

a herald of Christ's presence

THE DAWN

"I WILL POUR OUT
MY SPIRIT UPON ALL
FLESH."

--Joel 2:28

November 1964

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“Tongues” and Healing

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”—Acts 2:1-4

FOR many years members of the Pentecostal church have claimed the ability to “speak with tongues” even as did those at Pentecost and after in the Early Church. Their claim has been that speaking with tongues is one of the gifts of the Holy Spirit to believers, and that this gift, together with the gift of healing, is just as available today as it was in apostolic times. Now this viewpoint and practice is spreading to some of the larger denominational churches, such as the Lutheran, Episcopalian, Methodist, and Baptist. According to a report in TIME magazine this is now one of the fastest growing fads in the churches of the United States.

Praying in unknown tongues has been given the name “glossolalia.” Many in the more sophisticated churches refer to this as “praying in gibberish.” Recently the Rev. A. Herbert Mjorud has been dismissed from the Lutheran Church’s evangelical staff because of his insistence in urging this new fad upon his hearers. There is now a national association of glossolalists known as the “Blessed Trinity Society.” It is located in Van Nuys, California.

An American Lutheran Church committee investigating glos-

solalia found that it had led to divisions in many congregations. The committee learned that the advocates of speaking with tongues often tend to slight regular church services, force the practices on doubters, and develop into an ecstatic elite. Seemingly Lutheran leaders have little hope that this development in their midst will ever be effectively silenced. Dr. Schiotz is quoted in TIME as saying, "Perhaps it is a reaction against the tendency to over-intellectualize the Christian faith. Speaking with tongues seems to fill a spiritual need for simplicity and emotional attachment."

The TIME report uses the word "gibberish" to describe the language used by those who speak in tongues, and gives as a "sample tonguing" the sentence, "Ulla, ulla, unga, unga, garah, atta alla unguraze." So far as we know, these are not words of any known language today, nor does the TIME report suggest an interpretation of them. Indeed, those who speak in tongues have no idea of the meaning of the words they utter, much less to whom they are spoken. It is this that helps to reveal the unscriptural basis of modern "speaking with tongues."—I Cor. 14:6

The Original Need

The ability of those in the Early Church to speak languages other than their own native tongues filled a real need at that time. Take, for example, the situation which existed at Pentecost when this gift of the Holy Spirit was first given to and effectively employed by those upon whom the Holy Spirit then came. Each year at Pentecost thousands of Jews made a pilgrimage to Jerusalem to participate in this religious rite. These came from all parts of the then known world, and most of them knew only the language of their adopted country.

Those who heard the disciples testify that day concerning the resurrection of Jesus, and the Gospel centered in him, "were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear

them speak in our tongues the wonderful works of God.”—Acts 2:2-11

From this it is clear that the original speaking in tongues through the power of the Holy Spirit was not the uttering of a lot of “gibberish” having no meaning to the speaker or the hearer, but a speaking of real languages, and for the benefit of those to whom the witness of the Gospel could not have otherwise been given in such an effective manner. Under the circumstances an emergency existed. Here were Israelites, born in foreign countries, who did not know the language of their home country. The Lord desired that a testimony concerning the Gospel of Christ be presented to these while gathered in Jerusalem for Pentecost. The most effective way of doing this was through the miracle of speaking with tongues. Thus a real purpose was accomplished.

While this pentecostal experience of the disciples in speaking with tongues was the outstanding one in the Early Church, this gift of the Spirit remained with many for a considerable time, for the reason that the need which existed at Pentecost continued with the apostles and others, although not on such a large scale. Nor did all in the Early Church have this gift. Referring to the gift of tongues together with other special gifts enjoyed by various of the brethren at that time, the Apostle Paul wrote, “Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way.”—I Cor. 12:27-31

Here the thought clearly is that just as not all in the Early Church were apostles, or prophets, so all had not been given the gift of speaking with tongues. In Acts 19:6 we are informed that the Apostle Paul laid his hands on certain ones, and they received the Holy Spirit and began to speak with tongues, and prophesied. This seems to imply that this gift was one which could be secured only through one of the apostles. Inferentially,

then, it would follow that when the Lord's special apostles fell asleep in death, and those upon whom they conferred the gifts of speaking with tongues passed away, speaking with tongues would cease.—I Cor. 13:8

Without using the word "gibberish" Paul emphasizes that speaking in an unknown tongue is of no profit to the hearer unless what is said is interpreted. (I Cor. 14:18-33) In the modern frenzy of speaking with tongues little thought is given to interpreting what is spoken. But the interpretation of tongues was very important in the Early Church. Paul, comparing the value of speaking with tongues with speaking plainly in the language of the audience—which he refers to as prophesying—wrote, "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying."—I Cor. 14:4, 5

In this statement Paul reveals an interesting fact concerning speaking with tongues as it was practiced by certain believers in his day; namely, that those who spoke thus also could interpret what they said if they wished. In other words, those who were blessed with this gift were able to know the meaning of what they were saying, even though many in the church could not. Thus again is emphasized the fact that the unknown tongues of that time were real languages, and "unknown" only to those who did not speak that language, and who had not received the gift of tongues, and the interpretation of such tongues.

As we have noted, the greatest need for the use of this gift was at Pentecost. But we can well understand that as the disciples of that period carried the Gospel to as many places as they could they would often come in contact with those who could not understand their native tongue. Under such circumstances the special gift they had received would be a great help in their witness work. By the same token, new believers would be reached who spoke a different language than that spoken by the majority in a given congregation. When these would come to the meetings they could be edified through one of the number who spoke with tongues. But as Paul explains, a mes-

sage delivered thus would not be understood by the congregation as a whole unless it was interpreted.

As time went on, and the faithful ones in the Early Church carried the Gospel of Christ into one country after another, believers arose in all the various countries who were able to continue the work of proclaiming the message among their own people in their native language. Thus the need for speaking with tongues diminished. Besides, while at Pentecost and for a while thereafter there would be no opportunity of interpreting the message from one language to another in written form, this possibility also developed later, doing away with the need of speaking with tongues.

It is rather interesting to realize how little is said in the Bible about speaking with tongues, even during the period when it was one of the authentic gifts of the Holy Spirit. We are informed of what occurred along this line at Pentecost. When the first Gentiles, Cornelius and his family, accepted the Gospel, they enjoyed a similar experience as did those at Pentecost. (Acts 10:45, 46) Then there was the time when Paul laid his hands on certain believers and they received the gift of tongues.—Acts 19:6

Nothing else is said in the New Testament concerning speaking with tongues except Paul's observations in I Corinthians chapters 12, 13, and 14. In these chapters, as we have seen, Paul reveals that in any event only certain ones had been given the gift of tongues, and that this gift would "fail," or cease. (I Cor. 13:8) And, as we have noted, in the 14th chapter Paul minimizes the importance of this gift unless it could be used for the edification of those who heard. Summing up this thought, Paul said, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."—ch. 14:9

Paul further wrote, "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (ch. 14:19) Notice also Paul's implication that speaking with tongues was for the benefit of unbelievers, not the church: "Wherefore," he says, "tongues are for a sign, not to them

that believe, but to them that believe not." (vs. 22) For this sign to mean anything to an unbeliever he would need to understand what was being said. The implication here is that an unbeliever, hearing the message in his own language from one whom he knew could not ordinarily speak that language, would be tremendously impressed. Truly the Lord's "signs" are powerful.

Paul confirms this in verse 23, which reads, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" We gather from these various observations by the Apostle Paul that some even in his day were beginning to lose sight of the real purpose of the gift of tongues, even as those do today who think that speaking with tongues is the uttering of gibberish which no one, not even they themselves, can understand.

Divine Healing

Those who speak with tongues usually claim the ability to heal the sick through the use of miracle-working power. Jesus performed miracles of healing. The apostles were given the ability to perform the miracle of healing. Jesus also raised the dead, as did Peter and the Apostle Paul. (Acts 9:39-42; 20:8-10) These special gifts also passed away after they had served their purpose. It is well to remember that neither in the case of Jesus nor of the apostles were all the sick healed, and all the dead raised, as the plan of God calls for ultimately in the period described by Peter as the "times of restitution of all things." (Acts 3:19-21) Jesus' miracles and the miracles performed by the apostles in the days of the Early Church were as signs to help convince the unbelieving world of the authenticity of the cause which was being presented.

This was very timely in connection with the Jewish people. Throughout Old Testament times the Lord's people were accustomed to miracles. There were the miracles in conjunction with the Exodus from Egypt, and under the leadership of Moses in the wilderness. There were miraculous demonstrations of God's power throughout the years when Joshua was the leader of God's people. We think of the crossing of Jordan, the overthrow of Jericho, and others.

There were miracles in connection with David's rulership, and later, when other faithful kings ruled over God's people. Think of that outstanding miracle in Elijah's day when fire came down from heaven and consumed the sacrifice which he had offered to Jehovah! There was the awakening of the widow's son from death, and also the son of the Shunammite woman. (I Kings 17: 17-24; II Kings 4) There was the deliverance of the three Hebrew children in the fiery furnace, and of Daniel from the mouths of the lions.

Throughout this era of miracles God's prophets foretold the coming of Israel's Messiah, One who would establish a world government in which the faithful Israelites would have a prominent part. It was but natural for the people of this nation to expect that such a great One would be able to perform miracles, even as the lesser servants of God did in the past. Besides, had not the prophets foretold that the Messiah, in addition to establishing a world government, would heal the sick and raise the dead?

While Jesus did not give any demonstrations of power along the line of establishing a new government in the earth, he did heal the sick and raise the dead. These miracles, together with his wonderful teachings, were sufficient to convince the honest-hearted of the nation of Israel that he was indeed the promised Messiah, that their God was with him, and blessing his ministry. John wrote of Jesus' miracles, saying concerning the turning of water into wine, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." (John 2:11) We understand that Jesus' kingdom glory is referred to in this text, and that his miracles at his first advent foreshadowed the greater, and world-wide program of miracles which will be performed through the agencies of the messianic kingdom.

The Disciples' Position

The position of the disciples among the unbelieving Israelites as well as throughout the world in general was a difficult one. True, they had been convinced that Jesus had been raised from the dead; that he had returned to heaven, and would come again to take them unto himself and to establish the long-promised messianic kingdom. But this was not true of unbelievers. To these the claim that Jesus had been raised from the dead must

have seemed fantastic, especially since he was nowhere to be seen. To the Jewish religious leaders, and those under their influence who had been responsible for Jesus' death, the claim of his resurrection stirred much opposition and bitterness.

Under these circumstances, the apostles in the Early Church to have the gift of performing miracles on appropriate occasions would do much to help establish Christianity in the hearts of the sincere. And they made good use of it to this end. We think of the time when Peter and John healed the lame man at the gate of the temple called "Beautiful." (Acts 3:1-11) We read that "as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."—vs. 11

Immediately these two apostles had an audience which had been greatly impressed: "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before hath showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts 3:12-18

Then, after stating that the miracle was based on faith in Jesus of Nazareth, Peter explained that Jesus would come again, and that when he did there would be a general time of restitution, or restoration. We quote: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of

all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21

Miracles Ceased

With the death of the apostles and those upon whom they conferred miraculous power, these miracles ceased, for they were no longer needed. True, throughout the age since, there have been those who claimed that they could perform miracles of healing. As we have noted, there are many in the world today who claim this ability. Indeed, these claims are not limited to the professed Christian world. Throughout the heathen world there are many “healers.” In the Christian world those who practice what they call “divine healing” claim to be following the example of Jesus and his apostles. What they seem to overlook is that Jesus and the apostles additionally raised the dead. So far as we know, no one since the days of the apostles has ever claimed to have the ability to restore the dead to life.

We rejoice, however, that in “the times of restitution of all things” the dead will be awakened, and given an opportunity to live forever on condition of obedience to the righteous laws of the messianic kingdom which will then be ruling in the affairs of men. Those who have suffered and died following in the footsteps of Jesus are brought forth in the “first resurrection” to live and reign with him. (Rev. 20:6) These will be exalted to heavenly glory to be with the Lord. Mankind in general will be restored to life on the earth as humans. It will be then that “the ransomed of the Lord [all mankind, redeemed by the blood of Christ] shall return . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isa. 35:10

The people will then be enlightened, for the knowledge of the Lord will fill the earth as the waters cover the sea. (Isa. 11:9) Instead of the “gibberish” that is heard today when people attempt to speak with tongues, the Lord will turn to the people a pure language, or message, which can be understood. (Zeph. 3:8, 9) The result will be that they will all learn to know the Lord, and unitedly to serve him. How thankful we should be that the Lord has such a wonderful plan for the enlightenment and salvation of the fallen and dying race! Let us be faithful in telling the whole world these blessed tidings.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence	WOWL-TV	Channel 15
Sundays,	9:30 a.m.	
Montgomery	WKAB-TV	Channel 32
Tuesdays and Thursdays,	1:00 p.m.	
Selma	WSLA-TV	Channel 8
Sundays,	3:30 p.m.	

ARKANSAS

El Dorado	KTVE-TV	Channel 10
Sundays,	7:30 a.m.	
Jonesboro	KAIT-TV	
Sundays, (Time and channel to be announced.)		
Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

CALIFORNIA

Fresno	KAIL-TV (Time and day to be announced.)	
San Jose	KNTV-TV	
Sundays,	8:30 a.m.	

CONNECTICUT

Hartford	WHCT-TV	Channel 18
Sundays,	4:30 p.m.	

FLORIDA

Orlando	WESH-TV	Channel 2
Sundays,	9:30 a.m.	
St. Petersburg	WSUN-TV	Channel 38
Sundays,	10:30 a.m.	

IOWA

Des Moines	KRNT-TV	Channel 8
Sundays,	8:30 a.m.	
Ottumwa	KTVO-TV	Channel 3
Sundays,	7:30 a.m.	

KANSAS

Salina	KSLN-TV	
Sundays,	12:30 p.m.	

KENTUCKY

Lexington	WKYT-TV	Channel 27
Sundays, (Time to be announced.)		

MASSACHUSETTS

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

MICHIGAN

Grand Rapids	WZZM-TV	
Sundays,	10:30 a.m.	
Jackson	WILX-TV	Channel 10
Sundays,	11:00 a.m.	
Kalamazoo	WKZO-TV	Channel 3
Sundays,	8:30 a.m.	

MINNESOTA

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

MISSISSIPPI

Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	
Tupelo	WTWV-TV	Channel 9
Mondays,	12:30 p.m.	

MISSOURI

Kansas City	WDAF-TV	Channel 4
Sundays,	10:30 a.m.	
Springfield	KYTV	
Sundays,	8:00 a.m.	

NEBRASKA

Hoyes Center	KHPL-TV	Channel 6
Sundays,	3:00 p.m.	
Holdrege	KHOL-TV	Channel 13
Sundays,	3:00 p.m.	

NEVADA

Las Vegas	KORK-TV	
Sundays,	10:00 a.m.	

NEW YORK

Binghamton	WBJA-TV	Channel 34
Sundays,	2:30 p.m.	
New York	WOR-TV	Channel 9
Sundays,	8:30 a.m.	

TV BROADCAST

Rochester	WROC-TV	Channel 8	TEXAS
Sundays, 10:00 a.m.			Big Spring
Syracuse	WNYS-TV	Channel 9	Sundays, 10:30 a.m.
Sundays, 10:00 a.m.			El Paso
			Sundays, 10:00 a.m.
NORTH CAROLINA			Fort Worth
Asheville	WISE-TV	Channel 62	Sundays, 9:00 a.m.
Saturdays, 7:00 p.m.			Odessa
			Sundays, 10:00 a.m.
OHIO			San Antonio
Cambridge	WHIZ-TV	Channel 80	Sundays, 10:30 p.m.
Sundays, 9:30 a.m.			Temple
Columbus	WTVN-TV	Channel 6	Sundays, 11:00 a.m.
Sundays, (Time to be announced.)			
Coshocton	WHIZ-TV	Channel 71	UTAH
Sundays, 9:30 a.m.			Salt Lake City
Lima	WIMA-TV	Channel 35	Sundays, 11:00 a.m.
Sundays, 10:30 a.m.			
Zanesville	WHIZ-TV	Channel 18	VIRGINIA
Sundays, 9:30 a.m.			Bristol
			Sundays, 12:00 p.m.
OKLAHOMA			Lynchburg
Elk City	KSWB-TV		Sundays, 3:00 p.m.
Sundays, 5:30 p.m.			
Oklahoma City	KOCO-TV	Channel 5	WEST VIRGINIA
Sundays, 10:30 a.m.			Huntington
Tulsa	KVOO-TV	Channel 2	Sundays, (Time to be announced.)
Sundays, 3:30 p.m.			Oakhill
			Sundays, 7:30 a.m.
PENNSYLVANIA			Parkersburg
Erie	WSEE-TV	Channel 35	Sundays, 9:30 a.m.
Sundays, 10:30 a.m.			
Pittsburgh	WTAE-TV	Channel 4	WISCONSIN
Sundays, 9:30 a.m.			Milwaukee
Wilkes-Barre	WBRE-TV	Channel 28	Sundays, 7:30 a.m.
Wednesdays, 6:30 a.m.			
SOUTH CAROLINA			CANADA
Charleston	WUSN-TV	Channel 2	Dowson Creek, B. C. CJDC-TV
Sundays, 11:30 a.m.			Wednesdays, (Time to be announced.)
Columbia	WCCA-TV	Channel 25	Montreal, Que. CBMT-TV
Sundays, 3:00 p.m.			Sundays, 12:00 p.m.
			Thompson, Man. CESM-TV
			Sundays, 5:30 p.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				Indianapolis	WIBC 1070 10:30 a.m.
Decatur	WMSL 1400 12:15 p.m.			Muncie	WLBC 1340 8:45 a.m.
Holeyville	WJBB 1230 12:00 p.m.			IOWA	
ARIZONA				Clinton	KROS 1340 7:15 p.m.
Phoenix	KUEQ 740 8:30 a.m.			KANSAS	
ARKANSAS				Goodland	KLOE 730 7:45 a.m.
Jonesboro	KBTM 12:30 10:05 a.m.			KENTUCKY	
CALIFORNIA				Bowling Green	WLBJ 1410 10:05 a.m.
Chico	KPAY 1060 10:35 a.m.			Louisville	WAVE 970 8:15 a.m.
El Centro	KICO 1490 10:30 a.m.			Newport	WNOP 740 9:00 a.m.
Los Angeles	KGLM 740 10:30 a.m.			Winchester	WWKY 1380 10:30 a.m.
Napa	KVON 1440 10:35 a.m.			MAINE	
Redding	KVCV 600 7:45 a.m.			Bangor	WABI 910 12:00 noon
San Diego	XERB 1090 9:45 a.m.			MASSACHUSETTS	
San Francisco	KSAY 1010 9:45 a.m.			Marlboro	WSRO 1470 12:05 p.m.
Santa Clara	KGBA 10:35 a.m.			New Bedford	WBSM 1420 10:45 p.m.
Tulare-Visalia	KCOK 1270 10:35 a.m.			Orange	WCAT 1390 9:15 a.m.
COLORADO				MICHIGAN	
Denver	KIMN 950 9:30 a.m.			Detroit	CKLW 800 6:00 p.m.
Fort Collins	KZIX 600 10:05 a.m.			Grand Rapids	WMAX 1490 10:00 a.m.
Pueblo	KDZA 1230 10:05 a.m.			Saginaw	WSGW 790 10:30 a.m.
DELAWARE				MINNESOTA	
Wilmington	WTUX 1290 10:15 a.m.			Duluth-Superior	WAKX 1480 12:15 p.m.
DISTRICT OF COLUMBIA				Minneapolis	KEVE 1440 11:00 a.m.
Washington	WOL 1450 11:00 a.m.			MISSISSIPPI	
FLORIDA				Biloxi	WLOX 1490 10:05 a.m.
Palatka	WSUZ 800 11:05 a.m.			Waynesboro	WABO 990 2:00 p.m.
Tampa	WFLA 970 9:30 a.m.			MISSOURI	
IDAHO				Joplin	WMBH 1450 6:05 p.m.
Lewiston	KRLC 1350 9:35 a.m.			Farmington	KREI 800 9:00 a.m.
ILLINOIS				Kansas City	KCMO 810 9:35 a.m.
Chicago	WEAW 1330 10:00 a.m.			MONTANA	
LaSalle	WLPO 1220 9:45 a.m.			Miles City	KATL 1340 9:15 a.m.
West Frankfort	WFRX 1300 9:15 a.m.				
INDIANA					
Gary-Hammond	WJOB 1230 8:30 a.m.				

BROADCAST SCHEDULE

NEBRASKA

Grand Island KRGI 1430 10:15 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 8:00 a.m.

New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

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

Elizabeth City WGAI 560 12:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KYMN 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:05 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 9:05 a.m.

Logan KLGN 9:05 a.m.

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

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

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

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KYWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:15 p.m.

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

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

Oshawa CKLB 1350 9:45 a.m.

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

Vancouver CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

RADIO TOPICS FOR NOVEMBER

1—"A Global Paradise"

8—"Evolution or Creation"

15—"The World on Fire"

22—"The World's Judgment Day"

29—"The Language of the Bible"

Stewardship of Possessions

GOLDEN TEXT: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."—1 Timothy 6:17

I TIMOTHY 6:6-12, 17-19

FREQUENTLY we hear it said that "money is the root of all evil." What Paul wrote to Timothy was that "the love of money is the root of all evil." This is a very different thought. Money in itself, as a medium of exchange, is not an evil. However, because the possession of an abundance of money gives a certain sense of security, as well as influence and power, it is easy to "love" it, even to the extent of allowing it to replace God in the heart. This is always happening in the world.

Truly dedicated Christians, however, will not permit the love of money to become dominant in their lives. Indeed, while realizing the value of money, their love will be for God, who they know will permit them to have just the amount of this world's riches which will be best for them as new creatures in Christ Jesus. These will be content with whatever the Lord's providence permits them to have, and will feel

rich because of the assurance that God is blessing them.

The Lord's consecrated people will ever remember that they brought nothing into the world, and will not be able to take anything out of the world, and they will be content with the Lord's provision of food and clothing while they are here. When Job was stripped of his possessions he said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21

To be overly anxious about the material needs of life is not wise for a Christian. As Jesus reminded us, the Lord knows of what we have need, and will supply our needs according to the abundance of his grace. "They that will be rich," Paul wrote, "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Christians who do this are the ones

illustrated in The Parable of the Sower as those which grew up among thorns which eventually destroyed them.—Matt. 13:7, 22

“But thou, O man of God,” Paul wrote, “flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life.” (vss. 11, 12) These are the true values of a Christian’s life—the only things worth striving for. But it requires a “good fight of faith” to acquire them—faith in God’s love and care, faith that what he provides is best for us. But we can rejoice that in fighting this good fight we are laying up treasures in heaven.

While the Bible teaches, and history has proved, that not many rich have been called by God to walk in the narrow way of sacrifice, there have been some. Jesus taught that it would be difficult for those who have riches to enter into the kingdom of heaven—as difficult as for a camel to pass through the eye of a needle. (Matt 19:23, 24) At least this is the way it is stated in the Common Version. It is believed that the “needle’s eye” reference is to a small gate in the walls of Jerusalem called the needle’s eye, and that a camel could go through this gate only if it kneeled down, its load was removed, and it was helped through.

It is an appropriate illustration. The rich can enter the kingdom,

but they cannot take their riches with them. These riches they are admonished to use, distributing them in doing good. As stewards of what really belongs to the Lord, provided they have made a full consecration of their all to him, they are exhorted to be “rich in good works, ready to distribute, willing to communicate.” (vs. 18) Thus they store up against the time to come, when, if faithful, they will lay hold on eternal life.

These admonitions apply to all the Lord’s people, not merely to those who are rich in this world’s goods. Jesus commended the widow who gave her two “mites,” her all, indicating that what is really pleasing to the Lord is the giving of our all, regardless of how little or how much it may be. (Mark 12:42; Luke 21:1-4) None of us should suppose that because we do not have very much, the Lord does not expect us to give anything.

The Golden Text presents an important thought. Regardless of how much any of us have, let us not be highminded, neither put our trust in possessions, but in God. With him we have everything.

QUESTIONS

Is money the root of all evil?

What should be the attitude of Christians with respect to riches?

How can those who are rich obtain a position in the kingdom of heaven?

An Unashamed Witness

GOLDEN TEXT: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—II Timothy 1:7

II TIMOTHY 1:6-14

THE word "witness" in the New Testament is usually a translation of a Greek word meaning martyr. When Paul wrote his second letter to Timothy he was in prison at Rome, expecting to be executed because of his faithfulness in bearing witness to the truth of the Gospel. Many brethren had deserted him in his hour of great trial when they could have been a great comfort to him.

In this letter Paul urges Timothy to visit him, before the winter, if possible. (ch. 4:21) This, doubtless, would be taking a risk, for one who went to Rome and manifested his friendship for the condemned Paul would surely be held in suspicion by the Roman authorities. This might well have been the motive which caused many of the brethren to desert Paul.

So we can see that Timothy would need courage. But Paul knew that he had courage—not necessarily by nature, but, as the Golden Text states, because the Lord had given him the spirit of love and of power. He also had given Timothy the spirit of a

sound mind, a mind that reasoned in God's way, which was to be willing at any time to lay down his life in the cause of the Gospel, and especially for his brethren in Christ.

If Timothy had any fear, it was not of God, but of self, and of the great Adversary, who goes about as a roaring lion, seeking whom he may devour. (I Pet. 5:8) Timothy was a faithful soldier of the cross, willing to endure hardness in carrying the banner of the Gospel of Christ. Paul knew this, and his letter was simply exhorting Timothy to continue his faithfulness, regardless of the cost.

And the cost of being a faithful witness for Jesus and for the Word of God is life itself. This does not imply that one will suddenly be put to death. The thought is, rather, that being an ambassador for Christ is a life-work—a work to which we are to devote all that we have, and until we have finished our course in death. For some, as with the Apostle Paul, it leads to a martyr's death. But regardless of how the end may come, those who are

An Approved Workman

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

II TIMOTHY 2:8-15

ALL fully consecrated followers of the Master are workmen for God, co-workers with him. (II Cor. 6:1) These share in the work of carrying out the great plan of God for the recovery of the human race from sin and death. Their instruction book is the Word of God. The Bible outlines what God has been doing down through the ages, and what he will yet do to fulfil his promised blessing of all the families of the earth.

Our share in the divine plan now involves the laying down of our lives as Jesus did. Paul wrote, "It is a faithful saying: for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him." (vss. 11, 12) Thus Paul reminds us of the high reward that will go to all who faithfully suffer and die with the Master. To live with Christ means to be exalted to immortality with him; to reign with him means to have a share in his messianic kingdom which is to rule over the earth for a thousand years.

Since the Word of God is our guidebook pertaining to the things we are to do in the Lord's service, it is essential that we understand it correctly in order to be approved workmen. Paul explains that we should "rightly divide the Word of truth." In verse 18 he speaks of some who were at that time teaching that the resurrection of the dead was already past, indicating that this was a serious error. The Bible clearly teaches the resurrection of the dead. The error was in believing and teaching that it had already taken place in Paul's day.

This would seem to suggest that one way to rightly divide the Word of God is to note the various time divisions in the plan of God, and apply its various texts to the proper ages and dispensations. The Bible tells of a time when the righteous will flourish. (Ps. 72:7; 92:12) It also says, "Now we call the proud happy: yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3: 15) The first one of these texts applies to the time of Christ's

kingdom, and the other to the present time, when Satan is the prince of this world. Thus they are not contradictory.

God's promises to the world of mankind, which will be fulfilled during the time of Messiah's kingdom, describe earthly blessings of health and life. His promises to the followers of the Master of the present age pertain to heavenly blessings. Thus, in rightly dividing the Word of truth it is important to realize that there are these different promises applying to different individuals, otherwise the Bible might seem to be contradictory.

The Bible uses much symbolic language as well as literal language. It is important to determine in any text we read whether literal or symbolic language is being used. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures." This is symbolic language. (Ps. 23:1) But it is literal language when the Bible says that "the Lord will give strength unto his people; the Lord will bless his people with peace." (Ps. 29:11) "The earth abideth forever," the Bible says. (Eccles. 1:4) This is literal language, but the Bible also says that "the earth . . . and the works that are therein shall be burned up." (II Pet. 3:10) This is symbolic language. How important it is to note these distinctions if we are clearly to understand the plan of God!

II TIMOTHY 3:14-17

Paul exhorted Timothy to make the Scriptures the center of his ministry and life. This is important for all of the Lord's people. We can assist each other through our personal fellowship, and through the ministry of the printed page, but the Bible should come first in everything. There is no divine authority for truth apart from the Bible. We will fail to remain spiritually healthy Christians if we lose sight of this.

It will be noted that the word "is" near the beginning of verse 16 is in italics. This indicates that it does not appear in the Greek text, but has been added by the translators for clarity. However, in this instance it confuses what Paul is saying. Without the word "is" the text reads, "All scripture given by inspiration of God, is profitable for doctrine," etc. The word "scripture" simply means writing, or script. Not all writing is inspired by God, but that which is inspired is profitable for the people of God to guide, reprove, correct, and instruct them, that they might be approved workmen who will not need to be ashamed.

QUESTIONS

In what manner are Christians co-workers with God?

What did Paul mean by "rightly dividing the Word of truth?"

Is all scripture given by inspiration of God?

The Testimony of Paul's Life

GOLDEN TEXT: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Timothy 4:7, 8

II TIMOTHY 3:10-15; 4:1-8, 17, 18

PAUL and Timothy had been closely associated in the ministry, so the apostle could truthfully write to his son in the faith that he had fully known his "doctrine, manner of life, purpose, faith, longsuffering, love, patience." Timothy also was aware of the many persecutions which had come upon his beloved Paul on account of his faithful activity in the ministry. Paul reminded Timothy that all who live godly in Christ Jesus shall suffer persecution.

Paul's doctrine was "the Gospel of Christ" in all its various ramifications. (Rom. 15:29; Gal. 1:7; I Thess. 3:2) His manner of life was one of devotion to the Lord's cause, regardless of the sacrifices involved. His purpose in life was to glorify God, and to make his own calling and election sure to a place in the messianic kingdom which he knew was destined to bless all the families of the earth. His faith in the Lord was unwavering, enabling him to endure patiently all the hardships that

came upon him as a result of his faithfulness in the ministry. Paul's love for the Lord, for the truth, and for the brethren was the motive which prompted him to press forward in the Lord's cause.

Paul knew that his active ministry of the truth had come to an end, and that soon his earthly course would be finished in death, so he exhorted Timothy to "preach the Word," and to "be instant in season, and out of season." He wanted Timothy to continue his pattern in the ministry, to "reprove, rebuke, exhort with all longsuffering and doctrine."

"The time will come," said Paul, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This was a prophecy of the great falling away from the faith which would occur after the apostles fell asleep in death. Jesus foretold it in his parable of The

Wheat and the Tares.—Matt. 13: 24-30; 36-43

Timothy was cautioned to watch this developing situation, and to be ready to endure whatever afflictions it might involve for him. He was to continue doing the work of an evangelist, and to make full proof of his ministry.

Paul continued with the words in our Golden Text, saying that he had fought this good fight of faith, and had now come to the end of his earthly ministry. He believed that while he had given up all earthly advantages and comforts, he had laid up treasure in heaven. To Paul this heavenly treasure was "a crown of righteousness," a reward which would be given to him by "the Lord, the righteous Judge." Paul had been condemned to death by an unrighteous Roman judge, but he had confidence that the Lord was righteous, and that he would receive the promised crown of life.—Rev. 2:10

However, Paul knew that he would not receive his reward the moment he died. He spoke of the crown as being laid up for him, and explains that he did not expect to receive it until "that day." The "day" referred to is the time of Christ's appearance to his glorified church. This statement by Paul clearly refutes the notion that Christians of his day or before Christ's second presence would at once go to heaven when they died.

In another epistle Paul speaks of Christians falling asleep in

Christ. (I Cor. 15:17, 18) The Bible uses sleep as an illustration of death. Those who are asleep are unconscious, but will awaken from sleep in due course. Just so, those who are asleep in death are unconscious, but by divine power will be awakened to life in the resurrection.

It seems from verse 16 that Paul had been deserted in prison, particularly at the time of his trial. There was no one to stand with him and for him. But this had not disturbed him, for he had a keen sense of the fact that the Lord stood with him. The Lord did not deliver Paul from the death sentence, but only from being destroyed by lions. He did, however, deliver him in a much fuller sense. He delivered him from this present evil world, from the machinations of the Devil, and from the weaknesses of his own fallen flesh. The Lord would deliver him, as Paul put it, "from every evil work," meaning labor, toil.

But as we have seen, Paul did not at once receive his reward. As he states it, the Lord would "preserve" him unto the heavenly kingdom, or, until the heavenly kingdom would be established. Paul had full confidence in this outcome of his good fight of faith.

QUESTIONS

How did Paul describe his life as a Christian?

Did Paul expect to go heaven immediately upon his death?

How did the Lord "deliver" Paul?

The Gospel in Brief

GOLDEN TEXT: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5

TITUS 1:1-3; 2:11-14; 3:4-8

THE word "Gospel" means glad tidings. One of the briefest statements of the glad tidings is the announcement to the shepherds of the birth of Jesus to be the Savior of the world: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10, 11) While Jesus is the Redeemer in God's great plan of salvation, the Gospel includes the methods provided by God whereby the knowledge of his saving grace through Christ reaches mankind.

Paul speaks of "the faith of God's elect." There are elect classes in the divine plan. Jesus himself is the elect One, the great executor of the divine plan, and the church associated with him is also referred to in the Scriptures as God's elect. But the program of election presented in the Bible is quite different from the traditional one. It is not a case of a few being elected to be saved, and the remainder of mankind foreordained to be lost—which according to tradi-

tion means to be tortured forever in a fiery hell. In God's program of election the elect are chosen to be channels, or instruments, for blessing the nonelect.

For example, God promised Abraham that his "Seed" would bless all the families of the earth. (Gen. 12:3; 22:18) In Galatians 3:16 we are informed that Jesus is this foretold "Seed" of Abraham. And then in verses 27-29 of this chapter we are informed that those who are baptized into Christ are also Abraham's seed, "and heirs according to the promise." In other words, these will be associated with Jesus in the work of blessing the people.

God's elections are not arbitrary nor regardless of qualifications. Romans 8:29 reads, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Note that God foreordained that this class must be conformed to "the image of his Son." There is no other way to be a member of this elect class. And being conformed to the image of Christ involves a life of

godliness such as Paul refers to in the lesson. This also is one of the aspects of the Gospel, an acknowledgment of the truth "which is after godliness."

Another important aspect of the Gospel is the second visit of Christ to earth to establish the long-promised messianic kingdom. Paul speaks of this as "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The fact that Paul refers to Jesus as "a great God" does not mean that he is Jehovah, the Almighty God. It is appropriate that this expression be used with respect to Christ's second presence on earth, for Isaiah, in forecasting the coming of the Messiah, first mentions his birth as a child, and then describes his future glory by the use of a number of titles, one of them being "The mighty God."—Isa. 9:6

The word God in the Hebrew of this text simply means "a mighty one," as it does in the Greek of the New Testament. Jesus came in humiliation at his first advent. It is not until his "glorious" appearing that he will be recognized by mankind as "The mighty God," worthy of being honored and worshiped, even as our Heavenly Father. In fact, only through him can anyone properly honor the Father.

Salvation is the gift of God through Christ; it cannot be earned by good works. However, the consecrated believer is expected to conform as nearly as

possible to the high standard of righteousness set forth in the Bible. But regardless of how nearly he measures up to this standard, the Christian cannot justify himself before God. This is possible only through the blood of Christ.

Paul speaks of being justified by God's grace, but this simply means that it is God's grace that has provided the merit of Christ's sacrifice, which is a robe to cover our imperfections. (Isa. 61:10) Paul speaks of the washing of regeneration, and the renewing power of the Holy Spirit. The water of the Word of truth has a powerfully cleansing effect in our lives, and through its influence we are able to walk in newness of life as new creatures in Christ Jesus. However, we still need the merit of the blood to cover our unwilling imperfections.

Our justification, then, through the blood, is a definite part of the Gospel. Being justified, the Heavenly Father accepts our sacrifice, and if we are faithful we will live and reign with Christ.

QUESTIONS

What is the meaning of the word "Gospel"?

Describe briefly God's program of election.

What is the purpose of Christ's second visit to earth?

Is it appropriate that Jesus be referred to as "a great God"?

How are Christians justified?

God's Covenants

GOD has revealed his loving plan of salvation through the covenants he has made with his people. The word covenant is not in such general use today as it was in the past. Now the words agreement and contract are more frequently employed instead. The word promise is closely related to the word covenant. God promises to do certain things, and these promises constitute a covenant, an agreement. The promises of God to reconcile the world unto himself through Christ are unconditional. If we are to participate in this divine plan as individuals and receive the blessings promised to those who are faithful co-workers with the Lord, then we must abide by the conditions attached to God's promises.

A covenant implies agreement and harmony between those who enter into it. Hosea 6:7 reminds us (according to the marginal translation) that before his transgression Adam was in covenant relationship with the Creator, and that just as the Israelites had transgressed the Law Covenant into which they had entered with God, so Adam had transgressed that original covenant.

The terms of Adam's covenant with God are partially set forth in Genesis 2:15-17. These terms were simple, but exacting. They called for Adam's obedience—obedience based upon the simple test of not eating of the fruit of the tree of the knowledge of good and evil. Thus Adam's part in this covenant was to obey. Clearly implied in the record is God's promise to bless Adam with a happy and continuous life. Had Adam remained obedient to God the beautiful harmony which existed between him and his Creator would have continued, to his great joy, and his understanding of his loving Creator would have been an ever expanding one.

But as we know, Adam did not remain faithful to his part of that original covenant. As the Prophet Hosea wrote, he "trans-

gressed the covenant." This meant that instead of continuing in a friendly relationship with God, Adam was alienated from him. God's disfavor was manifested toward Adam in that he pronounced the sentence of death upon him, and was cast out of the Garden of Eden into the unfinished earth to die. (Ps. 30:5) Adam's transgression affected his entire progeny, in that they all came under the same manifestation of disfavor. Paul explains this in I Corinthians 15:21, 22.

Covenant with Noah

While God was no longer in covenant relationship with his earthly creatures as a whole, from time to time he made covenants with certain individuals from among them, individuals who, through their faith and obedience, were pleasing to him. After the Flood, the first one of these mentioned in the Bible is Noah. Noah had demonstrated his faith in God by his obedience in building the ark in preparation for the Flood. Noah's family held the same faith as their father, and later shared in the covenant which God made with him.

God's covenant was made with Noah after the Flood. The Covenant promised that all flesh would not again be destroyed by the waters of a flood. The covenant reads: "God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you; of the fowl, of the cattle, and of every beast of the earth with you: from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."—Gen. 9:8-11

This is a very important covenant in connection with God's plan for the recovery of the human race from sin and death. While the promise assured Noah and his family that the human race would not again be destroyed by water, it is a reasonable implication that God did not intend that it would be destroyed in any way. God's plan for man was that he was to multiply and fill the earth. The command to do this was given to Adam, and repeated to Noah and his family. He created the earth to be man's home, and we can rest assured that neither the earth nor the human race will ever be destroyed.—Isa. 45:18

The fulfilment of God's promises relative to the redemption and recovery of his earthly creatures from sin and death calls for a resurrection of the dead. This means that all the pure adamic stock which died in the Flood did not perish forever. God's covenant with Noah and his family is a wonderful reminder that he created man to live, not to be destroyed; and through his other covenants God's great love for his human creatures is revealed, a love that has provided an opportunity of salvation from death for all mankind.—John 3:16;5:28, 29

Covenant with Abraham

A few hundred years after the Flood God made a covenant with Abram, whose name was later changed to Abraham. We quote, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. 12:2; 3) Two points are mentioned in this promise. One is that the descendants of Abraham would become a great nation, and the other is that in him "all families of the earth" would be blessed.

This promise was reiterated to Abraham later, the last reference to it being Genesis 22:1-18. God tested Abraham's faith in connection with his son Isaac, whom he believed was at least the first of the "seed" which God had promised. Isaac was born when Abraham and his wife Sarah were very old, and they both doubtless recognized that God had performed a miracle to give them this child of promise. But when Isaac was grown, God asked Abraham to offer this miracle child in sacrifice.

This was a severe test of Abraham's faith, but he demonstrated his willingness to obey. In the New Testament it is revealed that Abraham believed God would raise Isaac from the dead in the event he was sacrificed as a burnt offering. (Heb. 11:17-19) When Abraham demonstrated his faith by placing Isaac on an altar and preparing to slay him, his hand was stayed by an angel, who instructed him to use a lamb which God had provided as a substitute. God was very pleased with Abraham because of this marvelous demonstration of faith, and said to him:

“By myself have I sworn, saith the Lord, for because thou hast done this thing, and hath not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

New Testament Explanation

Turning to the New Testament we read, “The scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.” (Gal. 3:8) The 16th verse of the chapter reads, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” From this it is clear that when God promised Abraham that his “Seed” would bless all the families of the earth, the One he had chiefly in mind as the blesser of the people was Jesus, the Christ of the New Testament, and the Messiah of the Old.

Then the apostle gives us further information concerning the “Seed” of promise. In verses 27-29 of the same chapter, addressing Christians, he adds, “As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

This means that the faithful followers of Jesus during the Gospel Age are the children of the covenant which God made with Abraham. Paul further states, “Now we, brethren, as Isaac was, are the children of the promise.” (Gal. 4:28) In Hebrews 6:13-20 the Apostle Paul again associates the followers of Jesus with God’s oath-bound covenant with Abraham. We quote:

“When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly

dantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." How very closely Paul associates the Gospel church with the Abrahamic Covenant!

The Law Covenant

Following the Exodus, God entered into a covenant with the natural descendants of Abraham. We speak of this as the Law Covenant because it was based upon an expression of God's Law as epitomized by the Ten Commandments. Moses served as mediator between God and the Israelites in the making of this covenant. In the Early Church there were some differences of opinion as to whether or not the followers of Jesus were bound by the terms of the Law Covenant.

Paul explained the truth on this matter, saying that the Law was "added because of transgressions, till the seed should come to whom the [original] promise was made." (Gal. 3:19) And again, "The Law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (vs. 24) It is obvious from these statements, that Christians are not under the Law Covenant, although they certainly are in harmony with all its righteous requirements.

However, for the natural descendants of Abraham the Law Covenant served a good purpose. First, as Paul explains, "it was added because of transgressions till the [promised] seed should come." God knew that it would be many centuries before his due time for bringing forth the true, faith seed of Abraham. It was in his plan that the Head of this faith seed should come from the nation of Israel. But because of the transgressions of this people, the chances were that before the due time came for the Messiah to appear, the nation would wander completely away from God, and through assimilation lose its identity as the typical people of God. The Law Covenant served as a deter-

rent to this trend. While the Israelites were not too faithful in keeping the Law, it did hold them in check sufficiently, so that there was a small nation of Israelites into which Jesus was born, and to whom he presented himself as Messiah.

Paul further explains that the Law Covenant was a "school-master" to bring us to Christ; that is, it demonstrated the need of a Redeemer. Paul wrote, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. 5:14) Adam's transgression was wilful. Had he elected to do so, he could have refrained from partaking of the forbidden fruit and thus bringing the sentence of death upon himself.

But Adam's progeny came under condemnation to death through him, and not because of individual wilful sin of their own. Or, as Paul states it, these died although they had not "sinned after the similitude of Adam's transgression." This situation continued, Paul explains, until Moses—referring to the time of the giving of the Law. It was then, in the case of the one small nation of Israel, that a change took place.

This change was brought about through the Law Covenant, a covenant in which God promised the Israelites that if they would and could keep his Law they would live—"He that doeth these things shall live by them." (Lev. 18:5; Rom. 10:5; Gal. 3:12) This meant that any Jew who lived up perfectly to the terms of the Law Covenant would no longer need to die because of Adam's transgression. When the rich young ruler asked Jesus what he must do to receive eternal life, Jesus referred him to the Law, as summed up in the Ten Commandments.—Matt. 19:16-20; Luke 18:18-27

This young man realized that he was not gaining life by keeping the Law, although doubtless he had been making a sincere effort to do so. The reason for his failure is the fact that no imperfect, fallen human can measure up to the perfect standard of the divine law. He realized that like all others he was on the way to death. This failure to gain life by keeping the Law had caused this young man to seek life in other channels, and he went to Jesus.

The rich young ruler was not ready to meet the terms of

faithful unto death will receive a crown of life, and will live and reign with Christ a thousand years.—Rev. 2:10; Rev. 24:4, 6

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God,” wrote Paul. (vs. 8) Not all faithful witnesses suffer to the same degree. Paul was certainly suffering much, and Timothy could share in that suffering by manifesting his friendship for him, especially when he would visit him in his prison home. But Paul knew that the power of God would enable Timothy to endure whatever hardships might be involved in his faithful service, for God gives to all his people the spirit of power, the strength necessary for their every time of need.

Paul was glad to affirm that he also was a sufferer for the sake of the Gospel, and was not ashamed of the Gospel. He knew that the Gospel was the power of God unto salvation to every one that believeth. (Rom. 1:16) He was confident that the Lord would continue with him: “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day”; the day, that is, of Christ’s appearing.—vs. 12

Verse 10 presents an interesting truth concerning the divine plan of salvation. It speaks of the first advent of Jesus, and of the

fact that he had abolished death, and brought life and immortality to light through the Gospel. Jesus’ own death on the cross was for the purpose of redeeming mankind from death. It is through the work of redemption that death is abolished.

Thus Jesus brought the hope of life for all of Adam’s children to light. This was the Gospel, the glad tidings of great joy which shall be to all people. (Luke 2:10) During Christ’s second visit mankind will be restored to human life, and given the opportunity to live forever.

But Jesus also brought immortality to light. It is the hope of immortality that is offered to those of his followers who strive earnestly and patiently for it. (Rom. 2:7) This shows clearly that man by nature is not immortal. Immortality is a quality which was bestowed upon Jesus when he was raised from the dead, and it is likewise bestowed upon all his faithful followers when they are raised from the dead.

QUESTIONS

Where was Paul when he wrote his second letter to Timothy?

What bearing does this have on some of the statements in our lesson?

How much does it cost a Christian to be a faithful witness for Christ?

How did Jesus bring life and immortality to light?

discipleship, so he did not learn the manner in which he could get life through Jesus. But he had learned that he could not gain life by keeping the Law. So it is, as explained by Paul, that the Law served as a schoolmaster, a teacher and leader, to emphasize the need of Christ, and the provision which God has made through him to give life to all who lost life through Adam. Not many of the Jewish nation have as yet learned this lesson. Indeed, very few of the Gentiles have learned it. But ere the plan of God shall have accomplished its full purpose, all will be fully enlightened, and only those who wilfully turn against this light will fail to gain everlasting life.

An Allegory

IN Galatians 4:22-26 Paul presents a further aspect of the covenant God made with Abraham, and the Law Covenant into which he entered with Israel. We quote: "It is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." The "Jerusalem" which is "the mother of us all," that is, of all true Christians, according to Paul's lesson, was represented by Sarah, the "freewoman." Thus Paul refuted the argument of Christians in his day who desired to be in bondage to the Law Covenant.

The New Covenant

In Jeremiah 31:31-34 another of God's covenants is brought to our attention. It is referred to as a "new" covenant, and the promise is that it will be made "with the house of Israel, and with the house of Judah." We quote: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto

them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

At the time this promise was made the Hebrew people were divided. One segment was known as the house of Israel, and the other as the house of Judah. God included both to emphasize that this promise applied to all the natural descendants of Abraham. Indeed, since the promise to Abraham was that "all families," or nations, of the earth were to be blessed, all outside of the Jewish people will eventually have an opportunity of receiving the blessings of the promised New Covenant. First of all, however, those who were disobedient to the first, or Law Covenant, will be given the opportunity of entering into the New Covenant arrangement.

The Lord explains that the New Covenant will be "not according" to the covenant which he made with their fathers. It will be different, he explains, in that the law of the New Covenant will not be written on tables of stone, as was the case with the original Law Covenant, but will be written in the "inward parts" of the people, and in their "hearts." This is a marked difference.

The Law written on stone, and read to the people, did not bring about a change in their "inward parts." They remained imperfect, and basically selfish and sinful, the result being that except for brief intermittent periods little real effort was made by the people as a whole to keep the Law. There were noble exceptions to this by a small class who, upon the basis of their faith and sacrifice, proved worthy of "a better resurrection."—Heb. 11:35

Going back to Adam, who was created in the image of God, we could say that God's law was a part of his being. One test of obedience was defined for him, and he had the ability to

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pass that test, had he not wilfully yielded to other influences. So it will be with those with whom God enters into full covenant relationship in the promised New Covenant. That the law will be written in the "inward parts" and in the "hearts" of those who subscribe to it means their ultimate restoration to human perfection, and to the divine image in which man was originally created.

World-wide Blessings

These restoration blessings of the New Covenant will be world-wide: "They shall all know me, from the least of them unto the greatest of them, saith the Lord." Because of this when the law of the New Covenant shall be written in the "inward parts" there will be no more need for the services of teachers to instruct people in the ways of the Lord, nor to call upon them to obey and serve him.

The Lord's introduction to his promise of the New Covenant is very enlightening as to the time when the promise would be fulfilled. Verse 28 of the chapter, referring to the scattered Israelites, reads, "It shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." This is clearly one of the promises of the restoration of Israel in the early days of the kingdom age.

Then the next two verses read: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge; but every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." Then follows God's promise of the New Covenant and its blessings, emphasizing that when the time comes for its fulfilment there will be a complete change in the position of the human race so far as its relationship to sin and its consequences are concerned.

Figuratively speaking, we could say that it was Adam who ate the sour grape of disobedience to divine law. Not only were his own teeth set on edge, but the result of his disobedience was passed on to the entire human race. In preparation for the

making of the New Covenant, Christ gave his life to redeem mankind from death, thus to provide all with an individual opportunity to obey divine law. This opportunity will reach the Israelites and the people of all nations in connection with the making of the New Covenant.

Jesus spoke of his shed blood, a symbol of his sacrificed human life, as the blood of the "new testament," or New Covenant. (Matt. 26:28) It is his blood that ratifies God's promise of the New Covenant, and makes possible its fulfilment. The reason is simple. The New Covenant will give life to those with whom it is made, who, prior to the making of the covenant, are members of the condemned and dying race. It is only through Jesus, and his sacrificial death on behalf of Adam and his children, that they can have an opportunity to gain everlasting life.

Servants of the New Covenant

The Scriptures inform us that Jesus is the Mediator of the New Covenant. (Heb. 12:24) Through sin, Adam and his race are alienated from God, but the Creator has not ceased to love his human creation for he made arrangement to bring about a reconciliation through Christ. We read in II Corinthians 5:19 that God was in Christ "reconciling the world unto himself." Moses was the Mediator of the Law Covenant, and part of his work as Mediator was the providing of blood with which to sprinkle both "the book" and "the people."—Exod. 24:3-8

As Mediator of the New Covenant it was necessary also for Jesus to provide blood, not of animals, but his own precious blood—blood being a symbol of his sacrificed, or poured-out life. Thus we see that Jesus' sacrificial ministry was in preparation for mediating the New Covenant. Jesus will have associates in his work of mediating that covenant. These are referred to by Paul as "able ministers" of that covenant. (II Cor. 3:6) These are the faithful followers of Jesus who, throughout the Gospel Age, take up their cross and follow him into death. (Matt. 16:24) They are the "saints" of Psalm 50:5 who make a covenant with the Lord "by sacrifice."

In II Corinthians 3:3 these are spoken of as epistles of Christ, "written not with ink, but with the Spirit of the living God;

not in tables of stone, but in fleshy tables of the heart." Here Paul is not referring to God's promise of the New Covenant in which his law is to be written in the "inward parts" of the people, but is comparing the epistles of Christ with the tables of stone on which the Ten Commandments were written.

The entire Gospel Age is set aside in the plan of God for the preparation of these epistles, or representatives, of Christ, referred to in verse 6 as "able ministers" of the New Covenant. Not until these "ministers" have all been prepared can the inauguration of the New Covenant take place. Since all of these were originally members of the sin-cursed and dying race, the blood of Christ is essential to give them a standing before God, and to make their sacrifice acceptable to him.—Rom. 12:1

There are two aspects of the ministry of the New Covenant. First there is the sacrificial phase. This was begun by Jesus, and it is the privilege of the "able ministers" of the New Covenant to share with him in this work of sacrifice. This is why we are invited to take up our cross and follow him into death. Then there will be the glory phase of the ministry of the New Covenant. This comes after the work of sacrifice is complete. Paul uses the glory which was displayed when the Law Covenant was inaugurated as an illustration of the glory which in due time will be associated with the ministry of the New Covenant.

On this point Paul wrote: "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope we use great plainness of speech."—II Cor.3: 9-12

Paul's lesson is clear. He emphasizes the great glory attached to the ministry of the New Covenant, but reminds us that this glory is to be realized in the future. He speaks of it as a "hope," and as he says in Romans 8:24, 25, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Now we are in the sacrificial

phase of our ministry of the New Covenant. It involves trials and afflictions, but as Paul wrote, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4:17

As followers of the Master we surely enjoy a wonderful hope. It is the hope of sharing with Jesus, as the promised Seed of Abraham, in the work of blessing all the families of the earth. It is the hope of sharing with him in the work of mediating the New Covenant. The knowledge of the Lord is to fill the earth, and it will reach the people through those denominated by Paul as "epistles" of Christ. Are we yielding to the work of the Holy Spirit, that the knowledge of the Lord and the spirit of the Lord may become a very part of us? If so, then Christ is in us, and we can rejoice in the hope of glory, an important part of which will be, together with Jesus, reconciling the lost world to God, so that his will may be done on earth as it is now done in heaven.—Col. 1:26, 27; Matt. 6:10

Spiritual Alertness

"Wherefore let him that thinketh he standeth take heed lest he fall."—I Corinthians 10:12

THOSE who have accepted the call to take up their cross and follow the Master enjoy a position of special favor with the Heavenly Father. The Scriptures indicate that there is a very special requirement which we must meet in order to maintain this position, a requirement which Paul describes in our text as taking "heed." To take heed means to give attention, to observe carefully, to watch, to be vigilant. It means to "stop, look, and listen" in our spiritual affairs, that we may know of the dangers ahead and be prepared to cope with them.

Our text indicates that the need for our taking heed is that we may not "fall," or lose our standing before our Heavenly Father. That there is a danger of the Lord's people thus falling

from divine grace is indicated by the words of the Psalmist, who wrote, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Ps. 91:7) This assurance indicates that those who do not fall are those that dwell "in the secret place of the most High," and have made his truth their "shield and buckler."

No one could fall away from a standing before the Lord unless he had at one time enjoyed such a standing. So it is important to have clearly in mind just what it means to "stand," if we are intelligently to take heed lest we fall. The Scriptures outline our position of favor before the Lord from various standpoints, all of them vitally important. Philippians 4:1 reads, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." To stand fast in the Lord means to be trusting in the merit of his shed blood; and, through full consecration and immersion of our wills into God's will, to be counted as members of the anointed company of which Christ is the Head.

What a blessed standing this is! It implies and requires humility in recognizing our need of the saving grace of God through the shed blood of his beloved Son. It calls for the full and unqualified devotion of our wills to the doing of the divine will. To take heed in maintaining this standing means a daily searching of our hearts to make sure that we have no cross-grained will of our own that is in opposition to the will of God as it is expressed through our Head, Christ Jesus.

In the Faith

To maintain our standing in the Lord calls for a standing along other lines also. Again Paul wrote, "Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. 16:13) The faith in which we are to stand is "the faith once delivered unto the saints." This faith has been almost entirely lost sight of by nominal churchianity. This is the faith that was first of all delivered to Abraham, and then to Isaac and Jacob, and to all the prophets. (Gal. 3:8) The central theme of this faith is the messianic hope of a future kingdom to bless all nations, and God's high calling to the Christian to be a joint-heir with Christ in that kingdom.—Gal. 3:16, 27-29; Phil. 3:14; Rom. 8:17

Are we standing fast in that faith? Or has it become a mere tale which has become old and uninteresting? Paul indicates that it will require strength to stand in the faith. "Quit you like men, be strong," he says. It has always required courage to stand in the pure faith of the Gospel. This is manifested by the rapid "falling away" that occurred after the apostles fell asleep in death. It was not long before the pure doctrines of the truth were corrupted, and those who were seeking comfort were fed on pagan philosophy and oriental mysticism. We should always remember that if we want to dwell close to the Lord in our spirit of fellowship we must be enthusiastic about his plan, and spend our energy where he is working. This is possible only if we stand fast in the faith once delivered to the saints.

In Liberty

To stand in the Lord also means to stand in the liberty of Christ. Paul wrote: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1) Here the contrast is between liberty in Christ and bondage to the Law. But the principle of liberty in Christ extends beyond freedom from the Law. To stand in the liberty of Christ means to have liberty to do everything that Christ would have us do. Liberty in Christ means bondage to Christ. We are bond slaves to him. Such bondage to Christ means that we cannot be subject to the will of man—not even our own will. If we find ourselves in restraint to the will of man, and thereby held back from saying and doing the things which we know to be pleasing to God and to Christ, then we are not wholly standing fast in the liberty of Christ.

In One Spirit

Philippians 1:27 reads, "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." There is a remarkable blending of important Christian principles set forth in these words. The apostle urges that we stand fast in one spirit, not by compromising the truth, but by striving together in its defense. The "one spirit" in which we are to stand fast is the spirit of the truth. How can we stand

together in the spirit of the truth unless we strive together for the truth? This does not mean standing together in all the petty theories one or another of us might have. The reference is to the great fundamentals of our faith. To stand fast in these requires courage and the strength of the Lord. We must be "strong in the Lord, and in the power of his might."—Eph. 6:10

Danger Signals

There are various danger signals by which we may be forewarned of an impending fall. These signals are readily discernible if we are alertly taking heed. One of these is the spirit of pride. "Pride goeth before destruction, and an haughty spirit before a fall," the Holy Spirit testifies. (Prov. 16:18) How easy it is for the spirit of pride to enter into our hearts, causing us to be haughty and self-important! The spirit of humility engenders meekness, gentleness, teachableness, patience, and forbearance. How important it is that we do not think of ourselves "more highly than we ought to think."—Rom. 12:3

Another danger signal is indifference toward the truth. The truth is God's voice speaking to his people; and if we are to maintain our standing before him, how alert we should be to listen to his voice. And how attentive and how obedient we should be to the message! Yes, our standing before the Lord depends upon our obedience to his truth, for it is by the truth that we are sanctified.—John 17:17

Satan would have us believe that to stand in the Lord is one thing, and that to stand in the truth is something else. He would like to have us believe that it does not make any difference where we stand with respect to the truth, so long as we feel that we love the Lord. But this is false theology. It is one of "the wiles of the Devil" by which he is endeavoring to draw us away from the Lord by causing us to lose our appreciation of the glorious message of truth—that message through which he speaks to us and guides us in the narrow way. (Eph. 6:11, 12) Let us continue to cherish the truth and feed upon it, that we may grow strong in the Lord, so strong that we will not fall because we have made the truth our shield and buckler.

The spirit of bitterness and hatred is another danger signal which should be readily discerned by those who are properly

taking heed. These unholy manifestations of evil are the very opposite of the spirit of love, which is the Spirit of God. To permit their entrance into our hearts, and to harbor them will sooner or later result in the complete fall of the new creature, the complete loss of his standing in Christ Jesus. Let us take heed in this respect by rooting out quickly and diligently, through prayer, every thought of bitterness from our hearts, and seek to be filled with and controlled by the spirit of love.

Nor should we permit the spirit of the world to take control of our hearts and lives. The spirit of the world is the spirit of self-seeking, of the ambition to shine before others, of vainglory. (Gal. 5:26; Phil. 2:3) In short, it is the spirit of selfishness, which is the spirit of the Devil. We should take heed that this spirit does not possess us. If we should find the spirit of the world beginning to encroach upon our minds and hearts we should recognize it as a danger signal of pitfalls and snares ahead which might well bring about our fall from steadfastness before the Lord. Let us endeavor to be so filled with the spirit of the Lord, and so occupied with the things of the spirit, that there will be no time or place for the spirit of the world to gain even the slightest entrance into our lives.

How Not to Fall

The Apostle Peter gives us a splendid formula by which we may keep from falling. He reminds us of the precious promises upon which our hope for the divine nature is based, and indicates that these promises are the groundwork of our faith. Then he bids us add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love. "For if these things be in you and abound," Peter continues, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." And then the climax of the lesson, "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

When the Bible speaks of the Lord's people falling from divine

favor, it means more than mere stumbling. In a sense we stumble every time we make a mistake, and no one is free from making mistakes. Because of fleshly imperfections we all stumble and blunder more or less as we walk in the narrow way. But if our hearts are pure before the Lord he will watch over us, and his everlasting arms will be under us to bear us up and start us out afresh every time we stumble because of our fleshly weaknesses. From this standpoint, as Solomon wrote, "A just man falleth seven times, and riseth up again."—Prov. 24:16

How We Hear

Jesus said that we should "take heed how we hear." (Luke 8: 18) Do we hear the message merely as one which satisfies our curiosity, or do we recognize, as we should, that the hearing of the truth has brought responsibility? Do we recognize that we are to be doers of the Word, as well as hearers? (James 1:22) We are to be sanctified by the truth. (John 17:17) This sanctifying work of the truth is twofold. Through its precepts we are to be more and more conformed to the high standards of righteousness and godliness set forth in the Word. And then these transformed lives are to be devoted to the service of God, as directed by the truth. We are in the school of Christ to learn and apply the truth in our lives so that we may be equipped to serve as "ambassadors for Christ" now; and through faithfulness to the divine will, be found worthy to serve in the future work of the kingdom as joint-heirs with Christ.—II Cor. 5:20; Rom. 8:17

If we hear the truth with appreciation, our love for it will be demonstrated by the amount of energy we exert to defend and promote it. Has our hearing of the truth been so inspiring that we are willing to die "for the witness of Jesus, and for the Word of God"? (Rev. 20:4) If we thus take heed as to how we hear the truth, then each day will find us busily engaged in using the truth to the divine glory, in proportion to our talents and opportunities. Failing in this proper appreciation of the truth, we become more or less subject to the deceptive influences of the Adversary by which he is endeavoring to bring about our fall from divine favor.

“That No Man Deceive You”

Deception is a method frequently used by Satan to lead God's people into his various snares and pitfalls, and he usually practices his deceptions through human agencies. Jesus said, “Take heed that no man deceive you.” (Matt. 24:4) This particular warning has to do with the truths pertaining to our Lord's second presence and the end of the age. Certainly many of the Lord's professed followers have been deceived along these lines. And Jesus reminds us that if it were possible the very elect would be deceived. But evidently this is not possible, and largely, no doubt, because they are the faithful ones who “take heed.”

The Apostle Paul also reminds us of the importance of taking heed lest we be deceived. We quote: “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.” (Eph. 5:6) “Vain words” are those not in harmony with the plan and will of God, especially those words which appeal to human vanity. Flattery is one of Satan's chief methods of deceit; and if we are properly taking heed we will be especially alert when we hear the voice of flattery appealing to us to turn to the right hand or to the left.

The warning, “Let no man deceive you,” reminds us of another apostolic warning. To the elders at Ephesus Paul said, “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” (Acts 20:30) The deception of human leadership is perhaps one of the most subtle with which the saints of God have to cope. There is the constant temptation upon elders and teachers to become leaders of a little flock all their own. And there is also the willingness on the part of so many of the Lord's people to be led into byways of special interpretations. It is so difficult to follow only the Lamb whithersoever he goeth.

In this respect the elders need specially to take heed, for their responsibility is great. To the elders at Ephesus, and to the elders today, Paul says, “Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” (Acts 20:28) Note that proper taking heed on the part of the elders means that they will “feed

the church of God." This is their privilege, their duty, but they are not to lord it over God's heritage. Neither are they to assume headship in the church.

But all in the church should take heed what they are fed. We should not shift our individual responsibility onto the elders of the church. How much sorrow at times could be avoided if all the brethren in the church would take heed as a group to prevent, if possible, ambitious brethren from becoming leaders.

Taking heed on the part of the brethren as a whole implies also an insistence that all we accept as truth be well supported by a "thus saith the Lord." Fanciful theories and high-sounding reasoning should not be permitted to carry weight in the minds and hearts of the people of God. Any idea that cannot be supported by the Scriptures, when the Word of truth is rightly divided, cannot have a sanctifying influence in our lives, but frequently may lead away from our appreciation of the glorious fundamental doctrines of the Word of God. Let us never be ashamed to ask for the scriptural proof of any ideas which are presented to us.

God's Building

Paul says, "We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I Cor. 3:9-13

The manner in which a Christian builds for the future, as a co-worker with God, is thus clearly outlined. First there must be the foundation of the ransom. Upon this must be built the superstructure of faith and character. And if we take heed how we build, and build as co-workers with God rather than along lines of our own choosing, our building will be capable of withstanding all the storms which are permitted to test us, and the fiery trials also, which "shall try every man's work, of what sort it is."

Departing from God

Hebrews 3:12 reads, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." The context here refers to the unbelief of the Israelites in the wilderness. That unbelief was manifested in their tendency to forget so quickly the many miracles which God had wrought on their behalf, and their disposition to turn away from him to the worship of other gods. Thus, through lack of appreciation, they departed from the living God.

Just what is our own attitude? Have God's blessings which came to us through the truth become commonplace? Do we still keenly appreciate the miracle of his grace as it abounded, and still abounds toward us through Christ Jesus? Or have we permitted the trials of the way to mar the sweetness of God's loving watchcare over us? Do we still hear the voice of God speaking to us through the truth, or are we listening to other voices—voices which may bid us walk in a way less narrow and in paths more pleasing to our flesh? Are we taking heed that we do not depart from the living God through failure to appreciate constantly the miracle of his truth revealed to us, counting as commonplace the fact that he has taken us into his confidence and given us eyes to see the secrets of his divine plan?

The Ministry

Colossians 4:17 reads: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Paul seems to have realized that there would be a danger of our neglecting to be ministers, or servants, of the truth. And how easy it is to fall away from our steadfastness along this line! Satan is always active in his endeavor to draw us away from the ministry. But if we are properly taking heed we will recognize Satan's cunning devices, his misleading sophistries, and not be affected by them.

Jesus, our Exemplar, came into the world to serve, to be a minister in the great work of reconciling a lost world to God. Our calling is to co-operate with him in this ministry, or service. Thus, no matter how faithful we may be in meeting all the other requirements of the truth, if we neglect the ministry we shall fall short of the very purpose of our calling. Let us, then,

indeed take heed unto the ministry, that we "fulfil it."

And in taking heed unto the ministry we have an important responsibility in connection with the manner in which we conduct our part therein. Paul wrote, "Giving no offense in any thing, that the ministry be not blamed." Much of the 6th chapter of Second Corinthians is a timely, heart-searching admonition, going into details concerning the things to which we should take heed, that the ministry be not blamed.

Purity of faith and practice, longsuffering, patience, love, self-sacrifice, and putting on of the armor of righteousness are among the things to which we should take heed if we are not to bring reproach upon the ministry. Separateness from temples of idols is another prerequisite which Paul mentions. There are hideous creed idols now enshrined in the various temples of nominal churchianity. The pageantry of outward show in these temples is alluring to the devotional instincts of some of the Lord's people. But let us remember that these temples are defiled by their blasphemous creeds; that the demon god of their creeds is not our God; that our God bids us to "come out from among them, . . . and touch not the unclean thing," with the promise that he will receive us.—II Cor. 6:17; Isa. 52:11; Rev. 18:4

"Be ye clean," Isaiah writes, "that bear the vessels of the Lord." (Isa. 52:11) These "vessels" contain the pure water of the Lord's truth. And how vital it is that these vessels be kept clean in order that those who drink therefrom may be truly refreshed with the living waters of the Word of God, refreshed with the glorious knowledge that "God is love." Only as we minister the pure truth of the divine plan can we hope to have God's blessing upon our ministry.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16) In this admonition to Timothy we have a summary of all that is involved in our taking heed lest we fall. It means to take heed to ourselves in every way, and to take heed to the doctrines of the truth. To take heed unto ourselves, and to the doctrines, and to continue in them means to understand and believe the doctrines, to defend the doctrines, and to be guided by them in our own Christian conduct and ministry.

Christian Tithing

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning."

—James 1:17

WE ARE reminded by this scripture that every good gift comes from God. In the beginning, there was but one human being whose needs in the way of food, clothing, and a home were to be provided for; and now there are in the world three billion human beings having the same needs. Yet in spite of this vast multitude, if the temporal blessings within their reach were used wisely, and distributed justly and economically, there would be enough for all human needs.

In our day, in addition to supplying all these basic needs, it is possible, as a result of man's increase in knowledge, for many of the so-called luxuries of life to be distributed very generally and liberally amongst mankind. Thus we see that in spite of the fall, God, as a result of his perfect character, and particularly because of those qualities of benevolence and love, is a most generous Giver of good gifts to his human creatures.

We can also see from Scripture, as well as from human observation, that man still possesses some small measure of the originally perfect quality of love as seen in the human kindness and benevolence manifested by fallen man in a greater or lesser degree toward his fellows. And to the extent that these qualities—especially if they are in harmony with the great principle of justice—continue to be cultivated and practiced, will mankind be ready for the messianic kingdom and its blessings of restitution; its great work of restoring to all the willing and obedient of mankind all those perfect human qualities which father Adam possessed in perfection, but lost through sin. (Acts 3:19-21) Hence we read, "The Son of man came to seek and to save that which was lost."—Luke 19:10, R. V.

The blessings accompanying the "times of restitution" will include the writing of the divine law in the human heart. "I will put my law in their inward parts, and write it in their hearts." (Jer. 31:33) The long-lost image of God in the flesh possessed by father Adam will be restored to all the willing and obedient of Israel, and of the world in general, during the great day of Christ, soon to be ushered in.

The Tithe

With a view of helping the Jew of old to keep alive in his heart something of the original divine likeness possessed by father Adam, including a measure of kindness, generosity, benevolence, and love, God instituted a tithing system as a part of the Law Covenant, under which every Israelite was required to give to God and his arrangements for the educational and religious welfare of the people a tithe, or tenth, of his income derived from business or from the ground. And the amount of this tithe in the case of a farming or pastoral people such as Israel would, of course, depend much upon the way the earth brought forth her increase; in other words, upon the measure of God's blessing upon the labours of the sower. These tithes were given to the Levites who served the people as their religious leaders and instructors.—Lev. 27:30; Num. 18:24; Neh. 10:38

The question may be asked, why should the Levites be paid for rendering these little services; why was theirs not a voluntary service? We would remind ourselves of the fact that God arranged things in this way because, when the land of promise was divided among the tribes, the tribe of Levi received no portion of it for their possession. (Deut. 10:8, 9; 14:22-29; Num. 18:21-24) The tithe or tenth from each family of the remaining tribes was given them instead. (Josh.

13:14, 33) In turn, the Levites passed on a tenth of this tenth received from the people to the high priest for his services in connection with the tabernacle and temple.—Num. 18:21-32; Mal. 2:4-7

It would appear—perhaps because of false reasoning upon this subject, or lack of generosity—that the people sometimes grew slack in paying this tenth to the Levites, and then the Lord would intervene by giving them poor seasons producing small crops, and some of the people would at times wonder why they, as God's favoured and chosen people, should suffer in this way. Hence they asked why this was so. The Lord replied through the prophet that they had robbed him "in tithes and offerings."—Mal. 3:8

Thus it may be seen how some in Israel, instead of allowing a generous, unselfish spirit to afford them pleasure in giving to the Lord a tenth of what they derived from commerce or from their labours on the land, allowed the spirit of selfishness to come in, causing them to withhold what was due under the Law to some of their brethren. To such a class as this the Lord says, "Bring the whole tithe into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10, R. V.

Ended at the Cross

The Apostle Paul tells us that Christ made an end of the Law, "nailing it to his cross." (Col. 2: 14) That arrangement came to an end when Israel crucified their Messiah, and hence, after the worthy remnant in Israel were gathered together, God turned to the Gentiles to take out of them a people for his name. (Acts 15:14) This class, the "Israel of God," or church of Christ, is "not under the law, but under grace"—the grace covenant typified by Sarah.—Rom. 6:14; Gal. 4:21-31

In spite of this, there are some bodies of Christians today who feel that they ought to place themselves under some of the arrangements of the Law of Moses, such as the tithing system God arranged for Israel. They say that every Christian should give to the Lord and to the Lord's work a tenth of his income, and suggest that this should be done on the first day of each week, following the intimation of Paul in I Corinthians 16:2, R. V.

But it will be noticed that the apostle says nothing here about a tenth being required. This requirement surely shows a misunderstanding of the whole position of a Christian who is seeking to fulfil the apostle's exhortation to present his body a living sacrifice (Rom. 12:1), and who desires also to fulfil his Master's invitation to forsake all that he has to follow him, laying time, talents, possessions, at his feet,

to be used in harmony with his will. In the case of some, the giving to the Lord of a tenth of their income would involve no self-denial, no sacrifice whatsoever. But for others who possessed but a very small income, to do this would involve much sacrifice, and might even prevent such from providing things decent and honourable in the sight of all men.

We have covenanted to place upon the Lord's altar all that we have, whether it be much or little. He then makes us stewards of what now belongs to him, but which is still under our control—time, talents, means, possessions—to be used in harmony with his will. As Paul reminds us, "It is required in stewards, that a man be found faithful."—I Cor. 4:2

The Antitypical Tithe

As we look about us in the world we see a great number of good things, benevolent projects, to which we might give assistance. There are a great many things which kind, benevolent people are endeavouring to help forward: bettering social conditions, endeavouring to alleviate sickness and suffering. And by assisting along these lines many seem to be greatly blessed. But with our clearer knowledge of the divine plan, we know that there is no complete remedy or solution for earth's troubles until the setting up of Messiah's kingdom. Then "the desire of all nations shall come," and "all the

nations of the earth be blessed.”
—Haggai 2:7; Gen. 22:17, 18

And with the knowledge of the prophetic Word which has come to us, we have been privileged to see that this long-promised kingdom is soon to be fully set up; that the great time of trouble is even now rapidly preparing the ground so that the righteous conditions of the millennial kingdom may prevail.

At such a time as this, the Master's words come to his consecrated followers with a force exceeding that of any other period of the Gospel Age—“Let the dead bury their dead: but go thou and preach the kingdom of God.” (Luke 9:60) Here Jesus seems to say, let those who have not yet passed from death unto life, but are still resting under the sentence of death which passed upon all in Adam, do what they can to alleviate human suffering.

But we who have passed from death unto life through Christ, and have been brought to a knowledge of the true Gospel, should give as much time and influence as possible in presenting these glad tidings, and in assisting and encouraging those who have also passed from being dead in Adam to life in Christ. The Master said, especially speaking of what would take place in our day, that this good news of the kingdom shall be preached in all the world for a witness unto all nations, and then the end of the

present dispensation shall come. (Matt. 24:14) The consecration of our all to God should, so far as possible, make provision for publishing by word of mouth, through the printed page, and by whatever other ways open to us, these “good tidings of great joy, which shall be to all people.”—Luke 2:10

If we have fully consecrated ourselves to the Lord and desire as one of his footstep followers to truly follow the Master, we shall not be content to give him a tenth of our time and means. Paul, for instance, surely meant much more than this when he said of himself, “I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him” (Phil. 3:8, 9), so that he might have the privilege of sharing with him the coming kingdom, and as a part of the promised seed, bless all the families of the earth.—Gal. 3:29

Let us, as members of antitypical Israel, the Israel of God, hearken to the Lord's words to “bring the whole tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it”—that there shall not be room enough to contain all the exceeding riches of divine grace bestowed upon the faithful.—Mal. 3:10 R. V.

BRITISH SPEAKERS' APPOINTMENTS

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		J. H. MURRAY	
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		E. T. NADAL	
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<p>PARAGUAY</p> <p>Asuncion Z. P. 9 Comuneros 970 kc. 10:15 a.m.</p>	<p>CALIFORNIA</p> <p>Los Angeles KWKW 1300 8:15 a.m. San Diego XERB 1090 9:00 p.m.</p>
<p>PERU</p> <p>Lima Radio America 7:00 p.m.</p>	<p>TEXAS</p> <p>Corpus Christi KCCT 1150 10:30 a.m. San Antonio KUKA 1250 10:00 a.m.</p>

Thanksgiving

"O give thanks unto the Lord; call upon his name: make known his deeds among the people."—Psalm 105:1

THURSDAY, November 26, is a national thanksgiving day in the United States and is proclaimed so by the President. Most churches will hold special services on that day, and there will be much feasting by those who can afford to feast. To millions it will be just another holiday with little or no thought given to being thankful, especially not to the Lord, for these millions are not sure that they believe in God. Indeed, many of them are quite sure that they do not. But to Christians, dedicated to a sacrificial walk in the footsteps of their Master, Thanksgiving Day will be specially appreciated as another opportunity to pour out their thanks to their Heavenly Father for all that he continues to mean to them.

For those who are endeavoring to be faithful in following the Master, every day is one of thanksgiving to the Lord. Every day these are conscious of the many benefits they are constantly receiving from the bountiful hand of their Heavenly Father. They recall that by heredity they are members of a sin-cursed and dying race, and are not entitled through their own righteousness to enjoy God's favor. They are thankful, therefore, for God's love which provided a Redeemer in the person of his beloved Son, and that their imperfections are now covered by the merit of his shed blood.

We are thankful that the Lord has opened the eyes of our understanding to behold the beauties of his character as they are revealed through his great divine plan of the ages. Through this understanding we are inspired to lay down our lives in his service, knowing that through his loving provision in Christ Jesus our imperfect works will be acceptable. (Rom. 12:1) While we have not made a bargain with the Lord to exchange earthly

blessings for a heavenly reward, we are thankful for the "heavenly calling" which is extended to all those who, in the proper spirit and with understanding, respond to the call to walk in the Master's footsteps.—Heb. 3:1

We know that the way in which we walk is narrow and difficult, and we are thankful for the many assurances of the Word that our Heavenly Father will guide and strengthen us in our every step, that he will never leave us, nor forsake us, nor permit us to be tested above that which we are able to bear. We are thankful that when we have been fully planted together with Jesus in his death, having proved faithful unto death, suffering and dying with him, we will live and reign with him. How blessed it will be when we reach the end of the way to receive the promised "crown of life!"—Rev. 2:10

We are thankful for the wonderful provision of restitution which our Heavenly Father has made for the world of mankind, and for the provision of the divine plan that those who live and reign with Christ will have the privilege of dispensing these blessings to all the families of the earth. We are thankful that during the thousand years of the messianic kingdom the knowledge of God's glory will fill the earth as the waters cover the sea, and that ultimately all will know the Lord, from the least unto the greatest. Then the whole world will truly give thanks unto the Lord for his goodness to the children of men.

His Presence

In Daniel 12:12 we are told of a time when a special blessing would come to the Lord's people; to those, that is, who would be living at and beyond the close of "the thousand three hundred and five and thirty days." Jesus associated his return with this blessing to be enjoyed by the faithful watchers, and indicates that the blessing would result from the fact that he would serve his people with "meat in due season." (Matt. 24:45-47; Luke 12:37; Rev. 3:20) We have experienced this great blessing, and recognize that it is ours because of the fact that our Lord has returned, and that now we are living in the time of his second presence. This surely is great cause for thankfulness.

What a blessing it is to recognize that we are living in the days of the presence of the Son of man. How we rejoice in the

“meat in due season” which the Lord has served to us through his “faithful and wise servant.” It is the precious truth of the Lord’s presence that explains the meaning of these chaotic times in which we are living. It is because we enjoy this knowledge that we do not fear, as the world fears, when we see the symbolic earth being removed, and the great mountain kingdoms being carried into the midst of the symbolic sea.—Ps. 46:1-3

Recognizing the fact of the Master’s presence gives us assurance that soon, as the “Sun of Righteousness,” he will arise “with healing in his wings” for the promised blessing of all the families of the earth. (Mal. 4:2) And how thankful we are that thus the poor, suffering world is to have its diseases healed, and its problems solved. As we consider the sick, the suffering, the dying, we say from our hearts, thank God for “the times of restitution of all things” now so near!

Telling Others

Our text admonishes us to make known the Lord’s deeds among the people. This, indeed, is the true way of showing our appreciation to the Lord for all his loving goodness to us. If a friend bestows great favors upon us, our first inclination is to tell others how kind he has been, and what a grand person he is. The same should be true concerning the manifold blessings which our Heavenly Father has bestowed upon us. We just naturally want “to make known his deeds among the people.”

And what are the Lord’s “deeds”? There are, of course, his marvelous works of creation. These are on display for all to see and appreciate if they will. The “deeds” of the Lord which are not widely known are those contained in his great plan of the ages; namely, the things he is doing for the redemption and recovery of the human race from sin and death. To make known these “deeds” of the Lord is to bear witness to the truth, the Gospel of the kingdom.

And what a glorious privilege it is to tell the whole world these good tidings of the kingdom! Bearing witness to the truth is, in itself, showing forth the praises of him who has called us out of darkness into his marvelous light. We thank him for the privilege he has given us of thus bearing witness to his truth. We should love to tell the story; and as we do so in the

true spirit of love and thanksgiving, we will find that each time we tell it, the story of God's plan of salvation becomes "more wonderfully sweet."

And bearing witness to the truth is something in which we all can have a part. Not all of us can have a large part, but each one can do something. Bearing testimony personally to our friends and neighbors is by far the most effective method of sounding forth the glad tidings. How our hearts rejoice as we engage in this personal work! True, we may not, due to circumstances, have many opportunities along this line. But perhaps there would be more opportunities if we were on the alert to watch for them. With some it might be possible to set aside a little time each week just to call on the people in the vicinity in which we live, and tell them about the glad tidings of the kingdom, leaving some literature where it seems timely to do so. Truly this would be one way of giving thanks unto the Lord for all that he has done for us.

We are thankful to the Lord that he has provided his people with tracts and kingdom cards which we can distribute far and wide as we have and can make opportunities. Many distribute these short messages of truth from door to door; others hand them to people they meet, or leave them where they can be seen in passenger depots, etc. One of our hymns refers to tracts as "golden gems," and they truly are gems of truth, brief and to the point, and through the years have been instrumental in attracting many to the more complete message of the kingdom.

Many of the Lord's people at this thanksgiving time will want to praise the Lord for the privilege they have enjoyed of mailing the consolation folders to relatives of the deceased. We all thank the Lord for opening this opportunity of making known the glad tidings. Letters of appreciation are reaching The Dawn all the time from those who receive the consolation folder. Many testify that they have indeed been comforted through a better understanding of the hope of the resurrection.

At the World's Fair

We are all thankful for the privilege enjoyed this year of having a "truth exhibit" at the World's Fair. Quite a number

Conventions and Class Meetings

Through the year there have been many conventions, large and small, and each one of these has been a cause for thankfulness to all who could attend. How blessed it is thus to meet together for one or more days with those of like precious faith! The same is true of the regular ecclesia meetings. Those who are situated so they can attend regular meetings have great cause for thankfulness, and we know that the Lord's people generally are giving earnest heed to Paul's admonition not to forsake the assembling of themselves together, and so much the more as they see the day approaching.—Heb. 10:25

To have the privilege of fellowshiping with a few or many of the Lord's saints is a blessed thing. It is a part of the rich heritage of the consecrated which they enjoy while this side of the veil, and an outstanding cause for thankfulness. The great Apostle Paul expressed himself along this line, saying, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." (Phil. 1:3-5) Let us endeavor to cultivate a deeper affinity for our brethren in Christ everywhere.

Prayer

We thank God always for the privilege of prayer, of approaching the throne of heavenly grace, there to find mercy and grace to help in our every time of need. Indeed, prayers of thanksgiving should be overflowing from our hearts at all times. We thank God for himself and for his beloved Son. We thank him for the Holy Spirit which has reached us through his precious Word of truth. How wonderful it is to have the Bible, and through the enlightenment of the Holy Spirit be able to understand it.

In addition to prayers of thanksgiving we also have that blessed privilege of seeking, through prayer, the Lord's forgiveness of our many imperfections. "Forgive us our debts, as we forgive our debtors," Jesus taught us to pray. (Matt. 6:12) How soon a cloud would hide the smile of our Father's countenance should we neglect this aspect of prayer!

We also need to pray for guidance, and for help to do the

of the friends from various parts of the country traveled to New York to serve at the exhibit. These we are sure, have the greatest cause for thankfulness, for it was these, and the local brethren who served in this way, who received the greatest blessings from the effort. But all of us had a share in this effort in the sense that it was a part of the general work in which we are co-operating, and for this we are thankful.

As we go to press the fair is not quite over for this year, so we are unable to report a final figure on the number of requests received for literature. But as of now the count is in excess of 35,000. A large percentage of these requests were for the diorama brochure, although many other booklets and books were requested. Through the mail follow-up of the names thus received, many Dawn subscriptions have been sent in, and much literature sold. The requests for literature came from people who visited the fair from all over the world, and from essentially every part of North America.

Radio and Television

We believe that the Lord's people are thankful that the message of the kingdom continues to go out so widely over the radio and television. There is no doubt at all that this is made possible by means of the Lord's overruling providences in connection with the consecrated efforts of his people to make known his "deeds" among the people. We are constantly hearing from those whose first contact with the true Gospel on Christ has been through the radio or television. Yes, the Lord is blessing this work, and this is one of our great causes for thankfulness as we approach the end of 1964.

As we have previously reported from time to time, The Bible Answers films used on television are also having a wide use in the public meeting field. This also is a special cause for thankfulness. It is a method of service to which we had not given special consideration in advance. During the year the witness has been given in hundreds upon hundreds of churches and clubs, and the brethren in many places have used one or more of the films in their public efforts. Again we say that the Lord is good to his people in allowing them this further opportunity of service.

Lord's will. We should not attempt to carry out the terms of our consecration in our own wisdom and strength. True, the Lord knows of what we have need before we ask, but he wants us to ask, and thus to be the more impressed with our need to put our trust in him. And how truly thankful we are for the assurance that when we go to God in prayer, through the merit of our dear Redeemer, we will be heard.

In Everything

Paul wrote, "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I Thess. 5:17, 18) This does not mean that we are to be on our knees in prayer every minute of the day and night. It does mean that we are to be habitual in prayer, and never give up this blessed privilege of communing with our Heavenly Father. And in the matter of thanksgiving it means that every day is to be thanksgiving day for the Christian. As we have seen, it is not enough to set aside one day each year to offer up the sacrifice of praise to our Heavenly Father for all his many benefits to us. And truly the Lord's benefits are many. David wrote, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—Ps. 40:5

Yes, the Lord's "works," his "deeds," are many. Just as David wrote, if we undertake to recall them all, we find that they are more than can be numbered. As we contemplate his many benefits we are lost in wonder, love, and praise, and we ask what we shall render unto the Lord for all his goodness. The answer comes back from his Word, "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Ps. 116:13, 14

Thus we are reminded that true thanksgiving to the Lord for all he has done for us is not mere lip service. It is appropriate, indeed essential, that we express our thanksgiving to the Lord with our lips, and from the heart. And if this is genuine, it will be verified by our works in doing the will of the Lord, which

is the paying of our vows of consecration to lay down our lives in his service.

Does the special Thanksgiving Day of 1964 find us faithfully pressing on in the way of sacrifice, doing with our might what our hands find to do? If so, it is because every day our hearts overflow with praise to the great Giver of every good and perfect gift, and that this praise is finding expression in our determination to give our hearts and our all to the God of our salvation.

VINEYARD ECHOES

The Film Witness Work

THE use of The Bible Answers television films for public meetings continues to be blessed by the Lord. Many ecclesias, and individuals, are using them for this purpose, and good results are reported to us. We now have fifteen half-hour films in color. Information concerning available topics will gladly be furnished upon request. There is no charge for the loan of these films, and in most sections of the country we are able to furnish a projection machine and operator to show them. This service is also without charge.

Apart from the wide use the brethren are making of The Bible Answers films, our distributing agency continues to make bookings for the film, "The Unknown God," in churches, clubs, and schools. The total number of showings through this arrangement is now more than 2,600. The total attendance at these showings was in excess of 100,000, the average attendance being approximately forty. Truly this is the Lord's doing!

The distributing agency keeps us informed as to how the film is received in the various places. The reaction on the whole is very encouraging. One thing that particularly please us is that in quite a number of cases the one who reports to the

agency disagrees with the film's presentation of the resurrection and of the world's coming judgment day. Criticisms like these reveal that the film is being seen by thinking people who know what they have been taught, and recognize that the film presents a different message. Following are a few excerpts from reports sent to us.

From a High School Teacher

"The movie was excellent for stimulating class discussion."—Missouri

From Youth Sponsor in Christian Church

"We were highly pleased with the film. The response was very good."—New Mexico

From Personnel Manager, Kraft Foods

"Very good film; however, all attending did not agree with all beliefs expressed."—Missouri

From Director of Visual Aids, Presbyterian Church

"The reaction was excellent. The film was very good, and we wish you had more like it."—Georgia

From Director of Oblate Fathers Novitiate

"Very good reaction. We saw it again and found it enlightening."—New Hampshire

From Superintendent, Home for Aged

"Very inspiring picture, well unfolded. Beautiful color work. Unusually clear speaking."—New York

From Director of Volunteers in Hospital

"Excellent reaction—"That was as good as going to church.' They made it all so simple, and the pictures were so beautiful."—Texas

From Pastor of Friends Church

"The reaction was good except at the last. We question the statement in regard to probation after death. Thanks a lot."—Colorado

From Principal of Advent Church School

"Excellent reaction. No biblical basis for their stand on the judgment."—Georgia

From Director of Community Group

"This film was very helpful, and we wish we could have obtained it sooner. We are really thankful, as we know you are too, that such a film is being produced, telling this world about our living God. Thanks!"—Maryland

From Scott Company

"It is the most worthwhile religious film we have seen in some time. The three-member panel discussion, with dramatic movies, blended well together for good inspiration."—California

From Church Secretary

"Our youth seemed to enjoy this film very much. It was very informative."—Alabama

From Chapel Chairman

"Beautiful color story. There was a request for another showing, and an inquiry from another church."—Pennsylvania

We rejoice that The Bible Answers television films are being so widely used apart from the television, for which they were specially prepared. This is a side benefit, for which we give thanks to the Lord. The main use of the films, of course, is on television, and a glance at the schedule of stations using them, published from month to month, indicates without doubt that the Lord is also blessing this method of presenting the glad tidings.

The greatest evidence of the Lord's blessing upon the television work is the fact that already there are consecrated friends in the truth who first learned about it through the television programs. These results are due to the co-operation of the Lord's people everywhere, and we rejoice in the privilege of being co-laborers with them.



WEEKLY PRAYER MEETING TEXTS

NOVEMBER 5—"Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith."—Hebrews 10:21, 22 (Z. '00-170 Hymn 12)

NOVEMBER 12—"Be not faithless, but believing."—John 20:27 (Z. '04-89 Hymn 100)

NOVEMBER 19—"Let us watch and be sober."—I Thessalonians 5:6 (Z. '02-239 Hymn 1)

NOVEMBER 26—"And the Lord said unto Moses, What is that in thine hand?"—Exodus 4:2 (Z. '01-348 Hymn 277)

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, N. J. A visit will be arranged when possible.

<p>OTIS R. BARRALL Baltimore, Md. Nov. 22</p> <p>JENS COPELAND Philadelphia 15</p> <p>O. D. DEIFER Pottstown, Pa. Nov. 22</p> <p>GEORGE M. JEUCK Sayville, N. Y. Nov. 1</p> <p>A. H. KRUMPOLT Groton, Conn. Nov. 15 New London, Conn. 15</p> <p>R. J. KRUPA New Haven, Conn. Nov. 8</p> <p>L. P. LOOMIS Allentown, Pa. Nov. 29</p> <p>J. Y. MAC AULAY Fresno, Calif. Nov. 1 Bakersfield, Calif. 2 Los Angeles, Calif. 3-15</p>	<p>San Diego, Calif. 18, 19 Yuma, Ariz. 22 Phoenix, Ariz. 28-30</p> <p>M. C. MITCHELL Paterson, N. J. Nov. 1</p> <p>E. K. PENROSE New Haven, Conn. Nov. 8</p> <p>G. R. POLLOCK New Haven, Conn. Nov. 8</p> <p>H. W. PRICE Sacramento, Calif. Nov. 2 Antioch, Calif. 4, 5 Stockton, Calif. 6 Fresno, Calif. 7, 8 Bakersfield, Calif. 9 Phoenix, Ariz. 10-12 Tucson, Ariz. 13 Yuma, Ariz. 14, 15 San Diego, Calif. 16, 17</p>	<p>Riverside, Calif. 18 Ontario, Calif. 19, 20 Los Angeles, Calif. 21, 22 San Luis Obispo, Calif. 23, 24 San Jose, Calif. 25, 26 San Francisco, Calif. 27-29 Redding, Calif. 30</p> <p>C. A. SMITH Gettysburg, Pa. Nov. 28 York, Pa. 29</p> <p>STEPHEN SURACI Hartford, Conn. Nov. 15</p> <p>F. S. WASSMANN Wilkes-Barre, Pa. Nov. 15</p> <p>G. M. WILSON New Haven, Conn. Nov. 8</p> <p>W. N. WOODWORTH New Haven, Conn. Nov. 8 Cotawissa, Pa. 15</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

<p>MIKE BALKO Connellsville, Pa. Nov. 8</p> <p>JULIUS BEDNARZ St. Louis, Mo. Nov. 15</p> <p>WALTER BLICHARZ London, Ont. Nov. 8</p> <p>LEO P. BORGES St. Petersburg, Flo. Nov. 8</p>	<p>DAVID A. BRUCE Ontario, Calif. Nov. 15 Whittier, Calif. 22</p> <p>THOS. C. FAY Phoenix, Ariz. Nov. 8 Whittier, Calif. 15</p> <p>BRUNO HACK Gary, Ind. Nov. 15</p>	<p>G. HOMER HAMLIN San Jose, Calif. Nov. 8</p> <p>EDMUND M. JEZUIT La Salle, Ill. Nov. 1</p> <p>LEONARD JEZUIT Minneapolis, Minn. (Cedar Ave.) Nov. 1</p>
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DANIEL KAZIAK Adrian, Mich. Nov. 15	HARRY PASSIOS Washington, Pa. Nov. 15	GEORGE TABAC Aurora, Ill. Nov. 1
E. F. LANKFORD Sonora, Calif. Nov. 8 Whittier, Calif. 8	GEORGE P. RIPPER San Diego, Calif. Nov. 8	J. I. VAN HORNE East Liverpool, Ohio Nov. 8
D. J. MOREHOUSE Covert, Mich. Nov. 15	THOS. T. RYDE Fullerton, Calif. Nov. 22	HOWARD K. YOUNG Duquesne, Pa. Nov. 1 Connellsville, Pa. Nov. 15 Monessen, Pa. 22
H. W. OSTRANDER San Francisco, Calif. Nov. 1	R. S. SEKLEMIAN Chico, Calif. Nov. 1 Whittier, Calif. 1	L. W. ZBIK Flint, Mich. Nov. 1 Chatham, Ont. 15

"But 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 Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

THE WORLD ON FIRE

To be discussed by

"FRANK AND ERNEST"

WIBC—1070 kc.—10:30 A. M.

Sunday, November 15

The Bible says, "The earth abideth forever." What about the end of the world? Hear "Frank and Ernest" discuss this topic, and send for a free copy of the little book, "God's Plan."

Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
New York, N. Y.

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.

DECEMBER TOPIC: On December 20 "Frank and Ernest" will discuss the topic, "More Blessed to Give." It is a timely topic for the season, and should be well advertised. As usual, appropriate circulars will be available for this special broadcast, and they will be supplied free in whatever quantities desired. Address your request for these special circulars to The Dawn, East Rutherford, New Jersey.

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.

JACKSON, MICH., Nov. 1—Masonic Temple, 355 Napoleon Road, Michigan Center, Mich. Mrs. Luella Crawford, 322 N. Dwight St., Jackson, Mich. 49202

MINNEAPOLIS, MINN., Nov. 1—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

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

MINNEAPOLIS, MINN., Nov. 8—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

NEW HAVEN, CONN., Nov. 8—YWCA Building, 48 Howe St. Mrs. Richard Suraci, 171 Johnson Road, Hamden, Conn.

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

STOCKTON, CALIF., Nov. 14, 15—Philomathean Club, 1000 N. Hunter St. Mrs. W. E. Wheeler, 310 E. Pine St.

WACO, TEX., Nov. 14, 15—Sandmon Motel, Highway 6 and Franklin. Mrs. J. B. Hillhouse, 3532 Frederick Ave.

BLOOMSBURG, PA., Nov. 15—Magee Hotel, 12 W. Main St. Mr. James P. Letterman, 202 W. Fourth St.

ONTARIO, CALIF., Nov. 15—Ontario Women's Club, 738 N. Euclid Ave. Mrs. A. B. Dickey, 1228 N. Third Ave., Upland, Calif.

PONTIAC, MICH., Nov. 15—YMCA, 131 Mt. Clemens St. Mrs. Alice Mondo, 1948 Oakside Ct., Union Lake, Mich.

SALEM, ORE., Nov. 15—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton St., So.

CHICAGO, ILL., Nov. 22—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Marehouse, 4354 W. Cortez St.

MEMPHIS, TENN., Nov. 27-29—Claridge Hotel (downtown). Mrs. Ward C. Buel, 2621 Hacks Cross Road, Germantown, Tenn.

DETROIT, MICH., Nov. 29—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braile.

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Hebrews 10:24, 25

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- The Battle of Armageddon, cloth, 85 cents each.
- The Atonement Between God and Man, cloth, 85 cents each.
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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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