

The DAWN



A HERALD OF CHRIST'S PRESENCE

November 1953

THIS MONTH *in The Dawn*

HIGHLIGHTS OF DAWN

The Unknown God	2
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BIBLE STUDY

God's Plan for the Home	10
Stronger Churches—Better Communities	12
Good Stewards of God's Gifts	14
Christian Compassion for a Needy World	16
A World of Opportunity for All	18

KNOW YOUR BIBLE—

I and II Thessalonians; I and II Timothy	21
--	----

CHRISTIAN LIFE AND DOCTRINE

"Present" with the Lord	28
The Sunlight of the True Gospel!	38
Weekly Prayer Meeting Texts	27

YOUR QUESTIONS

One Kingdom	40
Grieving the Spirit	41
No Future Probation for the Unfaithful	42
A Warning	43

THE BRITISH SECTION

Lesson of the Lilies	52
The Cleansing Power of Christ	53

On the Radio--Coast to Coast

NOVEMBER	1	"The Days of Creation"
	8	"God's New Social Order"
	15	"Where Are the Dead?"
	22	"The Thief in Paradise"
	29	"The True and Living God"

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In This Issue

In the United States, November is Thanksgiving month. In keeping with this sentiment, "Talking Things Over" discusses the subject of thanksgiving, reminding us of many of the everyday causes for thanksgiving which enrich the lives of those who are endeavoring to walk in the footsteps of Jesus. The article is entitled, "Always and for All Things." It begins on page 44.

"The Light of the World"

The article under this heading which appeared in the October issue of The Dawn, and announced over the radio in September, is now available in booklet form. It is a 32-page booklet, and is priced at five cents. In quantity lots they are obtainable at the rate of twenty-five for one dollar.

"Your Adversary the Devil"

This booklet was announced on the "Frank and Ernest" broadcasts of October 18 and 25. It brings together most of the important texts of the Bible which have a bearing on the origin, activities, and final destiny of Satan, the Devil. Together with this information is a brief outline of the divine plan which the Adversary has always endeavored to oppose. The booklet contains thirty-two pages, and is priced at five cents. Quantity lots at the rate of twenty-five for one dollar.

RECENT "FRANK AND ERNEST" BROADCAST SCHEDULE CHANGES

Albany, N. Y.	WPTR 1540 11:00 a.m.	Manchester, N. H.	WMUR 610 8:30 p.m.
Buffalo, N. Y.	WBNY 1400 10:15 p.m.	Morristown, Tenn.	WCRK 1450 2:30 p.m.
Cincinnati, Ohio	WLW 700 11:00 a.m.	Norfolk, Va.	WCVA 850 11:00 a.m.
Detroit, Mich.	CKLW 800 2:30 p.m.	Rochester, N. Y.	WBFF 950 3:00 p.m.
Fresno, Calif.	KYNO 1300 11:00 a.m.	Stockton, Calif.	KXOB 1280 11:00 a.m.
Lincoln, Nebr.	KOLN 1400 11:15 a.m.	Washington, D. C.	WOL 1450 11:00 a.m.
Lubbock, Tex.	KVSP 10:45 a.m.	Wilkes-Barre, Pa.	WBAX 1240 11:30 a.m.

The Unknown God

**"Whom therefore ye ignorantly worship, him declare I unto you."
—Acts 17:23**

IN EVERY field of human endeavor today the world is confronted with strange paradoxes. Politically, economically, and internationally, there is confusion, with the brightest minds unable to bring forth a remedy to halt the alarming progress of disintegration, and give the world a sense of direction and stability. This is likewise apparent in the realm of religion.

From one standpoint it can be said that never before has so much thought been given to religion, and perhaps at no time in the history of mankind has so large a proportion of the human race longed for the security which it is believed can be found in religion. Increasing thousands, yes, millions, are reaching the conclusion that only in religion can they find a haven of refuge from the unsettling and frightening aspects of world developments which threaten the very bulwarks of civilization, filling the hearts of the people with fear as they look ahead to the things which they see coming upon the earth.

This unprecedented turning toward religion is reflected in the fact

that church membership—Protestant and Catholic combined—in the United States increased four and one-tenth per cent during the year 1952, which was about two per cent more than the increase of population.

At the close of 1952, fifty-nine per cent of the population of the United States were church members, as compared with sixteen per cent in 1850. At the turn of the century, thirty-six per cent of the people in the United States belonged to churches, and there has been a slow gain every decade since, but the increase from 1950 to 1952 was sharply in advance of any similar period during the last century.

Theoretically, if the ratio of increase during these peak years should be maintained, every person in America would belong to some church considerably before the close of the present century. To some this might indicate that the long cherished hope of the nominal church to convert the world is at last to be realized, for with America one hundred per cent religious, it would seem to be possible to spread churchianity over the remainder of the world.

HIGHLIGHTS OF DAWN

But is the outlook really as bright as these recently published statistics might indicate? Is America actually becoming Christianized? The fact is that as the number of church members has increased, spirituality and genuine belief in Christianity has decreased. It would probably be safe to say that the sixteen per cent of Americans who belonged to churches in 1850 were practically all regular attendants at churches. The vast majority of them were studious readers of the Bible and held family worship in their homes.

In those "good old days," which continued well into the present century, there was a sharp line of demarcation between the church and the world. Generally speaking, church members were well acquainted with their Bibles and endeavored to adhere to its precepts of righteousness. To most of them a "thus saith the Lord" was the end of controversy.

True, there were clear-cut differences of belief by the various denominations, which often resulted in heated controversy between them. But those who held to the doctrine of "election" as well as those who gloried in the thought of God's "free grace" actually did believe, and were ready to contend earnestly for what they understood the Bible to teach. The same was true with respect to other tenets of their faith.

But how different it is today! With few exceptions, we doubt if members of one denomination really know wherein the teachings of their church differ from those

of other groups. There is an increasing number of "Community Churches" in which members of all denominations—except Catholics—worship together. It has become unpopular to stand up for one's beliefs. The modern trend is toward the idea that "doctrines" are responsible for most of the divisions among churches, so it is considered best to relegate doctrines to the background, to be adhered to very loosely and indifferently.

Among the intellectuals in churchianity today—especially the clergy—this looseness of belief is even more apparent, for among these there is but a small minority who any longer believe that the Bible is the inspired Word of God. For the most part the Bible is looked upon merely as one of the good books which have come down to us from the ancient past, that it does not speak with any greater authority than the writings of Plato, or other allegedly wise men of the past.

And in this we have another paradox of our times, for never before has the Bible been so popular. Many times more Bibles are sold each year than any of the world's top-selling novels. It is by far the world's best seller, yet those who exercise a genuine faith in its divine inspiration, believe its miracles, and have confidence in its promises of future blessings for mankind are becoming an ever decreasing minority.

With this growing lack of faith in the inspirational authority of the Bible, its sanctifying power which in the past kept believers separate

THE DAWN

from the world no longer rules in the lives of church members as formerly, with the result that the line of demarcation between the church and the world is becoming less and less apparent. To an increasing degree church institutions today are like social clubs, rather than centers in which the self-sacrificing principles of true Christianity are taught and practiced.

The Darwinian theory of human evolution, which denies the biblical account of the creation and fall of man, has had much to do with destroying faith in the inspiration and divine authority of the Bible. In the past, the deteriorating effect of this system of unbelief was limited largely to Protestantism. The Catholic Church hitherto has been adamant in its stand against the theory of evolution, and outspoken in its opposition to it. But recently a slight change—at least in America—is becoming apparent. Now Catholic writers, seemingly with the approval of the church, are cautiously suggesting the possibility of the evolution of the “body” into which God, at the proper time, miraculously implants a “soul.”

The sum of this brief analysis of the deteriorating changes which have developed within churchianity during the last half century is that while church membership is at an all-time high, genuine Christian belief and spirituality were probably never so scarce as they are today. This reminds us of Jesus' question, “When the Son

of Man cometh, shall he find faith on the earth?”—Luke 18:8

The loss of desire to stand up for Christian doctrine is evidenced in the slogan of “tolerance” which to-day is being emphasized worldwide. This viewpoint is being expressed not only in professed Christian circles, but among other religionists as well. Quite recently the ruler of Egypt called upon Jews, Moslems, and Christians in his country not to allow their religious differences to separate them, to remember that first of all they were Egyptians. He likened religion to a candle encased in a glass bowl of varying shades of color, with various groups seeing the light through a different color, although it is, as he said, the same light.

The spirit of tolerance and good will is a true Christian principle when properly applied, but not when used as an excuse to bury one's genuine religious convictions in order to be at peace with those who differ. Too often the idea of tolerance has been misused to assault the bulwarks of faith in the true doctrines of Christianity. Once the walls of faith are broken down, believers are quickly engulfed in an onrushing tide of error and unbelief.

And this is what has happened in nominal church circles, with the result that with few exceptions the churches today are but centers of social activities. They are wholesome centers, nevertheless, and from this standpoint are an uplifting power for good in the community. But wholesome moral

HIGHLIGHTS OF DAWN

living does not make one a Christian, nor does self-sacrifice in the service of others—however noble such service may be. To be a Christian, one must exercise obedient faith in the redeeming blood of Christ, and surrender his will to do the will of God as expressed through his inspired Word.

Longing for God

While the fundamental teachings of the inspired Word of God are being more and more set aside in the modern churches of today, their increasing membership reflects a heart-longing of the people to contact a Higher Power in order that they might enjoy a sense of security in this chaotic, dying world. This also explains in part why the Bible is "the world's best seller." For nearly forty years the world has been in turmoil. The mature years of every member of the human family today who is fifty years old, or younger, have been spent in a terribly abnormal world, and from the human standpoint there is no ray of hope for better days ahead.

Instead of tomorrow's horizon being bright with hope, it is shrouded with the clouds of threatening global wars, made even more ominous by the thundering roar of exploding atomic and hydrogen bombs. No wonder an increasing number of people are searching outside of themselves and their strictly worldly institutions for something substantial to which they may cling in this frustrating hour of increasing peril and foreboding of disaster.

This search for God throughout the western world is accentuated also by the fear of a spreading communism from the other half of the globe. Millions interpret the evils of communism as stemming from its atheistic ideology. They see the competitive profit system as being Christian, and communism as unchristian, so respond to the call to join a church in order to help strengthen the position of the free world against the forces of atheism.

Evil Also Increases

Side by side with what many interpret as a nation-wide revival of religion is an increase of evil manifested in crime, corruption in business and politics, youth delinquency, and the unprecedented consumption of alcoholic beverages. The Apostle Paul wrote that in the "last days" men would be "lovers of pleasures more than lovers of God." (II Tim. 3:4) The fulfilment of this prophecy is plainly evident as the harassed millions of earth seek respite from their worries by plunging into all sorts of fun-making adventures in which religious restraints are recklessly abandoned.

Yes, we are living in a strange, even mad, world. Yet the very conditions which unsettle the minds of the people are slowly causing them to look beyond materialism for solace and assurance in this time of dire need. So they turn to God and to religion. But what "god"? As the Scriptures say, there are "lords many," and "gods many."

In the past the Catholic and Protestant gods were quite clearly defined, so much so that a Methodist, for example, did not feel satisfied to worship the Baptist god, nor vice versa. But times have changed. Millions have come to the conclusion that they cannot be too sure about the actual existence of their denominational gods, so they are reaching out to an "unknown god," an undefined Higher Power to whom in their frustration they can cling and be supported.

Unlike the vast majority of believers fifty years ago, most of the people today who are turning to religion for comfort do not think of deity from the standpoint of hell-fire, a burning earth, and the judgment day, with all the horrible implications erroneously associated with these expressions. Instead, they are trying to think of a deity who is loving, sympathetic, kind, and able to give them what they have been denied by the unsettled world of today.

Standing on the sidelines, as it were, and looking out over the religious elements of this "present evil world," we see a situation somewhat akin to the one which confronted the Apostle Paul as he stood on Mars' Hill nineteen centuries ago and preached to the philosophers of Athens. Below him to the left was a valley in which many and various gods were represented by idols which had been erected to them. In the midst of these was an idol to the "unknown god." Towering above the apostle to the right was a mammoth

heathen temple, gloriously beautiful in design.

But Paul was not impressed. Diplomatically, he referred to their "unknown god" and said, "Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:23) And then, alluding to the temple towering above him, the apostle continued, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being."—Acts 17:24-28

Throughout the world today there are hundreds of various denominational gods, and there is an unprecedented building of "temples" in which to worship these gods. But just as the Athenians sensed that there was a god who was yet unknown to them, whom in their ignorance they also worshiped, so it is now. The creedal gods are not entirely discarded, but the people are searching for a god that is superior to the one represented by denominational creeds, a god who is to them as yet "unknown."

And, as Paul told the audience

who listened to him on Mars' Hill, the "unknown god" for which millions are now searching is, in reality, the true and living God, the Creator of heaven and earth. And what a glorious God! He does not dwell in temples made with hands, no matter how gorgeous and costly they may be. He is not a denominational God, nor a national God. He has made of "one blood" all the nations of earth, and in him they all "live, and move, and have their being."

The Future Blessing

Referring to the Athenians' lack of knowledge concerning the true God, Paul said, "The times of this ignorance God winked at," then added, "but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31

In this short statement of the divine plan, Paul points out one of the essential differences between the true God of the Bible, and even the most noble conceptions of deity devised by human minds. It is the fact that the One in whom "we live, and move, and have our being" purposes to do something for the human race which will compensate for the sufferings of the present and of the past.

Yes, God has "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." And he

has given "assurance" of this in that he has raised "that man" from the dead. This is the message which we can declare to the millions today who are searching for the "unknown god." We can tell them that the God of the Bible, the true and living God, is infinitely wise and just, that he abounds in love and is almighty in power.

But it requires great faith to believe in the true God of the Bible and to accept the assurances of his wonderful promises. Because man originally was created in the image of God, all have inherited the desire to worship the Creator, however much this desire may be buried by sin and selfishness. Most people find it comparatively easy, even natural, to believe in God; for, as David wrote, the heavens declare his glory, and the "firmament sheweth his handiwork."—Ps. 19:1

But it is quite another thing to lay hold upon the promises of God and believe that he will actually do the things which in his Word he has promised to do. When the Athenians heard Paul say that God had appointed a day in which he would judge the world in righteousness, and that he had given assurance of this by raising Jesus from the dead, the record is that "when they heard of the resurrection of the dead, some mocked: and others said, 'We will hear thee again of this matter.'"—Acts 17:32

It is the same today. Millions believe in and worship their conception of deity. Throughout heathendom and Christendom alike, deity too often is conceived to be

cruel and fearsome. However, many do like to think of a Higher Power as being loving and kind. But how rare it is to find those who really believe the promises of the true God! In most cases, when even those who are earnestly and sincerely seeking after God that their souls might find comfort in him are told of his plan to raise the dead and bless all the families of the earth in a day which he has appointed, like the Athenians of old, many of them say, "We will hear thee again of this matter."

Nevertheless, in this fact of God's design to intervene in human affairs, establish a government of righteousness, raise the dead, and extend an opportunity of everlasting life on earth to all who will obey the laws of the new kingdom, is seen the real difference between all human conceptions of deity, and the true God of the Bible.

We may think of God as loving, as powerful, as wise, and just. We may adore and reverence him as our Creator and enduring friend, but if our faith cannot lay hold of his promises pertaining to his plan to destroy all evil in the earth and to bestow blessings of peace, joy, health and life upon his human creation, he will remain to us an "unknown God."

The only way that world conditions of today can be reconciled with the existence of an all-powerful and loving God is to believe the prophecies which foretold these conditions, and his promises to establish a new and righteous social order to take the place of the wreck which has been produced by

human selfishness. (If God should permit sin and suffering and war and death to continue forever, either because he lacked interest in his human creation, or was powerless to prevent evil, he would not be worthy of our worship.)

How thankful we are for his many assurances of love, and for his revealed design to re-establish his authority among men and to cause his will to be done in earth even as it is in heaven! Yes, we can praise God for the assurance that the "veil" of darkness which Satan, the "god of this world," has drawn in front of the "eyes" of the people will be removed and they will see him in all his glory.—Isa. 25:6-9

While today the whole symbolic "earth" is being devoured by the fire of God's "jealousy," we can praise him for the assurance that soon he will turn to the people a "pure language" revealing his love, and that then all will learn to know him and to serve him with "one consent."—Zeph. 3:8, 9

We can rejoice also in the fact that soon the true and living God, through the agencies of the messianic kingdom, will "swallow up death in victory," wipe away tears from "all faces," and remove the "rebuke of his people" from off the whole earth. Then, with the "veil" of darkness removed, the people, given the opportunity to believe, obey, and be blessed with health and life, will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation."

My Morning Resolve

MY EARLIEST thought I desire shall be: "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord for grace to help. I will pay my vows unto the Most High."
—Ps. 116:12-14

Remembering the divine call, "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfil my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because

"Faith can firmly trust him,
Come what may."

God's Plan for the Home

LESSON FOR NOVEMBER 1

GOLDEN TEXT: "God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land."

—Psalm 68:6

DEUTERONOMY 6:4-9

EPHESIANS 5:21—6:4

NO HOME life can be more beautiful than one in which the Spirit of the Lord prevails. The "first commandment" given by Moses sets the proper pattern for such a home—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." When every member of a family thus loves the Lord supremely—more than even life itself—there is no room for selfishness to exercise its blighting influence.

Moses insisted that this first love for God should be more than a motto hanging on the wall, or words merely to be quoted from time to time. "These words," he said, "shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 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."

In other words, the importance of putting God first in the affections was to be kept prominently before every Israelitish family. Moses knew that in this was the secret of family peace and joy, as well as national security. The whole nation of Israel was as one large family, the prosperity of which depended upon obedience to God's Law. Moses knew that if the individual families of the nation loved God supremely and were therefore obedient to him, the entire nation would be the same. It was because the people did not obey Moses' injunction that they lost God's favor.

Paul's lesson in Ephesians concerning family relationships pertains also to two kinds of families. He admonishes husbands, wives, parents, and children, and at the same time reminds us of our responsibility as members of the spiritual family of God.

He speaks of submitting ourselves one to another "in the fear of God." As members of God's

family we cannot live unto ourselves in the sense of always having things just as we would like in the church or in our co-operative ministry. The necessity for loving submission one to another is evident at practically all times.

Then Paul applies the same principle in admonishing Christian wives to submit to their own husbands "as unto the Lord." He explains that this is in keeping with our being subject to Christ, who is the Head of the church, even as the husband is the head of the wife. But this does not authorize a domineering attitude on the part of a Christian husband, for Paul further admonishes, "Husbands, love your wives, even as Christ also loved the church and gave himself for it."

Paul speaks of the scriptural truth that when a man and woman are joined in marriage they become "one flesh." "This," he says, "is a great mystery: but I speak concerning Christ and the church." This oneness of Christ and his church as members of the same body has indeed been a "great mystery," so great that only those specially called by God have been able to comprehend it.

But to these it is a glorious reality, for they know that all the wonderful messianic promises of peace and blessing for the world of mankind must await fulfilment until this "body" is complete. The Christ [Messiah] is not one member, but many, Paul explains. (I Cor. 12:12) Failure on the part of nominal churchianity to recognize this has led to all sorts of er-

QUESTIONS

In what manner would obedience to the "first commandment" of Moses safeguard the peace and happiness of a home?

Would obedience to the Law on the part of Israel have kept the nation from going into captivity?

What two "families" are mentioned in our lesson by Paul?

Explain how Paul compared relationships in these two kinds of families.

What did Paul refer to as a "great mystery"?

How does the understanding of this mystery serve to harmonize the divine plan?

ror in thought and practice; among them the false notion that God has been trying to convert the world during the present age, when in reality he has merely been selecting from the world those who are to be members of the Christ company, members of his "body."

Paul addressed the opening verses of the 6th chapter to the "children" of the consecrated. He apparently believed that their parents would read at least this part of his letter to them, and even though they were probably too young to appreciate the spiritual truths of the Word, he felt a responsibility of admonishing them to proper respect for their parents.

"Fathers, provoke not your children to wrath," he wrote, "but bring them up in the nurture and admonition of the Lord." Children provoked to wrath by their parents would be disinclined to become interested in what the parents might try to teach them concerning the Lord.

Stronger Churches--Better Communities

GOLDEN TEXT: "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."
—Philippians 1:27

ACTS 2:41-47; PHILIPPIANS 1:27-30
1 PETER 2:4, 5, 9, 10

IT IS undoubtedly true that the great church institutions of the land exert a wholesome moral influence in their communities. The moral and ethical standards of church members are, on the average, higher than those of the unbelieving world; although there are noble unbelievers who, by comparison, tend to put many professing Christians to shame. However, the direct effect of Christian example and teachings upon the world is not the subject matter presented in the Scripture passages assigned for today's lesson.

Failing to understand God's plan for the future conversion of the world through Christ and the church raised from the dead and exalted to kingdom authority and glory, most teachers in the nominal churches erroneously endeavor to apply to the world biblical instructions intended only for those who are fully consecrated to walk in the footsteps of Jesus. Either this, or they suppose that a group of Christians united in the bonds of Christian love is designed by God as a means of influencing the world to become Christian.

On the whole, the Early Church made little impression on the world. There were occasions when communities would be temporarily stirred by the teachings of the apostles and others, such, for example, as in Ephesus. But not until after the death of the apostles, when there developed an apostasy from the true faith of the Gospel and the church united with civil powers in the erroneous belief that thereby they could establish Christ's kingdom, did the world come under its influence. From this standpoint, and for centuries, all Europe came under the spell of a corrupted Christianity, but this did not make the rank and file of the people Christians, although it did help to raise the level of their moral standards along some lines.

The earnest and consecrated followers of the Master who made up the Early Church were quite set apart from the world. Their business was to preach the pure Gospel of Christ and his coming kingdom. In most instances this stirred up bitter opposition by the worldly, although this was not always so.

For a short time immediately after Pentecost there appears to have been little opposition, except

on the part of the religious rulers. The three thousand who believed on the Day of Pentecost "continued stedfastly in the apostles' doctrine," and they "had all things common." They worshiped daily in the temple, and breaking bread at home (margin), did eat their meat with "gladness and singleness of heart." Furthermore, they had favor "with all the people."

These facts relate to the first experiences of the church in Jerusalem; but as we know, Jerusalem was not converted to Christianity. This brief period of tranquillity soon came to an end, and the ardent first believers became the targets of those who dwelt in darkness.

When Paul wrote to the church at Philippi admonishing the brethren to be steadfast and united, he himself was in prison in Rome as a result of an attack upon his life in Jerusalem. Almost his first experience in Philippi after organizing the church there, was to be thrown into prison, and afterward requested to leave the city.

In writing to the Philippian brethren, Paul encouraged them to strive "together for the faith of the Gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation." (He explains why persecution is an evidence of being in the way of salvation, saying, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." The nominal church has lost sight of this fact, so seek to curry favor with the community.) By so doing the world has

QUESTIONS

Do great church institutions exert a wholesome influence in the world?

Did the Early Church attempt to Christianize the world of that day?

What privilege is given to Christians in addition to believing on Christ?

What is the work of a priesthood, and is the temple of God yet complete?

When will the knowledge of the Lord fill the whole earth?

been brought into the church.

The Apostle Peter also reminds us that the role of the church in the flesh is to sacrifice and suffer. He describes the church as a priesthood designed to offer sacrifice. True, the consecrated are also being built up into Christ as a "spiritual house" or temple, but not until this temple is completed and the church militant becomes the church triumphant with her Lord in heavenly glory, will this temple become the meeting place between God and men.

All consecrated believers are called by God to be part of "a chosen generation, a royal priesthood, an holy nation, a peculiar people," and with the object of showing "forth the praises of him who hath called you out of darkness into his marvelous light." We are to lay down our lives now, praising God, and then, if faithful, it will be our privilege in the kingdom to cause the knowledge of the glory of God to fill the whole earth as the waters cover the sea. Then the united church in glory will indeed build a world community in which righteousness will flourish.

Good Stewards of God's Gifts

GOLDEN TEXT: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."
—Psalm 24:1

LEVITICUS 25:18-22; MALACHI
3:7-10; 1 CORINTHIANS 16:2

OUR Golden Text expresses a great truth which should be apparent to all. "The cattle upon a thousand hills" are the Lord's, another text informs us. (Ps. 50:10) Nevertheless, he created the earth for man's pleasure and benefit, as David in another psalm declares: "The earth hath he given to the children of men."—Psalm 115:16

And not only the earth, but life itself is a gift of God. "In him we live, and move, and have our being," Paul declared. (Acts 17:28) Indeed, every good and perfect gift cometh down from above. (James 1:17) Many of these gifts are universal in their application, for as Jesus declared, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. 5:45

But only those who reverence the Creator and desire to be in harmony with him appreciate his gifts to the extent that they desire to return something to him as a token of their gratitude. The sentiments of their hearts are, "What shall I render unto the Lord for all his benefits toward me?" David furnishes the answer to this query, saying, "I will take the cup of sal-

vation, and call upon the name of the Lord. I will pay my vows unto the Lord."—Ps. 116:12-14

Paul expresses a similar thought when, in reminding us that we have been bought with the precious blood of Christ, he says that we should henceforth not live unto ourselves, but unto the Lord. (Rom. 14:7, 8) Thus the Christian realizes that all he has, even life itself, properly belongs to the Lord; and in the spirit of full consecration he places his all on the altar of sacrifice.—I Cor. 6:19, 20

The Lord then makes him a steward over his goods and time, to use them as directed by the Word. Those who thus devote themselves fully to the Lord consider that everything they possess belongs to him; not merely a tenth of it, as was the case with the Jews under the Law. But just as the Lord's richest blessings upon the Jewish nation depended upon the faithfulness of the people in bringing their tithes into the storehouse, the same is true with us as individuals.

We are not under Law, but under grace. We are not commanded to give a tenth, but have agreed to give all, and having entered into this covenant with the Lord, he delights in our being faithful to

our vows. He directs that a necessary portion of our time and other assets be devoted to providing for those dependent upon us. We are to be faithful in this, and we are to be faithful in using whatever of time and strength are available directly in his service.

The Lord admonished the Israelites to prove their faithfulness by bringing all their tithes into his storehouse, promising that if they would do this he would pour them out blessings beyond their ability "to receive it." This divine principle of dealing carries through to us of the Gospel age. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," especially in spiritual blessings and growth.—Prov. 11:24

God's arrangement for the land of Israel to rest every seventh year was a severe test upon the faith of the Israelites. To the extent that they had confidence in God's promises, they allowed the land to rest as he directed they should. But they did not have sufficient faith, and did not allow the land to rest. This is brought to light in connection with their seventy years' captivity in Babylon. The explanation for this is that the land might enjoy the rest it did not have while the people dwelt in it.—Lev. 26:34; II Chron. 36:20, 21

It is our faith which is also tested by the sacrifices we have the privilege of making in the service of the Lord. In almost every instance we could probably find other uses for that which we

QUESTIONS

How much does a Christian give to the Lord, and how is it given?

How do we know that the Israelites did not allow the land to rest as God had directed?

What element of Christian character is tested in making sacrifices in the Lord's service?

For what purpose did Paul collect money from the brethren of his day?

devote to the Lord, and which would more directly benefit ourselves. (But faith enables us to rise above self-interest and to think of the needs of others. By acting upon the impulse of faith, and motivated by love, our spiritual lives are enriched, and we lay up treasures in heaven.)

Paul undertook to acquaint the brethren in Macedonia and Greece with the needs of the unfortunate ones in the church at Jerusalem, and the brethren throughout Judea. Famine conditions had impoverished them, and it placed a necessity upon the consecrated in other places to send aid. Paul assumed the task of collecting these funds, for he intended to visit Jerusalem and take the money with him personally. He admonished the Corinthian brethren to lay aside what they could on each first day of the week, and to have their accumulations ready for him when he came. In the event he was unable to visit them personally he promised to send aids to pick up the collections.

Christian Compassion for a Needy World

GOLDEN TEXT: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."
—1 John 3:17, 18

MATTHEW 9:35, 36
MARK 1:32-34; 8:1-9

WE HAVE in Jesus the greatest of all examples of compassion for a needy world. His compassion stemmed from a true and unselfish love for the sin-cursed and dying race of mankind. The same love dwelt in and filled his heart and life as prompted the Heavenly Father to send him into the world to die as man's Redeemer. It was a love which was not in "word" or "tongue" only, as mentioned in our Golden Text, but "in deed and in truth."

The record is that Jesus went about "doing good." (Acts 10:38) With him it was not a case of merely feeling sorry for the people. His compassion stirred him to lay down his life for them. His sacrifice was completed on Calvary, but during the entire period of his earthly ministry he was continually giving his time and thought and strength to the suffering people of Israel, comforting them with the Gospel of the kingdom, and healing their diseases in illustration of the future world-wide kingdom blessings.

In one of the Beatitudes Jesus

stated, "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4) This was said to his disciples, and expresses one of the qualifications of true discipleship—a mourning for others, and compassionate attitude toward the needy and those who are suffering affliction. We see this quality of compassion exemplified in Jesus on the occasion of the death of Lazarus. The account states that he "wept."—John 11:35

Isaiah describes Jesus as being "a man of sorrows, and acquainted with grief." (Isa. 53:3) The causes of his sorrow and grief were not from within, but from his association with a grief-stricken and dying world. True, in the Garden of Gethsemane he "offered up strong crying and tears" because of the situation which confronted him, but even this was associated with his sacrifice on behalf of the needy world.—Heb. 5:7

The miracles performed by Jesus were illustrations of the blessings of health and life which will become available to all mankind during the thousand years of his kingdom. One of the kingdom promises is that the Lord will "make unto all people a feast of

fat things." (Isa. 25:6) It would not be improper to think of the miracles of feeding the multitudes as being suggestive of this foretold kingdom "feast" of rich and satisfying divine blessings.

There were two occasions on which Jesus miraculously increased the supply of loaves and fishes in order to provide temporal food for the multitudes which had assembled to hear the gracious words which he spoke, and to witness and receive of his healing powers. On the occasion recorded in today's lesson, there were four thousand who partook of the miraculously provided food. There was another time when five thousand were thus fed. See Mark 6:34-44, and Matthew 14:14-21.

Following the feeding of the four thousand, Jesus entered the boat and departed with his disciples, whereas when he had finished feeding the five thousand he sent his disciples away in a boat, dismissed the multitude, and then went up into a mountain to pray. It was on this occasion that a storm arose on the Sea of Galilee and Jesus came down from the mountain, walked out on the water, and rescued his disciples from the storm.

Throughout Jesus' entire ministry, we see him compassionately serving both the public and his own disciples. His feeding of the five thousand was on a day when, weary with his unbroken schedule of preaching and healing, he had said to the disciples, "Come ye yourselves apart, . . . and rest a while."

QUESTIONS

Who is our greatest example of compassion for a needy world?

In what sense was Jesus "a man of sorrows, and acquainted with grief"?

What was illustrated by Jesus' miracles, and particularly by his feeding the multitudes?

How can we now follow the example of Jesus?

(Mark 6:31) They endeavored to get away from the crowd for a time in order to relax and recuperate, but they failed, for the people hurried around the shores of the lake and were on hand to meet them when their boat landed. Jesus, filled with compassion, granted their desires. He taught them many things, and then fed them with temporal food.

Yes, in Jesus we have an exemplification of true love, a love that reaches out to help those in need, regardless of what the cost may be to oneself. Love is not just a kindly sentiment which finds expression through inaction. It is a moving, driving principle in the lives of all Christians whose hearts are filled by it. Without love and the action which love inspires, words would be, as Paul so eloquently wrote, only as "sounding brass or a tinkling cymbal." (I Cor. 13:1) Today we are not called to heal the sick, but we are enjoined to preach the Gospel of the kingdom, and thereby to "comfort all that mourn." Let us, then, in love and compassion, continue this witness faithfully unto the end!

A World of Opportunity for All

GOLDEN TEXT: "Let judgment run down as waters, and righteousness as a mighty stream."
—Amos 5:24

DEUTERONOMY 24:14, 15, 19

AMOS 5:10-15

II THESSALONIANS 3:7-10

JESUS said that Satan is the "prince of this world." (John 14:30) In a world over which Satan rules there can never be an equal opportunity for all. That is why such a world must come to an end. Injustice and unrighteousness are even now contributing to the downfall of Satan's world, and those who have faith in the promises of God look forward to the near establishment of a new world, which will be the kingdom of Christ.

In that new world of tomorrow there will be a full and equal opportunity for all, not only along economic lines, but also to secure health and everlasting life. These kingdom opportunities will be offered impartially to the people of all nations and races, upon condition of obedience to the righteous requirements of kingdom laws, and the acceptance of the provision of life through the redeeming blood of Christ.

The details of God's Law which governed ancient Israel were designed to foreshadow the righteous requirements of the kingdom of Christ. Circumstances during the Millennium will be vastly differ-

ent, of course, but the principles of divine law will be the same. Those principles may be summed up briefly as justice and love.

We see both of these exemplified in the Deuteronomy portion of our lesson. The Israelites were under obligation to pay the agreed upon wages to their hired servants. These wages were not to be held back, not even for a day. Seemingly it was the custom in that ancient time to give workmen their wages at the close of each day. This is seen in Jesus' Parable of the Penny.

Probably hired servants of that time lived, as we would say, "from hand to mouth." What they earned today might be needed to purchase the evening meal, so the wages must not be held back, lest it cause unnecessary suffering. This was a provision of simple justice. The workman earns his wages; the employer is under obligation to pay him. Not to do so would be unjust.

Verse 19, on the other hand, describes a provision of love. When a farmer harvested his crop of wheat or other grain, should he "forget" or overlook a "sheaf in the field," he was to leave it there to be picked up later by a "stranger," or one who was "fatherless," or a "widow." In other words,

consideration was to be given to those in need, whether or not they earned what they received. This was a provision which went beyond justice. It was love.

The Prophet Amos was used by God to warn Israel of the calamities that would come upon the nation if the people continued in their course of unrighteousness. If they failed to repent, they would not be permitted to dwell in the stone houses they had built for themselves, nor to drink wine from the vineyards they had planted.

The Lord said, "I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." They were not even living up to the just requirement of the Law.

They were admonished to "hate the evil, and love the good"; to "let judgment run down as waters, and righteousness as a mighty stream." The promise was that if they did thus change their attitude and reform their practices, the Lord would perhaps "be gracious unto the remnant of Joseph." History reveals that these warnings were not heeded, hence the ultimate dispersion of the people as captives among all nations throughout the long period of the nations' "double" of punishment.

Paul's admonition to the Thessalonian brethren reveals the principles of both love and justice. He cites his own practice of not being in any way a burden upon the brethren whom he served in spiritual things. He could justly expect

QUESTIONS

Can we hope that in Satan's world there will ever be equal opportunity for all?

What opportunities will be given to the people in God's world?

Explain the manner in which both justice and love are shown in Deuteronomy 24:14, 15, 19.

What great punishment came upon Israel because of failure to practice justice?

How was love manifested in Paul's manner of serving the brethren?

that when he was spending his time and strength thus to assist the brethren, they would provide for his temporal needs. But he did not do this. Instead, in addition to his spiritual ministry, he worked with his own hands as a tentmaker to provide for his physical needs.

Paul's reason for reminding the brethren of this was not to show them what a good Christian he was—rather, it was the background of a needed admonition; needed, that is, by some in the Thessalonian church. He had heard that some of the brethren were walking "disorderly," in that they were working "not at all," and expecting the others to take care of them. Even when Paul visited this church he noted this tendency on the part of some, so he then commanded that anyone who did not work should not eat. Probably those guilty of living on the bounties of the brethren were not even servants in the church, and had no basis for expecting the brethren to care for them. This was injustice, and Paul contrasted it with his own course of love.

Questions on the Bible

PART XI

In addition to its message of encouragement, what important doctrinal theme is presented in Paul's first letter to the Thessalonian brethren?

Should we expect the second coming of Christ to be accompanied by a literal shout and the blowing of a literal trumpet?

How does Paul's reference to the "day of the Lord" coming "as a thief in the night" harmonize with what he said concerning shouting and the blowing of a trumpet?

In what manner is Paul's second letter to the Thessalonian brethren a follow-up to the first? What wrong viewpoint does it endeavor to correct?

What reason did Paul give to prove that the second coming of Christ had not occurred in his day?

In what manner is the anti-christ system destroyed by the brightness of Christ's presence?

Why are Paul's letters to Timothy sometimes referred to as "pastoral letters"? Quote examples of instructions along this line.

What did Paul mean by being "saved" and then coming "to a knowledge of the truth"? What truth?

What does Paul say in this epistle which proves that human eyes will not see Jesus during his second presence, and that man is not inherently immortal?

Quote some of Paul's pastoral instructions to Timothy, as found in his second letter.

Under what circumstances did Paul write his second letter to his "son Timothy"?

What did Paul say in the last chapter of this letter which proves that he did not expect to go immediately to heaven when he died?

What "faithful saying" helped to give Paul courage and strength to continue his faithful devotion to the Lord?

Know Your Bible

I and II Thessalonians; I and II Timothy

THE church of Christ at Thessalonica was zealous for the proclamation of the Gospel, and early in his first epistle Paul commended the brethren for this. He wrote: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."—ch. 1:2, 3

Verse 8 of this opening chapter reveals why Paul specially referred to their "work of faith, and labor of love." "From you," he wrote, "sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything."

The Thessalonian brethren were evidently Gentile converts, for Paul speaks of their having "turned to God from idols to serve the living and true God." (ch. 1:9) In verse 10 he speaks of their waiting for "his Son from heaven, whom he [God] raised from the dead, even Jesus, which delivered us from the wrath to come." The "wrath" referred to is the sentence of death which rests upon all mankind because of sin. The consummation

of this sentence is reached at death, so Paul refers to it as the wrath "to come." All believers are delivered from this death, by faith being justified to life through Christ. They die, seemingly, as others, but not actually so, for they lay down their justified lives and die sacrificially as Jesus did, being "planted together in the likeness of his death."—Rom. 6:5

Unlike many of Paul's epistles, his letters to the brethren at Thessalonica say nothing of the issues raised in the Early Church by the infiltration of Gentile converts. Evidently the Thessalonian brethren had not been affected by this controversy. Aside from words of encouragement along various lines, the principal doctrinal theme of both these letters centers around the church's hope of the second coming of Christ.

In the first epistle, he mentions this glorious hope in the last verse of the first chapter, in the 19th verse of the second chapter, and again in the last verse of the third chapter. Verses 14 to the end of the fourth chapter present vitally important truths pertaining to the return of Christ, as do verses 1 to 5 of the fifth, or last chapter.

In verse 16 of the fourth chapter

Paul writes, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." When later we discuss the symbolisms of the Bible, the meaning of this text will become readily apparent. Suffice it to say now that the reference is not to a literal "shout" which rends the air, nor is the "voice" of the archangel a literal voice. And certainly Paul did not mean that Jesus would be blowing a literal trumpet when he returned.

Perhaps the most obvious proof of this is found in the opening verses of the next chapter. After reminding the brethren of the hope of the "first resurrection," which is so closely related to the return of Christ, and encouraging them to "comfort one another with these words," he continues:

"But of the times and the seasons brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."—ch. 5:1-6

In our present brief review of the epistle, we pause here only to call attention to the fact that the "shout," the "voice," and the "trumpet," which Paul associates with the return of Christ are ob-

viously symbolic evidences of his coming which are discerned only by the "brethren" who are watching, otherwise the "day" ushered in by his coming would not come upon the world as "a thief in the night."

Thieves do not blow trumpets and shout to announce their presence, but in this lesson on the return of Christ we are told of a "shout," a "voice," and a "trumpet," which are unheard by the unbelieving world. Their messages, nevertheless, are heard by the Lord's people, so Paul could write, "Ye, brethren, are not in darkness," that that day should overtake you as a thief."

Second Thessalonians

TO SOME extent, at least, Paul's second letter to the brethren at Thessalonica was written in an effort to correct a misunderstanding concerning the second coming of Christ which arose among them as a result of his first epistle. Almost immediately after his opening salutation, Paul mentions the subject of our Lord's return and some of its implications. Then, in the opening of the second chapter he comes right to the point:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us [an evident reference to his 1st epistle], as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except [or until] there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he

BIBLE STUDY

as God sitteth in the temple of God, showing himself that he is God."—ch. 2:1-4

The implications of this statement are clear. In his previous epistle Paul had written that so far as the unbelieving world was concerned the "day of the Lord" would come "as a thief in the night"; that is, unknown except by those on watch—the brethren. From this, some of the brethren in the church at Thessalonica developed the idea that the day of the Lord had already come, and that they were highly favored to be among those who knew about it.

Paul did not say to these that they were wrong in their understanding of the manner of the Lord's return; that in the "day of the Lord" he would be present unknown to the world. He did not say to them that they were wrong because when the Lord returned there would be great upheavals of nature, that a trumpet blast would rend the sky, and that the earth would actually be destroyed by fire.

No, Paul's reply implied that they were correct as to the manner of Christ's return and second presence. His only argument against the claim that he had already returned at that time was that according to the prophecies a very important intervening event must first occur. He described this as a "falling away," or apostasy from the faith, and the development of a great anti-christ system.

Later in the same chapter he indicated that this "mystery of iniquity"

was already working in his day. And how true that was! Looking back over church history, it is readily discernible that as soon as the apostles fell asleep in death the purity of doctrine and simplicity of practice established among believers by these inspired servants were soon lost.

A great church system developed, united with the state, and designated itself the kingdom of Christ—Christendom. (But it was a counterfeit of the true kingdom, the kingdom which was to be established when Christ returned. In the continuance of his lesson, Paul explained that when Christ did return the brightness of his presence would bring about the destruction of this "mystery of iniquity.")

This is found in verse 8, but the real import of the text is concealed by a faulty translation of the Greek word **parousia**. In the text it is translated "coming." Its real meaning is "presence." Paul speaks of the "brightness" of his presence. Jesus himself said that his presence would be as a brightshining which would extend from the east even unto the west.

Various prophecies show that the return of Christ would be accompanied by a great increase of knowledge throughout the earth, symbolized by light. It is this increase of knowledge along all lines, and particularly as it pertains to the truth of God's Word, which reveals to the "watchers" that the day of the Lord is here.

But further than this, the in-

crease of knowledge—breaking down superstitions and exposing the false claims of a counterfeit Christianity—is one of the chief contributing causes of the disintegration of the anti-christ system. As the light of truth resulting from our Lord's **parousia** continues to penetrate into the dark recesses of human thought, systems built upon foundations of error and superstition will crumble.

First Timothy

UNLIKE Paul's epistles thus far reviewed, this one is not written to a congregation, but to an individual brother in Christ, affectionately referred to by the apostle as "Timothy, my own son in the faith." (ch. 1:2) Paul wrote two letters to Timothy, and they are sometimes referred to as "pastoral epistles," because they contain so much in the way of instruction to one who is a servant in the church.

In chapter 1, verses 3 and 4, Timothy is exhorted to "charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." In chapter 2, verse 12, Paul writes, "I suffer not a woman to teach, nor to usurp authority over the man." The first thirteen verses of the third chapter present the qualifications for bishops, or elders, and then for deacons.

Chapter 4, verse 6, states, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith

and of good doctrine, whereunto thou hast attained." In verse 14 we read, "Neglect not the gift that is in thee," and in the 16th verse: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

"Rebuke not an elder," Paul writes, in chapter 5, verse 1, and in the 17th verse he says, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and doctrine." Additional instructions concerning teachers in the church are found in chapter 6, verse 5, which reads, "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself."

In addition to pastoral instructions, a beautiful outline of the divine plan of redemption and restoration is given us by Paul in this epistle, as well as other important truths. Chapter 2, verses 3 to 6 read:

"For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

It should be noted that in this passage Paul speaks of being "saved" first, and then coming to a knowledge of the truth. Salvation, in the sense that this term is usually employed in the Bible, can be attained only through belief in Christ, and a knowledge of Christ is essential in order to believe on

him. "How shall they believe in him of whom they have not heard?" the apostle asks.—Romans 10:14

But Paul speaks of a salvation which is necessary in order to come to a knowledge of the truth. This, obviously, refers to an awakening from the sleep of death, which, indeed, is necessary for the vast majority of mankind in order that they may learn about Christ, for they died in total ignorance of him.

Paul speaks of coming to a knowledge of the "truth." Then he outlines this "truth" for us, explaining that it is the fact that the "man Christ Jesus" "gave himself a ransom for all." This great truth, he declares, will be "testified" or made known "in due time." This due time for the world in general to learn the great truth of the ransom is when they will be "saved," that is, awakened from death, during the thousand years of Christ's reign.

In the concluding chapter of the epistle, Paul exhorts Timothy to "keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."—vss. 14-16

This is an evident reference to Jesus, and his high position as

"King of kings" during the time Paul describes as "his times." Two tremendously important facts are mentioned here by Paul. One is that the "King of kings" dwells in the light "which no man can approach unto," "whom no man hath seen nor can see." This clearly establishes the fact that the divine Christ at his second advent will not be visible to human eyes.

The other great truth here expressed by Paul is that this "Potentate" alone "hath immortality." In this instance, as is so often the case when statements are made concerning Jesus, the Heavenly Father is excepted. Jehovah does possess immortality, in fact, he also dwells in the light which no man can approach unto. This has always been true of him, but Jesus was exalted to this same high position when he was raised from the dead.

Since at the time Paul wrote these words, Jehovah and his Son Jesus were the only ones possessing immortality, it proves that human beings are not inherently immortal. That is why the Christian is admonished to seek immortality. (Rom. 2:7) All who come forth in the "first resurrection" are exalted to the same high position of nature and glory as Jesus, not because they have "immortal souls," but because, by divine power, this "mortal" will "put on immortality."

Second Timothy

TIMOTHY was held in high esteem by the Apostle Paul, and in this second letter, even as in the

first, he addresses him as his "son." To this "dearly beloved son" his opening salutation is, "Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day."—ch. 1:2, 3

Much in the second letter, even as in the first, pertains to the ministry of the truth. In verses 6 and 7 of the first chapter Paul wrote, "I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands, for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

"Hold fast the form of sound words," Paul admonishes. (ch. 1: 13) The second verse of chapter 2 reads, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Then, in verses 14 to 16 of this same chapter, the following:

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness."

Also in the same chapter are these wholesome instructions to teachers in the church:

"Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord

must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—vss. 22-25

Paul emphasized to Timothy that the Word of God should always be the basis of instruction, that he need not go outside of the Word to find needed truth. He wrote, "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (ch. 3:16, 17) In the last chapter, Paul says with respect to teaching:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—vss. 2-6

Paul wrote this epistle during his second imprisonment in Rome, after he had been condemned to die. Much in the epistle reflects this background. His final pastoral instructions to Timothy, quoted above, may have been prompted in part, at least, by the imminence of his own death. In it he endeavors to cover every essential point: "Preach . . . be instant . . . reprove, rebuke, exhort with all long-suffering and doctrine, . . . watch thou in all things, . . . do the work of an evangelist, make full proof of thy ministry." Immedi-

BIBLE STUDY

ately after these all-embracing instructions, Paul writes:

"For I am now ready to be offered, and the time of departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—ch. 4:6-8

Realizing that he would no longer be able to serve, Paul was concerned that Timothy be fully instructed to continue in the same faithful course he had begun. Incidentally, it is well to note that Paul did not expect to go immediately to heaven when he was executed. He said, instead, "There is laid up for me a crown of righteousness," a crown which he expected to receive, not when he died, but at "that day"; that is, the day of "his appearing," when all the church would be rewarded.

Throughout the course of his faithful ministry Paul had endured much weariness, ignominy, and suffering. Now he had almost reached the end of the way, and he was confident that the Lord would continue to give him strength for whatever might come. He had no regrets. He knew that the final outcome would be glorious. "It is a faithful saying" he wrote, "If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—ch. 2:11, 12

Paul looked forward to the privilege of reigning with Christ during the thousand years of his kingdom. He knew that Christianity implied more than to suffer and to die. He knew that in God's due time righteousness would triumph, and that joy and life would be made available for all mankind.

Weekly Prayer Meeting Texts

NOVEMBER 5—"Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith."—Hebrews 10:21, 22 (Z. '00-170; Z. '14-88. Hymn 21)

NOVEMBER 12—"Be not faithless, but believing."—John 20:27 (Z. '04-89; Z. '13-147; Z. '15-40. Hymn 94)

NOVEMBER 19—"Let us watch and be sober."—I Thess. 5:6 (Z. '02-239; Z. '13-181. Hymn 48)

NOVEMBER 26—"And the Lord said unto Moses, What is that in thine hand?"—Exodus 4:2 (Z. '01-348; Z. '11-275; Z. '14-78. Hymn 240)

"Present" with the Lord

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him."
—II Corinthians 5:8, 9

IN VERSES 1 to 4 of this 5th chapter of II Corinthians, Paul contrasts the Christian's body of flesh with the future heavenly body received in the resurrection. He speaks of the fleshly body as a "tabernacle" in which a Christian lives. In this tabernacle, he says, "we groan, earnestly desiring to be clothed upon with our house which is from heaven." "Not that we would be unclothed," he adds, "but clothed upon, that mortality might be swallowed up of life."

Paul knew that in his day, and throughout the age until the "harvest," for a Christian's earthly tabernacle to be "dissolved" meant being "unclothed," or naked, until the resurrection. He would be, to use the language of I Corinthians 15:37, a "bare grain" sown in death, there to remain until given his new spiritual body in the resurrection.

But to be clothed ultimately with a heavenly body has been the hope of all Christians, for this is the divine purpose concerning them. Paul assures us of this, saying, "Now he that hath wrought us for the selfsame thing is God, who

also hath given us the earnest of the Spirit." (vs. 5) This "earnest" of the Spirit is a small token of the joy and blessing we will have when in the resurrection our hope matures into reality.

In several instances Paul uses the reality of our future reward to illustrate the blessings which in a small way we now enjoy by faith. In Romans 6:4 he says that as "Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This does not mean that our resurrection has actually taken place, but merely that we should walk as though it had—in "newness of life." When Jesus was resurrected, all his former environment and experiences were left behind; so now, by faith, we should endeavor to live as completely apart from the world and from all the "old things" of life as possible.

In Ephesians 1:3 Paul employs this same method of illustrating the new life of the Christian. Here he speaks of our being blessed "with all spiritual blessings in heavenly places in Christ Jesus."

These "heavenly places," verse 20 indicates, consist of the high position of glory to which Jesus was exalted in his resurrection, and by faith we are now dwelling with him in these heavenly places.

So in the language of our text Paul is employing the same method of illustrating our present heritage as new creatures in Christ Jesus. As we have seen, he first speaks of our "earthly tabernacle" in which we groan, contrasting it with our "house from heaven." Thus he reminds us of the unsatisfactory conditions which we must now endure, and holds before us that great ecstasy of joy which we will experience when in the resurrection we receive our new, our heavenly, bodies.

Then the apostle explains that even now we have a "down payment" on this future reward, for by faith we can be "present with the Lord" even while actually dwelling in our earthly tabernacles. In verse 9 he says that "we labor, that, whether present or absent, we may be accepted of" the Lord. Here he is obviously speaking symbolically, using our present sojourn in the flesh and also our glorious future home in heaven as illustrations of that which we experience as Christians while actually still in "this tabernacle."

And how apt the illustration is! Just as the one great hope of every faithful Christian is to be in the actual presence of the Lord and to experience the fulness of joy which this will mean, so now, while still this side the veil, we

find our greatest joy in being "present" with the Lord. We experience this by faith. Through our study of the Word, through meditation upon the truth, through fellowship with his people, through our activity in his service, and through prayer, we can even now be "present" with the Lord.

On the other hand, there is a certain amount of time in every Christian's life which must be devoted to material things. It is necessary to "make a living," and to give a proper amount of time and consideration to those who are near and dear to us according to the flesh. The Scriptures enjoin this upon us, and we accept these privileges with thanksgiving, and endeavor to use them to the glory of God.

But while we are engaged in these earthly pursuits, it is not always possible to be "present" with the Lord in the sense of meditating upon his Word, fellowshiping with his people, or working directly in his vineyard. However, as Paul says, we "labor, that, whether present or absent, we may be accepted" of the Lord. In other words, it is the earnest desire of every Christian to be pleasing to the Lord in everything he does, whether it is providing for his own, or enjoying more directly the spiritual blessing implied in the thought of being "present" with him.

The Joy of His Presence

Great are the joys of faith which we now experience while in this symbolic manner we are "absent from the body" and "present with

the Lord." It is such a true delight for the new creature that we earnestly endeavor to husband every possible moment of the day that is not rightfully devoted to other things in order that we may have more time to spend with our Lord.

Immediately after using this meaningful illustration of our present privileges as new creatures Paul adds, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body." This is a reference to our present trial period while in the flesh. It is what we do while still in the flesh, the "body," that will determine our fitness for our home in heaven.

It is really a very practical test to which the Lord is putting us. If we are genuinely longing to be actually with him in heavenly glory, where we will experience fulness of joy throughout eternity, it will be natural to seek every possible opportunity we can to be near him now.

By using this as a "barometer" we can in large measure determine for ourselves how genuinely we are longing to be in the actual presence of the Lord. If we are quite content now to be "at home" in the body, and do not experience a sense of great loss when we are not by faith "present with the Lord," it might well indicate that we are not earnestly setting our affections on things above.

Heavenly Prospects

If we prove faithful, and in the "first resurrection" are exalted to heavenly glory, it will mean not

only being ushered into the actual presence of our Heavenly Father, but meeting also all the faithful saints of the entire age face to face. There we will see Paul, John, Peter, James, Jude—in fact all the apostles; also those other faithful souls mentioned in the Bible in connection with the experiences of the Early Church.

There too we will meet the holy angels, and become acquainted with those who were our "ministering spirits" while we walked in the narrow way. What a joy that will be, and how wonderful it will be to learn of the many times they miraculously protected us from harm as new creatures, keeping us from falling!

From beyond the veil we will also have contact with the ancient worthies, who will then be princes in all the earth. True, they will be human beings, while the church will be on the divine plane; nevertheless, the faithful overcomers who make up the church in glory will have full knowledge of the ancient worthies, and will be directing their ministry.

This will perhaps be through the medium of the "great company," referred to by Paul as being in "the general assembly and church of the firstborn." (Heb. 12:23) Indeed, Paul mentions all those with whom it will be our privilege to be associated, and says that we are "come unto," or, in a better translation, are "approaching unto" them.

"We are approaching unto Mount Sion," he says, "and unto the city

of the living God, the heavenly Jerusalem, and to an innumerable company of angels [including, no doubt, our guardian angels]. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect [the ancient worthies], and to Jesus, the Mediator of the New Covenant."—Heb. 12:22-24

What a glorious prospect! It surely is transporting, and how can we help longing for the day when the "earthly house of this tabernacle will be dissolved," and in a "twinkling of an eye"—now that we are in the harvest period at the end of the age—we "are clothed upon with our house which is from heaven." The poet has well said, "How can I keep the longing back, and how suppress the groan."

But let us remember the "down payment" which is ours to enjoy even now. Do we earnestly look forward to co-operation with Abraham, with Moses, with David, and with all the prophets, in the work of the kingdom? Do we anticipate the joy of meeting Jesus, the apostles, and other faithful ones portrayed in the New Testament? Of course we do! Well, even now we can meet them in the Word, for it is through the Word that the "Spirit" gives us the "earnest" of our future inheritance.

Have you ever thought of the Word of God as a place where you can meet, not only the Lord, but his faithful servants of both the Old and New Testaments? Every

hour we spend in its pages, in addition to learning the truth, we can be enjoying the inspirational company of those faithful patriarchs, prophets, and apostles, as well as Jesus himself and our guardian angels.

We can stand beside Noah, for example, as he preached righteousness and prepared for the coming flood. We can enter into the feelings of Abraham and be inspired by his faith. We can go with him on that three days' journey to the land of Moriah, ascend the mountain with him, and watch while he prepares an altar on which to sacrifice his beloved Isaac. We can hear the angel speaking to him not to slay the boy, and see the ram that was provided as a substitute for Isaac.

Through the Word we can also enjoy wonderful association with Moses—at the burning bush, before Pharaoh, leading the Israelites across the Red Sea, receiving the Law from God, etc. "And," to quote Paul, "what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets."—Heb. 11:32

All we need to do is to open the Bible, and there we meet all these faithful servants of God, these saints of old, who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out

(Continued on page 34)

"Think on These Things"

Cause for Thanksgiving

"Let the peace of God rule in your hearts, . . . and be ye thankful."

—Colossians 3:15

IF OTHERS have cause for thanksgiving, how much more cause have those into whose hearts the light of the knowledge of God, shining in the face of Jesus Christ our Lord, has shined. (II Cor. 4:4) Those thus favored can rejoice and give thanks under all circumstances and conditions—in sickness, in death, in poverty's vale, or in comfort and health. Surely thankfulness is a necessary ingredient to Christian living. It must be mixed with our songs of praise, and with our prayers; it must fill our hearts to enable us to render faithful and efficient service to our Lord, in any direction. Moreover, the thankfulness of the true Christian must continue—daily, hourly; its loss even for a moment should be deplored as an evidence of spiritual sickness, and the afflicted should go to the leaves of healing in the divine Word, that he may be refreshed in strength of love and zeal and realize afresh that "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 [now reckoned

alive in Christ] should not henceforth live unto themselves, but [in thankfulness] unto him which died for them, and rose again."—II Cor. 5:14, 15

"Thanks Be to God"

"Thanks be unto God for his unspeakable gift."—II Corinthians 9:15

THANK God for his Son, our Lord—his unspeakable gift; and for the "ransom for all"; and for the reconciliation by it made possible; and for the promise of his kingdom soon to come; and for our call to a share in it with our Lord; and for the glorious prospect of coming "times of restitution of all things spoken by the mouth of all the holy prophets." (Acts 3:19-21) Thank God, this will mean the lifting of the curse from the ground, and from so many of the death-sentenced race as will accept the grace of God in Christ. Ah! blessed thought: this will mean an end of famines, an end of pestilences, an end of storms and floods and droughts, and ultimately "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4) Already a blessing has followed in the wake of the Gospel of Christ—since the

"Great Light" was "lifted up" on Calvary. Wherever any have been made free indeed by the Son, a light has shone out and has brought with it blessings.

"What Shall I Render?"

"What shall I render unto the Lord for all his benefits toward me?"

—Psalm 116:12

GRATITUDE is the responsive chord to benevolence in every truly noble heart, and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have his children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore fitting that we should keep in mind a careful record of all deeds of love and kindness toward us, and be careful to return the gratitude due. How often does love go unrequited because selfishness crowds out the nobler instincts? While human kindnesses often draw largely upon us for the exercise of this grace, how much more does the constant benevolence of our Heavenly Father? To him we are indebted for every good that we possess; and as his consecrated children we are also the special objects of his grace. Which of us cannot trace a long line of special providences in our behalf? Let us call to mind how he brought us up "out of the horrible pit" of condemnation to death, and "out of the miry clay" of personal sin, and "set our feet upon the Rock" Christ Jesus, and then

by his truth "established our goings." Yes, and "he hath put a new song in our mouth, even praise unto our God."—Ps. 40:2, 3

"Always for All Things"

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

—Ephesians 5:20

THE spirit of Christ is the spirit of love and of a sound mind, whose healthful tendency is to illuminate the understanding and to invigorate every noble faculty of the soul. The effect of such spiritual invigoration and illumination is that of joy and peace and praise; and when two or three such meet, their hearts naturally flow together; and while they make melody in their hearts to the Lord, they often delight to express themselves in psalms and hymns and spiritual songs, and in prayers of thanksgiving to God the Father, in the name of our Lord Jesus Christ. Nor do such ever find themselves so beset with the cares and vexations of the present life that they can find no cause for thanksgiving; for, being graciously enlightened by the spirit of God, they know that all things, however vexing or perplexing or trying they may be, are working together for good to them that love God—to the called according to his purpose; and therefore it is their privilege to rejoice at all times and under all circumstances, and their pleasure always to give thanks to God "for all things."—Rom. 8:28

(Continued from page 31)

of weakness were made strong, waxed valiant in fight," and "turned to flight the armies of the aliens." (Heb. 11:33, 34) And while through the Word we commune, as it were, with various ones in this "cloud of witnesses," we can rejoice the more in the thought of their "better resurrection" and their future high position in the plan of God as "princes in all the earth."

In the New Testament

In the same manner we can enjoy the fellowship of Jesus, the apostles, and all of the Early Church whose names are mentioned in the New Testament. We can, at will, spend an hour with the Master, or with any of his faithful apostles, or with all of them together. We can stand beside Jesus as he heals the sick and raises the dead. We can hear the gracious words which fell from his lips, the lips of him who spoke as never man had spoken before or has spoken since.

We can be with the Master as Mary anointed him with the precious ointment, and can smell the sweet odors that filled the room, betokening the outpouring of her heart devotion to him whom she loved. We can seat ourselves at the table in the "upper room" on that last night before he was crucified, and hear him impart those wonderful words of life recorded in John, chapters 13 to 17. Then we can go with him to Gethsemane, to the judgment hall, to Pilate, to Golgotha. We can hear him in his

dying moments summon sufficient strength to give a witness of the kingdom to the thief who was dying beside him.

We can read the opening chapters of Acts, and in our minds take our place with the disciples upon whom the power of God fell that day, and in some measure experience with them the joys of a reaffirmed faith, and the certain knowledge of what the Lord now wanted them to do.

Time fails to mention all the wonderful experiences of the Lord's people which are recorded in the Book of Acts. But they are all there for us to enter into, and from which to receive inspiration to continue our journey toward the heavenly Canaan. What a wonderful "down payment" of the future joys of fellowship with Jesus and the Early Church we can now enjoy if we will.

Paul, Peter, James, John, and Jude wrote letters to churches and to individuals of their day, and some "general epistles." Actually they wrote those letters to us also. And how much closer it brings us to them, and to our Lord, to think of it in this way! The next time we feel that we would very much like to receive an encouraging letter from a fellow Christian in the narrow way, let us go to the Word, and read the letters which are there recorded for our admonition and joy.

Do we joyfully anticipate meeting those "guardian angels" who so faithfully serve us from day to day? Well, we can also enjoy an

"earnest" of this future experience because the Spirit of God has put in the Word many revealing accounts of the services of these angels. If we go with the women to the tomb of Jesus, we will there see the angel that announced to them that "he is risen."

Then, as we know, angels served to release the apostles from prison. We can visit those prisons, place ourselves in the position of those who were incarcerated, and get some idea of what the ministry of the angels must have meant to them. Yes, we can turn backward and forward almost anywhere we will in the Bible, and come in contact with angels and their faithful ministry. And think, while in "this tabernacle" we are "approaching unto" this "innumerable company of angels."

Yes, we can enjoy sweet fellowship with the Lord by meeting him in his Word, for we are "present" with him when we are "present" with his people, and with his holy angels. Nor should we overlook the many direct and personal messages the Lord has constantly waiting for us in his Word. How reassuringly he talks to us when we meet him there—"I will never leave thee nor forsake thee"; "My presence shall go with thee, and I will give thee rest."

With the Lord's People

We can also be "present with the Lord" while still dwelling in our earthly "tabernacle" through fellowship with others of like precious faith. When we go to any of the

meetings, when we attend a Berean study or a testimony meeting it is more, oh much more, than gathering with our brethren in Christ, for we are meeting also with the Lord. Jesus said that where even two or three were gathered in his name he would be present. And in spirit the Heavenly Father is also present.

Through weariness or other difficulties we might be tempted to give up meetings which we could attend with a little greater effort. We might feel that we can afford to miss the fellowship of the brethren, or that they do not particularly need us. But would we feel this way if we remembered that every meeting we fail to attend we lose an opportunity to be in this special way "present with the Lord"?

We realize, of course, that there are many of the Lord's people who are not situated so they can enjoy the fellowship of their brethren. This may be due to isolation through distance or sickness, or other circumstances over which they have no control. Each saint of God yearns for the fellowship of his brethren, and through them with the Lord, but if circumstances are such that this is frequently or always impossible, he can still be "present with the Lord" through personal communion with him, and through the study of his Word. Every isolated brother or sister in the truth can testify how wonderfully the Lord has made up the great loss of not being able to meet with his people, when his Word and Spirit have been sought.

Through Service

When we are directly active in the service of the Lord we are also enjoying the blessedness of being "present" with him. This is because we are co-workers with him, partners in his glorious plan for the reconciling of the world. It is wrong to think that we are taking time from fellowshiping with the Lord when we are serving in his vineyard.

Paul wrote that "God was in Christ" reconciling the world to himself. And now, he explained further, he has given this ministry of reconciliation to us, and thus we are made "ambassadors for Christ." (II Cor. 5:18-21) Surely Christ was very close to his Heavenly Father when Paul could say that God was "in" him. And he is "in" us in the same manner and for the same purpose.

Besides, as "co-laborers" with the Lord it is essential, through his Word, to acquaint ourselves with his plans and purposes. This brings us into close contact and fellowship with the divine Architect. As we view the grandeur and harmony of his plan, our enraptured vision sees him "high and lifted up," and we rejoice in his glory as we endeavor to tell the whole world the blessed tidings of his kingdom.

How wonderful it is that in this way also we can be "present with the Lord," and have the assurance that he is present with us! This should make every witness we give a sacred, blessed experience. It should add dignity and importance to every tract that we distribute.

Let us try to realize that whatever we do in the Lord's service, or wherever he asks us to go, we are not alone, for we serve in his presence, and by his grace and strength.

Meditation and Prayer

Equally precious is the time we spend in the Lord's presence through meditation and prayer. We all have our regular time for prayer, such as morning and evening. But in addition to these, it is our privilege to lift our hearts in prayer to God at any time, and under any circumstances. It may be in the factory, on a busy street, in the kitchen, or in the office—it matters not where—when, through meditation on the Lord's goodness, peace and joy wells up within us; and then and there we can look up to him and say, Thank you, Lord, for taking me into your confidence and giving me a glimpse of your glory.

Or perchance, the difficulties of the day might be bearing heavily upon us; the way ahead may not be clear; or some earthborn cloud may have hidden the Lord's face. Whatever need we may have, we can go to him for help right at the time. His ear is ever open to the cries of our hearts, and his eyes run to and fro throughout the whole earth to show himself strong on behalf of those whose hearts are perfect toward him.

And even during the times when it is essential to be "at home in the body" we can in our hearts rejoice in the Lord. There are usually moments with all of us, even dur-

ing the rush of our everyday work, when thoughts of the Lord, of his Word and truth, of his people, and of his work, can be enjoyed. Perhaps in a moment of great need a thought expressed in a testimony, or a reassuring text of Scripture, will come to mind to help us remember that the Lord is near, that his "angel . . . encampeth round about them that fear him, and delivereth them."—Ps. 34:7

Truly the present heritage of the saints is rich and blessed! And may an ever deepening realization of our present privilege of being "present" with the Lord give us increasing strength and courage to press forward toward that "fulness of joy" unto which we are now approaching, the joy of his actual presence—"pleasures forevermore"—as we dwell in our "house from heaven."

"Be Ye Perfect"

**"Be ye therefore perfect, even as your Father which is in heaven is perfect."
—Matthew 5:48**

THE Scriptures declare that "there is none righteous, no, not one." (Rom. 3:10) How, then, is it possible to reach the standard set by Jesus in his admonition to be "perfect," even as perfect as his Heavenly Father? This is another instance in which we should note carefully the implications contained in the word "therefore." This word indicates that the statement following is directly related to what precedes its use.

Going back to verse 44 we read, "Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

Then follows the "therefore"—"Therefore be ye perfect, even as your Father which is in heaven is perfect." The Greek word here translated "perfect" means "complete," or all-comprehensive. The lesson is clear. The Heavenly Father does not show partiality in dispensing the common blessings of life—the sunshine and the rain—for they are given to both the just and the unjust. So we are not to manifest our interest merely in those who love us, but are to do good even to our enemies. Thus we too will be "complete" in our exercise of love in the same way our Heavenly Father is complete, or perfect.

The Sunlight of the True Gospel

THE woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars (Rev. 12:1), is generally understood to be a symbolical picture of the true church in apostolic times. The overcomers in the early church (the chaste virgin espoused to Christ (II Cor. 11:2), especially through the ministry of the Apostle Paul, enjoyed the full, clear light of the Gospel shining upon them. They were, so to speak, bathed in the Gospel sunshine, and the Old Testament ("moon"), especially its types and prophecies, proved a continual support to their faith and their standing as new creatures.

The Early Church, too, enjoyed the ministry of the twelve apostles ("twelve stars"). Since the apostles fell asleep the church has only had the direct benefit of those of the twelve whose teachings (enlightenment) have come down to us in written form.

What favor and enlightenment is thus shown as being enjoyed by this company who took their place on the stage of human events after Pentecost! As they went everywhere preaching the Word, they were indeed "a great sign . . . in heaven" (R. V.), that is, in the religious world of that day; attracting the attention of all classes as the Master pictured the matter, "A city that is set on an hill

(which) cannot be hid."—Matt. 5:14

Alas, that this happy condition of things did not long continue, but as the Lord had plainly foretold, after the apostles fell asleep a great apostasy took place. Referring to this, Paul says, "In later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils." (I Tim. 4:1, R. V.) As a result of these doctrines of devils which began to be disseminated among the Lord's people, the organization of the church not only became sadly deformed, but a thoroughly worldly class, resulting from the threats of the terrible calamity which would overtake them if they died "outside" of Christ, began to crowd into the precincts of the church, claiming at least nominal membership therein.

All this was exactly as our Lord had foretold. (Matt. 13:25, 38) The corruption of the true faith he also foretold, saying, "The kingdom of heaven is like unto leaven (symbolizing false doctrine), which a woman (unfaithful members of the Christian church) took and hid in three measures of meal (representing the spiritual food of the Lord's household), till the whole was leavened."—Matt. 13:33

It is obvious that the great Jehovah was not taken by surprise at this apparent victory of Satan, the prince of darkness, but saw fit

to allow these apparently unfavorable conditions for the testing of the faithful. (The three cardinal errors which corrupted the faith once delivered unto the saints are the trinity, eternal torment, and the immortality of the soul.)

These grievous errors and sad hindrances to the enjoyment of the full, clear light of the Gospel, in spite of the efforts of earnest reformers, remained an integral part of the beliefs of the majority of God's people down to the harvest or end of the age and the second presence of the Master.

However, as soon as this time was reached, the darkness began to pass, and the true light again began to shine; the announcement was made, "The morning has come," and God's people began to be translated out of darkness into the marvelous light of the millennial dawn. This is pictured by the Revelator using a symbol similar to that used to represent the favored position of the Early Church.—Rev. 12:1

This time we are shown an "angel standing in the sun." (Rev. 19:17) This angel seems to symbolize the last members of the church, God's angel or agency for accomplishing the closing work of the Gospel age—the work of harvest and of carrying the good news of the kingdom into all the world for a witness.

The symbolic expression, "standing in the sun," suggests an even more brilliant spiritual illumination than the symbol of Revelation 12:1, "clothed with the sun." Many details of the divine plan are now

unfolded, as well as the times and seasons, giving force and point to every feature of God's purposes.

As in the days of the Early Church, not all of God's people enjoy the light of truth in its fullness. Witness the confusion concerning the covenants experienced by the Galatian brethren; the spirit of division among the Corinthians, with its consequent obscurity of much teaching of practical import, and the misunderstanding of the truth relative to the second advent and its bearing upon Christian conduct of the Thessalonians. But the wholly faithful were able to overcome these differences, and were truly "clothed with the sun."—Phil. 3:15

So, at this end of the age, not all Christians have enjoyed the light of present truth, nor have all of those once enlightened continued to walk in the light. May we who have been so signally favored by the Lord never declare by word or action, "Our lamps are going out." May we seek to be like John the Baptist, burning and shining lights. (John 5:35) Someone once said, "If we would shine, we must burn; and how true this is!"

A faithful holding forth of the Word of life means sacrifice of the flesh—a using up of the potential energy of the justified human nature. This must be our privilege and experience if we would glorify the God of truth, and faithfully follow our gracious Redeemer. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."—Phil. 2:17

YOUR QUESTIONS

One Kingdom

In Luke 12:32 we read, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And in Matthew 6:10 we read, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Do these texts teach that God has two kingdoms; one in heaven for the little flock, and the other one on the earth?

NO, THERE is only one kingdom of God; but there are two parts to every kingdom. The rulers constitute one part, while the subjects constitute the other. Together, these two parts constitute one kingdom; and this is true of the kingdom of God, as with other kingdoms.

The "little flock" of Luke 12:32 has reference to the church of God, not those who are Christian in name only, but to the comparatively small number who are genuine followers of Jesus Christ. Another figure of speech which the Bible uses to describe the "little flock" is that of grains of "wheat"; a small number in comparison with the many tares. This "little flock" who faithfully follow Jesus, suffering and dying with him, will also have the privilege of reigning with him. Concerning them Revelation 20:6 declares, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they

shall be priests of God and of Christ, and shall reign with him a thousand years."

It has required the full length of the Gospel age to produce this small class of faithful "joint-heirs," but their development has been but the first phase of the great kingdom work. While they will sit upon the throne with Christ, the kingdom will not be fully established until it extends its influence throughout all the earth. This second phase, or earthly part of the kingdom of God, was spoken of by Daniel the prophet, when he likened the authority of the kingdom to a "stone" that "became a great mountain, and filled the whole earth." The Prophet Isaiah also tells us that "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.—Rom. 8:17; Dan. 2:35; Isa. 9:7

During the one thousand years of Christ's reign, in which the "little flock" will share, the blessings of the kingdom of God will extend to "all the families of the earth." This will be accomplished through the resurrection of the dead, and the fulfillment of our prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Thus in heaven and in earth there will be

YOUR QUESTIONS

but one kingdom—the kingdom of God. Ephesians 1:10 describes it as follows: “That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.”

Grieving the Spirit

Ephesians 4:30 reads, “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” If the Holy Spirit is not a person, please explain how it can be “grieved.”

ACCORDING to this text, it is by the Holy Spirit of God that we are sealed as his children. Just as a seal, properly affixed, testifies to the genuineness of a document, and makes it legal, so also when the power of God (which is the Holy Spirit) is exercised on our behalf, we are able to rejoice in the realization that we are no longer under divine condemnation, but are actually members of his family. Romans 8:16 says, “The Spirit itself beareth witness with our spirit, that we are the children of God.”

This “seal” or stamp of sonship, which is the assurance of our heavenly calling, cannot be impressed upon the wilful heart, nor is it retained by one who grieves the Holy Spirit by being negligent of the things of God. Those who are fully submitted to God and who have devoted their hearts and lives to him, by their faithfulness will retain the assurance of their son-

ship until the day of their deliverance.

There is nothing in this text which implies that the Holy Spirit is a person. In I Thessalonians 5:19 we are admonished, “Quench not the Spirit.” It is the Holy Spirit, the power of God, that transforms our lives, but that transformation is in direct relationship to the extent of our devotion. If our devotion is lessened by the spirit of the world (which, of course, is not a person) coming into our lives and crowding out the Spirit of God (which is also not a person) the result would be to quench the light of the Holy Spirit and diminish the power of God in our lives.

So our text also advises that we do nothing to violate our covenant, for such a course would grieve the Holy Spirit of God, which has become our mind or spirit in proportion as we have given up our own mind, or spirit. The verse preceding and the two verses following our text, tell what we must avoid lest our new minds, directed by the Holy Spirit of God, be grieved, and what we must do to keep clearly defined the evidence or seal of our sonship. They read:

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. . . . Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one an-

other, even as God for Christ's sake hath forgiven you."

No Future Probation For the Unfaithful

Will those who have consecrated and who have been begotten of the Holy Spirit, but who do not properly fulfil their covenant, have an opportunity to attain life on the earth in the future time of judgment?

NO, WE do not believe they will. A proper understanding of what a Christian covenants to "give up" in carrying out the Lord's will for him, should assist us in appreciating the responsibilities of sonship. Some one has aptly said that as they "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14) Christians are on trial for life or death; for their eternal destiny depends upon their course of action.

The picture of the Tabernacle in the Wilderness shows the twofold work which must be a part of every Christian's conduct. The "Holy" of the Tabernacle represents the Spirit-begotten condition of the consecrated, and beautifully pictures the development of the "new creature" as it feeds upon the showbread and enjoys the light from the golden candlestick. The "Court" of the Tabernacle, on the other hand, represents the justified humanity of the consecrated; it is this which he has covenanted to surrender, as pictured by the animal sacrificed.

Romans 12:1 reads, "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." This text is more easily understood when we consider Jesus' words as recorded in Matthew 16:24, 25: "Then Jesus said unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Here we find that true discipleship is one of sacrifice, of dying with Christ. If one is faithful to his covenant, his reward will be life, eternal life, as promised in Revelation 2:10, which reads, "Be thou faithful unto death, and I will give thee a crown of life." There is ample scriptural proof that the "great multitude" of Revelation 7: 9-17 are those who have not been wholly faithful to their covenant, but who come out of "great tribulation" and wash their robes, making them white in the blood of the Lamb." But those who fully draw back after starting along the narrow way will not remain in the favor of the Lord. They have had imputed to them the merit of our Lord's ransom sacrifice, for without it they could not have been begotten of the Holy Spirit, and Christ has died only once for every man. Concerning this class of unfaithful ones Hebrews 6:4-6 tells us:

"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and

YOUR QUESTIONS

were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

A Warning

Do you believe that Lot's wife was actually turned into a pillar of salt? If so, please explain how and why this was done.

YES, we believe that Lot's wife was actually turned into a pillar of salt. This miracle of the Bible requires no explanation. We do not know how it was done; but those who recognize the Bible as God's inspired Word willingly accept the account, knowing that God's great power has accomplished far greater miracles than this in the creation of both human beings and salt with which the miracle is concerned. Jesus Christ believed that this miracle had occurred, for he spoke of the destruction of Sodom and gave to us the well known admonition, "Remember Lot's wife."—Luke 17:28-32

Lot's wife was turned to a pillar of salt because she looked back at the city of Sodom in disobedience to God's command. From the Master's reference to this historical event, we know that it contains a lesson for us who are living at this time. The confusion of beliefs and the worldly spirit of Christendom that now exist caused the Revelator to liken our times

to the great evil city, Babylon, "which spiritually is called Sodom." (Rev. 11:8) The cry to the people of God to come out of Babylon "that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4) is the New Testament counterpart of God's command to Lot, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—Genesis 19:17

Lot's wife looked back. She thus proved that her sympathies were still with the city of Sodom, and by her act she has become a monument to the folly of not being wholeheartedly for the Lord. Our Master's exhortation, "Remember Lot's wife," brings the lesson to the attention of those who are fleeing from the world and from the worldly churches to the safety of the mountain of the kingdom of God—forsaking error for truth. If the temptation comes to us to look back to the things which we have left for the things of God, let us remember the words of the apostle, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—I John 2:15

It was because our Lord desired that we should not fail in carrying out our consecration that he said, "Remember Lot's wife." Only those who are faithful to the end of their course, who set their hearts not on the things of the world, but on the things of God, will gain eternal life.

Always and for All Things

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." —EPHESIANS 5:20

DAVID wrote that it "is a good thing to give thanks unto the Lord." (Ps. 92:1) The Psalmist mentions one of the reasons for this, saying, "For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep." (Ps. 92:4, 5) In America, through the official proclamation of the President, a day is set aside in November in which the people are called upon to give thanks to God for the blessings of the year. (Originally it was observed particularly as a harvest thanksgiving, in which the Lord was acknowledged and praised for providing temporal food and clothing.)

While the Founding Fathers of the United States attempted, through the Constitution, to safeguard the country against the evils of the union of church and state, this day of national thanksgiving to God helped to keep before the people the fact that there is a Higher Power, an authority much greater than that invested in the law-making agencies in the national capital, a great Creator and Provider to whom Paul refers as the One in whom "we live, and move, and have our being." (Acts 17:28) The brethren in America today feel that one of their great causes for thankfulness is the fact that in the Lord's providence it is their lot to live in a country where this much recognition is given to God.

One of the blessings stemming from this is the large measure of religious liberty enjoyed in America. And brethren in many other countries also enjoy the liberty of worship and divine service, and for a similar reason. In countries where atheism has been enthroned in governmental circles the brethren are denied the right to worship and serve their God. The ascendancy of atheism in many parts of the world is one of the "signs of the times," one of the evidences of the "last days" in which we are living. So even with this

situation we can be patient, knowing that it is but a passing phase in world events which is helping to prepare the people for the time now near when all will "know the Lord," when every creature, in heaven and in the earth will be saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. 5:13

One of the greatest causes of atheism is the mass of distorted conceptions of God which have come down to our day as incorporated in the creeds formulated in the Dark Ages. Progress toward truth is often accompanied by a swinging of the pendulum of thought from one extreme to another. (Thinking minds, freed from the fetters of bondage imposed by the church-state governments of Europe, naturally rebelled against the idea that a God of love would torment his enemies forever in a hell of fire and brimstone.) Many, in reaching this conclusion, went still further and decided that there is no God at all, no Higher Power to which human beings owe allegiance. But how glad these will be when, through the agencies of the messianic kingdom, the true God of the Bible is revealed to them!

It is in this fact, and in the many "thoughts" of God associated with it, as revealed to us through his Word, that the Lord's people all over the world this November, and at all times, find their greatest cause for thankfulness. Oh yes, like all who recognize God as the great Provider, we are thankful for the material blessings of life, whether during the year we have enjoyed them sparsely or in abundance. But how much more thankful we are that the Lord has opened the eyes of our understanding to behold and understand the "works of his hands"—those "works" which have been known to the Lord "from the beginning of the world": his glorious divine "plan of the ages."—Acts 15:18; Eph. 3:11, *Diaglott*

It is in these "works" that we "triumph," David tells us. Looking back over the times past of our lives, before the Lord "inclined" unto us, heard our cry of despair, lifted us out of the miry clay and set our feet upon a rock, we are reminded of how miserable was our lot. But now, as the Psalmist states it, the Lord has "established" our "goings," and has put "a new song" in our mouths, even the "loving-kindness" of our God. (Ps. 40:1-3; 63:3) Being drawn to the Lord, and having dedicated our lives to his service, his "works" have now become our "works," for we are colaborers with him. Since his works cannot fail, we are triumphant in them.

THE DAWN

Thankful for the World

Many are the assurances given in the Word that God's purposes toward the church and the world will not, and cannot, fail. Being confident of this, the "works" of the Lord give us great cause for thankfulness on behalf of the whole world of mankind, for we know that in the divine plan a wonderful provision has been made to bless human-kind with lasting peace and joy and life. We know that instead of rivers of blood continuing to flow as selfishness causes man's inhumanity to man to manifest itself in global wars and other hideous atrocities, the Lord will cause the "river of water of life" to proceed "out of the throne of God and of the Lamb," that "river" on either side of which there are the trees of life, bearing life-giving fruit, the leaves of which are "for the healing of the nations."—Rev. 22:1, 2

In the world-over situation today, it is only a minority who enjoy anything approaching an abundant life, made comfortable and rich with material blessings. These will have cause for thankfulness that in this respect their lot has fallen in pleasant places. But how temporary is this lot! In a world in which seventy-five per cent of the people are living on subnormal rations, and in which—largely because of this—there is seething unrest as the turbulent, under-privileged masses storm the bulwarks of a dying civilization, insisting that they be given their fair share of the earth's bounties, there can be little assurance that those who have been well fed during the year will have their happy lot continued.

So the world's cause for thankfulness rests on a flimsy foundation, but not so our hope for the world. Because the Lord in his abundant mercy has revealed his "works" to us, we can say to the world that soon the Lord will "make unto all people a feast of fat things,"—not a literal feast, necessarily, but a satisfying of the legitimate desires of the human heart. (Isa. 25:6) Because we know that this is in store for mankind we like to think of the time when there will be a global thanksgiving day. The Prophet David suggests this when he says, "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." (Ps. 67:4-6) How thankful we are for the time now so near when the Lord will "govern the

TALKING THINGS OVER

nations upon earth." Then they will have genuine cause for thankfulness.

Thankful for Our Part

It is fortunate for the human race that even under present difficult conditions so many are able to find causes for thankfulness. There is another side to human experience, however, one which the Apostle Paul refers to when he says that the whole creation "groaneth and travaileth" while waiting for the "manifestation of the sons of God." (Rom. 8:22, 19) "Now are we the sons of God," John wrote. (I John 3:1-3) If we prove faithful to the terms of our calling it will be our happy lot, when the manifestation of the sons of God takes place, to be associated with our Lord in extending to the "groaning creation" the rich blessings of the kingdom.

Of Jesus it is written that for the "joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) It is essential to our victory that we also keep before us the future joys of participating with Jesus in the blessing of all the families of the earth. This is a prospect which is indeed transporting, one which is "always" and at "all times" a great cause for thanksgiving.

Yes, when we think of our call to joint-heirship with Jesus in those future joys of the kingdom, the "works" of God become of deep personal concern to us. Paul refers to these "works"—the divine plan of the ages—as God's "purpose," and speaks of our being "called according to his purpose." This alone is an outstanding cause for thankfulness, but in addition the apostle adds that to those who love God and are thus called according to his purpose, "all things work together for good." (Rom. 8:28) No wonder Paul wrote, as in our text, that we should give thanks "always," and for "all things." The assurance that "all things" work together for our good because we are called according to God's purpose is simply another way of saying that we triumph in the Lord's works."

And we should endeavor to think of the Lord, and of our participation in his "works" in connection with our everyday affairs. Our relationship to him and to his purpose should be more than a beautiful and inspiring theme for which we can "always" and at "all times" be thankful, for the Lord takes a personal interest in our every experience—our joys, our sorrows, our trials, our problems. To illustrate this, Jesus spoke of the very hairs of our heads

being numbered. Knowing this, we should delight, as the poet expressed it, to thank the Lord "for the sunshine and the rain," and also "for the sorrow and the pain."

David said that the thoughts of God toward us are very "deep." The fact that he thinks of us at all is almost beyond our comprehension. But it is true! David wrote, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."—Ps. 139:17, 18

How wonderful that the great God of the universe should think of us, as individuals! Besides, he has recorded his thoughts so that we may know what he thinks. We realize from what he has recorded in his Word that he knows all about us. He knows our every weakness and imperfection. Yes, he knoweth our frame, and remembers that we are but dust, yet he assures us of his love.—Ps. 103:14

God has thought of every experience that has ever, or ever will, come into our lives—every joy, every vexation, every emergency—and has told us in his Word what he thinks about them all. He has assured us that he will share our joys, strengthen us in trial, guide us by his wisdom, protect us from harm—in short, that he will give his angels charge over us to keep us in "all" our ways. (Ps. 92:11) No wonder Paul could write so confidently that "all things work together for good" to those who love the Lord, and are called according to his purpose.

The Victory of Faith

The Lord wants us to take hold of these many promises he has made and to realize that they actually apply to us as individuals, and not merely to others whom he has called. David said that because of the many thoughts of God toward him, when he awoke the Lord was still with him; that is, at the beginning of each new day, David realized that the presence of the Lord was with him even as it had been the day before. So it is with each one of the David class at the present time.

Am I as fully aware as I should be that the Lord is with me today, in the kitchen, in the workshop, in the factory, in the office? Do I realize that each joy I experience is an occasion to lift my heart to him in thanksgiving for his goodness? Do I have the assurance that in my every trial I can go to him for strength, that

TALKING THINGS OVER

when I need guidance I can ask him for wisdom, that when I fail he wants me to ask his forgiveness?

Do I realize as fully as I might that the Lord is especially blessing my every effort to show forth his praises? (When I distribute tracts bearing a message of the glorious Gospel of the Kingdom, do I do it simply because I feel it is a duty, or is it an experience of sacred joy in the thought of having a share in helping someone else to know a little more about my Heavenly Father and his loving plan of salvation for all mankind?

God promised his servant Moses that his presence would go with him. (Exod. 33:14) We can apply that same promise to ourselves, if we will. If we do, it will mean that we are enjoying the sacred companionship of our God as we colabor with him in that glorious partnership in which, as "ambassadors for Christ" we have been given the "ministry of reconciliation." (II Cor. 5:18-20) It matters not what particular part the Lord, in his wisdom, has permitted us to have in his work. The principal thing is that we have been invited to work in his vineyard, "called according to his purpose," and that being employed by him, we can be assured that "all things" are working together for our good. Thus, whether we labor directly or indirectly in his service, we see in every experience a cause for thanksgiving—not merely on one day of the year, but every day, or as the apostle says in our text, "always."

The General Work

From the standpoint of the vineyard work as a whole throughout the world, the Lord's people have much for which to be thankful. Another year of widespread witnessing over the radio has been completed and, as a result, thousands have been helped to a better understanding of our Heavenly Father and of his Word, and many led to a full consecration to do his will. We can be thankful also for the prospect of being able, in the Lord's providence, to continue this work—not only in the United States and Canada, but in other parts of the world also.

Many of us have great cause for thankfulness as we look back over the year and recall the many blessings we have enjoyed in fellowshiping with our brethren—at conventions, and in our ecclesias. May we never permit the blessed experiences of communion with the Lord's people to become commonplace. There are many who, because isolated, or in countries where meetings

THE DAWN

are not permitted, do not enjoy the privilege of fellowship with others of like precious faith, and we can be thankful that the Lord makes up to these in other ways, that he is a compensating portion to them in their loneliness.

We can be thankful that as we look ahead to the days and weeks and months to come, we can do so with the assurance that "he who led us once, will lead us still." Knowing this, we will lift our hearts and voices with praise and thanksgiving for the joy which we know will be ours as we continue to walk in the Master's steps. We are thankful for all the opportunities of service which lie ahead as we continue to "show forth the praises of him who hath called us out of darkness into his marvelous light." (I Pet. 2:9) Yes, "always," and in "all things" we will give thanks unto the Lord.

True Sanctification

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience."—I Peter 1:2

"TRUE sanctification of the heart to the Lord will mean diligence in his service; it will mean a declaration of the good tidings to others; it will mean the building up of one another in the most holy faith; it will mean that we should do good unto all men as we have opportunity, especially to the household of faith; it will mean that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren (I John 3:16) day by day, opportunity by opportunity, as they shall come to us; it will mean that our love for the Lord, for the brethren, for our families and, sympathetically, for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge, and obedience to the divine Word and example. Nevertheless, all these exercisings of our energies for others are merely so many ways in which, by the Lord's providences, **our own sanctification may be accomplished**. As iron sharpeneth iron, so our energies on behalf of others bring blessings to ourselves. Additionally, while we should more and more come to that grand condition of loving our neighbors as ourselves—especially the household of faith—yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills, and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men."

—The New Creation

Divine Help for the Humble

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous but the Lord delivereth him out of them all."

—Psalm 34:18, 19

SOLOMON says that "a just man falleth seven times, and riseth up again." (Prov. 24:16) From this we gather that an unjust man is one who falls but does not attempt to arise and make amends for his shortcomings. There is no virtue in making mistakes; but there is virtue in acknowledging them, and seeking divine grace to help us overcome our weaknesses.

If we are truly broken-hearted over our shortcomings, then the Lord will be nigh to help us; but he resisteth the proud, and giveth grace only to the humble. The Lord has not promised to prevent us from making mistakes because he knows that we need such "afflictions" to break our hearts and to make us contrite. For the same reason God permits afflictions of other kinds—he knows they are good for us as new creatures in Christ—for they are among the "all things" which are bound, under his overruling, to work together for our best interests as Christians.—Rom. 8:28-30

What God has promised to do is to save, or deliver us from our various afflictions when he sees that it is for our best interests and there are some needed lessons for us to learn. Sometimes it may require a lifetime to learn these lessons. The Apostle Paul had a great affliction, a "thorn in the flesh," from which he earnestly sought deliverance; but God did not deliver him. Instead, Paul received the assurance of divine grace to help him bear the constant goading of that "thorn"—"My grace is sufficient for thee."—II Cor. 12:7-10

So it is with us. We may have a blemish of some kind, perhaps a physical weakness, which we feel is interfering with our service and if freed from it, we imagine we could serve the Lord so much better. Perhaps our "thorn in the flesh" is some weakness of character that causes us to err repeatedly along some particular line. The Lord may permit us to fall seven times, or even seventy times seven, yet he picks us up each time, graciously delivering and forgiving us.

The secret of obtaining God's blessings through all our afflictions is to have a humble heart, a contrite spirit. He may permit us to fall in order that we may be kept humble. He may permit other afflictions for the same purpose; but when we humbly cry to him in our distress, he will deliver us. Upon this we can depend! In this assurance we can go on in the narrow way toward the kingdom.

THE BRITISH SECTION

Lesson of the Lilies

MATTHEW 6:28

FEAR and anxiety are amongst the most serious foes of our human family. They wear upon the gray matter of the brain: they produce nervous exhaustion and are very injurious to health. For those who would seek to walk in the divine path which God has marked out for the Gospel church, fear and anxiety are special hindrances. The Saviour had this in mind when he spoke to his disciples. He would have his followers to be without worry, to be restful of heart. But he would not have them to be without carefulness.

There is a carefulness which is entirely proper, yea, necessary on our part, but not this extreme worry: this inability to enjoy the blessings of the present moment because of thoughts, fears, respecting tomorrow. When the apostle said (Phil. 4:6): "Be careful for nothing," he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would indicate a lack of faith in the Lord and in his care for his people. The word rendered "careful" here is from a Greek word meaning over-anxious.

In giving a forceful lesson to his disciples on trustfulness in God,

the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common; rather a small flower, many of them red. They persist, live, grow, notwithstanding that no special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom, and have an exquisite organism which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavorable environment, unable to do for themselves or to take any anxious thought in the matter, nevertheless God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees, nor wish that they might climb higher in the world and nearer the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator.—Matthew 6: 30

And so God's people are to take a lesson from the lilies. They,

too, are to be content with the Lord's arrangement for them, as the poet expresses it: "Content whatever lot I see, since 'tis my God that leadeth me." In proportion as we approximate this condition, it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent—"fervent in spirit; serving the Lord"—doing with our might what our hands find to do. (Rom. 12:11) When doing this, we are to be content and trustful that he will work out all things for our good. He wishes us to learn this important lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our future in Messiah's kingdom. God will not have any in that kingdom, we are sure, who are not full of trust.) As the flowers flourish under God's providential care, so are all of his people to flourish; to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, the everyday experiences of life.) God's people are to grow steadily, though unobtrusively.

The lily would always have a humble place; it would never be great like the tree. So it is with us here in the flesh. And the Lord puts each one in the place he designs for him. We shall learn better the lessons for the future by being placed under humble conditions now, where we may grow,

where our entire loyalty to the Father's will may be fully tested, where all the beauties of our character may be the most fully developed. —Reprints, March, 1916



The Cleansing Power of Christ

A POOR leper came to Jesus, having on his lips the words of faith, "Lord, if thou wilt, thou canst make me clean"; to which the gracious reply would be given, "I will, be thou clean." (Matt. 8:2) The Bible uses leprosy as a type of sin. As a result of "one man's disobedience" all mankind are moral lepers, "born in sin," born with the seeds of sin in them, and misshapen by the multitude of iniquities which through the laws of heredity are passed on from one generation to another.—Rom. 5:12; Ps. 51:5

Nineteen centuries ago, Jesus came as the Lamb of God to take away the sin of the world. (John 1:29) By his suffering and death he provided a great sin-offering sufficient to cover the sins of the whole world. But before the taking away of the world's sin, which will be the work of the millennial age, he makes a special application of his merit for the benefit of the church, called out from the world during the Gospel age.

He "appeared in the presence of God for us." (Heb. 9:24) This cleansing from sin and imperfection

our Heavenly Father has arranged to be effected by two agencies as suggested by the two familiar scriptures, "The blood of Jesus Christ . . . cleanseth us from all sin," (I John 1:7) and "Let us draw near . . . having . . . our bodies washed with pure water."—Heb. 10:22

How Cleansed

As a result of the drawing of the Father, we come to Jesus in faith and consecration, recognizing that he alone is the one who can cleanse us from the leprosy of sin. His merit imputed to us by faith brings the blessing of justification—"being justified by faith we have peace with God through our Lord Jesus Christ."

This in Scripture is pictured by a white robe of righteousness covering all our imperfections. Following consecration and justification "through faith in his blood," the Father begets us by his Spirit. This blessing of justification gives us "access by faith into this grace wherein we now stand" as children of God, partakers of the heavenly calling. (Rom. 5:1, 2) From this time on, adamic sin and imperfection having been covered, our unwilling daily shortcomings are also covered by the merit of the same great sacrifice for sin: "The blood of Jesus Christ . . . cleanseth us from all sin."

A "spot" upon this robe of righteousness given for our covering must be cleansed (forgiven) through repentance and prayer that his merit might be so applied.

Mere repentance and efforts to do better after mistakes have been made, will remove none of these "spots"; but "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and he is the propitiation for our sins." (I John 2:1, 2) There is sufficient merit in our Saviour's sacrifice for such sins to be treated as though they had never existed, being cleansed completely away.—Eph. 5:27

In addition to this gracious arrangement for freeing us from guilt, there is another kind of cleansing, equally necessary, suggested by the apostle's words, "our bodies washed with pure water." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1) "Christ loved the church . . . having cleansed it with the washing of water by the Word."—Eph. 5:25, 26

Having come into Christ, but being still in the flesh (the justified human nature) with its more or less numerous blemishes of mind and body, we begin to feel the power of the truth working in our hearts, casting out wrong thoughts, enabling us to break from bad habits, unwise deportment of all kinds; so that after—shall we say—years in the school of Christ, many actual blemishes possessed when we came into the family of sons, are washed away by the pure water of truth (symbolised by the laver in the court of the tabernacle).

All of the Lord's spirit-begotten children use the Word (laver) in

this way. The power of the truth works in the heart to rid us of earthly defilement. The holy influence of the Word and Spirit helps us to progress to where we have a gradually diminishing degree of defilement and imperfection than we had on our entrance into the narrow way. "Where-withal shall a young man cleanse his way? By taking heed thereto according to thy Word."—Ps. 119:9

Thus would the Lord cleanse and perfect his people (moral lepers by nature) in righteousness and true holiness, producing a fixedness of character which, when clothed upon with our house from heaven, will never again deviate from rectitude and love, and which can be safely clothed upon with immortality.

The white linen robe of righteousness now worn by the saints can be spotted and cleansed again, but the holiness to be possessed by the overcomers in glory will never again experience defilement; even as the sun's rays shining through the drawn blinds of a darkened room can never be tarnished, spotted, or defiled in any way.



Radio Luxembourg

A Faithful Witness

"Dear 'Frank and Ernest': Praise God for your faithful, outspoken witness to the truth of God's holy Word. It is a great pleasure to me to listen to your broadcasts. May I please have a copy of the book you have so generously

offered? that is, 'God and Reason.' Truly only the intervention of our God can save the present world order from destruction. I pray that we may be faithful to God, and to his holy Word. May God add his blessing to your words over the radio, and may they convict and convince listeners to turn to righteousness, and stem the tide of so-called enlightened science regarding Genesis and the Creation. Praise God, he did make man in his own image; and we did not just evolve. God bless and guide, and sustain you both. Yours in his service, B. W., England."

Congregation Talking

"Dear Brothers: I tune into Radio Luxembourg every Monday night, and thoroughly enjoy your Bible broadcasts. Please send me a copy of your book, 'God and Reason.' I have taken the Lord as my Savior, and I feel this book will enlighten me, and further my knowledge. I do hope your broadcasts will continue, as they are the subject of many conversations among our congregation. May the Lord bless and keep you, Yours in Christ, E. F., Scotland."

Most Interesting

"Dear Sirs: I hear your broadcasts from Luxembourg, and am very interested. I have had your booklet, 'The Truth About Hell,' and think it is the most simple and interesting booklet I have read. Thank you. A. G., South Wales."

Food For Thought

"Dear Sirs: Could you please send me a copy of your free book, 'God and Reason,' as offered on Radio Luxembourg. May I also add how much I enjoy listening to your interpretations of the various passages of the Bible. They have certainly given me much food for thought. Yours faithfully, A. B., England."

Richly Blessed

"Dear Sirs: I have listened to your broadcasts many times and have enjoyed and been richly blessed by your discussions on the various subjects from the Bible. I am nineteen years old and I am very glad to say I took the Lord as my Saviour in October

1952, and have yielded my life to him. Now I try to serve him all I can, and I am longing to study my Bible more and more. I hope to get some features cleared up in my mind, from reading your booklet 'When a Man Dies.' So kindly send me a copy as offered. Your sincere listener, M. C., Northern Ireland."

Great Consolation and Joy

"Dear 'Frank and Ernest': After listening to your programme tonight, which brought great consolation to my husband and me, as we thought our prayers had not been answered when we lost our two darling babies within ten months of each other. May we thank you for the joy you have brought to us this night and could you please send us your booklet, 'Does God Answer Prayer?' Yours sincerely, M. K., England."

People Talking

"Dear 'Frank and Ernest': Would you please send me your booklet, 'God and Reason' that you offered over the radio. I am a regular listener to your programmes, which I enjoy very much as you make the Bible very clear and easy to understand. It is amazing the men I hear talking about your broadcasts. That is saying something in your favour, as I am a miner, and know that the Word of God is usually very seldom spoken about in the pits. So keep up the good work, as the average miner does not think about God's Word often enough. I would like to add, I receive your Dawn Magazine every month and enjoy reading it. Thanking you again. Yours in the Lord, J. C., Scotland."

Spread the Light

"Dear 'Frank and Ernest': I had much pleasure in reading your booklet 'God and Reason,' and I enjoy your radio programmes. They are to the point and true. God says what he means, and means what he says. God bless you in your honest endeavour to spread the light of his truth: it is needed in the world today. Please send me your booklet 'The Truth About Hell.' Yours sincerely, J. J., Scotland."

Growing Interest

"Dear Sirs: I thank you very much for your most interesting booklet 'When a Man Dies,' and as I have now become very interested in these truths and would like more knowledge I would be very grateful if you would supply me with your book, 'The Divine Plan of the Ages.' Postal order enclosed for purchase. Yours faithfully, W. R., England."

Much Interested

"Dear 'Frank and Ernest': As a regular listener to Radio Luxembourg I was much interested in your programme on the air tonight, so am now sending for your booklet, 'When a Man Dies.' I enjoy your programme as you explain in simple language just what the Bible really means. Thanking you once more, Sincerely yours, J. L., Scotland."

Doubts Dispelled

"Dear Sirs: Thank you very much for your little book 'God and Reason.' I have found it very helpful, and it has dispelled many doubts which I had. I am a student, and as you probably know various doubts are held by such people; I think therefore that your book 'God and Reason' would be helpful to such. I enclose postal order and would appreciate your sending me a few copies for passing on to these people. I think they will thus be helped. Yours faithfully, C. B., England."

A Great Service

"Dear Sirs: I listen to your broadcasts regularly, and your questions and answers are a great blessing. Anybody who listens regularly can gain a lot of knowledge. You are indeed doing the world a great service. Please send me your book 'Our Lord's Return.' Thanking you, Yours faithfully, R. G., Eire."

Really Good News

"Dear Sirs: I would be greatly delighted if you would send me the 'Plan' book, offered in your broadcast. Your books you sent me entitled 'Hope Beyond the Grave,' and 'Our Lord's Return,' have proved very helpful and interesting. It is really good news from the Word of God. Yours sincerely in Christ, M. K., Scotland."

THE DAWN

SPEAKERS' APPOINTMENTS

W. E. PAMPLING

W. CLARKE

Ipswich November 15

Luton November 1
Yeovil 8
Guildford 15

J. E. HUMPHREY

Eastleigh November 8
Welling 22
Oxford December 6

P. WATTS

Anerley November 29

J. H. MURRAY

Lincoln November 8
Liverpool 22
Leigh (Afternoon) December 13
Letchford (Evening) 13

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each

Berean Question Books—For Volume I, 6d; II, 6d; III, 6d; IV, 8d; V, 8d; VI, 8d.

Free Literature

"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

THREEPENNY BOOKLETS—2/6 per dozen

Spiritualism; Jesus, the World's Savior; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

God's Promises Come True—10/-

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

Letters of Appreciation

Blessed by The Dawn

Dear "Frank and Ernest": Please send me the booklet, "Hope for a Fear-filled World." I received the free issue of The Dawn. It was so filled with beautiful truths that I decided that I could not get along without it. I am now a regular subscriber. Sincerely yours, B. H., Okla.

Brought Sunshine and Hope

Dear Sirs: I received the book called "Hope," and have read it over and over again. It has brought sunshine and hope into my life. I shall always keep it, and when I get discouraged I will read it over again. I shall be very pleased to receive a copy of "God and Reason" which you so kindly offer. Yours truly, N. W., Ind.

While Traveling

Dear "Frank and Ernest": While travelling last Sunday I heard your interesting discussion on the return of our Lord. My whole family enjoyed it, because you answered many questions which we have often wondered about. I am sure that anyone who heard your discussion, and who had feared the return of Christ, could understand better that it is something wonderful to look forward to, and not something to dread. It was the first time we had heard your discussions, but we intend to listen to them now, whether at home or on

the road. May God bless you in your work. Sincerely yours, F. B., Ind.

Truth Recognized

Dear Friends: Sunday we heard a program of "Frank and Ernest" over our local station. It was on the subject of hell. It was very interesting, and we appreciate very much hearing the truth. Keep up the good work. If you are who we think you are, send us a booklet. As soon as we heard the way in which you presented the subject we turned our radio higher. We are certainly looking forward to hearing you again. Sincerely, Friends in the truth, Mrs. R. A. B. and family, Idaho.

Changed Viewpoint

Dear "Frank and Ernest": Your Sunday radio talks have changed our entire way of thinking. All things relative to God and his plan for man's salvation seem so much clearer now. We of this household can never thank you enough. We wish you Godspeed. Sincerely, B. N. B., N. C.

Much Impressed

Dear Friends: I have received the books, and I am deep in study. I have read many books on religion, but these top them all. I am very much impressed with them, and am using the books to help friends who are floundering un-

ENCOURAGING LETTERS

happily in the troubles of our present time. I want to thank you for the inspiring message in all the books. L. Z., Mich.

Now Has the Volumes

Dear "Frank and Ernest": Through your weekly broadcasts I have become more interested in the Bible than ever before. Since I started listening to your programs about eight or nine months ago I have learned more about the true Word of God than I did in all my studies before that time. I now have all six volumes of Studies in the Scriptures, and also some of your booklets. I find all of them interesting and enlightening. Yours respectfully, C. A. F., N. M.

Radio Gave Start

Dear Brothers "Frank and Ernest": Thank you ever so much for your kind letter. I surely appreciate your service to me since I asked for one of your booklets. I have read Pastor Russell's writings, and had my eyes opened very quickly and know that I am on the right road at last. I must admit that your radio program gave me the real start, for which I am very thankful. Yes, I would very much appreciate a few copies of the booklet, "When Pastor Russell Died." I have read the booklet and am quite sure that some of my former associates would be interested to know the truth it contains. There are many no longer in the "organization" just because they asked too many questions regarding the truth. I may meet with some of them in the near fu-

ture, and try to help them. With Christian love, Yours in the Lord's service, M. Z., Can.

Has Always Wondered

Dear Friends: We listen to you every Sunday over KCMO, Kansas City, and enjoy your talks very much. We are glad to know that there is a chance after death. I have always wondered about people who in this life had no chance to hear the truth. It didn't seem just right for them to go to a burning hell forever. Thank God for those who seek out the truth and tell it to others! I am, Your friend in Christ Jesus, L. I. D., Mo.

Wants Right Understanding of God

Dear Sirs: I heard a portion of your broadcast last Sunday, and I would appreciate it very much if you would send me some of your literature. I have spent the last several years searching for something that I could believe and still be able to face God with a clear conscience for believing it about him. I haven't found it yet in any church doctrines and I have studied them all thoroughly, one by one. I heard a part of one of your discussions about a year ago when you were talking about God's eternal plan, and I liked it. I had come to the conclusion before I heard you that he still had control of things. I have always meant to write to you, but I went back to another church. But now, anything you can send me to read will be much appreciated. Yours truly, Mrs. J. L. M., Ore.

Gift Season Suggestions

Books of Enduring Interest

THE DIVINE PLAN OF THE AGES—First in the series of Studies in the Scriptures. The library edition is priced at \$1.00, and the pocket edition at 50 cents. Both editions are bound in cloth, stamped with gold.

OUR MOST HOLY FAITH—A book of articles and sermons by Pastor Russell. This book is cherished by many, and will be appreciated by all truth-loving Christians. It contains more than seven hundred pages, durably bound in cloth. The price is \$2.00.

"SONGS IN THE NIGHT"—Bible texts and comments for every day in the year. Cloth bound, 50 cents.

DAILY HEAVENLY MANNA—Daily Bible texts, with comments and birthday record. An especially appropriate gift. Bound in durable plastic cloth, stamped in gold, \$1.00.

Home Recordings

THE KINGDOM SERIES—Six double-faced twelve-inch records; seventy-eight rpm. This series brings you six beautiful hymns (tenors solos accompanied by harp) and six five-minute "Frank and Ernest" dialogs pertaining to the kingdom of Christ and its work. You will enjoy these recordings and will want to play them over and over again, for yourself and for your friends. Six dollars a set, album fifty cents. Twenty-five per cent extra in Canada.

KNOW YOUR BIBLE SERIES—Seven double-faced twelve-inch records; seventy-eight rpm. This series contains fourteen short lectures on the Bible and the plan of salvation revealed therein, in sequence. They are interesting and instructive. Seven dollars a set; album fifty cents. Twenty-five per cent extra in Canada.

THE HOPE OF LIFE SERIES—Three double-faced twelve-inch records; seventy-eight rpm. This series presents six "Frank and Ernest" dialogs dealing with the questions of life, death, and the hereafter—enlightening and convincing. Three dollars a set; no album supplied. Add twenty-five per cent in Canada.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"WHERE ARE THE DEAD?"

WOR SUNDAY, NOVEMBER 15, 1953
710 kc.—8:45 A. M.

What happens the next moment after a person's heart stops beating? Is there hope of life after death? Send for a free copy of "Hope Beyond the Grave."

"FRANK AND ERNEST"

BOX 60, GENERAL POST OFFICE
NEW YORK, N. Y.

RADIO TRACTS

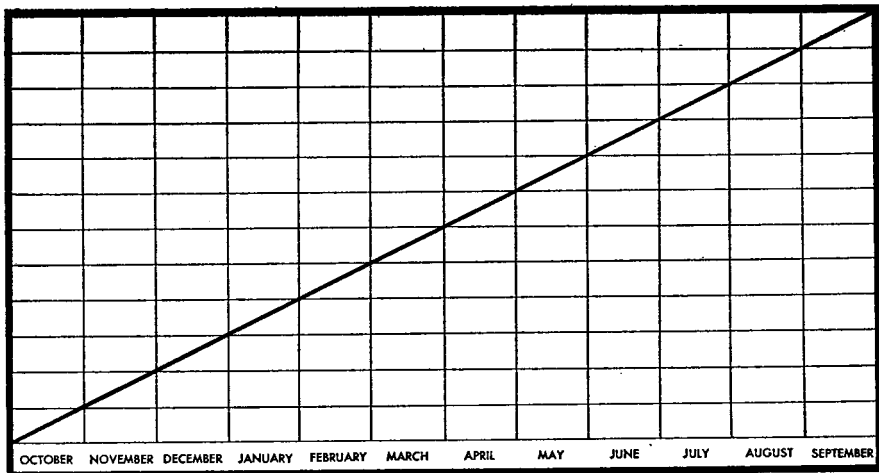
For November & December

There is still time to order your supply of radio tracts to advertise the "Frank and Ernest" broadcast for November 15, the topic of which is, "Where Are the Dead?"

For December 21, the "Frank and Ernest" topic will be "Peace on Earth." This topic is appropriate for the Christmas season. Special tracts are being prepared to announce this broadcast, and will be available in any quantity desired. By making a special effort to advertise the radio witness once a month new listeners will be added to the "Frank and Ernest" audience. Many of the friends think of these special monthly programs as though they were public meetings, and are making a wide distribution of the tracts advertising them.

A Sample Advertisement

The "Frank and Ernest" program for November to be specially advertised is the one for Sunday, the 15th. The advertisement appearing above is a suggested layout which the friends may use in their local newspapers. It is designed for two inches in one column. Any newspaper will be able to copy the style shown in this sample.



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. A broken line will indicate the relationship of radio donations to contract obligations. The October comparison will be shown in the December issue.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

Boston, Mass. November 15

EUGENE BURNS

Wilmington, Del. (Morning) November 1
Philadelphia, Pa. (Afternoon) 1

GEORGE B. CLARK

Richmond, Va. November 8

DON H. COPELAND

Jersey City, N. J. November 8
(Y. M. C. A., 654 Bergen Ave., 8 p. m.)

JENS COPELAND

Aurora, Ill. November 8

ORLANDO D. DEIFER

Reading, Pa. November 8
Lancaster, Pa. 22

EDWARD FAY

Stockton, Calif. November 15

EARL L. FOWLER

Riverside, Calif. (Morning) November 15
Pomona, Calif. (Afternoon) 15

E. C. HEWATT

Indianapolis, Ind. November 8

PETER KOLLIMAN

Pottstown, Pa. November 15

ARTHUR H. KRUMPOLT

Washington, D. C. November 1
Easton, Pa. 8

RAYMOND J. KRUPA

Albany, N. Y. November 8
New Haven, Conn. 22

EDWARD G. LAMEL

San Diego, Calif. November 8

LUDLOW P. LOOMIS

Mahanoy City, Pa. November 1
Groton-New London, Conn. 14, 15

EDWARD LORENZ

Stockton, Calif. November 15

DANIEL J. MOREHOUSE

Gary, Ind. November 15

EVERETT MURRAY

Richmond, Ind. November 19
Piqua, Ohio 20
Duquesne, Pa. 22
Washington, D. C. 23, 24
Baltimore, Md. 25
Allentown, Pa. 26, 27
Brooklyn, N. Y. 29
Monessen, Pa. 30

LEON H. NORBY

Portland, Me. November 1
Lewiston, Me. 2
Bangor, Me. 4
Belfast, Me. 5
Brunswick, Me. 6

SPEAKERS' APPOINTMENTS

Wallingford, Conn. (Morning)	8	CLAUDE R. WEIDA	
Waterbury, Conn. (Afternoon)	8		
New Haven, Conn.	22	Wilkes-Barre, Pa.	November 1

ADOLPH OBENLAND

St. Petersburg, Fla.	November 15
Albany, Ga.	17
Louisville, Ala.	18, 19
Birmingham, Ala.	20-22
Waynesboro, Miss.	24
Mobile, Ala.	25, 26
Silverhill, Ala.	27
Orlando, Fla.	29

HARRY PASSIOS

East Liverpool, Ohio	November 8
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ERNEST K. PENROSE

Indianapolis, Ind.	November 8
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G. RUSSELL POLLOCK

Stockton, Calif.	November 15
Santa Ana, Calif.	22

KENNETH RAWSON

Allentown, Pa.	November 8
---------------------	------------

GEORGE P. RIPPER

Whittier, Calif.	November 15
-----------------------	-------------

ALBERT SHEPPELBAUM

Milwaukee, Wis.	November 8
----------------------	------------

ALFRED L. SMITH

Baltimore, Md.	November 22
---------------------	-------------

MICHAEL A. STAMULAS

Pottstown, Pa.	November 15
---------------------	-------------

GEORGE M. WILSON

London, Ont. Can.	November 1
Ridgewood, N. J.	8
(Y. M. C. A., 112 Oak, 11 a. m.)	
*New York, N. Y.	9, 16
Pottstown, Pa.	15
Monessen, Pa.	22

W. NORMAN WOODWORTH

Washington, D. C.	October 20
Greenwood, S. C.	21
Atlanta, Ga.	22
Knoxville, Tenn.	23
Columbus, Ohio	24, 25
*New York, N. Y.	26
Jersey City, N. J.	November 1
(Y. M. C. A., 654 Bergen Ave., 8 p. m.)	
*New York, N. Y.	2, 23, 30
New Brunswick, N. J.	15
New Haven, Conn.	22
Boston, Mass.	29

ERNEST G. WYLAM

Indianapolis, Ind.	November 1
Champaign, Ill.	8
New Albany, Ind.	29

CHRISTIAN W. ZAHNOW

Seattle, Wash.	November 1
Victoria, B. C. Can.	2, 3
Duncan, B. C. Can.	4-6
Vancouver, B. C. Can.	8
Bellingham-Lynden, Wash.	9
Wenatchee, Wash.	10
Spokane, Wash.	11, 12
Kolispell, Mont.	13
Havre, Mont.	15, 16
Cummings, N. D.	17
Parker's Prairie, Minn.	18, 19
Minneapolis, Minn.	20, 22
Elkader, Iowa	23

*Special public meetings are being held in Willkie Memorial Building, 20 West 40th Street, New York, at 8 p. m.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ALBANY, ORE., November 1—Home gathering to be held at 3596 Bernard Street.

LONDON, ONT., CAN., November 1—Two meetings will be held, beginning at 1:30 p. m., in the Rainbow Room of the Y. M. C. A. Building, 429 Wellington Street. Any further information may be obtained by writing to Mr. Clayton Campbell, 952 Hamilton Road, London.

VICTORIA, B. C., CAN., November 7, 8—Annual convention to be held in the Lake Hill Community Centre, on Quadra Street. Meals will be served during this two-day gathering. Any desiring overnight accommodations will please write the secretary, Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road, Victoria.

ALBANY, N. Y., November 8—Y. W. C. A., 5 Lodge Street.

INDIANAPOLIS, IND., November 8—I. O. O. F. Building, 1120 West 30th Street. Friends arriving on Saturday will be entertained by members of the Ecclesia.

SAGINAW, MICH., November 8—Convention opens at 10:20 a. m., in the Woman's Club, 311 N. Jefferson Street.

BOWIE, TEXAS, November 15—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Texas.

CLEVELAND, OHIO, November 15—Opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

COLUMBUS, OHIO, November 15—Convention opens at 10:00 a. m., in the Woman's Benefit Association, 53 E. Gay Street.

JACKSON, MICH., November 15—Convention opens 9:30 a. m., in Y. W. C. A. Building, 298 West Michigan Avenue.

POTTSTOWN, PA., November 15—Convention will be held in the Odd Fellows Hall (Basement Room), 260 King Street.

SALEM, ORE., November 15—Home gathering at 2339 State Street.

STOCKTON, CALIF., November 15—Convention opens at 9:45 a. m., in the Knights of Pythias Castle, 134 West Park Street, Stockton.

CHICAGO, ILL., November 22—Masonic Temple, 912 N. LaSalle Street.

DUQUESNE, PA., November 22—Convention opens 10:00 a. m. at 71 First Street.

NEW HAVEN, CONN., November 22—Convention opens 9:30 a. m. in the Y. W. C. A. Building, 48 Howe Street.

BROOKLYN, N. Y., November 29—Convention opens at 9:30 a. m. in the Church Auditorium, 104 Clark Street.

DETROIT, MICH., November 29—Maccabees Building, Woodward Avenue at Putnam.

GARY, IND., November 29—Convention opens at 9:45 a. m. in the Y. M. C. A., Fifth and Adam Streets. Lunch will be served by the class. Friends are asked to please bring their own hymnbooks.

ORLANDO, FLA., November 29—Home gathering at 1910 Hillcrest. Opens at 10:00 a. m.

WEATHERFORD, TEXAS, November 29—Zion Hill Schoolhouse.

PHOENIX, ARIZ., January 1-3.

RECORDED LECTURE SERVICE: These recorded lectures are designed for use where speakers "in person" are not available, or seldom so. Lectures suitable for the public, as well as "class talks," are available. They are sent out on loan, free of charge. Full information can be obtained concerning these recordings, and also tape recording and playback machines, by addressing The Dawn Recorded Lecture Service, Post Office Box, 18601, Los Angeles 19, California.

DAWN PUBLICATIONS

BIBLE PROPHECY GROUP

Armageddon—32 pages, 5 cents.
Hope for a Fear-filled World—32 pages, 5 cents.
Our Lord's Return—48 pages, 10 cents.
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That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

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

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

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

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