplexity; that men's hearts would be failing them for fear. Jesus also foretold of this time that human selfishness would wreak such destruction upon the race that unless those days were shortened, no flesh would be saved. But He also gives us assurance that these days of trouble would be shortened before all flesh is destroyed. In His forecast, Jesus quotes the prophecy of Daniel, showing that there was to come upon the

world a time of trouble such as never was since there was a nation.—Dan. 12:1; Matt. 24:21, 22

The Master's prophecies concerning the end of the age are also descriptive of world events at the time of His second presence, for it is His coming that signals the end of the age. His disciples had asked Him concerning the signs of His coming (Greek, *parousia*, meaning presence) and the end of the world (Greek, *aion*, meaning age). (Matt. 24:3; Luke 21:7, 24-31) It was in reply to these questions that Jesus gave such a graphic description of our time.

It has been the failure to realize that the Greek word *aion*, mistranslated "world" in the disciples question, does not refer to the planet earth, but to an era, a period of time that has contributed to the erroneous theory that the biblical end of the world means the destruction of the earth. No wonder those who hold to this wrong viewpoint are now concerned over the meaning of the atomic bomb!

Jesus does not return to earth at His second advent to destroy the planet. The Apostle Peter makes this point very emphatic when, in Acts 3:19-21 he tells us that the second coming of Christ is for the purpose of ushering in "times of restitution [restoration] of all things." In

order that we may still have further assurance of this, Peter declares that the glorious hope of restoration was set forth "by the mouth of all His holy prophets since the world began." Men have spent six thousand years destroying one another, and now have developed the means of committing racial suicide; but Christ returns to restore, not to destroy. Only the fact of His return to intervene and call a halt to the course of human selfishness will avert the terrible catastrophe toward which mankind is speedily and helplessly being precipitated.

"Restitution," as Peter used the word to describe the work of Christ at His second advent, means the restoration of man to the Edenic life and perfection which was lost because of sin. Man was created to live on the earth, and only because of sin and selfishness has he failed to live here everlastingly.

But the prophet assures us that God created not the earth in vain, but formed it to be inhabited. (Isa. 45:18) It has not been in vain because it is the divine purpose to restore the human race to life on the earth. The medium by which the work of restoration is to be accomplished by Christ is that of the long-promised Messianic Kingdom. That will indeed be a

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world government—not a world government devised by man, but one which will be imposed upon all nations through the authority and power of the divine Christ.

We also have the positive promise of God's Word that "the earth abideth forever." (Eccles. 1:4) Thus we know that the Scriptures which portray the "end of the world" are descriptive, not of the destruction of the planet, but merely of the end of an age. Indeed, when viewed in the light of God's Word, the end of the world, instead of being something to dread, is seen to be that which will result in rich blessings to all mankind.

"EARTH" NOT ALWAYS LITERAL

It is interesting, as well as instructive, to note the varied uses of the word "earth" in the Scriptures. When we read that "the earth abideth forever," it is evident that the literal earth is meant. (Eccles. 1:4) But when, as in Jeremiah 22:29 we read, "O earth, earth, earth, hear the Word of the Lord," we at once conclude that here the word is used symbolically to denote the people living on this planet. Certainly the literal earth cannot hear the Word of the Lord, but the people can.

In Daniel 7:7, 19, 23, we are

told of a "dreadful and terrible beast" which devours the whole earth. Surely this is not the literal earth, even as the beast which does the devouring is not literal. Daniel, in this chapter tells of four beasts, and explains that they are four kingdoms. This is a use of language with which we are all acquainted. Beasts symbolize kingdoms in many parts of the earth, even today. There is the Russian bear, for example, and the British lion. To say that a beast of this sort devours the earth simply means that as a powerful governmental organization it controls the people of the earth and appropriates their resources to its own selfish uses.

THE "WORLDS" OF THE BIBLE

The term "world," as used in the Bible, seldom refers to the planet earth. It is sometimes a translation of the Greek word *aion*, meaning age, but in the main the term is used to translate the Greek word *kosmos*, meaning order, or arrangement. And even where the word *kosmos* is used in the Scriptures it doesn't always refer to exactly the same thing. John 3:16 reads, "For God so loved the world [Kosmos], that He gave His only begotten Son, that whosoever believeth in Him should not

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perish, but have everlasting life." 1 John 2:15 reads, "Love not the world [kosmos], neither the things that are in the world." Surely God would wish us to love that which He loves, so it is manifest that *kosmos* of John 3:16 is not the *kosmos* of 1 John 2:15. It seems plain that the former applies to the people of the earth, while the latter has reference to the sinful, selfish arrangements and associations of the people.

Jesus, as reported in John's Gospel, chapters 14 and 15, has a great deal to say about the world, or *kosmos*, which Christians are not to love. He tells us, for example, that Satan is its prince. He explains that Christians must be expected to be hated by it, even as was the Master Himself. He also explains that He had called his disciples out of this evil *kosmos*, hence that they were to remain separate from its entanglements. No one, in reading these wonderful chapters, has ever supposed that Jesus was discussing the literal planet earth. Why, then, should we suppose that when the prophecies describe the ending of this same *kosmos*, or world, of which Satan is the prince, it means the destruction of the literal earth?

The Greek word *oikoumene* is

translated both earth and world in the New Testament. This word means "the habitable land" as distinguished from the uninhabitable, but is used pictorially to represent arrangements of the people. In Acts 17:6 it is used, and here we read that Paul and his associates were turning "the world upside down." Certainly they were not turning the literal earth upside down. This remark reminds us of a similar use of language by the Prophet Isaiah. In a description of the great time of trouble with which the present age is now ending, he says, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down." (Isa. 24:1) In both these Scriptures, the expression, turning the earth, or world, upside down, is a symbolic description of disturbances in world society.

SYMBOLIC FIRE

Traditional misconceptions of the biblical end of the world to some extent developed as a result of a failure to realize that oftentimes the Scriptures use the term fire in a pictorial manner. Note, for example, Peter's words, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto

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you." (1 Pet. 4:12) We have never heard of any Christian becoming confused with this symbolic statement, thinking it referred to literal fire. It is clearly a description of trying experiences through which all Christians must pass, and by which the dross of their characters is burned away. But the righteous are not destroyed by these fiery trials.

Another interesting symbolic use of the term fire is that of Isaiah 33:14, 15: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil." Here, as in Peter's epistle, the fire and the burnings are symbolic of the trials through which the righteous successfully pass, and are in no sense of the word to be understood literally.

The Apostle Paul also uses the term fire in connection with the experiences of Christians. He admonishes us not only to have a sure foundation for our faith and works—which foundation is Christ Jesus—but also to take

heed how we build upon that foundation. Some, he says, build with "gold, silver and precious stones," while others build with "wood, hay and stubble." Paul explains that the kind of material we use in our building will be revealed by "fire." If it be "wood, hay and stubble," the fire will destroy it; if it be "gold, silver and precious stones," the fire will not harm it. (1 Cor. 3:11-15) No student of the Scriptures has ever supposed this to be a reference to literal fire.

Another enlightening biblical use of the symbolism of fire is that of Isaiah 47:14. This text is part of a prophecy of the destructive trouble that was to come upon Babylon. The trouble is likened to fire that consumes; but that it is not literal fire is revealed in the fact that a part of the trouble—the symbolic fire—was to be the lack of fire by which to keep warm. The passage reads: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it."

PETER'S PROPHECY OF OUR TIMES

One of the outstanding prophecies of the Bible which symbol-

ically portrays the ending of the present age is that of 2 Peter, chapter 3. This is also one of the prophecies of the Bible which has been misinterpreted to prove the erroneous theory that the end of the world means the burning of the earth. In this chapter, Peter refers to the destruction of the antediluvian world as an illustration of the ending of the present world.

It was not the literal earth which perished at the time of the flood. It was a world, or kosmos, which then came to an end, not the literal earth. The arrangement of things among men, their methods of government, the civilization of the pre-flood world, ended, and a new world was started, of which Noah and his family were the nucleus.

Peter explains that just as the symbolic heavens and earth that were before the flood, which made up the kosmos of that period, came to an end, even so shall the "heavens and the earth which are now," come to an end. But as the literal heavens and the literal earth did not perish at the time of the flood, we are not to suppose that this prophecy has reference to the destruction of the literal heavens and earth at the second coming of Christ. Indeed, such a conclu-

sion would seem absurd, especially when we consider that the heavens as well as the earth are included in the picture of destruction which, if interpreted literally would call for the destruction of the whole universe. What a wide-scale use of atomic destructive power would be involved in such a cataclysmic wiping out of all God's work of creation!

The symbolism of "heavens" and "earth" is very meaningful when we take into consideration the relationship between the literal heavens and the literal earth. Atmospheric conditions, the tides, seasons, days, nights, heat and cold, etc., are in direct relationship with the movements of the sun, moon, and stars. So earth's society, the present kosmos, or world, has its "earth" and "heavens," which bear a similar relationship to each other.

In other prophecies, such as Joel 2:1, 2, 10; Luke 21:25, 26; and Matthew 24:29, the symbolic heavens are described more in detail, and are shown to contain a "sun," "moon," "stars," and "clouds." These prophecies show that as conditions develop which destroy the kosmos, the "sun" becomes darkened, and the "stars" withdraw their shining.

What men call civilization, or the civilized world, is composed of many elements: national, economic, financial, and religious. The religious, or professed spiritual elements of the present kosmos are clearly a part of that which is represented by the "heavens." Jesus said concerning the end of the age that "the powers [influence] of the heaven [over the remainder of the kosmos]" would be "shaken."

ELEMENTS MELT

Referring to all the various elements of the symbolic heavens and earth, Peter declares that they "shall melt with fervent heat." The Greek word here used for elements is the same as that employed by the Apostle Paul when, in Galatians 4:3, 9, he refers to the weak and beggarly "elements" of this "world." Paul was referring to the elements of society as then constituted, such as Judaism, heathenism, Romanism, etc. And it is the elements of society that make up the world of today which Peter refers to, declaring that they will "melt with fervent heat." Viewed from this standpoint, who cannot see that the elements of this world are already "melting," disintegrating—losing their cohesion.

In the great time of trouble by which the present world order is to be completely destroyed, there is of necessity a great deal of literal destruction. Many of the cities of Europe today are rubble. The same is true in Asia. It is conceivable, however, that despite all of this actual destruction, the pre-1914 world order could survive. More important to mankind as a whole than the destruction of hundreds of cities and millions of men, is the fact that through this long period of international struggle a world order has been virtually destroyed, and it is this destruction which primarily is referred to in the prophecies.

And that destruction continues despite the ending of a global war. The use of atomic bombs which contributed to the shortening of the war destroyed two Japanese cities and many thousands of human beings, leaving other thousands blinded and otherwise maimed for life. But this demonstration of what atomic power will mean in years to come, in addition to destroying two cities, destroyed also all sense of security for the peoples of the whole world, and at one stroke made obsolete all human plans for coming peace and good will among men.

Looking back over the prog-

ress of knowledge and science during the last hundred years, it is apparent that these have been contributing factors to the dilemma in which the world finds itself today. Knowledge, enlightening the minds of fallen men and woman, has increased their desire for gain, and science has implemented these selfish desires by giving the nations the instruments to destroy their fellows in order to secure earth's bounties for themselves. Thus the atomic force of knowledge is bringing the present evil world to an end.

Knowledge is a major contributing cause of world chaos only because of the selfish way in which it is used. Knowledge itself, like atomic power, can be as potent an influence for the blessing of mankind as it has thus far been in the destroying of a world. Instead of discarding knowledge, therefore, all should recognize that the real solution is indeed a new world order under the administration of one centralized government.

As a general rule, men view with suspicion too great a centralization of governmental authority and power. It was to guard against this that in the arrangements of the United States Government it was decided that jurisdiction should be decentral-

ized in a measure by a division between federal and state authority and a division of the federal government into three departments—the legislative, judicial and executive. History proves that centralized government often leads to tyrannical dictatorship.

With the warnings of history thus before them, the people of the world will hesitate to give their sanction to a world centralization of power, into whomsoever's hands it might be entrusted. The probabilities are, therefore, that no such centralized world government will be established by man. The nations will rather risk the dangers of atomic power than the slavery imposed by world despots.

Is there, then, any hope that the human race will be saved from the result of its own selfishness? Yes! And that hope is in God. In the days before August 5, 1945, the expression was sometimes heard, "God or chaos," but now it is "God or extinction." In turning to God, and accepting the Kingdom which He is about to establish in the hands of Christ, the world will not be disappointed. Long ago the Creator foresaw the extremity to which selfishness would lead, and in a prophecy applying to that time, extends

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the invitation, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, there is none else."—Isa. 45:22

God's assurance of his saving power in this time of the world's greatest need is the climax of a prophecy in which we are told that He created not this earth in vain, but formed it to be inhabited. Were it not for the assurances of the Word of God, and our knowledge of the outworking of His divine plan in the creation of the human race, we might all wonder at this time if the creation of this earth as a home for cruel and selfish man had not been in vain!

In this same prophecy the Lord says, "Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save." This may well indicate that the destructive powers invented by the selfish ingenuity of man may yet reduce the nations to mere remnants of what they are today. It is this, indeed, that the world now fears. And it will be when these remnants of the nations are assembling themselves, looking to their false gods of organization and power for a way to prevent complete annihilation, **that they**

will be made to hear the divine invitation, "Look unto Me, and be ye saved, all the ends of the earth."

EVERY KNEE SHALL BOW

In the next verse of this same prophecy (Isa. 45:23) the Lord says, "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear." In the New Testament the Apostle Paul quotes this statement concerning the bowing of all knees, and the swearing of allegiance by all tongues, and shows that it will be fulfilled through Jesus. (Phil. 2:10, 11) It is clear, therefore, that the prophecy refers to the establishment of divine authority in the earth in the hands of Christ, through the operation of the centralized world government which will be the Kingdom of God. Yes, Jesus is yet to be the King who will rule "from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8

Will this government be accepted by the peoples and nations of the earth? Yes! The Prophet Isaiah declares, "It shall come to pass in the last days, that the mountain of the Lord's
(Concluded on page 64)

BROADCAST SCHEDULE

(SUNDAYS UNLESS OTHERWISE NOTED)

N. F. TIME	STA. KC. P.M.	MOUNTAIN TIME	STA. KC. A.M.
St. Johns, N. F. (Thurs.)	VOCM 1006 9:00	Edmonton, Alta.	CFRN 1260 10:45
<hr/>		Globe, Ariz. (Sat.)	KWJB 1240 8:30
ATLANTIC TIME	STA. KC. A.M.	Grande Prairie, Alta.	CFGP 1340 10:15
Moncton, N. B.	CKCW 1400 10:30	Mandan, N. D.	KGCU 1270 9:45
<hr/>		Safford, Ariz. (Sat.)	KGLU 1450 7:30
EASTERN TIME	STA. KC. A.M.	Wallace, Idaho	KWAL 1450 10:15
Augusta, Ga.	WGAC 1240 10:15	Yuma, Ariz. (Sat.)	KYUM 1240 9:15
Baltimore, Md.	WFBR 1300 9:15	>> P.M.	
Bay City, Mich.	WBCM 1440 10:00	Colorado Springs, Colo.	KVOR 1300 11:15
Binghamton, N. Y.	WNBF 1290 10:00	Kalispell, Mont.	KGEZ 1460 4:45
Columbus, Ohio	WHKC 640 8:30	Nampa, Idaho (Wed.)	KFXD 1230 9:15
Cornwall, Ont.	CKSF 1230 10:00	Prescott, Ariz. (Fri.)	KYCA 1490 3:15
High Point, N. C.	WMFR 1230 9:45	Tucson, Ariz.	KVOA 1290 11:00
Jacksonville, Fla.	WJHP 1320 10:30	<hr/>	
Orillia, Ont.	CFOR 1450 10:15	PACIFIC TIME	STA. KC. A.M.
Paterson, N. J.	WPAT 930 10:00	Berkeley, Calif.	KRE 1400 9:05
Philadelphia, Pa.	WIP 610 9:30	Chilliwack, B. C.	CHWK 1340 11:15
Pittsburgh, Pa.	WWSW 1490 9:45	Kelowna, B. C.	CKOV 630 8:45
<hr/>		Long Beach, Calif.	KGER 1390 8:45
	>> P.M.	Los Angeles, Calif.	KMTR 570 11:45
Detroit-Windsor (Sat.)	CKLW 800 5:15	Riverside, Calif.	KPRO 1440 12 M
<hr/>		San Diego, Calif.	KFMB 1450 9:45
CENTRAL TIME	STA. KC. A.M.	Seattle, Wash.	KJR 1000 8:45
Anderson, Ind.	WHBU 1240 11:45	Stockton, Calif.	KGDM 1140 9:30
Chicago, Ill.	WAAF 950 11:30	The Dalles, Ore.	KODL 1230 9:15
Cincinnati, Ohio	WCPO 1230 10:15	Vancouver, Wash.	KVAN 910 9:15
Clinton, Iowa	KROS 1340 9:45	Victoria, B. C.	CJVI 900 10:00
Dallas, Texas	KSKY 660 9:30	Wenatchee, Wash.	KPQ 560 8:45
Fergus Falls, Minn.	KGDE 1230 9:45	>> P.M.	
Knoxville, Tenn.	WBIR 1240 9:00	Albany, Ore.	KWIL 1240 6:00
Louisville, Ky.	WGRC 1370 8:45	Seattle, Wash. (Thurs.)	KJR 1000 11:30
Medford, Wis. (Wed.)	WIGM 1500 9:45	<hr/>	
Minneapolis, Minn.	WTCN 1280 9:15	MERIDIAN TIME	STA. KC. A.M.
Muskegon, Mich.	WKBZ 1490 7:15	Juneau, Alaska	KINY 1460 9:45
St. Louis, Mo.	KXOK 630 10:00	Ketchikan, Alaska	KTKN 930 9:45
San Antonio, Tex.	KMAC 1240 9:30	<hr/>	
Toledo, Ohio	WTOL 1230 9:15	POLISH BROADCASTS	
Wichita Falls, Tex.	KWFT 620 9:15	Boston, Mass.	WORL 10:30 a.m.
<hr/>		Chicago, Ill.	WGES 8:30 a.m.
	>> P.M.	Chicago, Ill. (Wed)	WGES 6:45 p.m.
Chattanooga, (Sat.)	WDEF 1400 7:00	Detroit, Mich.	WJBK 7:00 p.m.
Dayton, Ohio	WHIO 1290 12:30	Mpls.-St. Paul, Minn.	WMIN 8:45 a.m.
Grand Rapids, (Thurs.)	WLAV 1340 10:00	Niagara Falls, N. Y.	WHLD 9:45 a.m.
Wausau, Wis. (Sat.)	WSAU 1400 2:30	Springfield, Mass.	WSPR 10:00 a.m.
Winnipeg, Man.	CKRC 630 12:15	Stevens Point, Wis.	WFHR 10:30 a.m.

The Bible Answers



Enlightening the World

"Frank, I have found a passage of Scripture which, in view of the latest developments of science, sounds rather interesting."

"What is the Scripture, Ernest?"

"Why, it's a statement in the 24th chapter of Isaiah's prophecy, verse 20, which says 'the earth shall reel to and fro like a drunkard.' Frank, can you imagine anything like that being true? It certainly would have seemed impossible a few years ago, but I am wondering if this may be a prophecy showing the terrible effects of the atomic bomb."

"No, Ernest, I don't think it has any reference to the atomic bomb

at all. So far as this literal earth is concerned, not even atomic bombs will be able to destroy it, for God assures us that it is to abide forever."—Eccl. 1:4

"What, then, could a passage of Scripture like this mean, Frank?"

"The language of this prophecy is not difficult to understand, no more difficult, in fact, than that which is now employed in everyday speech. Not so long ago a prominent speaker on the radio said that the world is in a tailspin. Of course, he didn't mean that literally, which, I am sure, those who heard him realized."

"But Frank, the tailspin illustra-

AUSTRALIAN BROADCASTS

Victorian and N. S. Wales Time

Canberra	2CA 286 Metres 10:00 a.m.
Geelong	3GL 222 Metres 10:00 a.m.
Swan Hill	3SH 226 Metres 10:00 a.m.
Bendigo	3BO 309 Metres 10:00 a.m.

South Australian Time

Adelaide	5AD 229 Metres 9:30 a.m.
Port Pirie	5PI 228 Metres 9:30 a.m.

Western Australian Time

Perth	6PM 265 Metres 5:15 p.m.
Northam	6AM 306 Metres 5:15 p.m.

Broadcast Topics

OCTOBER

- 7—The Angry Nations
- 14—Enlightening the World
- 21—God's Purpose for Man
- 28—The River of Life

tion was used with reference to a world society, or civilization, whereas this statement in the Bible applies to the earth, that is, the planet upon which we live. That makes a difference, it seems to me."

"Ernest, have you read the entire chapter from which your problem text is taken? As I remember the prophecy, it declares that the earth is to be made 'empty,' it's to be 'laid waste,' it's to be turned 'upside down,' it's to 'mourn,' it will 'fade away,' be 'defiled,' 'shaken,' 'broken down,' 'dissolved,' 'moved exceedingly,' and be 'removed like a cottage.'"

"It seems to me, Frank, that it would require something as powerful as atomic bombs to do all that to the earth. But how could it all be true of the same planet?"

"That's just the point, Ernest. This prophecy does not refer to the literal planet earth at all. Here, as well as in other prophecies, the term earth, like the word world, is used to denote an order of things, a civilization. In the 4th verse the words earth and world are used interchangeably. All the various expressions used to describe what happens to this world society are also symbolic, and the use of so many of them conveys the unmistakable thought that Satan's world, or empire, is to be completely destroyed, and that in its place the Lord will establish a new world, foretold by the Apostle Peter as one in which will dwell righteousness."—2 Peter 3:13

"Do you think that what has

been occurring in the world since the beginning of the first World War in 1914 is in fulfilment of this prophecy of destruction? I ask this question because I notice that in the last verse of the chapter it says that the Lord of hosts is to reign in mount Zion. If the Lord's Kingdom is to follow this long period of international distress, that would be something worth while looking forward to!"

"I should say so! This prophecy, as well as many others in the Scriptures, indicates that this is exactly what we should expect. Even those who are not acquainted with the prophecies of the Bible recognize that there must be a new world order of some kind, if the human race is not to perish altogether."

"How true that is! And I can't imagine anything that should engender more hope and courage in the hearts of distressed humanity today than to know that out of all the chaos and trouble with which this generation has been afflicted, there is soon to emerge an era of genuine and lasting peace and happiness."

"Yes, Ernest, and we can have confidence in such a prospect, not because man will finally triumph over his selfishness, but because God will intervene in the affairs of men to establish divine control over the nations. The prophecy of Haggai 2:7 says, 'I will shake all nations, and the desire of all nations shall come.'"

"And it seems to me, Frank, unless men turn from their selfish-

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ness, nothing can save the race from destroying itself except divine intervention. But in that prophecy you just quoted, does it really say that it is the Lord who shakes all nations?"

"Yes, that's right."

"Does that mean that the 'reeling' and the 'shaking' of Satan's order of things is caused by divine intervention?"

"Yes, Ernest, that's exactly what it means. And this is not a new thought to Christians, for it has always been understood that the world comes to an end as a result of the second coming of Christ. Where we have made our mistake in the past is in supposing that the prophetic end of the world meant the destruction of the earth."

"Well, of course, Frank, back in the Dark Ages people thought the earth was flat, so they can't be blamed for other crude ideas concerning it which were then developed. I am glad, though, that now we know that the earth itself will never come to an end. But Frank, coming back to the thought of divine intervention, just how does God intervene to make an end of Satan's world? Does the Bible explain?"

"Yes, Ernest. The Bible outlines the principles involved in divine intervention. In Psalm 97:4 there is a prophecy which states that God's lightnings enlighten the world, and the prophecy shows that because of this enlightenment of the world the earth trembles."

"What is meant by God's lightnings?"

"The term lightning is here used as an illustration of a sudden increase of knowledge and understanding. It is one of the pictorial ways in which the prophecies foretell the great increase of knowledge that has come to the people in this time of the end. The prophecy of Daniel 12:4 refers to it, that the result of this knowledge is first of all a 'time of trouble, such as never was since there was a nation.'"

"Frank, is that why the social order is said to tremble—because of the enlightening influences of God's lightnings?"

"Yes, Ernest. Many of our great statesmen now recognize the relationship between education and social unrest. They see that knowledge has started the common people on the march for freedom, and to obtain their share of earth's blessings. What they do not see as yet is the fact that the present-day increase of knowledge has come in fulfilment of biblical prophecies. Not because the human race has suddenly become more intelligent, but because we are approaching God's time for the establishment of His Kingdom."

"Would you say, then, that knowledge is a detriment to the human race?"

"Indeed not. Although this was the view that was held by many for centuries, the idea being that knowledge in the hands of the common people was a dangerous thing. That was during the Dark Ages. But the time came when

THE DAWN

God wanted the people to obtain knowledge. His lightnings began to enlighten the world, and the first effect of this is what we see all over the earth today."

"Well, Frank, what will be the final result?"

"The final result, Ernest, will be manifested in the full establishment of Christ's Kingdom, through which the desire of all nations will be realized."

"Does the Bible give us any further information concerning the increase of knowledge, or the flashings of Jehovah's lightnings?"

"Yes, Ernest. This thought is mentioned four times in the Book of Revelation. In chapter 4, verse 5, the lightning is said to come from the throne of God. In chapter 8, verse 5, 'voices' are associated with the symbolisms of thunder and lightning. That is also true of chapter 11, verse 19. In chapter 16, verse 18, the term 'earthquake' is added. An earthquake, in Bible symbology, denotes a social revolution. The Bible says that this earthquake is the greatest there has ever been since men were upon the earth; agreeing with the Prophet Daniel, who describes the same thing as 'a time of trouble, such as never was since there was a nation.'"

"Well, certainly, Frank, the thought of social revolution seems to permeate the very air we breathe these days, and it is unquestionably true that this has come about as a result of the increase of knowledge and education. It is really wonderful how

the Bible has foretold conditions at this end of the age. But tell me, what is meant in the prophecies which speak of 'thunder' in connection with Jehovah's lightnings?"

"Psalm 97:4 also seems to answer that question. It foretells the lightning flashes, and then says that as a result of these, the 'earth trembles.' Thunder, as you know, is the aftermath of lightning. It is noisy, and when severe enough, actually causes trees and buildings to tremble. So the thought is that as a result of the great increase of knowledge symbolized by lightning, the whole social structure of mankind is made to tremble. In other words, as thunder is the aftermath of lightning, so the trembling of the world's social order follows in the wake of Jehovah's lightnings which enlighten the world."

"I noticed that in the prophecies you referred to in Revelation, Frank, 'voices' are mentioned in connection with the lightning and thunder. To what do these voices refer?"

"These symbolic voices have the same significance as we attach to the term today. They denote messages. While the symbolic earth is reeling and trembling to its fall, smitten, as it were, by atomic bombs of knowledge and education, we hear of many plans whereby it can still be saved, or a new world established. Many of these are good, so far as they go, but none of them takes into consideration the element of human selfishness. No matter how work-

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able a system of government may be otherwise, human selfishness interferes with its functions to such an extent that it is bound to come far short of providing the masses with what they desire along the lines of peace, prosperity, security, and happiness. So, while there are many 'voices' proclaiming the theories and ideologies of human wisdom, only the voice of truth, emanating from the Word of God, conveys what can be and will be the only solution to the dilemma in which the selfish world finds itself today."

"Frank, how will God's plan for a new world deal with the problem of human selfishness?"

"From a practical standpoint, it will be dealt with by means of an educational program, in which all mankind will be taught the advantages of love as against the disadvantages of selfishness. This will be, in fact a further extension of the foretold increase of knowledge."

"Do you mean to say, Frank, that as knowledge continues to increase, the human race will become less selfish?"

"No, Ernest, that's not the thought at all! Experience proves that knowledge and education does not destroy selfishness. Knowledge, as a matter of fact, has merely implemented men's selfishness, enabling them to develop more deadly weapons of destruction in their anxiety and determination to control the resources of the earth. This has been vividly demonstrated in the development of

atomic power. Today, the whole world stands in fear of what this outgrowth of increased knowledge may yet inflict upon the human race. No, Ernest, education itself cannot solve the world's problems. The Kingdom of Christ is the solution, and the Kingdom of Christ is more, much more, than merely a world-wide increase of knowledge and education. As I have explained many times before, according to the Scriptures the Kingdom of Christ is to be a definite governmental organization, with Christ at its Head, and this governmental organization of the divine Kingdom will take over and manage the affairs of the human race for a thousand years. Part of the arrangements of that Kingdom will indeed be its educational program by which the people will be instructed in righteousness and love, and taught the ways of peace."

"It sounds to me, Frank, like a gigantic reconversion program!"

"That's exactly what it will amount to, Ernest! For more than six thousand years mankind has been geared to the tune of selfishness, and greed, and gain, and war, and hate, which has finally resulted in the threatened destruction of the entire race. But God calls a halt on this program. For a thousand years mankind will be instructed in the ways of love, and mercy, and peace, and kindness, and generosity. Better than all this, instead of selfishness and sin which have brought death, obedience to the new program of love will bring health and life everlasting."

The Christian Life



Paying Tithes to the Lord

"Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—MALACHI 3:10



THE word "tithe" is a translation of a Hebrew word used in the Old Testament meaning a "tenth." The first time it appears in the Bible is in the narrative which tells of Abraham paying tithes to Melchisedec. (Gen. 14:20; Heb. 7:2, 4, 6) The next instance is where we are told that Jacob, after his vision at Luz, promises to give a tenth of his property to God in the event he should reach his homeland in safety. (Gen. 28:22) There is nothing in the Scriptures to indicate that either of these patriarchs had received specific instructions from the Lord concerning the proportion of their substance they should give. The Scriptures record no tithing law

prior to that particular time.

The next scriptural reference to tithing is when the law concerning it was enacted. A record of this is found in Leviticus 27:30-33. In this law, the tenth (Hebrew, *mahaser*) of all increase was directed to be given to the Levites, who in turn were to give a tenth of what they received for the support of the high priest. This does not imply that the Levites were a specially favored clergy class, who lived without working. It should be remembered that the tribe of Levi was given no inheritance in the land when Canaan was divided by Joshua among the other tribes of Israel. They were chosen to be the servants of the other tribes in things pertaining

to God, and this was His way of making provision for them in order that they might be free to devote themselves unre-servedly to the work in hand.

Another tithing arrangement God made with typical Israel is recorded in Deuteronomy 12:5-18. In this case a tenth of all produce was to be brought into cities to be used in a special festival of thanksgiving—a festival to which the Levites, and also the poor of the land were to be invited. Those who lived too far away from cities to make it practical to bring their actual produce could sell their tenth and use the money for purchasing their share in the festival from city merchants.

In the Law given to Israel no penalty was provided for those who failed properly to observe these tithing laws. Apparently to a large extent it was made a voluntary matter; although, as our text suggests, it seems likely that the Lord withheld blessings from the Israelites in proportion to their failure to live up to this law, even as He withheld His blessings on account of their un-faithfulness along other lines. This was on the principle that if they drew nigh to Him in faithfulness to their covenant, He in turn drew nigh to them by pouring out rich blessings for their peace and joy.

NOT BINDING UPON CHRISTIANS

Tithing is not mentioned in the New Testament as a Christian obligation. It was still being practiced by Israel at the time of our Lord's first advent, for He refers to the hypocrisy of the Pharisees who were so outwardly meticulous in their tithing and yet their hearts were far from the Lord. (Luke 11:42; Matt. 23:23) In Hebrews 7:2, 4, 6, the apostle speaks of Abraham's paying tithes to Melchisedec; but otherwise the subject is not even mentioned in the New Testament. It is strange, therefore, that some, like the Seventh Day Adventists and the Mormons or Church of the Latter Day Saints, impose this law as mandatory upon their people.

True, any organization of men and women has a right to make whatever arrangements it may wish for the support of its cause. Free Masons, Odd Fellows, and other groups, stipulate certain "dues" which must be paid by those who wish to be members in good standing of their organizations. On this same basis a religious group is quite within its rights to say that all its members must pay a tenth of their gross incomes for the support of the church. But to impose an arrangement of this kind upon believers with the

claim that those who do not live up to it are disobeying God, is taking unfair advantage of the heart devotion of those who unsuspectingly are led to believe that tithing is a sacred obligation upon all Christians.

Were it not for the many examples of successful deception presented to us in church history we would wonder how anyone could be brought under the tithing spell. Take, for example, the doctrine of eternal torture. As we know, there is absolutely no scriptural support for it; yet think of the millions who were led to believe it, and the dread that it has instilled into the hearts of the people who verily thought it was God given.

Oftentimes theories are believed by people because they hear them repeated so often and so dogmatically. We may just take for granted that an idea is taught in the Bible, reasoning that otherwise it would not be so confidently set forth by those whom we suppose to be in a position to know. There was a time when Bibles were not available for the use of the people in general, and then, of course, there wasn't much else one could do but believe what he was told. But it is different now. And on the tithing question, all one needs to do is to consult an exhaustive concor-

dance of the Scriptures to learn that neither Jesus nor any of the apostles said a word about Christians paying tithes for the support of the ministry.

AS GOD HAS PROSPERED

In the entire New Testament very little is said about financial matters in the church. The Apostle Paul collected voluntary donations from the churches of Galatia for the benefit of poor brethren in Jerusalem and vicinity. Writing to Corinth about this, Paul said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:2) There is nothing here to indicate what proportion they were to lay aside, nor was the money to be used for the support of ministers in the church.

Earlier in this same epistle (1 Corinthians 9), Paul writes that it was quite proper for those who served the brethren in spiritual things to have their physical needs provided by those whom they served, yet he was not expecting the brethren to do this. Evidently Paul sensed a danger in accepting remuneration for preaching the Gospel, a danger that one might be tempted to preach to please those who paid for the service.

PAYING TITHES TO THE LORD

We believe that Paul's choice was a wise one. But what should be especially noted is that the discussion of this subject was a most logical occasion for reminding the brethren of their tithing obligations; yet he failed to mention the subject.

We are not suggesting that regularity in giving to the service of the Lord is wrong. Quite the contrary. The effect of the tithing system upon Israel, had it been carried out faithfully by them, would have been to teach the people the spirit of generosity, and to inculcate in them a realization of their obligations to God, and that all the blessings they enjoyed were manifestations of His lovingkindness toward them.

Regularity in giving by Christians should help to develop the same wholesome viewpoint toward the service of God and those who stand in need of that service. Systematic giving is a helpful discipline to any who thus contribute, increasing their interest in the cause they serve, and tending to decrease their selfishness and worldliness. What we are stressing is not that it is wrong to give, either a tenth, or a greater or lesser amount, but the fact that no divine law has been laid down for Christians to indicate how much they *must* give, and that if they do not give

this amount they cannot be in good standing in the church of Christ.

God speaks to Christians as His sons, and not as though they were merely servants. He does not say to us, "Thou shalt," or, "Thou shalt not," but rather, He communicates His will, and gives us the opportunity voluntarily to meet the requirements which He reveals through the truth. He places us under the law of liberty and love. He who loves much will give much; while he who loves little will give little; but those who truly appreciate God's grace will seek to grow in love.

But shall we conclude that God has placed no obligation upon us at all as to how much we should give? So far as any stipulated proportion is concerned that is true. We are not obligated to give a tenth, or a twentieth, or even a hundredth part of our income so far as specific commands are concerned. But the Christian whose heart is filled with love will reason that if it was proper for Israelites according to the flesh to give a tenth of their incomes for the service of God and His people; it is much more proper for us who are the spiritual seed of Abraham, and who have been blessed so much more richly than the natural seed, also to

render an appropriate thank offering unto the Lord.

The attitude of the Christian in this matter was well expressed by David when he wrote, "What shall I render unto the Lord for all His benefits toward me?" (Psa. 116:12) As Christians, the more we consider this matter, the more we might properly be perplexed to know where our giving should end. The more our hearts learn to appreciate the blessings of divine favor which have been showered upon us, the more do we feel not only that a tenth would be too little to give, but a half would come far short of expressing the love that fills our hearts; yea, that even our all would be wholly inadequate as an offering which could be used to "shew forth the praises of Him who hath called us out of darkness into His marvelous light."—1 Pet. 2:9

GIVING OURSELVES

The Apostle Paul explains the sentiments of every true Christian when he writes: "For the love of Christ constraineth us: because we thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (2 Cor.

5:14, 15) How powerful indeed is the influence of divine love in our hearts, transforming our viewpoint from that of wondering how little we can give, to that of asking how much we have the privilege of giving! And we are delighted when we find the answer in the Word of God that not only may we give all we have, but we are invited to give ourselves also, that our very lives may be presented to the Lord in sacrifice as an expression of our appreciation for all He has done for us.

Paul assures us that God will be pleased to accept such an offering. He writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) To this our hearts respond, Amen! Amen! To devote all we have and are in sacrifice is the only "reasonable" thing we can do in view of God's great mercy to us.

It was this wholehearted giving of everything that Jesus explained to the rich young ruler. "Go and sell that thou hast," Jesus said—not a tenth, not a half, but all—"and give to the poor." And in addition, Jesus invited this young man to give himself—"Take up the cross, and follow Me." (Mark 10:17-22)

Nothing short of just such a full devotion of everything to the Lord is acceptable to Him on the part of those who are running "for the prize of the high calling of God in Christ Jesus."

NO EARTHLY INHERITANCE

The Christian's full devotion of his all to the service of God is in keeping with the typical lessons foreshadowed by God's arrangements for the nation of Israel. After they left Egypt the whole tribe of Levi was selected to take the place of the firstborn class. Paul, alluding to the type, speaks of the "church of the firstborn, which are written in heaven." (Heb. 12:23) Inasmuch as the Levites were substituted for the firstborn, they in turn would also be typical of the "church of the firstborn."

When, under the leadership of Joshua, the Israelites entered into the Promised Land, and that land was divided among the tribes, the Levitical tribe received no inheritance—no portion of the land was given to them. Thus they became typical of those in this age who give up their earthly inheritance, that their names may be written in heaven, which Paul says is true of the "church of the firstborn." The apostle also wrote: "If ye then be risen with Christ, seek

those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3:1-3

The whole tribe of Levi was set apart to serve the nation in things pertaining to God, and from that tribe the priesthood was selected—the high priest and the under priests. Concerning the typical lesson thus brought to us, Peter writes, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer . . . sacrifices acceptable to God." "But ye are a chosen generation, a royal priesthood."—1 Pet. 2:5, 9

In the type the priests offered animals in sacrifice, but the priesthood of this age, of which Jesus is the Head, offer themselves—"I beseech you therefore, brethren, . . . present YOUR bodies a living sacrifice." (Rom. 12:1) Peter declares that we can offer sacrifices "acceptable to God," and Paul agrees that if we offer our bodies in sacrifice, they will be "holy, acceptable unto God."

THE SACRIFICE OF ALL
NOT MERELY A TENTH

Now we can see why a Christian does not need to decide what proportion of his income is to

be given to the Lord. As pointed out in the type, and explained so clearly in the New Testament, it is not a matter of proportions, but of all. Seventh Day Adventists and others who teach that the tithing law is binding upon Christians will do well to examine the subject from this standpoint. They should note that it was those of the eleven tribes who brought a tenth to the Levites, and that the Levites in turn gave a tenth of what they received to the high priest.

In the final analysis, as we have seen, the truly faithful followers of Christ—those who earnestly devote their lives in sacrifice to God and to His service—are represented by the priests of Israel. If we insist that the tithing law is binding upon us, we put ourselves in the camp of Israel, and among those who received an earthly inheritance; or, at the best, among the Levites in general, who while they served God in connection with the tabernacle, were not of the sacrificing priests.

If, then, we are aspiring to be a part of God's "peculiar people," "lively or living stones" in His spiritual temple, and a part also of His "royal priesthood," we will not put ourselves under the tithing law; but depending upon God to supply all our ma-

terial needs, we will constantly be on the alert for ways and means of devoting as much as possible of our time, talents, means, and strength to sacrifice in the divine cause in order that we may show our appreciation for His marvelous grace toward us.

The problem of the Israelite as well as that of others who consider their obligation to the Lord on the basis of a tenth, is simplified for the Christian, whose obligations absorb all income and profits on capital and labor, as well as the capital and labor itself. The thought is beautifully and scripturally expressed by those well known lines of the poet:

Take my life and may it be,
Lord, acceptable to Thee;
Take my hands, and let them move
At the impulse of Thy love.

Take my feet and let them be
Swift on errands, Lord, for Thee;
Take my voice and let it bring
Honor always to my King.

Take my lips and let them be
Moved with messages from Thee;
Take my silver and my gold;
Nothing, Lord, would I withhold.

Take my moments and my days;
Let them flow in constant praise;
Take my intellect and use
Every power as Thou shalt choose.

Take my will and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
Thus in me Thyself enthrone.

Take my love, my God; I pour
At Thy feet its treasure-store;
Take myself—I wish to be
Ever, only, all for Thee.

It was this viewpoint of full devotion to the service of God of one's whole life and possessions that was inculcated by the teachings and example of Jesus and the apostles. When the Master called His disciples to be "fishers of men," they knew the call meant the giving up of their regular fishing business. (Matt. 4:19; Mark 1:17) When Saul was converted on the road to Damascus, and his commission was later outlined to him, he saw in it the privilege of devoting his entire life to the Gospel. Timothy and Titus evidently saw the matter the same way. To all of these early disciples "coming into the truth" meant much more than merely the acceptance of a better religion.

WE ARE MADE STEWARDS

Many since the days of the apostles have also sensed this true meaning of Christian giving—that it calls for nothing short of all that we have and are. In fact, all the true followers of the Master have been inspired with this vision of the privilege of sacrifice. But alas, how little most of us have to give! When we became Christians there was so much of our time, our strength, our talents, our means, which already was under contract to others. And there is

one very important consideration in this matter, which is that while we have the privilege of sacrificing ourselves in the service of God, we do not have the privilege of sacrificing others.

But God accepts our sacrifice as though it could all be used directly in His service; and makes us "stewards" of that which we have given to Him. "It is required in stewards, that a man be found faithful," Paul writes. (1 Cor. 4:2) The faithful discharge of our stewardship requires strict obedience to the regulations laid down in the Word of God as they relate to our earthly obligations. We are to provide for those dependent upon us, our families. We are to love and cherish them. We are to provide for our own temporal necessities that we may not be a burden upon others. These are legitimate, scriptural obligations which the Lord wants us, as stewards of what belongs to Him, to meet, before anything is used directly in His service.

When we realize how the Lord wants us to use that which we have given to Him, we might at first be discouraged by the thought that there is so little left to be used directly in His service. Whether time, or talent, or means, so much is needed

to meet our own obligations that we might reasonably wonder why the Lord is interested in that little which can be given to Him. But the Bible again furnishes the solution by explaining that everything we do should be done as unto God. (1 Cor. 10:31; Col. 3:17, 23) We might say that the Lord accepts our obligations as though they were His own, and now He expects us, as His stewards, to meet these obligations—not for ourselves, but for Him.

What a wonderful arrangement this is! It means that all our time and strength and means can be used in the divine service. And the Lord wants us to be faithful in the discharge of all the obligations which He now counts as His, having accepted them as mortgages on what we gave to Him. To discharge these obligations wisely, and to use the remainder of our time, strength, and means, be they little or much, directly in God's service and to His glory, is the test of faithful stewardship.

LOVE AND LIBERTY

God does not command that anything be given to Him. Fleshly Israel was not forced to pay tithes. The privilege was given to them on a voluntary basis.

This is also true of the all which we give to the Lord. As stewards of what belongs to Him, we are at liberty to use it according to the dictates of our own conscience. But if love fills our hearts we will seek the Lord's glory in everything. If we truly meant it when we gave all to the Lord, we will not now, as stewards of that which no longer belongs to us, use more of it than necessary in meeting obligations not directly associated with the service of the Lord. Instead, we will be impelled to use as much as we can of time, strength, and means, directly for God; regretting the while that there is so little left for Him.

There was no penalty attached to any failure of the Israelites to pay their tithes, yet in the Lord's providence, unfaithfulness on their part along any line resulted in material blessings being withheld from them. Whenever they lacked the good things which the Lord promised to them it was usually because they had failed to live up to their part of the covenant they had made with Him. It is this that is referred to in our text. At the time of Malachi's prophecy the Israelites were not being blessed by God as they would like to have been, and the proph-

et is pointing out to them that they were to blame for this experience of leanness.

Through the prophet the Lord asked the Israelites to put Him to the test, to prove Him, and thus find out for themselves that if they lived up to their obligations He would live up to His. He said, "Bring ye all the tithes into the storehouse, . . . and prove Me now herewith . . . if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The same principle operates in the case of the royal priesthood of this age. We have entered into a covenant with the Lord which calls for the sacrifice of everything we have in His service, even our lives; but He does not compel us to fulfil that covenant. We are the ones who decide how that covenant should affect the use of that which we have given to the Lord. No precipitant penalty will fall upon our heads if we fail to do this or that. We are left free to demonstrate by our own course in life the degree of sincerity and devotion which fills our hearts. Thus, to a considerable extent, we pass judgment upon ourselves.

But, while God does not attempt to enforce covenant obligations of full consecration, He

does take note of our daily walk, which indicates to Him the measure of our love and appreciation of His mercies and blessings. Yes, as God watched over Israel to give earthly blessings in proportion to their faithfulness, so He is watching over us to bestow spiritual blessings as we demonstrate our worthiness of them by "paying our vows" unto Him.—Psalm 116: 14

Are we then rich in the Spirit of the Lord? Are our souls fat with His lovingkindness? Are we growing in grace and love as well as in knowledge? Can we see the smile of His countenance beaming His love upon us, and is that smile so bright that it cheers us even when we are passing through fiery trials? If we are rejoicing in these blessings which can be ours only through the grace of God, it is because we are carrying out our part of the covenant of sacrifice into which we have entered with Him. Writing on this point, Pastor Russell said:

"Do we see some stumble and fall from the truth, after they have been once enlightened, and after they have tasted of the heavenly gift and of the powers of the age to come, after they have had much advantage every way? Do we see some feeble and delicate in spiritual health, and ready to be stumbled by the Adversary? If so, we see some who have been

unfaithful in rendering unto the Lord their God that which they have covenanted. Or if they seem to have been energetic in His service, and yet are stumbling, we may rest assured that it is because their energies and efforts were to be seen of men, and were not of pure devotion to the Lord."—Reprints, p. 2487

It is not for us, of course, to decide who are the Lord's. Our examination should be of self. We can rest in the assurance that the "Lord knoweth them that are His." (2 Tim. 2:19) And we can be assured also that if we are faithful to our covenant no good spiritual blessing will be withheld from us; that we will not be permitted to stumble and fall; that no matter how great our trials may be, we will be given grace sufficient for every time of need.

If we are not being blessed by this rich portion of divine grace, then it is well that we examine ourselves, gird up the loins of our minds and hearts, and rededicate ourselves to God and to His service. If we have been lax in any way in fulfilling

our vows to the Lord, let us put forth renewed energy, "redeeming the time," for surely the days in which we live are evil.

Those who thus renew their consecration will no longer find themselves more interested in worldly riches than in the spiritual blessings which flow into the hearts and lives of God's faithful stewards. They will find that the life of sacrifice and the "light afflictions" which result from true faithfulness to the Lord, are of little consequence compared with the spiritual joys of the present consecrated life, and fade completely into insignificance when compared with the "eternal weight of glory" to follow. (2 Cor. 4:17) Even as God promised to natural Israel, we too will find that if we are faithful to the terms of our consecration, the windows of heaven will indeed be opened for us, and the spiritual blessings of peace and joy will be so rich and so abundant that they will not only fill our own hearts, but overflow to the joy of others.

*"Soon shall the joyous song arise,
Through all the hosts beneath the skies,
That song of triumph which records
That all the earth is now the Lord's."*

God's Work in Our Hearts

"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."—PHILIPPIANS 2:12, 13



IN EVERY instance where the apostles use the word we, they evidently refer to the new creation, the spiritual new creatures in Christ. When St. Paul says, "Work out your own salvation," he is addressing the church, not the world. The world is not now on trial for salvation. "Work out your own salvation; for it is God that worketh in you both to will and to do." But when addressing the new creature we are to remember that the personality is still maintained. For instance, the apostle says, "Ye were bought with a price"—before you became new creatures. It is the same ego, the same personality as before.

In the words, "It is God that worketh in you," the apostle does not mean that God began to work in you when you were bought, but it means that from before the time of your begetting and quickening He has done so; for as the Scriptures elsewhere say, we were drawn of God, and we were called of God, before our consecration.

GOD THE MAGNET

God is represented as the great magnet, drawing all who love righteousness. He drew us before we became Christians at all—the truth and righteousness of our Heavenly Father was the magnet. Man having been originally created in God's image and likeness, a measure of this image and likeness still remains. And to whatever extent the natural man loves righteousness and truth and mercy, he has something that is approved of by God, who is the great center of righteousness, justice, truth and mercy.

Some of humanity have fallen so low that the drawing power of the magnet has very little influence upon them. In others of our fallen race there is a larger measure of our Lord's character-likeness remaining. Such as have some love for righteousness, some degree of mercy, would realize a drawing toward the great Heavenly Father. Perhaps every one of us who are disciples of Christ felt something of that drawing before we

came to the Father at all. The Lord Jesus says, "No man can come unto Me, except the Father which sent Me draw him." So we must first be drawn of the Father.

But God has appointed only one way for us to come unto Him—and this way is Christ. Those who desire to come unto God, then, must come by this way, and must learn the terms upon which they may come. They are told that they can come only by humbling themselves, and sacrificing self. "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." So the Lord puts the barrier there, and none will come in except those who have a real, earnest desire. In the next age, God has something to offer the rest of mankind. He will deal with them under different conditions. But now He is not looking for those who are merely feeling after Him.

To those who seek the Lord there comes the question, Do you love God and righteousness? Will you surrender all human will and preference, and accept instead the divine will? If they accept these terms, then they will become Jesus' disciples. If they say, No, I cannot go so far as that! then they can-

not become His disciples. As one minister said not long since, "I have not taken my consecration so seriously as that yet." So it is with a good many. They would like to go to heaven on flowery beds of ease.

But those who make a full consecration of their lives, who through Christ come into vital relationship with the Father, are new creatures. Does God cease to work in them after this step has been taken? No. God has provided further ways by which He works in them. It is the spirit of character-likeness to God—their love of righteousness—that so worked in them that they were willing to give up their earthly rights. That is a powerful working. God thus first works in us to will. All that we did, then, was to give ourselves to Him, through Christ. We willed that we would give ourselves up to God, if He would receive us. And He did receive us.

DETERMINING GOD'S WILL

We receive the instruction to know the will of God through His Word, through His providences, and through all the experiences of life, in order that we may both will and do His good pleasure. When we made

(Continued on page 35)

TEST YOUR KNOWLEDGE

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1—What Old Testament prophet sacrificed a position in the king's household to endure the hardships connected with the rebuilding of the city of Jerusalem?

2—What great peril did Jesus escape in the first years of His life?

3—John 8:31, 32, reads: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." From what would one be freed?

4—How will Jehovah's permission of evil ultimately result in good for the human race?

5—Isaiah 7:14 reads as follows: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." To whom does this prophecy apply?

6—Why should Christians study the Old Testament record of God's dealings with the Israelites, as a nation and as individuals?

7—Complete this text: "Blessed are the merciful: . . ."

8—What does it mean to be merciful?

9—Which is correct: (a) Christians should hold no grudge against any one, but should forgive and

overlook the trespasses of others, or (b) Christians are justified in holding a grudge against another until such a one asks for forgiveness?

10—Are Christians today under the Law covenant which was given to the Israelites?

11—Matthew 10:34 reads as follows: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Harmonize this statement with

the scriptural declaration that Christ is "The Prince of Peace"—Isaiah 9:6

12—What book in the Bible records the following prophecy? "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."



(Answers on page 34)

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION

OCTOBER READ

Studies in The Scriptures . .

The New Creation

- 1** Is there any difference between the image of God and the likeness of God?—Pages 36-46
- 2** In what sense did God rest on the seventh creative day, and how does His rest illustrate the Christian's sabbath?—Pages 46-52
- 3** What are some of the qualifications of man which characterize him as separate from and distinct from all the other animal creations?—Pages 52-58
- 4** How does God's method of testing the new creation differ from His method of testing His angelic and human creations?—Pages 59-66
- 5** What misunderstanding of the Scriptures has led many to believe that God has promised a heavenly reward to all of mankind who are saved through Christ?—Pages 66-73
- 6** How does the ancient Jewish marriage custom illustrate the espousal and ultimate marriage of Christ and the church?—Pages 73-78
- 7** Is unity in the body of Christ a union of groups or a union of individuals under Christ as Head?—Pages 78-84
- 8** To whom is the opportunity extended to become members of the new creation class?—Pages 85-90
- 9** What is to be considered a good evidence of having been invited to the high calling since the general call of this Gospel age ceased?—Pages 90-96
- 10** What are the component parts of heavenly wisdom as outlined by the Apostle James?—Pages 96-104
- 11** How do faith and works cooperate with divine grace in the justification of Christians?—Pages 104-110
- 12** Is it necessary for sinners to be justified before Christ?—Pages 110-117
- 13** What is sanctification, and are sinners invited to be sanctified?—Pages 117-124
- 14** What is represented by the camping arrangements of the Levites surrounding the tabernacle?—Pages 124-131
- 15** What are some of the outward evidences of true sanctification of the heart?—Pages 131-138

ING CALENDAR

- *The Books for Every Month*

16 What is the relationship of emotional feelings to a life of sanctification?—Pages 138-145

17 What may be one or more of the reasons a Christian fails to realize the blessing of divine forgiveness when coming to the throne of grace?—Pages 145-151

18 Will those who hear and believe the truth in this age, and who fail to consecrate, have any special privileges shown them in the next age?—Pages 151-157

19 How is Christ made unto us redemption in the present life, and how does this differ from the future deliverance of the church?—Pages 158-162

20 What is the sin against the Holy Spirit, and why can it not have forgiveness?—Pages 164-171

21 Has God's program of election operated toward any of His servants other than the new creation class?—Pages 171-179

22 In what sense are the followers of Jesus predestinated by God, and does their election result unfavorably to the non-elect?—Pages 179-186

23 What are the four quarter-marks of the Christian racecourse, and what is meant by the statement, "Having done all, . . . stand"?—Pages 186-194

24 Does divinely provided liberty in Christ imply that God has not outlined any organizational arrangements for His church?—Pages 195-201

25 How do we know that the nominal church systems of today were not organized by our Lord and His apostles?—Pages 201-208

26 How do we know that the twelve chosen by our Lord—Paul taking the place of Judas—are the only true apostles of the church, endowed with divine authority?—Pages 208-216

27 In what sense were the apostles inspired by God, and how did their inspiration differ from that of the prophets?—Pages 216-223

28 What five circumstances are usually cited by unbelievers to prove that the writings of the apostles were not infallible?—Pages 223-229

29 Was the divine authority granted to the apostles used by them in a dictatorial manner?—Pages 229-234

30 Along what lines should Christians strive for unity in the church?—Pages 234-244

31 What are the qualifications in the church for service, as bishops, elders, and pastors?—Pages 244-252

ANSWERS To Test Your Knowledge Questions (See Page 31)

1—Nehemiah, the builder. Read the Book of Nehemiah.

2—Herod had ordered that all male children in Bethlehem under two years of age should be killed, but Mary and Joseph had fled with Jesus into Egypt.—Matt. 2:1-16

3—Primarily from the law of sin and death which came upon all men through Adam's disobedience. Additionally, the Jewish disciples would be freed from the bondage of their Law covenant.—Rom. 8:2-4, 6, 10, 14, 18, 22; 10:4; Galatians 5:18; Colossians 2:14

4—Man's appreciation of the exceeding sinfulness of sin will result in his greater love for God and greater hatred of all that is opposed to God and righteousness, when the Kingdom of God is come.—Romans 7:13

5—This prophecy applies to the virgin birth of Jesus by Mary. It is another link in the chain of evidence that Jesus was the Christ born of a virgin.

6—Because "all these things happened unto them [the Israelites] for ensamples, and they are written for our admonition upon whom the ends of the world [Greek, ages] are come."—1 Corinthians 10:11; 1 Pet. 1:10, 12

7—"For they shall obtain mercy."—Matthew 5:7

8—To be kind, forgiving, compassionate. Those who have recognized their own need of divine

mercy should always be ready and willing to extend mercy to others.

9—(a) is correct. The spirit of forgiveness does not depend on the acts of another. "If ye forgive men their trespasses, your Heavenly Father will also forgive you" (Matt. 6:14) This expresses the attitude of the Christian's heart. Verse 15 indicates that if a Christian should not forgive others their trespasses, neither would the Heavenly Father forgive them their trespasses.

10—No, "for all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." (Galatians 5:14) See also Galatians, chapter 3 and Galatians 4:21-31.

11—The context shows that this text applies during the present time when Satan is the prince of darkness. Trouble between those who love the truth and those who do not cannot be avoided now. (John 3:19, 20; 15:18-21; 1 John 3:13) But during the next age Christ as "The Prince of Peace" will establish peace.—Isaiah 9:6, 7

12—Jeremiah 31:15-17. Every mother and father who have lost a child or children in death should rejoice to know of God's assurance that such shall be brought back from death to live in His Kingdom when His will is done on earth as in heaven. Yes, parents who lost their sons and daughters in this war will see them again!

GOD'S WORK IN OUR HEARTS

(Continued from page 30)
our consecration we willed to do God's will. But we did not see that will fully. As we go on, we see His will more and more distinctly. And as we see the leadings of His providence in all the experiences of life, we become more and more imbued with His Spirit—the Holy Spirit. Thus God gradually works in us to do. The willing comes first, then the quickening, energizing, doing.

The power that works in us to do is the same power that works in us to will. Can we will perfectly? Yes. Can we do perfectly? No. Why can we will perfectly and not do perfectly? Because the will of God has become our will, our mind. The apostle says, "With the mind I myself serve the law of God, but with the flesh the law of sin." (Rom. 7:25) The flesh has inherited various weaknesses and fallen tendencies; therefore we are unable to do perfect works, and the flesh continually needs the robe of Christ's righteousness.

We need continually that the great Redeemer shall be our great Advocate, that we may come with courage to the throne of heavenly grace and find mercy and help in time of need. So God is working in the new creatures, first to will and then to

do His good pleasure. And every promise of God is to this end—not merely that we should submit to His will, but that we should rejoice to do His good pleasure, that we should delight to do His will at any cost. Thus shall we work out our own salvation and please our heavenly Lord.

WORKING OUT OUR OWN SALVATION

In order to appreciate our text we must study it in its proper setting, remembering that it is not addressed, as some people are inclined to suppose, to the world. It is addressed to a special class whose sins have been forgiven, and who through Christ have been brought into a special relationship with God, into the position of sons of God. And it is from this standpoint that they must work out their own salvation. Our salvation is to be brought unto us at the revelation of our Lord Jesus Christ.

No one has salvation now except in a reckoned sense. In this sense we have been saved, and can draw near to the Father. But we are still under the general dominion of Sin and Death. We are not actually saved as yet. We must work out our salvation. In this text the apostle is showing how it is to be done. He shows this further when he

addresses the church as Beloved. He would not thus address vile persons, or those who had no knowledge of Christ—who were either heathen or worse. The Epistle itself shows that he is addressing saints of God.

What kind of salvation is this of which the apostle is speaking—that has to be worked out? It is not salvation in the general sense, out of sin and death back to human perfection, when conditions will all be favorable, when Satan will be bound for a thousand years, and when all the active influence of Messiah's Kingdom will be in operation. When the apostle here says, "your salvation," he is particularizing the salvation peculiar to this Gospel Age—"so great salvation."—Heb. 2:3

As we enter more particularly into this matter, to see how great a salvation it is, we are more and more astonished at its depth and height. It is not merely a salvation from sin, but it is very much more. Not only is it to be everlasting, but it is a salvation to glory, honor and immortality, joint-heirship with Messiah in all the glorious things that are His in His exalted position, far above angels, principalities and powers and every name that is named. (Eph. 1:21) The wider our eyes of understanding open

to see the length and breadth and height and depth of this great salvation, the grander it appears. As we think of the possibility of obtaining it, we are filled with enthusiasm—and also with fear. For what if any of us should come short of so glorious a salvation—so high a calling!

The apostle says, "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." (Heb. 4:1) The slightest intimation that we are coming short of the glorious divine standard should fill us with fear lest we miss the great salvation. This is not the fear of torment, begotten of ignorance and misunderstanding of God, such as the heathen have. They have a fear of God, a dread of God, which amounts to torment; as the Apostle John says, "Fear hath torment." But this kind of fear is cast out of us as we come to a knowledge of the Lord and are privileged to call Him Father. It is the holy fear that actuates us, altogether. We have no slavish fear, either of men or anything else. We belong to this special class, the Beloved, who have a special offer of a special kind of salvation.

The expression, work out, has a peculiar force and meaning.

GOD'S WORK IN OUR HEARTS

It suggests something that is difficult, that requires time and patience. The decision has already been made, or we would not be of this class. We settled the matter when we first made this determination. We have already presented our bodies living sacrifices. And now we are beloved sons of God; and this that we have undertaken lies before us. We see how our Master laid down His earthly life, and we see from the Scriptures that He is to be an example to us. So we are to submit ourselves rejoicingly to all the providences of God—glad to have God's will done in us, whatever it may cost, whatever it may mean to sacrifice.

It is by painstaking care that we work out our great salvation. God has provided the way—made all the arrangements for us. There is nothing lacking, so far as God is concerned. The whole matter lies with ourselves. God has begotten us of the Holy Spirit. All the influences necessary for us are at our command, because at His command, because we have been called, because we have been accepted, because we have been introduced into His family through the merit of the great Advocate! And so much the more are we disposed to feel a sense of fear and trembling as

we think of all this! There is this great position—glory, honor and immortality! The result lies in my own hands! There is not another person in the universe responsible for my success or failure but myself! I must gain that great prize! The Lord will not gain it for me. He will merely assist me in the performing of this great covenant.

So it is very proper for us to have this fear, a realization of the fact that we are each making history for eternity. We are to be either on the great plane of glory, the divine nature, or else on a lower plane, as the Levites; or we may go into the second death, and lose everything, from which there will be no recovery.

WORK IN OUR HEARTS

As we realize these facts, it is no wonder that we tremble and fear, and feel our need of walking, as the apostle says, circumspectly, and of weighing our thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition that might be called fear and trembling. It is a condition of great earnestness. There is no room for foolishness here, or lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration vow, to

prove whether we were sincere and meant it all, to prove whether to any extent we overstated ourselves and did not mean entire devotion to Him.

If we were not wholly in earnest about this matter, then we shall show it. God has done His part in making all the conditions and in accepting us. Now everything is for us to work out. Surely we should have fear and trembling as we remember this. We know that it is God that is working in us. God Himself has begun a work in us. None of the angels ever had such a work take place in their hearts. None of the angels had the offer of this salvation.

We who were of the Adamic family are being transformed and developed along the lines which the Father has marked out for us, that He may make of us a new creation. It is He that first worked in us, through all His providences, to will. And then, after we had presented

our bodies living sacrifices, He worked in us to do—not that we could do perfect works according to the flesh; God knew we could not, and is not expecting perfection in the flesh. But He is expecting perfect heart intentions. He says, "My child has had the imperfections of the flesh to contend with, and by his good warfare with these he has shown his obedience to My will. If by and by I shall give to this child a perfect body, a spirit body, in the resurrection, then I am sure he will do my will. My Spirit has worked in him to will, and is now working in him to do. And he is showing Me, by doing to the best of his ability under present conditions, what he will do with a perfect body. Sown in weakness, this new creature will be raised in power; sown a natural body, it will be raised a spirit body."—1 Cor. 15:42-44

Reprint, September 1, 1913



*"O blows that smite, O wounds that pierce,
This shrinking heart of mine!
What are ye but the Master's tools,
Performing work divine!
How blest that all these seeming ills
That draw my heart to Thee
Are each a proof that Thou hast set
Thy seal of love on me!"*

A Fourfold View of Jesus



HE attention of the Lord's people is constantly directed to their adorable Lord and Master, Jesus. A voice out of the cloud on the mount of transfiguration said, "This is My beloved Son: hear Him." (Mark 9:7; Luke 9:35) Our Lord Himself said, "Learn of Me; for I am meek and lowly in heart. (Matt. 11:29) Paul said, "Consider Him that endured such contradiction of sinners against Himself." (Heb. 12:3) Peter said, "To Him give all the prophets witness," and his own testimony was, "Thou art the Christ, the Son of the living God."—Acts 10:43; Matt. 16:16

The four Gospels give us a fourfold picture of our Lord, especially of His earthly ministry. One might ask, Why did the Lord provide four fragmentary records, rather than one complete and connected account of the things Jesus did and said? One reason doubtless has been to hide some of the truth from all but those who would carefully search His Word as for hidden treasure—it manifestly being more difficult to obtain a clear outline of our Lord's ministry from four accounts (each differing in some respects), than

from one full and complete record. This would be only one of many ways God has of hiding His truth from the wise and prudent, and revealing it to those of more humble mind—"unto babes."—Matt. 11:25

JESUS—THE KING

The Gospel according to Matthew, it is generally understood, was written, in the first place, for Jews; and as the Jews especially thought of their coming Messiah as a great king, Matthew's presentation of Jesus is that of a king. The genealogy of Matthew, chapter 1, shows Jesus, through His foster father, Joseph, as descended from Abraham through King David. Matthew alone gives the account of the visit of the three wise men: "Where is He that is born King of the Jews?"—Matt. 2:2

Matthew's Gospel makes particularly prominent the teaching concerning the Kingdom. It records that both John the Baptist and Jesus opened their ministry with the announcement, "Repent ye: for the Kingdom of heaven is at hand."—Matt. 3:2

Matthew gives more of the parables of the Kingdom than any of the other evangelists, and

is the only one to quote fully the prophecy of Zechariah 9:9: "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." —Matt. 21:5

In the days of the prophet it was customary for kings and kings' sons to ride upon white asses. Jesus was a King as well as a King's son. He, therefore, in harmony with the prophet's words, adopted this custom when presenting Himself to Israel as their king.

Matthew alone gives a picture of the day of judgment or the great assize as it has been called, "when the Son of man shall come in His glory," and the church with Him.—Matt. 25:31, 34; 16:27

Finally, we have in Matthew's account, Pilate's question, "Art thou the King of the Jews?" To which Jesus in substance replied "What you say is correct." (Matt. 27:11, 42) It is helpful to read through Matthew's Gospel with this thought of Jesus as the King in mind.

JESUS—THE SERVANT

In Mark's Gospel we have quite a different picture of the Son of God. Mark, it would seem, especially wrote his account of the works and words of Jesus for Gentiles in the first place,

and probably for Romans in particular. Scholars have noticed Latin forms in Mark not found in either of the other accounts. Mark gives us a picture of Jesus as the servant of Jehovah. He opens his account by quoting from Isaiah, "Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee" (Mark 1:2), and in Isaiah, Messiah is particularly pictured as the servant of Jehovah: "Behold My servant." —Isa. 40:3; 42:1

Mark uses the word "straightway" nineteen times, suggesting the prompt way in which a servant would carry out his master's command. Matthew uses the same word, translated, "straightway," seven times, and Luke only three. Mark's Gospel is not so much a record of moral and spiritual teachings, but is an account, full of what Jesus did. Mark shows our Lord's days as days full of service. Even the Sabbath is frequently occupied with good works. (Mark 3:4, 5, 20) "And He said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat." (Mark 6:31) "And when they had sent away the multitude, they took Him even as He was in the ship." (Mark

4:36) The original here, gives the thought that our Lord was so exhausted from his labors, that he just allowed Himself to be carried into the boat, "as he was." Recall, too, in this connection that they had to awaken Him of sleep, lest they perish from the wind storm.—Mark 4:37-41

Mark shows that it was the works of Jesus, rather than His message, that came to the notice of Herod. "And King Herod heard of Him; . . . and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in Him." (Mark 6:14) "Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."—Mark 10:44, 45

JESUS—THE PERFECT MAN

Just as Matthew presents Jesus to us as the great King of kings, and Mark portrays Him as the servant of all, Luke's Gospel calls especial attention to the fact that He was the Son of man.

The Greeks thought a great deal about the beauty and perfection of human form. In fact, led on by their great men, they almost worshiped, not the moral, but the physical beauty of

the human being, and were continually looking for the human ideal. Luke takes advantage of this natural trait in the character of the Greeks, and presents Jesus as the ideal, the perfect man—the very image of God in the flesh. He shows His perfection in all His human relationships—perfection in the midst of imperfection.

Luke records our Lord's genealogy not from Abraham, but goes right back to Adam (Luke 3:38), thus showing that Jesus belongs not to one nation but to all. He is the Son of "The Man," the heir of all that Adam lost. Luke relates how carefully God prepared for the birth of both John the Baptist and Jesus. His account relates of John, "And the child grew, and waxed strong in spirit" (Luke 1:80); and of Jesus he writes, "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon Him." "And Jesus increased in wisdom and stature (margin, age), and in favor with God and man."—Luke 2:40, 52

Describing the first sermon which Jesus preached, Luke writes, "And the eyes of all them that were in the synagogue were fastened on Him." (Luke 4:16-20) And in verse 22, he records, "And all bare Him witness, and wondered at the gra-

cious words which proceeded out of His mouth." The people were impressed with our Lord's presence as well as with what He had to say.

In Luke's Gospel more than in any other, we are shown our Lord's association with publicans and sinners—not to condone their ways, but to draw them back to the paths of righteousness and to the Father's house. (Luke 15) So much was this true of Jesus, that the slur of being a friend of publicans and sinners was cast upon Him.

Finally, one might mention the parable of The Good Samaritan, a parable peculiar to Luke, in which is shown the Godlike qualities that should be possessed by humanity, in the image and likeness of their Creator.—Luke 10:30-37

JESUS—THE SON OF GOD

The fourth Gospel, written some time after the other three, presents Jesus as the Son of God, "in the beginning with God," and as the Father's Agent, the Creator of all things. "All things were made by Him; and without Him was not anything made that was made." (John 1:3) He is shown as having come forth from the Father, and who had now returned to the Father.

Matthew traces the descent of Jesus from Abraham, Luke takes His genealogy back to Adam, but John shows Him to be the Son of God. If Jesus were nothing more than a natural descendant of Adam, Abraham and David (as the Jews expected their Messiah to be), He would have been born an imperfect man under condemnation to death like the rest of us; whereas, the divine plan required a perfect man, "holy, harmless, undefiled, separate from sinners," who would thus have an uncondemned life to give in sacrifice for the condemned life of Adam and all condemned in him. (Heb. 7:26) This the Father accomplished by transferring the life of the Logos from the spiritual condition, to be born a perfect human being through His mother, Mary.

The angel Gabriel said, addressing Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35) Just as John shows that the great anointed Redeemer came from heaven to earth, that He was with the Father before the world was, so John shows, much more than the other evangelists, that Messiah's Kingdom (in which

A FOURFOLD VIEW OF JESUS

the Lord's followers are invited to share), is a spiritual Kingdom, a holy, invisible Kingdom, which will follow the destruction of Satan's unholy, invisible kingdom.

The following Scriptures, among many others, show the truly exalted origin of Jehovah's King, Messiah:

"Except a man be born [begotten] again (margin, from above), he cannot see [appreciate] the Kingdom of God."—John 3:3

"The Jews sought . . . to kill Him, because He not only had broken the sabbath, but said also that God was His Father."—John 5:18

"The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father."—John 5:22, 23

"I came down from heaven . . . to do . . . the will of Him that sent Me."—John 6:38

"Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—John 10:36

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me: for Thou

lovedst Me before the foundation of the world."—John 17:24

The object John had in writing his Gospel is summed up in chapter 20:31: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Thus in the four evangelists we have pictured, Jehovah's King; Jehovah's Servant; Jehovah's perfect human Son "who gave Himself a ransom for all, to be testified in due time"; and finally, Jesus, the Son of God, the beginning of the creation of God, who was made flesh and dwelt among us, and who now has been highly exalted to the divine nature, being the effulgence of the Father's glory, and "an exact impress of His substance."—1 Tim: 2:6; Heb. 1:3, Diaglott

HUMAN NEED PROVIDED IN CHRIST

From Israel's earliest days as a nation, her priests offered typical sacrifices for sin which were repeated year by year continually, for the blood of bulls and goats could never really take away sin. This arrangement doubtless caused some of the nation to realize the need of a greater priest than Aaron or any of his line.

THE DAWN

From the days of Samuel onward, God gave Israel a line of kings, a few of whom were good kings, but the larger number were failures. And even the very best of these rulers, such as David, Hezekiah and Josiah were imperfect, dying creatures, unable to continue by reason of death, and who failed to carry out for Israel all that they desired to do; the divine records faithfully revealing their mistakes (some of which were of a very serious character) as well as their good qualities. Such experiences would doubtless cause Israelites indeed to realize their need of a greater king than any yet given to them.

God also gave to Israel a long

line of prophets, who, as imperfect men, could only teach the people imperfectly. Israel needed a still greater prophet to show them how to keep God's Law. The New Testament therefore shows Jesus as the ideal Priest, Prophet and King, able to save unto the uttermost all who come unto God by Him. (Heb. 7:25)

Soon the mystery of the Gospel age will be finished—the “many members” of Christ all being found—and then the kingdoms of this world will become the Kingdoms of our Lord (Jehovah) and of His Christ. (1 Cor. 12:12; Rev. 11:15) “He must reign till He hath put all enemies under His feet.”—1 Cor. 15:25
—Contributed



The Word of Truth

*The Word of Truth is like a stained-glass window rare,
We stand outside and gaze, but see no beauty there,
No fair design, naught but confusion we behold;
'Tis only from within the glory will unfold,
And he who would drink in the rapture of the view
Must climb the winding stair, the portal enter through.*

*The sacred door of Truth's cathedral is most low,
And all who fain would enter there the knee must bow
In deep humility. But once inside, the light
Of day streams through and makes each color heavenly bright,
The Master's great design we see, our hands we raise
In reverent ecstasy of wonder, love and praise!*

The Christian's Firm Foundation

CHRISTIANS have often been laughed at as credulous, because, by God's arrangement they must now walk by faith, not by sight. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath in reservation for them that love Him." (1 Cor. 2:9) Yet nearly all thinking people have certain notions as to the future—nearly all expecting a future life. Some speculate that the dying one really becomes more alive, and merely seems to die. Others speculate along evolutionary lines, and tell us that their hope for the future is not for themselves, but for their posterity who may reach such a state of development as will permit them to live forever.

All these speculators must admit that they have nothing more for their belief than mere conjecture—no revelation from God, no proof. The Christian's position is a much better and more reasonable one. He trusts not to his own speculations, nor to the speculations of others, realizing that these are of little value. He accepts the Bible as the Word of God. He is there informed that God has provided for the recovery of the entire race from the sentence of death; and that eventually all the willing and obedient may attain everlasting life, through the merit of Christ's sacrifice on Calvary.—Romans 14:9

The Bible does not set before the mind of the Christian the absurdity that the dead are more alive than before they died. The Bible declares that the dead are dead, or figuratively asleep, and would have no further knowledge or interest in anything under the sun except through the divine arrangement—the resurrection of the dead. "Since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead," says Paul. The Bible tells us when this resurrection will take place; namely, at the second coming of Jesus, when He shall establish His glorious Millennial Kingdom, promised through Moses and all the prophets, and through Christ and the apostles.—1 Cor. 15:21-23, Diaglott

Does not the Christian have a firm foundation? He not only has God's Word for his faith, but he has a reasonable faith, confirmed by everything known on the subject. We know that we all die, and that the dead apparently know nothing. We know that they could suffer neither joy nor sorrow while asleep in death. The only hope for any, then, is through a resurrection. And this is exactly what the Bible tells. The believer has strong consolation, strong confirmation, strong reasons for believing God's message, and for disregarding not only his own imaginations, but the untrustworthy imaginations of others.

Sunday School Lessons

THE CHRISTIAN WAY OF LIFE

OCTOBER 7—Luke 10:25-37

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27

THE parable of The Good Samaritan, chosen to illustrate the Christian way of life, furnishes a very apt lesson of what it means to love one's neighbor as one's self. But without detracting from that love, there is a love which is even more fundamental to the Christian; namely, that of supreme love for God. Indeed, love for one's neighbor is an inevitable result of supreme love for God.

To love God means to love His ways and the great principles of righteousness which make up His glorious character. Thus to love Him supremely implies a desire and effort to be like Him. Hence, inasmuch as God loves the whole world of mankind, condemned to death, and dying, and has made provision for their recovery, so our hearts likewise go out to those in need, and we are willing to make sacrifices in order that they may be blessed.

When the lawyer asked Jesus what he could do to receive eternal life, Jesus asked him what was written in the Law. The lawyer

answered by quoting the words of the Golden Text. On the same or a similar occasion recorded by Matthew and Mark, Jesus referred to these two commandments—supreme love for God, and love for one's neighbor—as the greatest of all the commandments, explaining also that upon them hung all the Law and the prophets.—Matt. 22:35-40; Mark 12:28-34

Jesus placed equal importance upon these two commandments in His reply to the lawyer, for He told him that if he would keep them he would live. It was Moses who first summarized the meaning of the whole Law in these two simple commandments. (Deut. 6:5; Lev. 19:18) The first of these two great commandments constituted his opening remarks in that inspirational sermon he delivered to the Israelites just a short time before his death. In this sermon he several times to "all" the commandments and statutes and admonishes faithfulness in keeping them, but in connection with the first, he particularizes that it

should be in their hearts and should be taught diligently to their children.

Moses also instructed that these commandments should be bound upon their hands, be used as front-lets between their eyes, and written upon the posts and gates of their houses. Toward the close of this sermon Moses mentions the peculiar circumstances under which the Ten Commandments were given by God and written upon stones, and instructed that these should be kept in the ark of the covenant. (Deut. 31:26) These Ten Commandments, like all the other commandments and statutes were summarized in the two, which Jesus explains are the greatest of them all.

When Jesus said to the lawyer, "This do, and thou shalt live," the account says that he tried "to justify himself" by asking, "Who is my neighbor?" Evidently the lawyer knew he was not obtaining life. In fact he had acknowledged this by asking Jesus what he could do to obtain it, so now he was trying to hide behind the excuse of ignorance—"Who is my neighbor whom I must love as myself in order to live?" He would have Jesus believe, perhaps, that the only reason he had not been keeping this commandment was that he had been unable to decide whom he should consider to be his neighbor.

It was in response to the question, "Who is my neighbor?" that Jesus gave the parable of The Good Samaritan. The lesson of this parable is twofold. The main point of it is, of course, intended as an answer to the question, "Who

is my neighbor?" and it shows that so far as the opportunity of bestowing neighborly love is concerned, those who are in great need, and who come within reach of our ability to help, are our real neighbors.

But there is another lesson in the parable, also, one which Jesus evidently thought might be especially appropriate for the lawyer. It is that those who make the greatest outward show of righteousness and godliness are not necessarily the ones who are actually loving the Lord with all their hearts and their neighbors as themselves. And, on the other hand, possibly some of those less esteemed among men, even scorned, perhaps, may at heart be living very near to the Lord and more in harmony with His commandments than those more favorably esteemed among men.

In the parable both the priest and the Levite, seeing the man who had fallen among robbers, passed by and did nothing for him. But the "good" Samaritan of the parable is revealed as being in an attitude of heart very pleasing to God. He saw the man who had fallen among robbers as a neighbor who needed help, and he helped him. That is what God has done for us, and has planned to do for all mankind.

QUESTIONS:

Is there a higher love than that of loving our neighbors as ourselves?

What two lessons are taught in the Parable of The Good Samaritan?

In what sense is it especially Godlike to love our neighbors as ourselves?

GODLINESS IN THE HOME

OCTOBER 14—Deuteronomy 6:4-9; Luke 2:51, 52;
Ehpesians 5:22, 25; 6:1-4

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32

MOSES' instructions to the nation of Israel just before they entered the Promised Land set up a standard of righteousness and godliness which, when practiced, is the crowning glory and joy of any home. Supreme love for God comes first in a properly ordered life and home; and this must be followed by a genuine interest in others. These two great principles must needs be the guides in our approach to all the opportunities and problems of life in order to avoid chaos and ultimate defeat.

Moses instructed that these principles be taught to the children, and that they should be discussed in the home and on the streets—morning and night. He said further: "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."—Deut. 6:7-9

To the irreligious, the following of these instructions would be irksome indeed; but to those who have learned to know God and to appreciate the glorious attributes of His character, nothing gives more joy than to think and talk about Him and to try to be like Him. It is a joy for godly parents

to teach their children about God and His wonderful plan for the redemption and salvation of the race.

Law and order are characteristic of God's arrangements throughout the entire universe. We see this in all the creative works. It operates in a properly ordered family, and also in the church, the family of God. God is the Head of Christ, and Christ is the Head of the church (1 Cor. 11:3; Eph. 5:23) after the same pattern, Paul explains, that God has ordained for the home, in which the husband is head of the wife.

Divine order in the home is also reflected in the Law that children should be obedient to parents. Jesus, while a child, was obedient to this command. Luke tells us that He was "subject unto" His parents. It was during this childhood period that Jesus "increased in wisdom and stature and in favor with God and man." (Luke 2:51, 52, Doubtless Mary, His mother, who "kept all these sayings in her heart," was faithful in carrying out the instructions of Moses to teach the Law to the children. True, the perfect child Jesus probably soon "increased in wisdom" far beyond that of His mother. Nevertheless, He was subject to

GODLINESS IN THE HOME

His parents, and God blessed the family accordingly.

"Wives, submit yourselves unto your own husbands, as unto the Lord," Paul writes. But Christian husbands have a responsibility in this matter also. Concerning this the apostle instructs, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." (Eph. 5:22, 25) Wives would need have no fear in submitting themselves to the headship of husbands who loved them as Christ loves His church. As Paul reminds us, Christ's love for His church was so full and deep that He gave His life for it. Love of this sort seeks the very highest interests of those upon whom it is bestowed.

"Children, obey your parents in the Lord: for this is right," Paul continues. Yes, this is "right," because it is a part of God's orderly arrangements for the home. To substantiate this thought the apostle quotes the commandment, "Honor thy father and thy mother." The increasing chaos in the world society today is due to some extent to the fact that the modern trend of thought and practice is veering away from this divinely instituted law that children should be subject to their parents.

The modern and ungodly theory being openly advocated today, even by some professedly religious, is that children should be left largely undisciplined in order that they might be free to follow their own

inclinations and thus to develop along lines which, according to this theory, is best suited to their dispositions and talents. This is not God's arrangement for children, and it leads to chaos in the home, and is producing a generation of libertines. Parents should be wise enough to note any particular talents a child possesses, and encourage their development, but it is a tragedy for any child not to learn obedience to properly constituted authority.

The idea of liberty is much over-worked these days. The desire for "self expression" is becoming so dominant in the world that anything which resembles discipline, or law and order, is branded tyranny and dictatorship. The Lord's own people will need to be on guard against this modern spirit of the world. We should remember that God's laws do not change, that His ways are always best. Christian parents today will do well to train their children, if necessary using appropriate disciplinary measures, to be obedient.

QUESTIONS:

Why does the proper recognition of God increase joy in a home?

Does full obedience to divine arrangements for the home inflict hardships upon husbands, wives, or children?

Is the modern theory of child training an improvement upon the commandment, "Honor thy father and thy mother"?



MAKING THE HOME CHRISTIAN

OCTOBER 21—Luke 10:38-42; 1 Corinthians 13:4-13

GOLDEN TEXT: "Charity suffereth long, and is kind."—1 Corinthians 13:4

THE word "charity" in our Golden Text, and throughout 1 Corinthians 13, is a translation of the Greek word **agape**. Due to the limited meaning so often associated with the word charity, probably "love" would be a better translation of the Greek in this instance. However, pure charity, which is the principle of giving where there is no hope or expectation of repayment, conveys the right meaning of **agape**. It is the great principle of unselfishness, of which God Himself is the Author, and in all the universe the most outstanding Exemplar.

Love, as a principle, is a fundamental necessity in any home if it is to be truly Christian. Where this principle does not operate, Christianity does not exist, at least, not more than in name. And besides this, the love principle must be guided in its operation by a knowledge of the plan and will of God in order for it properly to be called Christian love. There are many truly unselfish families in the world which make no profession of being Christian. There are many noble individuals who unselfishly sacrifice their lives for the good of mankind, but they are not Christians. Many such are openly unbelievers in Christ.

This is where the other part of

today's lesson fits so beautifully into the picture of Christian home-making—that is, the story of Martha and Mary on an occasion of Jesus' visit to their home. The narrative reveals that Martha was anxious to serve. There seems to be no question about her love for the Master and her willingness to use time and strength in His service. She was somewhat resentful that Mary seemingly did not have the same keen desire to be of service, and asked Jesus to call this to her sister's attention.

Jesus' answer is pregnant with meaning to all who wish to serve in a truly Christian manner. Mary sat at Jesus' feet and learned of Him, and the Master said that this was the "good part." Thus did Jesus bring into focus for us an important principle governing the Christian life; namely, the value of knowledge. There is much work for every true Christian, but in order for it to be Christian service we must learn of Christ and familiarize ourselves with His teachings, and with the whole divine plan of which He is the central figure. The thought is well expressed by Paul in his letter to Timothy, when he wrote, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the

MAKING THE HOME CHRISTIAN

word of truth."—2 Tim. 2:15

Knowledge of God, of Jesus, and of the divine plan, is essential to any Christian home, but knowledge without love is of little or no value so far as the attainment of Christlikeness and Godlikeness is concerned. We might have "all knowledge," and understand "all mysteries," but if we do not have love with the knowledge, we are "nothing." (1 Cor. 13:2) Christian love, then, is an enlightened love. We need to understand the mysteries of the Gospel. How essential it is that we understand that mystery which was hidden from previous ages and generations, and is now made known to the saints!—that mystery which the apostle describes as "Christ in you, the hope of glory."—Col. 1:27

On the other hand, how valueless that knowledge would be to us if we were not motivated in its use by the principle of divine love! So the two must be blended and operate together in order for Christianity to be properly exemplified. When, therefore, the apostle writes that "love suffereth long, and is kind," it is important to think of this long-suffering love as that which enables us to endure those trials which come to us because we have been faithful to the knowledge received while sitting at the Master's feet and learning of Him. The whole world is called upon to endure trials, and there are many wonderful demonstrations of long-suffering—which is commendable—but only those who "endure hardness as good soldiers of Jesus Christ" can be

said to do so in the spirit of "Christian" love.—2 Tim. 2:3

The modern trend in professed Christianity is away from the importance of knowledge. Modernism places practically all the emphasis on morality, honesty, patience, courtesy, kindness, etc., and teaches that those who practice these things are good Christians, and that a community which upholds these virtues as a way of life is a Christian community. Certainly Christians will be all these things, but in order to be true Christians, acceptance of Christ as the Redeemer, consecration to do the divine will, and an earnest desire to know that will through a study of the divine plan as revealed in the Bible, are primarily essential.

It is that which we learn at the feet of Jesus, through a study of the Word, and then put into practice, which makes of us true Christians. To be kind and generous and patient and humble and forgiving, will not make Christian individuals or Christian homes except as they are the outgrowth of faith in the blood of Jesus and consecration to do God's will. This is the only sure foundation upon which to build. Any other foundation is but the sinking sands of human wisdom and philosophy.

QUESTIONS:

Is "charity" a good translation of the Greek word *agape*?

Is knowledge essential in the Christian life?

What is the modern viewpoint with respect to faith in the blood?



INFLUENCE OF CHRISTIAN HOMES

OCTOBER 28—2 Timothy 1:1-8; 3:14, 15; Titus 2:1-4, 11, 12

GOLDEN TEXT: "As for me and my house, we will serve the Lord."—Joshua 24:15

THE influences which surround a child until the age of independent thought and action is reached are bound to have much to do in determining the later life of that child. Because of this, Christian parents are faced with a great responsibility; for it is their privilege to instruct their children in the ways of the Lord, and to back up that instruction by their own consistent Christian walk. The Scriptures declare that if a child is trained in the way that he should go, when he is old he will not depart from it.—Prov. 22:6

But in order for the child to be so favorably impressed with what is taught by his parents as never to want to depart from it, the instruction must be wisely given. No parents are perfect, and even in using the best judgment possible there will be times when the training given in youth will be flouted and the way of righteousness ignored. At least, it sometimes seems to be this way; but we have every confidence that in the final analysis, no sincere efforts of Christian parents to train their children properly will go unrewarded.

There are occasions when, through lack of understanding, a child is turned against religion. He may get the idea that his par-

ents are trying to force something upon him, that his liberty will be taken away, etc. Situations like these call for tact and patience and prayer. The truth and what it means in one's life is so beautiful that most children will learn to respect it, and will be proud to know that their parents believe it and taught it to them. It is not to be expected that all children will see the privilege of full consecration and have the desire to run for "the prize of the high calling of God in Christ Jesus," although many do.—Phil. 3:14

Timothy, whom Paul refers to as his spiritual son, was one whose early training stood him in good stead. Paul speaks of Timothy's grandmother, Lois, and his mother, Eunice, as both being godly persons, and that Timothy had known the Holy Scriptures from his youth. We are not to suppose that faith is a quality which can be inherited. The important consideration is that Timothy, while a child at home, was surrounded with a godly influence—the influence of a godly home. In his case this environment bore rich fruit in later life.

Titus was another consecrated servant in the early church whom Paul refers to as his "son." In his letter to Titus, Paul outlines the

INFLUENCE OF CHRISTIAN HOMES

manner in which Christian teaching should be presented. First on the list is, "Speak thou the things which become sound doctrine." When we are teaching our children, or teaching in the church, or witnessing the truth to our neighbors, we should see to it that what we say is a representation of "sound doctrine." The fundamental doctrines of the divine plan should be made prominent in all our teaching.

Paul writes that this should be done in order "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober [margin, wise], to love their husbands, to love their children."—Titus 2:1-4

"Sound doctrine" suggests the thought of definiteness; and the true Christian influence is definite, not uncertain, not "halting between two opinions." (1 Kings 18:21) "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" is a scriptural interrogation which we do well to remember. (1 Cor. 14:8) Perhaps that which we have blamed upon the failure of Christian influence in the home as it affects youth has been due very largely to a lack of this definiteness in regard to our knowledge and understanding.

Parents who believe the truth may fail to impress upon their children how different it is from the conflicting and God-dishonoring creeds of the Dark Ages. Par-

ents who allow their children to grow up and go out into the world with the idea that their parents' religion is little different from that held by all churches, and that it doesn't make much difference which church one attends, have failed in the discharge of their God-given privileges. The truth is different, because it is the truth. It is worth fighting for and dying for—not, of course, with carnal weapons. (2 Cor. 10:4) This should be our attitude, and it is this thought which all parents who truly love the truth should seek to inculcate in the minds of their children.

Our Golden Text expresses a similar thought. "As for me and my house, we will serve the Lord," is the way Joshua put it. There is nothing indefinite in this attitude. Wordly wisdom takes pleasure in expressing ideas in such a manner that it is possible to understand them in more than one way. "Diplomatic" language is often couched in such fashion. But it is a tragedy when a Christian resorts to such tactics in handling the Word of God. Let us be definite in dealing with our brethren, with our children, and with all men, that our influence may be one emanating from the foundation of "sound doctrine."

QUESTIONS:

Is the effect of godly teaching and influence ever lost upon children?

Is sound doctrine important in connection with Christian influence in the home?

What relationship does the Golden Text have to the remainder of this lesson?



“That . . . Which Cannot Be Shaken”

“Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”—HEBREWS 12:28



HE words of our text are a climax to a lesson the apostle has drawn from the experiences of natural Israel in connection with the inauguration of the Law covenant at Mount Sinai. A number of the symbols mentioned by Paul are also used in various Old Testament prophecies portraying the great “time of trouble” with which this age comes to an end preparatory to the full establishment of the Kingdom of Christ in which the church is promised a share.

The apostle emphasizes that a great “shaking” would be characteristic of the transition period when the old world, under Satan, would give place to the new world over which Christ would be the King. But there is one thing which cannot be shaken, and that is the “Kingdom.” The development of this Kingdom began with our Lord’s first advent, and has continued ever since, and is still continuing. It is represented on earth by the consecrated people of God, the “her” class of Psalm 46:5, where we read, “God is in the midst of her; she shall not be moved: God shall help her, and that right early [margin, when the morning appeareth].”

God’s people, called to be joint-heirs with Jesus, as “kings and priests,” are said by Paul already to be “receiving” this Kingdom.

"THAT . . . WHICH CANNOT BE SHAKEN"

We have been called to it, and seeking it is our first and chief business in life. We are even now translated into it, as probationary members, and if we prove faithful unto death we will be glorified and exalted to reign with Him a thousand years. (Rev. 20:6) Surely we are a favored people, and how unwise it would be in any way to fall short of giving "all diligence" to make our calling and election sure, and consequently fail to obtain an "abundant entrance" into the glory of this "everlasting Kingdom" which we are now "receiving" by faith!

The true Christian, inspired by this glorious hope, has always desired to be wholeheartedly devoted to seeking the Kingdom of God and His righteousness; and it would seem that now, above all other times in the history of the church, this should be true of all the "children of the Kingdom." Take the one point of "receiving a Kingdom which cannot be moved." What a blessed assurance that is in view of the tremendous world changes which we have witnessed in recent years, and the even more far-reaching changes now in the offing!

FUTURE ONE thing which every thinking person in the world
UNCERTAIN today realizes, is that no one knows how much of our
 present civilization will still remain a few years hence. Throughout the weary years of war, beginning in 1939, the world has looked forward to the coming of peace. The people have longed for the time to come when they could feel reasonably safe from the devastating effects of air raids. Toward the close of the war in Europe there came the use of new and more deadly instruments of destruction such, for instance, as the robot bomb. There came also the promise of still more deadly instruments of destruction which were to be developed and used in the third world war. We were told that even these fair United States would not escape the ravages of the next international brawl, if and when it should come.

This certainty that our scientists would not fail to meet the needs of an ultra-modern and highly civilized (?) world war, caused all the great powers to give serious consideration to means of protection, such as strategic naval bases, etc. A peace-time draft is being advocated for the United States in order to maintain a large standing army to "keep the peace." President Roosevelt said shortly before he died that it was clear to him that such measures were essential to national and world security.

THE DAWN

Now the whole scene has changed. Peace has come, but there IS no peace—no genuine peace of heart and mind because fear has taken hold of all the world. Instead of the war bringing freedom from fear, it has brought a new and more dreadful fear than has ever before blighted the peace and joy of human hearts. This fear is born of the fact that all the means of defense heretofore depended upon to afford some measure of security for nations, are now seemingly valueless. Navies appear to be futile, standing armies in potent, and Gibaltars as weak as putty, in the face of this newest instrument of war, the atomic bomb.

The possibilities of atomic power, now that its secrets have been discovered, are so staggering that scientists the world over, and within a few hours after its first devastating effects were demonstrated in the destruction of many thousand Japanese with a single stroke, announced that a new age had begun. Whether used for destruction in war, or developed and used in the pursuit of peace—and it will doubtless be utilized in both ways—atomic power seems destined to deal a final shattering blow to practically all that remains of the selfish institutions of men. In the industrial and domestic fields, atomic power seems destined to revolutionize virtually all of our present methods and habits. Used in war, no nation on earth will be safe from its death-dealing force.

CLOUDS OF UNCERTAINTY SO THE war is over, but in its dying agonies it gave birth to an energy which makes all the previous scientific discoveries and inventions of men seem merely as the play of children building houses with their wooden blocks. For Bible students it gives added point to the prophecies which foretold an "increase of knowledge" and a "time of trouble such as never was since there was a nation." (Dan. 12:1-4) It should help us to realize as never before the value of the truth with its sure foundation of hope; for at this turning of the age, when the sin-cursed world has lost all sense of security, when the years to come, for themselves and for their children, are blanketed with the clouds of uncertainty, WE are "receiving a Kingdom which cannot be moved."—Heb. 12:28

In a word this means that nothing which we as truth people have held dear has been changed. The world-shaking implications of the atomic bomb leave the truth, and the blessed hope engendered by the truth, more sure and more precious than ever. Instead of

one another. But it has also been used as a circulating medium for wholesome knowledge of all kinds. The glorious Kingdom message of present truth has, by means of the radio, reached into the homes of thousands who otherwise would have had no opportunity to know about it.

Now another war has closed. Again the world is furnished with new instruments of destruction and with more efficient methods of disseminating knowledge. Frequency modulation and television will soon supplant present methods of broadcasting, making radio as we now know it largely obsolete. Atomic power, so frightful in the field of destruction, may also prove to be man's greatest servant in the avenues of industry and transportation. We have therefore entered a new period of "easement" between the birth pangs of God's new order, during which there will probably be greatly enlarged opportunities for the Lord's people to proclaim the Kingdom message, while the worldly-wise rulers feverishly prepare for the next spasm of trouble. Are we prepared and willing to shoulder the responsibilities which these enlarged opportunities impose upon us?

As already noted, some of us expected to witness a temporary exaltation of churchianity following the war—an exaltation sufficient to enable the religious rulers of Babylon again to persecute the true church. That may still come, but meanwhile, what should be our attitude? In setting forth this expectation concerning churchianity in the time of trouble, Pastor Russell suggests two practical lessons we may learn, regardless of whether or not our views on the subject prove to be correct. We quote:

"Two lessons we may draw from this to advantage, whether future developments shall prove that we have read the prophetic testimony correctly or incorrectly; and they are these: First, we should be so prepared, so armed and so thoroughly furnished with the invincible truth, that persecution would move us only to greater zeal, and not lead us through surprise or fear to lower our standard, nor to surrender when the kings of the earth stand up, and, with the religious rulers of the people, are gathered against us, and against the truths to which God has granted us the privilege of witnessing, as His servants and ambassadors. (1 John 3:1) Second, such reflections relative to the future, contrasted with the privileges of the present, should serve to stimulate every consecrated child of God to make diligent use of the present grand harvest opportunities and privileges, remembering that 'he that reapeth receiveth wages,' as truly as he that planted and wa-

“THAT . . . WHICH CANNOT BE SHAKEN”

tered, and that now is pre-eminently a time for **gathering fruit** unto eternal life. The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually, with the truth).—Rev. 7:3

‘Let the “little while” between
In its golden light be seen.’

“The Master saith: ‘Work while it is called day; for the night cometh, when no man can work.’ ‘Labor not for the meat that perisheth, but for that which endureth unto everlasting life.’ ”—**The Time Is at Hand**, page 264

A half century has passed since these words were written. They are still timely. Some may wish to wait a while longer before deciding that the interpretation to which Pastor Russell refers is incorrect. Some may decide that enough time has now elapsed to prove that the view was not justified. Let that be a matter for each to decide for himself; but regardless of our decision, we should all profit by the two practical lessons which he suggests.

Doubtless the Lord’s people will yet be more severely persecuted than at present, regardless from whence that persecution may emanate. It is well, therefore, that we have on the whole armor of God, and that we be fortified in every way to endure whatever may come, whether it be joy or sorrow. And no less important is our responsibility to make proper use of the golden opportunities which are now ours in this “little while between.”

And conditions do seem likely to be favorable for proclaiming the glad tidings of the Kingdom! The sheer awfulness of what the next war will mean to the world, and that nothing short of divine power will be able to deliver mankind from utter destruction, will tend to create in the minds of many a desire to know what hope may be held out in the Scriptures. Now, as never before, the Kingdom of Christ can be presented as the world’s only hope!

None but those who know the truth are prepared to comfort the mourning world of today. All the foundations of civilization have been shaken, and are continuing to be shaken; but we are receiving a Kingdom which cannot be moved. As the hopes of the world fail, the reality of our hope becomes more precious, and the inspiration to “tell it out among the nations” increases. It is because in this time of general insecurity, we are receiving a Kingdom

THE DAWN

which cannot be moved, that we have such a powerful incentive to serve God, as our text admonishes us to do.

THE FUTURE WE KNOW not how long this "little while between"
NOT KNOWN may last, or what enlarged and new fields of service may develop, but certainly the Lord would have all of His people alert, ready and zealous to fulfil their mission as "ministers of reconciliation" to the greatest extent possible. The atomic bomb has not changed the divine plan, nor shaken the faith of the saints in the great verities of the truth. These remain, and have become more precious. Those who know the truth are the only people in the world who can give a real message of comfort. Christ's Kingdom is the only solution. It is the one government which will save the race from suicide.

Science has shrunk the size of the earth by bringing all of its far-flung boundaries into close touch with one another. To the Lord's people this should mean more than merely something interesting and marvelous to think about. To us it means enlarged fields of service. If there are any who should be internationally minded it is those who are in training to share with Christ in the future work of blessing all the families of the earth. The "little while between," which we have now entered may afford us greater opportunities than ever before to demonstrate our interest in "all" the people.

As the clouds of the recent global war were forming, and the storm broke over Europe and Asia in all its fury, it seemed that the harvest work had certainly come to an end in many of the countries affected. The "dark night" in which no man can work had apparently settled down over those parts of the earth. Now that scene may be changing. Under the hue and cry for liberty and freedom of religion, it may be, in the Lord's providence, that the truth can again go forth. If so, let us accept these increased privileges with zeal and fervor.

The harvest message has never been openly proclaimed in Italy. With the attempt to establish a democratic government in that country, perhaps the glad tidings will be permitted to circulate there for a time. Conditions favorable for spreading the truth may develop in other European countries. But whether here or there, may we all be on the alert to use faithfully whatever privi-

leges which may come to us for glorifying our God and doing good to all men, especially to those of the household of faith.

October of this year marks the fifth anniversary of the Frank and Ernest radio programs. There is every indication that this work will continue until the improved methods of broadcasting are adopted; and we trust that then, in the Lord's providence, these improved methods can be utilized for giving the witness even more effectively than is now being done. Within a few months we hope to have Scripture Study sets available in standard cloth bound form as well as in the pocket size. We trust these larger volumes will be an aid to colporteurs. We are giving thought to foreign language literature, and some translations are already being made. May the Lord enlarge all of our hearts that we may appreciate the great honor that is ours in this time of all times, to be ambassadors of the Kingdom. Let us pray for one another and for the general interests of His work that humility and wisdom and strength may be given for every time of need, enabling all of us to "serve God acceptably with reverence and godly fear."

"Season's Greetings" Folder

A special 8-page folder containing a message of the Kingdom is being prepared for friends who may wish to send them to acquaintances as Christmas greetings. They will be printed on high grade greeting card stock, and envelopes will be furnished to match. They will be priced at 25 cents a dozen, fifty for \$1.00. Larger quantities at the latter rate. Postpaid.

We will appreciate it if you will place your order early for these witness greeting circulars, that we may know approximately how many to print.

"God's Promises Come True"

This is the name of a Bible story book for children, the details of which will be announced in the November issue. It is not a nominal church publication. Its stories are free from doctrinal error, and also present the fundamental truths of the divine plan. It is a book that has been asked for by the

Lord's people for years, and we are now happy to announce that it has become a reality, and will be ready for delivery in ample time for Christmas. Do not order now. Wait for the detailed announcement in the November Dawn.

WEYMOUTH'S TRANSLATION (New Testament): Pocket, \$2.00; Regular cloth, \$3.00; Leather, \$5.50

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

ROTHERHAM'S TRANSLATION (Old Testament only): 3 volumes. Set, \$6.75; separate, \$2.25.

PELOUBET'S BIBLE DICTIONARY: 799 pages, \$2.50.

WESTMINSTER DICTIONARY OF THE BIBLE (Davis Revised Edition): 658 pages, \$3.50.

SMITH'S BIBLE DICTIONARY: 818 pages, \$2.00.

SPEAKERS' APPOINTMENTS

H. E. ANDERSON
 New London, Conn. Oct. 21

W. T. BAKER
 Toledo, Ohio Oct. 1
 Cleveland, Ohio 2, 3
 Tonawanda, N. Y. 4

F. A. BRIGHT
 Allentown, Pa. Oct. 14
 York, Pa. (Evening) 27
 York, Pa. (Morning) 28
 Lancaster, Pa. (Afternoon) 28

N. T. CONSTANT
 New Haven, Conn. (Morning) Oct. 14
 Waterbury, Conn. (Afternoon) 14
 New London, Conn. 21

S. C. DE GROOT
 Paterson, N. J. (Afternoon) Oct. 28
 Rutherford, N. J. (Evening) 28

P. KOLLIMAN
 Baltimore, Md. Oct. 14
 Binghamton, N. Y. 28

R. A. KREBS
 Rutherford, N. J. (Evening) Oct. 7
 Waterbury, Conn. 8
 Hartford, Conn. 9
 Springfield, Mass. 10
 North Brookfield, Mass. 11
 Worcester, Mass. 12
 Boston, Mass. 14
 Lynn, Mass. 15, 16
 Providence, R. I. 17
 New Bedford, Mass. 18, 19
 New London, Conn. 20, 21
 New Haven, Conn. 22

J. Y. MAC AULAY
 Topeka, Kans. Oct. 1
 St. Joseph, Mo. 2
 Kansas City, Mo. 3, 4
 St. Louis, Mo. 6, 7
 New Albany, Ind. 8
 Cincinnati, Ohio 9
 Dayton, Ohio 10
 Piqua, Ohio 11
 Columbus, Ohio 12
 Newark, Ohio 14
 Zanesville, Ohio 15
 Nelsonville, Ohio 16

Crooksville, Ohio 17
 Richmond, Ind. 19
 Muncie, Ind. 21
 Indianapolis, Ind. 22
 Elkhart, Ind. 24
 South Bend, Ind. 25
 Gary, Ind. 26
 Chicago, Ill. 28, 31
 Roseland, Ill. 29
 Cicero, Ill. 30

W. S. MARSHALL
 Guilford, Me. Oct. 7
 Montville, Me. 14
 Canaan, Me. 21
 Ellsworth, Me. 28

M. C. MITCHELL
 Hartford, Conn. Oct. 28

L. H. NORBY
 Rutherford, N. J. Oct. 2
 Baltimore, Md. 4
 Washington, D. C. 5
 Pittsburgh, Pa. 7
 Duquesne, Pa. 8
 East Liverpool, Ohio 9
 Detroit, Mich. 10
 Flint, Mich. 11
 Saginaw, Mich. 12
 Grand Rapids, Mich. 13, 14

HARRY PASSIOS
 Duquesne, Pa. Oct. 14
 Washington, Pa. 21
 Monessen, Pa. 28

EDWIN PROCTER
 Barnes City, Iowa Oct. 1, 2
 Clinton, Iowa 3, 4
 Chicago, Ill. 5
 Jackson, Mich. 7
 Detroit, Mich. 8
 Toledo, Ohio 9
 Cleveland, Ohio 10
 Erie, Pa. 11
 Syracuse, N. Y. 12
 Paterson, N. J. (Afternoon) 14
 Rutherford, N. J. (Evening) 14

M. A. STAMULAS
 Lebanon, Pa. Oct. 1
 Easton, Pa. 2
 Allentown, Pa. 3

THE DAWN

Lewistown, Pa.	4	Miami, Fla.	21
Pittsburgh, Pa.	5-7	Orlando, Fla.	23
Charleroi, Pa.	8	Jacksonville, Fla.	28
Connellsville, Pa.	9	W. N. WOODWORTH	
Paterson, N. J. (Afternoon)	21	Grand Rapids, Mich., Oct. 13, 14	
Rutherford, N. J. (Evening)	21	Toronto, Ont., Canada	15
J. I. VAN HORNE		Tonawanda, N. Y.	16
East Liverpool, Ohio Oct.	14	New London, Conn.	21
G. M. WILSON		Philadelphia, Pa.	28, Nov. 4
St. Petersburg, Fla. Oct.	14	C. W. ZAHNOW	
Tampa, Fla.	17	Saskatoon Sask., Canada territory Oct.	

Assemblies

ST. LOUIS, MO., October 6, 7—For details, write the secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

JACKSON, MICH., October 7—Odd Fellows Hall, 111 Cooper Street.

PITTSBURGH, PA., October 7—O. of I. A. Temple, 610 Arch Street, N. S. Opens 9:45 a. m.

GRAND RAPIDS, MICH., October 13, 14—Public meeting at 3 P. M., in Civic Auditorium (Black and Silver Room)—For information, write the secretary, Mrs. Mae De Groot, 924 Ellsmere, N. E., Grand Rapids, Mich.

ITHACA, N. Y., October 14—205 E. Falls Street.

REXFORD, N. Y., October 14—Home of Chas. F. Plath, R. F. D. 1. Take Saratoga Bus at Schenectady, and get off at Blue Barns.

NEW LONDON, CONN., October 21—Union Hall, Union Street. Opens 10:00 a. m.

CHICAGO, ILL., October 28—All day gathering. Central Masonic Temple.

DETROIT, MICH., October 28—Macca-bees Bldg., Woodward Avenue at Putnam.

VICTORIA, B. C., CAN., November 10-12.

CHICAGO, ILL., Usual New Year's Convention.

Holiday Gift Suggestions

BRADLEE FOLDERS. Appropriate Christmas texts and messages. Large selection. Five and ten cents apiece.

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Hymns of Dawn

The new edition of Hymns of Dawn will be ready October first. These new books contain the same hymns, bearing the same numbers, as the original Hymns of Millennial Dawn. Yielding to the requests of many friends, all the words of the hymns have been

placed between the music bars. For all who have any knowledge of music this will make for better singing. A few additional choice hymns have been added to the appendix. The new edition can be supplied in either paper or cloth binding.

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END OF THE WORLD

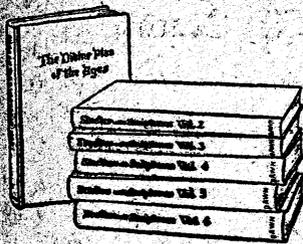
(Continued from page 11)

house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4

A reference to Daniel 2: 35, 44, will show that the Lord's "mountain" is in reality His Kingdom, hence Isaiah's prophecy concerning the "mountain of the Lord's house" denotes the Kingdom of the Lord in the hands of His ruling house, made up of Jesus, His beloved Son, and His faithful followers who will reign with Him as kings. (Rev. 5:10, 20:4) This Kingdom, the prophet declares, will be established in the "top" of the mountains, or kingdoms. This indicates that it will take first place as the dominant ruling factor in the affairs of all men and nations.

In view of God's assurance of His world to come wherein dwelleth righteousness, and peace, and joy, who will fear the end of this present evil world?

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East Rutherford

NEW JERSEY

To Us the Scriptures Clearly Teach

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

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

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

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

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

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