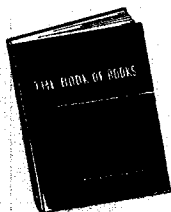




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Highlights of **Dawn**

A Tale of Three Gates--Happy Ending

THE visitor to the city of London has spread before him an almost bewildering array of fascinating and ancient sites to occupy his time and command his interest. Presently ranked among the world's greatest metropolitan areas, it first came to historic notice when Julius Caesar landed in England in 54 B.C., and personally chose the very spot where the Romans were to build their earliest fortress in that country. And over the intervening centuries the tides of invaders and defenders have ebbed and flowed over that lovely land, with old London at the center of it all.

In 1665 the bubonic plague engulfed the city, taking a terrible toll, and the next year the city was almost totally destroyed by fire, including extensive damage to the old St. Paul's Cathedral. In the rebuilding of the city that rapidly followed, the talents of the great Sir Christopher Wren found free artistic rein, one fine example of which may be enjoyed today in the magnificent new St. Paul's Cathedral that rose on the ruins of the old.

Westminster Abbey, Buckingham Palace, the British Museum, Whitehall, St. James Palace, Hyde Park, the Thames embankment with its charming view of the busy river and its many bridges—all beckon alluringly to the visitor, and not without rewarding him with delightful and interesting tidbits of the history of this great city. But no visit to this metropolis would be complete that did not include the Tower of London.

Ancient Tower of Joys and Tears

On the death without offspring of King Edward the Confessor on January 5, 1066, the succession to the throne was immediately sought by four powerful aspirants, two of whom were soon slain in battle by Harold, brother-in-law of Edward, who had hastily had himself crowned king. Marching rapidly south to Hastings with his army to dispose of his final rival, William, Duke of Normandy, Harold himself was killed, and William the Conqueror shortly brought London, and all of England, under his rule, and was crowned King of England, in Westminster Abbey on Christmas Day, in the year 1066.

Having conquered England, William was now determined to hold it, and soon the city of London was surrounded by a ring of castles, or forts, garrisoned with William's troops. But in London itself he ordered the construction of the most imposing and impregnable of all as a defense against "the fierce populace." And thus the world-famous Tower of London came into being about 1078, and it stands today in substantially its original form.

It is not a lovely building as buildings go, but it was and still is strong, as it was intended to be. It is imposing even today, as its square, stone mass topped by four corner towers rises, just north of the Thames, some one hundred feet above ground, surrounded by an array of auxiliary buildings, a wall, and a moat, now dry.

Like its outward appearance, its history, though fascinating, is not lovely. For long centuries after its completion the fortunes of England and its people were closely intertwined with the Tower itself. It has been fortress, palace, museum, jail, place of execution. Through its doors have passed kings and queens, princes and pretenders, scoundrels and martyrs. Its rooms have resounded with the joys of feasting and the screams of the tortured. In its deepest dungeons "confessions" were wrung by heartless

deputies from the innocent as well as the guilty on the most satanic instruments of torture ever devised by man. On the adjoining Tower Hill the populace regularly fought with each other under the scaffolding to catch the blood dripping from beheaded victims in the belief that it had magic powers to heal. It is not too difficult to imagine that the imploring voices seeking mercy, the hopeless weeping of the condemned, the agonizing screams of the victims of the rack, though unheard by human ear, still echo through the halls of the Tower, setting at naught the beauty and magnificence of the priceless crown jewels now on display in the lowest levels of the Tower.

The Water Gate

Entrance to this place of contradictions was gained by various gates, any one of which might be used by the high and mighty. But the condemned were usually brought to the Tower by barge, and entered by way of the water gate, also known as the Traitor's Gate. It was deemed safer to bring them by water, for this reduced the opportunity of the populace to snatch them from their captors, whether to kill or to free them. History records that of those who entered the Tower by way of the water gate, whether guilty or innocent, few ever left it alive; for justice in those days was pretty much what the higher powers decided it should be.

But for some time now the Tower's main purpose is use as a museum and repository of the crown jewels. Its use as a prison has been terminated, its instruments of torture banished, for civilization and justice are supposed to have advanced beyond the crude and cruel concepts of the Middle Ages.

Watergate, U. S. A.

Now, in this supposedly enlightened twentieth century, in a nation that has long prided itself on its national integrity, and which taught its children to embrace the high

ideals and virtues of its George Washingtons, Thomas Jeffersons and Abraham Lincolns, another Watergate has come to light, whose slimy effluence still spreads unchecked over the nation's chief city, defiling all it touches. This so-called Watergate Affair takes its name from the building complex in which the headquarters of the Democratic National Party were located, and it bids fair to gain renown as one of the most celebrated and infamous incidents ever to besmirch the history of the United States.

The full story has so far eluded the best efforts of the Select Committee of the United States Senate to discover, but enough has already come to light, through admissions of some of the highly placed figures involved, to reveal an almost unbelievable assortment of hooliganism, "dirty tricks," attempts at character assassination, illegal operations, perjury, and subsequent attempts at obstruction of justice, all perpetrated or authorized by seemingly intelligent and incorruptible people in high places in the administration. The so-far-unanswered question in the minds of all is, just how high will the awful stench reach?

In support of their commission of these illegal acts, some of the perpetrators plainly stated that their paramount purpose was to assure the re-election of the President. In other words, they stated that it was their conviction that the accomplishment of what they held to be a good result justified the commission of crimes; in short, they did evil in order that what they conceived to be good might result. This false premise, of course, has been the basis of wrongdoing by men and nations since time immemorial. It is completely contrary to the simple Bible admonition, "Depart from evil, and do good."—Ps. 34:14

Many of those pitiful figures who passed through the water gate of the Tower of London were said by their enemies to be traitors, and possibly some of them truly were such. The actual term "traitor" has not been used in

connection with those involved in the dreary drama now unfolding in the caucus room of the Senate, but something very close to it has been suggested by more than one of the sharp interrogators. Some of those involved maintained that they concealed the Watergate break-in and the subsequent "cover-up" operation from Mr. Nixon in order to prevent his taking the proper and honest corrective action that might endanger his chances of re-election. It was pointedly suggested to these that the first loyalty of a lieutenant to his leader is to warn him of any and all matters which threaten to impede the proper performance of his duties, in this case as the nation's chief executive; that they were disloyal not only to their Chief, but also to all the people of the nation whom they purported to serve.

"Iniquity Shall Abound"

All the facts in the case are not yet in; indeed, so numerous are the contradictions of the various witnesses that one wonders if it will ever be possible to separate truth from fiction. But enough has already been disclosed to indicate serious and far-flung breaches of the law, of ethics, and of the truth, by men in high places, bringing shame and humiliation upon this nation such as it has never before experienced.

The increasing disregard for the law by both high and low that is manifest all about us today is but another evidence of the momentous times in which we are living. It is yet another proof that we are in the last days of this present evil world, which Jehovah God has said he will utterly destroy and remove. (Isa. 13:9-11) Writing to Timothy, Paul said, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . trucebreakers, false accusers, . . . traitors, heady, high-minded, . . . having a form of godliness, but denying the power thereof."—II Tim. 3:1-5

At one of his last meetings with his disciples, Jesus was asked, "What shall be the sign of thy presence, and of the end of the age?" (Matt. 24:3) The Lord had earlier indicated to them that he must go away, and the disciples wanted to know how they would discern his return, for they knew that that event must precede the establishment of the kingdom for which they longed. Among other events which would indicate the end of the age Jesus told them that "iniquity shall abound." (Matt. 24:12) The word "iniquity" in this instance is translated from the Greek word **anomia** (a, negative, **nomos**, law), i. e., lawlessness. What our Lord was saying was that at the time of his second presence the world would experience (among other signs) an increase in lawlessness; and that disregard for law is indeed on the increase today is a fact that needs not to be argued, for we see it at every turn.

It is just another of the many indications to the Lord's watchmen that we are in the last days, and that "our salvation is nearer than when we believed. The night is far spent, the day is at hand." In view of the implications of this truth, the apostle continues with his admonitions to the Lord's people, "Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day." (Rom. 13:11-13) Let us prepare ourselves, the apostle says, for that abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, when, in association with our Lord, it will be our privilege to bring the blessings of life and truth to all the resurrected world of mankind.

A Joyous Foregleam

The Scriptures tell us of yet another water gate—but this is a more hopeful one! While serving as cupbearer to Artaxerxes in Babylon, to which the Jews had earlier been carried captive, Nehemiah sought permission of the king to return to Jerusalem to restore the city. The king

graciously granted the request, and even supplied Nehemiah with a letter to the keeper of the king's forest, with orders to give Nehemiah beams for the gates of the palace, and for the wall of the city.—Neh. 2:1-8

After having made the city secure by rebuilding the wall and repairing the numerous gates, we read that "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 Israel. And Ezra the priest . . . read therein before the street that was before the water gate from the morning until midday, before the men and women, and those that could understand; and the ears of all the people were attentive unto the book of the law. . . . And Ezra opened the book in the sight of all the people; . . . and when he opened it, all the people 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 worshipped the Lord with their faces to the ground."—Neh. 8:1-6

What a time of rejoicing this was for the people! By God's grace they had returned from captivity, and were dwelling once more in their beloved Jerusalem, the City of Peace. "So they read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading. And Nehemiah . . . and Ezra the priest . . . said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law." (Neh. 8:1-9) And later they renewed their intention "to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes."—Neh. 10:29

"Enter In Through the Gates"

We know, of course, that they were no more able to keep

the law then; than previously. But how beautifully that event in the shadow of the water gate in the City of Peace foregleams that greater return of the whole world of mankind from the captivity of the grave, when the kingdom of God, "that great city, the holy Jerusalem," will have descended out of heaven from God and been established in the earth for the blessing of the people! The city will be secure, having "a wall great and high, and . . . twelve gates, . . . and twelve foundations, and in them the names of the twelve apostles of the Lamb. . . . And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:10

What a glorious city! And what joy shall reign therein! And surely the people will once more weep, shedding tears of joy, as they hear and understand the word of the Law. "And the nations . . . shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there."—Rev. 21:24, 25

Neither shall there be any evil there, or evildoers; no liars, no false accusers of their fellow men, no truce-breakers, no traitors, for "the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." No screams of the tortured innocent shall resound within its righteous walls, for "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, 8

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." For "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14, 17 □

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RADIO TOPICS FOR SEPTEMBER

2—"The Blood of the Atonement"

9—"Thy Will Be Done"

16—"What Is Death?"

23—"The World on Fire"

30—"Judgment Day Favors

For Sinners"

Bible Study

LESSON FOR SEPTEMBER 2

Paul Speaks to a Divided Church

MEMORY VERSE: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call."

—Ephesians 4:4, RSV

I CORINTHIANS 1:10-15

DIVISIONS among the professed followers of Jesus had their beginnings in the Early Church. The Apostle Paul described members of the church at Corinth as carnal, because they did not have the proper spirit of unity. Apparently they were meeting together, but in a carnal spirit of disagreement rather than in the true spirit of unity.

One of the ways their carnal spirit of disunity was manifested was in forming what seems to have amounted to various "parties" within the church. There was a Paul party, an Apollos party, a Cephas, or Peter party and a Christ party. Perhaps with some the basis of their allegiance to Paul, or Apollos, or Cephas was that these servants of Christ had baptized them, for Paul tells them that he had baptized very few, hence that there were

very few who claimed attachment to him on this ground.

The Christ party seems to have been in a somewhat different category. Chapter 1:18 through 2:16 could indicate that those of the Christ party belonged to an ancient movement known as gnostics. The term comes from a Greek word, **gnos**, which means knowledge. The gnostics claimed that they possessed a special kind of knowledge that set them apart from others, and upon a higher level of religious consciousness than those who lacked this special endowment.

On the surface we might be inclined to compliment those in the Corinthian church who claimed to be of Christ. After all, he is the Head of the church, and what could be wrong in renouncing all human leadership and claiming to be only of Christ? But in this case Paul must have recognized the

motives of these brethren, and therefore listed them among the other carnal ones in the Corinthian church.

And it might well be in this case that these considered themselves to be a sort of spiritual aristocracy in the church, excelling in knowledge and in other ways, and who claimed this superiority on the basis that they alone followed only Christ. This claim of greater spirituality than others has plagued some in the church throughout the age.

Certainly it is good to attain as much knowledge of God and of Jesus Christ as we can, through the study of the Word of truth of the Bible; but if we begin to feel that we are superior to others in spirituality, and that the Lord through his Holy Spirit is especially directing us, and is not directing those who may not agree with us, we are on dangerous ground. The plan of salvation as taught in the Bible is simple—simple enough for all the Lord's dear people to understand, and the more we adhere to these simple truths as they are centered in Christ Jesus, the greater will be the rejoicing among those with whom we may be associated. May we continue to rejoice in the Gospel of Christ, which is the power of God unto salvation.—Rom. 1:16

II CORINTHIANS 12:19-21

At the time he wrote his first epistle to the brethren at Corinth, Paul was not at all sure of his standing with them. Some claimed to be of his party, but he was not pleased with this situation. However, he knew that a strong message was needed, and he did not hesitate to give such a message regardless of what the result might be so far as he was concerned.

So, toward the close of his second epistle he writes, "Have you been thinking all along that we have been defending ourselves before you? It is in the sight of God that we have been speaking in Christ, and all for your upbuilding, beloved. For I fear that I may come and find you not what I wish, and that you may find me not what you wish."—vss. 19, 20, RSV

Paul's plea for unity is beautifully summed up in our memory verse. Truly there is but one body and one spirit; and we have been called in the one hope that belongs to our call.

QUESTIONS

What is the main theme of the lesson, and how is it summed up in the memory verse?

God's Wisdom for Man's Folly

MEMORY VERSE: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Corinthians 1:18

I CORINTHIANS 1:18-25

THE caption of our lesson is meaningful in that it contrasts the importance of the wisdom which comes from God, through his Word, with the folly of human wisdom. This implies that human wisdom has no value in the spiritual life of those who are endeavoring to follow in the footsteps of Jesus. Human wisdom is important in the fields of human endeavor, but is of little or no help in seeking the will of God, and in doing that will.

A college degree today does not help one to understand the divine plan of salvation as centered in Christ. It frequently leads away from faith in God and in his Word, however much it might help one to find his way in the jungle of today's business world. A college education is not needed to understand the plan and will of the Lord, for the Author of the divine plan has purposely made it simple, and within the mental grasp of the uneducated. Be-

sides, the simplicity of the Gospel, when understood, gives it a lustre and beauty which worldly wisdom cannot match.

Our memory verse expresses a great truth, but to understand the extent to which the preaching of the cross of Christ seemed foolishness to those in Paul's day who thought they possessed an abundance of wisdom one needs merely to remember that crucifixion at that time was considered to be only for vile criminals. So for one to profess their main theme as being that fact that their leader had been put to death by crucifixion would indeed seem like foolishness.

Certainly the wise of this world would not be able to understand how death by crucifixion would specially qualify one to be a leader among men. Thus "the wisdom of the wise" of Paul's day would be blinded to the real truth of the Gospel. How true is Paul's summary, which he introduced (vs. 19) by a quotation from the thought

expressed in Isaiah 29:14: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

Then Paul continues, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (vs. 20) There were many in Paul's day who considered themselves wise—some of them even mingling with the brethren. There are still many such in the world; so Paul did not mean that God suddenly destroyed, world-wide, and for all time, the false conception of true wisdom. But his plan of salvation through the crucified Christ calls for this destruction, and for the ultimate filling of the earth with a true knowledge of God. Then all will know the Lord, from the least to the greatest.

It is the purpose of what Paul ironically describes as "the foolishness of preaching" to acquaint those who have faith in him, and put their trust in him, with a knowledge that salvation is attained only through the crucified Christ. But human wisdom cannot understand this. The cross of Christ to the worldly-wise seems more like death than life. But how simple is the doctrine of redemption through the death and resurrection of Jesus! "But unto them

which are called, both Jews and Greeks, Christ [is] the power of God, and the wisdom of God."
—vs. 24

I CORINTHIANS 2:9-13

The true wisdom of God is revealed by his Spirit, which inspired the writers of the Bible to record the Creator's grand design for the blessing of all the families of the earth. Man, with all his vaunted wisdom, has never been able to know about the things which God prepared for those who love him, whether in this age or in the next age. He can use only his own thoughts, while the thoughts of God, revealed by his Spirit, remain hidden from him. Man's knowledge of electronics will not help him to know the plan of God.

To know God's plan one must humbly realize his own ignorance of the things contained in the mind of God, and be willing to have the things of God revealed to him in God's own way. Paul observes, "Now we have received, not the spirit of the world, but the spirit which is of God."

QUESTIONS

Is worldly wisdom any aid in the understanding of the plan of God?

How can we know the things which God has prepared for us?

Unity at the Lord's Table

MEMORY VERSE: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

—I Corinthians 11:26

I CORINTHIANS 11:17-26

IT IS believed by many historians that in the Early Church as a whole the first knowledge of the memorial of Jesus' death was received from Paul, since, it is believed, I Corinthians was written prior to any of the Gospels which contain the account of Jesus' inauguration of the memorial of his death, referred to by many as the Lord's Supper. And indeed, Paul gives us a fairly complete account of what took place in the Upper Room the night before the crucifixion.

I Corinthians 11:23-25 reads, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood:

this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

In the preceding chapter Paul gives us additional information concerning the "bread" and the "cup." We quote: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."—I Cor. 10:16, 17

The word "communion" as here used is translated from a Greek word meaning common participation, or partnership. Thus Paul is explaining that when we commemorate the death of Jesus, we are also reminding ourselves that we share in his suffering and death. This thought is clearly stated by Jesus and the apostles. Jesus invited his followers to deny themselves and to take up their

cross and follow him into death. Paul wrote, "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Tim. 2:11, 12

This makes the Memorial Supper a very vital thing to every footstep follower of the Master, for it is a reminder of Jesus' death as the Redeemer of the world, and also of the fact that we have the privilege of suffering and dying with him. Jesus also explained that the "cup is the new testament in my blood." (I Cor. 11:25) This is a reference, not to the New Testament part of the Bible, but to God's promise of a New Covenant, a covenant through which Israel and the whole world will receive blessings of life.

God has promised to bless "all families of the earth," through the "Seed" of Abraham. That promised "Seed" is Jesus and his church; those who suffer and die with him. (Gal. 3:16, 27-29) The followers of Jesus are called to be "ministers" of the New Covenant, and the blood of Christ makes their sacrificial service acceptable as they are being prepared for this future glorious work.

Evidently there were those in the church at Corinth who were not mature in the faith,

and had not grasped the real meaning of the Lord's Supper. This is indicated in I Corinthians 11:20-22. They met together for this purpose, and evidently made it an occasion for a feast, some of the early arrivals seemingly drinking the wine which was to be used at the Lord's Supper, and becoming intoxicated, and some making gluttons of themselves. This would not be the Lord's Supper at all.

Paul warns against this practice, and advises that if they want to make a feast they should do it in their own houses. It would seem that it was this corrupt version of the Lord's Supper that Paul refers to as being partaken of unworthily. (vs. 28) To this he adds, "For he that eateth and drinketh unworthily, eateth and drinketh damnation [margin, "judgment"] to himself, not discerning the Lord's body."

QUESTIONS

From what source did many in the Early Church receive their knowledge of the Memorial Supper and its significance?

What three meanings are properly attached to our partaking of the "cup" and the "bread" at the communion table?

What is one way of partaking of the Lord's Supper unworthily?

Ministers of Reconciliation

MEMORY VERSE: "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

—II Corinthians 5:19

II CORINTHIANS 5:16-6:2

FOR many professed Christians, believing on Jesus and becoming his followers is largely a matter of being "saved." But Paul corrected this limited view when he wrote, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) To suffer with Christ means that one is active in serving him. The point is that Christians are called for a purpose, and that purpose is that they might lay down their lives in the service of the divine plan, which, in brief, is the reconciliation of the world to God.

Mankind became alienated from God because of original sin, but God still loved his human creation, and sent his Son into the world to bring about a reconciliation, and he prepared the way for this reconciliation through Jesus' death on Calvary's cross. Our lesson states that "God was in Christ recon-

ciling the world unto himself, . . . and hath committed unto us the word of reconciliation."
—vs. 19

The "word of reconciliation" is the "Gospel of Christ, which is the power of God unto salvation." (I Pet. 1:5) But in order for anyone to hear the Gospel it must be communicated to him. Paul wrote, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"—Rom. 10:13-15

Jesus, through his death, provided the basis of peace with God, but the "word of reconciliation" must be proclaimed in order to be heard, accepted,

and become a new moving power in one's life. And it is to this work that the Christian is called—God hath committed unto us the “word of reconciliation.”

What this means, Paul further explains, is that consecrated believers become “ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin [a sin-offering]; . . . that we might be made the righteousness of God in him.”—vss. 20, 21

Thus we see that the faithful followers of the Master have a very definite part in the ministry of reconciliation. In the first verse of the next chapter they are described as “workers together with God,” and we are admonished not to receive this high favor of God “in vain,” but to be faithful to our calling.

Then Paul adds, “(For he saith [quoting from Isaiah 49], I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)” (II Cor. 6:2) This text has been misused to prove that there will be no opportunity to be reconciled to God beyond the present life; that this is the only “acceptable time,” the only “day of salvation.”

But Paul is not here referring to the human life span at all, but to ages or periods in the divine plan of salvation. The present age is the age of sacrifice, when the ambassadors of Christ lay down their lives communicating the Gospel of reconciliation as widely as possible. It is the “day” of what Paul describes as the “great salvation,” when those called to be the ambassadors of Christ prove their worthiness of living and reigning with Christ in his thousand-year kingdom.

And this thousand years of Christ's reign will be a “day” or period when the Gospel of reconciliation will be effectively communicated to all mankind. During that day all evil influences will be restrained, Satan will be bound, and the knowledge of the Lord will fill the earth as the waters cover the sea.

Then sickness, pain, and death will be destroyed, and all will be invited to partake of the waters of life freely.

QUESTIONS

What is the purpose of God in the calling of the true believers of the present age?

What did Paul mean when he spoke of the “accepted time”?

When will mankind in general be reconciled to God?

Good News for Sinners

MEMORY VERSE: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Romans 1:16

ROMANS 1:16-25

OUR memory verse is a key text for understanding the Book of Romans. The Gospel of Christ is in reality the plan of God for providing salvation for the sin-cursed human race. What is the Gospel of Christ? The word "gospel" means good news, or glad tidings. The angel who announced the birth of Jesus declared it to be "good tidings of great joy" because the promised Christ, or Messiah, had at last been born. This great One was also to be a "Savior."—Luke 2:10, 11

Romans 1:14 reads, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Here the Gospel of Christ is referred to by Paul as the Gospel of God—that Gospel which he had promised "by his prophets in the Holy Scriptures"—the Old Testament Scriptures. One of God's Gospel promises recorded in the Old Testament is the one in which he told Abraham that through his seed all families of the earth would be blessed. (Gen. 12:3) Paul refers to this promise and describes it as the Gospel which was preached before unto Abraham.—Gal. 3:8

Paul also write concerning the promised "Seed," saying, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) Thus Christ is seen to be at the very center of God's Gospel promise to Abraham concerning the blessings which would reach the people through his seed.

But in verses 27-29 of this same chapter Paul elaborates. We quote: "For as many of you

as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Thus it is clear that when God made promise to Abraham concerning his seed, or progeny, he was speaking of Jesus, and those—both Jews and Gentiles—who through faith become Christ's. It is what we might call a "faith" seed. This is a very fundamental part of the "Gospel of Christ," for it is through Christ and those who become his through faith and obedience that the remainder of the world of mankind will receive the promised blessings.

When God made his promise to Abraham, emphasis was placed on the fact that "all" families of the earth would be blessed. This was an essential feature of the Gospel as it was proclaimed to that faithful patriarch. And when, later, the Gospel was again communicated to the shepherds by an angel, the scope of these good tidings had not narrowed—it still was to "all people."

We could say that the Gospel, which is the power of God unto salvation, is of two essential parts. (1) It contains the prom-

ise of the instruments of blessing—Christ and the church, and (2) it gives assurance of blessings for all mankind; that is, for all who, when given full knowledge and opportunity, believe on Christ, and obey the righteous laws of God. This blessing is, basically, life.

The followers of Jesus during the present age, who prove faithful to their Lord even unto death, will be exalted to heavenly life with him, even as he was exalted to the divine nature in his resurrection. Jesus said to his disciples just before his crucifixion, "I go to prepare a place for you. And . . . I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:3

Mankind in general, when they have proved their worthiness, will receive perfect human life on earth, this provision having been made for them through the blood of Christ. One of the Gospel promises concerning this is found in Isaiah 35:10, which reads, "The ransomed of the Lord shall return, and come to Zion [the glorified church] with songs and everlasting joy upon their heads."

QUESTIONS

What is the Gospel, and when was it first preached?

Christian Life and Doctrine

The Words of "The Word of God"

"MY DOCTRINE is not mine, but his that sent me." (John 7:16) These are the words of Jesus Christ our Lord. "As my Father hath taught me, I speak these things." (John 8:28) "Why do ye not believe me? He that is of God heareth God's words." (John 8:46, 47) "The Father which sent me, he gave me a commandment, what I should say and what I should speak." (John 12:49) "The words that I speak unto you I speak not of myself." (John 14:10) "The word which ye hear is not mine, but the Father's which sent me." (John 14:24) "I have given unto them the words which thou gavest me." (John 17:8) These are the words of "the Word of God."

The Logos—the Word of God—is to us the name of our Lord Jesus before his birth as a babe in Bethlehem. John 1:1-5 reads, "In the beginning was the Word, and the Word was with God [the almighty One], and the Word was God [a mighty One]. The same was in the beginning with God [the almighty One]. All things were made by him [this mighty One]; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not."

As the "Word of God" Jesus was present when the foundations of the earth were laid. In Psalm 33:6 we read, "By

the word of the Lord were the heavens made." As the "Word of God" the pre-human Jesus was God's spokesman, "the divine expression" to carry out the work of creation, so "all things were made by him." But the Word was later made flesh and dwelt among us. Jesus was born. If this event had never taken place, there never would have been salvation through the blood of Christ.

In our opening Scripture reading Jesus told us that the words which he spoke he spoke not of himself. Time and again he repeated this lesson, "The word which ye hear is not mine, but the Father's which sent me."

When he began his ministry, as he was tempted of the Devil, his first words were, "It is written." And in his final prayer, speaking of his church, he said to the Father, "I have given unto them the words which thou gavest to me." (John 17:8) So now it is in this spirit that we humbly approach the "words" of our Master, knowing that the words which he spoke were the Father's words to us. We know our Father through his Word as he has spoken to us through his Son. We are confident that we all are interested in these words of the Father given to us by his Son. We want to study them. We want to understand them as they apply to us, to enjoy them, and to benefit from the lessons which they teach.

Study

But first, here is a familiar text in the Bible. II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This sets forth our responsibility to the Master's words; yes, and to all the words of the Bible, the Word of God. The exhortation is to "rightly divide" the Word. If we do not study, if we do not analyze correctly the message of the Word, we will miss that which we seek—the truth. But more important, such a course would lead

to our shame—ashamed, disgraced, confused, perplexed—as one of God’s workmen “that needeth not to be ashamed.” Let us not permit tradition or self-interest or any other thing to stand in the path of viewing the Word of God without distortion.

Certainly as truth people, as we rightly divide his words and the times and seasons in which we live, we grow in our enjoyment and appreciation of his words. Our prayer is that the same Holy Spirit that gave the Master “words to speak” may also abide in our hearts and cause each one of us to say, as recorded in Psalm 119:162, “I rejoice at thy word as one that findeth great wealth.” And also exclaim with Jeremiah 15:16, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart.” May the few verses which we will touch upon here be a guide to the further study of this most entrancing subject.

Jesus, in his wilderness temptation, answered Satan, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matt. 4:4) In this verse we are told what constitutes our spiritual food—the “words” of God. As in the natural, so also in the spiritual, appetite for food is a sign of health. It is spiritually healthy to hunger and thirst for spiritual understanding. So let us feed upon, let us digest and assimilate, the words of God. May we never lose our appetite for spiritual understanding of every word that proceedeth out of the mouth of God.

But to understand God’s Word we do need helps. The question Philip addressed to the eunuch is still a good one: “Understandest thou what thou readest?” (Acts 8:30) And the answer is still a good answer: “How can I, except some man should guide me?” And so the Lord has given us guides, helps. “The Studies in the Scriptures” are among these. But let us use our guides as helps, not as substitu-

tions for the Word, for nothing can replace the Word of God.

The nominal church has been overreached in this matter. Creeds, confessions of faith and catechisms have taken the place of the open Bible. The Jews have replaced the Torah of Moses with the Talmud of the rabbis. The Book of Mormon, the writings of Mary Baker Eddy, the Watchtower, have all been placed on at least a par with the Bible in the minds and hearts of many people. No wonder we find it necessary to fall back again on Jesus' words which he says were the words of his Father: "But in vain they do worship me, teaching for doctrines the commandments of men." The Word of God has been made of none effect by the traditions of men.—Matt. 15:9

We enjoy our helps. We thank God for our Pastor, and he taught us that we must rely on our only authority, the Word of God. Let us rejoice because we have been drawn away from the stagnant pools of tradition to the very fountainhead of truth by these helping hands for Bible Students. And there we will remain, proving all things, holding fast that which is good.—I Thess. 5:31

The Father's Doctrine

In John 7:16, 17 Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Here is a principle of immense importance. This text proves that those who do his will, by consecration, will have opened to them the grand inlet of light so that they can see the doctrines and the teachings of his Word.

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me; the

Father hath not left me alone, for I do always those things that please him. As he spake these words may believed on him." Here the Master was speaking to those who would lift him up and put him on the cross to die. He knew that as "Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 8:28-30; 3:14

Jesus knew the manner of his death, and he knew who would be used to bring it about. The Father in Old Testament Scripture had told him. He makes a statement that gives us great strength. To those who saw no beauty in him that they might desire him, to those who gnashed on him with their teeth, to those who would lift him up to die, he says, "I am not alone." I have a support transcending all human acclaim or persecution. I am here to do my Father's will. I am doing the things he has told me to do, and thus I am pleasing to God.

You may frown upon me, but my Father smiles upon me, and because of this I am strong; and as he spoke many believed on him. We feel that as he spoke those words, so full of consecration, that his face may have been even more beautiful than was Stephen's when it was said of him, they "saw his face as it had been the face of an angel." (Acts 6:15) May we learn this simple truth, that as we are doing God's will at those times when it requires courage to do that will, even though some may gnash their teeth and some may frown, that like him we know that we are not alone. We have God's smile and his rod and his staff to comfort us.

Jesus said, "Because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not because ye are not of God." In order to fully appreciate this text, let us read the verses immediately preceding. Verses 43, 44: "Why do ye not understand my speech? even because ye

cannot hear my word. Ye are of your father the Devil and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.”—John 8:43-47

Here the Master tells his detractors that had he been less truthful they would have accepted him. Had he dotted all the i's and crossed all the t's of tradition, he would have been more acceptable. But he would not do that. He chose rather to tell them the truth, even though he knew they would not believe him. But he also knew that those who were seeking would accept his words, for his words had come from God.

The nominal house has accepted Satan's lie. We do not. We have heard the words of truth. We have proven them. We will hold them fast. In simple words, this is the difference between the nominal church and truth people. This is the difference between ritualism and consecration, so let us not forget that in our fellowship there are those who have strong convictions. That is as it should be. But some have the idea that opinions are classified into two kinds. One: that which is their own. Two: any opinion that differs from their own is erroneous, and more than that, dangerous, and should not be expressed. We are not here speaking of fundamentals.

The Father's Commandment

John 12:49, 50 reads: “I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” These words are a summary of Jesus' desire to emphasize that his words came from the Father, and that

keeping his words leads to everlasting life. It makes one think of the statement, "Error does not sanctify, only the truth does that." The Master said, "Sanctify them through thy truth: thy word is truth." And surely it is the desire of us all, in our daily life, to speak the words of God. And thus we will walk in the way of life everlasting. By reason of Adam's disobedience to God's command we were born under condemnation to death. By virtue of our Lord's obedience to God's command we are now walking in the way of life everlasting.

In John 14:23, 24 we read Jesus' words, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Love is the root. Obedience is the fruit. If we love God's Word we will be obedient to its precepts. Love and obedience flow from the principle of gratitude, and the result of love and obedience is, "I will manifest myself to him" "and my Father will love him." Jesus added, "We will come unto him, and make our abode with him." Not "I will" but "we will"—the Father and Jesus will. Not a short running visit as a guest, but we will make a permanent abode in your heart.

"The words which you hear are not mine, but his that sent me," said Jesus. Why did he repeat this expression so often? Why do we repeat it so often? That we may properly value his words, the truths established by the words that say, "It is written," which were the first words Jesus spoke after Jordan, and in his last prayer he observed happenings that the scripture might be fulfilled.—John 17:12

In John 17:6-9 the Master said, while in prayer, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known

that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine."

And speaking of his disciples then and since, Jesus said, "Thou gavest them to me." As sheep to a shepherd, as children to a tutor, "Thou gavest them to me" that we may be instructed in the teaching of God's Word. "And they have kept thy word." Is this true of us, and do we obey what "the Holy Spirit teaches" as we are exhorted to do in I Corinthians 2:13? Others can preach the Word of God to us, but only the Holy Spirit can open our minds and reveal the truth to our hearts. Thank God our hearts have been opened! As the ground receives the seed; as the earth drinks in the rain; as pants the hart for the waterbrook, so we have accepted the truth as found in the unadulterated Word of God. And these "words of God" given us by our Lord Jesus Christ have enriched our lives. But these riches can be retained only as we study carefully and enthusiastically to rightly divide the Word of truth.

"Howbeit when it, the spirit of truth, is come, it will guide you into all truth; for it shall not speak of itself; but whatsoever it shall hear, that shall it speak; and it will show you things to come." (John 16:13) Our Father never forces truth upon anyone. But he gives it to those who hunger and seek for it. Let his truth, his words, enrich our lives and make us wise unto salvation. They are words of life. "Thy words were found, and I did eat them." Understanding is more precious than rubies, and all the things

(Continued on page 34)

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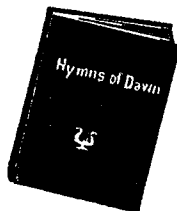
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(Continued from page 31)

thou canst desire are not to be compared unto her. (Prov. 3:15) It is this spirit that will give us victory, and with these words we close: "That I may know Him." Not know him merely in name or theory, for this brings no power to stand amid the strife. Nay, we would know him as the living Savior, the very strength and center of our lives. □

—Contributed

PROOF THAT GOD EXISTS

There IS a God

MANY great scientists of modern times have openly stated their belief in the existence of a supreme, intelligent Creator, among them the late Dr. Albert Einstein. A Cressey Morrison, former President of the New York Acedemy of Sciences, in his book, "Man Does Not Stand Alone," said, "By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence."

We cannot establish the existence of God through the medium of our five senses; that is, we can neither see, feel, smell, taste, nor touch him. While God is invisible to our natural eyes, we can, nevertheless, discern him in the visible things he has created. The Apostle Paul wrote, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."—Rom. 1:20

We discern God by our reasoning faculties. The more we ponder over the significance of the marvelous things of the material world with which we are surrounded, the more unwise it seems to deny the existence of a supreme, intelligent Creator.—Ps. 53:1

We sometimes speak of what someone has made as being a "creation." Actually, however, man's ability to "create" is limited to the use of materials already in existence. Strictly speaking, man does not create a house; rather, he builds a house, using materials which have already been created.

But even the building of a house calls for plans, specifications, measurements, and the use of proper materials. A foundation has to be laid and firmly secured. The superstructure must be properly built upon the foundation. The house needs a roof, and the various rooms must be built according to plans and specifications.

A house does not just happen to come into existence. Every house, or any other building, evidences the work of an intelligent designer and builder. So the earth itself—the home, or "house" provided by God for man—also reveals the existence of a Designer and Builder. God asked Job, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?" —Job 38:4-6

Wisdom Displayed

What great wisdom is displayed in the creation of the earth! Think of the ingenious circulatory system by which the land surfaces of the earth are watered to make possible the growth of vegetation and food, as well as the endless variety of trees and flowers, and all so intricately de-

signed and so exquisitely beautiful. Concerning this watering system the Creator said to Job:

"Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?"—Job 38:25-29

Man can make an artificial flower, but he cannot give it life. We can admire the blade of grass and the mighty trees of the forest, but we cannot create them, nor do we understand what makes them live. We may plant an acorn in the ground and discern that later it has grown into a sturdy oak. We can marvel about this, but cannot explain how it happened. Some may say that it is simply nature, but the wise will say it is an evidence of the existence of nature's God.

The human mind seems still more hopelessly inadequate when it peers into the heavens and there also sees displayed the marvelous works of a mighty Creator. The Prophet David wrote, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."—Ps. 19:1, 2

The astronomer's telescope reveals the tremendous reaches of the universe, and its countless millions of stars and planets. We know that all these are governed by fixed laws, and reason tells us that these laws could only have been established by divine intelligence. If our reason leads us to such a conclusion, then we will reverence our great Creator, and will want to learn all we can about him, so

that we can know him intimately, strive to do his bidding, and copy his ways.

Revealed in Animal Life

Joyce Kilmer wrote a poem in which he says, "Only God can make a tree," and this thought is even more conclusive when we think of the almost countless varieties of trees which God has made. This same faith-strengthening reasoning can be carried over into the animal kingdom. Only a supreme, intelligent Creator could produce the myriad varieties of animals, birds, and fish, and provide the appropriate food and surroundings enabling them to continue their existence.

The peacock is noted for its gorgeous plumage, while the ostrich is rather plain in appearance, although its feathers are much in demand. By comparison with the ostrich, the peacock moves about rather slowly, but the ostrich is able to run at great speed. What determined these differences? Reason tells us that here is displayed the planning and work of an intelligent Creator.

And speaking of the ostrich, the King James Version of Job 39:13-17 reads, "Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labor is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider."

While we cannot be sure just what bird is being described, the point remains that here is an exception in God's grand design of creation. In most cases the birds and lower animals exercise great care over their young; the

birds sit on the eggs from which their offspring are hatched. But with the ostrich mentioned in the Book of Job it was different. Here the mother ostrich simply buries her eggs in the sand, and then leaves them. The warmth they need for incubation is in the sunbaked sand. But the eggs are hidden from most danger, and unlike most birds the mother is not on hand to afford protection for her young.

Did this maternal indifference just happen to be? Oh, that is just a matter of instinct, some may answer. But why should there be such a variety of instincts in the animal creation? Besides, what is instinct? The dictionary says that instinct is the hereditary factor that enables fowl, animals, and fish to survive.

Reason tells us that instinct is a creation of God. This is particularly apparent when we consider the widely variant instincts with which the animal creations have been endowed. What causes young salmon, after spending four years in the ocean, to seek and travel up the identical river where they were born, there to spawn and die? From whence came the instinct which causes some birds to migrate from north to south, and from south to north, with the changing seasons? How do they know that it will be warm in the south, and that they would freeze or starve to death in the north?

Innumerable pages would be required to call attention to all the fascinating varieties of instincts displayed throughout the animate creative works of God. To say that such a variety came about by mere chance is to stifle reason and to distort the good judgment with which we have been endowed by the Creator.

And herein is another proof of the existence and work of the Creator. The animals of the lower creations do not understand why they act as they do, but man has been given the ability to understand, if he will, and choose his

ways. He may go south or remain north in the winter as he reasons and decides which move to make. Thus man is set apart from the other animate creations, and this also we see as an evidence of the existence of a wise and loving Creator. Job 32:8 reads, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

God Revealed in Man

All animate and inanimate things of which man has knowledge proclaim to a reasoning mind that there is a God. The intricacies of the life principle are quite beyond the ability of the human mind fully to understand. This is true in the earthly realm from the lowest form of shellfish right on up to man, the highest order of animate life on earth. This is particularly true of man, whose body, animated by the breath of life, is one of the marvels of the universe.

And one of the amazing things about humans is their ability to reason upon available facts and to reach logical conclusions. We are living in the day of electronic computers. Data is fed into these computers for the purpose of obtaining certain information, and in a relatively short space of time they produce the answers sought. It is claimed by authorities that an electronic computer capable of reaching all the conclusions potentially possible to the human brain would need to be as large as the Empire State Building in New York City. And this electronic marvel can process data only in response to facts fed into it by an intelligent human.

And yet how small is the human brain! Besides, even though a computer can be constructed by human wisdom to do the mechanical reckoning heretofore done by the brain, it lacks feeling of any kind. If a computer informs its owner that he has prospered in business, it registers no joy; if he is bankrupt, it displays no sorrow.

But in man's little brain there is the potential mathematical ability of the most complicated electronic computer ever built—and a thousand times over—plus a sympathetic understanding of the implications in the conclusions at which it is capable of arriving. Could such a capability just happen to function? The obvious answer is no—that here is irrefutable proof of the existence of a supreme, intelligent Creator.

In God's Image

Besides, by noting the reasoning characteristics of man, as translated into human behavior, we learn something about the Creator, for the Bible tells us that man was created in the image of God. All creation reveals the intelligence of the Creator, and his ability to reason—and in Isaiah 1:18 he invites us to reason together with him. Man's puny mind, while not able to understand a great deal about God's creation is, nevertheless, able to reason upon the basis of his limited knowledge, and to reach the conclusion that there is a God.

Man today is fallen and imperfect. David wrote, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) Many humans are degraded and debauched. However, there are many noble specimens of humanity all around us, and in these we see the qualities of sympathy, justice, and love. Since man was created in the image of God, we therefore conclude that the Creator is sympathetic, just, and loving.

Man has also been given the ability to conceive the idea of a great God and Creator over all. This not only sets man apart from all the lower forms of animal life, but is an additional proof that he is a created being, and not an accident of an unguided evolutionary process. From the dawn of biblical history man has been a worshiping creature, and among the truly wise of the human race, it is no less so today. Prof. Pasteur, the noted bacteriologist, testified that he prayed while he worked. Yes, there IS a God. □

The Attributes of God

NO ONE has seen God at any time! We can know him only as we can discern him in the mighty and wonderful works of creation, and through his written Word wherein he has revealed his purposes toward his human creation. There is no greater attainment for a human than to acquire an understanding of God and of his characteristics, which is accomplished largely through a reverent study of his Word.

Jeremiah 9:23, 24 reads, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Through the Creator's grand design for the eternal happiness of his human creatures we find many facets of his character displayed. We find, for example, that there are four principal attributes of his character: his wisdom, his justice, his love, and his power. There are other aspects of his character which blend beautifully with these principal ones, and our attention will be called to them as we discuss his four cardinal attributes.

God's Wisdom

In myriad ways God's wisdom is displayed in his creative works. One of these is the occasional exception to the laws by which all inanimate things of creation are governed.

For example, the general law is that substances expand with heat and contract with cold. An exception to this is found in the freezing of water. If water contracted as it froze, ice would then be heavier than water, and the end of winter throughout half of the earth would find the rivers and lakes solid cakes of ice. But God's exception to this law of nature averts such a catastrophe.

Wisdom beyond our comprehension is displayed in all created things. We are particularly interested in God's wisdom as we see it in operation in connection with his provisions for man, whom he created in his image, and to be king of earth. One evidence of this is in the relationship of parents to children. God endowed the lower animals with certain instincts which cause them to make essential preparations for their young, and to care for them for a short time after they are born, but this instinct is devoid of lasting interest in, and love for, the offspring.

How different in the case of humans! A human child is helpless when it is born. It needs the loving and tender care of its mother, and usually receives it. The love of both parents for their child usually increases, and continues, and the child learns to appreciate and love its parents. God's wisdom designed it so, and it is related to the fact that we are created in the image of God. The Creator loves his children, and is pleased when they realize their dependence on him, and out of this there grows love and loyalty.

On this point Isaiah 49:15 reads, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Psalm 103:13 reads, "Like as a father pitieth his children, so the Lord pitieth them that fear [reverance] him."

Learning by Experience

God's wisdom is displayed in permitting man to be subjected to temptation while he was in the Garden of Eden. The earth is filled with created things which are compelled to obey the Creator's law. The stars are given no choice as to the orbit in which they travel, or how fast they will revolve in that orbit. But the Creator was not limited to exacting this sort of obedience. He created man in his own mental and moral image, and gave him a choice between obedience and disobedience.

God's wisdom enabled him to know in advance that, through lack of experience, man would choose the course of disobedience and thus incur the penalty of death, as had been stipulated. God's wisdom decreed that all of Adam's children would share in his death condemnation. By this wise arrangement it was possible for one man—even Jesus Christ, who was made flesh for this purpose—to redeem Adam from death, and also the entire human family, which lost life through Adam.

By this wise arrangement, each generation of Adam's children has had an opportunity to experience the disastrous results of disobedience to divine law. Thus far few have known the true significance of their plight. But the Creator's wisdom has arranged their awakening from the sleep of death at a time when the educational program of Christ's kingdom will be in operation, and then they will learn. Thus they will, by experience, have learned both good and evil, and will be in a position to make an intelligent choice between the two.

God's Eternal Justice

Throughout the ages of human experience innocent men and women, as well as children, have suffered. Is it just for God to permit an innocent infant to be afflicted with a painful disease, and ultimately to die? There are thousands

of situations in which the question of God's justice is raised. Assuming that God is all-powerful and therefore able to control human experience, why does he permit the innocent to suffer? In the absence of a satisfactory answer to this question, some might well question the existence of God.

The operation of God's justice in his dealings with his human creatures can be understood only in the light of his plan as a whole. One would properly question the motives of a surgeon who cuts into a human body to remove a malignant growth or a diseased organ, were it not known that the objective sought is the person's health and well-being. The healthy, unaffected organs of the body might well suffer as the malignancy is being removed, but those involved understand the reason, and are quite willing to have it so.

The Balance of Justice

The principle of justice is well illustrated by the balanced apothecary's scale. With the scale the illustration is in equality of weight. In God's relationship to man it is in equality of dealings. The Creator is the source of all life and its blessings, so he has the right to decide the terms upon which these blessings may be obtained and maintained. Adam was God's creation. He owed his life to his Creator.

Adam also owed obedience to his Creator, and the Creator, in his wisdom, exacted the death penalty for disobedience—not because he was vindictive, but because it would result in the greatest good to Adam and his progeny. Think of the havoc which would be wrought if the earth itself were to disobey the laws of gravitation by which it is kept in its proper orbit! So, if man were permitted to live in disobedience to divine law, there would be no end to the chaos and suffering that would result.

Man was justly condemned to death. Since the penalty for disobedience was death, it meant that if man was to be rescued from the result of the condemnation the demands of divine justice against him would have to be satisfied. The Creator's wisdom provided the way, which was through Christ, the Redeemer. Jesus became a substitute in death for Adam, and for Adam's unborn race. The Bible refers to this as a ransom, or corresponding price. Paul wrote, "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:5, 6

While God's love is involved in this plan, it is his justice that opens the way for man's release from sin and death. Meanwhile the human race has continued to suffer, the innocent with the guilty. The just compensation for this will be in the blessed experiences of the enhanced joy which shall be made available to all as they are restored to life in the promised resurrection of the dead.

Then, as they look back upon the experiences through which they have passed during the reign of sin and death, they will thank God for them, for thereby they will have been led to a more profound appreciation of their loving Creator, whom they will then have the opportunity of obeying and serving forever. It will be then that God will 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

The Creator's Love

The great Creator of the universe dispenses blessings to his earthly creatures with a lavish hand. His love has made provision for his lower creatures as well as for man. He takes delight in exercising his loving-kindness throughout the earth, causing the sun to shine and the rain to fall upon

all. (Matt. 5:43-45) These blessings are available even for those of his human creatures who, in their folly, disbelieve in his existence, and oftentimes blaspheme him.

Because man is sinful and fallen, and because the command to subdue the earth has not yet been carried out, there are times when human suffering and apparent unbalances in the material world seem to belie God's loving interest in his human creatures. It is in such circumstances that we need to understand the divine plan for the ultimate elimination of all evil in order to see through the dark circumstances of life.

Man sinned, and brought upon himself the penalty of sin, which is death. God's love provided redemption from death through our Lord Jesus Christ. (John 3:16) God's gift of his Son to suffer and to die for the sin-cursed and dying race is a most outstanding evidence of his love. No gift has ever been so great, or so costly to the giver.

While the Scriptures declare that it was God's love for the world that caused him to send his Son to earth to be the Redeemer and Savior of mankind, our appreciation of that love is enhanced by the assurance given to us in the Bible that a full and complete opportunity is to be given to all mankind to benefit from God's gift. Only those who believe will receive everlasting life through Christ, but the opportunity to believe is not limited to this present short span of life.

While God's love is abundantly manifested by the gift of his dear Son, we see a further evidence of his love in his invitation to consecrated believers in the present age to suffer and die with Jesus that they might live and reign with him. Through the Holy Spirit these are made sons of God on the divine plane. This is truly a marvelous manifestation of God's love.—II Pet. 1:4; I John 3:1-3

It is beyond the ability of our finite minds fully to under-

stand the length and breadth and height and depth of God's love which provided that a few of the fallen, imperfect members of the human race should not only be redeemed from death through Jesus, but should be called to joint-heirship in his kingdom, to be associated with Jesus in the blessing of the remainder of mankind, who also have been redeemed by the blood of Christ. Such love should call forth a hearty response of love and devotion on the part of all whose hearts are opened to receive it.

The Almighty God

It is a self-evident truth that the great Creator of the universe is all-powerful. Job expressed this fact beautifully when he said to God, "I know that thou canst do everything." (Job 42:2) The almighty power of God is manifested in all his creative works. Life itself is a mighty force beyond the ability of the human mind to conceive.

On this subject we are particularly interested in the power of God as it relates to the outworking of his plan for the redemption and recovery of the human race from sin and death. This plan is motivated by divine love. It is based on the justice of God, and was conceived by the Creator's wisdom. But the plan itself would have no validity if the Author lacked the ability to carry it out. However, we are assured that God is abundantly able to accomplish every detail of his plan. Isaiah 55:10, 11 reads:

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper, in the thing whereto I sent it."

The miracle-working power of God is required for the accomplishment of essentially every detail of his plan of

verse who created life in the first place. Surely this almighty God is abundantly able to restore life!

And it will not be merely an awakening from death, for all the willing and obedient of that kingdom age will be restored to human perfection just as Adam possessed it before he sinned. This will also call for the exercise of divine power. This will be the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.—Acts 3:19-21

Truly our God is a great God, a God in whose character the attributes of wisdom, justice, love, and power function harmoniously, to the lasting good of all his creatures. And when this understanding of God becomes universally known, as it will during the rulership of the messianic kingdom, then God's glory will be revealed, and the people will call upon him "to serve him with one consent."—Zeph. 3:9 □



Weekly Prayer Meeting Texts

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

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

SEPTEMBER 20—"Thus saith the high and lofty One that in-

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

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

The British Section

A Vessel

Unto Honor

IT IS doubtless the desire of all the Lord's people to be useful, helpful, and encouraging to their brethren, the fellow-members of the Lord's family. That we might have this privilege, our risen Lord has "led captivity captive." This means that through the sacrifice of himself Jesus has purchased the captives of sin and death (all condemned in Adam), and this gives him the right in due time to set at liberty these captives.

Jesus has also given gifts unto men. (Ps. 68:18; Eph. 4:8) These gifts result from the receiving of the Holy Spirit by the church, and among these is the gift of prophecy. In I Corinthians 14:1 Paul says, "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy."—R. V.

In the Old Testament the prophets were not only proclaimers, forthtellers, preachers of God's Word, but particularly preachers or proclaimers who foretold future events. Peter wrote concerning them, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven."—I Pet. 1:12

In the New Testament sense of the word, prophecy usually simply means to speak God's message. When the Holy Spirit came upon our Lord at Jordan he was anointed to preach the Gospel of salvation unto the meek. (Isa. 61:1) This was his divine authorization and incentive to proclaim the good news.—Luke 4:1, 14

When the same Holy Spirit came upon the waiting disciples at Pentecost, we are told that they prophesied. They "began to speak . . . as

the Spirit gave them utterance." (Acts 2:4) And the groups of devout Jews gathered at Jerusalem for the feast, many from distant parts of the Roman Empire, heard them speaking in their own language "the wonderful works of God." (Acts 2:11) Later, when the disciples were driven from Jerusalem by persecution, we read that they "went everywhere preaching the Word."—Acts 8:4

Church Also Anointed

This same Holy Spirit has remained with the church throughout its generations even to this end of the age; and today the feet members who have been given a special revelation of the Gospel of the kingdom are constrained by the anointing of the same Holy Spirit to make it known to others. "How beautiful upon the mountains are the feet of him that publisheth peace; that bringeth good tidings of good, that publisheth salvation." (Isa. 52:7) Peter and John said: "We cannot but speak the things which we have seen and heard."—Acts 4:20

For our further guidance Paul says, "He that prophesi-

eth [makes use of the gift of prophecy] speaketh unto men to edification, and exhortation, and comfort." (I Cor. 14:3) We all need to be edified or built up in knowledge of the truth; therefore, preaching or prophesying of this kind is most helpful, and very important.

As there is a race to be run and work to be done, we need exhortation to run with patience the race set before us, and not to become weary in well-doing. (Gal. 6:9) Further, in view of the trials and difficulties of the narrow way, we need comfort by being reminded of the Father's great love wherewith he loved us. (Eph. 2:4) We also need to be reminded of the fact that we have not an High Priest who cannot be touched with a feeling of our infirmities, and that the precious promises are all ours if we are in Christ: that they all are "yea and amen" in Christ Jesus.—Heb. 2:16-18; 4:15

At times we may feel we have small ability to edify, exhort, and comfort others; yet we know that the Master, the great Head of the church, can use the weakest of his children, if in love and humility

they seek to call attention to his Word. These things are not of ourselves—our ability, or wisdom—but as Paul suggests, it is the result of the operation of the Holy Spirit in and through us. He says, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;" to another a faith-stimulating word.—I Cor. 12:8, 9

We have come a long way since the days of physical healing in the church. These outward gifts, it would seem, were only given through the laying on of the apostles' hands. (Acts 8:18; 19:1-6) Hence, when the apostles had fallen asleep in death, these outward gifts soon thereafter ceased to be enjoyed by the church. (I Cor. 13:8-10; 14:3-5, 22) After the first introduction of Christianity, miracle-working power gradually left the church because it was no more needed as an introduction, and because "the times of restitution," of healing and refreshing of the world, had not yet come.

However, there are, here and now, opportunities of using a "healing" balm on a higher plane—healing the bro-

kenhearted. (Isa. 61:1) And perchance healing differences among the Lord's people as we sound forth, by one means or another, precious divine truths, in the Spirit of truth, that the living stones of God's temple showing a tendency to fall apart may be cemented together again in love and by love.

While the Lord had graciously distributed various gifts among his people (Ps. 68:18), the Apostle Paul further exhorts, "Covet earnestly the best gifts." (I Cor. 12:31) Foremost among these he places the gift of prophecy. "Greater is he that prophesieth than he that speaketh with tongues." (I Cor. 14:5) The value or importance of a gift, Paul intimates, is dependent, not upon the extent to which it may dazzle the multitude, or give ourselves personal satisfaction, but upon the amount of blessing it can bring to others.

Some of the gifts, Paul would remind us, may be to our personal advantage or edification, "but he that prophesieth, edifieth the church." (I Cor. 14:4) Again Paul says, "We preach not ourselves, but Christ Jesus the

Lord; and ourselves your servants for Jesus' sake." (II Cor. 4:5) That is to say, we desire only that you may see that we are your servants; that in what we say, we are merely desirous of serving your spiritual interests unto edification, exhortation, and comfort. Paul exhorts the brethren at Corinth, and us through his epistles, "Seek that ye may excel to the edifying of the church."—I Cor. 14:12

"Covet," be zealous for gifts that are best in the sense of being the greatest blessing to others. If we value our gifts from this standpoint and in this proportion, there will be little opportunity for pride or complacency to develop in the heart. The spirit of love would delight to use that which would bring edification and comfort to others in the narrow way. By continually think-

ing of things from this angle, we will at the same time be minding a more excellent way, the way that leads to the development of the fruit of the Spirit, and specially the spirit of love.

"Are all apostles? are all prophets? are all teachers? Have all miraculous powers? Have all ability to cure diseases? Do all speak in tongues? Do all interpret? But always seek to excel in the greater gifts. And now I will point out to you a way of life which transcends all others." (I Cor. 12:29-31, Weymouth) In chapter 13 the apostle deals very beautifully with the quality of "love." And then he adds: "Be eager in your pursuit of this love, and be earnestly ambitious for spiritual gifts, but let it be chiefly so in order that you may prophesy."—I Cor. 14:1, Weymouth □



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Vineyard Echoes

The Witness in Libraries

FROM time to time through the years various brethren have placed truth literature in public libraries—mostly books, such as *Studies in the Scriptures*. Many have subscribed to *The Dawn* for libraries in various parts of the country. Certainly the use of public libraries in this manner should be an effective method of bearing witness to the truth.

Recently we have received a letter from Brother Charles Brooks, of Florida, in which he tells of the blessings he and Sister Brooks are receiving through contacts they are making with public libraries. We quote from this letter:

“Christian love and greetings to all the Lord’s saints who are serving so faithfully at *The Dawn*. We have had gratifying experiences when talking with brethren who felt their opportunities for serving in our Lord’s vineyard were very limited because, they felt, they had no particular talent. But when they learned how easy it is to cultivate a talent for freely dispensing the truth which had been so freely given to them they have expressed enthusiasm. The joys which come to us as we find expanding opportunities to place “*The Creator’s Grand Design*,” “*The Divine Plan of the Ages*,” and the various booklets in public libraries, would take a volume to recount.

“We started this project at the 1972 Bowling Green Convention, after Brother Mike Balko, in his testimony,

recommended placing books in public libraries. We donated a First Volume and 'The Creator's Grand Design' to the university library, and also to the public library, in the city of Bowling Green. Then we stopped in libraries on our return trip to Florida, until we ran out of books. When we arrived home we ordered 250 more books which were donated to libraries in Alabama, Mississippi, Louisiana, Arkansas, Tennessee, and North Carolina. After returning home we ordered 130 more books, and a supply of booklets; and recently an additional 100 copies of 'The Creator's Grand Design.' It is our considered opinion that, because of its attractive cover, and its easily digested contents, 'The Creator's Grand Design' is especially suitable for placing in libraries.

"Many opportunities to witness have developed in libraries. Our usual approach is to offer the book to a clerk where books are checked in, with a brief statement, 'I found this book so interesting that I want to share it with others, so I brought it here.' Sometimes the librarian is called. Sometimes the acceptance of the book is so enthusiastic that we find this a blessing in itself. They often ask for our name and address; and later we receive a lovely letter from the Board Chairman.

"On our first trip out we offered to send The Dawn for a year, and this resulted in fifty-seven libraries accepting it. We expect to pursue this effort further.

"Then the Lord led us to Senior Citizens' Retirement Homes. Most of these have libraries operated on a voluntary basis by the residents; and they are delighted to add 'The Creator's Grand Design' and some booklets to their collection.

"In small towns we make inquiry to find a Woman's Club, or Community Civic Center which may have a small library, operated on a voluntary basis. They are very happy

to get a book and some of the booklets. We often find some lovely people who are glad to listen to a lengthy witness concerning the truth. It is thrilling as we find our talent developing in simple conversation. If we can do it, anyone can do it.

"This is a project in which we could spend all our time in our home town—just talking with people in shopping malls, stores, restaurants, etc. We always have some booklets or pamphlets ready to give them. It is so easy to start a conversation when this is your primary purpose. For example, to someone sitting on a bench in a mall, or looking at the newspaper headlines in front of a newstand, we might remark as to what a mess the world is in. It is that simple! Very often their comment is interesting, and we are able to say that the Bible has foretold all this. Then we present them with an appropriate booklet, with the suggestion that they take it home and read it.

"It is wonderful to find the Lord's love cropping through very worldly exteriors, and to see it reflected in eyes and smiles as we tell them of the restitution blessings coming soon to all. May the Lord bless any who find encouragement from our experiences. We will diligently continue trying to bring honor and praise to Him. Christian love to all." □

TWELVE MESSENGERS OF HOPE

A gift subscription to The Dawn will bring hope,
comfort, and encouragement to a friend or relative.

Remember someone today!

GIFT SUBSCRIPTIONS . \$1.00 A YEAR . 6 FOR \$5.00

Hope Booklets in Undertaking Parlors

WE HAVE already suggested in these pages that we proposed to contact funeral directors in the United States and offer to supply the "Hope" booklet to them for display at services in their undertaking parlors. This effort is now proceeding, and we are very encouraged with the results to date.

Thus far only the funeral directors in the Eastern Atlantic States have been contacted, and as we go to press we have received requests for more than 100,000 booklets. This is far in excess of our expectations, and we are holding up sending out the offer to funeral directors in other parts of the country until we catch up with the present orders.

Since hearing of this additional opportunity of bearing witness to the truth some of the brethren have asked how this work might affect the consolation folder work. But before replying to this inquiry we would like to explain what we mean by the consolation folder work, for the benefit of our many new readers who may not be acquainted with this work of comforting those who have lost their loved ones in death.

Here is how the consolation folder activity works: We supply an attractive folder which gives a brief message of

comfort, and also offers to send, free, a copy of the booklet, "Hope." These are mailed to addresses secured in the obituary lists of local papers. Obituary lists are published in most local newspapers and the names are those of close relatives of the deceased one. If you are not already engaged in this work, and would like to do so, simply write to The Dawn, East Rutherford, New Jersey 07073, and say that you would like a supply of consolation folders, and the envelopes in which to mail them. State approximately how many you would like for your initial order. These will be sent to you without charge.

Many groups of brethren throughout the country are doing this work as a group effort, with those who have the time and ability doing the addressing, and the group paying for the postage. In the New York City group we have what is known as a consolation folder committee which takes care of the addressing. There are also many individuals throughout the country, and even overseas, who are sending out consolation folders.

The requests for the "Hope" booklets are sent to The Dawn, and we send out the booklet—free, not only to the one sending for the booklet, but also free to those who send out the folders offering the "Hope" booklet.

For many years this has proved to be a very blessed form of witness work and there are those in various parts of the country who today are rejoicing in the knowledge of present truth whose first contact with the message was through receiving a consolation folder from a brother or sister who lived in their vicinity, who was sending out the folders as an individual privilege of service, or in co-operation with a group of like-minded brethren in the truth.

And now to the question as to whether this fruitful effort will be interfered with by the work just beginning of

supplying the "Hope" booklet direct to funeral directors in whatever quantities they may request them. The answer is, Not at all! As a matter of fact the one effort might well supplement the other. In the first place the consolation folder work reaches only the close relatives of the deceased; whereas the "Hope" booklets displayed in undertaking parlors will be seen and picked up, not only by the relatives, but by friends and neighbors who attend the service: and there are very few funeral services where there are not at least some of these in attendance.

Besides, the consolation folder work, as blessed as it is, is conducted only in those areas where the brethren live, whereas in our new effort, every funeral director in the country is given an opportunity to obtain a supply of the booklets, for we are working on a list which contains them all—a total of twenty-one thousand.

And in those places where the two efforts might overlap to some extent we can imagine a person seeing the booklet at a funeral service, and then receiving a consolation folder offering to send one through the mail. Such a person might well say to himself "Why, that's the booklet I saw in the undertaking parlor the day of my wife's funeral; I think I will send and get one."

One thing that appeals to us in connection with the witness work with the funeral directors of the country is that it is such a widespread effort. In this respect it is like the radio and television work, which make the truth more generally available. May we continue to thank the Lord for all the various means of service which he provides for his people. □

—oOo—

Bible Answers Radio in New York

The Bible Answers radio program is now heard at 7:45 a. m. Sundays on WNCN—104.3 F. M.



Magazine Advertising for September

Advertisements of truth booklets will appear in September as follows:

Woman's Day, September 16

Parade, September 16

Woodman of the World

New York Post

Grit



A Long Period of Service

Brother R. J. Krupa, who has been an ardent worker at The Dawn for over twenty years, has been in California on sick leave for some months. We recently received a communication from him stating that he planned to remain in California indefinitely, and we understand that at this time his future plans are uncertain. Meantime, Brother Krupa continues to serve on the Board of Trustees and on the Editorial Committee. We very much appreciate Brother Krupa's long and zealous service here at The Dawn. When and if Brother Krupa feels ready to return, we assure him there will be work to be done.

Encouraging Letters

Enjoys

The Dawn: Dear Friends in Christ: Enclosed is one dollar for the "Creator's Grand Design." I enjoy all the books I get from you. The monthly magazine I get has helped me so much to understand God's plan of salvation. I really enjoy every one. God bless you in your good work. Your friend in Christ."—California

Appreciates Tape Service

I would like to take this opportunity to thank you for all the wonderful discourses you have recorded for those of us who are more or less isolated. They have been a real blessing. The Lord bless you for your spirit of sacrifice. Your sister in Christ."—North Carolina

Serves Through Love

Dear Friends: I enjoy your literature very much, and I am glad that someone came along that knew enough about the Bible and the teachings of our blessed Lord to tell us that no one would suffer a conscious torment through an endless eternity in a burning hell. I love God sincerely, and serve him because of love and appreciation for his wonderful love and compassion, and not because of fear. Sincerely, a happy Christian.—Kansas

Wants to Spread Message

Dear Sirs: Please send me a supply of your tracts and kingdom cards to distribute to friends and neighbors, as you have listed in the February Dawn. I enjoy reading your book each month, and can honestly say that "The Divine Plan of the Ages" book was the most informative I have ever read, next to the Bible. Sincerely.—Texas

A Sunday School Teacher

Dear People in Christ: I just want to say how glad I am that I could have this wonderful copy of "Archeology Proves the Bible." Even though I have always believed God's Word, the Bible, it is so amazing to me how city after city has been discovered, and to this I say, Amen. To be able to have this information is so valuable to me as a Sunday School Teacher. And to be able to share this wonderful news and findings proving that the Bible is true helps the class to draw closer to our Lord Jesus Christ and to want to follow him with more fervor and love to him who gave so much for us. Most sincerely.—Illinois

Speakers' Appointments

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.

S. ALLEN		Phoenix, Ariz.	23
Pottstown, Pa.	Sept. 16	Lamesa, Texas	25
		Weatherford, Texas	26
		Oklahoma City, Okla.	27
K. FERNETS	Sept. 23	St. Joseph, Mo.	28
		Kansas City, Mo.	30
G. M. JEUCK			
Sayville, N. Y.	Sept. 9	E. K. PENROSE	
A. H. KRUMPOLT	Sept. 23	Pittsburgh, Pa.	Sept. 15, 16
		Lonaconing, Md.	17
		York, Pa.	18
M. C. MITCHELL	Sept. 16	Allentown, Pa.	19
		Catawissa, Pa.	20
		West Newton, Pa.	21
GEORGE PASSIOS	Sept. 16	Columbus, Ohio	23
		Indianapolis, Ind.	25
		La Salle, Ill.	26
Baltimore, Md.		Rockford, Ill.	27
Philadelphia, Pa.	16	Milwaukee, Wisc.	30
HARRY PASSIOS			
Seattle, Wash.	Sept. 1-3	H. W. PRICE	
The Dalles, Oreg.	4	Seattle, Wash.	Sept. 1-3
Portland, Oreg.	5	Winnipeg, Man.	8, 9
Chico, Calif.	7	Canora-Stenen, Sask.	10, 11
Sacramento, Calif.	9	Porcupine Plain, Sask.	12, 13
San Francisco, Calif.	10	Star City, Sask.	14
San Jose, Calif.	11	Melfort, Sask.	15
San Luis Obispo, Calif.	12	Prince Albert, Tarnopol, Wakaw	16-19
Fresno, Calif.	13		
Bakersfield, Calif.	14		
Los Angeles, Calif.	16-19	Luseland, Sask.	21
San Diego, Calif.	20	Havre, Mont.	23, 24

Ranchester, Wyo.	26, 27	F. S. WASSMANN	
Cheyenne, Wyo.	29, 30	Allentown, Pa.	Sept. 9
RICHARD SURACI		W. N. WOODWORTH	
Hartford, Conn.	Sept. 9	Seattle, Wash.	Sept. 1-3

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL		W. F. READER	
Yeovil - 3, Hill Grove Ave.	Sept. 1, 2	Yeovil - 3, Hill Grove Ave.	Sept. 1, 2
Dublin	29, 30	Latchford	Sept. 16
Newport	Oct. 20	T. UNDERWOOD	
Dewsbury	27	Yeovil - 3, Hill Grove Ave.	Sept. 1, 2

WHAT IS DEATH?

To be discussed by

'FRANK and ERNEST'

WQTE—560 kc.—9:30 A.M.

SUNDAY, SEPTEMBER 16

Tune in this discussion, and send for a free copy of the booklet, "Life After Death."

Address:

"FRANK and ERNEST"

Box 60, Dept. N, General Post Office
New York, N.Y. 10001

For Your Newspaper

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

OCTOBER SPECIAL: On Sunday, October 21, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to, The Dawn, East Rutherford, New Jersey 07073.

Conventions

An asterisk (*) indicates an immersion service is being planned.

JACKSON, MICH., Sept. 1-3—Jack-Community College, 2111 Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

***NEW YORK, N. Y., Sept. 1-3**—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blauvelt Rd., Nanuet, N. Y. 10954

SAN DIEGO, CALIF., Sept. 1-3—Mrs. Gilbert L. Rice, 4005 Olympic St. 92115

SEATTLE, WASH., Sept. 1-3—Norway Center, 300 Third Ave. West. Miss M. Stevens, 6525 24th N. W. 98117

MINNEAPOLIS, MINN., Sept. 2—2601 Fillmore St., N. E. Mrs. Mike Nekora, 2601 Fillmore St., N. E. 55418

PITTSBURGH, PA., Sept. 15, 16—Sky-view Fire Company Hall, Noble Drive, West Mifflin, Pa. Mr. John Baracos, 736 Dunster St. 15226

CHICAGO, ILL., Sept. 23—Masonic Temple, 5352 W. Chicago Ave. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave. 60638

CINCINNATI, OHIO, Sept. 23—2850 Dunaway, Cincinnati. Mr. John Slavich, 126 S. 22nd St., Richmond, Ind. 47374

DETROIT, MICH., Sept. 30—Northwest Branch YWCA, 25940 Grand River. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham, Mich. 48009

LOS ANGELES, CALIF., Sept. 30—933 S. Hoover St. Mr. A. W. Abrahamson, 710 S. Hobart Blvd., No. 207, Los Angeles 90005

***DENVER, COLO., Oct. 5-7**—Village Inn, 4700 Kipling at I-70. Mrs. Alfred Dickey, 1545 South St. Paul 80210

BUFFALO, N. Y., Oct. 6, 7—Unity Temple Lodge, 1940 Niagra St. Mr. Stanley Koszka, 670 Union Road, West Seneca, N. Y. 14224

POTTSTOWN, PA., Oct. 7—YWCA, 315 King St. Mr. Byron S. Van Horn, 1101 N. Evans St. 19464

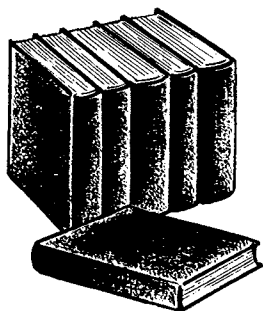
SAN LUIS OBISPO, CALIF., Oct. 13, 14—Odd Fellows Hall, 520 Dana St. Mrs. Elmer A. Nord, 1235 Peach St. Apt. B 93401

CLEVELAND, OHIO, Oct. 21

MILWAUKEE, WISC., Oct. 27, 28

ORLANDO, FLA., Oct. 28

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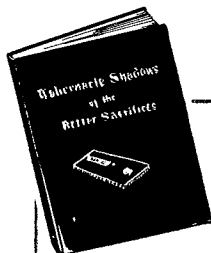
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To us the SCRIPTURES CLEARLY TEACH...

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