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Midweek Bible Study	...	6 : 30	P.M.
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विशेष सूचना !

प्रत्येक मंगलवार तथा शुक्रवार
को रात्री ८:४५ से ९:१५ तक सुनिये
हमारा विशेष कार्यक्रम

“सत्य सुसमाचार”

यह कार्यक्रम रेडियो श्रीलंका से २५ तथा
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EDITORIAL

The Church and Its Money

No. 1

It would be possible for the church to exist and carry on a limited work without having to deal with money. For instance, should the members be village people and not have any financial income then naturally they would be unable to give any money. In that case they might give of their farm products to help their preacher or those in need. They might likewise give of their time or might be willing to labour to construct a building for the church to meet in or to help in other ways. The church generally, however, like any other group, body, or organization, depends on the money it receives from its members to do its work.

Most people here in India evidently do not understand where the church gets its money. The average person must think that it is a place where you can always go to get money but it is never necessary to put anything back into it. Often time the members think like this. Especially if a foreigner is with the local church then most people conclude that the church is rich. This, and other reasoning, is false. The church has funds available in direct proportion to the way the members give.

The Lord's church is made up of human beings, those who have come to know the truth, to believe it, repent of their sins, confess Christ as the Son of God, and to be baptized for the remission of their sins. (Romans 10:17; Mark 16:16; Matthew 10 : 32 ; Acts 2 : 38). On doing so they are added to the church that Christ built (Acts 2 : 47) and as members enjoy all of the blessings that the Father bestows upon his children but also they likewise have all of the duties and responsibilities that go along with such a membership. (Ephesians 1 : 3 ; John 4 : 24 ; Romans 12 : 1, 2 ; 1 Corinthians 15 : 58).

As a Christian, and as a member of Christ's church, one has a responsibility both to God and to the church. One of those duties or responsibilities is to give back to God each first day of the week a portion of that which one has earned during the previous week. Of course if one has not profited any during the past week then he is not expected to give. But if one can give, it should go to the church. The God of heaven has asked his people to assemble each first day of the week for the purpose of worship. (Hebrews 10 : 25 ; Acts 20 : 7). When this is done, each Christian is to give or lay by in store as God has prospered him. Paul wrote the Christians at Corinth, "Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Corinthians 16:1,2). Please note carefully what Paul said :

1. It was to be done on the first day of the week or each Sunday.
2. Every one was to give, that is, each individual Christian.
3. Each one was to lay by in store or take what he had to the meeting place. With a collection being taken from the members, the goods or money would be used in the Lord's work according to the wishes of the church.

4. Each one was to give as God had prospered him. That meant that the giving would vary from person to person. It was understood that if an individual had been blessed during the past week then that meant that God had blessed him with what he had. But what does it mean to give as you have been prospered? Maybe this will help. When we go back to the Old Testament period we note that the Jews had to give one tenth of all of their earnings and this was called a tithe. Now we are not living under the old law but it would seem that since we live under a better law that we would want to give as much as the Jews gave and no doubt even far beyond that. But it is up to each individual to decide how much he has been prospered and then to give according to that. You cannot tell me how much I must give and neither can I tell you. But listen to me—the Lord knows what you and I earn and if we fail to give as we should then he is going to be very unhappy with us.
5. Paul said that the giving should be done so that on his arrival there would be no need for special gatherings for the purpose of giving.

Paul also writes the Corinthian brethren this injunction : "But this I say, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity : for God loveth a cheerful giver....." (2 Corinthians 9 : 6,7). First of all, the principle of sowing and reaping is brought up to establish the fact that it is understood by all that the more you sow, the more you will reap, but the less you sow, the less you reap. This is not only true in the physical world but in the spiritual world as well. The Lord said that if we will put his kingdom and his righteousness first that all of the material things that we need will be supplied. (Matthew 6 : 33). But going on he stresses these major points :

1. Every man, that is, every Christian is to give, provided he is able to do so.

2. He is to purpose in his heart what he is going to give. Be deliberate about it. Make up your mind before arriving at worship what you are going to give and then follow through.
3. The giving is not to be done grudgingly ; one should not feel that he is being forced ; he should not give with resentment. Rather, it should be based wholly on the fact that the individual giving is doing so because he wants to give. He should not give and later be sorry for it.
4. Neither should he give merely because of feeling the necessity of doing so. He should not do it out of the spirit of keeping the letter of the law, but it should be done on a voluntary basis. There should be a desire to give with pleasure and satisfaction being derived from having given. Paul said that the Lord said it is more blessed to give than to receive. (Acts 20 : 35).
5. Finally, God stresses how He loves a cheerful giver. In order to be a cheerful giver, though, one must give on the grounds that God wants it this way and with the giver finding delight in carrying out his will. If one gives otherwise then his giving will be rejected by the Lord.

Often, one wonders how he can possibly have enough to take care of his needs and then have enough left over to give God something. This is simple. Put God first. Decide what you are going to give, based on your earnings, and then take that out for God. If you take care of your needs and then try to find something for God then you will be a failure at giving. As a matter of fact, this is the way most people do it and therefore they are playing the hypocrite. How can you be a Christian and put yourself before God ? How can you be a Christian and not obey the Lord ?

Sometimes it is argued, "If I had more I would give more." But listen, if you are faithful in little you will be faithful in much but if you are unfaithful in little then you would be unfaithful to the Lord regardless of how much you might have.

(Luke 16 : 10). Please don't excuse yourself therefore on what you might do if you were rich. Instead, ask yourself, "What am I doing with what I have ?" The Lord will judge you on how you handle what you have instead of how you would handle what you had if you were rich.

The church is unlike other bodies and organizations in that it has no source for funds except through the giving that is done by its members. It is necessary therefore for the members to give or otherwise they end up being counted by God as thieves and robbers. Furthermore, only as its members give, is the church in position to do the work that it is told to do.

Next month we will have another article on this subject. Please study these matters seriously and continue with us in this series of studies as we consider another aspect of the Church and its Money.



**associate
editorial**

The Sin Of Presumption

David, in praying to God, in Psalms 19 : 13 said, "Keep back thy servant also from presumptuous sins ; let them not have dominion over me : then shall I be upright, and I shall be innocent from the great transgression." What is a presumptuous sin, however ? Nothing illustrates so well than the story of king Uzziah, as found in the twentysixth chapter of 2 Chronicles. King Uzziah, in those days, was a mighty king, as described to us in the first few verses of this chapter. The scripture says, "And his name spread far abroad ; for he was marvellously helped, till he was strong." (Vs. 15).

But then, as the wise man said, in Proverbs 16 : 18, "Pride goeth before destruction, and a haughty spirit before a fall." So

we read in 2 Chronicles chapter 26 beginning from 16th verse, "But when he was strong, his heart was lifted up to his destruction : for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense. And Azariah the priest went in after him and with him fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the King, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense : go out of the sanctuary ; for thou hast trespassed ; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense : and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence ; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper ; for he was cut off from the house of the Lord : and Jotham his son was over the kings house, judging the people of the Land."

The fact is, king Uzziah knew that it was the duty of the priests, the sons of Aaron, to burn incense upon the altar. It was an act of worship under the Old Testament law of Moses, and the Lord had specifically commanded it. But Uzziah was filled with pride, he did not even care what the Lord has said. And even when the priests came in and reminded him that the Lord has not permitted him to do that act in the temple, he was angry. He did not even want to listen to them, because his heart was so much lifted up with pride. He did not realize, however, that the Lord who had so much blessed him, can also make him a begger on the street, and worse than that a leper. No doubt, the wise man has said, "Pride goeth before destruction, and a haughty spirit before a fall." King Uzziah was guilty of the sin of presumption.

But when we look around people of our days we find so

many of them guilty of the very same sin. For instance, the people who oppose such a plain teaching of the Bible that baptism is for the forgiveness of sins. There are thousands of people who claim to be the followers of Jesus and preachers and teachers of God's word. But yet they believe, preach and teach that baptism has nothing to do with ones salvation. They even oppose them who believe or teach so. And yet the Bible declare, "**He that believeth and is baptized shall be saved**, but he that believeth not shall be damned." (Mark 16:16). And, "**Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins**, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). Is it not plain enough to understand?

Also those who practice sprinkling for baptism are guilty in the same way. The fact is, baptism does not in any way mean sprinkling or pouring. Baptism means, to dip, to immerse, to bury. And this is very plainly taught in the Bible. listen "**Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**" (Romans 6:3,4). And, "**BURIED with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.**" (Colossians 2:12).

Then what about those who sprinkle, or supposedly baptise, infants? Surely, they are not safe too. They also are presumptuously sinning against the Lord. Because the Bible very plainly teaches that before baptism one must be taught (Matthew 28:19), and one must believe in Christ (Mark 16:16), and one must repent of his sins (Acts 2:38), and must confess Jesus as the Son of God (Acts 8:36-38).

I have mentioned these few scriptures just to cause you to go back to your New Testament and read them, and see for yourself where you stand on these matters. Of course there may be several of my readers, and preachers and teachers, who may just not care what have been said, because they are not humble enough like David who said, "Keep back thy

servant also from presumptuous sins..." I call your attention to the fact, my friends, **EIGHTYONE** priests were unable to persuade Uzziah to restrain himself from violating God's law regarding the burning of incense upon the altar; and no doubt, what have been said through this article, and no number of faithful preachers and teachers of God's word can change today many professing Christians on these matters. But I hope and pray that you will sincerely think on these things, and humbly submit to the Lord to do his will.

Remember too, today the Lord is not instantly punishing them who violate his commandments, like he did with Uzziah. But he has clearly told us, and warned us, in these words, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last day." (John 12:48).

The Kingdom

Mark H. Nunley

We hear much about the kingdom now a days. It is a subject that much is being said about by different religious people. But sadly enough most of what people believe and are saying about the kingdom is not taught in the Bible.

Most people seem to believe that the kingdom is yet future, that Jesus will establish His kingdom at His second coming. Involved in this is the Rapture, the Tribulation, the literal thousand year reign on earth beginning at the second coming, the restoration of the old Roman Empire, the restoration of the Jewish nation in Palestine with Jesus ruling and reigning from Jerusalem. But the Bible teaches **NONE** of these ideas !

Those who teach the above things use to prove them by Old Testament prophecies about the kingdom and the Jews that **ALREADY** have been fulfilled. Yes, the Old Testament tells us that the Jews would come back from captivity, but by reading on throughout the Old Test. record and checking secular history we see that its being fulfilled at different times when God

delivered them from their captors. I know of NO prophecy in the Bible which teaches (when properly understood) a return of all of the Jews to Palestine.

Those who teach the above things misapply the things said by Jesus in Matthew 24 and 25. To them, everything in Matthew 24 is a prophecy of what will happen a short time before Jesus comes again. BUT that is not all that Jesus is talking about. Notice Matt. 24:3 "And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? (What things? See verses 1 and 2 where Jesus foretold the destruction of the temple, and see Matt. 23:37-39 where Jesus had just foretold the destruction of the entire city of Jerusalem) And what shall be the sign of Thy coming, and of the end of the world?"

So Jesus was answering three questions in Matthew 24 and 25, namely, When will Jerusalem be destroyed? What will be the sign of the Lord's coming? What would be the sign of the end of the world? So to apply everything in Matt. 24 and 25 to the second coming of Christ is to take scriptures out of their context and misapply them. We need to be extremely careful in our interpretation of which things answer each of the three questions because the things said by Jesus are not broken down into three distinct, clear-cut, answers.

Those people who teach the aforementioned things also do not know what the kingdom is. The kingdom is already here. If people will receive what Jesus says, He tells us what the kingdom is in Matthew 16:18-19, "And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Jesus used the word "church" and the word "kingdom" inter-changeably. Why? Because the church and the kingdom basically are the same thing.

It is true that in some cases the word kingdom in the Bible

refers to heaven, but in most cases it refers to the church. And we find the church being established in Acts 2 on that day when Peter preached the Gospel terms of pardon thus using the keys of the kingdom to admit people into the church or kingdom on the first day of Pentecost following the Lord's ascension into heaven. And Col. 1:13 and Rev. 1:9 let us know that Christians are already in the kingdom instead of it being something future. Please read these verses from your Bible if you doubt that the kingdom already exists and that Christians are in it NOW.

The idea of the rapture cannot be true because of Rev. 1:7. Instead of the coming of Jesus being secret to snatch away the saved of earth to take them with Him and to leave the wicked here for the tribulation, the Bible says in Rev. 1:7, "Behold, He cometh with clouds; and EVERY EYE SHALL SEE HIM, and they also which pierced him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Jesus is not coming secretly, but everyone who has ever lived and is living at that time will see Him coming in the clouds. Notice what Jesus said about His coming in Matt. 24:27. "For as the lightening cometh out of the east, and shineth even unto the west: SO SHALL ALSO THE COMING OF THE SON OF MAN BE." Jesus is coming once to claim the righteous and to punish the wicked, and everyone will see Him when He comes! See John 5:22-29 along with these things.

The folks who teach the above things also mis-understand the reign of Christ. Instead of reigning upon the earth at the second coming, Jesus Christ is reigning over His kingdom upon the throne of David right now. Notice that Peter told the Jews on Pentecost that God raised Jesus up to sit upon the throne of David at the resurrection when Jesus went back into heaven to sit on the right hand of God—Acts 2:25-36. Instead of reigning at the second coming, Jesus is going to give up His reign then to God as He delivers His kingdom (church) up to God— I Cor. 15:24-26. And instead of the earth being here to be reigned over, the earth will burn up and be destroyed at the second coming— II Pet. 3:7-14. Please

look up these references in the Bible to see what they say.

The Bible says in I Peter 4:11, "If any man speak let him speak as the oracles of God. ..." So there are some people posing as religious teachers with great followings who need to restudy what the Bible says about the kingdom and to start speaking as the Bible speak.

You may be asking, How do I get into the kingdom? Peter told those folks on Pentecost, "Repent, and be baptized everyone of you in the name of Jesus Christ FOR the remission (i.e. forgiveness) of sins, and ye shall receive the gift of Holy Ghost." On that day about 3000 were baptized into Christ for the purpose of washing their sins away, and because of that the Lord added them to the church (the kingdom). See Acts 2:37-47.

Are you ready to become a part of the kingdom of God's dear Son today? We stand ready at all hours to assist you.

Salvation by Grace

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." (Eph. 2:8,9).

No religious faith in the world offers man the hope of reconciliation with God and the assurance of a future life in glory as does the teaching of Jesus Christ. All religions, including the Law of Moses found in the Old Testament, have some system whereby man must some-how counterbalance his sins through his good works. The Apostle Paul, however, shows, in the book of Romans, that no such system can save men from their sins or make them acceptable before God. "All have sinned and fallen short of the glory of God" (Rom. 3:23). Only perfect obedience to the law could make one acceptable to God on the basis of law. In Gal. 3:10 the Apostle Paul wrote: "For all who rely on works of the law are under a curse; for it is written, 'Cursed be every one who does not abide by all things written in the book of the law, and do

them." This seems to indicate that only a perfect obedience could effect salvation through works of law. If one should so keep laws, then as Paul wrote (v. 12), "He who does them shall live by them." He made the same statement in Rom. 10:5. He is saying that if one actually keeps a law perfectly, then he deserves eternal life by virtue of his having done so. He has earned his salvation, his "wages are not reckoned as a gift but as his due." (Rom. 4:4) Thus in the passage in Galatians 3 verse 11 he says, "Now it is evident that no man is justified before God by the law." This is the same conclusion he made in Romans 3:20: "No human being will be justified in his sight by works of the law." Because all are sinners and cannot hope to be saved upon the ground of their own merits. Paul says, "They are justified by his grace as a gift, through the redemption which is in Christ Jesus."

Since man is a sinner, and the sense of guilt is strong in his conscience, his greatest spiritual need is freedom from sin and a clean conscience. Although men try to eliminate guilt by denying the reality of sin, moral degeneracy only multiplies the guilt and greater unhappiness is the consequence. On the other hand, a puritanism which is rigid in moral observance, still cannot cleanse the conscience. Legalism leads the truly earnest soul to despair, and the hypocrite to phariseism. It is only when one understands the meaning of grace that he can find peace with God. Salvation is a gift; it is of God's grace, not of our works, and because of this we can have hope. We may place our trust in God's mercy, not in our own achievements, and because of this we can have assurance.

This is what the Apostle Paul teaches in Romans 3. In the fourth chapter he shows that even Abraham was saved by faith and not by works. If he had been saved by works, then his justification would be a debt which God would owe him. But since his justification is of faith, then it is clear that grace is the ground of his hope. Paul writes, "to one who... trusts Him who justifies the ungodly, his faith is reckoned as righteousness" (Rom. 4:5).

Since no one has lived a perfect life, except for Jesus himself, and no one does so, not even mature and devout Chris-

tians—the hope of eternal life on the basis of law kept, is impossible. When the Christian is confident of salvation, therefore, he is not boasting of his own righteousness, or achievement (Rom. 3:27), but is only demonstrating his faith, his trust in God's grace. His faith is reckoned to him as righteousness. Faith, which one has, is accepted in lieu of righteousness, or perfection, which he does not have. "Blessed are those whose iniquities are forgiven, and whose sins are covered." (Rom. 4:7) In this way we are clothed in the righteousness which is from God by faith." This redemption is made possible through the offering of Christ as an expiation, through His blood, as a sin offering. Our sins are covered by his blood. This expiation of our sins is to be received by faith. (Rom. 3:25)

The nature of Christian faith has sometimes been misunderstood. The question of the relationship of Christian works to faith has been especially troublesome. When Paul writes, "God reckons righteousness apart from works" (Rom. 4:6), some conclude that Christian works are unnecessary in God's plan of salvation. On the other hand, when James writes, "A man is justified by works and not by faith alone" (Jas. 2:24), some conclude that salvation is obtained by faith plus works. That seems to say God does part of it and the sinner does part of it. But James would not have contended that salvation is half given by God and half earned by man! He was dealing with a different problem than that which concerned Paul in Romans. Paul argued that we are justified by faith apart from works, because he was making it clear that the ground of our hope, the basis of our justification, is grace. Thus we have hope and assurance in spite of our imperfections. James, on the other hand, is showing that true faith is a living, active faith. Faith which does not demonstrate itself in good works is dead. But these works do not become the basis of our hope. The person who would stand before God and point to his works as the basis for salvation would be hopeless. Perhaps this is the very reason so many "Christians" do not have any confidence in their salvation. But Paul has shown that because Christ is our hope (Col. 1:27), and His

blood is the ground of our justification, we can have a strong confidence of eternal glory.

True faith must inevitably lead to repentance. True faith must find its issue in obedience. Faith is man's response to God's mercy revealed in the Gospel. There is no real faith without submission, an earnest desire to do the will of God. "For the grace of God has appeared for the salvation of all men, teaching us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." (Titus 2:11-14).

The Bible and Alcohol

Fifty-Two Bible References on the Evils of Drinking

1. Gen. 9:20-27. A great man suffered tragic consequences through his drunkenness.
2. Gen. 19:30-38. Drunkenness resulted in Lot's debauchery of his daughters.
3. Lev. 10:8-11. The Lord commanded Aaron and his sons not to drink either wine or strong drink while rendering service for God.
4. Num. 6:3. The vow of the Nazarite, excluded drinking wine and strong drink.
5. Deut. 21:20. Drinking is one of the attributes of a stubborn, rebellious, and disobedient son.
6. Judges 13:4,7,14. Samson's mother was expressly commanded by the angel of the Lord not to drink wine or strong drink.
7. I Samuel 25:36-38. Nabal, a churlish, evil, drinking man was smitten by the Lord.
8. II Samuel 11:13. By the use of strong drinking David tried to deceive Uriah.
9. II Samuel 13:28-29. Amnon was murdered by the servants of his brother, Absalom, while drinking.

10. I Kings 16:8-10. While Elah, King of Israel, was "drinking," one of his captains who had conspired against him, killed him.
11. I Kings 20:13-21. While Ben-hadad, King of Syria, and thirty-two other kings were drinking themselves drunk in their pavilions, a small band of Israelites fell upon the Syrians and put them to flight.
12. Esther 1:5-22. After a week's feasting and drinking King Ahasuerus drunkenly tried to subject Vashti, his queen, to the beastly gaze of the inebriated people and princes.
13. Proverbs 20:1. No wise person will allow himself to be deceived by wine which is a mocker or by strong drink which a brawler.
14. Proverbs 21:17, 23:21. Drinking leads to poverty.
15. Proverbs 23:29-30. Strong drink produced sorrow, wore, contentions, babbling, wounds without cause and redness of eyes.
16. Proverbs 23:21. An admonition to refrain from desiring wine.
17. Proverbs 23:32. At the last alcohol bites like a serpent and stings like an adder.
18. Proverbs 23:33. It fills men's minds with impure and perverse thoughts.
19. Proverbs 23:34. It brings on danger, accidents and insecurity.
20. Proverbs 23:35. Insensibility follows drinking, rendering man senseless; and it is habit forming so that the drinker upon awaking seeks it "yet again".
21. Proverbs 31:4-5. Officials with the responsibility of human life on their hands should not imbibe.
22. Ecclesiastes 2:3. The writer of Ecclesiastes tried strong drink but in the end admitted that this too was vanity. (Eccl. 2:11; 12:8)
23. Ecclesiastes 10:17. That nation is blessed whose leaders eat for strength and refrain from drunkenness.

24. Isa. 5:11-12. Woe is pronounced on those who give themselves to strong drink.
25. Isa. 5:22. Further woe is pronounced upon the drunkards.
26. Isa. 28:1. A woe is pronounced upon the drunkards of Ephraim.
27. Isa. 28:3. The drunkards of Ephraim to be trodden down and destroyed.
28. Isa. 28:7. Prophets and priests become incapable of spiritual leadership because of their drinking.
29. Isa. 56:12. Drinking accompanies foolish optimism and the sinner's vain hope that his sins will not find him out.
30. Jer. 25:5-8, 14, 19. Rechabites who steadfastly held to total abstinence assured of God's continued blessings.
31. Dan. 1:5, 8, 16; 10:3. Daniel who refused to drink the king's wine was especially blessed by the Lord.
32. Dan. 5:1-2. This is the tragic example of a king who drank and who led his people to do likewise.
33. Dan. 5:3. Drinking led to profaning sacred things.
34. Dan. 5:25-28. Moral degradation, of which drinking is a symptom, is ultimately punished by God.
35. Hosea 4:10-11. Strong drink and immorality go hand in hand.
36. Hosea 7:5. The king by his drinking was not only made sick but became a mocker.
37. Joel 3:3. Young women were sold for the price of a drink.
38. Amos 4:1. Dissolute women, oppressors of the poor, call for their drink.
39. Amos 6:3-6. The evil, idle rich who were given to imbibing wine were not concerned about the affliction of the poor.
40. Hab. 2:5. Arrogance is inflamed by drink.
41. Hab. 2:15. It is wrong to lead another to drink.
42. Hab. 2:16. Drink leads to shame and humiliation.
43. Matt. 24:48-51. Drinking is not consistent with alertness.

44. Luke 1:15. Greatness of John the Baptist linked with his total abstinence.
45. Luke 12:45. Christ warns against drunkenness.
46. Luke 21:34. Drinking prevents men from being prapered for the judgment day.
47. Rom. 13:13. All are admonished to walk honestly, not in rioting and drukenness.
48. I Cor. 5:11. Christians forbidden to keep company with a brother who is a drunkard.
49. I Cor. 6:10. No drunkard shall inherit the Kingdom of God.
50. Gal. 5:21. Drunkenness prevents men from inheriting the Kingdom of God.
51. Eph. 5:18. Christians commanded not to be drunk with wine but filled with the spirit.
52. I Tim. 3:3,8. Church leaders must be "not given to wine".

Although there are many instances of drinking in the Bible the whole weight of the Bible's authority is against the manifold evils of beverage alcohol. Today Christian love makes a tremendous appeal for believers everywhere to join in an effective programme of total abstinence.

Women Preachers ?

Mark H. Nunley

Is it Scriptural to have women preachers, song leaders, etc. in our worship services ? The question is **not** what women's lib says ! The question is **not** what do certain men and women think ! The question is **not** what do some churches practice in regards to this ! The question is **WHAT DOES THE BIBLE SAY ?**

We have what the Bible says on the subject in two places in the New Testament. Notice them with me :

I Cor. 14 : 34-35 "Let your women keep silence in the churches : for it is not permitted unto them to speak ; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their

husbands at home : for it is a shame for women to speak in the church."

I Tim. 2 : 11-12 "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

The Bible says that we must not have women preachers, song leaders, etc., but the woman is to keep silence in the church. So the issue gets down to whether we accept the Bible or what men think in how we stand on this matter.

Does that mean that women can't teach at any time ? NO. The women are commanded to teach certain ones (see Titus 2 : 3-5). The only time that women cannot teach is when there are Christian men present (which eliminates having women preachers). Certainly there is nothing wrong in a women teaching children or other women.

Does this mean that women cannot sing in our worship services ? NO. Women are commanded to sing since they are Christians (see Eph. 5 : 19 & Col. 3 : 16). But if a woman was to lead the singing she would be usurping the men's authority (I Tim. 2 : 11-12) ; she would be teaching men since singing is a means of teaching (see Eph. 5 : 19 & Col. 3 : 16) ; and she would be failing to keep silence in the church as the Lord expects (I Cor. 14 : 34-35).

Some object to this position by saying that the early church did not use the women publically because of the customs and culture of the day but that the church today does not find itself in the same kind of culture. But that has nothing to do with the matter. The writers of the Bible were directly guided by the Holy Spirit in what they wrote down. What you read in the Bible is the message that God has given to mankind. And what the custom is or is not for a particular age or time does not have anything to do with it.

Notice these verses with me in regards to what we have just said :

II Pet. 1 : 20-21 "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy

came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Spirit."

Paul said in Gal. 1 : 11-12 "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Matt. 15 : 3 "Why do ye also transgress the commandment of God by your tradition ?"

Mark 7 : 7-8 "Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men....."

In ALL matters let us go back to the Bible to see what it says because a great deal is taught and practiced religiously that is not found in the Bible.

Hidden Treasure

Jesse Brown

Matt. 13:44—"Again, the KINGDOM of HEAVEN is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Our lesson is taken from the verse below, Mat. 15:44. Note that Christ has only one field (Matthew 20 : 1-16) in which the treasure is hidden. This treasure exceeds those of the entire world (Matt. 16 : 26) because of its nature and everlasting quality. To possess this treasure one must waste no time digging in other fields-only the one of Christ. Before this can be done one must have legal right to do so by giving up other fields (Matt. 13 : 44-46) in order to get into the one containing the treasure (salvation). When one "owns" this fields (church)-being added by Jesus, he can feel secure in the possession of its treasure (John. 5 : 24), but must hunt and dig each day to profit from it (Phil. 2 : 12 ; Luke 9 : 23). The amount of treasure you find depends greatly on your attitude or relationship to God the Creator, for He "hides" it from those who trust in worldly conceit and wisdom, but reveals it to the

opposite—babes (Matt. 11 : 25). Spiritual treasure can only be found by those having God's spirit (I Cor. 2 : 12).

So, in order to secure this greatest of all treasures, we must first study well the "treasure map" in which the owner reveals its location. There is only one map made by owner and this is the Bible (II Tim. 3 : 15 ; Rom. 1 : 16). This map will clearly define the one field in which the treasure is safely kept from dishonest, insincere or careless seekers (Isa. 35 : 8 ; Mat. 7 : 13,21 ; 7 : 6). This one field is referred to as His kingdom in Matt. 20 : 1 ; 13 : 24,44. His kingdom is his church (Mt. 16 : 18-19 ; Heb. 12 : 23, 28 ; Col. 1 : 13), therefore this treasure (salvation) can be found only in his church Ac. 2 : 47 ; Eph. 5 : 23). When we have discovered from the Bible which is the right field (church), we must then realize the need of daily digging for the treasures God has for us each day (Luke 9 : 23 Matt. 6 : 11 ; Heb. 3 : 13 ; Phil.2:12). This daily "digging" is in the form of Bible study (II Tim. 2 : 15 ; John 5 : 39), and worship including good works (Heb. 2 : 12 ; 13 : 10 ; Rom. 12 : 1).

In the present world of religious division and confusion, it is disturbing to see so many honest souls who have obeyed the Gospel (believing, confessing, repenting, and being baptized), yet failing to understand what field the Lord has placed them in (Ac. 2 : 47 ; I Cor. 12 : 13). Many are digging zealously, sincerely and with all good conscience, but only to be disappointed in the judgment day (Matt. 7 : 21-22 ; 15 : 9). The reason for this is not in their work, for it is admirable ; they love people, they preach with the Bible everywhere, they do wonderful works-but in the fields of men who cannot give salvation. For example, if I am hired by a Mr. Smith to work in his one field, but I do my good work in another field (perhaps belonging to a Mr. Johnson), I cannot expect Mr. Smith to reward my work. even though this work, be the very type I had been asked to do.

So, as we do our "goodwork" carefully, let us check our "treasure map" (the New Testament, Christ's "will") just as carefully to be sure that we are "digging" in Christ's one field where the treasure has been hidden. Let us worship in no

church which cannot be found in the N. Testament. Let us remember that according to His map God has put our salvation in only the one place (field) of Christ, II Tm. 2 : 10 ; Eph. 1 : 3 ; 2 : 16 ; 5 : 23 ; Acts 4 : 12. Regardless of how much one desires the treasure in this field, he must realize that it can be entered by only one door (John 10 : 9 ; Gal. 3 : 27 ; I Cor. 12 : 13).

The Truth About Hell

Mac Layton

Because God does not want any to be lost (2 Pet. 3 : 9), He has revealed abundant teachings on the subject of hell. Though not pleasant to consider, yet it is a vital part of the Revelation of the Will of God. Hell is a real place. The word for hell occurs over twelve times in the New Testament, being used by Jesus eleven times. Have you ever seriously considered what it will be like for those who enter this terrible place ? Do you understand what it will be like if YOU are lost forever in hell ?

That we may be fully informed regarding the awful end of those who enter the confines of this realm God has revealed in the Bible full knowledge of this place of terror and punishment for those who know not God and obey not the Gospel. (2 Thess. 1 : 7-9.)

Here are the plain facts for all to see. Though it is obvious that the Scripture references regarding hell are symbolic and figurative, yet we must also remember that the reality they symbolize will be so much worse ! In other words, the reality is always more terrifying than the picture !

Will you read carefully, prayerfully, and seriously all the Scripture references listed here ? Will you in reading ask yourself, "In what direction am I going at this very moment, to Heaven or hell ?"

Persons of Hell

The Bible teaches the following will be in hell :

The devil and his angels. (Matt. 25 : 41.)

Dogs, sorcerers, murderers. (Rev. 22 : 15.)

The filthy and unrighteous. (Rev. 22 : 11.)

Indifferent Christians. (Heb. 2 : 2-3.)

Hardened in heart. (Rom. 2 : 5-8.)

Hypocrites. (Matt. 23 : 25-28.)

Punishment of Hell

The Bible teaches that hell will be a place of eternal punishment :

A prepared place. (Matt. 25 : 41.)

A lake of fire and brimstone. (Rev. 20 : 15.)

Undying worms and fire unending. (Mark 9 : 48.)

Darkness and blackness. (Jude : 13.)

Bottomless pit. (Rev. 20 : 1.)

Outcast from presence of God. (2 Thes. 1 : 7-9.)

Prison. (2 Peter 2 : 4.)

Pain of Hell

The Bible teaches that hell will be a place of horrible pain and death :

Inhabitants cry for mercy. (Luke 16 : 24.)

No Rest. (Rev. 14 : 11.)

Bitter weeping and gnashing of teeth. (Matt. 8 : 12.)

Tormented by memory. (Luke 16 : 25.)

Beg for one drop of water. (Luke 16 : 24.)

Outer darkness. (Matt. 8 : 12.)

Anguish. (Rev. 20 : 10.)

A lake of fire and brimstone. (Rev. 19 : 20.)

Permanency of Hell

The Bible teaches that hell will be forever for those who enter it :

Punishment everlasting. (2 Thess. 1 : 9.)

Smoke of torment goes up forever. (Rev. 20 : 10.)

Day and night always suffer. (Rev. 14 : 8-11.)

Hell is as long as Heaven. (Matt. 25 : 46.)

Forever. (Jude 13.)

Our Plea

God is not willing that any should perish, and because of

His great love He gave His only Begotten Son in our stead. (John 3 : 16.) God is love. (1 Jo. 4 : 8.) But He is also just. Those who reject the Sin-offering that He gave for them, and who refuse to live as faithful children of God will be turned into hell, for the wages of sin is death. (Rom. 6 : 23.) Some ask, "How can a loving God send me to a place of eternal torment?" In reply we say. "It is the foolishness and rebellion of man that sends him to hell, not any failure in the love of God. Our Heavenly Father has provided for every man a Saviour, and a means to be saved and to live with Him eternally in Heaven. Those who spurn his love and mercy in life deserve hell. There is no other way for God to be just."

God sends no man to hell. Man by his own rebellion and sin sends himself to eternal ruin.

Hell in its vastness is a lake of fire (Rev. 19 : 10, 15) ; in its confinement it is a furnace of fire (Matt. 13 : 42) ; in its overwhelming nature it is a baptism of fire. (Matt. 3 : 10-12.) Some would have us to believe hell is annihilation, or the grave. But Jesus makes it clear that hell is not the grave, but is beyond the grave, not annihilation, but eternal in torment. (Matt. 10 : 28.)

Satan seeks to make man think hell is a joke or little more than a curse word. But God's inspired apostle Paul states a clear and frightening warning to those who obey not the truth, "...shall "wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil." (Rom. 2 : 8-9.) And the Lord will declare to those on his left in the day of Judgment, "Depart from me ye cursed into the eternal fire which is prepared for the devil and his angels." (Matt. 25 : 41.) Then there will be no sedatives to relieve the anguish, or drugs to relieve the pain, or rest cures. Then there is no second chance, or promise of a better day.

And should you be lost, Oh what you will miss ! You will miss the majesty of Paradise, the beauties of Heaven, the warmth of God's eternal love, the fellowship of the redeemed of the ages, and the joys God will have for His own !

To help you in making Heaven your home for all eternity and avoid all the torment of hell, we will most gladly spend be spent ! We welcome you to all services of the church of Christ ! Come and study, visit and worship with us ! It is a fearful thing to fall into the hands of the Living God, so we beg you, "Don't Go To Hell, Whatever You Do !"

Book Of The Month

FREE ! Just send us a postage stamp worth Paise 25 only and we will send you the following book free :

"THE CHURCH OF THE BIBLE" by Evangelist J.C. Choate. This book has **twentysix** Powerful lessons in it. The author states : "What the Bible has to say about the church should be one of the most simple teaching for man to grasp. Yet, most people are confused about the church. One of the main reasons for this is the fact that they have never taken the time to sit down to make a detailed study of it. Thus, the average believer in Christ accepts the denominational concept of the church which says that there are many churches and that one is as good as the other or that the church is not important. This has led numerous people to grow tired of the church, and thus to become anti-church, which leads ultimately to a rejection of Christianity itself."

आनन्द

एफ़० डेविड

आज इस संसार पर जब हम दृष्टि डालते हैं, तो हमें देखने को मिलता है कि यह संसार तरह-तरह की कठिनाईयों से भरा हुआ है। प्रत्येक मनुष्य के पास अपनी-अपनी भिन्न-भिन्न प्रकार की कठिनाईयाँ होती हैं। प्रत्येक मनुष्य को किसी न किसी कठिनाई का सामना करना पड़ता है। परन्तु प्रत्येक व्यक्ति चाहता है कि उसकी कठिनाईयाँ दूर हो जायें तथा उसकी लालसा होती है कि वह किसी प्रकार से आनन्द प्राप्त कर सके अथवा उसका जीवन एक आनन्दमय जीवन हो।

आज मनुष्य के पास अपने जीवन को आनन्दमय बनाने के लिये अनेकों साधन हैं। अनेकों मनुष्य आनन्दमय जीवन के लिए अधिक से अधिक परिश्रम करते हैं। बहुत से इस आनन्द को प्राप्त करने के लिए बड़े-बड़े काले धन्धे करते हैं। और यहाँ तक होता है कि कई मनुष्यों का सारा जीवन धन बटोरने में ही लग जाता है। चाहे जितना भी धन आ जाये लेकिन वे असन्तुष्ट ही रहते हैं।

शायद आप सोचते हों कि मेरे पास संसार की वह सब वस्तुएं हों, जिनसे कि मेरा जीवन बिल्कुल आनन्दमय बन जाये। यह किसी भी मनुष्य के लिए स्वाभाविक है कि वह ऐसा सोचे। परन्तु क्या आपने कभी विचार किया है कि इस संसार में ऐसे भी लोग हैं, जिनके पास धन ही धन है, उनके पास वे सब वस्तुएं हैं, जो संसार में धनी से धनी मनुष्य के पास होती हैं, परन्तु फिर भी वे अप्रसन्न हैं। उनके पास कोई प्रसन्नता नहीं है। ऐसा क्यों है? इसका विशेष कारण है कि वे अपने धन से इतने तंग आ चुके हैं कि वे अपने आप में बहुत दुखी हो जाते हैं। आनन्द प्राप्त करते-करते उनका जीवन एक दुःखमय जीवन बन जाता है।

आइये ज़रा देखें पवित्र बाइबल संसार के आनन्द के लिए क्या बताती है। क्या आपने संसार के सबसे बुद्धिमान राजा के विषय में सुना है। संसार में सबसे बुद्धिमान राजा हुआ है सुलेमान। वह एक ऐसा राजा हुआ जिसके

बराबर कोई राजा न हुआ है और न होगा। सुलेमान कहता है “मैंने अपने मन से कहा, चल मैं तुझको आनन्द के द्वारा जाँचूँगा; इसलिए आनन्दित और मगन हो। परन्तु देखो यह भी व्यर्थ है। मैंने हंसी के विषय में कहा यह तो बावलापन है, और आनन्द के विषय में, उससे क्या प्राप्त होता है? मैंने मन में सोचा कि किस प्रकार से मेरी बुद्धि बनी रहें और मैं अपने प्राण को दाखमधु पीने से क्योंकर बहलाऊँ और क्योंकर मूर्खता को थामे रहूँ जब तक मालूम न करूँ कि वह अच्छा काम कौन सा है जिसे मनुष्य अपने जीवन भर करता रहे। मैंने बड़े-बड़े काम किए मैंने अपने लिए घर बनवा लिए और अपने लिये दाख की वारिया लगवाई मैंने अपने लिए वारियाँ और बाग लगवा लिए और उनमें भाँति-भाँति के फलदाई वृक्ष लगाए। मैंने अपने लिए कुण्ड खुदवा लिए कि उन से वह बन सींचा जाए जिस में पौधे लगाए जाते थे। मैंने दास और दासियाँ मोल लीं और मेरे घर में दास उत्पन्न हुए; और जितने मुझ से पहले यरूशलेम में थे उनसे कहीं अधिक गाय-बैल और भेड़-बकरियों का मैं स्वामी था। मैंने चाँदी और सोना और राजाओं और प्रान्तों के बहुमूल्य पदार्थों का भी संग्रह किया; मैंने अपने लिए गवैयों और गानेवालों को रखा, और बहुत सी कामिनियाँ भी, जिनसे मनुष्य सुख पाते हैं, अपनी कर लीं। इस प्रकार मैं अपने से पहिले के सब यरूशलेमवासियों से अधिक मान और धनाढ्य हो गया; तौभी मेरी बुद्धि ठिकाने रही। और जितनी वस्तुओं को देखने की मैंने लालसा की, उन सभी को देखने से मैं न रुका; मैंने अपना मन किसी प्रकार का आनन्द भोगने से न रोका क्योंकि मेरा मन मेरे सब परिश्रम के कारण आनन्दित हुआ; और मेरे सब परिश्रम के कारण मुझे यही भाग मिला। तब मैंने फिर से अपने हाथों के सब कामों को, और अपने सब परिश्रम को देखा, तो क्या देखा, कि सब कुछ व्यर्थ और वायु को पकड़ना है, और संसार में कोई लाभ नहीं (समोपदेशक २:१-११)।

वास्तव में यह बात सत्य है, संसार का आनन्द व्यर्थ आनन्द है। कई बार मनुष्य सांसारिक आनन्द के इतने दिवाने बन जाते हैं, कि वे सब कुछ भूल जाते हैं। और यहाँ तक होता है कि वे परमेश्वर को भी भूल जाते हैं। वे लोग यह बात नहीं जानते कि सांसारिक आनन्द थोड़ी देर का ही होता है। उदाहरण के लिए, हम देख सकते हैं, कि एक चुहा जब चुहेदान में रोटी या पनीर को देखता है तो उसके मुँह में पानी आ जाता है। अब वो चुहा उस वस्तु का मजा लेना चाहता अथवा आनन्द प्राप्त करना चाहता है। लालच, और अभिलाषा से भरा हुआ वह चुहा चुहेदान में प्रवेश करता है

और सोई बन्द हो जाता है। इस प्रकार का आनन्द क्षण भर का ही होता है। मैंने ऐसे भी लोग देखे हैं कि जिनके पास कितना भी धन आ जाये, लेकिन उनकी भूख नहीं मिटती।

प्रिय मित्रो ! क्या आप इस संसार के आनन्द को अधिक महत्त्व देते हैं? यदी हाँ। तो आपको प्रभु यीशु की आवश्यकता है, जो आनन्द आपको प्रभु यीशु दे सकता है, वह आप इस संसार के धन से प्राप्त नहीं कर सकते।

प्रभु यीशु कहता है "तुम्हारा मन व्याकुल न हो तुम परमेश्वर पर विश्वास रखते हो मुझ पर भी विश्वास रखो। मेरे पिता के घर में बहुत से रहने के स्थान हैं यदि न होते, तो मैं तुम से कह देता क्योंकि मैं तुम्हारे लिए जगह तैयार करने जाता हूँ" (यूहन्ना १४: १, २)। क्या आप प्रभु यीशु पर विश्वास करते हैं? क्या आपने उसके नाम में बप्तिस्मा लिया है? क्या आप उसकी बनाई हुई कलीसिया (चर्च) के सदस्य हैं। ज़रा सोचिये इन प्रश्नों के बारे में। प्रभु यीशु आपसे कहता है, "यदि तुम मेरी आज्ञाओं को मानोगे, तो मेरे प्रेम में बने रहोगे; जैसा कि मैंने अपने पिता की आज्ञाओं को माना है, और उसके प्रेम में बना रहता हूँ। मैंने यह बातें तुम से इसलिये कही हैं, कि मेरा आनन्द तुम में बना रहे, और तुम्हारा आनन्द पूरा हो जाये" (यूहन्ना १५: १०-११)। मित्रो ! जो आनन्द हमें प्रभु यीशु में मिलता है वह आनन्द हमसे कोई छीन नहीं सकता। प्रभु यीशु आपसे कहता है ".....और तुम्हारा आनन्द कोई तुमसे छीन न लेगा।

यदि आप अभी तक प्रभु यीशु के आनन्द से वंचित हैं तो क्यों देर करते हैं। आज ही प्रभु यीशु को अपना मुक्तिदाता स्वीकार करिये तथा उस से वह सच्चा आनन्द प्राप्त करें जो वह आपको देना चाहता है।

हमारे हिन्दी के प्रकाशन

१. सत्य सुसमाचार — लेखक : सनी डेविड
२. उद्धार की योजना — लेखक : सनी डेविड
३. क्रूस की कथा — लेखक : सनी डेविड
४. खाली कब्र — लेखक : सनी डेविड
५. सुसमाचार बोलनेवाला — लेखक : जे० सी० चोट
(अनुवादक: सनी डेविड)

आज ही प्राप्त कीजिए ! प्रत्येक पुस्तक को प्राप्त करने के लिये केवल २५ पैसे का डाक टिकट भेजिए ।

पाँचों पुस्तकें एक साथ प्राप्त करने के लिये केवल रु० १.२५ के डाक टिकट भेजिए । कृपया अपना पता साफ़ लिखें ।

सत्य सुसमाचार

पो० बॉक्स ३८१५

नई दिल्ली-११००४६,

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