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*A Herald of Christ's Presence*

NOVEMBER • 1969



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# The Dawn

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# ***Highlights of* Dawn**

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## **Let Us Give Thanks**

**"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee."—Deuteronomy 8:10**

THE Lord had permitted his servant Moses to bring his people to the very doors of the Promised Land; but he who had led them with such fortitude throughout the forty years of the wilderness journey was not to enter the land himself. Realizing this, he rehearsed in the presence of the children of Israel all the various laws and commandments of the Lord which were to guide them while they dwelt in the land, and which were designed to keep them in the Lord's favor. He also reminded them of the good things that would be theirs to enjoy in that bountiful land: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."—Deut. 8:7-9

How lovingly and how generously the Lord had provided for his people! And then Moses gave them two admonitions: they were ever to speak their gratitude and thanks to the Lord for his goodness to them, and they were to re-

member and keep his commandments: "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day."—Deut. 8:10-11

In view of all God had done for them, surely these requirements were not too burdensome, indeed, it was for their own blessing and happiness that they should keep God's righteous commandments; and Moses knew that the very act of regularly rendering praise and glory and thanksgiving to Jehovah would serve to keep alive in their hearts an appreciation of his great goodness to them, and thus encourage them to walk in his ways. But their carnal hearts betrayed them; they did not always remember their God with grateful hearts. They disobeyed his commandments, and they failed to gain the fulness of the promised blessings.

### **Another Band of Pilgrims**

The words that Moses used to describe the blessings of that land which the Israelites were to possess might well be used to picture the rich bounties of that new world on the shores of which another, but smaller, band of refugees first set feet in the harsh winter of 1620. These, also, had fled from bondage—religious bondage—and hoped to find liberty and happiness for themselves and their children in the new world across the ocean. That first winter was difficult; but the following year, when the harvest was in, the survivors gathered round their tables to enjoy the fruits of their labors. Though the harvest was meager, and their baskets not full, they rejoiced in their good fortune, and remembered to give thanks to their Creator.

These were the vanguard of a mighty nation; and that simple celebration on the shores of Massachusetts Bay al-

most three and a half centuries ago was the origin of our present Thanksgiving Day. In keeping with custom, Thursday, November 27, is proclaimed by the President of the United States as a day of thanksgiving. And surely one would suppose that the people of this most prosperous nation in the world would have much for which to be thankful.

But what is happening in this "good land," this land of plenty, of "liberty and justice for all"? What is the mood of the people? Much the same as in other parts of the world. True, there is abundance in this land, and the people enjoy a large measure of freedom. But along with the plenty there is grinding poverty; along with the freedom there is frustration, discrimination, discouragement. A social and moral sickness is poisoning the land, the symptoms of which are revealed in civil disorders and strikes, in widespread immorality and increasing lawlessness.

The world's financial and economic ills seem to defy all attempted remedies by the best efforts of their leaders. Indeed, as one news commentator so aptly put it, the solution of any given problem seems merely to beget others. While all this is going on, wars—ideological, economic, and religious—are killing and maiming multitudes and despoiling the land. And the growing discouragement and hopelessness of all is heightened by the general feeling that there is no way out.

### **Cause for Thankfulness?**

Under these conditions the mood of many, not only in this country, but in the whole world, seems to be one far from thankfulness. Certainly, for many in the world, as a result of the increase of knowledge, the standard of living and general well-being has in the last several decades been substantially improved. But not for all! The dwellers in the ghettos, the malnourished and ill-housed, the families

of those whose sons or brothers or husbands are fighting and dying on foreign soil, the Biafran mothers vainly striving to comfort their starving children, the enslaved of entire nations existing precariously under the cruel heel of their oppressors, the untold, unhappy millions of India, of Africa, of the Americas,—what, these may well ask, have we to be thankful for? Even the sentiment of those whose lot has been most improved seems to be, not one of gratitude for the good things they now enjoy, but of expecting and demanding even yet more.

But not all who dwell upon this planet Earth share in the hopelessness and confusion that besets the vast majority of earth's inhabitants, high and low, rich and poor. As the Lord's true people view the events of the world in the light of God's holy Word, their hearts are lifted up in faith and hope. They are not unmindful of the sorrows of the world, nor unaware of their despair. But the very events that cause discouragement and unbelief in the hearts of the world's multitudes bring hope to the Lord's people, while increasing their faith in God and in his promises.

What we are witnessing today is not evidence that God is dead, as some suggest. Rather, it is proof that God is very much alive, and that he is, according to his sure Word of truth, taking an active hand in the affairs of mankind. What we are witnessing, in fact, is the death of an evil world. For the tribulations of this time of trouble in which we live betoken the coming of the kingdom of God with its promised blessings for all the families of the earth.

### **Cause for True Thankfulness—God's Kingdom**

During his ministry Jesus constantly referred to the coming of the kingdom of heaven which would bring blessings to the people. Having this in mind, and greatly desiring these promised blessings, the disciples came to Jesus as he sat on the Mount of Olives, and said: "Tell us, when

shall these things be? and what shall be the sign of thy coming [presence], and of the end of the world [age]?" (Matt. 24:3) After reciting the events that would occur in the world leading up to the end of the Gospel Age, prior to the establishment of the kingdom, he said: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved." —Matt. 24:21, 22

The account given to us in Luke's Gospel of this same period of time at the end of the age, gives us some additional information about these troublous times. There our Lord tells us that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:24-26) The Scriptures reveal that the "times of the Gentiles" is a period of 2,520 years during which the dominion of earth would be given over to Gentile powers. This period began in 606 B. C. with the overthrow of Israel's last king, Zedekiah.

This lease of power in the hands of the Gentile nations came to an end in 1914, when virtually all the nations of what has been known as Christendom became embroiled in World War I. This war wrought great devastation upon those ruling houses representing the exercise of Gentile power in the earth; and World War II served further to weaken the economic and social fabric of the nations. How accurately the Lord had foretold the "distress of nations, with perplexity [Greek, no way out]," that is even now plaguing the whole world! And how vividly was the present mood of the masses described by the Lord as the roaring of the sea and the waves!



## **The Day of the Lord**

Notice how the prophet Zephaniah describes this day in which we are now living: "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 wrath, a day of trouble and distress, 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." (Zeph. 1:14-17) The prophet here gives us not only an accurate portrayal, in symbolic language, of the trouble in the world today, but he also tells us why it is occurring: "Because they [the nations and their rulers] have sinned against the Lord."

The prophet continues, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Then, after thus describing the utter destruction of all the evil systems and institutions that presently plague the earth, he tells us of that wonderful time when God's kingdom is established in the earth, when all the world will honor and praise and glorify his holy name: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9

The Prophet Isaiah gives confirmation of the trouble that shall come on the earth in this day, and shows that its purpose is forever to destroy wickedness and sin. "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: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another: their faces shall be as flames. 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 heavens, and the earth 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

### **A New Heavens and a New Earth**

The Apostle Peter also describes the time in which we are living as the day of the Lord which is to bring about the destruction of "this present evil world" prior to the full establishment of the kingdom of God. It is this work of destruction by the Lord that is bringing the distress upon the nations, with perplexity. This time is also called "the day of his preparation" (Nah. 2:3) leading to the establishment of God's kingdom, which Peter describes as that "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13

Surely, here is cause for thankfulness on the part of groaning humanity! Surely, the whole world should rejoice in and welcome a reign of righteousness, under a just and merciful king! But Peter tells us the world will not understand the meaning of the momentous events in which they are engulfed. The day of the Lord will come as a "thief in the night," he tells us; and although the very culmination of God's great plan of the ages for their everlasting happiness and blessing is at the threshold, they do not know what is taking place! "As it is written, Eye hath not seen,

nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9) And since, because of the din and uproar of the day of the Lord, they cannot hear the glad tidings which herald the coming kingdom, the troubles through which the world is passing seem to them to be no cause for thankfulness.

### **Unto You It Is Given**

But the Lord's people do understand these things, for "God hath revealed them unto us by his Spirit." (I Cor. 2:10) They remember the words of the Lord when he said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." They look up to the Lord, and lift up their heads in thankfulness and rejoice, not simply in their own approaching redemption, but in the promised redemption of the groaning and travailing world of mankind. They rejoice, not in the troubles coming upon an evil world, but in the fact that just beyond the destruction of this day of the Lord will come the glorious kingdom of God—the everlasting kingdom of peace, in which they will live and reign with Christ a thousand years. (Rev. 20:6) They are thankful, not merely in their exaltation to power and glory and honor, but because that righteous kingdom will bring the desire of all nations; the time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4

As the unsuspecting world spins drunkenly on its way to destruction, what a comfort to the Lord's people is this understanding of his plans and purposes, of his times and seasons. Although the meaning of these events is a mystery to the world, it is not so to the consecrated followers of the Lord. "It is given unto you to know the mysteries of

the kingdom of God, but to them it is not given.”—  
Matt. 13:11

How blessed we are in this knowledge! And how thankful! Recall how greatly the Prophet Daniel desired to know of these things. Daniel was used of the Lord to describe events that would mark the second presence of the Lord. He said it would be a “time of trouble, such as never was since there was a nation even to that same time . . . many shall run to and fro, and knowledge shall be increased.” It would also be during our Lord’s second presence that the world’s dead would be resurrected from the dust of the earth. (Dan. 12:1, 2, 4) Daniel, like all others, had many loved ones and friends sleeping in death; he longed for the day when they would come forth, and so he said: “O my Lord, what shall be the end of these things?” But it was not the due time for this to be known, and the answer came, “Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”

Even the disciples of the Lord were not apprised of the timing of events in the outworking of God’s plan for man. In answer to their question, “Lord, wilt thou at this time restore again the kingdom to Israel?” he said, “It is not for you to know the times or the seasons, which the Father hath put in his own power.” (Acts 1:6, 7) Although they but dimly understood the development of God’s plans, they knew that the grand purpose was to bring blessings to all men; and they longed for this blessed time to come. But it was not for them to know. But by the Lord’s grace, unto the Lord’s people who are living at the end of the age, it is given to know!

We alone, of all the people of the earth, understand why the world is in turmoil. We, alone, are not of them whose hearts are failing them for fear as we observe those things that are happening all about us. From the lofty vantage point of the revealed Word, we see the mighty power of

God, in the hands of our present Lord, directing the course of peoples and nations for their ultimate blessing; and our hearts are lifted toward him in thankful praise. For we, like Daniel, and like the disciples, and indeed like all the unhappy and unknowing multitudes of earth, look with longing hearts for that wonderful time to arrive. But we, the Lord's people, look forward to it with a faith that is ours alone—a faith that is based on the sure Word of prophecy, for through his Word the Lord has revealed to us that “the time is at hand.”

### **Partakers of the Divine Nature**

God's plan for mankind in general is a restitution to perfect life here on earth for all those who prove obedient in heart and in deed to the righteous laws of his kingdom; for Jesus Christ came to “seek and to save that which was lost.” (Acts 3:19-21; Luke 19:10) But to the faithful followers of Jesus, the Heavenly Father has something far more wonderful in store; for to these he has made heavenly promises. Peter tells us something of these, saying: “His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.” (II Pet. 1:3-4) After telling us of the work to be accomplished in the day of the Lord (II Pet. 3:10-12), and having these wonderful promises in mind, Peter asks a heart-searching question: “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [in lives of holiness, R. S. V.] and godliness?” What manner of persons, indeed, Peter!

True, the troubles of the day of the Lord primarily constitute a judgment on the nations; but it will also be a special time of trial to the Lord's people. In his earlier

epistle, Peter writes: "Ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The Apostle Paul also brings this fact to our attention: "Other foundation can no man lay than that is laid, which is Jesus Christ. . . . Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—I Cor. 3:11-15

### **The Trial of Your Faith**

These admonitions are directed to the church. And they strongly suggest that the Lord's people should give all diligence to make their calling and election sure; that they should be attending to God's Word, making the truth their own, and building on the sure foundation of Jesus Christ. For it is only as each has done so that he will be able to stand in the evil day. It is also the privilege of each of the Lord's consecrated ones to continue faithfully to tell forth all the glad message of the kingdom. Somewhere, sometime, that last member of the body of Christ will be found and joyfully joined to his Head. And at the least, we shall be able to bring some measure of hope and comfort to one here or one there of the travailing world of mankind.

No, not many of the world see any present cause for thankfulness. But when the day of the Lord has done its work; when the church is finally complete, and the kingdom fully established; when the knowledge of the Lord fills the earth as the waters cover the sea; when the righteous judgments of the Lord are abroad in the earth—then will all that are in heaven and in earth see and appreciate the lengths and breadths and heights and depths of the

love of their merciful Father, and unitedly raise their hearts and voices to their loving Creator in everlasting, thankful praise. Then will come to pass the beautiful words of the Psalmist David:

"Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence  
with singing.

Know ye that the Lord he is God: it is he that hath made us,  
and not we ourselves; we are his people,  
and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts  
with praise:

be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting;

and his truth endureth to all generations."—Ps. 100

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**HAS GOD  
NO PITY?**

To be discussed by

**'FRANK and ERNEST'**

KVCV—600 kc.—7:45 A.M.

Sunday, November 16

Tune in this informative program,  
and send for a free copy of the  
booklet, "Why God Permits Evil."  
Address,

**"FRANK and ERNEST"**  
Box 60, Dept. N. General Post Office  
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**For Your Newspaper**

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

**DECEMBER SPECIAL:** On Sunday, December 21, "Frank and Ernest" will discuss the topic, "The Prince of Peace." This is an appropriate topic for December, and we trust that it will be widely advertised, and to facilitate this, special circulars will be available. These will be furnished free upon request. Send for as many as you can use. Address: The Dawn, East Rutherford, New Jersey 07073.

# ***The BIBLE ANSWERS***

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## **ALABAMA**

Birmingham WBRC-TV Channel 6  
Saturdays, 5:30 a.m.

Huntsville WMSL-TV  
Sundays, (Time to be announced.)

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.

## **GEORGIA**

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

## **INDIANA**

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

South Bend WNDU-TV Channel 16  
Sundays, 9:00 a.m.

## **LOUISIANA**

Lafayette KLNI-TV Channel 13  
Sundays, 11:00 a.m.

New Orleans WVUE-TV Channel 12  
Daily, 7:30 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.

## **MONTANA**

Miles City KYUS-TV  
(Day and time to be announced.)

## **NEVADA**

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

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

## **NEW MEXICO**

Farmington CATV  
Fridays, 8:00 p.m.

## **NEW YORK**

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



# Television Schedule

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## 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.

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.)

## UTAH

Salt Lake City KUTV Channel 2  
Sundays, 10:00 a.m.

## VIRGINIA

Roanoke WRFT-TV  
Sundays, 12:00 p.m.

## 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

Yorkton, Sask. CKOS-TV Channel 3  
Sundays, 10:00 a.m.

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## SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

### PARAGUAY

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

### PHILIPPINES

Manila DZMY 1340 kc.  
(Day and time to be announced.)

### PORTUGAL

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

### PUERTO RICO

Mayaguez WTL 1300 8:00 a.m.

### SPAIN

Barcelona Radio Panades  
1.106 kc. Fridays, 8:15 p.m.  
Marbella Radio Costa Del Sol  
1385 kc. Mondays, 8:30 p.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.  
 Montgomery WBAM 740 7:15 a.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.

### IDAHO

Lewiston KRLC 1350 9:35 a.m.  
 Sandpoint KSPT 1400 10:15 a.m.

### ILLINOIS

Chicago WEAU 1330 10:00 a.m.  
 WEAU(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 WLBK 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

WAFB 1480 9:30 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.

### 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.	VIRGINIA	
OHIO		Richmond	WLEE 1480 10:45 a.m.
Cincinnati	WNOP 740 9:10 a.m.	WASHINGTON	
Cleveland	WHK 1420 9:45 a.m.	Bellingham	KPUG 1170 9:30 a.m.
Columbus	WBNS 1460 10:10 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.
OKLAHOMA		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.
OREGON		Yakima	KUTI 980 7:30 a.m.
Lebanon	KGAL 920 9:00 a.m.	WISCONSIN	
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.
PENNSYLVANIA		Milwaukee	WYLO 540 6:15 a.m.
Allentown	WHOL 1600 10:45 a.m.	(Saturdays)	
Connellsville	WCVI 1340 12:05 p.m.	Neillsville	WCCN 1370 9:15 a.m.
Pittsburgh	WARO 540 12:00 noon	WYOMING	
Pottstown	WPAZ 1370 12:45 p.m.	Cheyenne	KVWO 1370 10:05 a.m.
PUERTO RICO		CANADA	
Aguadilla (Fri)	WGRF 8:00 p.m.	Calgary, Alta.	CKXL 1140 11:00 a.m.
SOUTH DAKOTA		Corner Brook, Nfld.	
Yankton	KYNT 1450 11:05 a.m.		CFCB 570 10:30 a.m.
Yankton	WNAX 570 11:00 a.m.	Douphin, Man.	
TENNESSEE			CKDM 730 10:30 a.m.
Clinton	WYSH 1380 12:45 p.m.	Oshawa, Ont.	CKLB 1350 9:45 a.m.
TEXAS		Prince Albert, Sask.	
Lubbock	KDAV 580 9:45 a.m.		CKBI 900 10:30 a.m.
Pampa	KPDN 1340 12:00 p.m.	St. Thomas, Ont.	
Pleasanton	KBOP 1380 7:15 a.m.		CHLO 680 10:45 a.m.
San Antonio	KMAC 630 12:00 noon	Vancouver, B. C.	CJOR 600 7:15 p.m.
Shamrock	KBYP 1580 10:00 a.m.	VIRGIN ISLANDS	
Sherman	KRRV 9:10 11:45 a.m.	St. Croix	WSTX 970 9:00 a.m.
Wichita Falls	KWFT 620 7:15 a.m.	MALDIVES ISLANDS	
Woodville	KVLL 1220 8:45 a.m.	Radio Maldives	4740 9:00 p.m. Tue.
UTAH		AUSTRALIA	
Ogden	KVOG 1490 10:35 a.m.	Geelong	3GL, 222m. 10:00 a.m.
Salt Lake City		CYPRUS	
	KSOP 1370 9:30 a.m.	Nicosia (Mon.)	602 kc. 10:00 p.m.

## RADIO TOPICS FOR NOVEMBER

2—"The Two Salvations"	16—"Three Worlds"
9—"The Beginning of the Creation of God"	23—"God Has a Plan"
	30—"The Wages of Sin"

# ***Bible Study***

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## **LESSON FOR NOVEMBER 2**

### **God's Judgment on Judah**

**MEMORY VERSE:** "Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you."—Jeremiah 26:13

**JEREMIAH 26:1-6; 52:12-16**

ACCORDING to the conditions set forth in God's Law which formed the basis of the covenant with the Lord into which the Israelites had entered, it was inevitable that sooner or later divine judgment would come upon them. It came upon the ten tribes when they were taken captive into Assyria, and now the Lord had indicated that he would also punish the people of the two-tribe kingdom.

A definite statement to this effect was given by the Lord during the reign of Judah's last righteous king, Josiah. Then the Lord said, "Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hand; therefore

my wrath shall be poured out upon this place, and shall not be quenched."—II Chron. 34:24, 25

The execution of this pronouncement of judgment upon Judah was delayed by the Lord until after the death of Josiah. This was because the Lord appreciated Josiah's repentant attitude, and his desire to do the Lord's will when he learned it from having the Book of the Law read to him. The Lord explained to this good king, "I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same." (II Chron. 34:27, 28) If in death Josiah would be unaware of the calamities which would come upon his people, it means, as the Bible so definitely teaches, that "the dead know not anything."—Eccl. 9:5

Jehoiakim, a wicked son of Josiah, was made king of Judah

and Jerusalem by the king of Egypt. The foretold punishment was already beginning to fall upon the nation, for the people had lost their liberty. Jehoiakim was a puppet king. However, as our lesson points out, even now, if he would co-operate with the Lord in re-establishing righteousness in the nation, the prophecies of doom would not be carried out. He was given a message to relay to the people and, if he delivered it and they gave heed to it, the Lord said, "I may repent me of the evil, which I purpose to do unto them because of the evil of their doings."—Jer. 26:3

Surely God is longsuffering toward his people, and gives them every possible opportunity to return to him when they have strayed away through unfaithfulness.

Our memory verse again reminds us of God's willingness to repent, or change his course of action, when those involved turn from their evil ways. This attitude on God's part had previously been explained to Jeremiah in a lesson which he drew from the potter. Jeremiah was instructed by the Lord "to go down to the potter's house, and there I will cause thee to hear my words."

Jeremiah observed that when a vessel "was marred in the hand of the potter . . . he made

it again another vessel, as seemed good to the potter to make it." Then the word of the Lord came to Jeremiah, saying, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jer. 18:1-8

But in the case of Judah during the reign of their last two kings, Jehoiakim and Zedekiah, no desire to repent was indicated, so the foretold judgment came upon the kingdom and its people. This brought to an end the typical kingdom of Judah, and Israel has been without a king ever since; and will be "until he come whose right it is."—Ezek. 21:25-27

## QUESTIONS

Basically, what led to the overthrow of the kingdom of Judah?

Who was Jehoiakim, and how could he have saved the kingdom of Judah from destruction?

What scriptural proof do we have that God is willing to withdraw his judgments when those involved repent?

## The Faith of God's Remnant

**MEMORY VERSE:** "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."—Lamentations 3:22, 23

### LAMENTATIONS 3:19-33

THE nation of Israel from its inception was prone to be wayward and sinful. Time and again the people drifted into idolatry and other forms of sin. God sent his prophets to them and in some instances these succeeded in bringing about temporary reforms, but on many occasions God's prophets were rejected. Jesus said, "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee."—Matt. 23:37

However, there was always a remnant of the nation which maintained faith in Israel's God, and who faithfully endeavored to observe his righteous ways. Take the case of the Prophet Elijah, for example. Through his contact with the people he concluded that he alone in the whole nation was faithful to God, but the Lord said to him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."—I Kings 19:18; Rom. 11:3, 4

So when the people of the kingdom of Judah were taken into captivity in Babylon because of their sins there were some among them who had been faithful to God, and who continued their fidelity even while captives in Babylon. Among these were Daniel and his three young friends, Shadrach, Meshach and Abednego. These proved true to the Lord in the face of threatened death—Daniel being thrown into a den of lions, and his three friends into a fiery furnace.

Jeremiah was one of the Lord's faithful servants, and as a prophet had foretold the destruction of Judah and Jerusalem. He had pointed out in no uncertain terms that this would be as a judgment from the Lord on account of the sin of the people. Jeremiah himself was not taken to Babylon, but he felt very keenly the suffering which had come to his people, and realized that many of the Israelites would deride him because he had foretold it. The Book of Lamentations sets forth his sorrow for what had occurred.

But Jeremiah did not lose his faith, neither his courage. He saw, even in the judgments of the Lord, a display of his mercy and faithfulness toward his professed people. He wrote, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." (vs. 22) According to the strict requirements of the Law Covenant the nation should have been destroyed or, as Jeremiah states it, "consumed." But because of God's mercy and compassion the people had been taken into exile instead, and even this was not to be permanent, but merely for a period of seventy years. —Jer. 25:11

"The Lord is my portion, saith my soul; therefore will I hope in him." Jeremiah had indeed maintained his faith and hope, and regardless of the trials through which he was passing he could still rejoice in the God of Israel, and could affirm that the Lord was his portion. The Prophet Habakkuk expressed similar sentiments when he was confronted with great trials which were due largely to the sins of God's professed people. When it seemed possible that he might lose all the natural comforts and needs of life, he wrote, "Yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3:17, 18

Jeremiah continued, "The Lord is good unto them that wait for

him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord." (vss. 25, 26) The wicked and idolatrous people of Judah would not be moved by these words, but how much they would mean to Daniel and his three friends, as well as to the remainder of the faithful.

"It is good for a man that he bear the yoke in his youth," wrote Jeremiah. This may have been especially for the young of Judah, encouraging them with the thought that they could benefit from their experience and be ready to serve when released from captivity. It would be only the young who would live through the seventy years of captivity, and these could be the tried servants of the Lord when their exile ended. "For the Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." (vss. 31-33) What a blessed assurance!

## QUESTIONS

Who are the remnant referred to in the caption of the lesson?

How is God's mercy shown in Judah's exile?

How long was the captivity to last?

## The Promise of Return

**MEMORY VERSE:** "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Isaiah 51:11

### ISAIAH 40:1-11

THE Apostle Paul admonished Timothy to rightly divide the Word of truth. (I Tim. 2:15) It is very important to do this when we study God's promises relative to the "return" of the Israelites. Some of these promises relate to the return of the Hebrew people from their seventy years of captivity in Babylon, a return, that is, to their own country, Palestine. But by far a greater number of promises and prophecies of their "return" relate to a regathering from all the nations into which they were scattered beginning with the destruction of Jerusalem in A. D. 70-73.

Some of the "return" promises are even more far-reaching, in that they call for a restoration from death in the general resurrection which is to be accomplished by the thousand-year reign of the Christ—our glorified Lord Jesus and the completed church. Our memory verse is one of these. It states that "the redeemed of the Lord shall return." This is a refer-

ence to those who have been redeemed by the blood of Christ. A very similar promise is Isaiah 35:10, which reads, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Paul wrote that Jesus gave himself "a ransom for all." All mankind, therefore—Jews and Gentiles—are included in the statement "the ransomed of the Lord," and these are all to return from death, and "come to Zion with songs and everlasting joy upon their heads."

"Zion" in the prophecies often denotes the glorified Christ; that is, the exalted Jesus and those who are brought forth in the first resurrection to live and reign with him for a thousand years. These will be the lifegivers to the people during the messianic kingdom period, and the expression "come to Zion" denotes the recognition by the people as to their true source of life and blessings.



Isaiah 40:1,2 reads, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time [margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." This "double" period of punishment upon Israel is mentioned in two other prophecies. In a prophecy relating to the return of the Israelites to their land in this end of the age, the Lord says, "Mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land."—Jer. 16:17,18

Zechariah again mentions this "double" period of punishment, and the context indicates that it began at the time of our Lord's first advent. We quote, "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." (Zech. 9:12) All three of these prophecies relate to the captivity of Israel, not in Babylon, but among all nations. The return to Palestine which we have witnessed during our generation indicates that we are living in the time when the conclusion of this "double" is being fulfilled.

Verses 3 and 4 of our lesson

are quoted in Luke 3:3-5 and applied to the work of John the Baptist, the forerunner of Jesus. Isaiah wrote, "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." "The glory of the Lord" will be revealed to all flesh through Jesus, the Messiah, during the thousand years of his kingdom. John the Baptist announced his first advent, and it was the work of redemption which Jesus accomplished through his death that opened the way to life which will be made available to the world of mankind during the thousand-year reign of the Christ, Head and body.

Meanwhile the death condemnation is upon the adamic race, the people being likened to withering grass—"Surely the people is grass." (vss. 3-8) The withered "grass" will be restored to freshness and life through the agencies of the messianic kingdom. Then the knowledge of the Lord will fill the earth.—Isa. 11:9

## QUESTIONS

Give reasons why our lesson passage does not refer to Israel's return from Babylonian captivity.

When did Israel's "double" period of punishment begin?

What is referred to by the word "return" in our memory verse?

## God's Remnant Rebuilds

**MEMORY VERSE:** "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."—Nehemiah 4:6

**EZRA 1:1-4**

**NEHEMIAH 4:15-20; 6:15, 16**

**JEREMIAH** had foretold that Israel's captivity in Babylon was to last for seventy years. (Jer. 25:12, 13) When this period ended the Lord stirred up the heart of Cyrus, king of Persia, to issue a proclamation granting permission to all the Israelites who so desired to return to the land of Judah. The territory of Babylon was now in the hands of the Medo-Persian Empire.

The Israelites as a people had evidently deported themselves well in Babylon, and there was no disposition on the part of their captors to hurry them out of the country and back to their own land. According to the decree issued by Cyrus, those who had a desire to return were free to do so, and Cyrus, directed that those who remained should give financial help to those who returned, and to aid them also with goods and beasts. Besides this assistance to individuals, there was to be a free will offering for the reconstruction of the temple in Jerusalem.

Cyrus commissioned those who would return to build the temple. This commission was needed, not to encourage the returning Israelites in this undertaking, but to prove to the sojourners in Palestine that the Israelites had the necessary authority from the king of the empire to do the work. Attempts were made to hinder the work of rebuilding the temple, but the decree of Cyrus was located, and orders were given that the work should go forward.—Ezra 6:1-11

There was much enthusiasm among the Israelites who returned in the realization that their temple was to be rebuilt. They proceeded with the work at once, and completed the foundations before their enemies in the land forced them to stop. They rejoiced greatly when the foundations were completed. We read, "They sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the

Lord, because the foundation of the house of the Lord was laid."  
—Ezra 3:11

The stoppage of the work of building was temporary, and when the temple was finally completed there was again great rejoicing. In connection with the dedication of the new temple there was the offering of sacrifice, and a commemoration of the passover.

The decree issued by Cyrus applied only to ending the captivity in Babylon and the rebuilding of the temple in Jerusalem. It made no provision for rebuilding the walls of Jerusalem, and this gave the enemies of the Israelites an opportunity to interfere. It was then that Nehemiah stepped into the scene. Nehemiah was the cup-bearer for King Artaxerxes, of the Medo-Persian Empire, the capital city of which, at that time, was Shushan, in Persia.

This was quite a distance from Jerusalem, but Nehemiah learned of the situation there through Israelites who visited him in Shushan. He then determined to request the king to send him to Jerusalem to rebuild its walls. The king co-operated, and arranged that he receive assistance from "the governors beyond the river, that they may convey me over till I come unto Judah."—Neh. 1—2:1-8

Soon after Nehemiah's arrival in Jerusalem, the work of rebuilding the walls got under way. But the enemies of Israel continued their opposition, so it was arranged that "they which builded on the wall, and they that bear burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded."

The builders were assigned to different locations on the wall, but a trumpeter stood by Nehemiah. If it became necessary, because of attack, he was to blow the trumpet, and the instructions were, "In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."

God did fight for his people. The enemies were held at bay, and in due course the walls of Jerusalem were rebuilt. Again there was great rejoicing, for now the people had this further evidence of God's favor.

## QUESTIONS

What decree concerning the Israelites did Cyrus issue?

Who opposed the rebuilding of the temple, and how was this opposition overcome?

By whom, and to whom was given authority to rebuild the walls of Jerusalem?

## God's Law Reaffirmed

**MEMORY VERSE:** "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."

—Psalm 119:34

### NEHEMIAH 8:1-3, 8-12

WITH the work of rebuilding the temple completed, and the walls of Jerusalem rebuilt, it was due time to give fuller attention to the Word and law of God than had been possible while captive in Babylon. Today's lesson records the efforts of Ezra and Nehemiah along this line. There were approximately fifty thousand Israelites now in Judea, the majority of them having returned there from their exile in Babylon.

It is safe to assume that the vast majority of these could not read; hence the only way they could be made acquainted with the law of God was for it to be read to them. So at the time appointed "all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel."

This was on the first day of the seventh month, and Ezra "read therein before the street that was before the water gate

from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law." This was an impressive occasion. We read that "Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose." This elevated him somewhat above the congregation, enabling the people to see as well as to hear. When he opened the book in the sight of all the people, they stood up. "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground." —Neh. 8:4-6

Verse 8 of the lesson reads, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Here is an important consideration in our study of the Bible today as well as at all times in the past. Merely to read the Bible results in a cer-

tain amount of blessing, but the real joy to be derived from God's Word is in a proper understanding of what we read. Ezra and the Levites assisting him, made sure that the vast congregation to which they read did understand, for they "gave the sense."

Our memory verse gives a similar thought—"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." The more clearly we understand God's Word and law, the greater the influence they will have in our lives. For his people of the present age the Lord has made abundant provision for them to understand. Paul wrote:

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which

is the Head, even Christ."—Eph. 4:11-15

It is a mistaken notion that God wants his people to be in ignorance of the meaning of his Word. Many among the nominal people of God make the excuse for their lack of knowledge that the Bible is a sealed book which we are not supposed to understand (Isa. 29:11, 12); or at any rate only those who are specially trained in the secrets of God can understand it.

But this is false reasoning. The Lord wants us, through the help we receive from his servants, and from one another, to become acquainted with his plans and purposes. It is this understanding that inspires us with the desire to serve him, yea, to lay down our lives in his service. Through his Word, God reveals the great attributes of his character—his wisdom, his justice, his love, and his power. These, combined, are the glory of God, and a knowledge of his glory draws us near to him, and it becomes our great desire to be obedient to his will.—Ps. 19:7, 8

## QUESTIONS

Describe the circumstances under which the returned exiles of Israel had God's law read to them.

Why is it important that we understand the Word of God as well as read it?

# ***Christian Life and Doctrine***

## **Our Liberty in Christ**

**"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."—John 8:31, 32**

ACCORDING to our text, freedom in Christ depends upon the believer's continuance in his "word." What is the word of Jesus? Briefly we might say that it is his teachings, particularly those instructions which pertain to his consecrated followers. These teachings emanated from his Heavenly Father, for Jesus said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John 14:10) In a prayer, near the close of his ministry, Jesus said of his disciples, "I have given unto them the words which thou gavest me."—John 17:8

The teachings of Jesus were a true reflection of the plan of God for the human salvation as set forth by God's inspired servants throughout the entire Bible. Continuance in these teachings is a prerequisite to our abiding in the grace of God, and enjoying the freedom which is provided for us through Jesus. Continuance in the Word is essential to the obtaining of the fruition of our glorious hope. Paul speaks of those "who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."—Rom. 2:7

While the teachings of Jesus embraced the whole plan of God, of special concern to us, his disciples, are those

teachings which relate to our discipleship. What is involved in being a disciple of Christ? Jesus said to Peter, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) Note that this is a denial of self, not the denial of special pleasure which we might enjoy. It is the renunciation of self, and all that that implies.

Different illustrations of this are given in the New Testament. One of these is "beheading." (Rev. 20:4) What this means is that we give up our own wills, and accept Christ's headship over our lives. It is thus that we become qualified for membership in his body, as outlined by Paul in the 12th chapter of I Corinthians. Every member in this body has a function to perform, even as in a natural body, but only the Head does the directing, for all the members have renounced the right to direct their own lives. It is incumbent upon them to seek, through study of the Word and through prayer, to determine the Lord's will for them under all circumstances.

### **The "Strait" Gate**

Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) The Greek word here translated "strait" has more the thought of "narrow." Strong defines it as being narrow "from objects standing close about." Because this gate is made narrow by "objects standing close about" it is difficult to enter, and after we pass through the gate, the way beyond is also narrow and difficult. Only if we continue in this narrow and difficult way will we know the truth and will the truth make us free.

And oh, how many things there are which are standing close about to limit easy access to the narrow way! Jesus said to his disciples, "A rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is

easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19:23, 24) The "needle's eye" here mentioned by Jesus is evidently a reference to the small gate within one of the larger gates in the wall surrounding Jerusalem. This small gate was called the needle's eye. A camel could pass through this gate only by having its load removed, and edging through on its knees.

Thus we are reminded that "riches" is one of the things "standing close about" which makes the gate to the narrow way very difficult to enter. These riches are not necessarily of money, or lands. They might be worldly ambitions, or any of the old things of the world and the flesh which stand in one's way and make difficult the entering of the narrow way of sacrifice. Worldly friendships and pleasures are among these. One may not actually have riches, but have a consuming ambition to attain riches. This too would stand in the way and make it difficult to enter the gate into the narrow way.

### **The Narrow Way**

After entering the "strait" gate we find ourselves in a way that is also narrow and difficult. It is here that we need the quality of steadfastness and of patient endurance. To pass through the "gate" calls for the renouncing of self, and this abnegation of self must continue throughout our entire Christian course if we are to continue rejoicing in the Lord and in his truth. This endurance must be to the very end of the narrow way, the way that ends in death, if we are to receive the crown of life.

And it is difficult to maintain a position of full consecration to the Lord, for on every side there are influences which would draw us away from our steadfastness if we would permit them to do so. The spirit of the world and its pleasures never cease to have some attraction for the



disciple of Christ—more so for some than for others. The love of the flesh for ease and comfort might very well lure one away from full devotion to the Lord's will, when his will calls for sacrifice in his service.

As disciples we are followers of Jesus, and he is our great Exemplar. Paul admonished us to look unto him who is "the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Heb. 12:2-4

The Hebrew brethren to whom Paul wrote had endured much. In the beginning of their walk in the narrow way they endured "a great fight of affliction." They had been made a "gazingstock both by reproaches and afflictions; . . . partly, whilst ye became companions of them that were so used." They had taken joyfully the spoiling of their goods. (Heb. 10:32-34) But, as Paul pointed out to these brethren, they had not, as had Jesus, "resisted unto blood"; that is, they had not as yet fully laid down their lives walking in the narrow way of sacrifice. This we must all do before we hear the Master's "Well done."

### **The Easy Yoke**

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30) The promise here of the easy yoke and the light burden is not out of harmony with Jesus' teachings relative to the difficulties of the narrow way of sacrifice. The contrast is with the burden which the scribes and Pharisees had laid upon the

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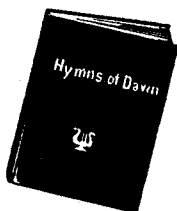
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people, burdens which were too heavy for most of them to bear. The yoke of the Law was also a most restricting one for the imperfect Israelites to wear.

Jesus offered his disciples a new yoke, a yoke which they could share with him. The yoke placed upon cattle, or other beasts of burden, is a restricting device. We cannot think of wearing a yoke of any kind without being reminded of bondage. In our case the bondage is to Jesus, for sharing the yoke with him means that we go where he wants us to go. When a pair of oxen are yoked together their liberty for individual action is lost. They must pull together and work together.

It is thus that we enjoy liberty in Christ. He is our yoke-fellow, and we have full liberty to work with him in his yoke. He is the One who decides the direction in which we should go. If we gladly yield our wills to him, the yoke is easy, and the burden we bear together is light. But if we resist, we find ourselves in a very difficult position, feeling restrained and burdened. If we work with Jesus in the yoke, he helps us to bear our share of the load, thus making the yoke easy and the burden light.

### **Knowing the Truth**

Jesus said that if we continue in his word we shall know the truth. This means the truth concerning him and concerning his Father's plans and purposes. It means also that we shall know the truth concerning our own part in the plan of God; that part being the privilege we have of walking in the Master's footsteps. We come to know more and more by precept and by experience why the Christian way is called a narrow way. We learn of the restrictions imposed upon those who travel this way against yielding to the influences of the world, and the cravings of our fallen flesh.

As we grow in grace and in knowledge we learn that there is a real and blessed purpose in our being called to walk in the narrow way. We learn that while this way will lead to life for ourselves, if we are faithful to the end, it also means that the faithful ones will share with Jesus in his rulership through which all the families of the earth will be blessed. (Gal. 3:8, 16, 27-29) We learn that those who in the future will have the privilege of attaining life will travel over a different "way of life," a "highway" which will lead to holiness and to perfection of human life.  
—Isa. 35:8

### **Made Free**

These are but some of the points of truth which are learned and appreciated by those who continue in the word of Jesus; and, as Jesus said, those who know this truth and continue in it are made free by it. Those who first heard these wonderful words of life from the lips of Jesus replied to him, saying, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (John 8:33) These Israelites tried to make themselves believe that they had never been in bondage, but in reality they were. Even then they were in bondage to the Roman Empire; and they were in bondage to their own religious leaders.

But in his reply to their question Jesus ignored these aspects of bondage, and explained what he really had in mind when he said that the truth would make those free who would continue in it. He said, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."  
—John 8:34-36

It is plain from this that Jesus was referring to being made free from the bondage of sin, and this, he said,

would be accomplished by him. The whole world, through the transgression of our first parents, is in bondage to sin, and is held in a slavery to it which leads eventually to death. Jesus alone can and does give freedom from this bondage. He prepared the way for this through his work of redemption in giving his life a ransom for sin. By faith, those who accept this provision, and demonstrate their faith by their works, are released from slavery to sin by the precious blood of Jesus Christ.

This is the freedom that is attained and maintained by continuing in the word of Jesus; that is, by faithfulness to the terms of discipleship which he so clearly and unequivocally set forth. This freedom does not imply liberty of action as we lay down our lives in his service, but it does call for faithfulness in the divine cause; a faithfulness which leads to sacrificial death following in his footsteps.

Paul wrote, "He that is dead is freed from sin." The reference here is to being dead with Christ, being planted together in the likeness of his sacrificial death. (Rom. 6:7,8) The marginal translation reads, "He that is dead [with Christ] is justified from sin"; that is, his justification makes him free from the penalty of sin, which is death. His freedom from sin means freedom from the penalty of sin, and this freedom is granted only to those who have dedicated their lives to continuing in the word of Christ. Their freedom is on the basis of faith, and they have the privilege of laying down their justified lives in sacrifice for sin, as Paul points out in Romans 6:10, 11. Paul adds the admonition, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom. 6:12) This is one of the great struggles of the Christian. Having been made free from sin, and now laying down his justified life as a sacrifice, as a part of the "better sacrifices" of the Gospel Age, he must not allow sin to hold sway over

him. He must hate sin, and struggle against all the efforts of his fallen flesh to serve sin rather than the Lord Jesus with whom he is yoked.

### **Proper Use of Liberty**

Paul wrote that "where the Spirit of the Lord is, there is liberty." (II Cor. 3:17) Those who have renounced self and become filled with the Spirit of the Lord as the directing influence in their lives have full liberty to lay down their lives in his service, following his instructions as they are outlined in his Word. They do not have the liberty to walk in one direction while their yokefellow, Jesus Christ, goes in another. If they do not work with him, then they are in bondage. The Spirit of the Lord does not grant anyone liberty to do as he pleases, except as he pleases to do the will of his Heavenly Father.

The Apostle James presents a meaningful lesson. We quote: "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:22-25

From this it is clear that "the perfect law of liberty" is the law of the new creation revealed in God's Word. It is the "word" of Jesus, which, if we continue therein, assures freedom from condemnation to death. It is the "new commandment" which Jesus gave; the commandment which calls on his disciples to love one another as he loved them, which means to lay down our lives for the brethren. Only by looking into this law, and applying it, can we expect to be blessed of the Lord.

James presents the truth concerning a common human failing, which is to be hearers of the Word and not doers. How easy it is to read and study the harmonious and inspiring plan of God as we find it in the Bible, and do nothing about it, except to be glad that God has such a plan! But the truths of the divine plan are in the Word in order to guide and strengthen us in the laying down of our lives. We are to manifest self-sacrificing love for our brethren, and for all mankind. It is this that the truth gives us the liberty of doing.

### **Standing Fast in Liberty**

The Apostle Paul wrote, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1) The "yoke of bondage" here referred to is the Law Covenant under which the Israelites served the Lord from Sinai to the cross. It was a "yoke of bondage" because of the inability of the Israelites to meet the conditions of the Law, and they did not have the merit of Christ to cover their unwilling imperfections. We wear the yoke of Christ, but it is not bondage; first, because we delight to do our Heavenly Father's will, and because the merit of Jesus' sacrifice guarantees that as we lay down our lives in divine service our sacrifice will be holy and acceptable to the Lord. What a glorious freedom from bondage even while wearing the "yoke" of Christ!

### **Made Free by the Son**

Our liberty in Christ, then, is a liberty we enjoy because we have been made free by the Son, and those who have been made free by the Son "are free indeed." (John 8:36) This is an individual freedom from the death condemnation, made possible through the redemptive work of Christ, and which had come to us through a faith which has been



demonstrated by the dedication of ourselves to the doing of God's will as expressed through Christ.

And, as we have seen, this dedication to the divine cause makes us bond slaves of Jesus Christ. We are made free from sin that we might serve righteousness, and our service of the righteous cause of the Heavenly Father is the laying down of our lives in sacrifice that others may be blessed. But how blessed the thought that while we are sacrificing our little all in divine service we can have the assurance that there is no condemnation to those who are in Christ Jesus!—Rom. 8:1

How wonderfully, then, is the love of God manifested toward us through Christ Jesus our Lord! And since it is God, through Christ, who has justified us, no one can lay anything to the charge of God's elect, and we have the blessed assurance that nothing can separate us from the love of God. How precious is the truth that makes us free!

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## Moses As a Mediator

THE Law Covenant instituted at Mount Sinai was not made with Moses, but with the people of Israel, as Moses declared: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day."—Deut. 5:1-3

Moses was merely the mouthpiece of that covenant. The word "mediator" signifies "go-between"; as Moses said, "I stood between God and you." (Deut. 5:5) The terms of the

covenant and the arrangements of the mediator place the responsibility upon the mediator as the representative of the people, and as the representative of God to the people.

Correspondingly, Christ is the Mediator of the New Covenant. He is not yet completed. The Head has finished his work, ascended to glory, and has become the Advocate of those who desire to become members of his body, and for eighteen centuries God has been receiving the members of the body of Christ, the Mediator, into relationship with himself. Soon the last member of the foreknown and fore-ordained number of the elect will have been called, accepted, and found faithful; and then this age will end, because the great Prophet, Priest, King, Judge, and Mediator will be complete. And more than this, he will have finished his sacrifice—the sacrifice of the flesh, the merit of which is to go to Israel and the world, under the terms of the New Covenant: “They shall obtain mercy through your mercy.”—Rom. 11:31

So it was in the type. Before the Law Covenant was inaugurated, Moses took bulls and goats and slew them and used the blood thereof for the sprinkling of the tables of the law, representing the Almighty and his obligations to the covenant, and then he sprinkled the people, bringing them under the obligations of the covenant. The antitype of this is that immediately after The Christ is glorified beyond the veil, he will apply the merit of his sin-atonement of Calvary for the satisfaction of the whole world, and as the basis of the New Covenant which will be inaugurated with Israel, as promised.—Jer. 31:31

### **“To the Jew First” Is the Divine Arrangement**

The sprinkling of Israel will come first—“To the Jew first” is the divine arrangement, as the offer of the privilege of becoming members of spiritual Israel was first offered to the Jews. But it will not cease with them. Many

nations will be sprinkled—all who will. The knowledge of the glory of the Lord will fill the whole earth, and many nations shall say, "Come, let us go up to the house of the Lord; he will teach us his way, we will walk in his paths, for the law shall go forth from Mount Zion [the heavenly or spiritual kingdom] and the Word of the Lord from Jerusalem [the earthly phase of the kingdom, represented by the Ancient Worthies, whom Messiah will make princes, or rulers, in all the earth]."

It will be seen that while it took but a moment to sprinkle the tables of the law, it must have taken Moses a considerable time to sprinkle all the people, numbering millions. And, in the antitype, that work lasts for a thousand years. During the entire thousand years of the reign of Christ upon his mediatorial throne the work of sprinkling the people—the work of justifying them, making them acceptable, cleansing them from sin, and bringing them into relationship with the covenant and its demands of perfect obedience—will be in process. At the close of the thousand years, when all of the people shall have been sprinkled—when all who desire to avail themselves of God's gracious arrangement through Christ shall have done so—the mediatorial kingdom will come to an end; having finished its intended work the disloyal and disobedient will be destroyed in the second death. Thenceforth the New Covenant between God and men will remain a perpetual covenant. Through all eternity it will be true that Jesus was the Mediator of that covenant, but his mediatorial office will not continue.

### **"Still Beloved for the Fathers' Sakes"**

So it was in the case of Moses: the Law Covenant which he mediated was binding both upon God and Israel for a time whether Moses lived or died. Long after his death it was still spoken of as the Mosaic Law Covenant, and Moses

was referred to as the one who mediated that covenant. Since the people could not fulfil the demands of the law, they could not have the everlasting life which it promised, but instead received its curse or condemnation of death. The atonement day, year by year, took knowledge of this fact and typically made satisfaction for their sins of the year and gave the Israelites another year's opportunity in God's favor, to try whether or not they could obey the law and gain everlasting life. But since the temple has been destroyed, and the Jewish priesthood lost, they have had no further repetition of the atonement-day sacrifices for now more than eighteen centuries, and hence, for all this period of time, they are completely cut off from manifestations of divine favor. The apostle, however, assures us that they "are still beloved for the fathers' sakes," and that in the divine plan a blessing is yet to come to them.

That blessing will come from under the New Covenant, established by the better Mediator. All who will accept him and the gracious arrangements of his mediatorial kingdom will attain the highest blessings promised to the nation, and become associated in the kingdom, which for a thousand years will bless all people with the gracious opportunity for returning to divine favor on the same terms—obedience to the extent of ability and faith in the Redeemer.

—Reprints, page 4999

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# ***The British Section***

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## ***"What Manner of Persons?"***

**"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?"—II Peter 3:11, R. V.**

IN THE preceding verse we are given the assurance that "the day of the Lord will come as a thief"—unobserved by the world. And because this particular period has now arrived, the time when the kingdoms of this world have had their day, the old order is being dissolved.

Verse 13 reads, "Nevertheless we, according to his promise, look for new heavens [new powers of spiritual control; Christ and his glorified church in kingdom power] and a new earth [earthly society, reorganized under the reign of Christ and his church], wherein dwelleth righteousness."

We are now approaching one of the greatest dispensational changes in the world's history—a very wonderful day. It is the time promised by our Lord when he declared that, to those who would be ready, and open to his knock, he would come in and sup with them (Rev. 3:20); that he would "gird himself, and . . . come forth and serve them."—Luke 12:37

We can gratefully testify that our present Lord Jesus graciously continues to serve us and feed us from the Holy Scriptures, with rich blessings that were not available previously. Therefore, "what manner of persons ought ye to be?" The Apostle Peter himself exhorts us, "As He which hath called you is holy, so be ye holy in all manner of conversation [behaviour, Young]; because it is written, Be ye holy [separate, set apart]; for I am holy."—I Pet. 1:15, 16

These exhortations are of vital importance to us as new creatures in Christ Jesus. (II Cor. 5:17) The "new creature,"

the new mind, encounters, at very close quarters, some real difficulties. Day by day the new mind within us seeks to control the flesh and to bring it wholly into subjection. The Apostle Paul knew all about this experience, as described in I Corinthians 9:27, Diaglott: "I severely discipline my body, and make it subservient; lest possibly, having proclaimed to others, I myself should become one unapproved."

### **Maturity**

In order that we as new creatures, begotten by the Holy Spirit, "should progress towards maturity" (Heb. 6:1, Diaglott), we feed upon the precious Word of God, and empty ourselves more and more of self. This will enable us to receive an increasing measure of the holy influence. We partake of these divine blessings that we may grow thereby.

By constant watchfulness, prayer, and meditation, relying wholeheartedly upon the Lord and his mighty power, we "pursue peace with all, and that holiness without which no one shall see the Lord; looking carefully, lest any one fall back from the favour of God;

lest any root of bitterness springing up may disturb you, and through it many be poisoned."—Heb. 12:14, 15, Diaglott

Another scripture dealing with the condition of holiness reads, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting [completing, Young] holiness in the fear [reverence] of God."—II Cor. 7:1

At the onset, when we give attention to this cleansing, our neighbors and friends may see a considerable change in us. Careless, disrespectful, hasty, unkind talk is avoided; and selfishness is checked, at least in its outward manifestation. This is really good, but not sufficient. We must also cleanse our spirit, our mind. We must learn to discern sin, and to repel its first advances. We are to be of those who, remembering that "all unrighteousness is sin" (I John 5:17) do, "through constant practice have their spiritual faculties carefully trained to distinguish good from evil" (Heb. 5:14, Weymouth), then, with that clear vision, "abhor that which is evil; [and] cleave to that which is good."—Rom. 12:9

In all this there are battles for us to fight; battles of the new mind (the new man, Eph. 4:24; Col. 3:10), the new will, against all opposing influences.

### **Warfare**

The Apostle Paul exhorts, "War a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." (I Tim. 1:18, 19) This warfare is not merely against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12) And in all this our mind is the battleground.

The good soldier of Jesus Christ, clad with the whole armour which our Father supplies, as described in Ephesians 6:10-18, will thus be enabled "to stand against the wiles [or the cunning, Young] of the Devil." (verse 11) The Lord's true people are to be on the alert to develop the "new mind"; to see that by divine help the new creature gains victories day by day.

According to II Timothy 2: 24, 25, Diaglott, "A servant of the Lord must not be contentious [must not quarrel], but

be gentle towards all, fit to teach, patient under evil; in meekness correcting the opposers; perhaps God may give them a change of mind in order to a knowledge of the truth." Combative people will feel a disposition to retaliate; but those who have learned of the Lord the lesson of self-control, and who have developed meekness and brotherly-kindness and pity, will thereby be prepared to fulfil the demands of I Thessalonians 5: 15: "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

With every true Christian self-denial; self-abasement; self-elimination is to be a first and foremost, vitally important phase of our warfare. We, as new creatures, are to mortify, or put to death, the carnal, fleshly mind within us, even as did the Apostle Paul who, in figurative language, boldly declared, "I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected." (I Cor. 9:26, 27, Weymouth) In another

place Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." (Gal. 2:20) And finally he could say, "I have fought a good fight, I have finished my course, I have kept the faith." (II Tim. 4:7) Herein is the path, the narrow way, which leads to the promised life immortal.

### Wondrous Grace

"His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (II Pet. 1:3) Seeing that "all things" are thus given to us by divine power, what more is required other than our implicit faith, and loving loyal obedience?

Our Father, according to his abundant mercy, has granted to us a goodly measure of the Holy Spirit. He has also given us exceeding great and precious promises, which constitute powerful incentives to those who are in the right attitude of mind.

Without these wondrous promises and the Holy Spirit of God illuminating to our minds God's plans and purposes, and strengthening us,

who would or could strenuously and victoriously resist the attacks of the world, the flesh, and the Devil, such as are hurled with subtlety and satanic force against the saints of God? Who would willingly present himself a living sacrifice upon the altar of God's holy will?—Rom. 12:1

### Divine Love

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." How beautiful also are the words of Jesus to his followers: "The Father himself loveth you." This is indeed marvelous love; and it is not that we first loved him, but that he first loved us.—I John 3:1; John 16:27; I John 4:10, 19

Our Father's great "plan of the ages" (Eph. 3:11, Diaglott) is full and overflowing with wonderful divine love, and this reveals to us something of the loving character of our God. It may be asked, "What is the Christian's personal experience within the framework of the divine plan?" In answer to this question we would briefly reply. After having been drawn of the Father to Jesus our Saviour, and having



surrendered our will to him, there was a very special demonstration of love for us; he begat us of his Holy Spirit, and by his Word of truth, and we came into God's family. We thus entered into a very precious relationship, and this is a very great favour.

We, who were born in sin and shapen in iniquity (Ps. 51: 5), and who are now received into God's family, begotten to a living hope to the highest of all natures beyond the veil, are very wonderfully favoured. (I Pet. 1:3, 4, Diag.) Our grateful testimony is surely along the lines of Psalm 40:1-3: "He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock [Christ, and his redemptive work], and established my goings. And he hath put a new song in my mouth." And it is this new song, the true Gospel of the kingdom, that we are to proclaim gladly at every opportunity. This divine love is indeed very precious!

### **Bond Servants**

We have, as it were, gladly bound ourselves to God by making a full consecration to him, that henceforth we would

live to do, not our own will, but his blessed will, as revealed in his holy Word. We are now privileged to be bond-servants of God, and this blessed experience is well described in Romans 6:17-19, 22, Diaglott: "Thanks [be] to God, that though you were slaves of sin, yet you obeyed from the heart, that mould of instruction into which you were delivered; and having been emancipated [or freed] from sin, you became subservient to righteousness. (I speak humanly, because of the weakness of your flesh) for as you presented your members enslaved to impurity and iniquity, so now present your members bound [or slaves] to righteousness for sanctification. . . . Now, having been emancipated from sin, and having become bound [or enslaved] to God, you have your fruit in sanctification, and the end age-lasting life."

Because we love God and are called according to his purpose, we have found that where we have given up our own will cheerfully, we have been richly blessed in return. "All things" now work together for our spiritual and eternal welfare.—Rom. 8:28

We being dead to sins, are called to live unto righteousness. (I Pet. 2:24) We have presented our members "bound to righteousness," and this kind of bondage brings to us a glorious freedom. We are to get a victory over the bondage of self—selfishness, impatience, bitterness, malice, and any lack of self-control. We are to be daily more and more victorious over the bondage of the weaknesses of our own flesh—self-will; self-pity; self-importance. These qualities are to be put to death.

Being bound—a voluntary process—to the righteousness and will of the Lord means that gradually we are being transformed to the image of God's dear Son. (Rom. 8:29) Ultimately, if we are faithful, we will share in the first, or chief, resurrection, of which Jesus has said through the Revelator, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

We, being imperfect, cannot now do perfectly; but if we walk in the light, and con-

fess our sins, he (our Heavenly Father) will forgive and cleanse us from all unrighteousness, while we, to the fullest extent of our ability, walk not after the flesh, but after the spirit.—I John 1:7, 9; Rom. 8:1

What manner of persons ought we to be in all holy living and godliness? "Work out your own salvation with fear and trembling"—with reverence and great carefulness, lest we should fail of the great favour of God to which we have been called. "For it is God which worketh in you, both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless [sincere, margin], the sons of God, without rebuke [irreproachable, Diaglott], in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of light."—Phil. 2:12-16

And, "to him that overcometh," said Jesus, "will I grant to sit with me in my throne" (Rev. 3:21); then to reign with him, for the full establishment of God's wondrous kingdom of everlasting life, joy, and peace in the earth.

## BRITISH SPEAKERS' APPOINTMENTS

C. A. CORNELL

Dewsbury . . . (Sat.) Nov. 29  
Letchford . . . . . 30

E. T. NADAL

Letchford . . . . (Sat.) Nov. 1  
Dublin . . . . . 12, 13  
Fermanagh . . . . . 14, 15  
Londonderry . . . . . 16-18

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# ***Talking Things Over***

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## **Thirty-seven Years of Blessing**

IT WAS thirty-seven years ago last month that the first issue of *The Dawn* was published. That was a happy time for those who undertook this mission, and that happiness has continued with those who have co-operated in the work of publishing and sending out these monthly messengers of present truth. We believed then that there was a need in the world of Bible Students for a magazine which would consistently set forth the great fundamentals of the divine plan of the ages. We believe that the appropriateness of this viewpoint has been borne out over the years; and the accomplishment of this objective has been made possible through the co-operative efforts of the brethren everywhere.

Our motive in initiating *The Dawn* was not to build up a following, but to assist as many of the Lord's people as we could reach in their desire to bear witness to the truth, and to encourage the brethren everywhere to increased zeal along this line. We realized, as all the Lord's people always have, that the brethren needed encouragement in their good "fight" against the world, the flesh, and the Devil, so an important part of our effort has been to help them keep on their armor of righteousness, and through its proper use to be victorious in this evil day.

It was the general viewpoint of the brethren thirty-seven years ago that "the time is short," so we did not anticipate that the work of harvest this side the veil would continue for more than a few short years. Already eighteen years

had passed since the close of "the times of the Gentiles" in 1914, and surely, we thought, the kingdom of the Lord would very soon be established in power and great glory.

We do not feel too badly about being mistaken as to the shortness of the time, for after all, our brethren in the Early Church thought the time was short, even then. And in this end of the age it has been the consistent viewpoint of all enlightened by present truth that the establishment of the kingdom was closer than it has turned out to be. The poor groaning creation needs the kingdom so much, and the Lord has been so good in revealing to us what it will mean, not only for ourselves but also for the fallen and dying human race, that we naturally like to feel that it is just around the corner. So we continue to hope that the time will be short.

### **Looking Back**

Perhaps we can be forgiven for looking back over the last thirty-seven years, noting the continuity of the work, and also recalling the many changes which have occurred. First there is that little band of faithful workers which has kept the effort moving in the office, printing plant, and shipping department of The Dawn. Almost all of those who originally served in these capacities have passed to their reward. Some remain, and continue to rejoice in the Lord and to co-operate in the service in other parts of the field. Essential as is the work that is done here at The Dawn plant, however, we are ever mindful of the fact that it could not be carried on without the prayers and support of the Lord's people everywhere. These, by their sacrifices, make possible the continued publishing and witnessing of the glad tidings of the truth to hungry hearts.

In all the years the same glorious Gospel of the kingdom has continued to be the blessed theme song of all who have labored in the vineyard. This is God's theme song which

announces his glorious plan to "bless all families of the earth" through a "Seed" which would both redeem and restore. This great theme of the Scriptures was so important to God that he caused all his holy prophets to write about it, and has explained through his Word that the followers of the Master, upon conditions of faithfulness, will have an opportunity to share with Jesus in the glorious work of "restitution." How solidly based in the Scriptures are those two great doctrines, ransom and restitution!

While the glorious harvest message of truth has not changed through the years, there have been progressive changes in methods of presenting it to the public. We know that back in "the good old days" wide use was made of tracts and booklets, and we soon learned that this was an effective method; that while the more detailed discussions of the truth as we have them in the Volumes are needed, the shorter, more up-to-date presentations of one or another aspect of the plan are usually more effective in introducing the truth.

Perhaps many of our readers today do not realize that the second issue of *The Dawn*, which was in November, 1932, consisted of the entire book, "The Divine Plan of the Ages." We were enthusiastic about this, as were many of the brethren. Thousands of these were distributed, but very little interest among the public seemed to result. Then we began publishing booklets, and making more tracts available. "God and Reason" was the first booklet published. This method resulted in more people displaying an interest in the truth, and these people, of course, were introduced to the regular edition of "The Divine Plan of the Ages."

### **Other Methods**

Radio was in wide use in 1932, but funds were not available for the use of radio in witness work. It was not

until 1940 that we tried, cautiously, to use this modern method of communication as a means of bearing witness to the truth. Funds, even then, were not really available, but various brethren urged us to make the effort, largely on faith, and see what the Lord's will might be with respect to its continuance. To our surprise this work expanded until in the early 1950's more than three hundred and fifty stations were carrying the "Frank and Ernest" discussions.

Then television came on the scene, and the effectiveness of the radio began to wane somewhat. Nevertheless, the radio witness has been continued, and is still reaching the public with the glorious kingdom message.

The use of television was a great challenge. It was very expensive, both for the making of the programs, and for their use on television stations. But again we were surprised, for we discovered that quite a few TV stations would use our programs without charge, as a public service. We took this as from the Lord, and began to produce programs on film. We now have eighty-five half-hour programs on film, more than half of them in color. And an average of about fifty TV stations are using them each week.

### **Magazine Advertising**

Then came the opportunity to send out the message by means of advertisements in newspapers and magazines. This was undertaken on a small scale in the 1930's, but funds were not available for its continuance. In recent years, however, this method has been utilized on a much larger scale, and as a result many thousands have requested truth literature. We will continue to use this method of witnessing to the extent of opportunity and ability.

Another method of service which could not have been known in 1932 has been the use of tape recordings. Now

this service has become an important part of The Dawn work. Hundreds of tape recordings of various truth subjects are sent out every month. We rejoice in this, and will continue it as long as the way seems open.

When The Dawn work started in 1932 we had no contact at all with our brethren overseas, but in the Lord's providence this situation also changed, so that today, in co-operation with our brethren in other countries, The Dawn is being published in the Danish, German, French, Italian, and Greek languages. This has been one of the great joys of the work which we did not anticipate thirty-seven years ago. We are also now co-operating with our brethren in India.

Besides the Dawn publications, it has been our privilege to make available for the brethren such important and needed publications as "Studies in the Scriptures," "Tabernacle Shadows," "Hymns of Dawn," and the "Daily Heavenly Manna." These were the publications constantly on hand for the use of the brethren in Brother Russell's day, and it has been a blessing to us to be able to continue this service.

### **Thirty-seven Years of Pilgrim Service**

Part of The Dawn service through the years has been the routing of traveling speakers to serve local groups of Bible Students. This service has been a great blessing to thousands of our brethren, not only in America, but overseas as well. While on this point we think it would be of interest to the friends to recall the brethren who have served us in this capacity and who have finished their earthly pilgrimage. Here is the list:

George Kendall; H. E. Hollister; Oscar Magnuson; C. P. Bridges; Walter Sargent; J. G. Kuehn; W. S. Marshall; J. H. Hoeveler; John Hutchinson; Harry Herrscher; S. J. Arnold; C. A. Sundbom; W. S. Stevens; Robert Nash; C. W.



Zahnow; A. I. Ritchie; Fred Bright; S. C. DeGroot; J. A. Meggison; C. C. Peoples; M. A. Stamulus; Adolf Obenland; George Ripper; E. G. Walters; Jens Copeland; H. L. Young; T. E. Barker; J. M. Patterson; L. F. Zink; Robert Krebs; T. G. Smith; P. A. Gates; W. A. Baker; H. K. Blinn; W. E. Pampling; H. E. Deitrich; Hugh Hanham, August Swanson; Bertrand Cooper; Leland Parsons; G. A. Ford; Thomas E. Fay; Frank Webber; C. C. Dickinson; Edwin Procter; W. J. Hollister; Otis Barrall, and Joe Brown.

These brethren will long be remembered as examples of Christian sacrifice, and defenders of the faith once delivered unto the saints. Some served essentially full time in the traveling ministry; and some part time. In addition to these there have been many others who served on weekends. It has been said by a follower of the Master that "God buries his servants, but carries on his work," and this has been true with the pilgrim work.

We still have faithful brethren ministering to the saints, as a glance at the monthly listings of speakers' appointments will indicate. The service of these dear ones today is appreciated even as was the service of those who have passed on to their reward, and it is a privilege to co-operate with them.

## Results

What have been the results of these thirty-seven years of service? We believe that one important result has been the growth of grace and knowledge in the hearts of all who have co-operated in the work. Certainly there is no better way to grow in grace and love ourselves than to be doing all we can to impart a knowledge of God's grace to others. All who labor in the vineyard can testify to the joys which are daily theirs as a result.

And we know that a witness to the truth has also been given to millions of people, in this and many other coun-

tries. In recent years the message has gone out over the radio in the Spanish language in various cities along the southern border of the United States; in Mexico; in Central and South America; in Portugal, and in Spain. The Lord seems to open these doors of opportunity, and we rejoice in the fact that he does.

And then we are aware of the more positive results of this labor of love on the part of the brethren, in that many, having heard or read the message, have accepted it, and have devoted their lives in full consecration to the Lord. We have no idea of the total number of these, but we know that it is more than just a few. Through the years several of these have become faithful workers at The Dawn. Certainly this has been a joy to us which we did not anticipate thirty-seven years ago.

And in this connection it is interesting to note that quite a percentage of Bible Students today had not even been born in 1932. Many of these are children of the consecrated, and many are not, having been brought into contact with the truth through the co-operative efforts of the brethren in proclaiming the glad tidings of the kingdom. How thankful we should all be that the Lord put it into our hearts to continue bearing witness to the truth, despite the fact that the available time has become much longer than most of us once thought it would be.

### **How Reached**

It is natural to ask which branch of the service has been the most effective in interesting new people in the truth. Is it the distribution of truth literature, the radio or television work, or other aspects of the service? This would be difficult to say. We think of the effort as a whole. Certainly truth literature is needed for those who respond to the radio programs, the TV programs, and to the advertisements in the magazines. No one comes to a clear and

full knowledge of the truth just from listening to the radio or television discussions of the message, although many do learn a great deal in this way. It is when they become interested enough to request literature that they begin to get a better understanding of the divine plan.

So we feel that all the various aspects of the service operate together as a unit, causing the glorious light of the Gospel to shine out in this dark world which is still governed by Satan, its god. (II Cor. 4:4) He is still blinding the minds of the unbelieving world; but when the Lord desires, he is able to cause the light of the Gospel to penetrate the darkness which blinds them, and they begin to know him and to rejoice in his love. When we see evidence that the Lord has done this for individuals here and there we accept it as an evidence that he is co-operating in the general efforts of his people. It is the same in principle now as it was in Paul's day when he spoke of some who planted, and some who watered, but made it definite that only God can give the increase.

### **Will Continue**

And what about the future? As we have said, we still believe that "the time is short"—how short, we do not know, for the Lord has not given to us to know all the times and seasons. We rejoice that he has revealed sufficient to give us confidence that we are indeed in the closing days of the Gospel Age; and that the full establishment of the long-expected kingdom of Christ and the church is indeed near.

However, so long as we are on this side of the veil, this is where we have the opportunity of serving—and the harvest work is still going on. The harvest work is accomplished by the proclamation of the glorious Gospel of the kingdom, for it is the "children of the kingdom" that are being reached by it. And when they have all been

reached, proved faithful, and glorified with the Lord in "the first resurrection," then they will "shine forth as the sun in the kingdom of their Father."—Matt. 13:38, 43

Meanwhile we will, by the Lord's grace, continue to do all we can to supply truth literature to any who can use it and who request it. We will continue also, as the Lord furnishes qualified brethren, to maintain the traveling speakers' service for the benefit of the groups who desire it. The radio and television witness will be continued as the Lord's providence makes it possible.

The Dawn itself will continue to publish the great fundamental truths of the divine plan, and will do its best to keep abreast of the prophetic times in which we live. However, we will endeavor not to be prophets, but merely students of the prophecies, and will not enter into speculation as to the meaning in detail of the various events which take place throughout the world.

To us there are certain important prophetic truths set forth in the Bible in terms of general principle. There is the foretold "increase of knowledge." There is the great "time of trouble such as never was since there was a nation." This trouble was to come in spasms as "travail upon a woman with child," and it was to affect the whole world of mankind. Then there is the foretold regathering of Israel to the promised Land, and the ultimate destruction of Babylon.

It is interesting to note developments in the world as they fit into the general pattern of these events, but difficult, if not impossible, to fit some precise happening of today to a particular prophetic statement of the Bible. Another prophetic truth is that the people would be saying "peace and safety" at this time, but we doubt if the so-called Peace Conference now going on in Paris can be attached to any particular text of prophecy.

We will endeavor to keep simple the Gospel of Jesus Christ, that we may rejoice in "the joyful sound" and help others also to rejoice; and not only rejoice, but be moved by the love of God displayed through his glorious plan to continue laying down even life itself in the great cause in which he has invited us to have a share. We look forward to this continued service, and all of us here at The Dawn ask that the brethren everywhere remember us in their prayers.



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# ***Encouraging Letters***

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## **So Interesting**

Dear Sir: Many thanks to you and to Almighty God. This is to let you know that I received the book, "The Divine Plan of the Ages." It is so interesting, and will help me understand the Bible better.—West Cameroon

## **Soon the Kingdom**

Dear Brethren: I enjoy reading The Dawn. I believe in the teachings of Jesus Christ, God's Son, and that he fulfilled in his life the will of his Father. The world is living in gross darkness and does not understand the mind and will of God that soon Jesus will complete the setting up of his kingdom, and that all will be set free from the troubles of this present evil world.—Scotland

## **Aching Heart Comforted**

Dear Friends: I have been receiving The Dawn Magazine for five months now, and I want to thank you for them, they have given me so much comfort. I can hardly wait to receive each copy, and I read and re-read them all, and they give comfort to my aching heart. My husband passed away six months ago.—Florida

## **The Bible Rather Than Creeds**

Dear Sirs: For a number of years you have been so kind to me to let me read some of your publications. I find The Dawn very helpful, informative, and more than that, scriptural. I am a clergyman myself. I see you are urging your readers to give heed to the Bible, while many denominations and sects teach dogmas and man-made theology instead. Allow me to thank you very much for your Christian help in the past, and I do look forward to receiving more in the days to come.—Indonesia

## **Comforted**

The Bible Answers: Please send me your booklet, "Life After Death." I heard your message today for the first time. I am glad to say that it was a comfort to me, as I attended the funeral of my niece last Tuesday.—Texas

## **Over and Over**

Dear Sirs: I am enclosing one dollar for renewal of The Dawn Magazine, and I wish to say that I enjoy it so very much. It helps me to understand the Bible so much better, and I read it over and over from cover to cover.—Indiana

### **Urges Others to Hear**

Dear "Frank and Ernest": I would like to have the booklet you spoke of, "The Truth About Hell." I enjoy your program every Sunday. I have been ill for some time and not able to go to church so I always enjoy hearing your program. I urge everyone I know to hear your Sunday morning program. It is a blessing to know that you care for others so much, and I appreciate your help.—Ghana

### **Others Helped**

Dear Sirs: It gives me much pleasure to write and tell you that I have received the book, "Behold Your King." This and the other literature you have sent me prove very useful, not only to me, but also to some of my friends who come to gather the information provided in this literature.—West Africa

### **Needs Help**

Dawn Publications: Please send me a free copy of the booklet, "God and Reason." The reading of the booklet entitled "Hope" gave me the lift I needed in my darkest hour. I lost my wife of nearly fifty-six years, and I need something to uplift my spirits.—Kansas

### **Often Wondered**

Dawn Publications: Please send me your booklet, "God and Reason." I have gotten so much comfort from the "Hope" book-

let, that I now wish for "God and Reason." I have just lost a dear one and have often wondered what takes place after death.—Arizona

### **Spiritual Treasures**

Dear Sirs: Loving greetings! Many thanks for the wonderful books you have sent to me—they are indeed spiritual treasures. My wife and I are delighted, and are sending for two more of your most interesting publications. Thanking you again for your great kindness.—South Africa

### **Studies Bible Daily**

Dear "Frank and Ernest": We listen every Sunday morning to your wonderful and true Bible lesson, and enjoy it so much. It is a great opportunity to have such devoted ministers bring these messages to us. We study our Bible daily, but find it difficult to understand, and your way of shedding light upon the truth helps us so very much, and makes it seem so real.—Oklahoma

### **Through the Bible**

Dear Sirs: I feel it an honor to be able to subscribe to The Dawn Magazine. You make the Bible so plain, and through the Bible show just why times are like they are. I enjoy it very much. May God bless and continue to give you the meaning of his Word through his Holy Spirit.—Ohio

# ***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.

<b>O. D. DEIFER</b>		New London, Conn.	11
York, Pa.	Nov. 9	Agawam, Mass.	12
		North Brookfield, Mass.	13
<b>G. HOMER HAMLIN</b>		New Bedford, Mass.	14
Agawam, Mass.	Nov. 16	Boston, Mass.	16
		Rochester, N. Y.	18
<b>G. M. JEUCK</b>		Buffalo, N. Y.	19
Paterson, N. J.	Nov. 2	Lockport, N. Y.	20
		Toronto, Ont.	21
<b>A. H. KRUMPOLT</b>		London, Ont.	23
Sayville, N. Y.	Nov. 2	Chatham, Ont.	24
Baltimore, Md.	16		
Philadelphia, Pa.	16		
<b>R. J. KRUPA</b>		<b>G. R. POLLOCK</b>	
New Haven, Conn.	Nov. 9	Sydney, Australia	Oct. 28, 29
		Brisbane, Australia	30, 31
		Melbourne Area, Australia	Nov. 1-7
<b>HARRY PASSIOS</b>		Adelaide, Australia	8-10
Orlando, Fla.	Nov. 2	Perth, W. Australia	11-16
Miami, Fla.	9		
St. Petersburg, Fla.	16	<b>LEO POST</b>	
Orlando, Fla.	17	Pottstown, Pa.	Nov. 2
Charlotte, N. C.	18		
Charleston, W. Va.	20	<b>H. W. PRICE</b>	
Pittsburgh, Pa.	23	Denver, Colo.	Nov. 2
Duquesne, Pa.	30	Silver Creek, Nebr.	4
		Clinton, Iowa	6
<b>E. K. PENROSE</b>		Rockford, Ill.	7
New Haven, Conn.	Nov. 9	LaSalle, Ill.	9
Hartford, Conn.	10	St. Louis, Mo.	10
		Kansas City, Ma.	11



St. Joseph, Mo.	12, 13	H. J. TIEMEYER	
Stigler, Okla.	15, 16	Allentown, Pa.	Nov. 16
Oklahoma City, Okla.	17		
Lamesa, Tex.	19	F. S. WASSMANN	
Phoenix, Ariz.	21, 23	Cotawissa, Pa.	Nov. 2
San Diego, Calif.	25		
Riverside, Calif.	26	W. N. WOODWORTH	
Ontario, Calif.	27	New Haven, Conn.	Nov. 9
Los Angeles, Calif.	28-30		

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# Conventions

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**MINNEAPOLIS, MINN., Nov. 2—**2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

**ORLANDO, FLA., Nov. 2—**Orlando Garden Club, 710 E. Rollins St. Mrs. Stanley W. Jeuck, 1910 Hillcrest St.

**PORTLAND, OREG., Nov. 8-9—**Norse Hall, 111 N. E. Eleventh, Corner Couch St. Mrs. Jerry Leslie, 1617 S. E. Umatilla St.

**COLUMBUS, OHIO, Nov. 9—**Central Savings - Rear, Refugee Rd. and College Ave. Mrs. Clyde Harp, 2635 Elliott Ave.

**NEW HAVEN, CONN., Nov. 9—**YWCA Bldg., 42-48 Howe St. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, Conn.

**TOLEDO, OHIO, Nov. 9—**Seventh Day Adventist School, 540 Independence Rd. Mr. Frank L. Burke, 519 Independence Rd.

**CINCINNATI, OHIO, Nov. 16—**

Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.

**MINNEAPOLIS, MINN., Nov. 16—**IOGT Hall, 2922 Cedar Ave. Mrs. Doris Borowiec, 10410 Fifth Ave. Circle S.

**PONTIAC, MICH., Nov. 16—**YWCA, 269 W. Huron St. Mrs. Ora C. Lackwood, 3774 S. Rochester Rd., Rochester, Mich.

**CHICAGO, ILL., Nov. 23—**Masonic Temple, 5352 W. Chicago Ave. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

**BUFFALO, N. Y., Nov. 30—**Unity Masonic Temple, 1940 Niagara St. Mr. Stanley T. Koszka, 670 Union Rd.

**DETROIT, MICH., Nov. 30—**Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill.

**PHOENIX, ARIZ., Jan. 1-4**

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## Weekly Prayer Meeting Texts

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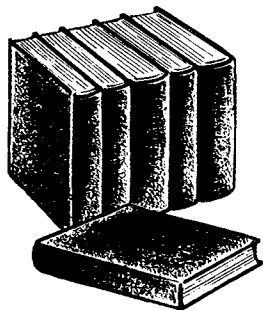
**NOVEMBER 6—**"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1 (Z. '00-170 Hymn 279)

**NOVEMBER 13—**"Your Father knoweth what things ye have need of."—Matthew 6:8 (Z. '04-90 Hymn 110)

**NOVEMBER 20—**"If ye do these things, ye shall never fall."—II Peter 1:10 (Z. '97-148 Hymn 306)

**NOVEMBER 27—**"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Ephesians 6:18 (Z. '01-80 Hymn 1)

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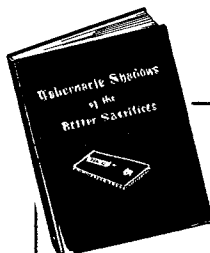
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## ***To us the SCRIPTURES CLEARLY TEACH...***

**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