

a herald of Christ's presence

THE DAWN

"THAT GOOD THING
WHICH WAS
COMMITTED UNTO
THEE KEEP BY THE
HOLY SPIRIT WHICH
DWELLETH IN US."

-- II Timothy 1:14

September 1962

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Creator and Creation

AT THE Seattle World's Fair, Gherman S. Titov, the Russian astronaut who orbited the earth seventeen times, declared that he had seen nothing of God or of the angels out there beyond the earth's atmosphere. From this he concluded that there is no God, and that angels are nonexistent. According to Titov, man himself alone is responsible for his accomplishments, that actually there is no higher intelligence than the human anywhere in the universe.

We doubt if many have taken Titov's viewpoint seriously, and yet it is this belief, or lack of belief, that is now spreading throughout the earth as never before. Just how sound is this sort of unreasoning? Does the fact that Titov did not see God when he was thrust into orbit beyond the earth's atmosphere prove that there is no God, and that all the marvelous things in the universe have been produced by human wisdom and ability?

An illustration might help. Let us imagine a group of tiny deep sea creatures living on the floor of the ocean, several miles below the surface of the water. Let us suppose that in some unknown manner the information reached these tiny creatures that far above them, and beyond the water in which they lived, there was a mighty creature called man. Man, they heard, could do marvelous things. In fact, as these tiny sea creatures had heard the report, there was almost nothing that man could not do.

Many of these tiny sea creatures were inclined to believe this report concerning the existence of man up above them in the great unknown. But some were skeptical, and together these decided to investigate. So some of the stronger and more intelligent of them conceived the idea of lifting one of their fellows as high as they could above the floor of the sea so he could get a better

look. After much planning and hard work they finally succeeded in lifting one of their number a whole eighth of an inch from the floor of the sea. While they held this tiny creature at this dizzy height to them, he focused a searching gaze toward the surface of the ocean but could see nothing; and when he returned to the floor of the ocean he promptly announced that the idea of man existing out beyond the ocean was false.

This illustration is, of course, crude and inaccurate, for the tiny deep sea "astronaut" was lifted much too high above the floor of the ocean to be a reasonable comparison with Titov's position in outer space, even though that was miles beyond the earth's denser atmosphere; for we must judge his position in relation to the entire universe, which, the more we consider it, appears almost infinite. Even our most brilliant scientists have no definite idea as to the size of God's great universe. By the aid of the latest telescope at Palomar, California, it has been possible to photograph distant stars, the light of which required 2,000 million years to reach the earth. Light travels approximately 186,000 miles a second. So if we multiply the number of seconds in 2,000 million years by 186,000 we would know only approximately how far away those distant stars are.

A comparison here might help. The moon is our nearest heavenly body, and light reaches the earth from the moon in one and one-quarter seconds. From the sun it takes eight minutes. It requires four years for light to reach the earth from our nearest star neighbor; and, as we have seen, 2,000 million years from heavenly bodies far out yonder which have been photographed at Palomar. Actually, Titov did not get as good a look at God's great universe as he seems to have assumed. Certainly he could hardly say that he had explored the whole universe, yet failed to find God. David expressed the correct thought when he wrote, "The fool hath said in his heart, There is no God."—Ps. 14:1

God's Creation

HOW unrealistic the view that man himself is responsible for all that he has been able to accomplish! When God created man he made provision for all his material needs and joy. In the garden home in Eden there were trees to provide food and trees

for beauty. But none of these had been created by man. They were God's creation. Man was given the necessary wisdom to use the created things of God with which he was surrounded, but has not been able himself to create a living thing, except through God-given procreation.

Throughout the ages man made little progress in discovering the possible uses of the things which God had created for him. It is in these "last days," "the time of the end," that God has, as it were, lifted the curtain, and permitted the human mind to understand a little more of the potentials of creation. These discoveries are now associated with such words as electricity, electronics, atoms, automation, and so forth. But man has not created these; he has merely discovered certain limited uses of them.

The discovery of some of the secrets of God's creation has, on the one hand, enriched human life, and on the other, has filled the world with fear. From the standpoint of human selfishness these fears are well-grounded; for without doubt, man's inhumanity to man would, with the aid of the powerful methods of destruction now available, lead to virtual destruction of the human race.

However, we know from the promises of the Bible that there will be divine intervention in the affairs of men in time to prevent this horrible holocaust. We know that the kingdom of Christ will take control of mankind, and through its agencies peace and good will shall be established, and that then all the marvelous discoveries and inventions of the present, and others yet to come, will be used for the good of the people. In this we rejoice!

God Is Invisible

TITOV'S remark that he did not see God was based on a false conception of God. The great God of all creation is so far superior to man that of necessity he is invisible to human eyes. "No man hath seen God at any time," the Scriptures declare. (Col. 1:15; I Tim. 1:17; Heb. 11:27; John 1:18) The idea that God is like an old man with a beard is not taught in the Bible, and it limits one's conception of his greatness thus to think of him.

Moses was a very devout servant of God, and was anxious to see his glory. In response to this desire God said to Moses: "I will

make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Thou canst not see my face: for there shall no man see me, and live. . . . Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”—Exod. 33:19-23

In this statement by the Lord to Moses we have an interesting use of pictorial language. It is the great God and Creator of the universe communicating to a very limited, finite mind. Moses' concept of an intelligent being would of necessity be limited to the only intelligent being he knew, which was man. So, to accommodate Moses' limitations God speaks of his own “face,” and “hand,” and “back parts.” But while God spoke to Moses on his own level, there is nothing in what he said to give us the slightest conception of his appearance.

We could perhaps think of the “key” to this remarkable statement of God to Moses as being the assertion, “I will make all my goodness pass before thee.” Actually, it is the “goodness” of the Lord that reveals him to us in the sense that we are able to “see” or understand some of the wonderful aspects of his character. Because of our limited understanding, some of the things which the Lord causes to pass before us may not seem good. Take the case of Job. The calamities which God permitted to come upon him seemed evil, yet they helped to work out for Job a wonderful blessing, so that at the end he could say, “I have heard of thee by the hearing of the ear: but now mine eye seeth thee.”—Job 42:5

In addressing his people here on earth the great Creator refers to his “eyes,” his “ears,” his “hands,” his “feet,” and so forth. These expressions are all used symbolically, and they help us to grasp the Creator's loving care for us. His “ears” are always open to our cries. He supports us with the “arm” of his strength, and holds us in the hollow of his “hand.” In Psalm 91:4 we are informed that the Lord will cover us with his “feathers,” and that under his “wings” we can trust. This does not mean that the

Creator has feathers and wings, but how sweet and comforting is the assurance of protection thus conveyed to us!

God's Attributes

THE Bible refers to many gracious qualities of the Creator's character, such as his mercy, patience, and so forth; and four of his cardinal attributes are particularly stressed. These are his wisdom, justice, love, and power. "God is love," the Bible tells us. (I John 4:8, 16) God loves the sin-cursed and dying race of mankind. He loves his fallen human creatures so much that he sent his beloved Son Christ Jesus to die for them.—John 3:16

God is also just. We read concerning him, "Justice and judgment are the habitation [margin, or, establishment] of thy throne: mercy and truth shall go before thy face." (Ps. 89:14) While God is just, he is also merciful; and his mercy and love provided redemption from sin through Jesus; so these attributes of the Creator's character are harmonious in their action.

God is infinitely wise. Wisdom is symbolized in the Bible by light, and we read, "God is light, and in him is no darkness at all." (I John 1:5) The psalmist used a wonderful illustration of the Creator's wisdom and power. He wrote, "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite."—Ps. 147:4, 5

The psalmist further wrote concerning God as one "Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy."—Ps. 147:8-11

The Bible speaks of the Creator as being "almighty." Indeed, this is one of the names given to him in the Bible. Psalm 91:1 reads, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." This promise is of particular value to those who have faith in God and who have dedicated themselves to his service, for it assures them that the One whom they serve is all-powerful, and therefore that nothing can interfere with the accomplishment of his purposes.

Yes, our God is a great God! His justice is true, his love abounding. His wisdom is infinite, and his power unlimited. These four cardinal attributes of God's character combine to make up his glory; and in this glory of God's character we can truly rejoice. This is what the true and living God of the Bible is, and what he means to us. The Bible does not attempt to explain what he looks like, for this would be beyond the comprehension of our finite minds.

The Bible does say that "God is a Spirit," and to this is added that those who worship him should worship him in spirit and in truth. (John 4:25) Yes, God is a Spirit, a spirit being, high above all his creatures in heaven and in earth. In our minds and hearts we can praise and worship him, not because we see him, or see a humanly conceived image of him, but because we have learned through the Bible many wonderful and glorious things concerning him.

Speaking to the Athenians on Mars' Hill Paul said concerning the true and living God of the Bible that he "made the world and all things therein." And, "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 anything, seeing that 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; as certain also of your own poets have said, For we are also his offspring."—Acts 17:24-28

Yes, the true God of the Bible gives breath and life and all things to his creatures. In him we live, and move, and exist. How true! Our food is of his provision, and our clothing. When man in his foolishness attempts to travel through outer space, perhaps even to the moon or Mars, he cannot get off the earth apart from using the material things which God has created. Man imagines that he is clever because he has found new ways to use the created things of God, and can harness some of the pent up energy hitherto unknown to humans. Man has learned how to

smash an atom but he cannot make one, nor is he able to create life, even in its lowest forms.

God's Plan

THE people of all nations are continually surrounded with blessings which God has provided. These are shared alike by believers and unbelievers; by the reverent and the irreverent; by the meek and the proud; yes, even by those who blaspheme the name of the Lord, and insist that he does not exist at all because they cannot find him in outer space. To us, the very fact that God is so patient with those who thus make light of him adds lustre to his character, and inspires us the more to love and serve him.

But to his servants God has revealed the mysteries of his great plan of the ages, the glorious provision he has made for enlightening all mankind with a knowledge of his glory, and giving to them an opportunity based on knowledge to turn to him in obedience and live. When God created our first parents and placed them in the Garden of Eden, he gave them an opportunity to obey him and live. They chose to disobey, and the death penalty was pronounced against them, and the reign of sin and death began. It was God's justice that condemned man to death.

But God still loved his human creatures, and provided redemption for them through the death of Jesus, who gave his humanity in death, that in God's due time the penalty of death entered against Adam and the race might be set aside. (John 6:51; Heb. 2:8) God's wisdom saw that in this way the human race could gain a valuable experience with sin and its penalty death, and that this would help to teach the people the importance of obeying divine law.—Rom. 7:13

God's power makes the outworking of this plan of redemption possible, for he knew that he could allow the whole human race to fall asleep in death, and in his own due time restore them to life. Yes, the great God who created life in the first place is abundantly able to restore life, and will restore the whole dead world of mankind to life during the thousand years of Christ's kingdom.

Meanwhile the power of God has already been demonstrated in

the outworking of his plan of redemption, for it was his power that raised Jesus Christ from the dead and set him at his own right hand in heavenly glory. (Acts 2:24, 32; I Cor. 6:14) God's love and power have overshadowed the lives of the followers of Jesus, giving them strength in their every time of need. At this end of the age that same almighty power raises these from the dead, and exalts them with Jesus to live and reign with him in his kingdom, that kingdom through which the whole world of mankind will be enlightened and given an opportunity to obey divine law and live forever.

These are but a few brief references to the main outline of God's great plan of the ages for the blessing of all the families of the earth to show how his character is revealed in what he has planned to do for the sin-cursed and dying race. Truly he is a great God, and all the people will come to know this when the knowledge of his glory fills the whole earth, as the Bible assures us will be the case.

Many today are able to trace the handiwork of God in the beautiful things of nature. In addition to this, others have their faith in his existence confirmed by the wonderful manner in which he has revealed himself in his Word. And then, when Christ's kingdom is fully established and operative for the blessing of the people, all will find God, not by searching through outer space, but in the marvelous things the kingdom will accomplish for them, including the resurrection of the dead.

In ancient times God ruled over his people from Mount Zion in Jerusalem, so the rulership of Christ, during his thousand-year kingdom, is spoken of in the promises of the Bible as a mountain. "In this mountain," we are told, "shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have

waited for him, we will be glad and rejoice in his salvation."—
Isa. 25:6-9

We are glad that the "veil" that is now over the faces of the people, and is hindering them from seeing God, will be removed. We are glad that when this takes place, and the blessings of the kingdom flow out to the people, they will recognize and acknowledge God, and will rejoice in his love. The Bible says that then all will serve God with "one consent." (Zeph. 3:9) Meanwhile, let us give thanks to our God for his patience and mercy toward those who cannot now see him, and for the loving provision he has made for their enlightenment in his own due time.

May we not only give thanks to God for his love, but may we continue to sing his praises by witnessing his truth to all we can reach and who will give heed to his Word. While many disbelieve and doubt, and some blaspheme, may we, in reverence and godly zeal, continue to show forth his praises, his virtues, by making known the truths of his divine plan of the ages, those kingdom truths which Jesus described as "this Gospel of the kingdom." (I Pet. 2:9; Matt. 4:23; 24:14) This is our mission. May we be faithful in it!

"FREEDOM FROM FEAR"

To be discussed by

"FRANK AND ERNEST"

WQTE—560 kc.—8:15 A. M.

Sunday, September 16

When will the world be free from fear? "Frank and Ernest" will answer this and many other questions. Send for the free booklet, "Our Lord's Return." Address:

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For Your Newspaper

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

OCTOBER TOPIC: On Sunday, October 21, "Frank and Ernest" will discuss the topic, "God's New Social Order." Special free circulars will be available advertising this radio broadcast.

Many are discouraged with the present social order and would like to see a change. The broadcast on October 21 will present the details of what God will provide when his new order is established.

Send for your special radio tracts today! It is a wonderful way to get others acquainted with our loving Father.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA			Indianapolis	WLWI-TV	Channel 13
Decatur	WMSL-TV	Channel 23	Saturdays,	11:00 a.m.	
Sundays,	3:30 p.m.		Lafayette	WFAM-TV	Channel 18
Florence	WOWL-TV	Channel 15	Sundays,	11:00 a.m.	
Sundays,	12:30 p.m.		Muncie	WLBC-TV	Channel 49
Selma	WSLA-TV	Channel 8	Sundays,	12:30 p.m.	
Wednesdays,	4:00 p.m.		KANSAS		
Montgomery	WCCB-TV	Channel 32	Wichita	KAKE-TV	Channel 10
Sundays,	11:00 a.m.		Sundays,	11:00 a.m.	
ALASKA			KENTUCKY		
Anchorage	KTVA	Channel 11	Bowling Green	WLTV	
(Time and day to be announced.)			Sundays,	(Time to be announced.)	
Fairbanks	KTVF	Channel 11	Lexington	WKYT-TV	Channel 27
(Time and day to be announced.)			Sundays,	2:00 p.m.	
ARKANSAS			Louisville	WLKY-TV	
Little Rock	KATV	Channel 7	Thursdays,	12:30 p.m.	
Sundays,	11:30 a.m.		LOUISIANA		
AUSTRALIA			Monroe	KLSE-TV	
Perth	TVW		(Time and day to be announced.)		
Sunday, June 3, Aug. 5, Oct. 7, Nov. 4			MANITOBA		
CALIFORNIA			Thompson	CESM-TV	
Bakersfield	KLYD-TV	Channel 17	Sundays,	5:30 p.m.	
Sundays,	12:00 noon		MARYLAND		
Redding	KVIP-TV	Channel 7	Salisbury	WBOC-TV	Channel 16
Sundays,	10:00 a.m.		Saturdays—Sundays	(Time to be announced.)	
San Bernardino	KCHU-TV	Channel 18	MASSACHUSETTS		
Sundays,	(Time to be announced.)		Springfield	WHYN-TV	Channel 40
Salinas	KSBW-TV	Channel 8	Sundays,	12:00 noon	
Sundays,	2:00 p.m.		MICHIGAN		
San Luis Obispo	KSBY-TV	Channel 6	Jackson	WILX-TV	Channel 10
Sundays,	2:00 p.m.		Saturdays,	8:15 a.m., 15 min., program	
CONNECTICUT			MINNESOTA		
Waterbury	WATR-TV	Channel 53	Alexandria	KCMT-TV	Channel 7
Tuesdays,	1:30 p.m.		every third Sunday,	10:00 a.m.	
FLORIDA			MISSISSIPPI		
Jacksonville	WFGA-TV	Channel 12	Jackson	WJTV	Channel 12
Saturdays	(Time to be announced.)		Thursdays,	(Time to be announced.)	
GEORGIA			Laurel	WDAM-TV	
Savannah	WTOC-TV	Channel 11	Sundays,	10:00 a.m.	
Tuesdays,	7:00 a.m.		Meridian	WTOK-TV	Channel 11
INDIANA			Sundays,	10:30 a.m.	
Evansville	WFIE-TV	Channel 14			
Sundays,	3:00 p.m.				

TV BROADCAST

MISSOURI

Columbia	KOMU-TV	Channel 8	Sundays (Time to be announced.)
Kansas City	WDAF-TV	Channel 4	Sundays, 10:30 a.m.
Springfield	KYTV	Channel 3	Sundays, 8:00 a.m.
St. Joseph	KFEQ	Channel 2	Saturdays, 5:00 p.m.

NEBRASKA

Hastings	KHAS-TV	Channel 5	Saturdays, 4:30 p.m.
Omaha	KETV	Channel 7	Sundays, 10:30 a.m., 15 min. program

NEW YORK

Albany	WAST-TV	Channel 13	Sundays, 9:30 a.m.
Buffalo	WKBW-TV	Channel 7	Sundays, 9:15 a.m.

NORTH CAROLINA

Charlotte	WSOC-TV	Channel 9	Sundays, 10:30 a.m.
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NORTH DAKOTA

Bismark	KXMB-TV	Channel 12	Sundays, 12 noon.
Valley City	KXJB-TV	Channel 4	Sundays, 11:00 a.m.

OHIO

Columbus	WTVN-TV	Channel 6	Sundays (Time to be announced.)
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OKLAHOMA

Oklahoma City	KOCO-TV	Channel 5	Sundays, 12:00 noon
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ONTARIO

Peterborough	CHEX-TV		Sundays, 12:00 noon.
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PENNSYLVANIA

Pittsburgh	WTAE-TV	Channel 4	Sundays, 9:30 a.m.
Wilkes-Barre	WBRE-TV	Channel 28	Sundays, 11:30 a.m.

PUERTO RICO

WIPR-TV, Sundays (Time and day to be announced.)			
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SOUTH CAROLINA

Anderson	WAIM-TV	Channel 40	Mondays, 6:00 p.m.
Columbia	WCCA-TV	Channel 25	Sundays, 1:00 p.m.

SOUTH DAKOTA

Deadwood	KDSJ-TV	Channel 5	Sundays, 3:30 p.m.
Rapid City	KRSD-TV	Channel 7	Sundays, 3:30 p.m.

TENNESSEE

Knoxville	WTVK-TV	Channel 26	Sundays, 1:30 p.m.
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TEXAS

El Paso	KELP-TV	Channel 13	Sundays, 12:00 noon.
San Antonio	KWEK-TV	Channel 4	Sundays, 12:00 noon

UTAH

Salt Lake City	KUTV	Channel 2	Sundays, 11:30 a.m.
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VIRGINIA

Bristol	WCYB-TV	Channel 5	Sundays, 12:00 noon.
Portsmouth	WAVY-TV	Channel 10	Sundays, 9:00 a.m.
Roanoke	WSLS-TV	Channel 10	Sundays, 12:00 noon

WEST VIRGINIA

Bluefield	WHIS-TV	Channel 6	Mondays, 1:30 p.m.
Fairmont	WJPB-TV	Channel 35	Sundays, 12:00 noon
Oakhill	WOAY-TV	Channel 4	Sundays, 7:30 p.m.
Parkersburg	WTAP-TV	Channel 15	Mondays, 1:30 p.m.

WISCONSIN

Eau Claire	WEAU-TV	Channel 13	Sundays, 7:30 a.m.
Milwaukee	WITI-TV	Channel 6	Sundays, 7:45 a.m., 15 min. program

TOPICAL BIBLE STUDY _____

THE PEOPLE IN GOD'S PLAN

Lesson XVI

The Prophet Jonah

THE Prophet Jonah was the son of Amittai, of Gath-hepher in Israel.¹ He is brought prominently to our attention in the Bible in connection with his being swallowed by "a great fish," and three days later being cast up on the shore alive and able to tell about his experience.²

God had commissioned Jonah to travel to Nineveh, in Assyria, "that great city, and cry against it." Jonah decided not to obey the Lord, but to go to Tarshish instead. He first went to Joppa, a seaport in Israel, and there secured passage by ship to Tarshish.

But God did not propose to allow Jonah to get away from him in this manner, and caused a strong wind, a veritable tempest, to whip up the sea and threaten the destruction of the ship on which Jonah was sailing.³

The sailors became fearful, and began praying to their various gods for protection. To help save the ship from destruction they cast much of its cargo into the sea. But the storm did not subside.

Meanwhile Jonah was fast asleep in the hold of the ship. When discovered, the captain of the ship called upon him to pray to his God, apparently recognizing that the gods of the other men were not able to save the ship.⁴

Then the men on the ship agreed to cast lots to see if it could be determined which one was responsible for the calamity which had befallen them. The lot fell on Jonah. Then they questioned Jonah, and learned that he was a Hebrew, and that he served the God of the Hebrews, "which hath made the sea and the dry land."⁵

Seemingly the sailors had learned from Jonah that he was fleeing from the presence of God, and they concluded that his presence on board the ship was the cause of the storm, that Jonah's God was thereby punishing him. Apparently Jonah agreed with this conclusion and he asked the sailors to throw him overboard into the sea, which, after some

hesitation, they did; and immediately the storm subsided.⁶

But Jonah was not destroyed in the sea, for the Lord had prepared a great fish to swallow him, and his life was preserved in this fish for three days.⁷ Then Jonah prayed to the Lord. He explained that he had cried unto the Lord from "the belly of hell." In this account the Hebrew word that is translated "hell" is *sheol*, which is the word used in the Old Testament to describe the state of death. Jonah used the word in an accommodated sense. He was not actually dead; but had it not been for the deliverance wrought by the Lord he would have died.

While the story of Jonah and the "great fish"—referred to in the New Testament as a "whale"—is difficult for the human mind to grasp and believe, it is authenticated by Jesus, so we accept it without question. Jesus, in fact, drew a very important lesson from the experience of Jonah in the stomach of the "great fish."⁸ In the New Testament Jonah is referred to as Jonas.

The scribes and Pharisees of Jesus' day asked for a sign that he was the Messiah. In reply Jesus said that no sign would be given them except "the sign of the prophet Jonas."⁹ Then Jesus explained that as Jonas was three days in the belly of the whale so the Son of Man would be in the heart of the earth three days.

The "sign of the prophet Jonas," then, which was given to the generation of Jesus' day, was the death and resurrection of Jesus Christ from the dead. Thus the Lord used the harrowing experience of Jonah to teach a very important lesson concerning the resurrection; a lesson, however, which few of the people of Jesus' day, or since, have really appreciated or believed.

It requires faith in the reliability of the Bible as the Word of God to believe the story of Jonah and the "great fish," but even greater faith to believe that Jesus was raised from the dead. But those who are able to believe in the resurrection of Jesus have a firm foundation for the glorious hope that in God's due time all the dead will be restored to life.¹⁰

Jonah Recommissioned

SOME time later, after Jonah had had time to recuperate from his harrowing experience in attempting to flee from the presence of the Lord, he was again sent to Nineveh. This time he obeyed.¹¹ Arriving in the city, which was the capital of Assyria, and a considerable distance from his home, Jonah proclaimed the message which the Lord had given him to deliver. He told the people of Nineveh that their city would be destroyed in forty days.¹²

Surprisingly enough, the people of Nineveh believed the message

God's prophet had delivered to them. They repented, and as a sign of their sincerity, proclaimed a fast and put on sackcloth. Even the king, when he learned of the attitude of the people, joined with them, and made an official proclamation that the people should all join in the fast and don their sackcloth garments. The hope of the king and the people was that God would turn away from his purpose to destroy them and their city.¹³

This was an unusual reaction to the preaching of an unknown prophet, who served a God who was not ordinarily recognized by the people of Nineveh. However, it seems that the Ninevites were worshipers of a fish god, which they supposed to be a great sea monster. It is probable that the news of what had previously happened to the Prophet Jonah had preceded him to Nineveh. The fact that he had been delivered from the "great fish" could have meant to the Ninevites that Jonah's God was more powerful than theirs. Or they may have thought that their god had cooperated with Jonah's God in sending him to them. In any event their repentance seemed sincere, and God accepted it, and did not destroy the city.¹⁴

The Scriptures state that "God repented of the evil" which he had intended to bring upon the people of Nineveh. God's view-

point in situations of this kind is beautifully illustrated in a lesson which he gave to the Prophet Jeremiah.¹⁵

Jesus explained that because of the repentance of the Ninevites, in the judgment day they will rise up and testify against the Israelites of his day.¹⁶ This means that the Ninevites and the Israelites of Jesus' day will be awakened from the sleep of death and given an opportunity to make amends for their past. It will be more favorable for the Ninevites than for the Israelites because of their repentant attitude when Jehovah sent one of his prophets to them. It will be the same in this respect as it will be in the case of other wicked people of the ancient past.¹⁷

Jonah was quite disturbed over the fact that God exercised mercy toward the repentant Ninevites. He explained, in fact, that it was his fear that this would happen that caused him to flee to Tarshish when first asked by God to testify against the Ninevites. Jonah explained that he knew of God's mercy and love, therefore had reached this conclusion.¹⁸ And now that it had happened, he wanted to die.

Throughout the ages it often has been true of God's people that their hearts have been wanting in compassion. Few, if any, have ever measured up in largeness of outlook and mercy to that

of our loving Heavenly Father. Jonah could not bear to face the fact that his word would not stand, that he had been overruled by the mercy of God.

The Lord, of course, did not agree with Jonah's viewpoint. He explained to the prophet that the Ninevites did not know their right hand from their left so far as their responsibility toward him and toward righteousness was concerned.¹⁹ It is because of this lack of knowledge on the part of the whole world of mankind that God has arranged in his plan to

give them a future opportunity to learn, repent, and obey. It will be then that the knowledge of the Lord will fill the whole earth.²⁰

Jonah's experience with the gourd, which the Lord caused to grow and protect him from the sun, and which was then destroyed by a worm, is interesting; but so far as we know, the Scriptures do not make a type of it, or even a special lesson relating to the divine plan. It simply calls attention to Jonah's difficulty in adjusting his outlook to the wisdom and mercy of God.

QUESTIONS

Who was the Prophet Jonah, and where did he live? What experience in his life brings him prominently to the attention of those who study the Bible?

What commission did the Lord give to Jonah, and did he obey?

What circumstances did God use to prevent Jonah from fleeing from his presence?

What procedure did the sailors on the ship bound for Tarshish employ to help them discover that Jonah was the cause of the great storm which had swept down upon them?

What disposition did the sailors propose to make of Jonah, and did he agree?

How was Jonah saved from the sea?

What did Jonah mean by saying that he cried to the Lord from "the belly of hell"?

How is the story of Jonah and the great fish authenticated in the New Testament?

What lesson did Jesus draw from Jonah's experience? What is "the sign of the prophet Jonas" which was given to the people of Jesus' day?

Did Jonah obey the Lord when commissioned the second time to witness against the Ninevites? What was the reaction of the Ninevites?

What do we suppose may have been the reason the Ninevites responded so favorably to Jonah's message?

Explain why God did not destroy Nineveh when the people repented. What lesson did God teach Jeremiah along this line?

What great lesson with respect to the outworking of the divine plan did Jesus draw from the fact that the Ninevites repented when Jonah witnessed to them?

What explanation did Jonah give to the Lord as to why he sought to flee to Tarshish the first time he was asked to testify against the Ninevites?

Have there been many of the fallen human race whose hearts have been as large and forgiving as the Lord's?

Why will the Lord give all mankind a future opportunity to gain life?

SCRIPTURAL PROOF

¹ II Kings 14:25;	¹¹ Jonah 3:1-3
Jonah 1:1	¹² Jonah 3:4
² Jonah 1:17	¹³ Jonah 3:5-9
³ Jonah 1:4	¹⁴ Jonah 3:10
⁴ Jonah 1:5, 6	¹⁵ Jer. 18:1-10
⁵ Jonah 1:7-9	¹⁶ Luke 11:32
⁶ Jonah 1:10-16	¹⁷ Matt. 10:15
⁷ Jonah, Chapter 2	¹⁸ Jonah 4:1-3
⁸ Matt. 12:40	¹⁹ Jonah 4:4-11
⁹ Matt. 12:39, 40	²⁰ Isa. 26:9;
¹⁰ I Cor. 15:17-19	Isa. 11:9

SUMMARY OF IMPORTANT THOUGHTS

The story of Jonah and the great fish is a reminder of the miracle-working power of God. Jonah's own deliverance from the stomach of the fish testifies to this. Additionally, Jesus referred to this experience as an illustration of his deliverance from death, and that this would be a sign to the generation of his day. Jesus' resurrection was a still greater demonstration of the mighty power of the Creator. The repentance of the Ninevites under the preaching of Jonah is to be used as an object lesson in the future day of judgment.

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 6—"There shall no evil befall thee."—Psalm 91:10 (Z. '03-331 Hymn 120)

SEPTEMBER 13—"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm 133:1 (Z. '03-363 Hymn 23)

SEPTEMBER 20—"Thus saith the

high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, . . . to revive the spirit of the humble, and the heart of the contrite ones."—Isaiah 57:15 (Z. '03-383 Hymn 293)

SEPTEMBER 27—"Thou shalt not tempt the Lord thy God."—Matthew 4:7 (Z. '04-9 Hymn 130)

Proper Christian Thinking

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8

SOMEONE has said that character is what one is in the dark; in other words, what one does and how he behaves when he thinks no one is watching. But it is just as true that character is what we are or become because of the light; that is, the light of the glorious Gospel of Jesus Christ which has shined into our hearts.

Our reaction to the truth and how we are exercised by experiences while living the truth, develop our personality, and it is impossible to have a character pleasing to God unless we permit the light of truth of the Gospel of Jesus Christ to have full sway in our minds and in our lives. Our mind is the battleground where the "good fight of faith" is being fought. Therefore Paul tells us in Romans 12:2: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Physicians tell us that every particle of the human body changes within a few years, but there is no chemistry, either human or divine, that can entirely expunge that which we put in our mind. And this is in full accord with God's law, "For whatsoever a man soweth, that shall he also reap."—Gal. 6:7

While it is true that all of us inherit certain traits and characteristics from our parents, these do not represent our character. Our character is what we develop subsequently. It is a record of our own thoughts and acts which are prompted by our own individual motives and intentions. What we are constantly thinking

about and aiming toward, and trying to obtain, becomes a permanent part of our life.

We, as Christians, are seeking those things which are above, and are continually setting our affections there. In doing this we are establishing habits of thought, so that when the strains of labor and care are lifted for a time, our thoughts, like the needle to the pole, quickly return to rest in God. This is beautifully expressed for us by David in Psalm 116:7: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

In Galatians 6:7 Paul wrote, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Hosea expressed the same truth when he said, "They have sown the wind, and they shall reap the whirlwind." (Hosea 8:7) Solomon said, "He that soweth iniquity shall reap vanity." (Prov. 22:8) Again Paul wrote, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—II Cor. 9:6

This principle is true, and has been proven time and again as part of the operation of divine law. All divine law, whether of nature or morals, is but the operation of certain fixed principles of righteousness, having as their object the peace and happiness of all intelligent creatures under its jurisdiction. Obedience to that law will bring its reward of happiness, while interference with it will incur its certain penalty.

For example, if we put our hand into a fire it will be burned and we will suffer pain, but if we hold our hand before a fire it will be warmed and thus minister to our comfort and happiness. So it is with the law of nature, it is designed to comfort and bless, yet prepared also to punish if we violate its proper use. Not only so, but it is prepared to grade the penalties in proportion to the aggravation or offense against it.

To illustrate, if you put your hand into a fire and keep it there for a very short time it will become scorched, or seared. If you persist and keep it in a little longer, it will blister; and, if kept in still longer, the fire will consume it. Apply fire properly for the cooking of our food and we are rewarded with a savory, tasty

meal; but, if applied improperly, the food will be rendered undesirable and unfit for consumption.

Water, like fire, is also one of our greatest blessings, yet if the law of nature is disregarded it becomes an agent of death and destruction. And so it is with our thoughts; if we violate the principles of righteousness we deface the image of God in our being.

The reward or penalty of right or wrongdoing we call the "law of retribution." It may be delayed, but the harvest will always come. Both nations and individuals are coming to realize this more and more. The operation of the law of retribution is most manifest among classes and nations. This is so for two good reasons. First, because of their prominence and world-wide publicity; and secondly, because of necessity their harvest must come during their present life, since they will have no existence beyond it.

But this law also operates in individuals whether they are prominent or not. Every thought harbored and disposition exercised becomes a fabric of individual character. This character is more or less pliable, flexible, plastic, in our early life; but in the course of years it becomes fixed, crystallized, hardened. It is in recognition of this that judges are lenient toward first offenders, whereas habitual criminals are recognized as hardened characters, dangerous to society, and are therefore given long term sentences. The former, first offenders, have a good opportunity to reform sufficiently to again take their place in society as respectable citizens. It is in view of this that they are given a light sentence, whereas a habitual criminal is considered hopeless.

Here are some valuable lessons for us. If we cultivate a character along the lines of righteousness and truth in accord with the light we possess, whether it be of conscience, or revelation also, we will be rewarded with a right and benevolent character. On the other hand, if we cultivate along the lines of depravity and self-will, the fruits of such a character will bring a fearful penalty.

No wonder the prophet wrote, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Ferrar Fenton translates this text, "Guard ever your thoughts with all care for from them come the issues of life." It is in harmony

with this that the Apostle Paul penned the beautiful words of exhortation found in our text.

This is a very important exhortation, because if it is followed it will definitely help us to guard our thoughts and keep our hearts, and will lead us unto life. We can rest assured that such consecrated thinking is both pleasing to and approved by God, and will bring its reward in due time.

The heart represents the will, the intentions, and is the governing power of the whole man. Those whose wills are true, and centered in God, have a fixed and uncompromising purpose. Such have pure hearts, and come under the promise mentioned in the 5th chapter of Matthew, "Blessed are the pure in heart: for they shall see God."

While the will is the controlling power of man, we must remember it is subject to various influences. If our thoughts are impure, unjust, or unholy, our power of will shall be impaired. It is with this thought in mind that we can especially appreciate the wisdom of the Apostle Paul's advice when he tells us what to think about, what should be the character of our thoughts.

Our thoughts not only mold our character, but they also determine our destiny. Someone has truly said, "Sow a thought and reap a word. Sow a word and reap an action. Sow an action and reap a habit. Sow a habit and reap a character. Sow a character and reap a destiny." Our thoughts are the initiative of what we are or will be, and all conduct and action must begin with a previous thought. Good thoughts will lead to good conduct, and the results will be good, whereas evil thoughts will lead to evil conduct and results.

To illustrate, when God decided to create the world he had a plan, first of all, respecting it. It was a good plan, backed by good thoughts, and all that he has been doing is following that plan, because he knows that the results will be good.

Satan, however, sowed evil thoughts, and his course shall prove fatal to him and injurious to others. It began with a wrong thought, the result of which led into sin, when he said, "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the Most High." (Isa. 14:13, 14) Lucifer had a covetous and selfish spirit, a spirit in opposition to God.

The flesh, because of its fallen condition, has a spirit which is adverse to God's. It is an "adversary" spirit, the spirit of Satan which has become dominant in the human family. The Lord's people, because of the imperfections of the flesh and the inherited weaknesses from father Adam, can never attain to human perfection no matter how much they may so wish.

We have blemishes and weaknesses of brain and body which prevent us from ever becoming perfect this side of the veil. Nevertheless, we must strive to live up to the standard of perfection as much as possible, and the Lord has promised to compensate for our unintentional weaknesses and shortcomings. His grace is sufficient, and will enable us to overcome and endure.

In Galatians 6:8 we read, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The thought is that if we allow the adverse spirit of the flesh to control our thoughts and sow them, we will reap accordingly. The results will be evil, corruption, and if persisted in will even lead to the second death.

The Apostle Paul is here speaking to the Christian church, the followers of Christ. These are encouraged to sow to the Spirit of God who is a righteous Being. If such think upon heavenly things, and continue to do so, they shall reap a great reward—all the glorious things promised to them as Christ's followers.

The first requisite in sowing to the Spirit is to have a loyal and willing heart. We cannot be God's children if our hearts are not right. In order to qualify and come into a right heart condition it is necessary that we put away sin, and repent and accept Jesus as our Sin-bearer. Then we are to heed his words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." In so doing we are sowing to the Spirit.—Matt. 16:24

Stating it a little differently we must first be justified, we must be cleansed, we must have a clean heart, a clean mind, pure motives. This is done by turning away from sin and accepting Jesus as our Redeemer, and consecrating ourselves completely to God. The imperfections of the flesh are now covered with the robe of Christ's righteousness, and all of our former impure thoughts

and actions are also covered and forgiven. We are cleansed in the precious blood of Jesus Christ.

Now something else must take the place of our former thoughts, habits, hopes, and ambitions in order to produce new thoughts, new actions, good conduct, new hopes, and new aims. To accomplish this, a sowing to the Spirit of God is necessary, and we may use everything that God, in his graciousness and love for us as his children, has provided. We may use the concordances, dictionaries, Studies in the Scriptures, and all the helps that God has given to us to understand his Word better. We may assemble ourselves with those of like precious faith; yea, we are expected to do so in order to be filled with the new, higher, spiritual thoughts, hopes, aims and ambitions.

Thus we begin to be filled with the things of the Spirit, the best things, because they are the thoughts and standards of God. They are the verities pertaining to his wonderful plan of redemption and his loving character. If we do otherwise than sow to the Spirit it will mean that we have received the grace of God in vain; that our cleansing, our justification, has not been used for its intended purpose; that it was useless in our lives.

It is probably with this lesson in mind that Jesus spoke the words which are recorded in Matthew 12:43-45, and which hereinafter will be quoted. But first let us consider the importance of having good thoughts and good things filling our hearts and minds as stressed by Jesus in the 33rd through the 37th verse. Jesus said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment: For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

In the 25th verse, speaking to the Pharisees, we read that "Jesus knew their thoughts." He had just healed a man whose

hand was withered, and had cast a demon out from a man who was both blind and dumb insomuch as now he both spake and saw. The Pharisees accused Jesus of doing these miracles by the power of Beelzebub, the prince of devils. It is for this reason that Jesus strongly denounced them saying, in the 34th verse, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."

Matthew 12:43-45 reads, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

We can all appreciate the lesson which is thus so simply illustrated by our Master. Our minds, our hearts are compared to a home in which an unclean spirit dwelt, a worldly spirit, a selfish spirit, a spirit adverse to God's. Then we received a knowledge of Jesus, why he was born in earth, why he died, and the importance of the work of his first advent. We appreciated this loving and life-saving information. We accepted it with our whole heart and repented, and on the basis of these facts made a full and unreserved consecration, and were justified to life. We were declared right, just. Our house, our mind, was emptied, swept, and garnished of all human hopes, and aims, and ambitions. It was cleansed.

But now it is essential that we fill our minds, our "house" with good things, that we entertain good thoughts, that we invite good company and that our hopes, aims, and ambitions are no longer earthly, but spiritual. This is done by inviting Jesus to occupy and to dwell in our mind, and to be enthroned in the chief place in our heart. In Revelation 3:20 we hear the words of our blessed Redeemer, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

We who have invited Jesus to make his abode with us have entered into a most blessed relationship, and are enjoying sweet

and precious fellowship with our Redeemer. He has brought us peace that passeth all understanding, even the peace of God. Jesus being the way, the truth, and the life, has brought us in line to receive all of these benefits. He has taken us to pleasant places, and we are at rest in the heavenlies with spiritual aims, spiritual hopes, and spiritual ambitions.

We are filled with the Spirit of God, the Spirit of Jesus, which is the Holy Spirit, promoting peace and love and power and the spirit of a sound mind, as well as begetting us to the divine nature and anointing us to office in The Christ. We are in a happy frame of mind, rejoicing always with and in the Lord, speaking in psalms and hymns and spiritual songs, and making melody in our hearts to the Lord. Then, too, exceeding great and precious promises are ours to claim, plus the privilege of co-operating with our Lord both now and in the future in furthering his divine program which he has revealed to us.

If our minds have been thus cleansed we should not permit them to be left empty; we should fill them with thoughts of God and his divine plan and character. If we do not invite our Master to occupy our minds, bless and lead us in the narrow way of self-sacrifice, then, as Jesus warned, other things than those approved by God will enter. We will again fall into our old ways and not only have our former spirit, but in addition jeopardize our future existence of life on any plane. If we should be cast into outer darkness only the Lord knows how great would be that darkness.

Having been once enlightened, brethren, let us all demonstrate our appreciation by showing forth faithfully the praises of him who has called us out of darkness, remembering that failure to make use of the privileges which are ours through consecration and justification could lead us to a condition of mind as predicted by Jesus—the last state of that man will be worse than the first. The essence of this lesson should be applied to ourselves personally every day. And how can anyone improve the beginning of the day better than suggested by the psalmist as incorporated in our 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' "

Our minds are so constructed that we can accumulate and hold many thoughts. Really, there is no end to the wonderful possibilities along this line, but our capacity and ability to receive them is limited with each day. We tire as the day progresses, and our mind also tires; and this too differs with various individuals, even as do their talents and abilities.

Now, if we fill our minds with things of this world, there will be very little room left to receive the spiritual good things. There will be very little time left to "consider the Apostle and High Priest of our profession, Christ Jesus." There will be no time left for prayer and worship, which are necessary for the growth of the new creature in Christ Jesus. There will be very little time for study and appreciation of God's Word so essential to our sanctification.

God realizes that all of this takes time and training, and he has promised to grant us all of the grace necessary in order that we might train our minds to think along heavenly lines, to "set our

affection [margin, or mind] on things above, where neither moth nor rust can corrupt, and where thieves cannot break through nor steal." (Col. 3:2; Matt. 6:20) As we think upon those things which are good, our minds will become stored with valuable good things, which in turn will result in our speaking and acting accordingly.

We have heard about the father who wanted to teach his son a lesson along this line. The son was in the habit of reading cheap novels, and calling him one day the father said, "John, will you please take this bushel of apples and empty it, and take the bushel to the woodshed and fill it with chips?" The son did as he was told. When he returned the father said, "Now put in the apples." The son replied that he couldn't since there wasn't enough room for both the chips and the apples. Then the father said, "That is just what you are doing with your mind. You have been filling it with chips and there isn't any room for the apples."

Let us, dear brethren, learn this lesson well and fill our mind with the things of the Holy Spirit—God's plan and character and all of the lovely, just, noble things from his Word. How wonderful to be able to say with the psalmist, "In the multitude of my thoughts within me thy comforts delight my soul." (Ps. 94:19) Surely God's thoughts are comforting and delightful to our whole being, and "how great is the sum of them," they cannot be numbered. (Ps. 139:17; 40:5) How very dear and precious they are to us. We know that no human being could ever invent them.

It all seems like a beautiful fairy tale, yet it is true, and we are not dreamers. Just how great God's thoughts are in comparison to man's is expressed by God through the Prophet Isaiah in the 55th chapter, verses 8 and 9: "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Brethren, "Let this mind be in us, which was also in Christ Jesus." (Phil. 2:5) If we consecrate our thinking to the ways of God, and set our affections upon these higher thoughts of God, we will become children after his own heart. May God be with us all to this end!—Contributed

THE PARABLE SERIES

Article XI—Luke 19:11-27; Matthew 25:14-30

Christian Stewardship

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required of stewards, that a man be found faithful."—I Corinthians 4:1, 2

A DEDICATED follower of the Master is one who has committed all that he has and is to the service of the Lord, to be used in keeping with the divine will. This includes time, strength, talents, influence, money—everything. The Lord does not take these away all at once, but leaves them in the custody of the giver to be used as indicated by his sanctified judgment until completely consumed on the altar of sacrifice. Thus every true disciple is a steward over his own assets.

However, our text is speaking of another phase of Christian stewardship. Paul explains that as "ministers of Christ" we are "stewards of the mysteries of God." These "mysteries of God" are not what we give to the Lord, but what he gives to us. Briefly stated, these "mysteries" would be the truth as revealed to us by God's Holy Spirit. Jesus also used the expression, "mysteries of the kingdom of God."—Luke 8:10

Jesus related two parables which illustrate our privileges and responsibilities as stewards of the truth. One is The Parable of the Pounds, and the other The Parable of the Talents. In The Parable of the Pounds Jesus likens himself to a "nobleman," and in The Parable of the Talents, to a "man." In both parables, after delivering the "money" and "his goods," Jesus represents himself as going away and returning.

In both of these parables, when the Master returns there is a reckoning with his servants based upon the use they have made of that which was entrusted to them. In the case of the pounds, only one is delivered to each servant, but the same rewards in differing amounts are administered to the faithful. Varying numbers of talents are distributed to the servants in the other parable; but, in the time of reckoning, all the faithful receive the same kind of reward.

It is evident that both of these parables refer to the work of the Lord in the earth throughout the Gospel Age, and to the fact that it is accomplished by servants who are faithful to their stewardship over the "goods" which are entrusted to them for this purpose. The differences in the two parables are not contradictory, but illustrative of two important facets of the manner in which the work of God throughout the Gospel Age is accomplished.

It is important to notice that in both these parables that which was distributed to the servants had not previously been theirs. The "pounds" belonged to the "nobleman," and the "talents" to the "man." The parables related by Jesus are merely illustrations of truths which are elsewhere set forth in the Bible in straightforward language, and the Scriptures reveal just what it was that Jesus gave to his disciples, his servants, at the beginning of the age in order that they might be properly equipped to go forth in the divine service.

When Jesus appeared to his disciples before his ascension, his "going away," he said to them, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Previously Jesus had promised to send the Holy

Spirit, which, he said, would guide his disciples into all truth.—John 16:12-15

Jesus referred to the Holy Spirit as "the Spirit of truth," and very properly so. We cannot receive the truth into our hearts and be guided and strengthened by it without the aid of the Holy Spirit; nor can we possess the Holy Spirit apart from the truth. Thus, when the gift of the Holy Spirit was bestowed upon the waiting disciples at Pentecost it enabled them to know the truth, to understand the marvelous teachings of Jesus which previously they could not "bear." It was through this gift of the Holy Spirit that the "mysteries of God" became theirs to know and to use as the Lord's stewards.

There is a close relationship between the use of our own abilities in the Lord's service and our stewardship of the mysteries of God. Indeed, it is the Spirit of the truth, the Holy Spirit, which energizes, or quickens us to perform faithful and acceptable service as ambassadors of Christ. It is by faithfulness in the use of the truth that the work of the Lord during the Gospel Age is carried forward.

The Same to All

IN THE Parable of the Pounds each servant received the same amount of money, which was one "pound." Here are illustrated blessings received from the Lord

which are common to all his servants, assets which enable them to render acceptable service in his cause.

It seems evident that the "pound" represents something which the Scriptures teach is actually furnished by the Lord to his people. First we were drawn to the Lord and to the point of full consecration by the power of the truth. After making a full consecration to do God's will we received the begetting and anointing of the Holy Spirit. It is the anointing of the Holy Spirit which, in particular, authorizes us to be partners in the work of the Lord. To assure us that our labors are acceptable despite the imperfections of our flesh, we also receive the robe of Christ's righteousness for our justification.

It is through the proclamation of the truth that God's work during the Gospel Age is accomplished in the earth. And what is that work? Paul wrote, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then [because of this] we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Cor. 5:19, 20

The Talents

THE Parable of the Talents presents a different viewpoint,

another aspect of Christian stewardship. The number of talents given to each servant varied. We quote: "The kingdom of heaven is as man traveling into a far country, who called his servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey."—Matt. 25:14, 15

The word "several" in verse 15 has been supplied by the translators. The Greek word "*idios*," translated "several" in the Common Version, has more the meaning of "self" or "own." The Diaglott word for word translation reads, "to each according to the **own** power." The Greek word translated "ability" in this passage is an interesting one. It is *dunamis*. Prof. Strong's definition of the word is: "Force (literal or figurative); specially miraculous power (usually by implication a miracle itself)"

In keeping with this definition we find the word *dunamis* translated "miracles" eight times, and "miracle" once. In many other instances miraculous power or authority is implied. For example, Peter wrote concerning the Master's followers that they are "kept by the power [*dunamis*] of God through faith unto salvation." (I Pet. 1:5) Jesus said to his disciples, "Ye shall receive the power [*dunamis*] of the Holy

Spirit coming upon you.”—Acts. 1:8, margin

Based upon the general use of the Greek word *dunamis* in the New Testament, and the word for word translation in the *Diaglott*, “the own power,” we suggest that the expression, “according to” refers to the exercise of the power and authority of the “man” of the parable in the distribution of his own “goods.” This does not relieve the servants of the parable of the responsibility to use their own natural endowments in the service of the Lord, but emphasizes that the “goods” distributed by the Lord quicken and energize these to make their use effective and acceptable to the Lord.

This suggestion is in keeping with II Peter 1:2, 3, which reads, “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power [*dunamis*] hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to [margin, or ‘by’] glory and virtue.” Here we are reminded that “all things” pertaining to our service of the Lord and our relationship to him are gifts distributed according to or by divine power. This would include the “talents of the parable.”

This distribution of gifts to Jesus’ followers is said to be “through the knowledge” of the

Lord, or, in other words, through the truth. We receive this knowledge through the revealing power of the Holy Spirit. Hence the expression, “Spirit of truth,” is used by Jesus in promising the disciples the gift of the Holy Spirit.

While from one standpoint, as illustrated in The Parable of the Pounds, the Lord’s consecrated people, through the truth, receive a common endowment which enables them to render acceptable service; on the other hand, their opportunities and abilities to serve differ, and this is indicated by The Parable of The Talents. In Ephesians 4:7, 11, 12 Paul explains what the impartation of the Holy Spirit means to the disciples of Jesus with respect to the work of the ministry. He wrote:

“Unto every one of us is given grace according to the measure of the gift of Christ”; that is, in keeping with the manner in which, by divine authority, Christ distributes the “talents.” We read further: “And he gave [or made] some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the complete qualification [*Diaglott*] of the saints, for the work of the ministry, for the edifying of the body of Christ.”

In I Corinthians 12:4-11 Paul presents a similar thought:

“Now there are diversities of gifts, but the same Spirit. And there are differences of min-

istries [margin], but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; but all these worketh that one and selfsame Spirit, dividing to every man severally as he [the Lord] will." The **Diaglott** renders "he" as "it" [the Holy Spirit]; but the thought is the same, for the Holy Spirit acts only as directed by the Lord.

The miraculous gifts of the Spirit were given only to certain ones in the Early Church. But there are many other, and diversified gifts with which the true followers of the Master in every part of the age have been endowed. In Romans 12:3-8 we read:

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being

many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."

Paul admonishes that in the use of these gifts of the Spirit "love" should be "without dissimulation," that we should "abhor that which is evil" and "cleave to that which is good." "Be kindly affectioned one to another with brotherly love," Paul wrote, "in honor preferring one another." To this Paul adds not to be "slothful" but to be "fervent in Spirit." Possibly Paul had in mind the unfaithful servant in the parable who was described by Jesus as "wicked and slothful."

The Apostle Peter confirms Paul's view of Christian stewardship, and also exhorts to faithfulness in the use of the gifts with which we have been endowed by the Holy Spirit. He wrote: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him

(Continued on page 34)

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DAWN PUBLICATIONS

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NEW JERSEY

(Continued from page 31)

speak as the oracles of God; if any man minister, let him do it as of the ability [Greek, 'forcefulness'] which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."—I Pet. 4:10, 11

In this passage the Greek word which is translated "manifold" means varied, or diversified. We are made stewards of the "diversified" grace of God, manifested in the many gifts of the Spirit by which we are qualified for the ministry. It is these many and varied gifts, operating through our natural, but imperfect faculties, which seem to be represented by the talents of the parable.

On the other hand, as we have noted, those treasures of the Holy Spirit imparted through the truth which are received in common by Jesus' true followers may well be represented by the "pounds" of the other parable. We need both the pounds and the talents to be acceptable and efficient servants of the Lord.

Faithfulness

FAITHFULNESS to our stewardship of the mysteries of God calls for the dedication and use of all our natural endowments. These we have given to the Lord, and he allows us to keep them to use for him, sacrificing them in

the faithful discharge of our stewardship. Our natural abilities play a part in the work of the ministry, and without doubt are taken into consideration by the Lord. However, some of Jesus' own apostles were ignorant and unlearned men according to the standards of this world, yet through the endowments of the Holy Spirit they were used mightily in the divine service. Paul, on the other hand, was well equipped with natural talents, and he used them faithfully, sacrificing them in the interests of his stewardship. He wrote, "What things were gain to me, those I counted loss for Christ." (Phil. 3:7) Paul's eyesight became impaired, which hindered him in his ministry, yet the Lord did not deem it best to restore his eyesight. Paul wrote, "Lest I should be exalted above measure through the abundance of the revelations [with which God had blessed him], there was given to me a thorn in the flesh, the messenger of Satan to buffet me. . . . For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power [dunamis] of Christ may rest upon me."—II Cor. 12:7-9

The power of the Holy Spirit could operate in and through

Paul regardless of his infirmities. This is true of all the Lord's people. But in order for it to be true, we must yield up our all for his use. Only thus can we be faithful in our stewardship of "the mysteries of God."

The Increase

ACCORDING to both parables, faithfulness resulted in the increase of the "goods" which were delivered to the servants. The one who was given five talents gained five; and the one who was given two talents gained two. Each of the servants in The Parable of the Pounds was given a pound. One gained ten pounds, another five.

What is represented by these increases? We cannot expect a parable to fit the facts in every detail. The evident principal purpose of the two parables under consideration was to encourage zeal on the part of the Lord's people throughout the Gospel Age. The parables teach that the Lord Jesus was going away, and that he would return to reckon with his servants, and that to render acceptable service they would be endowed by gifts from him; also that they would be rewarded for their faithful service in his cause.

These two parables illustrate the partnership of Jesus and his true church in carrying out the divine plan. We know that according to the divine plan God's work

throughout the earth during the Gospel Age has been reaching and preparing a "people for his name" to live and reign with Christ. To begin with, these people are of the sin-cursed and dying world. Through the ministry of the truth on the part of those who are endowed with the truth and its spirit, these are reached and reconciled to God through their belief in Christ and their full consecration to do the Lord's will. It is thus that they receive the Spirit of sonship, and are authorized to be the ambassadors of Christ in the work of the ministry, a ministry that is conducted through the use of the "word of reconciliation."

The Bible assures us that as a result of the reign of Christ the earth will be filled with a knowledge of the Lord. (Isa. 11:9) This does not mean that the knowledge of the Lord will be written across the skies. It simply means that the hearts and minds of the people will be filled with that knowledge. So it would seem concerning those of the Gospel Age who are endowed with the Spirit of truth. To the extent that their faithful service contributes to the implanting of the same Spirit of the truth in the minds and hearts of others this could be considered an increase.

This thought seems to be further borne out by noting the rewards administered to the faithful ones of the parables. In The

Parable of the Pounds the one who gained ten pounds was given authority over ten cities: and the one who gained five pounds was given authority over five cities. These are promises of rulership, symbolized in the Scriptures by a crown.

In the Parable of the Talents, the promise to all the faithful is twofold—they were to be made rulers over many things, and were bidden to enter into “the joy” of the Lord. Thus both rulership—a crown—and rejoicing are assured to those who faithfully use their talents.

With these rewards in mind let us note what Paul wrote in his letter to the brethren at Philippi. We quote: “Do all things without murmurings and disputings: that ye may be blameless and harmless [margin, or, ‘sincere’] the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights; . . . holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” (Phil. 2:14-16) Thus Paul indicated that if the brethren at Philippi remained faithful they would be to his credit in the day of Christ, a proof that he had “not run in vain, neither labored in vain.” This he explained would, in the day of Christ, lead to his rejoicing, his “joy of the Lord” promised in the parable.—Matt. 25:21, 23

Even more pointed in this connection is Paul’s statement to the Thessalonian brethren. To them he wrote: “For what is our hope, or joy, or crown of rejoicing [margin, or, ‘glorying’]? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.” (I Thess. 2:19, 20) Thus Paul explains that both his “crown,” or rulership, and his rejoicing when reckoned with by Jesus at his return would be his because of these faithful brethren to whom he had ministered the truth. These would be part of the increase, having been endowed with the Spirit of the truth and proved faithful to their stewardship.

Along the same line Paul wrote to the brethren at Corinth: “Ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.” (II Cor. 1:14) Peter, Apollos, and others had also labored in Corinth, and thereby assisted in establishing the Corinthian brethren in the truth and in the Lord. The brethren in Corinth had also contributed to some extent to Paul’s own upbuilding in the faith. It was concerning the Lord’s work in Corinth that Paul wrote:

“Who then is Paul, and who is Apollos, but ministers by whom ye have believed, even as the Lord gave to every man [the gifts pertaining to the ministry]? I have planted, Apollos watered;

but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor."—I Cor. 3:5-8

Thus the increase resulting from our faithful use of the Lord's "goods" seems clearly indicated. And it is encouraging to realize that the co-operative efforts of the brethren are also mentioned by Paul in connection with the increase with which the Lord blesses their efforts. There are many who might feel that the Lord has never used them to interest others in the truth and bring them to the point of full consecration. But it is also true that there are probably few instances in which a brother or a sister in the truth, apart from co-operation with others of "like precious faith," has been thus blessed by the Lord.

It is because all of his servants work together that the Lord's work prospers. And all can have a share in it. Not all have received the gift of prophecy—public speaking. Not all are teachers. But all have, through the gift of the Holy Spirit, been endowed with some talent which can be used in the general ministry of the truth, the ministry of reconciliation. As Paul explains, our gifts differ "according to the

grace that is given unto us." "Ministry" is one of the gifts of the Spirit. This simply means serving; and there are so many ways in which we can serve the truth and serve one another.

Paul also mentions "he that giveth" [margin, or, 'imparteth'], and "he that showeth mercy." (Rom. 12:8) One who is filled with the Spirit would be specially qualified to show mercy, and thus contribute to the upbuilding of those who need to be helped along this line. And how blessed to others are those who are able to "impart" love and sympathy for the comfort of the Lord's people!

The Holy Spirit energizes those who receive it. Paul describes it as "the Spirit of power [**dunamis**], and of love, and of a sound, [**'disciplined,' Strong**] mind." (II Tim. 1:7) The Holy Spirit gives strength to the timid, enabling them to serve in ways and to an extent that would not be possible if they depended only upon their natural abilities.

The Lord has also given us the "Spirit . . . of love." Paul wrote that the "love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." How worthless would be our ministry if it were not motivated by love. It would be nothing more than "sounding brass" or a "tinkling cymbal."—Rom. 5:5; I Cor. 13:1

Through the gift of the Spirit we have also received a disci-

plined mind, a mind, that is, endowed and regulated by the truth of the divine plan. This also is vital to an acceptable and effective service of the Lord. How futile would be our efforts as ministers of reconciliation apart from this endowment!

The "Wicked" and "Slothful"

THE servant who was given one talent and buried it in the ground is described as "wicked and slothful," and the servant who wrapped his pound in a napkin is described as "wicked." The practical lesson of both parables is simply the importance of faithfulness in our stewardship, regardless of how much of the Master's "goods" he may have entrusted to us.

Speaking of his servants, Jesus said, "Ye are the light of the world," and he admonished them not to put their light under a "bushel." (Matt. 5:14-16) In the parables, the wrapping of the pound in a napkin and the burying of the talent in the earth seem to suggest the same idea of permitting the truth to be

hidden from others through our unfaithfulness.

The unfaithful one in both parables speaks of the hardness of their master. This seems to be but an excuse. Jesus explains that if this is what the servants really believed, it should have spurred them on to faithfulness, rather than otherwise. Here we are reminded that the human heart is very deceitful. Let us be watchful lest we be found making excuses for unfaithfulness.

Let us keep before our minds the practical lesson of both parables, which is that "it is required in stewards that a man be found faithful." We have been made "stewards of the mysteries of God," and in whatever way, or ways, we have been endowed by the Holy Spirit to minister the truth and its blessings to others, let us do so with diligence, for this is the great project upon which we have embarked. With the Lord's blessing we know that the Lord's cause can and will succeed. God's work will be accomplished, and through our own faithfulness we can share in his joy.

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Sanctified by God's Will

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Hebrews 10:9, 10

THE Jewish Law required the sacrifice of bulls and goats. This taught, by example, that without the shedding of blood no remission of sin is possible. But animal blood could not actually take away sins. This arrangement was merely typical, and God could not be pleased with it, especially after Jesus offered himself. When Jesus said, "Lo, I come to do Thy will," he gave his all. This was acceptable to God, and it took away the old typical sacrifices and established the better sacrifices. (Heb. 9:23) Taking God's will as his will made Jesus' sacrifice of his own will acceptable. He was sanctified by this.

Verse 10 shows that this same will sanctifies us, the followers of Jesus, but only through the offering of Jesus' humanity. Taking God's will as our own will means sacrificing our own will, and thus we are sanctified, set apart, for God's service. In this way we become ministers of reconciliation in God's great program of eradicating sin.

In what way does the true Christian differ from all others? In good works? No, because many others do good things also. In self-denial? Others do this also. Some worldly people even suffer for righteous causes. Matthew 7:22 shows that many will say, "Have we not done many wonderful works, and even prophesied in Thy name?" Still the Lord will say, "I never approved of you." Some who even preached in his name are not approved. None of these good things alone marks true Christians. The only thing which none but true Christians do is to take God's will as their own, that is, God's will as it is written in his Word. This marks the true follower of Jesus.

Putting God's will first makes a great change in us, especially in our minds. So great is this change that I Corinthians 2:16 says, "We have the mind of Christ." This chapter shows what it means to have the mind of Christ. For one thing, we are able to know the mysteries of God, to discern things hidden from the world, the natural man.

It is the mental and moral powers which constitute man the image of God. The ability to think, to remember, to know right from wrong, raises man above the plane of animals. Even in fallen man, the power of the mind does great things for him. Most remarkable is the ability to take an ideal, a hope, and to live by it. The hope of a successful career causes many students to work hard and concentrate on things difficult in their studies. A widow can determine to raise her family by working hard herself. The power of determination inspired by an ideal does great things.

A New Determination

I ONCE knew a young man who was wild and irresponsible. One day he said, "I am determined to give up my wild ways and settle down." It was soon manifest that he meant what he said. He did not become a Christian, or even profess to be religious, but he did become a successful business man. So great was the change that people said he was a new man. He did not get new brains, but his mental powers were used in an entirely different way. His determination was new, and gradually his ways of thinking and living came into harmony with this new determination.

This ability to take a new purpose into our minds is used by God in drawing and developing the new creation. God causes a seed of truth to be sown in our minds. We hear what Jesus called "the word of the kingdom." (Matt. 13:19) This word explains what God's kingdom is to do, and that by following Jesus we can have a part in this kingdom. If we are honest, humble, and hungering after righteousness, this word will cause us to think more and more seriously about accepting Jesus and following him. First comes the thought that we ought to serve

God. Later this crystallizes into a fixed purpose. A desire to consecrate is changed into decision and determination.

If the determination is sincere, God accepts our consecration and begets us with his Holy Spirit. We are thus begotten by "the Word of truth," "not of blood, nor of the will of the flesh, nor of the will of man, but of God."—(James 1:18; John 1:13) We have this treasure in an earthen vessel, our human bodies. The new purpose works in us and changes us. This change is not merely to become a new or reformed human being, as may happen to anyone who takes a new purpose into his mind. This is God's work, and results in a new creation, begotten on the divine plane.

Enemies

THIS new purpose has enemies within us. The Spirit of truth enters our mind as a great general might land on a foreign shore and recruit his army from among those he desires to conquer. He lifts up and encourages the rightly disposed. These help him in his conquest. There are, however, lower elements of society who oppose his efforts and give him considerable trouble. So in each of us there are higher and lower elements. The higher ones such as righteousness, mercy, truth, love, welcome the Word of God. The lower tendencies—lawlessness and selfishness oppose the doing of God's will.

These lower tendencies are called "members" in Colosians 3:5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, covetousness." These oppose the setting of our affection, or mind, margin, on things above as counseled in verse 2. These must be put to death often, whenever they arise. But Romans 6:13 suggests that there are good "members" which we can use as instruments of righteousness unto God—mercy, compassion are among these. We can see why Paul calls these "members." Are they not parts of us, of our very being? Character has been defined as the sum total of our habits. These cause action—they determine what kind of person we are, and by these we are known.

In Romans 7:19 Paul says, "The good that I would I do not:

but the evil which I would not, that I do." Verse 23 explains why this is. He says, "I see another law in my members, warring against the law of my mind." The law of sin worked in his members causing him to do things he did not want to do. The law of sin is to fallen man what the law of gravity is to physical objects. Anything heavier than air tends to be drawn to the center of the earth unless stopped by a greater force. So our natural habits tend to gravitate toward earthly things. The tendencies of the new mind oppose these earthly predilections warring against the law of our mind. Paul said he had a new mind, a new purpose, a determination to do God's will at any cost. This was opposed by the tendencies and cravings of his body, his earthen vessel.

A Spiritual Mind

THE new mind is spiritual because it is begotten by God's truth. It is also spiritual because it is a part of the new creature which, in the first resurrection, will receive a divine body: (II Pet. 1:14) It is the same mind that Jesus had after his baptism. I Corinthians 2:7 explains about this mind of Christ, that it has "hidden wisdom, which God ordained before the world to our glory." This wisdom is hidden because the natural man cannot comprehend the wisdom of God. Verses 9 and 10 show that the good things in reservation for those that love God will cause many that do not love him now to do so at that time. It will be said, "Lo, this is our God!"—Isa. 25:9

These wonderful blessings now hidden are definitely stated to be revealed to us by God's Spirit. Any of God's truths not now perceived by the natural man are thus classed among the deep things of God, the spiritual things. The deep things of God are not complicated theological questions. If these were the deep things, the poor and unlearned could not have a spiritual mind.

A clear knowledge of restitution and the high calling indicates a spiritual mind because these things are revealed by God. Verse 12 explains that the Spirit is given to us "that we might know the things that are freely given to us of God." Among these are the merit of Christ's sacrifice and the exceeding great

and precious promises by which we can become partakers of the divine nature.

The mind of Christ includes his determination to do God's will at any cost. In Philippians 2:5-7 we have this statement: "Let this mind be in you which was also in Christ Jesus." Verses 7 and 8 explain that this caused Jesus to make himself of no reputation and become obedient unto death, even the death of the cross. This required a very strong determination, a powerful motive to control himself, and to sacrifice his humanity completely.

Back of this powerful motive was a clear knowledge of God's plan—what God designed to do, and how and why. A skilled workman must know what he is doing and why, or he soon loses interest in his work. So with us, a clear knowledge of God's plan is necessary to inspire a strong determination. This determination must continue to keep us sacrificing, or God's favor will be withdrawn. Only if the determination continues can we be doers of the Word and not hearers only.

A. Willing Mind

BEFORE we can get a clear knowledge of God's plan, we must have a willing mind; we must be willing to obey God. John 7:15-17 explains that the Jews marvelled at Jesus' ability to teach. He had never learned from the generally accepted sources of education of that time. Jesus answered that the doctrine was not his own, but was from God. Then he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Anyone who sincerely wishes to do God's will shall know what God's teachings are. Then, in verse 18, Jesus says that a true teacher of God will seek God's glory, not his own. Therefore one who has the mind of Christ will not only know God's purposes, but will have a strong determination to do exactly what God wants him to do. He will know the truth. He will have meat in due season.

Most members of the earthen vessel oppose the new mind. The President of the United States has a cabinet of advisers. The members of this cabinet advise and endeavor to influence

the President in all important matters, but the President must make the final decisions and endeavor to have them enacted and enforced. Our new mind is our manager. And it is influenced more or less by the various tendencies of our human nature. The natural mind of a normal human being is fleshly or carnal, and in its fallen state is not subject to the law of God, neither indeed can be. (Rom. 8:7) The natural mind may have some conflict with its various members, but generally there is little conflict along this line. Most people do what they want to do.

The new spiritual mind, however, is opposed by the earthly members, since they naturally gravitate to earthly things. Paul says the flesh lusts, or desires, against the spirit, and the spirit lusts, or desires, against the flesh. These are contrary the one to the other, so that ye cannot do the things that ye would. (Gal. 5:17) The new mind being the manager must resist these earthly tendencies, and maintain its ascendancy. It is the conflict that makes it possible for the new creature, the new mind, to be an overcomer; and, because of being an overcomer, to be seated with Christ in his throne.

Doing God's will as written sanctifies us, sets us apart for God's service. It also transforms us by the renewing of our minds. God's will is represented by this new manager, the mind of Christ. We are to let this mind rule us until our sacrifice is finished. According to Romans 6:13 we are to "yield our members . . . as instruments [margin, Gr. arms, or weapons] of righteousness unto God." Depraved tendencies must be put to death. Good tendencies must be put to work doing God's will. Mercy, sympathy, justice, truth and other good qualities are to be exercised as much as possible. Whenever decisions must be made, let these "members" be heard.

Members Harnessed

"MEMBERS" would include all our powers, abilities, and talents, since these are a part of us, a part of our being. We should harness or use all of our powers so as to help the new manager, the new mind, to control us—for instance, the power of thought. Our thoughts can run wild from one thing to another without any definite purpose. Thoughts can be on evil

things, a hindrance to the development of the new creature; or they can be on idle things, or things of no profit. But to be of help they should be centered on the good things of God's Word. Doing this would be in harmony with Peter's advice to "gird up the loins of your mind," set them on heavenly things. (I Pet. 1:13) As we endeavor to do this, the Holy Spirit of God will then search out the deep things of God, and we will get an increase of knowledge. We will get to know more of the details of God's plan. And the clearer our knowledge is, the greater will be our inspiration to continue doing God's will.

Another helpful "member" is our conscience, which we are to keep "void of offense." (Acts 24:16) Conscience is a God-given power to discern right and wrong. Furthermore, it acts quickly. A person may say, I had a feeling that this wasn't right, though I didn't know why. So our conscience is like a good watchdog, and we should listen to even its faintest bark. We should never violate our conscience.

Paul said that to him that esteemeth anything to be unclean [margin, Gr. common], to him it is unclean. (Rom. 14:14) Actually any creature of God is clean, Paul said, but a person who believed it was unclean should never violate his conscience by partaking, until he learns differently. The conscience can be educated. Later a person would find, as Paul did, that all creatures of God are clean. Before Paul saw the heavenly vision, he could, with a clear conscience, persecute Christians. But this vision educated his conscience, and he saw this was wrong.

So our conscience is a very great help to us. We read in Hebrews 10:22 that our hearts should be sprinkled from an evil conscience, or from a consciousness of evil. This is done by an acceptance of the ransom merit of our Lord's sacrificed life. On the basis of this, our consecration is acceptable and our conscience is clear before God. But it is necessary to keep our conscience clear by watching our thoughts and actions, and keeping them fully in harmony with our vow of consecration. In this way we keep our conscience "void of offense toward God, and toward men." Our conscience is thus a great help to the new manager, the mind of Christ, in keeping the earthen vessel in subjection.

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

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

ARIZONA

Phoenix KUEQ 740 9:45 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 10:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KDAY 1580 9:30 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 8:00 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.

GEORGIA

Sandersville WSNT 1490 5:15 p.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.

INDIANA

Gary-Hammond WJOB 1230 11:15 a.m.
Muncie WLBC 1340 8:45 a.m.
Silver City KSIL 1340 10:05 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

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

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WQTE 560 8:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1420 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.
Jamestown WXYJ 1340 8:35 a.m.

BROADCAST SCHEDULE

New York	WJRZ	970	10:00	a.m.	San Antonio	KBOP	1380	6:45	a.m.
Rochester	WHEC	1460	11:15	a.m.	Sherman-Dennison	KRRV	910	10:05	a.m.
NORTH CAROLINA					Wichita Falls	KWFT	620	10:15	a.m.
Beaufort	WBMA	1400	9:00	a.m.	UTAH				
Belmont-Charlotte	WCGC	1270	12:30	p.m.	Salt Lake City	KSOP	1370	9:30	a.m.
Elizabeth City	WGAI	560	11:05	a.m.	VIRGINIA				
Leaksville	WLOE	1490	12:05	p.m.	Richmond	WLEE	1480	9:45	a.m.
OHIO					WASHINGTON				
Akron-Canton	WHLO	640	7:30	a.m.	Bellingham	KPUG	1170	11:15	a.m.
Cincinnati	WNOP	740	9:00	a.m.	Centralia-Chehalis	KELA	1470	10:30	a.m.
Columbus	WMNI	920	10:30	a.m.	Longview	KBAM	1270	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.	Olympia	KGY	1240	10:30	a.m.
Zanesville	WHIZ	1240	11:45	a.m.	Seattle	KTW	1250	1:30	p.m.
OKLAHOMA					Spokane	KLYK	1230	10:30	a.m.
Oklahoma City	KLPR	1140	12:05	p.m.	WEST VIRGINIA				
OREGON					Wheeling	WWVA	1170	9:30	a.m.
Astoria	KAST	1280	10:30	a.m.	WISCONSIN				
Lebanon	KGAL	920	10:00	a.m.	Fond du Lac	KFIZ	1450	11:05	a.m.
Portland	KGON	1520	9:30	a.m.	Janesville	WCLO	1230	11:00	a.m.
The Dalles	KODL	1230	9:15	a.m.	WYOMING				
PENNSYLVANIA					Cheyenne	KVWO	1370	9:05	a.m.
Allentown	WHOL	1600	10:45	a.m.	Laramie	KLME	1490	10:05	a.m.
Connellsville	WCVI	1340	12:05	p.m.	CANADA				
Pittsburgh	WWVA	1170	9:30	a.m.	Calgary, Alta.	CKXL	1140	10:45	a.m.
Pottstown, Pa.	WPAZ	1370	8:30	a.m.	Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Wilkes-Barre	WBAX	1240	12:05	p.m.	Hamilton, Ont.	CHML	900	9:45	a.m.
PUERTO RICO					Prince Albert, Sask.	CKBI	900	10:30	a.m.
Aguadilla (Fri.)	WGRF	8:00	p.m.	Vancouver, B. C.	CJOR	600	9:00	a.m.	
TEXAS					Dauphin, Man.	CKDM	730	10:30	a.m.
Livingston	KVIL	1220	8:45	a.m.	SPANISH BROADCASTS				
Lubbock	KDAV	580	9:45	a.m.	San Diego, Calif.	XERB	1090	6:00	a.m.
Pampa	KPDN	1340	10:35	a.m.					

RADIO TOPICS FOR SEPTEMBER

2—"God's Day of Preparation"
9—"The Beginning of God's
Creation"
16—"Freedom From Fear"

23—"Judgment Day Favors for
Sinners"
30—"The Days of Creation"

The Way

PAUL wrote, "The world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believe," thus indicating that none by their own wisdom come to know the way of God. (I Cor. 1:21) If we told our experiences and how we found our way into the grace wherein we stand, our stories would be interesting and varied; but, just as Paul says, and as we learn from the experiences of saints in past days, the message of God's grace and the offer of salvation have been carried by word of mouth by those who have been fired by the conviction that they have indeed been made custodians of the truth—the way of life.

We are told in Acts 8:1-4 that after the death of Stephen, and due to the great persecution of the church at that time, the brethren "were scattered abroad and went everywhere preaching the Word." (vs. 4) They went "throughout the regions of Judea and Samaria," and away into Antioch in Syria, from whence the wonderful missionary journeys that form such a large part of The Book of Acts were organized. From Antioch, in the first in-

stance, Barnabas and Saul were sent to carry the message of the way of life to the greater part of the then known world.—Acts 11:22; 13:1-3

Prior to this, the conversion of the first Gentile took place, and the account is given in Acts, chapter 10, of how Cornelius, a Roman soldier, was admitted into the favor of God and shown the way of truth. This marked a turning point in the history of the church, for the message was no longer confined to the favored nation of Israel, but in the providence of God, reached out beyond that narrow boundary.

It was necessary for Peter to be given a special vision to convince him that it was God's will that he should go and speak the message to this Gentile, for, as he explained, "It is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." (Acts 10:28) We who were Gentiles by nature rejoice to realize the truth of the further words uttered by Peter, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35

Cornelius rehearsed to Peter, in verses 30 to 33, how he had been given instructions directly from God, and in consequence had sent

to Joppa for Peter. God had told him to "send . . . and call hither Simon, whose surname is Peter, . . . who, when he cometh, shall speak unto thee." The message was to be conveyed to him by preaching. Verse 6 says, "He shall tell thee what thou oughtest to do." This is a very telling expression. How often we, who have come to treasure our Father's Word, are able to turn to those sacred pages and find the answer to many of life's problems—"what thou oughtest to do." Paul, writing to the Thessalonians, said, "Ye have received of us how ye ought to walk."—I Thes. 4:1

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30:21) Prof. Young says that this expression, "the way," means a trodden way. It is a well-marked and known way. The words "behind thee" indicate that it is a voice from the past. It is the testimony of those who have traveled along the trodden way.

Our Lord stands out predominately as the one who said, "I am the way, the truth, and the life," and there are also the apostles and teachers who have been raised up from time to time, all of whom have traveled this trodden way before us and have left an example, that we should follow in their steps.—John 14:6; I Cor. 4:14-16; 11:1

The Early Church used the expression, "in the way," in the same manner as we say "in the truth." The word "way" as used in the New Testament means, according to Prof. Young, road or journey. This thought of a journey suggests our Christian walk. "We should walk in newness of life." (Rom. 6:4) "Let us walk honestly, as in the day." (Rom. 13:13) "We walk by faith, not by sight."—II Cor. 5:7

We are also told to walk worthy of the Lord, and to walk circumspectly. When Saul was persecuting the church he obtained letters from the high priest empowering him to go to Damascus, and if he found any "of this way" he might bring them bound to Jerusalem. Here the expression would seem to mean "of this way of thinking."—Acts 9:1, 2

In Acts, the 18th chapter, we read of a Jew named Apollos, who is described as an eloquent man and mighty in the Scriptures. "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." (Acts 18:24, 25) Here again we find those who had clearer light on the plan and purposes of God (in this instance Aquila and Priscilla) rejoicing to impart to Apollos the good things they had themselves received. Verse 26 says, "They took him unto them, and expounded unto

him the way of God more perfectly."

The expressions, "way of God," "way of the Lord," "way of life," "way of salvation" are found in the Scriptures many times, and the "way of the truth" once. (II Pet. 2:2) Many valuable lessons can be learned by considering what they teach us concerning our daily walk and conduct as we strive to follow on in the "way of the Lord."

Peter, in his second epistle, chapter 2, verse 2, speaks of the way of truth being "evil spoken of." Weymouth translates this, "brought disrepute." This is something to which we must give earnest attention, lest at any time our course of action should bring the truth into disrepute. In II Peter 1:3 we read that we have been given all things that pertain unto life and godliness, through the knowledge of him that hath called us to [margin, or, by] glory and virtue." After reminding us of the precious promises to help us to escape the corruption in the world, and instructing us how to grow in grace so as not to be unfruitful, Peter says (verse 9) that if we lack these things—after so much wholesome instruction—it is evident that we are blind, and have forgotten that we were purged from our old sins.

This is indeed a serious position, so serious that Peter likens such a person to the sow that was washed returning to her wallow-

ing in he mire. (I Pet. 2:22) The warning given in II Peter 2:1, 2, against false prophets, false teachers, by reason of whom the way of truth is evil spoken of, is very grave; and it is to counter these dangers that we are given instruction on how to grow in grace and become "neither barren [margin, Gr. idle] nor unfruitful in the knowledge of our Lord Jesus Christ."—II Pet. 1:18

Peter referred to "the voice behind" when he wrote of what he saw on the mount of transfiguration when he heard the voice of God saying, "this is my beloved Son." (vs. 17; Matt. 17:5) He goes on to say, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—II Pet. 1:19

Paul, in his defense before Felix, as related in Acts 24:10-24, said, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." (vs. 14) The Jews at Jerusalem had found him in the temple, and had laid hands on him and accused him of teaching everywhere against the people and the Law, and profaning the temple. Paraphrasing, he said, "This is not true—they cannot prove the things whereof they accuse me." But he confessed that he was now following the way they called heresy.—vss. 12-14

He, too, had opposed "this way" before his own eyes had been

opened to the way of truth. We read in Acts 22:4, "I persecuted this way unto the death, binding and delivering into prisons both men and women." Now he had been shown by God that "the way" he had previously called heresy was the true way of salvation, and he had given his life to the ministry of proclaiming this great truth, and was glad to spend and to be spent in the Lord's service.

Another "word behind thee," a word from the past, is given to us in Hebrews, the 9th chapter. It tells of the tabernacle with its candlestick and table of showbread; then of the second veil, and that part of the tabernacle which is called the "Holiest of all" with its golden censer, ark of the covenant, the golden pot of manna, Aaron's rod that budded, the tables of the covenant, and the cherubims of glory shadowing the mercy seat.

Verses 6-9 state, "The priests went always into the first tabernacle, . . . but into the second went the high priest alone once every year. . . . The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present."

This figure, this shadow, is explained as we continue to read. The next chapter tells how a new and better priest is provided who

takes away the first that he may establish the second; a priest who does not offer animals in sacrifice to God, but makes the supreme offering of himself, which does not need to be repeated year by year, but is offered once for all. "For by one offering he hath perfected [**Strong:** to complete, accomplish, consummate] forever them that are sanctified." And we are encouraged to have "boldness [margin, or, liberty] to enter into the holiest by the blood of Jesus, by a new and living way," made possible by his ransom sacrifice, the way "which he hath consecrated [margin, or, made new] for us, through the veil, that is to say, his flesh."—vss. 14, 19, 20

As a result of this, we are given a list of exhortations to help us enter into the Christian experiences pictured by these things.

"Let us draw near with a true heart in full assurance of faith."—vs. 22

"Let us hold fast the profession of our faith without wavering."—vs. 23

"Let us consider one another to provoke unto love and to good works."—vs. 24

"Not forsaking the assembling of ourselves together." vs. 25

What exhortations these are to Christian love and fellowship; what peace and rest of heart they bring to those who have found in

God's Word, and his provision in Christ, "the way" to life.

This stands in complete contrast to Romans 3:10-16, where Paul describes those who have not found justification in God's sight.

"There is none righteous, no, not one."

"There is none that understandeth."

"There is none that seeketh after God."

"They are all gone out of the way"

"They are together become unprofitable."

"Their mouth is full of cursing and bitterness."

"Their feet are swift to shed blood."

"Destruction and misery are in their ways."

Why is this? The reason is given in verses 17 and 18: "The way of peace have they not known. There is no fear of God before their eyes."

How different is the position of the saints of the Lord! They are pictured by the Revelator, in chapter 15:2, 3, as being on a sea of glass, and proclaiming the praises of God. Because they are acquainted with the truth, "the way," they are able to sing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints [margin, or, nations, or, ages; **Diag.**, nations; **Rotherham**, ages]."

A song is a beautiful and harmonious expression. This song of Moses and the Lamb is in perfect accord with the Law and the Gospel. The song or preaching of these overcomers is that which Jesus, the Lamb, taught, and which Moses taught in the Law and the types. In proclaiming: "Great and marvelous are thy works," we get a suggestion of the words of this song, or, at least, some of its leading points.

Only those who are acquainted with God's plan recognize his acts as truly great and wonderful, and only these can sing, "Righteous and true are thy ways, O King of the Nations."—**Diaglott translation**

We can tell of the righteousness and justice of God's dealings with the nations, since we have come to see how he has permitted evil and death to come upon all as a lesson to teach us to appreciate life and righteousness. We can see righteousness, justice, mercy and love in God's dealings, since we know from his Word that there is to be a restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. How fitting is the question of the next verse, "Who shall not fear thee, O Lord, and glorify thy name?"—**Rev. 15:4**

The word "way" comes vividly to our minds when we think of the "times of restitution," and as we recall the "way" the Prophet

Isaiah speaks of in connection with those times. Isaiah 35:8 says, "An highway shall be there, and a 'way'; truly a 'trodden way.'" It is to be called, "The way of holiness," and "the unclean shall not pass over it; but it shall be for those." Leeser translates the next words very beautifully—"Those unacquainted therewith, shall not go astray."

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (vs. 10) What a wonderful time the prophet is here describing, and we have a further word from the Prophet Habakkuk concerning this glorious reign of Christ: "For the earth shall be filled with

the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14

Isaiah further says, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Just as sickness, sorrow, and death have been brought about because the way of the Lord has been forsaken, so, when the way of the Lord has been re-established in the hearts of men, and they come to know him as a God of love who has been working for the establishment of truth in the hearts and minds of his creatures, they 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."—Isa. 25:8, 9

BRITISH SPEAKERS' APPOINTMENTS

E. HALTON
Letchford Sept. 16

J. HUMPHREY
Letchworth Oct. 14

J. H. MURRAY
Belfast Oct. 6, 7
Dublin 8, 9
Clonelly 10, 11

Londonderry 12-14
Liverpool 28

W. READER
Liverpool Sept. 23

R. ROBINSON
Letchworth Sept. 2

CEDRIC SMITH
Letchford Oct. 14

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books. 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

ADAM TO BE RESURRECTED

IN AN article in *The Dawn Magazine* dealing with the subject of the resurrection, a statement was made that all who have died, from righteous Abel up to the present time, and the generations yet unborn, will be raised from the dead. Was this intended to imply that Abel's father, Adam, would not be resurrected?

NOT at all! This general statement was designed merely to convey the thought that all who have died, and will yet die, will be raised from the dead. Abel was mentioned at the beginning of this multitude of death's captives simply because he was the first to die. Adam did not actually go into the sleep of death until several hundred years after Abel was murdered, and the reference in the article was with regard only to the order in which the human race has died.

It is true that Paul wrote, "As in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22) Abel died "in" Adam, even though he went into the sleep of death long before Adam. And since the Scriptures indicate that he proved worthy of a "better resurrection," and will be among the "princes in all the earth," we believe Abel will be resurrected prior to Adam. Abel will participate in the resurrection of the just, while Adam will participate in the resurrection of the unjust.—Heb. 11:4, 13, 35, 39, 40; Ps. 45:16; Acts 24:15

The Scriptures teach that there

will be a resurrection of all the unjust. (John 5:28, 29, R.V.) We rejoice in this loving feature of the divine plan for human salvation, and are happy to join with all who believing, rejoice in proclaiming this, as well as the other features of God's plan, to all who will give a hearing ear.

SEPARATE FROM THE WORLD

Isaiah 52:11 reads, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."

From what are the ones who bear the vessels of the Lord exhorted to depart?

WE BELIEVE that this is an exhortation to the Christian to be separate from the world and from nominalism. Because many have lost sight of the privilege of sacrifice it is hard to tell the difference between so-called Christians and a respectable person of the world who makes no such profession. The worldly church contains many tares in comparison with true wheat. Our text is a plea to forsake false doctrines, false Christianity, and false professions; to be free from the world and its spirit and thus express our appreciation of having the opportunity to "bear the vessels of the Lord," enjoying the truth in the love of it. It seems appropriate for each one to resolve that we will depart from the things that the Lord hates, and live more completely for him in carrying out our consecration vows.

Servants of the Truth

THERE is no greater privilege in the world today than to be a servant of the truth. Some of us are reapers in the harvest of the Lord; others sow the seed; some water it; and there are those who attend the crop while it is growing. Whether our part is small or great in the Lord's work we are, nevertheless, his servants.

The great objective of the Lord's servants in this life is to spend as much time as possible in his service and to his glory. Most of us are hindered from spending all of our time in this way because of the necessity of "providing for honest things, not only in the sight of the Lord, but also in the sight of men." (II Cor. 8:21) Our Father knows our circumstances because his providences have arranged them; but he is pleased when the spirit of loyalty and devotion is manifested in our hearts, and we long to do more for him. If we are faithful in our little opportunities, our Father looks upon us with as much favor as though we were faithful in the large opportunities.

Let us rejoice in the place which has been assigned to us as a servant, for "now hath God set the members every one of them in the body, as it hath pleased him." (I Cor. 12:18) The spirit of true consecration will enable us to use everything at our disposal in the Master's service. It is this spirit that continues to be manifest during our day, finding expression in the sacrifices of the Lord's servants.

The echo of labor is still heard in the Lord's vineyard. Literature distributors are going from door to door; brethren are inviting others to public meetings; pilgrims travel from city to city; radio and television programs are being broadcast; truth literature in many languages is being printed. There would be no echo of labor in the Lord's vineyard if it were not for the self-denials of the servants of the truth. These self-denials include time, physical strength, and earthly means, which further the various

branches of service. Those servants not able to share in the foregoing services may present the needs of the work and the workers at the "throne of grace." (Heb. 4:16) In this way we all share in the ministry of the Lord's work.

Public Meeting Films

A number of special public meeting efforts have been made recently using color films. In most cases the response to a filmed presentation is much more successful than when a speaker is advertised. This is particularly true when a letter of invitation and a four-color folder are sent to those who have previously responded to our witness efforts. The brethren in New York, N. Y.; Lakeland, Fla.; Chicago, Ill.; Rochester, N. Y.; York, Pa.; Charlotte, N. C.; Oklahoma City, Okla.; and Paterson, N. J., have used either "The Beginning and End of Death" or "The Unknown God," which are one-hour color films.

During the convention in Vancouver, B. C., on May 19-21, the brethren used a half-hour color film. Following the film showing, Brother G. P. Ripper, who was on a pilgrim trip, presented some appropriate remarks enlarging on the theme of the film. After the convention, Sister Berna McNee, secretary of the Vancouver Ecclesia, wrote to The Dawn as follows:

"We have been lifted up to such heights these past few days that it is hard to get back to the regular duties of life. Our convention has left us with joyous memories, and we wanted to tell you about it so that you could rejoice with us.

"Our public meeting was a wonderful success, and we are glad that we decided to use the colored film, "The Future of Israel and the World." While the song service was in progress, the public began to come into the hall.

"The brother at the door told us afterwards that after six or seven came in he felt satisfied that our labors in putting out 10,000 tracts were not in vain. Then, he said he was amazed to see people actually lining up to get in. They tried to count them, and one brother tried to interview each one to find out what had attracted him—newspaper ad, tract at the door, announcement on the radio, or personal letter of invitation—but both efforts failed because they came in so thick and fast. They estimate that there were between 75 and 100 of the public. These added to the 150 or more brethren who were already in the hall necessitated the

quick addition of more chairs, and by the time the meeting started the hall was packed—just like the old days!

“As I was sitting on the side of the hall up at the front, I was amused to see the delighted expressions on the faces of the brethren as they watched the people come in, and afterwards as they passed out literature and spoke personally to them. Brother Ripper gave pointed concluding remarks that just tied in so well with the information given on the film, and when I told him that I felt like jumping for joy and shouting, ‘Hallelujah,’ he said, ‘I’d like to jump with you!’

“Besides the privilege of telling the message of the kingdom to some who probably have never heard it, we had the added thrill of welcoming a sister who knew the truth many years ago, but who had been out of touch with the brethren. She noticed the ad for the public meeting, and when she got there and met some of her old, old friends of the early days, she was so pleased that she came back for the next day of the convention, and intends to come to our regular meetings from now on. We hope her intentions are carried out, because there is no need for her to be lonely when there are some of her brethren in Christ waiting to welcome her.

“All in all, our cup ran over, and we want to thank you for your help in this effort and praise our Father together for all his bounty. Please continue to remember us in your prayers.”

The brethren in Australia have been using the films also. In connection with the Adelaide convention a public meeting was advertised which was well attended. Brother Ernest Crouch, who has a supply of films on hand, received an encouraging report from one of the elders of the ecclesia. The report said, in part:

“The convention is once again in the past, and possibly it was the best we ever had. This is no doubt due to the influx of so many, from various places and distances, added to which of course was the Lord’s blessing on the whole. This blessing is also possible where two or three may be met together in his name. It is understandable that where quite a number are gathered in the same spirit, the over-all effect would be more noticeable.

“We staged the film on Saturday evening, and some names were handed in requesting the booklet advertised. I do not know if anyone counted the number of visitors present. I had a couple

of goes at it, but could not manage to tag them all down. I would say the total could have been around the 100 mark."

An isolated sister living in Farmington, Mo., desired to use one of the color films in a special public meeting effort. She invited some of the St. Louis brethren to help her. Brother W. A. Pardue gave us a report of the effort, which we quote in part:

"We are happy to report that everything went fine at the Farmington public meeting film effort. Sister Counts had requested that we arrive at twelve o'clock for lunch, which was to be served in the Masonic Building where the film was to be shown. We arrived a little before twelve and found that Sister Counts and her daughter, and Brother and Sister Baird had prepared a veritable banquet!

"After dinner the tables were cleared, and we all assembled for a lesson from I Peter 2:9. About a half-hour after this service the strangers began arriving, and we rejoiced to see them come in. In all, twenty of the public attended, and the attention was good. It was a splendid witness, and we were very happy knowing that 'it is God who giveth the increase.'"

Pilgrim Service

Pilgrim brethren continue to travel from city to city, feeding, encouraging, and ministering to the people of God. In addition to the service of the full-time pilgrims, special pilgrim trips have been made in order to serve the brethren overseas.

Brother W. N. Woodworth has made a pilgrim trip during which he was able to serve the brethren in Denmark, Germany, France, Switzerland, and Great Britain. The German General Convention was held in Ludwigshafen, where German-speaking brethren gathered from most of Germany, Switzerland, France, Holland, and even America! As usual, the convention was "the best ever," and the brethren were greatly refreshed by the three-day gathering. The fundamental doctrines of present truth were once again discussed with great appreciation, and the brethren were encouraged to press on. The testimony meetings gave evidence that our German brethren are doing what they can to lay down their lives in the service of the Master. Having Brother Woodworth there, from America, helped the brethren realize that a strong tie binds our hearts in Christian love.

Brother Pantel Hatgis is doing extensive pilgrim service among the brethren in Greece. En route, Brother Hatgis served the brethren in Scotland, England, and Northern Ireland, particularly the annual convention at Portrush.

The brethren in Greece arranged for a special public meeting in Athens on Sunday, June 30. Brother Woodworth spoke on the subject, "Life After Death," which was translated to the audience by Brother Hatgis. Approximately 700 heard this message of hope.

When Brother Woodworth began to outline the truth that man is a soul and that he does not possess a soul, there was violent opposition to this truth on the part of some in the audience, which caused a near riot. It was necessary for the building management to call the police to restore order.

In addition to the meeting itself, a translation of the discourse was sent to the major newspapers in Greece, and it is hoped that this has multiplied the size of the audience thousands of times. It is encouraging to realize that wherever the Lord's people are they delight in telling others concerning our Father's character and his plan that will solve every human problem.

Brother Woodworth also reported that he met "more than a dozen brethren who have accepted the truth as a result of magazine advertisements." This is encouraging! We remember how, not long ago, our Greek brethren placed ads in many newspapers in Greece and how the requests for a copy of "Hope Beyond the Grave" began to pour in. This planting of the seed of truth has been increased by the Lord, for which we rejoice!

The Work in Italy

The Italian DAWN is now being printed here along with the English, French, and Greek editions. As it makes its monthly journey to Italy we are thankful to the Lord for the mutual privilege which we share in being able to have a part in this work. Most of the Lord's people in Italy have little of this world's goods, so it is necessary for others to support the work. However, there are a number of consecrated brethren there who are laying down their lives in the Lord's service. They zealously spread the glad tidings by speaking to others about it, and also by distributing tracts and booklets.

Occasionally our Italian brethren take time to write to us. Here is a letter which we received from Agrigento.

"Thank you dear brethren of The Dawn for all the help you have given me in being able to grasp the wonderful truth. The AURORA (the Italian DAWN) is a heavenly messenger to me and I look forward to receiving it each month. When it comes late I fear lest it has been lost on its long way. There is a great need for the message of the truth in Italy and I pray that the Lord will help you and us to continue telling forth the good news."

Here is a portion of another letter which came from Italy:

"I have just returned home from a trip and found the AURORA waiting for me, which I read with much attention and consideration. I have read it over and over with increasing joy. The contents, consisting of the second chapter of volume six of STUDIES IN THE SCRIPTURES, are a wonderful blessing to me. I am glad that after many years we will have the privilege of reading part of THE NEW CREATION, and it makes me happy to know that occasionally portions of this divine message will be published in AURORA.

"My hope is in the present Lord and I trust that he will grant us the great privilege of learning more of the wonderful truth. We are thankful for the divine plan which will bring blessings to the oppressed and deprived of humanity. May the Lord bless you."

The pilgrim service in Italy still continues. There is much work to be done among those who are interested in the truth, but there are only a few who can be of service. As Brother Tammuzzo, the pilgrim, makes his visits, he not only serves with discourses, but he also conducts studies. Occasionally he is able to do follow-up work, calling on those who have responded to the witness efforts of the brethren.

There are two colporteurs serving in Italy. These brethren have worked in their own home towns, as well as in neighboring cities. As these brethren go from door to door with the message of truth their experiences vary. In some small towns they find much opposition and often they are forced to make a hasty exit because of fanatical reactions. However, at times they find some who have lost interest in those things which they have been forced to believe in since infancy, and they are invited to come in and tell them more concerning our loving Father.

Tracts and small booklets are available in addition to the Italian DIVINE PLAN OF THE AGES, which are valuable tools in the witnessing efforts of the brethren. These are available not only to our brethren in Italy, but could be of great use to any who know of Italian communities where literature may be distributed.

Reaching Church Groups—A New Effort

Beginning in September an effort will be made to take the truth message directly into the churches. This will be done through Modern Talking Picture Service, which is in contact with hundreds of Sunday Schools, and other church clubs that use films.

A half-hour version of the color film, "The Unknown God," will be offered to these groups. Any bookings that are arranged for will cost three dollars. Most public meeting efforts cost many times this amount, and often with meager results, so our hope is that many "public meetings" of this kind will be arranged for. As usual, a free booklet will be offered to the audience at the conclusion of the showing, and it is our hope that many will request it. This will enable them to become acquainted with our Father's plan in a way which is not possible for them to do in their regular church gatherings.

This new opportunity of service is an unexpected development and one for which we are most grateful to the Lord. As each of us remembers the general interests of the harvest work in our prayers, we should especially pray for this new phase. We do not know how wide this door will open, but we wait on the Lord, and will continue to look for his leadings. It may be that someone who is "hungering and thirsting after righteousness" will be brought in contact with the truth, and some of us will have a further privilege of watering the seed planted.

And so our privileges of service continue in various ways. The Lord has been especially good to each of us. When we consider that of all the millions of people in the world, our Heavenly Father has singled out "just one here, and one there," it should fill our hearts with much appreciation. Let us faithfully continue to fulfil our duties as servants of the truth, doing with our might what our hands find to do!

SPEAKERS' APPOINTMENTS

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

<p>H. E. ANDERSON Wallingford, Conn. Sept. 23 Bridgeport, Conn. 23</p> <p style="text-align: center;">SAM BAKER</p> <p>New York, N. Y. Sept. 1-3</p> <p style="text-align: center;">OTIS R. BARRALL</p> <p>York, Pa. Sept. 23 Lancaster, Pa. 23</p> <p style="text-align: center;">JENS COPELAND</p> <p>Rochester, N. Y. Aug. 25, 26 Buffalo, N. Y. 27 Toronto, Ont. 28 London, Ont. 29 Chatham, Ont. 30 Saginaw, Mich. 30</p> <p style="text-align: center;">Aug. 31-Sept. 3</p> <p>Flint, Mich. 4 Grand Rapids, Mich. 5, 6 Jackson, Mich. 7 Detroit, Mich. 9, 10 Gary, Ind. 12 Batavia, Ill. 13 Chicago, Ill. Area 14-23 LaSalle, Ill. 24, 25 Monona, Ia. 26 Minneapolis, Minn. 29, 30 Minneapolis, Minn. (Cedar Ave.) Sept. 31-Oct. 1</p> <p style="text-align: center;">THOMAS HICKS</p> <p>New Haven, Conn. Sept. 23 Waterbury, Conn. 23</p> <p style="text-align: center;">G. M. JEUCK</p> <p>Reading, Pa. Sept. 9</p>	<p style="text-align: center;">A. H. KRUMPOLT</p> <p>Groton, Conn. Sept. 16 New London, Conn. 16</p> <p style="text-align: center;">RAYMOND J. KRUPA</p> <p>Buffalo, N. Y. Sept. 29, 30</p> <p style="text-align: center;">L. P. LOOMIS</p> <p>Allentown, Pa. Sept. 16</p> <p style="text-align: center;">J. Y. MAC AULAY</p> <p>Washington, D. C. Sept. 9 Baltimore, Md. 30 Philadelphia, Pa. 30</p> <p style="text-align: center;">G. P. OSTRANDER</p> <p>New Albany, Ind. Aug. 17-19 Birmingham, Ala. 21, 22 Mobile, Ala. 23, 24 Meridian, Miss. 26 Waynesboro, Miss. 27 Lake Charles, La. 28 Brinkley, Ark. 29 Little Rock, Ark. 30 Tulsa, Okla. 31 Fayetteville, Ark. Sept. 2 Stigler, Okla. 3 Topeka, Kans. 4 Grand Island, Nebr. 5-7 Denver, Colo. 9, 10 Laramie, Wyo. 11, 12 Havre, Mont. 14 Spokane, Wash. 16, 17 Wenatchee, Wash. 18 Seattle, Wash. 19, 20 Bellingham, Wash. 21 Vancouver, B. C. 23, 24 New Westminster, B. C. 25</p>	<p>Victoria, B. C. 26, 27 Bremerton, Wash. 28 Tacoma, Wash. 30</p> <p style="text-align: center;">E. K. PENROSE</p> <p>New York, N. Y. Sept. 1-3 Buffalo, N. Y. 29, 30</p> <p style="text-align: center;">H. W. PRICE</p> <p>San Diego, Calif. Sept. 1-3 Los Angeles Area 4-9 Bakersfield, Calif. 10 Fresno, Calif. 11 Stockton, Calif. Sept. 12 Sacramento, Calif. 13 Antioch, Calif. 14 San Francisco, Calif. 15, 16 Redding, Calif. 17 Salem, Ore. 19 Portland, Ore. 20 Tacoma, Wash. 21 Seattle, Wash. 22, 23 Bellingham, Wash. 24 Vancouver, B. C. 25</p> <p style="text-align: center;">C. A. SMITH</p> <p>Paterson, N. J. Sept. 30</p> <p style="text-align: center;">F. S. WASSMANN</p> <p>Wilkes-Barre, Pa. Sept. 16</p> <p style="text-align: center;">C. R. WEIDA</p> <p>Catawissa, Pa. Sept. 23</p> <p style="text-align: center;">G. M. WILSON</p> <p>New York, N. Y. Sept. 1-3 Columbus, Ohio 9 Detroit, Mich. 16 Pittsburgh, Pa. 23 Charlotte, N. C. 30</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

JOHN BARACOS East Liverpool, O. Sept. 9	STANLEY W. JEUCK St. Petersburg, Fla. Sept. 9	THOMAS T. RYDE Whittier, Calif. Sept. 9
JULIUS BEDNARZ Gory, Indiana Sept. 16	RUSSELL L. JURD Whittier, Calif. Oct. 23	GILBERT L. RICE Fullerton, Calif. Sept. 23
J. BURTON BROWN San Bernardino, Calif. 9	CLIFFORD R. MILES Antioch, Calif. Sept. 16	NORMAN F. RICE Riverside, Calif. Sept. 16 Ontario, Calif. 16
BERTRAM C. COOPER San Luis Obispo, Calif. 16	D. J. MOREHOUSE Milwaukee, Wis. Sept. 9	ALBERT SHEPPELBAUM Minneapolis, Minn. Sept. 9
EDWARD E. FAY Monterey, Calif. Sept. 16	H. W. OSTRANDER Bakersfield, Calif. Sept. 9 Tehachapi, Calif. 9	J. I. VAN HORNE Washington, Pa. Sept. 16
THOMAS C. FAY Whittier, Calif. Sept. 16	LEO B. POST Aurora, Ill. Sept. 9	HOWARD K. YOUNG Duquesne, Pa. Sept. 2
THEODORE HACK Covert, Mich. Sept. 16		



“Jealous, yet with love o’erflowing,
God demands a fervent heart;
Grace and bounty still bestowing
Calls us to a grateful part.

“O there with supreme affection
His paternal will regard,
If it cause us some dejection,
Every sigh has its reward.

“Perfect love has power to soften
Cares that might our peace destroy;
Nay, does more, transforms them often,
Changing sorrow into joy.

“Sovereign will appoints the measure
And the number of our pains;
And is pleased when we find pleasure
In the trials He ordains.”

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

MINNEAPOLIS, MINN., Sept. 1-3—IOGT Hall, 2922 Cedar. Mrs. E. J. Borowiec, 224 S. Fifth St., Delano, Minn.

***NEW YORK, N. Y., Sept. 1-3**—Henry Hudson Hotel, 353 W. 57 St. Mr. F. S. Wassmann, 453 W. Saddle River Rd., Upper Saddle River, N. J.

SAGINAW, MICH., Sept. 1-3—YWCA Building, 215 S. Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

SAN ANTONIO, TEX., Sept. 1-3—Downtown YWCA, 403 Fifth St. Miss Ruth New, 122 Yale Ave.

SAN DIEGO, CALIF., Sept. 1-3—Temple Beth Israel, 2512 Third Ave. Mrs. G. L. Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 1-3—The Norway Center, 300 Third Ave., W. Mrs. John R. Keith, 22515 95th Place W., Edmonds, Wash.

ALBANY, N. Y., Sept. 9—YWCA Building, 5 Lodge St. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

ONALASKA, WASH., Sept. 16, 30—Home of Mr. and Mrs. Earl McClain, R. F. D. 1, Box 239.

CHICAGO, ILL., Sept. 23—Central Masonic Temple, 912 N. LaSalle St. Mr. George Tabac, 7244 W. Lill St., Niles 48, Ill.

PITTSBURGH, PA., Sept. 23—Pick-Roosevelt Hotel, Vogue Room, Sixth and Penn. Mr. John Baracos, 736 Dunster St.

BUFFALO, N. Y., Sept. 29, 30—Buffalo Lodge Temple, 212 Cazenovia St. Mrs. Helen Szuba, 362 S. Union Rd., Williamsville 21, N. Y.

DENVER, COLO., Sept. 29, 30—Farmers' Union Building Auditorium, 1575 Sherman St. Mr. Jack Taylor, 1265 Stuart St.

DETROIT, MICH., Sept. 29—Maccabees Building, Woodward Ave. at Putnam. Mr. R. A. Rawson, 19050 Addison Ave., Southfield, Mich.

MINNEAPOLIS, MINN., Sept. 29, 30—Columbia Heights Field House, 530 Mill St., Columbia Heights. Mrs. Wilma Newhom, 678 40th Ave. N. E., Minneapolis 21.

AGAWAM, MASS., Oct. 7—Benjamin Phelps School, Corner Main and School Sts. Mrs. Jean Gonzewski, 145 N. Grand St., West Suffield, Conn.

PIQUA, OHIO, Oct. 7—

POTTSTOWN, PA., Oct. 7—Odd Fellows Temple, 260 King St. Mr. Byron S. Van Horn, 1101 N. Evans St.

SAN LUIS OBISPO, CALIF., Oct. 13, 14—Odd Fellows Hall, 520 Dana St. Mrs. Elmer Nord, 1555 Higuera.

CINCINNATI, OHIO, Oct. 27, 28—Masonic Temple, 317 E. Fifth St. Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

GRAND RAPIDS, MICH., Oct. 27, 28—Pantlind Hotel, 187 Monroe N. W. Mrs. Bernard Fuerst, 804 Conger, N. E.

MILWAUKEE, WIS., Oct. 27, 28—YWCA Building, 610 N. Jackson St. Mrs. Violet Pazucho, 1955 N. 29 St., Milwaukee 8.
MEMPHIS, TENN., Nov. 23-25

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to us the
SCRIPTURES
 clearly teach

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

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

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

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

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

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