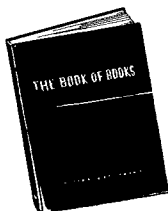


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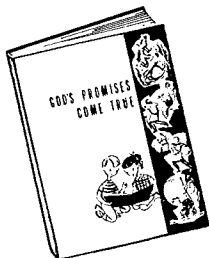
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# The Dawn

VOLUME XXXVIII

NUMBER 1

JANUARY 1970

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# *Highlights of* **Dawn**

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## **"Knowledge Shall Be Increased"**

IT IS true that God does not regard man-made divisions of time; nonetheless this artificial arrangement can be useful, in that it provides points of reference from which to view past events, to measure change, and to consider the future. This is particularly true of the Lord's people as they watch the unfolding of world events, especially as these relate to the outworking of God's great plan of salvation for man.

From this standpoint, the year just ended was the last in a decade almost unmatched in the history of mankind. The Prophet Daniel said that when Michael should stand up there would be a time of trouble such as never was since there was a nation. He further indicated that at that time many would run to and fro, and that knowledge would be increased. (Dan. 12:1-4) We believe we are witnessing the fulfilment of this wonderful prophecy. We believe that Michael has now been standing up for many years; and we are witnessing an almost incredible increase in communication and transportation and of troubles upon the world, all of which are closely related to the foretold increase of knowledge.

Knowledge has been increasing for a long time, but for many centuries it moved at a snail's pace. With the invention of moveable type by Gutenberg in the year 1444, per-

mitting the mechanical printing of books, the addition of new knowledge to old began slowly to advance. But few among the masses, and even among the more affluent, could read or write, and the progress of learning was slow. It was not until the nineteenth century, when education became somewhat more general, that knowledge began more rapidly to increase, until now, in this present day, when more and more of our youth consider a college diploma to be their minimum educational goal, the gain in knowledge is accelerating at a dizzying pace. Books on virtually any subject are available to and may be read by all.

Indeed, today, through the medium of modern electronic equipment—itsself a product of the increase of knowledge—the proliferation and dissemination of knowledge is assuming the proportions of an avalanche. No longer can anyone hope to have more than a partial grasp of what there is to be known about various subjects, or even about any single subject. Practicing professional men continue to return to school year after year to keep up on the latest findings and techniques. Knowledge at the present time is so broad, diverse, and detailed that specialization is the order of the day in almost every field of endeavor. Today, in the event of illness, one does not usually go to the old-fashioned family doctor. He goes to a heart specialist, a brain specialist, an opthamologist, a geriatrician, a dermatologist, etc. The general practitioner is, in fact, not easy to find. When one has a legal problem, one doesn't just go to any lawyer. He finds a tax lawyer, a real estate lawyer, a maritime lawyer, a criminal lawyer, an estate lawyer, etc.

### **New Techniques**

Within the dacade just past the advance of science and technology almost staggers the imagination. New techniques have been devised and older ones refined. One may be reached by telephone while traveling in his car, flying

across a continent, or aboard an ocean liner. Our television sets take us daily to the far corners of the earth; whatever is happening anywhere may be known immediately to all. The inventiveness of man even gives us the dubious privilege of having a war, with many of its horrors, that is taking place half way around the world, presented to us in our living rooms.

Nuclear powered submarines armed with sufficient destructive power to annihilate hundreds of millions of people can traverse the oceans of the world without rising to the surface, and without losing contact with headquarters. Supersonic transport planes carrying upwards of five hundred passengers will soon be cleaving the skies between the continents in a matter of a few hours—almost too rapidly to permit one to settle down to enjoy the fine meal that is served. Small passenger ships ply between England and France without touching the water. And doubtless man's crowning technological achievement to date has been the landing of men on the moon, and bringing them back safely to the Planet Earth.

As a result of the increase of knowledge the workweek has been shortened and wages raised in more or less degree throughout the world, thus affording more leisure time to workers. More people are enjoying the good things of life than ever before. And while there are still great areas of the world where poverty reigns, the standard of living generally has been on the rise. But is this relative abundance for the many bringing peace and contentment to all? Is it improving the quality of life on this earth? And is it increasing understanding and harmony between nations?

### **Attitudes Changing**

The present high state of the art of gathering and disseminating news from and to all parts of the world, as a

result of the increase of knowledge, has brought about far-reaching changes in attitudes. It has awakened underprivileged individuals and nations to a realization of the great gulf existing between their own status and that of the more affluent and the more powerful. And they are raising their voices to demand that changes be made and inequities be banished. Thus we find that we are living in a day presenting the seeming paradox of a phenomenal increase of knowledge bringing greater abundance and better living on the one hand, and on the other the unprecedented rise throughout the world of violent protest and dissent. There has developed a growing feeling that just because a thing is ancient, or rich, or powerful, it is not necessarily right. Nor needs to be endured.

In this country no individual or institution seems immune from these attacks, which assume many forms. Civil rights protesters take to the streets to demand more and better jobs, better housing, improved schooling. Rioters ravage, loot, and burn whole areas of cities to signal their dissatisfaction and frustration with conditions in the ghettos. Students, many from middle and upper class families, seize college buildings, destroy costly equipment, and hold officials hostage, to gain a voice in the selection of courses of study and faculty and in the administration of the school.

Even church organizations are subject to open blackmail by those demanding redress for wrongs a century old. People from all walks of life join in unprecedented numbers in demonstrations in opposition to having their government engaging in an unpopular war. And whereas these demonstrations have grown in number and violence, often resulting in death and injury, to say nothing of destruction of property, there has been relatively little retaliation by the civil authorities, there being no unanimity of thought as to how best to react to these conditions.

## Church Also Affected

Also affected by the voice of dissent of these latter days is no less an institution than the Roman Catholic Church. Along with the other remarkable events of the past decade, we have the spectacle of a heretofore unyielding church entertaining demands for liberalization of its dogmas and practices and to a curtailing of its central power. These demands have come from within the church itself; they are evidenced in the increasing pressure by a substantial segment of Roman Catholic bishops, often urged on by their own priests and laymen, to bring about a revision of the age-long "conservatism" of the church. It is hoped thus to gain some share in the decision-making process as it relates to the local operations of the church, in order to make the church more "relevant" to the lives of its constituents.

This trend has not gone unopposed by the entrenched few who sit in the seats of power. However, the push for change has gained considerable momentum, and indications are that concessions will be forthcoming. This may be in recognition of the departure from the fold of many Catholics, including growing numbers of priests. Some idea of the strength of this movement may be gained from the fact that criticism of the Holy See and certain aspects of its operations, even in the presence of the pope, went unrebuked.

The voice of protest, the doctrine of dissent, like a contagious disease, has even infected that seemingly invulnerable institution, the home, where in many cases the exercise of authority is being questioned by the children and abdicated by the parents. This rebellion against authority and discipline, against formerly accepted ideas and standards, has given birth to a new phrase in our time—the generation gap.



Ever since sin entered the Garden of Eden man has had to apply himself diligently to the basic task of earning his bread by the sweat of his brow. But the affluence and relative freedom from toil afforded many in the world today by the use of modern machinery and technological processes has provided the means and the time for many to challenge those very established ways and institutions which in fact produced that affluence and that freedom. And the misuse of these same blessings has also provided young and old with greater opportunities to fall into dis-solute, and iniquitous, and corrupt ways.

### **Menace of Pollution**

Among the problems of these last days of the decade just finished must be numbered the growing menace of pollution—pollution of the air, the earth, and the water. This problem, too, is a direct by-product of the misuse by man of the increase of knowledge. Our air is polluted by nuclear fall-out, by the exhaust from our automobiles that serve our transportation needs, by furnaces that keep our homes warm. Insecticide run-off from our farms, sewage from our cities, and industrial wastes from our factories contaminate our lakes and rivers, killing off bird and fish life, and rendering the water unfit for human or animal use.

And then there is the problem of the population explosion. This, too, is, in some measure at least, related to the increase of knowledge. For centuries the rate of increase in world population remained fairly constant. With the latter-day increase in medical knowledge and improvement of facilities for the care of mothers and babies, the ratio of births to deaths has increased; and of the number of babies brought into the world today, more live into adulthood than formerly. Also, for the same reasons, the span of life of man is in general increasing. There is serious

concern in the minds of those who study these matters as to how, in twenty-five years, or fifty years, the increased population of the world will be fed.

Already, the effects of this increase in population are to be seen in the big cities of the world, where the overcrowding produces crime, tensions, disease, immorality, poverty, competition for jobs and for available housing. As with people, so with nations, when overcrowding occurs, friction and misunderstanding develop, sometimes leading to economic wars.

Thus we have seen that as knowledge along all lines has increased, lengthening the span of life for man and providing greater abundance and leisure time for many, yet these have not been shared by all, nor in equal degree, due to the selfishness of man. Nor have all those who have been the chief beneficiaries of these advantages been made happy and contented; for it seems that no matter how much one has, the desire for even more is ever present in the heart of fallen mankind. And with the passage of time, the many problems besetting the world seem, to its leaders, to be growing in complexity.

## **The Future**

What may we expect in the period ahead? The Prophet Daniel has already given us the answer. The extraordinary increase of knowledge that so markedly characterizes our day continues unabated and, combined with the selfishness of man, is inevitably producing the foretold trouble. Just as surely as the promised increase of knowledge has been experienced by the world, so also will come the time of trouble such as was not since there was a nation. Indeed, the increase of knowledge, as we have seen, is closely related to and interwoven with the impending trouble, which will culminate in the complete destruction of all of the

unrighteous institutions of this "present evil world" in the day of the Lord, which has already begun.

The trouble comes upon the world because men have forsaken the Lord, and have selfishly and cruelly exploited one another. On one occasion a Pharisee, who was a lawyer, asked our Lord a question, saying, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:34-40) A wholehearted love for God that is manifested in reverence and obedience, and love for one's fellow man—this is what has departed from men's hearts; and this is the lesson the world must learn. And they will learn it for all time in the severity of the trouble coming upon the world in this prophetic day of the Lord.

The Prophet Zephaniah describes this day of the Lord, and says that it comes upon men because they have sinned against the Lord: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." —Zeph. 1:14-18

## Desolation

The entire first chapter of Joel pictures the utter desolation and misery that results from the coming of the day of the Lord. "Alas for the day! For the day of the Lord is near, and as destruction from the Almighty it comes." (Joel 1:15) The second chapter carries forward the same theme, and describes it as a day of darkness, in which the Lord's symbolic great army will bring about the destruction of the present social order and the removal of the kingdoms (mountains) of this world. The prophet shows it as an earthquake so great as even to reach up to and affect the ecclesiastical heavens, "for the day of the Lord is great and very terrible; and who can abide it?"—Joel 2:2-11

In the thirteenth chapter of Isaiah, the prophet confirms Zephaniah's statement that the day of the Lord comes as a punishment on the world for its iniquities: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; . . . behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. . . . Therefore I will shake the [ecclesiastical] heavens, and the earth [social order] shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isa. 13:6-13

The Apostle Peter also tells us of the destruction of all evil institutions in the culmination of this time of trouble: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and . . . the earth also, and the works that are therein shall

be burned up." And then he sounds a note of joy: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:10-13

According to his promise! Just as surely there has been, according to his promise, an increase of knowledge, just as surely will the time of trouble culminate in the destruction of all evil institutions. And just as surely will there follow the new heavens and the new earth wherein dwelleth righteousness, the glorious kingdom of God—according to his promise! May thy kingdom soon come, Lord!



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Montgomery WKAB-TV Channel 32  
Sundays, 4:30 p.m.

## **ALASKA**

Anchorage KTVA-TV Channel 11  
Sundays, (Time to be announced.)

## **CALIFORNIA**

El Centro KECC  
Sundays, (Time to be announced.)  
Fresno KMJ-TV Channel 24  
Sundays, 10:00 a.m.  
Los Angeles KTTV Channel 11  
Sundays, 6:30 a.m.  
Los Angeles KWHY-TV Channel 22  
Saturdays, 10:30 a.m.  
San Jose KGSC Channel 36  
Mondays, (Time to be announced.)

## **CONNECTICUT**

Waterbury WATR-TV Channel 20  
Sundays, 12:30 p.m.

## **DISTRICT OF COLUMBIA**

Washington WFAN-TV Channel 14  
(Day and time to be announced.)

## **GEORGIA**

West Point CATV-TV  
Wednesdays, (Time to be announced.)

## **INDIANA**

Terre Haute WTHI-TV Channel 10  
Alternate Sundays, 11:00 a.m.

## **LOUISIANA**

Lafayette KLNI-TV Channel 15  
Sundays, 11:00 a.m.

## **MARYLAND**

Baltimore WJZ-TV Channel 13  
Tuesdays, 1:45 a.m.

## **MINNESOTA**

Alexandria KCMT-TV Channel 7  
Alternate Sundays, 7:30 a.m.

## **MISSISSIPPI**

Columbus WCBI-TV Channel 4  
Sundays, 7:30 a.m.

## **NEVADA**

Henderson KLTC-TV  
Sundays, (Time to be announced.)

## **NEW YORK**

Buffalo WKBW-TV Channel 7  
Sundays, 8:00 a.m.

Plattsburgh WPTZ-TV Channel 5  
Sundays, (Time to be announced.)

## **OHIO**

Cambridge WHIZ-TV Channel 80  
Sundays, 8:15 a.m.

Cincinnati WCPO-TV Channel 9  
Thursdays, 1:30 a.m.

Coshocton WHIZ-TV Channel 71  
Sundays, 8:15 a.m.

# Television Schedule

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Dayton WLWD Channel 2  
Every fourth Sunday, 1:30 a.m.  
Zanesville WHIZ-TV Channel 18  
Sundays, 8:15 a.m.

## SOUTH CAROLINA

Anderson WAIM-TV Channel 40  
Mondays, (Time to be announced.)  
Cheraw CATV-TV  
(Day and time to be announced.)

## TEXAS

Lubbock KLBK-TV Channel 13  
Sundays, (Time to be announced.)  
Lufkin KAEC-TV Channel 9  
(Day and time to be announced.)

## WASHINGTON

Tacoma KTVW-TV Channel 13  
Sundays, 2:30 p.m.

## WEST VIRGINIA

Charleston WCHS-TV Channel 8  
Mon.-Fri., 6:30 a.m.  
Huntington WHTN-TV Channel 13  
Mondays, 7:30 a.m.

## WISCONSIN

Eau Claire WEAU-TV Channel 13  
Sundays, 7:30 a.m.

## CANADA

Carlyle, Sask. CFSS Channel 7  
Sundays, 10:00 a.m.  
Dauphin, Man. CKSS Channel 8  
Sundays, 10:00 a.m.  
Wynyard, Sask. CHSS Channel 6  
Sundays, 10:00 a.m.  
Yorkton, Sask. CKOS-TV Channel 3  
Sundays, 10:00 a.m.

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## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### CALIFORNIA

San Diego XERB 1090 7:45 p.m.

### PANAMA

Panama City HOQ 1250  
Saturdays, 8:00 p.m.

### PARAGUAY

Asuncion 970 kc. Thursdays, 8:30 a.m.

### PORTUGAL

Porto Miramar Radio Miramar  
782 kc. Thursdays, 9:45 p.m.

### PUERTO RICO

Mayaguez WTIL 1300 8:00 a.m.

### TEXAS

Corpus Christi KCCT 1150 9:30 a.m.  
Eagle Pass KEPS 1270  
Laredo KVOZ 1490

### URUGUAY

Montevideo Radio El Espectador  
810 kc. Fridays, 2:15 p.m.

# "FRANK and ERNEST"

## SUNDAYS UNLESS OTHERWISE NOTED

### ALABAMA

Decatur WMSL 1400 11:15 a.m.  
Haleyville WJBB 1230 12:00 p.m.

### ARIZONA

Phoenix KMEO 740 8:30 a.m.

### ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

### CALIFORNIA

El Centro KICO 1490 10:30 a.m.  
Los Angeles KBIG 740 10:00 a.m.  
Redding KVCV 600 7:45 a.m.  
Sacramento KGMS 1380 8:30 a.m.  
San Diego XERB 1090 9:45 a.m.  
San Francisco KSAY 1010 10:00 a.m.

### COLORADO

Fort Collins KZIX 600 10:00 a.m.  
Montrose KUBC 580 8:15 a.m.

### CONNECTICUT

Southington WNTY 990 12:05 p.m.

### DELAWARE

Wilmington WTUX 1290 10:15 a.m.

### FLORIDA

Lakeland WWAB 1330 12:05 p.m.  
Orlando WTLN 1520 9:45 a.m.  
Tampa WFLA 970 9:30 a.m.

### HAWAII

Kealahou KKON 790 11:30 a.m.

### IDAHO

Lewiston KRLC 1350 9:35 a.m.  
Payette KYET 1450 9:05 p.m.  
Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Chicago WEAW 1330 10:00 a.m.  
WEAW(fm) 105 Mondays, 12:30 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WRRR 1330 8:30 a.m.  
West Frankfort WFRX 1300 9:15 a.m.

### INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.  
Indianapolis WIBC 1070 8:00 a.m.  
Muncie WLBC 1340 8:45 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.

### KANSAS

Goodland KLOE 730 7:45 a.m.

### KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.  
Louisville WAVE 970 8:15 a.m.  
Newport WNOP 740 9:10 a.m.  
Winchester WWKY 1380 10:30 a.m.

### LOUISIANA

Shreveport KCIJ 980 10:45 a.m.

### MAINE

Bangor WABI 910 10:30 a.m.

### MARYLAND

Ocean City WETT 1590 12:05 p.m.

### MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

### MICHIGAN

Detroit WQTE 560 10:30 a.m.  
Grand Rapids WAFT 1480 8:45 a.m.  
Saginaw WSGW 790 10:15 a.m.

### MINNESOTA

Minneapolis KQRS 1440 11:30 a.m.

### MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.  
Kansas City KCMO 810 9:40 a.m.  
St. Louis KWK 1380 8:00 a.m.

### MONTANA

Baker KFLN 960 8:00 a.m.  
Great Falls KKGF 1310 9:15 a.m.  
Miles City KATL 1340 9:15 a.m.

### NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

### NEW JERSEY

Newark WJRZ 970 8:15 a.m.

### NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

### NEW YORK

Albany WEEW 1300 9:00 a.m.  
Buffalo-Niagara Falls WHLD 1270 12:00 noon

Kingston WBAZ 1550 9:45 a.m.

New York WJRZ 970 8:15 a.m.

### NORTH CAROLINA

Elizabeth City WGAI 560 12:05 p.m.



# Radio Broadcast Schedule

|                     |      |      |       |      |                         |      |         |       |           |
|---------------------|------|------|-------|------|-------------------------|------|---------|-------|-----------|
| Leaksville          | WLOE | 1490 | 12:05 | p.m. | <b>VIRGINIA</b>         |      |         |       |           |
| <b>OHIO</b>         |      |      |       |      | Richmond                | WLEE | 1480    | 10:45 | a.m.      |
| Cincinnati          | WNOP | 740  | 9:10  | a.m. | <b>WASHINGTON</b>       |      |         |       |           |
| Cleveland           | WHK  | 1420 | 9:45  | a.m. | Bellingham              | KPUG | 1170    | 9:30  | a.m.      |
| Columbus            | WBNS | 1460 | 10:15 | a.m. | Centralia-Chehalis      |      |         |       |           |
| Piqua               | WPTW | 1570 | 11:30 | a.m. |                         | KELA | 1470    | 10:35 | a.m.      |
| Zanesville          | WHIZ | 1240 | 6:40  | a.m. | Olympia                 | KGy  | 1240    | 10:35 | a.m.      |
| <b>OKLAHOMA</b>     |      |      |       |      | Quincy                  | KPOR | 1370    | 10:35 | a.m.      |
| Oklahoma City       |      |      |       |      | Seattle                 | KAYO | 1150    | 10:30 | a.m.      |
|                     | WNAD | 640  | 8:10  | a.m. | Tacoma                  | KMO  | 1360    | 9:45  | a.m.      |
| <b>OREGON</b>       |      |      |       |      | Yakima                  | KUTI | 980     | 7:30  | a.m.      |
| Lebanon             | KGAL | 920  | 9:00  | a.m. | <b>WISCONSIN</b>        |      |         |       |           |
| Portland            | KLIQ | 1290 | 9:30  | a.m. | Fond du Lac             | KFIZ | 1450    | 11:05 | a.m.      |
| The Dalles          | KODL | 1440 | 9:15  | a.m. | Milwaukee               | WEMP | 1250    | 8:45  | a.m.      |
| <b>PENNSYLVANIA</b> |      |      |       |      | Milwaukee               | WYLO | 540     | 7:45  | a.m.      |
| Allentown           | WHOL | 1600 | 10:45 | a.m. | Neillsville             | WCCN | 1370    | 9:15  | a.m.      |
| Connellsville       | WCVI | 1340 | 12:05 | p.m. | <b>WYOMING</b>          |      |         |       |           |
| Pittsburgh          | WARO | 540  | 12:00 | noon | Cheyenne                | KVWO | 1370    | 10:05 | a.m.      |
| Pottstown           | WPAZ | 1370 | 12:45 | p.m. | <b>CANADA</b>           |      |         |       |           |
| <b>PUERTO RICO</b>  |      |      |       |      | Calgary, Alta.          | CKXL | 1140    | 10:30 | a.m.      |
| Aguadilla (Fri)     | WGRF |      | 8:00  | p.m. | Corner Brook, Nfld.     |      |         |       |           |
| <b>SOUTH DAKOTA</b> |      |      |       |      |                         | CFCB | 570     | 10:30 | a.m.      |
| Yankton             | KYNT | 1450 | 11:05 | a.m. | Dauphin, Man.           |      |         |       |           |
| Yankton             | WNAX | 570  | 11:00 | a.m. |                         | CKDM | 730     | 10:30 | a.m.      |
| <b>TENNESSEE</b>    |      |      |       |      | Oshawa, Ont.            | CKLB | 1350    | 9:45  | a.m.      |
| Clinton             | WYSH | 1380 | 12:45 | p.m. | Prince Albert, Sask.    |      |         |       |           |
| <b>TEXAS</b>        |      |      |       |      |                         | CKBI | 900     | 10:30 | a.m.      |
| Lubbock             | KDAV | 580  | 9:45  | a.m. | St. Thomas, Ont.        |      |         |       |           |
| Pampa               | KPDN | 1340 | 12:00 | p.m. |                         | CHLO | 680     | 10:45 | a.m.      |
| Pleasanton          | KBOP | 1380 | 7:15  | a.m. | Vancouver, B. C.        | CJOR | 600     | 7:15  | p.m.      |
| San Antonio         | KMAC | 630  | 12:00 | noon | <b>VIRGIN ISLANDS</b>   |      |         |       |           |
| Shamrock            | KBYP | 1580 | 10:00 | a.m. | St. Croix               | WSTX | 970     | 9:00  | a.m.      |
| Sherman             | KRRV | 9:10 | 11:45 | a.m. | <b>MALDIV E ISLANDS</b> |      |         |       |           |
| Wichita Falls       | KWFT | 620  | 10:15 | a.m. | Radio Maldives          |      | 4740    | 9:00  | p.m. Tue. |
| Woodville           | KVLL | 1220 | 8:45  | a.m. | <b>AUSTRALIA</b>        |      |         |       |           |
| <b>UTAH</b>         |      |      |       |      | Geelong                 | 3GL  | 222m.   | 10:00 | a.m.      |
| Ogden               | KVOG | 1490 | 10:35 | a.m. | <b>CYPRUS</b>           |      |         |       |           |
| Salt Lake City      |      |      |       |      | Nicosia (Mon.)          |      | 602 kc. | 10:00 | p.m.      |
|                     | KSOP | 1370 | 9:30  | a.m. |                         |      |         |       |           |

## RADIO TOPICS FOR JANUARY

- |                            |                             |
|----------------------------|-----------------------------|
| 4—"Does Man Have a Soul?"  | 18—"When the World Ends"    |
| 11—"A People for His Name" | 25—"Solving World Problems" |

# ***Bible Study***

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## **LESSON FOR JANUARY 4**

### **God's Beloved Son**

**MEMORY VERSE:** "Who hath also sealed us, and given the earnest of the Spirit in our hearts."—II Corinthians 1:22

**MATTHEW 3:13-17**

**JOHN 1:32-36**

THE prophecy of Malachi had foretold the coming of John the Baptist to be the Lord's messenger in announcing the presence of a still greater messenger, even "the messenger of the covenant." (Mal. 3:1) When it was the due time for Jesus to embark upon his ministry he properly presented himself to John to be baptized. John's baptism was a symbol of the remission, or washing away, of sin, and was employed by him on behalf of Jews who had transgressed God's Law and who had repented of their sins. John knew that Jesus was not in this category so he "forbad" him, saying, "I have need to be baptized of thee, and comest thou to me?"

Jesus' reply was, "Suffer [permit] it to be so now: for thus it becometh us to fulfil all righteousness." Jesus did not explain to John that his water immersion had a different meaning, that it was a symbol, not of

the remission of sin, but of the burial of his will into the will of his Heavenly Father. And this, indeed, is the true meaning of water immersion in the case of all who have dedicated themselves to follow in the footsteps of Jesus.

The record states that Jesus, after being baptized, "went up straightway out of the water." This leaves no doubt that Jesus had been down in the water, and that the form of his symbolic baptism was immersion. And that it was merely a picture of his real baptism into the will of his Heavenly Father is indicated by a statement which he made later, saying, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke 12:50

We are told that when Jesus did come out of the water, "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Here we have a symbolic statement—the

opening of the heavens. This seems to suggest the receiving of special spiritual vision, an understanding of the hitherto important aspect of his Father's will which had been kept hidden.

It had been prophetically written of Jesus, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 40:7,8) At Jordan Jesus had presented himself in consecration to do his Father's will as it had been expressed "in the volume of the book"—the Old Testament Scriptures—and upon the basis of this dedication he was given a vision as to the meaning of the things which had been written concerning him.

The Holy Spirit descended upon Jesus "like" a dove. The likeness referred to here is the descent. It does not indicate that the Holy Spirit looks like a dove. All we definitely know is that Jesus and John were given some visible evidence that the Holy Spirit came down from God and rested upon, or within the Master.

A "voice" accompanied the descent of the Holy Spirit, saying to Jesus, "This is my beloved Son, in whom I am well pleased." What a wonderful assurance this was of the Father's love and acceptance.

As we have noted, John also saw the demonstration, the "descent" of the Holy Spirit upon Jesus. Seemingly John also heard the voice which proclaimed that Jesus was the Son of God. He says, "I saw, and bare record that this is the Son of God." John needed to be assured of this in order effectively to announce the presence of Jesus.

The very next day after Jesus' baptism and the wonderful display of divine power which accompanied it, John spoke to two of his disciples, saying, "Behold the Lamb of God!"

Our memory verse reminds us that as followers of Jesus we also can rejoice in the assurance given to us through the Holy Spirit that we are the children of God. (Rom. 8:16) Paul speaks of this blessing as an "earnest" or down payment of our inheritance. To us, however, no outward demonstration of the Holy Spirit is given. We receive this assurance through the written Word of God, which is itself a product of God's power, his Holy Spirit.

## QUESTIONS

Explain the nature of Jesus' baptism, and its significance.

What is meant by the heavens being opened to Jesus, and what assurance was he given?

## Jesus Confronts Evil

**MEMORY VERSE:** "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

—Hebrews 2:18

**MATTHEW 4:1-11**

**HEBREWS 4:14-16**

IT WOULD seem that Jesus' first important experience after his baptism was to be "led up of the Spirit into the wilderness to be tempted of the Devil." In the wilderness Jesus fasted forty days and forty nights. The Scriptures do not indicate just how he occupied himself during this time, but since Jesus was intensely interested in doing his Heavenly Father's will we may safely assume that he spent much time in holy meditation on the things of the Old Testament which had been written concerning him.

Jesus was a perfect man, and would therefore have a perfect memory. Doubtless prior to his baptism he had access to manuscript copies of the Old Testament Scriptures and would now have well in mind what they contained. Under the enlightening power of the Holy Spirit which came upon him at his baptism, he would now be able to grasp the meaning of what had been written, and could

discover his own role in the plan of God very clearly.

That role, of course, was to be one of sacrifice and suffering, even unto death. He knew that miracle-working power was now at his command, but he knew also that this was not to be used for his own preservation. He knew that he was the Son of God, and that it would be sin on his part to expect his Heavenly Father to give him any further demonstration of this fact. He knew that in the plan of God the due time would come when he would be King of earth, the "King of kings, and Lord of lords"; but he knew that it would be sin to do anything which would change the divine timetable respecting the time when he would become the world's Ruler.

We do not know the extent to which the Devil understood these points. Perhaps not at all, but he was well aware of human weaknesses. Had he not caused the downfall of Adam thousands of years before this? So, when Jesus came out of the

wilderness, Satan appeared to tempt him. He suggested to Jesus that he use the power now available to him to turn stones into bread. Jesus had been fasting for forty days and would certainly be hungry, and this suggestion might well influence one who was less loyal to the Word of God.

But it did not influence Jesus. His reply was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus knew that even though he should starve to death at that time, it would not take away his eternal existence if he remained loyal to the Word of God.

Satan's second temptation was that Jesus cast himself down from the pinnacle of the temple and thus demonstrate that he was truly the Son of God. The first two temptations were predicated upon the statement, "If thou be the Son of God." We found in last week's lesson that Jesus was given assurance of his sonship by a "voice from heaven." To insist on further proof would be wrong, and his reply to Satan was, "It is written, Thou shalt not tempt the Lord thy God."

But Satan tried again. This time he offered Jesus all the kingdoms of this world if he would fall down and worship him. As we have noted, Jesus

knew that in due time he would receive these kingdoms from God, and he certainly did not propose to take them on the Devil's terms, so he replied, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve."—Deut. 6:13

For the time being the Devil ceased to tempt Jesus, who received the rich blessing of having angels minister unto him. What strength he must have received from this ministry! Paul refers to Jesus as our great High Priest. He wrote, "For we have not an High Priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are."

This thought is again emphasized in our memory verse. We are tempted by the weaknesses of our fallen flesh. Jesus did not share in these experiences, for his flesh was perfect. We are tempted by Satan and the world, but the Lord gives us strength and help to keep our imperfect bodies under as we endeavor to do his will.

## QUESTIONS

Name the three great temptations presented to Jesus by Satan, and explain their significance.

What assurance is given to us by Jesus' faithfulness in temptation?

## Jesus Announces God's Kingdom

**MEMORY VERSE:** "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

—Matthew 4:17

**MATTHEW 4:12-17, 23-26; 9:35-38**

WHAT is the kingdom of heaven? It is the kingdom which the God of heaven had for centuries been promising through his holy prophets. One of those promises, which we believe is even now being fulfilled, is Daniel 2:44, which reads, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"The days of these kings," we understand, is the time in which we are now living. The setting-up process of God's kingdom is first of all resulting in the destruction of the kingdoms or governments of this world, and this accounts for the half-century of chaos through which the world has already passed. When the kingdom of God is fully established, and functioning, it will be as a

great mountain which will fill the whole earth.—Dan. 2:35

This kingdom of heaven, established by the authority and power of the God of heaven, is more than merely a righteous influence which will pervade the earth. It is to be a real government. The Prophet Isaiah, writing concerning the birth of Jesus, said, "The government shall be upon his shoulder" (Isa. 9:6); that is, to use a more modern expression, he will shoulder the responsibility for the successful functioning of this kingdom, and its bestowal of those blessings upon the people which God has promised.

In this government, as in all governments, there will be the rulers, and under these rulers there will be the subjects. Primarily, Jesus will be the great King, and he will have associated with him all those who have followed him faithfully in the way of sacrifice even unto death. (Rev. 20:4, 6; II Tim. 2: 11, 12) These rulers will be spirit beings, and thus invisible to

man, but they will have human representatives. These will be the saints of God who lived and died prior to our Lord's first advent.

The subjects of the kingdom will be the whole world of mankind. These will receive the blessings of the kingdom—those blessings which the holy prophets of God foretold—the blessings of peace, joy, health, and everlasting human life for all who then accept Christ as their Redeemer, and who obey the laws of the kingdom.

To the prospective spiritual rulers in the kingdom Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) Concerning the human representatives of the kingdom, he said that the people would come from all parts of the world to learn from Abraham, Isaac, and Jacob, and all the prophets.

Much of Jesus' message was directed toward those whom he knew would be subjects in his kingdom, so he illustrated the blessings of that glorious time of the kingdom by healing all manner of diseases, and also by raising the dead, for this is what the rulership of the kingdom will accomplish for the people when it becomes operative for the blessing of "all families of the earth."

This kingdom will continue until all sickness and death are destroyed. (I Cor. 15:25,26) A more detailed assurance of this is given in Revelation 21:4, where we are informed that "there shall be no more death," and that all tears will be wiped from the faces of the people. I will "make all things new," the Lord promised. (Rev. 21:5) What a reassuring prospect this is, and shall we not continue to pray for that kingdom!

Jesus announced that the kingdom of heaven was at hand in his day. This was true in the sense that the King had then come and had begun to prepare for that kingdom. One of the main works of preparation was the giving up of his life to redeem his future subjects from death. And as a matter of fact it is the merit of his shed blood that makes us acceptable to the Father while we are following Jesus into death, that we might live and reign with him in his kingdom. Let us continue to preach the Gospel of the kingdom!

## QUESTIONS

What is the Gospel of the kingdom?

Who are the rulers in this kingdom, and who are the subjects?

What blessings will the people receive through this kingdom?

## Jesus Interprets the Law

**MEMORY VERSE:** "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

—Romans 13:8

**MATTHEW 5:17-20, 38-48**

GOD'S laws are unchangeable and eternal. God's work through and among his people may vary from age to age, but his law governing their conduct toward him and toward one another remains the same. The Law which was given to the people of Israel at the hand of Moses was not to be destroyed, and Jesus explained that he had not come to destroy that Law, but to fulfil it. Because the Israelites were members of the fallen and sinful race they were unable to keep the Law; but Jesus, being perfect, did keep and thus fulfil it.

It is a serious matter wilfully to break any of God's laws, and even more serious to encourage others to do so. The scribes and Pharisees of Jesus' day, while not openly encouraging the people to break the Law, did tend to make it void by their traditions, traditions which resulted in a lower standard of righteousness than that set forth by God's pure Law. So Jesus said to his disciples, "Except your righteousness shall exceed the righteousness of the

scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

It was prophetically spoken of Jesus that he would "magnify the law, and make it honorable." (Isa. 42:21) The second section of our lesson is an illustration of the manner in which Jesus magnified the Law. Instead of "an eye for an eye, and a tooth for a tooth," which is an exact principle of justice, Jesus taught, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

Further, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Then Jesus gave an example of how tradition had been used to set aside the real intent of the Law. We quote: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." The



Law taught that one should love his neighbor; but the Law did not teach that anyone should hate his enemy—this was a tradition. Notice Jesus' statement, "Ye have heard that it hath been said." The traditions of the elders of Israel were passed from one to another by word of mouth. It was later that these traditions were published in a book known today as the Talmud.

How Jesus magnified the commandment to love our neighbor—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Jesus continued his lesson on love: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" These are truly heart-searching questions for all who profess to be walking in the footsteps of Jesus.

The last verse of the lesson is especially meaningful—"Be ye therefore perfect, even as your Father which is in heaven is

perfect." This does not refer to perfection of the flesh on our part, for no member of the sin-cursed and dying race can attain to such a standard of perfection.

The New English Bible reads, "You must therefore be all goodness, just as your Heavenly Father is all good." The word "therefore" takes us back to Jesus' reminder that the Heavenly Father causes the sun to shine and the rain to fall on the evil and the good, the just and the unjust. If we are like our Heavenly Father we will bless our enemies as the Father does, and from this standpoint be his children.

If we are "all goodness" as our Father is—perfect, or all-comprehensive in this respect—while not free from imperfections, we will be emulating our Heavenly Father, and will be fulfilling the intent of his Law. And this, in the final analysis, is the operation of love in our hearts; and this is what our memory verse means. We have, as it were, a debt of love to be paid to all, and especially to our brethren in Christ.

## QUESTIONS

Explain how Jesus fulfilled the Law.

How did Jesus magnify the Law?

How can we be perfect as our Heavenly Father is perfect?

# ***Christian Life and Doctrine***

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## **Examining and Keeping the Heart**

**"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23**

THE Bible clearly teaches that the attaining of eternal life is possible only through the merit of the precious blood of our Lord and Savior Jesus Christ. From this standpoint life is a gift of God; but his gift is available only to those who believe, and this belief must be of the heart. Paul wrote, "With the heart man believeth unto righteousness [Greek, justification]; and with the mouth confession is made unto salvation."—Rom. 10:10

The word "heart" appears in the Bible about eight hundred times, and in almost all instances it is used in a symbolic sense. In describing the various heart conditions which are possible, the Bible uses many expressions. The Bible speaks of "integrity" of the heart. (Ps. 78:72) The Bible speaks also of a heart that "fainteth;" a heart that is "hardened;" a "willing" heart; a "discouraged" heart; a heart that is "grieved," and a heart that is "filled up."

The Bible also speaks of "blindness" of heart; "astonishment" of heart; hearts that are "melted"; "glad" hearts, "merry" hearts, "rejoicing" hearts; "understanding" hearts; "singing" hearts, and "sorrowful" hearts. Then there are "clean" hearts, and hearts that are "strengthened." There are "enlarged" hearts, "lonely" hearts, and "burning" hearts. There are "broken and contrite" hearts; and there is also "singleness" of heart.

It has been suggested that the heart is the seat of affection, and this definition would be in harmony with many scriptures referring to the heart. A more comprehensive thought would be that the heart is what we really are, in contrast with what we may outwardly appear to be. The Christian will endeavor always to have his outward demeanor conform to his inward heart sentiments, but because of the imperfections of the flesh there will be imperfections of word and deed which do not reflect what we really desire to be. How thankful we should be that the Lord does not judge his people according to what can be seen and heard by man, but that he is able to look upon the "hidden man of the heart."—I Pet. 3:4

We are reminded of this in connection with Samuel's anointing David to be King of Israel. Samuel made his selection from among the sons of Jesse, but the Lord said to him, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—I Sam. 16:7

### **Prepared**

Psalms 57:7 reads, "My heart is fixed, O God, my heart is fixed." The marginal translation uses the word "prepared" instead of "fixed." We are to be prepared to meet all the experiences of life, not in our own wisdom and strength, but in the wisdom and strength of the Lord. This heart preparation is one of our daily needs. We are to be prepared through our study of the Word, and by noting and taking to heart the wonderful promises of God by which he assures us of his loving care in all the affairs of our lives.

Study of the Word will also prepare us to know and do the Heavenly Father's will in the various circumstances of life. We are not to study the Word with the thought of

finding justification for the direction in which we want to go, but to be guided in the Lord's ways. This will test our sincerity of heart. As Christians, we have dedicated our all to the doing of our Heavenly Father's will, and doing his will is often difficult and costly. If we are to be prepared to accept his providences, our study of his Word must be with a genuine desire to have his rule come into our hearts more and more.

Our hearts are also prepared for the experiences of life through prayer—prayers which reflect an earnest desire to know and to do God's will. Thus through prayer and the study of the Word our hearts are prepared for all the various experiences of life, many of which are not known in advance. If our hearts are properly prepared we will rejoice in the sunshine of our Heavenly Father's smile. But when, at times, he frowns upon us through his providences, we will accept these experiences also as being from him, with the full assurance that he knows exactly what is best for us as new creatures. Thus, if we are prepared, we will not be discouraged by our trials, but will endeavor to use them as a means of drawing nearer to the Lord.

### **Stedfastness**

Hebrews 3:12-15 reads, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Here it is indicated that an unbelieving heart might very well manifest itself in a tendency to waver in stedfastness for the Lord and for the truth.

Seemingly Paul had good reason to write in this way to the Hebrew brethren, for elsewhere in his epistle he indicates that they were indeed to some extent wavering. In

chapter ten we read, "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves [in your hearts] that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—vss. 32-36

That the apostle should urge the Hebrew brethren to call to remembrance the former days suggests that they had lost some of the zeal they then had, and were not now so willing to suffer in the cause of Christ. And the cause for this was a loss of confidence. "Ye have need of patience," he added, "that, after ye have done the will of God [in making a consecration and entering the narrow way of sacrifice], ye might receive [the fulfilment of] the promise."

How wonderful is the Lord's testimony to certain brethren in the church at Thyatira—"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." (Rev. 2:19) The Lord knew this of these brethren because he could look into their hearts: he knew them as they really were. And what a wonderful commendation he gave them! Instead of losing their first love, instead of falling away from their stedfastness, they had increased in love, and faith, and patience, and works.

Why should this not be so with us? As we continue in the study of the Word, and in prayer, we should be coming better acquainted with the Heavenly Father, and all his glorious attributes. This should increase our faith in

him and our love for him. This, in turn, should lead to an increase in our works of faith and labor of love. (I Thess. 1:3) Rather than loving the Lord, the truth, and the brethren less, we should be loving them more. Rather than slackening our work in the vineyard, we should be increasing it to the extent of our opportunities and abilities.

### **The Lord Helps**

As Christians we know of the many promises of the Word which assure us of the Lord's help in our every time of need, but these promises are not fulfilled on behalf of any who are not wholly sincere in devotion to the Heavenly Father. II Chronicles 16:9 reads, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

Certainly it is important to have a perfect heart before the Lord, for it is on the basis of what we really are that he is judging us and fulfilling his gracious promises on our behalf. As Paul states, the Lord "is a discerner of the thoughts and intents of the heart." (Heb. 4:12) This would be a frightening thought were it not for our realization of the Lord's mercy, and for the assurance that he knows that we are but dust and takes into consideration our fleshly imperfections. Knowing this, we can have confidence, for we are assured of God's justice and his love, as he deals with us on the basis of the Redeemer's blood.

Our concern should be that our professions of love for the Lord and for his cause are genuine, and that they are a reflection of our true selves. The Apostle John wrote, "Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." (I John 3:18, 19) Loving the Lord and his people merely in "word" and in "tongue" is not enough to warrant the Heavenly

Father's taking us into the inner circles of those upon whom he is showering his rich blessings. Rather, our love must be in "deed" and in "truth;" it must be a genuine love springing from a heart that is completely devoted to the Lord and to the doing of his will.

### **Deceived Hearts**

How do we know that we love in deed and in truth rather than merely by word and tongue? James gives us one clue. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26) Here is a very searching text. It suggests the possibility of self-deception, which means that while we may have concluded that we are very sincere in our devotion to God, we could be wrong, and that one test would be the extent to which we bridle our tongues and thus keep them under control, particularly when speaking of the Lord's people.

We would not think of slandering the Lord—not knowingly at least—yet, because of self-deception, we might conclude that it is perfectly proper to speak evil of the Lord's people. How do we measure up to this test? Do we find ourselves engaged in casting reflections upon this or that or the other brother? Or are our hearts so filled with the love of God and love for his people that we find it distasteful to cast reflections upon them? Do we find ourselves saying that this or that brother is going out of the truth simply because he does not see eye to eye with us on every detail of the truth; or does the love of God in our hearts prompt us to leave our brethren in the Lord's hands, meanwhile doing all we can to uphold the banner of truth that others may be helped to see the way of the Lord more clearly?

Jesus stated the matter very clearly and bluntly when he said, "Whatsoever entereth in at the mouth goeth into

the belly, and is cast out into the draught; but those things which proceed out of the mouth come forth from the heart; and they defile the man." (Matt. 15:17, 18) As a rule, we talk about those things which seem the most important to us. If we have allowed our hearts to become corrupted, then we will delight to talk about those corrupt things, which will further add to our own corruption of heart, and might well defile others.

Jesus said that by our words we are justified, and that by our words we are condemned. The Lord knows our true heart condition even if we were to say nothing; but when we express ourselves, others can discern, at least in a measure. If they are Christians, they know that speaking evil is not right, and that speaking the truth in love is a reflection of that which is good within. Thus, words from the good treasure of our hearts lead to righteousness and life.

We read in Jeremiah 17:9 that the heart is "deceitful above all things, and desperately wicked." This is true of all of us by nature, for we are members of the sin-cursed and dying race, and it is a lifelong struggle to purify the heart. It can be done only through prayer and earnest study of the Lord's Word, and with his help, hence our earnest prayer at all times should be, "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. 51:10) Yes, God does help as we co-operate with him through a sincere use of his Word, realizing that through his Word the Lord is speaking to us, and that only as we listen and obey will the cleansing power of the Holy Spirit "create" that "clean heart" within us which we so much desire.

### **The Lord Examines**

We have noted the possibility of deceiving our own hearts; which simply means deceiving ourselves. But noth-



ing that we can say or do will deceive the Lord, so it is well to seek his co-operation in the examination of our hearts. The Psalmist did this, saying, "Search me, O God, and know my heart: try me, and know my thoughts." (Ps. 139:23) It may take courage to make a request like this to the Lord, for not only will he answer our prayer, but in his loving providences will overrule in our affairs to remove any impurities of heart which he may find—and sometimes these providences may be in the form of trials.

The Bible speaks of "sorrowful" hearts, and at times we may well feel sorrowful because of our trials. It is at such times that we can comfort one another. The source of our comfort is the Lord. Paul wrote, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."—Phil. 2:1, 2

### **Hearts Enlarged**

To the church at Corinth Paul wrote, "O Corinthians, our mouth is open unto you, our heart is enlarged." (II Cor. 6:11) It is a serious thing for the literal heart to become enlarged, but Paul was speaking of his symbolic heart, of his inward feelings of determination to continue laying down his life for the brethren at Corinth and elsewhere. Speaking of his own experiences in the ministry, and what should be, and is, the attitude of all the consecrated, Paul wrote:

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of

(Continued on page 34)

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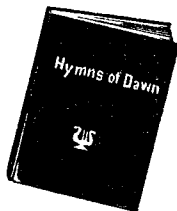
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God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (II Cor. 6:4-10) These were the realities of the Christian life which led Paul to exclaim, "O ye Corinthians, our mouth is open unto you, our heart is enlarged."

### **Broken Hearts**

Psalm 34:18 reads, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." And again, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. 51:17) A broken heart is the opposite of a stubborn heart, and a contrite spirit is a spirit of humility in the light of one's own imperfections and shortcomings. Hearts that are proud and hard are not fit soil for the operation of the Holy Spirit of God, for such hearts resist the Spirit, or, as Paul symbolically puts it, they "grieve" the Spirit.—Eph. 4:30

And what a reassuring promise God makes to those who are of a contrite spirit—"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15) How wonderful it is to realize that God does dwell with those who are humble of heart, and whose chief desire is to know and to do his will! He dwells with us by his Spirit, through his Word. He dwells with us through his people, who, as they live up to their privileges, help to comfort and revive us when we are downhearted and discouraged.

This rich blessing of God's presence is ours only if we keep our hearts with all diligence. God does not dwell with the evil-hearted, or with the hardhearted. He dwells only with those whose hearts have been strengthened through faith, and who apply themselves diligently to their privilege of obeying his words and precepts. It is thus that they are kept humble, and pure, and rejoicing. It is such rejoicing hearts that find themselves fully in accord with those blessed sentiments of humility and obedience so beautifully stated by David:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

"The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

"Moreover by them is thy servant warned: and in keeping of them there is great reward.

"Who can understand his errors: cleanse thou me from secret faults.

"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.

"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."—Ps. 19:7-14



## God's Loving Care

**"Casting all your care upon Him; for He careth for you."**

**—I Peter 5:7**

TO CAST all our care upon the Lord means that we will not try to shoulder any of it ourselves. This does not imply, however, that we will be careless or indifferent to our surroundings and experiences. It does mean that we will accept what the divine will permits as a cup which the Father pours, and in full assurance of faith realize that he knows what is best for us; hence, that we will neither murmur, nor complain, nor worry. The secret of being able to cast all our care upon the Lord is to be fully resigned to his will. We must be fully resolved and fully determined not to raise any opposition in our hearts and minds to the full accomplishment of that which the Father desires shall be wrought in our lives.

In the verse preceding our text the apostle says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." It is in this process of being humbled that we need to cast all our care upon the Lord. To be truly humble in the trials which come upon us it is necessary to recognize that it is God's hand that bears down upon us. With this thought in mind we should ignore the secondary causes of our trials, and accept them as from him. This will help us in two ways. It will help us to bear more patiently the experiences through which divine wisdom may see best for us to pass; and it will help us not to become embittered against those

through whom they may come. If, in seeking to get the true perspective of any experience, we always bring God into the picture it will be a great blessing to us.

Humility is a rare trait of character in human relationships, and it is even more rare in the relationship of men toward God. One of the hardest lessons the consecrated Christian has to learn is to be humble under the mighty hand of God, as Peter admonishes. We do not intentionally rebel against God's will, but we often do rebel against the agencies through which the divine will for us is carried out.

God's hand, under which we must humble ourselves, may be any one or more of the strange and difficult surroundings in which we find ourselves. It may be some member of our family who is a daily trial to us; or perhaps a neighbor or friend who suddenly acts strangely toward us. It may be even a brother or sister in the Lord, who because of fleshly weaknesses proves to be a great trial. But rich is the blessing if we can have faith to believe that these things are but the hand of God under which we must humble ourselves; and then, in humility, cast all our care upon him.

In Romans 12:12 we are admonished to be "patient in tribulation." Here the Greek word translated "patient" means to "bear under," or submit to tribulation. The thought is that the Lord permits our trials to come as a test to our willingness to humble ourselves so that his will may be wholly worked out in us. But in order to bear the trials which his love sees best for us, we need to look to him for strength in every time of need—to cast all our care upon him in full confidence that he will not permit us to be tested above that which we are able to bear.

Faith and humility are both required in order to put our trust fully in the Lord. We need faith to believe firmly

that God's wisdom and love will not permit a single trial that is not destined for our highest spiritual welfare; and humility to submerge our will fully into his in order that there be no cross-grained disposition of ours that might hinder our learning the lessons divine wisdom sees necessary for us to know.

God has promised to help us in every time of need, but to receive that help we must reach out and take hold of the means of grace which he has provided. These are found in his Word as well as in our association with the brethren who are feeding upon his Word. In the inspired Word of God is where we can meet God and, as it were, have him talk to us. It is in his Word that he tells us of his love, and assures us that not a hair of our heads can be harmed without his knowledge. God does not promise that no harm will come to our flesh—indeed, we have covenanted to die following in the footsteps of Jesus—but he does assure us that as the sacrifice of the flesh is carried out he will supervise our experiences and thus direct the final issue to the end that all things will work together for our good as new creatures in Christ Jesus.

The consoling balm of our Heavenly Father's precious promises may come to us through one or more of his consecrated people, hence it is necessary to maintain contact with them. The Heavenly Father's succor may be waiting for us at the prayer meeting, or in a Bible study class; or it may reach us in our own private study of his Word.

In any event, let us cast our burdens upon the Lord, and in faith and confidence utilize all the means of grace which he has provided, especially prayer, to keep us from falling in the hour of trial. And let us do this in full assurance that he knows and cares, and that he gives what will ultimately work out for the very best to those who leave the choice with him.



# ***The British Section***

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## *Strive Lawfully*

**"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."—II Timothy 2:5**

THIS text has for its background the Grecian games of old, and fitly illustrates various experiences in the Christian racecourse. The Diaglott reads: "And if any one contend in the games, he is not crowned, unless he contend lawfully." In these Grecian games there were definite, rigid rules to be observed, and each competitor was obliged to take an oath that he would not do anything unlawful. Whoever did not observe the rules had no real hope of being victorious no matter what strength, energy, and zeal he displayed.

This is similarly true respecting the heavenly prize for which we are striving. There are certain definite conditions or rules laid down by our Father in his Holy Word,

which we as consecrated children of his must observe. If we neglect them, or choose other rules, we cannot hope to succeed. God's inspired Word instructs us as to what we should do, and what we should not do, and "striving lawfully" means loyal and zealous obedience to that Word.

### **The Cross**

Jesus said: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) It has been well said that "the way of the cross leads home." But what does bearing the cross mean? It involves our doing the Heavenly Father's will under unfavorable conditions.

If all things within us and around us were in complete harmony with the Lord, the doing of his will would not be a cross. But doing our Father's will against all the oppositions of the world, the flesh, and the Adversary is indeed a cross. In our Lord's case this doing God's will brought to him envy, hatred, malice,

abuse, persecution, crucifixion, death.

We are called upon to take up the cross daily—not to take it up one day and put it down the next. (Luke 9:23) The cross is a symbol of death, and carrying our cross involves the death of the human will; being dead to self but alive to the risen Lord, Jesus Christ.

And we are to be faithful in cross-bearing. Maintaining our willingness to stand firmly for the Lord, and for the truth, and for every principle of righteousness, meekly, humbly, yet firmly: letting our light shine, speaking the truth in love, thus doing our Father's will no matter what the cost may be.

Striving lawfully means loyal and zealous obedience to our Father's holy Word and will. Jesus, who did most surely "strive lawfully," spake these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21

### **The Apostle Paul**

Did Paul, the writer of the phrase, "strive lawfully," com-

ply with his own exhortation? Most assuredly! Sounding a truly personal note, he wrote: "Every combatant [in the games] is temperate in all things; they, indeed, that they may receive a perishable crown; but we, one imperishable. I therefore so run, as not uncertainly; I so strike, as not beating the air; but I severely discipline my body, and make it subservient [lead it captive]; lest possibly, having proclaimed to others, I myself should become one unapproved."—I Cor. 9:25-27, Diaglott

This was an important phase of God's will for the apostle, and is also a vital feature of God's will for each of his children; that is, severely disciplining self. The man engaged in conflict with an animal in the Grecian games knew that the bruised and wounded animal would seek to kill him; and the apostle would remind us here that the old nature within the Christian strives to kill the new mind. Therefore, the new mind must make sure that it uses all its strength to gain the victory. It is a real battle, a real conflict; and the final victory is to him that overcometh.

Individually, we are to be "more than conquerors through him that loved us." (Rom. 8:37) We cannot accomplish this of ourselves, but "through him." It is not even possible for us to carry the cross daily in our own strength, but "through him." We can depend upon the Lord doing his part, and we should come to the comforting realization that this grand process is backed by the mighty power of the Holy Spirit. The only question is, are we willing to comply with the conditions? Are we determined to strive lawfully?

God's Word is our divinely inspired book of rules, and the more we read and meditate upon this precious Word, the more wonderful are the prospects set before us, and the more reasonable do the Lord's requirements become. We should more and more carefully and prayerfully study and meditate upon the Holy Scriptures, that we may know more and more clearly God's will for us.

While our text (II Tim. 2:5) gives us an exhortation to "strive lawfully," the 24th verse of the chapter reads: "The servant of the Lord

must not strive." In the Greek these two verses are not contradictory, but quite harmonious. God's Word, in the original is beautifully accurate. In the expression, "strive lawfully," the Greek word translated "strive" is **athleo** meaning to contend, be a champion. In verse 24, which reads: "The servant of the Lord must not strive," the Greek word translated "strive" is **machomai**, and means "to quarrel," "to be contentious." Therefore, in our striving lawfully, we must not quarrel, or be contentious. If we do quarrel, if we are contentious, or given to contention or strife, it is quite clear that we are not striving lawfully.

We are all engaged in a race, but there is not to be any hindering of others. There should be no selfishness, no ruling other brethren out of this wonderful contest, and out of the kingdom. And there must not be any refusal, or even the slightest hesitancy, to lovingly help and assist any and all runners for the prize of the high calling of God in Christ Jesus. Strive lawfully—"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6:2

The fighting spirit within us must be used (under the control of the Holy Spirit) in severely disciplining one's own body, and wrestling against spiritual wickedness in high places—not for quarreling with and fighting with the brethren. We are to judge self lest we cast a stumbling block before others and cause them to stumble and fall in this heavenly race. We are to fight down the wrong spirit in our hearts.

### **The Master's Spirit**

"Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9) Quoting again from II Timothy 2:24, 25 the Diaglott reads: "A servant of the Lord must not be contentious, but be gentle toward all, fit to teach, patient under evil; in meekness correcting the opposers." As we contend earnestly for the faith once delivered to the saints, and are giving a faithful witness, holding forth the Word of life, we are to do so with earnestness and zeal, and also with gentleness, meekness, patience, and humility.

We are to be governed by a royal law, the law of love. (James 2:8) "A new commandment I give unto you," said

Jesus, "That ye love one another; as I have loved you, that ye also love one another. By this shall all know that ye are my disciples, if ye have love one to another." (John 13:34, 35) This is a commandment to us, individually.

In effect Jesus said: if you would be my disciple, if you would share my throne, and glory, and immortality, you must have my Spirit. You must follow me; you must be more than straightforward, honest, just; you must be self-sacrificing. You are to love one another, as I have loved you. You must cast in your lot with me, in self-sacrifice, or you cannot be my disciple; nor share my glory, and associate yourself in my work of blessing all the families of the earth. Because I have laid down my life for you, you ought to lay down your lives for the brethren.—I Jchn 3:16

It is recorded in I Corinthians 4:9 that "we are made a spectacle unto the world, and to angels, and to men." We are, according to the Greek word used here, a public spectacle, or show. We are in the arena, as it were, and we are to be the right kind of spectacle.

## Endurance

When the Apostle Paul wrote the words "strive lawfully" he was a prisoner in chains in Rome for his faithfulness to his Lord and to the truth. But, said he, "The Word of God is not bound [or chained]." (II Tim. 2:9) "Therefore," he continues, quite uncomplainingly, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

The apostle surely endured all things for the elect's sakes, for the body members of the Anointed, for the building up of the body of Christ. And we also are to endure all things for the elect's sakes—for any and all the elect, all the body members still in the flesh. Some are known to us; others, at the moment, unknown. Possibly some of these are within our reach. Are we longing for the completion and glorification of God's elect? Is really our heart's fervent and earnest prayer that God's elect shall ere long be completed and glorified with our Lord, beyond the veil? And are we living and laboring, day by day, with this end in view?

According to II Corinthians 6:11-13, some of the elect in the church at Corinth seemed to have a small, narrow, congested sort of heart. "O Corinthians," the apostle wrote "our lips are unsealed to you: our heart is expanded. There is no narrowness in our love to you: the narrowness is in your own feelings. And in just requital—I speak as to my children—let your hearts expand also." (Weymouth) There is to be no narrowness in our love. In this we shall need to go often to the throne of heavenly Grace.

## Consider Jesus

Ours is a wonderful race course, and daily, even hourly, we are looking toward our glorious Leader, whom we are to follow: looking unto Jesus, the starter and finisher of the faith, and of our racecourse, who, for the joy that was set before him, endured the cross, disregarding the shame, and is set down at the right hand of the throne of God. For consider him attentively, who endured such opposition from sinners, so that you may not be wearied, and discouraged in your mind. Ye have not yet resisted unto blood, striving against sin. (Heb. 12:1-4) But

Jesus did thus resist unto blood and so have many of his footstep followers throughout the age.

By comparison with Jesus, we suffer very little; and yet, it may be that we complain about the suffering and hardship of the Christian race-course. In our little way we may easily become weary and discouraged. Let us consider Jesus attentively—study, meditate upon, comprehend, his course of action and what he overcame. Let us also consider his sublime words of instruction, his gracious words of encouragement, and his wonderful promises to help. Let us, with renewed determination and zeal, deny self utterly;

take up our cross daily and follow him.

There is a great cloud of witnesses surrounding us. (Heb. 12:1) And we, some of the last members of the body of the Anointed, are in the arena, endeavoring more and more, with the Lord's help, to be the right kind of spectacle; and to strive lawfully, as we run our race. Jesus, our faithful Leader and victorious Forerunner, now beyond the veil, awaits our arrival. Also the greater part of his body members have successfully finished their course; faithful unto death. The end of our race is almost in sight. Strive lawfully, and see that no man take thy crown.

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# ***Your Questions***

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## **The Day of Salvation**

**The Apostle Paul wrote, "Now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2) Since the "day of salvation" is "now," does not this text prove that those who do not accept Christ in this life will never have another opportunity to be saved?**

No, and for the very simple reason that "the day of salvation" referred in the text does not refer to the world of mankind, but to an age, or special period of time, in God's plan of salvation during which he is dealing with a special class. Paul does not say, "In this life only may one be saved," but, "Now is the day of salvation." Nor does Paul say that this is the only day, or age, of salvation. In Hebrews 2:3 we read of a "great salvation," and the present age is the "day" of this great salvation.

Just preceding the text under consideration, Paul quotes from Isaiah 49:8, which reads, "I have heard thee in a time accepted, and in the day of

salvation have I succored thee." Paul explains that the present age is this "acceptable time," this "day of salvation," during which, as the Lord promised, he would help and preserve his true people.

The remainder of the prophecy explains that the Lord's people, whom he helps and preserves during the present age, will later be used by him to "establish the earth, to cause to inherit the desolate heritages." Also, that they will say to the prisoners of death, "Go forth; to them that are in darkness, show yourselves." —vss. 8, 9

It is clear, then, that instead of the present age being the only "day of salvation," it is a day of salvation and those now being called to the "great salvation" will be used by the Lord in the coming age to extend salvation—or the opportunity for salvation—to the remainder of the world of mankind. The "great salvation" to which the followers of Christ aspire includes exaltation to heavenly glory, and joint-heirship with Jesus in the ruling

phase of the messianic kingdom. The salvation of mankind in general will be restoration to perfection of human life and the privilege of living on the earth forever.

## Divine Healing

**Does not Jesus have the same power to heal the sick today as when he was on earth at his first advent?**

Yes, and he also still has power to resurrect the dead, as he did at the first advent. In "due time," and very soon, we believe, that power will again be exercised, and then all the sick and afflicted who seek his help upon the basis of belief and obedience will be healed. Besides, all those who are in their graves will hear the voice of the Son of man and shall come forth.—John 5:28, 29

The present, however, is not the time, or age, for this program of healing and resurrection. Jesus' miracles at the first advent were in illustration of the coming age of universal healing of all the willing and obedient, and of the fact that then all the dead

will respond to his voice of authority and be awakened from the sleep of death. John wrote, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—John 2:11

The so-called divine healing practiced today is often questionable. A great deal of emotionalism is associated with it, and many who are "healed" soon lapse into their former unhappy condition. "Holy men" of heathen religious cults also claim to be able to heal the sick, and they have just as many apparent successes as those who use the name of Jesus. But regardless of this, let those who claim to heal the sick in Jesus' name, and because he set the example, start raising the dead. If their work is genuine should not this be a part of it?

We do not say that the Lord does not at times restore one of his followers to health. He will do this if it is to the best eternal interests of the one in question. But no follower of the Master should expect this, for every true disciple has entered into a covenant with him by sacrifice—



a covenant which leads to sacrificial death. Every true disciple should be fully resigned to the Lord's will as to how and when this sacrifice will be consummated in actual death.

## Life Beyond

### Armageddon

**Do you believe that all the wicked will be destroyed in Armageddon, and given no further opportunity for salvation?**

There is nothing in the Scriptures to justify such a conclusion. One of the most graphic prophecies of Armageddon found in the Bible is Zephaniah 3:8, 9. Here the nations are shown gathered and the Lord's wrath poured upon them so that all the earth is devoured by the fire of his zeal. Yet the 9th verse declares that after this the Lord will turn to the people "a pure language" in order that they may call upon and serve him "with one consent."

Those who are previously instructed in the Lord's ways, and are obedient to him, would not need to have "a pure language" turned to

them. Among those who will need this instruction after Armageddon will be the sinners who have passed through Armageddon, those who never before properly called upon the name of the Lord.

Too much stress is often placed upon passing alive through Armageddon. This might not be a special blessing at all in view of God's power to restore the dead to life; and this is what he has promised to do. Those who are asleep in death, awaiting the resurrection, may well be much better off than millions who suffer their way through the greatest time of trouble this world has ever known. Let us thank God that his ways are better than ours!

## Not in the Bible

**Where does it say in the Bible that the time will come when one will not be able to tell the winter from the summer except by the falling of the leaves?**

No such statement as this appears in the Bible. It is one of the traditional ideas which has come down to us from the darker past.

# ***Vineyard Echoes***

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## **Our Co-operative Ministry Of the Gospel**

**"Let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel."**

**—Philippians 1:27**

IT IS again time to submit the annual report of our co-operative efforts in proclaiming the glorious Gospel, the glad tidings of salvation through Christ for both the church and the world. The year 1969 was a blessed one, and much was the rejoicing of those in whose hearts there rang a melody of love and harmony pertaining to God and his glorious plan of salvation, and who sought every opportunity to sing out that melody far and wide, and by whatever proper means they could utilize.

As we know, the word "Gospel" means glad tidings, or good news. In Romans 1:16 the Apostle Paul wrote that he was not ashamed of "the Gospel of Christ," for, as he explained, "it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." When we think of the Gospel of Christ we think of the good news of salvation through Christ; that is, through his redemptive sacrifice, and by all the other means of grace which are made available through him. It will be through the kingdom of Christ that the salvation provided by his

blood will reach the world of mankind in general. And what a blessed privilege it is to tell out this good news of coming blessings to all who will give heed!

In Romans 1:1, 2 and II Corinthians 11:7, as well as elsewhere, the Gospel of Christ is referred to as "the Gospel of God." In Romans 1:2 Paul says that the Gospel of God of which he is speaking is the Gospel "which He had promised afore by his prophets in the Holy Scriptures." What a wonderful field for exploration this opens for us! Paul says, in effect, that God had inspired his holy prophets to set forth the Gospel, the good news of salvation. This harmonizes beautifully with Acts 3:19-21 where the Apostle Peter speaks of "the times of restitution of all things," and then explains that these "times of restitution" had been spoken by the mouth of all God's holy prophets since the world began.

This restitution aspect of the Gospel pertains to our hope for the world of mankind, the hope of a restoration to life on the earth as humans. There is also, as we know, the "great salvation" which throughout the Gospel Age has been available to all who were willing to suffer and to die with Christ. (Heb. 2:1) The "call" to this salvation is described by Paul as "the heavenly calling." (Heb. 3:1) and Peter speaks of it as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:4,5

We rejoice in this heavenly hope, not only because it will mean the gaining of the divine nature and the glory of God, but more importantly because it will offer an opportunity to be associated with Jesus in the spiritual phase of his messianic kingdom for the purpose of bestowing the promised blessing of "all families of the earth" upon the suffering and dying world of mankind. It is this which is

involved in being of the faith seed of Abraham.—Gen. 12:3; Gal. 3:8, 16, 27-29

And how wonderful will be those blessings of health and life! Of that day Isaiah—one of God's holy prophets—wrote: "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (Isa. 33:24) The people today continue to say, "I am sick." Our hospitals and mental institutions are filled to overflowing. Rest homes and convalescent homes are likewise crowded. From the cradle to the grave it is one continuous struggle for all, as together they travel the broad road that leadeth to destruction.

But it will be different in that glad new day of the kingdom. Then sickness, pain, and death will be destroyed, for "the people that dwell therein shall be forgiven their iniquity." There can be no forgiveness of original sin until the merit of Christ's redeeming blood is applied, and this it is that will make the difference in the "times of restitution." How beautifully this is set forth for us in "The Divine Plan of the Ages," particularly in the chapter, "Ransom and Restitution."

## **Return**

In a prayer, Moses gives us a beautiful assurance of restitution blessings for the world. He says to God, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) It was because of Adam's transgressing that God turned man to destruction, but how thankful we are that through the provisions of the ransom he will say, "Return, ye children of men." Paul expressed the same thought when he wrote, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The Gospel of Christ which together we promote and defend is also described in the New Testament as "this Gospel of the kingdom." (Matt. 24:14) Jesus devoted his

entire ministry to preaching the Gospel of the kingdom and, by his miracles, illustrating the blessings it would vouchsafe to "all families of the earth." During the forty days between his resurrection and his ascension he also talked about the kingdom Gospel. Luke speaks of Jesus' being seen by his disciples for these forty days, and explains that during that time he was "speaking of the things pertaining to the kingdom of God."—Acts 1:3

And then, on his last appearance, Jesus commissioned his disciples to be his witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) The apostles accepted this commission, and at once began the work of witnessing the Gospel of the kingdom, which was also a witness for Jesus and for the Word of God. The Apostle John later wrote that it is those who are "beheaded" for this witness who will live and reign with Christ.

### **The Early Church Witness**

The brethren in the Early Church were faithful in bearing witness to the Gospel of the kingdom. We have an example of this brought to our attention in Paul's letter to the brethren at Thessalonica. He commends these witnesses for Jesus for their "work of faith, and labor of love," saying also that they "were ensamples to all that believe in Macedonia and Achaia, for from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything."—I Thess. 1:3, 7, 8

Following the death of the apostles, the kingdom Gospel became corrupted. Indeed, eventually, the glorious hope for the future establishment of Messiah's kingdom was almost completely set aside by the authorities in the church-state government of Rome which claimed to be the king-

dom of Christ, but which in reality was not. On this point we quote from an article in the Encyclopedia Britannica:

"The change was brought about by two causes—first, Greek theology, which reached the West chiefly through Jerome, Rufinus and Ambrose, and, second, the new idea of the Church wrought out by Augustine on the basis of the altered political situation of the Church. Augustine was the first who ventured to teach that the Catholic Church, in empirical form, was the kingdom of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's the old millenarianism, though not completely extirpated, was at least banished from the official theology.

"It still lived on, however, in the lower strata of Christian society, and in certain undercurrents of tradition it was transmitted from century to century. At various points in the history of the Middle Ages we encounter outbreaks of millenarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement. And since it has been suppressed . . . by the political church of the hierarchy, we find that wherever chiliasm [the doctrine of the thousand-year reign of Christ] appears in the Middle Ages it makes common cause with all enemies of the secularized Church."

How evident from this that, just as Paul foretold, there came a great falling away from the true hope of the Gospel of the kingdom. How could the nominal church be interested in a future reign of Christ since it had adopted the view that it was, even then, the kingdom of Christ? Naturally, then, the Gospel of the kingdom was no longer preached by those who were part of the "secularized" church.

But how interesting is the observation of the Encyclopedia Britannica that the hope of a future thousand-year reign of Christ lived on "in the lower strata of Christian society." The lords of church and state no longer had any

use for the idea of a future kingdom, but the hope lived in the hearts of at least some of "the poor of this world," those who were rich through their faith in the promises of God. But with these the situation was a difficult one, for doubtless they were hindered at every step of the way in any effort they might make to be witnesses for Jesus and his kingdom.

Nor need we suppose that "the children of the kingdom" of that period enjoyed the same clear grasp of the kingdom hope as has been given to us in the harvest at the end of the age. We have been highly favored in the privilege of living at the present time. The psalmist mentions this, saying, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." —Ps. 89:15

This "joyful sound" we recognize as the glorious Gospel of Christ, the Gospel of God, the Gospel of the kingdom. And how blessed we are to know this gloriously harmonious message of salvation for both the church and the world. And how glad we are to realize that the great commission given to his disciples by Jesus reaches down to us in these closing years of the Gospel Age—the commission to be his witnesses by making known the sacrifice he made for the redemption and recovery of mankind from sin and death, and of the glorious kingdom of promise through the agencies of which the blessings of life will flow out to all mankind, even to all the families of the earth.

Throughout the world during 1969 a faithful company of "the children of the kingdom" continued their work of sacrifice in making known the glad tidings of the kingdom. They did this by every means available to them, including the most effective means of all, which is the personal witness. Then there was the distribution of truth literature in the form of tracts, kingdom cards, booklets, and books.

The brethren also heartily co-operated in the radio and television witness as well as in their use of films in their public meetings. There was also good co-operation in the field of magazine advertising. It was through the co-operation of the brethren that we were able to supply color films for distribution to churches and clubs. Many thousands had the Gospel preached to them through this medium, for which we give thanks to our Heavenly Father.

### **New Tracts**

Distributing tracts and kingdom cards is a very good way to be witnesses for Jesus and for the Word of God. During the year 1969 a number of newly designed two-color tracts were made available. These help, so to speak, to "dress up" the message and make it more attractive to any who may be interested. If you have not seen our newly designed tracts we suggest that you send for samples. One manner in which tracts and booklets are being distributed these days is in literature boxes in bus and railway stations. Booths at state and county fairs have also been sponsored by the brethren in a number of places. During 1969 a new book was published, entitled, "The Creator's Grand Design." It is hoped that this may also help to bear witness to the Gospel of the kingdom.

### **The Radio**

As all know, the radio witness work continues in America. The Lord has made it possible in past months, for us to also broadcast Spanish-language programs in a number of Spanish-speaking areas, including Spain. Station XERB, in Mexico, just south of San Diego, California, has resumed broadcasting the Spanish-language programs. This is a powerful station which reaches all of Mexico, and most of the Spanish-speaking people in California. This station also broadcasts the "Frank and Ernest" programs in the English language.



We are happy to report that the "Frank and Ernest" English-language programs are now being broadcast over a powerful station in Cyprus. This station reaches essentially all of the Middle East, including the Arab countries, and also Israel. It is heard well in Greece and Turkey, and also in North Africa. Although these are not English-speaking countries, yet a goodly percentage of the people in them can speak and understand English, and we feel that a wide witness will be given over this station in Cyprus.

### **Television**

The television witness also continues, and on as many stations as will use our films on a public service basis. In the spring of 1969 we filmed six new programs, and these are now in use. We will, the Lord willing, continue to film new programs as the opportunity arises. Since so many of the stations are willing to use our films on a public service basis, the principal cost of the television witness is in the filming of the programs. Thus far the Lord has provided the necessary funds, and we accept this as another evidence of his blessing upon the co-operative efforts of his people.

As we have noted, the television films are being widely used in public meetings, and successfully so. In March of 1969 a meeting was held in New York City which was attended by three hundred and fifty of the public. This does not happen very often, but it was an indication that the public is still interested in getting some answers about life, death, and the hereafter. The title of the film used on this occasion was "Life After Death."

### **Magazine Advertising**

We were much encouraged with the results obtained from announcements of literature in national magazines. We used a number of the well-known and widely circulated

magazines for this purpose. Among these was the National Geographic. We used this popular magazine to announce the booklet, "Archeology Proves the Bible." The response was most encouraging indeed, from the standpoint of the number of requests received for the booklet—well over 3,000—and also in the fact that the response was almost world-wide. In addition to the United States and Canada, responses from our advertisement in the National Geographic came from:

Austria; Australia; Argentina; Brazil; Belgium; El Salvador; Czechoslovakia; Denmark; the British Isles; France; Greece; Holland; the Philippines; Portugal; Romania; Peru; Spain; Switzerland; South Africa; Sweden; West Indies; Venezuela; Uruguay; Zambia; Chile; Germany; China; Ecuador; Liberia; Colombia; Lebanon; Canal Zone; Jamaica; Italy; Mozambique; Spanish Sahara; Israel; Virgin Islands; East Pakistan; New Guinea; Kenya; Mauritius; East Africa; Costa Rica; West Africa; Singapore; Ghana; Rhodesia; Bolivia; Transvaal; Durban; Nigeria; Ceylon; India; Panama; Poland; Japan; Korea; Malta; Mexico; Malaysia; New Zealand; and Hungary.

It was an occasion for thanksgiving to realize that in a small way at least the truth reached individuals in all these countries. We do not, of course, know what the ultimate result will be in the way of deep interest in the truth. All we can do is to sow the seed, and water it to the best of our ability, and it is the Lord who gives the increase. These requests are well followed up, or "watered," by mail.

### **The Pilgrim Service**

The pilgrim service during 1969 was very encouraging. We now think of our regular pilgrims as being Brothers E. K. Penrose; Harry Passios; H. W. Price; Samuel Baker, and George O. Jeuck. These brethren served well during

the year, and we have received many letters of appreciation from the brethren they served.

In addition to these "regular" pilgrims, a number of brethren have served part time in this field—from one to three weeks, and more. Incidentally, beginning with 1970, there will be another pilgrim brother on the road a great deal of the time; namely, Brother Kenneth M. Nail.

During the year the brethren in the United States and Western Canada were richly blessed by the services of Brother Charles Cornell, of England. Brother and Sister Cornell spent three months with us over here, and they were loved and appreciated by all with whom they fellow-shipped.

Brother Paul Davis, together with Sister Davis, visited and served the brethren in the British Isles and in Germany. By the request of the German brethren, Brother Arthur Newell served the brethren in Germany.

Although it was after the close of our 1969 fiscal year, we would like to mention that Brother and Sister Pollock again visited the brethren in Australia and New Zealand. They were accompanied on the journey by Brother and Sister Tom Herz, of Los Angeles.

### **The Recorded Lecture Service**

Closely allied with the pilgrim service is the recorded lecture service. This service provides an opportunity for isolated brethren and those in small classes to hear the voices of many different brethren as they present messages of encouragement, inspiration, and instruction from the Word of God. This service is free. If you own a tape recorder and desire to avail yourself of the service, simply send a card or letter to The Dawn, Tape Recorded Lecture Service, East Rutherford, New Jersey 07073, and we will gladly put you on the list to receive these inspirational

tapes. All that we ask is that when you are through with each tape you return it, and the return of the tape will serve as a request for another one.

All in all, 1969 was a blessed year of co-operation in the service of the Lord, the truth, and the brethren, and we look ahead now to the blessings of the new year. The year 1970 begins a new decade in the counting of time; but it is not how many years we have already served that counts with the Lord. Our contract with him is that we be faithful even unto death, and we are confident that this is the desire of all his true people throughout the entire world. May we throughout the year just beginning do with our might what our hands find to do, and let us serve with appreciation of all the blessings which the Lord daily showers upon us.

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**WHEN THE  
WORLD ENDS**

To be discussed by

**'FRANK and ERNEST'**

**WQTE—560 kc.—10:30 A.M.**

**Sunday, January 18**

Hear this revealing discussion, and send for a free copy of the booklet, "God and Reason." Address:

**"FRANK and ERNEST"**  
Box 60, Dept. N, General Post Office  
New York, N.Y. 10001

**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.

**FEBRUARY SPECIAL:** On Sunday, February 15 there will be a specially advertised "Frank and Ernest" broadcast. Attractive circulars will be available for announcing this broadcast, and you are invited to send for as many as you can use. You can help to increase the radio audience. Address your request for the circulars to, The Daniel, East Rutherford, New Jersey 07073

# STATISTICAL "GOOD HOPES" REPORT

October 1, 1968—September 30, 1969

|  | Receipts     | Expenditures |
|--|--------------|--------------|
| General Fund .....                     | \$146,422.39 |              |
| Radio .....                            | 27,429.63    | \$89,896.94  |
| Television .....                       | 42,052.29    | 115,123.52   |
| Speakers' .....                        | 3,303.79     | 15,605.59    |
| Overseas .....                         | 11,964.45    | 23,225.82    |
| Recorded Lecture Service .....         | 348.00       | 2,683.60     |
| Free Literature .....                  | 1,645.68     | 1,645.68     |
| Free Subscriptions .....               | 1,051.29     | 1,051.29     |
| Dawn Publications, Subscriptions, etc. | 40,815.25    | 117,532.11   |
| Bequests .....                         | 200,053.41   |              |
| Total Receipts and Expenditures        | \$475,086.18 | \$366,764.55 |

*total + 304,333.57*  
**FREE TRACTS, ETC.:** During the year 7,132,316 pages of free literature were provided; made up largely of tracts, kingdom cards, radio and television circulars, consolation folders, and public meeting advertisements.

**FREE BOOKLETS:** Approximately 65,000 free booklets were provided during the year. A large portion of these were sent out by mail in response to requests from radio and television audiences; and from tracts, kingdom cards, circulars, consolation folders, and from magazine advertisements. Many thousands were sent overseas for the use of our brethren in foreign countries.

**MEETINGS SERVED:** The number of class meetings served by brethren co-operating with The Dawn has been difficult to compile, due to the fact that reports are not always made to us. We can affirm however, that during the year ending September 30, 1969 there was an increase of the number of brethren serving in this field. Public meetings today are almost entirely through the use of films, and in this area also our records are very incomplete, although we know that many thousands were given a witness in this manner.

We seek an interest in the prayers of the brethren everywhere that we may continue to use the funds made available to us to the Lord's glory, and to the blessing of his people. We surely appreciate the co-operation of the brethren in connection with the financial needs of the work.

## GENERAL CONVENTION BULLETIN

### The Theme Text

THE 1970 General Convention of Bible Students will be held on the campus of Indiana University, Bloomington, Indiana, from August 8 to 13 inclusive. Start planning now to attend.

The program committee has held its first meeting, and has chosen the biblical theme for the 1970 assembly of the brethren. The theme is expressed in Isaiah 55:8-11. This passage reads, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Plans are being made for the discussion of the various important thoughts presented in this beautiful passage of Scripture. The central theme of these verses is the assurance that God's Word will accomplish the purpose for which it is sent forth, and this theme will be displayed on the banner overhanging the platform:

**"MY WORD...SHALL ACCOMPLISH THAT WHICH I PLEASE."**

# ***Encouraging Letters***

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## **Mutual Service**

Dear Brethren: Greetings of Christian love in the name of our dear Master and Lord! The article in the November issue of *The Dawn* reflecting upon the thirty-seven years since *The Dawn* was first published, has called to the mind of the brethren here the blessings and privileges which we have shared with you for many years. At last Sunday's meeting, the Orlando Ecclesia voted unanimously to express to you and to all our brethren at *The Dawn*, our sincere appreciation for your labors of love and the continued interest which you all have in our prayers.

We, too, can look back and see the way in which the Lord has blessed the co-operative efforts of the brethren in witnessing to the truth and in serving the needs of the Lord's people. We greatly appreciate the helps and benefits that have come to us as a result of the efforts of *The Dawn* brethren, and we look forward to continued co-operation in proclaiming the harvest message. We realize that the greatest praise goes to our Heavenly Father for the way in which he has overruled and blessed those who have been motivated by his Spirit,

but we also do not want to be unmindful of our brethren who have devoted so much of their time and energy in carrying out his work. We rejoice that we have had a small part in working with all of you in the Lord's vineyard.

We would like to assure you of our continued prayers for each of you, individually and collectively. May the Lord's Spirit guide and direct all that you do. May you have the strength of mind and body to carry on in his work, and be richly blessed thereby.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58) We ask that you please remember us in your prayers that we, too, may all remain faithful. Your brethren in Christ.  
—The Orlando (Florida) Ecclesia

## **Real Facts**

Dear Sirs: I am a constant listener to your programme, heard here every Sunday morning. Your programme has been a real blessing to me. You speak real facts. Thanks a lot.  
—Virgin Islands

### **Appreciates Understanding**

Gentlemen: May I advise you that I have watched your TV program for several months and words cannot tell you how much comfort and understanding I have received. We have told many about your program. My two sisters also now watch and they feel as I do. We hope that your program will always remain on the air as it is so wonderful to understand so much about our dear Lord and all his promises.—Wisconsin

### **God Gets the Glory**

I have watched your TV program, The Bible Answers, and I only wish that it could be long-

er. I thank God that you have inspiration enough to impart this information to others to help them rightly divide the Word of truth. It is the truth that counts, and you tell it boldly. Just keep on keeping on. Yes, the Gospel is powerful, and you are using the gift which God gave you. God endows, and God gets the glory. May God bless you all.—Louisiana

### **Enjoys New Book**

Dear Sirs. I have received the book, "The Creator's Grand Design." I have read it and I would like to thank you for such an enjoyable and informative book.—Texas

—oOo—

## ***Weekly Prayer Meeting Texts***

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**JANUARY 1**—"O bless our God, ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved."—Psalm 66:8, 9 (Z. '03-3 Hymn 37)

**JANUARY 8**—"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."—I Thessalonians 5:15 (Z. '01-297 Hymn 130)

**JANUARY 15**—"What doth the

Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah 6:8 (Z. '02-172 Hymn 198)

**JANUARY 22**—"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24 (Z. '01-79 Hymn 233)

**JANUARY 29**—"The fear [reverence] of the Lord is the beginning of wisdom."—Psalm 111:10 (Z. '96-155 Hymn 283)



# ***Speakers' Appointments***

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## **Ministering the Glorious Gospel of Christ**

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.

|   |                     |                |                    |         |
|---|---------------------|----------------|--------------------|---------|
| York, Po.   | Jan. 11             | O. D. DEIFER   | Lynchburg, Va.     | 18      |
|   |                     |                | Greensboro, N. C.  | 19      |
|   |                     |                | Charlotte, N. C.   | 20      |
|   |                     |                | Louisville, Ala.   | 22      |
| Allentown, Pa.                                    | Jan. 18             | G. M. JEUCK    | Jacksonville, Fla. | 23      |
|   |                     |                | Orlando, Fla.      | 25, 26  |
|   |                     |                | Miami, Fla.        | 28, 29  |
|   |                     |                |                    |         |
| New Haven, Conn.                                  | Jan. 25             | A. H. KRUMPOLT |                    |         |
|   |                     |                |                    |         |
| Baltimore, Md.<br>Philadelphia, Pa.               | Jan. 11<br>11       |                | LEO POST           |         |
|   |                     |                | Sayville, N. Y.    | Jan. 4  |
|   |                     |                |                    |         |
| Lonaconing, Md.<br>York, Pa.<br>Washington, D. C. | Jan. 12<br>13<br>14 |                | RICHARD SURACI     |         |
|   |                     |                | New London, Conn.  | Jan. 18 |
|   |                     |                |                    |         |
| Norfolk, Va.<br>Richmond, Va.                     | 15<br>16            |                | H. J. TIEMEYER     |         |
|   |                     |                | Paterson, N. J.    | Jan. 18 |
|   |                     |                |                    |         |
|   |                     |                | C. R. WEIDA        |         |
|   |                     |                | Pottstown, Pa.     | Jan. 25 |

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### **THE MEMORIAL SUPPER**

The proper date for the Memorial Supper in 1970 is  
Sunday evening, April 19.

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# Conventions

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PHOENIX, ARIZ., Jan. 1-4—Fattebert Family Center, 1320 N. 15 St. Mrs. Eugene W. Enteman, 542 W. Southern Ave.

MINNEAPOLIS, MINN., Jan. 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

COLUMBUS, OHIO, Jan. 11—Central Savings - Rear, Refugee Rd. and College Ave. Mrs. Clyde Harp, 2635 Elliott Ave.

ST. PETERSBURG, FLA., Jan. 11—Auditorium of Heilman's Mobile Home Park, 8300 Seminole Blvd., Alt. No. 19, Seminole, Fla. Mrs. Chris C. Dodd, 1000 30th Ave. N., St. Petersburg, Fla.

MINNEAPOLIS, MINN., Jan. 18—IOGT Hall, 2922 Cedar Ave. Mrs.

Doris Borowiec, 10410 Fifth Ave. Circle S.

CHICAGO, ILL., Jan. 25—Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

DETROIT, MICH., Jan. 25—Northwest Branch YWCA, 25940 Grand River. Mr. Charles Chupa, 5666 Belmont St., Dearborn Heights, Mich.

SACRAMENTO, CALIF., Feb. 21, 22—Odd Fellows Hall, Ninth & K Sts. Mrs. E. F. Lankford, 6000 19th Ave.

BOISE, IDAHO, Mar. 7, 8

ORLANDO, FLA., Mar. 7-9—Florida Bible Students Annual Convention.

PATERSON, N. J., Mar. 28, 29

SALEM, OREG., Apr. 3-5

## BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 8-13



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## TWELVE MESSENGERS OF HOPE

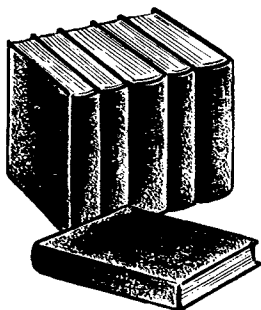
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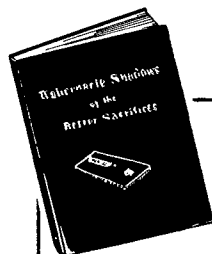
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## ***To us the SCRIPTURES CLEARLY TEACH...***

**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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35