

a herald of Christ's presence

THE DAWN

"BELOVED OF GOD,
CALLED TO BE
SAINTS."

--Romans 1:7

May 1963

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Establishing the Kingdom

A KINGDOM is a form of government controlling the conduct of people. There is a need for government, even among the best of people. If one lived on a desert island, where the things he did would have no bearing at all on others, he would have the liberty of doing just as he desired, for he would have only himself to consider. The only restraints here would be the surrounding circumstances of nature, including the bird and animal life on the island as these were related to his safety, his food supply, and his own concept of happiness. If he were a God-fearing man he would also be restricted by what he believed the will of God to be.

But where more than one individual is concerned, the enjoyment of a peaceful and happy life depends upon a mutual respect for and adherence to certain rules of conduct. These may be mutually agreed upon by all concerned, or they may be imposed upon the majority by a few, or even one dominant individual. In the beginning God gave man dominion over the earth and over the lower animals, but not over each other. However, as the human race increased some sort of general rules were found necessary, and began to be established. Some of these have worked quite well, some have not.

There have been kings, emperors, and dictators. When these had an appreciation of justice and righteousness, and were kindly disposed, the people under them fared well, and usually were content. When they were tyrants, their subjects suffered.

There have also been religious rulers. Some of these have been good and some otherwise. For more than five hundred years the nation of Israel was ruled by kings who represented God. Some of these failed to take into consideration the will of God, and led the people into idolatry and other sins. Those who

were faithful to the Lord brought blessings to the nation because their rulership was based upon the law of God.

In more modern times have come republics and democracies, which, ideologically, implies the rulership of the people by the people. But even this does not at all mean that each individual in a nation can do as he pleases. All must be subject to the laws and regulations set up by the representatives of the people. Failure to do this puts one outside of the law, and in the underworld of crime.

Prior to 1914 and the first World War the European world was ruled largely by church-state systems of government. The laws of the various governments involved in this arrangement were to some extent based upon the Law given to Israel by God through Moses. To the extent that these laws were righteously enforced and obeyed the people were blessed. As a result of the first World War the most powerful of the old church-state systems went out of existence, although in Great Britain it continued nominally to exist.

Before that war there were also various types of government in existence in the so-called heathen world, and even among the small tribal nations of Africa, and other places. Conditions arising out of the first and second World Wars have stirred up these backward nations and peoples to improve their lot on earth, and to establish what they hope are better forms of government.

The result of this transition through which the world is passing has thus far been, largely, increasing chaos. There is a general clamoring for rights and fancied rights. Meanwhile, and in this state of flux, two antagonistic and powerful forces are striving for the mastery over the situation. The old capitalistic system of government is endeavoring to show the world that it is the best arrangement to provide perpetual peace and happiness within and among nations; while the communist world is doing all it can to demonstrate that communism is the best way of life, meanwhile predicting the death of capitalism.

This is a bitter struggle in which the whole world is involved, and it has reached the stage where there seems little possibility that differences will be resolved to permit a peaceful coexistence of these two ideological ways of life. Meanwhile, the world

longs for peace and security, and the hearts of the people are filled with fear as they contemplate what they see coming upon the earth. In this state of chaos and uncertainty many righteously inclined people are wondering what God is doing about the situation, or if, perhaps, he has abandoned the human race to its own selfish and sinful ways.

God's reply to these is, "Wait ye upon me, . . . until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [or zeal]." (Zeph. 3:8) The "earth," as the word is here used, symbolizes man's social order, which, while there are many good things about it, is based essentially upon selfishness. The nations are even now assembling in preparation for the destruction foretold in this prophecy. While in this prophecy the Lord takes the credit for bringing about the overthrow of human institutions and governments, other prophecies indicate that he will use human instrumentalities to accomplish this, in the sense that one will be pitted against another in a struggle of nerves and arms until all are exhausted.

The Lord's Kingdom

THE overthrow of humanly constituted rulership throughout the earth is in preparation for the setting up of the Lord's rulership. The rulership of the Lord is generally referred to in the Scriptures as a "kingdom," although other designations are given to it, such as, for example, "government." (Isa. 9:6) However, the expression "kingdom" itself, as used in the Bible, has various connotations, although all are in harmony when we rightly divide the Word of truth.—II Tim. 2:15

Basically, it is the kingdom of Jehovah, the great Creator of the universe, for he is the one who planned it and, through Christ, made all provision for it. Besides, the first thousand years of that rulership are designed to bring about the answer to the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Not until the close of the millennial kingdom of Christ will the prayer be fully answered.

The Lord's kingdom is also the kingdom of Christ, in that he,

as the Mediator of the New Covenant, will be the active ruler of the millennial kingdom as the Father's representative, for the purpose of subduing evil, destroying sin, and bringing into full, hearty obedience to the Father and his laws all of the redeemed race willing to be restored to the divine likeness and favor, and everlasting life.

In Daniel 7:27 we read, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him." Here, in addition to being referred to as the Lord's kingdom, or dominion, this foretold new government of earth is described as the kingdom of the saints. It will be the kingdom of the saints in that they as a "royal priesthood" shall reign and judge and bless the world in conjunction with the Lord Jesus.—Rev. 5:10; 20:6; Rom. 8:17-19

The kingdom ruling class proper will consist only of our Lord and his saints of this Gospel Age, to whom he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) But these are all "changed" in their resurrection, and are no longer human beings, but partakers of the divine nature, even as Jesus was when resurrected. (I Cor. 15:50-52; II Pet. 1:4) As such they are invisible to mankind, just as invisible as are God and the holy angels. Consequently, there will be necessity for some means of communication between these invisible rulers and those over whom they will be ruling and lifting up out of degradation, sin, and death.

In the past, communication of this sort has been accomplished by spirit beings appearing in bodies of flesh, and thus communing with and instructing—sometimes warning—certain important persons with respect to the divine will for them, or those with whom they were associated. For example, angels appeared and spoke to Abraham, Sarah, Lot, Gideon, Daniel, and to Mary, the mother of Jesus, and others. There was such communication by Jesus to his apostles after his resurrection because it was necessary to communicate to them certain instructions prior to the outpouring of the Holy Spirit at Pentecost.

But the Scriptures do not indicate that communication between the invisible rulers—Christ and his saints during the millennial

kingdom—and the world of mankind will be after this fashion. We find from the Word of God that he has made provision that a certain class of humanity, already tried—during the period prior to the Gospel Age—and found worthy of human perfection and everlasting life, shall, throughout the Millennium, serve as the intermediaries between the spiritual phase of the kingdom, and its subjects, the world of mankind.

These intermediaries, while not the kingdom in the literal sense of the word, will be so fully representative among men of the spiritual government that they will be recognized by men as the kingdom. They will represent the kingdom before men, and will be its only representatives. For this reason we could properly speak of this group of faithful servants of the Lord, when raised from the dead at the beginning of the Millennium, as the earthly phase of the kingdom. Individuals among these were mentioned by Jesus with the assurance that they would be among, and seen by, men.—Luke 13:28; Matt. 8:11

Paul mentions this same group of ancient, worthy servants of the Lord, and refers to some of the ways in which they proved their fidelity to God and to righteousness. (Heb. 11:4-40) Paul emphasizes the fact that he is by no means mentioning all of this faithful class. Indeed, the Scriptures reveal that the total number of the Ancient Worthies may well run into the thousands. In Elijah's day alone there were seven thousand who proved loyal to God in face of the efforts then made to draw the people away from Jehovah to the worship of Baal.—I Kings 19:18; Rom. 11:4

Having passed their tests of faithfulness to God and to his principles of righteousness, those of this class will be awakened from death as human beings, fully restored to perfection. They will not require a "resurrection of judgment" as mentioned by Jesus (John 5:28, 29), as will be true of the world of mankind in general. Their perfection will enable them to communicate with the kings and priests in the spiritual phase of the kingdom without the need of spirit beings' assuming human bodies for this purpose. Such apparently was the situation of the perfect Adam and Eve in the Garden of Eden. These perfect human rulers will not be kings and priests, but under the King's appointment

they shall be "princes in all the earth"—prominent or chief ones—instructors.—Ps. 45:16

The Scriptures indicate that the earthly phase of the kingdom will be on terms of intimate communion, fellowship, and co-operation with the spiritual phase, the kingdom proper. They will be related to each other as father and children, and as co-operative departments of the same heavenly government. The heavenly phase will be the legislative or law-giving department, and the earthly phase will be the executive, or law-enforcing department. It is written, "Out of Zion [the spiritual phase of the kingdom] shall go forth the Law, and the Word of the Lord [the divine messages, through the 'princes'] from Jerusalem."—Isa. 2:3

Rulers and Subjects

ANOTHER fact to keep in mind in connection with the use of the word kingdom in the Bible is that sometimes it refers to the rulers in a government, sometimes to the subjects, and sometimes indeed, to both. It is also true that the word kingdom is used with respect to those who are endeavoring to prove worthy to live and rule with Jesus in his millennial government. Paul, for example, speaks of those who have been translated out of the power of darkness, into "the kingdom of his dear Son." (Col. 1:13) This simply means that they have devoted their lives to following in the footsteps of Jesus, and are seeking first the kingdom of God and its righteousness, with the hope of living and reigning with Christ. The entire group thus dedicated to the Lord is the kingdom class during the Gospel Age, and therefore referred to as the kingdom.

Jesus said, "The Law and the prophets were until John: since that time the kingdom of God is preached." (Luke 16:16) For nearly two thousand years this offer of rulership in Christ's millennial kingdom has been doing its intended work of selecting the "saints of the most High" from the world. During all this time this class has waited the Father's due time for their exaltation to power as his kings and priests, to rule and to teach the redeemed people of the earth, and thus bring to them, as subjects of the kingdom, the opportunity, through faith and obedience, of everlasting life.

During all this time, as Jesus foretold, this kingdom class has "suffered violence," and the violent have taken it by force. (Matt. 11:12) Our Lord, the Head of this ruling kingdom class, suffered to the extent of death. All his followers have suffered something of earthly loss as a result of being called out of Satan's world of darkness into association with the Lord's kingdom class.

This long submission to the violence of evil is not because the Lord has lacked power to have it otherwise. After Jesus was raised from the dead he declared that "all power" had been given to him in heaven and in earth. (Matt. 28:18) The exercise of this power is delayed for a purpose. Just as in the divine plan there was a due time for the great sacrifice for sin to be given, there is also a due time for the messianic kingdom to be set up in power and in great glory to rule and bless the world. These two "due times" were sufficiently spaced in the divine plan to permit the calling and preparation of the elect church, the "saints of the most High," to live and reign with Jesus. The evil influences and opposition of sinners have been permitted for the purifying, testing, and polishing of those invited, by following in the footsteps of Jesus, to be members of the ruling kingdom class. As with the Head, Christ Jesus, so with all his followers, his "body" members—it is God's design that each one shall, as a new creature, be "made perfect through suffering."—Heb. 5:8, 9

Beginning of the Kingdom

THE earthly phase of the kingdom of God when set up will be Israelitish. This will be true from the standpoint of both its rulers and its subjects. As noted, the earthly rulership phase of the kingdom will be composed of the Ancient Worthies, nearly all of whom were the descendants of Abraham, and even the few who predated Abraham exercised his type of faith in the promises of God. And now, in the end of the age, the Lord has been overruling in the affairs of the natural descendants of Abraham so that large numbers of them will be in the Land of Promise, ready for the appearance of their new earthly rulers. Thus, for the opening years of the kingdom, its subjects also

will be predominantly Jewish. This is in keeping with the Lord's arrangements, "To the Jew first."—Rom. 1:16; 2:9, 10

However, while Israelites in various stages of unbelief are now being gathered back to Palestine to be the first to have the kingdom blessings offered to them according to promise, none shall be in any degree reckoned as a part, or even as a supporter of, or associated with, the earthly phase of the kingdom, except he shall first recognize Christ Jesus as the Son of God, the only Redeemer and Deliverer of Israel and the world. However, it is expected that Israel's long-cherished hopes meantime will be reviving among those who, from respect for the promises of God, shall have gathered to Palestine. When to these, the Ancient Worthies shall declare their resurrection, and the form of righteous government to be established, the plan undoubtedly will be recognized as of the Lord.

When they learn that the real kingdom over them is spiritual, and that Jesus, the crucified One, is the King, they shall look upon him "whom they have pierced," and "shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem." And God "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication."—Zech. 12:10, 11

The blessings attending the reorganization of government under the messianic kingdom auspices in Palestine will work wonderful and rapid changes in Israel's welfare. The poor world of mankind by that time will be distraught and frustrated by cold and hot wars, by threats and fears, and no doubt will quickly begin to note what is taking place in Palestine. Perhaps the word will have been circulated that the "Ancient Worthies" are mere frauds and imposters, seeking to deceive and exploit the Israelites.

But when the Gentiles realize what is actually taking place, we can well imagine they will say that whether or not the Ancient Worthies are imposters, and whether or not they are men of the past who have been raised from the dead, their rulership in Israel is of the sort the whole world needs. They will therefore want these men to take control in their countries. It is

to some such development as this that the prophecy refers, which reads, "In those days it shall come to pass, that ten men [ten is often used in the Scriptures as a symbol of all] shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:23

Many Reforms

THE law of the Lord which will then go forth to the people from Zion, the spiritual phase of the kingdom, and from Jerusalem, the world's new capital, will at once take hold of the crying needs of the people. Moral reforms will be instituted along all lines. Financial, social, and religious problems will all be solved in the spirit of justice and love. (Isa. 28:17) This will lead to the abolition of war and the machines of war. There will be disarmament with adequate inspection, not by the futile methods of men, but in ways in keeping with the "all power" in the hands of the divine government. None will be permitted to hurt or to destroy in all that holy kingdom.—Isa. 11:9

It is prophetically stated concerning Jesus, the supreme Ruler in the new government, that "the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear [reverence] of Jehovah. And he shall make him of quick understanding in the fear of Jehovah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove [margin, argue] with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:1-15

The Dead Restored

THROUGHOUT the past, countless thousands have died on the battlefield, and otherwise, in their efforts to bring about a better government for themselves and others. If, perchance, their efforts were later crowned with a measure of success,

they were not alive to see or enjoy the fruit of their sacrifice. But how different the situation will be in the kingdom of Christ! All of its rulers, both spiritual and earthly, who so faithfully laid down their lives in the divine cause, will then be raised from the dead to take the places designed for them in the rulership of that kingdom.

The resurrection of the earthly rulers in that kingdom will soon become a well-known fact to mankind in general. Besides, the miracle-working powers of the kingdom will be operating to cure diseases, and to accomplish other things beyond the ability of man. As the people think of these marvelous events, it will doubtless suggest to them the possibility of the resurrection of others. And while the Scriptures do not furnish us with these details, it is not unreasonable to suppose that the subjects of the kingdom may well begin to make intercession, perhaps to their earthly rulers, or perhaps in direct prayer to God, for the restoration of their loved ones to life.

Certain it is that all in their graves will eventually be called forth from death; for there shall be a resurrection of the dead, both of the righteous and of the unrighteous. (John 5:28, 29; Acts 24:14, 15) Jesus speaks of the resurrection of the good and of the evil, while Paul assures us that there shall be a resurrection both of the just and of the unjust. The "good," the "just," or justified, are those who in this life proved worthy of the promises of God, and who inherit the fulfilment of those promises. Chief among these is Jesus, and his glorified saints of this age—who will be associated with him as the spiritual rulers of the kingdom—and the Ancient Worthies, their human representatives.

Those who have not proved worthy to be brought forth in the resurrection of the just will be awakened from the sleep of death and given the opportunity to be restored to human perfection, as once possessed by Adam. To attain that perfection, and the consequent everlasting human life, however, it will be essential for them to accept the provision of life made for them through the redemptive work of Jesus, and to obey divine law as it will then be operative through the spiritual and earthly phases of the kingdom.

No one then can be a law unto himself and enjoy the bless-

ings of the kingdom. It will be then, following the present great time of trouble which is breaking down humanly constituted governmental authority, that the Lord will, as the Prophet Zephaniah declares, turn to the people a pure language, or message, enabling them to call upon him and to serve him with one consent. (Zeph. 3:8, 9) This new language or message will in reality be the laws of the messianic kingdom which all shall be required to obey. In obeying these divine laws, all will be living and working together harmoniously to the glory of the Lord.

By experience, and in contrast with the selfish reign of sin and death under the domination of Satan, the prince of this world, the people will learn that the greatest possible happiness results from obedience to divine law, and the willing of heart will gladly fall into line with all the righteous requirements of the kingdom then in control. Those who insist upon wilfully opposing those laws will be destroyed from among the people.—Acts 3:23

Throughout the thousand years of the messianic kingdom, all the enemies of God, of man, and of righteousness will be subdued and destroyed, including death. (I Cor. 15:25, 26) And then, as the Apostle Paul wrote, “when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” (I Cor. 15:28) Thus, throughout all eternity, the restored human race will continue to rejoice in the goodness of the Creator. Having learned that his will and ways are best, they will continue to give honor and glory to him, and to the Redeemer, the Lamb, who shed his blood that they might have an opportunity to obey divine law and live.—Rev. 5:11-14

.....
No vision and you perish;
No ideal and you are lost;
Your heart must ever cherish
Some faith at any cost.

Some hope, some dream to cling to,
Some rainbow in the sky,
Some melody to sing to,
Some service that is high.

LETTERS OF APPRECIATION

Appreciates Bible Characters

"Dear Sirs: We have just finished watching your television program. The actors who take the part of Bible personalities on your program are truly beyond comparison. They make you feel as if you were right there with them. I personally think we need more programs like this. Will you please send me the 'Three Keys.'"—Pennsylvania

Old Friend Back

"Dear Friends: I wrote a few weeks ago for the price of The Dawn Magazine. I used to be a subscriber, and have many of your books and booklets. I have read other literature, but I think The Dawn makes the meaning clear and much more understandable. When I received the February issue I was so happy as it seemed like I had my old friend back again. Thanks so very much. I do appreciate it."—Iowa

Appreciates Divine Plan

"Dear 'Frank and Ernest': We wish to express our appreciation of the three copies of 'The Divine Plan of the Ages' which you sent to us. Two of these we will pass on to those interested in studying the Bible. We are also passing along the information concerning your radio and television programs. We were surprised to learn that 'The Divine Plan of the Ages' was first published so many years ago."—Missouri

Fears Removed

"The Bible Answers: Please send me a copy of today's television discussion. I have found your program extremely enlightening. In the few weeks I have been watching many of my questions have been answered, and many of my fears have been eliminated. I sincerely hope your program will continue on television for many years, and that others may come to the understanding of God that I have found."—New York

Wants Faith Increased

"Dear Brethren: Enclosed find one dollar to renew my subscription to The Dawn Magazine. This little book gives me courage to face life from month to month. I have just had a cancer operation, and without my faith I do not know what I would have done. I pray that the Lord will increase my faith in these troublous times. That is all I live for. May the Lord bless you richly for the work you are doing."—California

Appreciates Truth on Hell

"Dear Sirs: I enjoyed your booklet, 'The Truth About Hell.' It has made an impression on my life, and has helped me greatly in understanding some of the baffling questions concerning hell. I never knew that hell has so many translations, but I am very thankful that in the booklet this was brought to my attention. It has made me want to

dig deeper into the Bible, and probe its verses for more knowledge on some of the things I cannot quite understand. After reading 'The Truth About Hell' I want to read more of your literature on the Bible. Please send me the booklet, 'God and Reason'; also the books, 'Behold Your King,' and 'The Divine Plan of the Ages.' Sincerely yours."—Oklahoma

Eager for Answers

"Dear 'Frank and Ernest': Thank you for the literature which you have sent to me. It has brought me comfort. For many years I have called myself a Christian, and have studied my Bible, yet there are so many questions that come to my mind for which I have no answer. The loss of my dear one makes me

eager for those answers. I am enclosing coupon for 'The Divine Plan of the Ages.' Once again let me express my appreciation for your kindness. Many times I have heard your radio program, but never realized that one day your message would be directed to me."—Pennsylvania

Never Heard Before

"The Bible Answers: Please send me the 'language' discussion. I have gone to church all my life but have never heard anything like this preached. I want to know the truth concerning the Bible. I know that God is pleased as he looks down on you as you present these fine discussions of his Word. They are wonderful and inspiring."—Texas

THE TRUTH ABOUT HELL

To be discussed by

"FRANK AND ERNEST"

KHJ—960 kc.—6:00 P. M.

Sunday, May 19

Do you know that one of God's prophets prayed to go to hell? Why? Just what is the Bible hell? Hear "Frank and Ernest" discuss this topic, and send for a free copy of the 64-page book, "The Truth About Hell." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

JUNE TOPIC: On Sunday, June 16, "Frank and Ernest" will discuss the topic, "Israel Fulfilling Prophecy." Many wonder about the prophetic significance of what is taking place in the ancient Holy Land, and this topic should be well advertised. Special circulars will be available for this purpose, and you are invited to send for as many as you can use. They are free. Get your order in as early as possible, addressing it to, The Dawn, East Rutherford, New Jersey. Ask for the June radio circular.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV
Sundays, (Time and channel to be announced.)
Montgomery WCOV-TV Channel 20
Saturdays, 12:30 p.m.

ALASKA

Anchorage KTVB Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARIZONA

Phoenix KPHO-TV Channel 5
Saturdays, 11:30 a.m.

ARKANSAS

Hot Springs KFOY-TV Channel 9
Sundays, 4:30 p.m.

AUSTRALIA

Perth TVW
Sunday, Apr. 28, June 2, July 7

CALIFORNIA

Salinas KSBW-TV Channel 8
Sundays, 2:00 p.m.
San Luis Obispo KSBY-TV Channel 6
Sundays, 2:00 p.m.

COLORADO

Denver KTVR Channel 2
Sundays, 2:30 p.m.

CONNECTICUT

Waterbury WATR-TV Channel 53
Tuesdays, 1:30 p.m.

FLORIDA

Palm Beach WPTV
Sundays, (Time to be announced.)
Tampa WFLA-TV Channel 8
Sundays, 9:30 a.m.

INDIANA

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.
Marion WTAF-TV
Sundays, 2:30 p.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Louisville WLKY-TV Channel 32
Sundays, 9:00 a.m.

LOUISIANA

Lafayette KATC-TV
Sundays, (Time and channel to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 12:00 noon

MICHIGAN

Grand Rapids WOOD-TV Channel 8
Sundays, 10:00 a.m.

MINNESOTA

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

TV BROADCAST

MISSISSIPPI

Laurel WDAM-TV
Sundays, 10:00 a.m.
Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
St. Joseph KFEQ Channel 2
Saturdays, 5:00 p.m.

NEBRASKA

Hastings KHAS-TV Channel 5
Sundays, 2:00 p.m.

NEVADA

Las Vegas KORK-TV
Sundays, (Time and channel to be
announced.)

NEW YORK

Binghamton WBJA-TV
Sundays, (Time to be announced.)
Buffalo WKBW-TV Channel 7
Sundays, 8:30 a.m.

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 9:00 a.m.
Tulsa KVOO-TV Channel 2
Sundays, 10:00 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

OREGON

Medford KMED-TV
Sundays, (Time to be announced.)

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.

SOUTH CAROLINA

Columbia WCCA-TV
Sundays, (Time to be announced.)
Greenville WFBC-TV Channel 4
Sundays, 10:00 a.m.

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.
San Antonio KWEK-TV Channel 4
Sundays, 12:00 noon
Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.

WASHINGTON

Seattle KIRO-TV Channel 7
Sundays, (Time to be announced.)

WEST VIRGINIA

Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 8:30 a.m.

"Frank and Ernest" BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 11:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KHJ 930 6:00 p.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 8:30 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Puebla KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAU 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBK 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WQTE 560 10:00 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABC 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 11:45 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRZ 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

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

Elizabeth City WGAI 560 12:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 8:00 a.m.

Piqua WPTW 1570 11:30 p.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 12:00 noon

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

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

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

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

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

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

Hamilton, Ont. CHML 900 9:45 a.m.

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

Vancouver, B. C. CJOR 600 9:00 a.m.

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

SPANISH BROADCASTS

San Diego XERB 1090 9:00 p.m.

RADIO TOPICS FOR MAY

5—"Evolution or Creation"
12—"The End of a Social Order"

19—"The Truth About Hell"
26—"In the Father's House"

THE PEOPLE IN GOD'S PLAN

Article XXII

Jesus, the World's Savior

IN OUR study of the people in God's plan, and the manner in which they were used by the Lord in the outworking of his purposes, we next come to Jesus, the brightest of all the luminaries in the galaxy of divine servants presented to us in the Word of God. The title of our lesson calls attention to the fact that Jesus is the world's Savior, and so he is; but to convey the fulness of this thought to us the Scriptures apply a number of titles to this wonderful servant of the Most High, and through these titles and their implications our understanding of the manner in which he saves the world is rounded out to embrace the whole divine plan of salvation.

And how much the world needs a Savior today! But to bring salvation he also has to be a powerful and righteous Ruler. Never before in human experience has there been such a dire need for a competent ruler, one able to lead the hate-infested nations of earth out of the cross currents of selfishness and despair into the wholesome atmosphere of

trust and good will without which there can be no lasting peace on earth, and no security either for individuals or for nations.

There are many outstanding heroes whose names and accomplishments glorify the pages of history, but none of them had to deal with such complex conditions as those confronting the world today, nor were their problems so numerous. The world needs a superman, we are told, to lead it out of the chaos that has developed as a result of two global wars in a generation; but where such a leader is to be found no one will venture to say.

In the Bible the Creator has provided his people with a blueprint of his plan for world peace. His Word reveals in no uncertain terms that Jesus is the chief One in that plan, the very center of the divine arrangements for the blessing of all the families of the earth. The song of the angels on the night Jesus was born is sufficient to confirm this, for they identified him as the Savior of the world, and the One through whom God's good will would be

manifested toward the dying race.¹ The angels also prophesied on that occasion that through Jesus there would come peace on earth.²

But who is Jesus, and what are his characteristics? What reasons do we have for believing that he possesses all the qualities which we know will be needed by the One who is to be successful in restoring peace to the chaotic world of today, and to solve all the problems created by sin and selfishness? We find the answer to these questions through examining some of the many prophecies and promises in the Word of God which speak of Jesus and of his qualifications for filling the role assigned to him in the divine plan by his Heavenly Father. As we do this, the plan of God itself, as it is related to Jesus, should unfold before us in its glorious beauty and harmony.

Made Flesh

JESUS had a prehuman existence.³ However, an incorrect translation of John's testimony on this point has led to much confusion. The way it reads in our Common Version Bible gives the thought that Jesus and his Father are one and the same person. The faulty translation in question is the statement, "The Word was God." According to the Greek text this scripture reads, "The Word was a god." The Greek word here translated

"Word" is Logos, meaning mouth-piece, or spokesman.

In the New Testament the Greek word **theos** is the only principal one translated god. Sometimes it is applied to the Creator, sometimes to his Son Jesus, and sometimes to false gods, even to the Devil himself.⁴ In John 1:1 this word is used twice. Once it applies to Jehovah, the Creator, and once to his Son, who, as we have noted, in his pre-human existence was called the "Logos" or "Word" of God.

John testifies that the Word, or Logos, was made flesh; that is, brought to the earth as a human.⁵ That the Logos was thus transferred to the state of manhood is revealed in the Bible to be a very fundamental feature of the plan of God for the salvation of the world. It was that he might die as a human for the sins of the world, otherwise explained by Jesus as giving his flesh for the life of the world.⁶

The sacrifice of Jesus' humanity was as a substitute for the forfeited life of father Adam, and is referred to by the Apostle Paul as a "ransom." Here we have the philosophy of God's great plan of redemption through Christ. It is through this arrangement that provision was made by Jesus' death for rescuing the whole world of mankind from adamic sin and death. Without making this provision Jesus could not be the Savior of the world.

And how wonderfully this reflects the true character of Jesus! The whole world praises the spirit of sacrifice on behalf of others, and recognizes its value in those who would rule over the people. All know the evils which result from a ruler seeking merely his own selfish interests. But Jesus proved that his viewpoint was the very reverse of this, for he willingly died for those who later were to become his subjects. In all the annals of history, no ruler, no statesman, no president, king, or emperor has ever matched Jesus in his spirit of devotion, first to God, and then to mankind.

Jesus went about doing good.^a He used his strength to teach and heal those with whom he came in contact as daily he carried on his ministry of self-sacrifice. Finally he completed that wonderful life of sacrificial service by voluntarily giving himself up to die that cruel death on the cross. Surely the world will be able to trust such a noble character when his long-promised kingdom has been established in the earth, and functioning as a world government for the blessing of all the people!

A Priest and King

THE name Jesus means one who saves, a savior. But God's plan for saving the world of mankind from sin and death is so all-comprehensive that in order

to help us understand all its implications the Bible assigns many other and varied titles to Jesus, each denoting in its own way some particular viewpoint in connection with the manner in which salvation is brought by him to the human race. One of these titles is "Priest."

However, when we think of the title "Priest" we are not to have in mind the misuse that has been made of the term by various denominational groups. Rather, we need to go back to the Old Testament and note the significance attached to it in its original use. God appointed priests to serve the nation of Israel in matters which pertained to the people's relationship to him. Their work was twofold—they offered sacrifice, and then extended blessings to the people based upon the sacrifice offered.

Thus it is with Jesus. He has already served as priest for the offering of sacrifice, in that he laid down his own life on Calvary's cross. In the case of the priests of Israel, they offered animals in sacrifice, but with Jesus it was different. He offered himself, and will therefore be the rightful One to extend the blessings of life to the people, those blessings which he purchased by his own precious blood.

Jesus is also appointed by God to be King of earth during a thousand-year kingdom, the purpose of which will be to re-estab-

lish the will of the Creator in the minds and hearts of his earthly creatures.⁹ There is a definite time in the plan of God for the kingdom of Jesus to be set up in the earth, and we are now living in the beginning of that time. That is why the governments of this earth are becoming more helpless in their efforts to keep the people under control. One of the first things to be accomplished by King Jesus is the setting aside of all other authority and rulership in the earth.¹⁰

A Judge

THE Scriptures also assign to Jesus the title of "Judge."¹¹ As a judge Jesus will be a blesser of the people. Throughout the ages Satan has been a great oppressor of mankind. He has enslaved the minds of men through deceit, and thereby prevented them from knowing and serving the true God, whom to know and serve aright will mean life eternal.¹²

Traditional misconceptions of the judgment day have hindered many from appreciating Jesus as the great Judge of all mankind. Instead of looking forward to the judgment day as a time of blessing, they have dreaded its approach, supposing it to be a time of doom for nearly everybody. However, the very opposite of this is true, for the judgment day will afford the people in general

their first real opportunity for believing in Christ, and through him receive everlasting life.

All came under condemnation through Adam, and the vast majority go down into the tomb without even knowing that Christ died for them so they might have an opportunity to escape the penalty of death, which by heredity is resting upon them. It is during the judgment day that they will be awakened from death, enlightened concerning Jesus, and upon the basis of that enlightenment given an opportunity to accept God's gift, his Son, obey the laws of the kingdom, and live forever.¹³

"Counselor"

JESUS is also referred to in the Scriptures as a "Counselor."¹⁴ Jesus will indeed be a wonderful "Counselor." The title Counselor means more than one who merely gives advice. It is akin to our word attorney; that is, one who represents a client before a bar of justice. It will be in this capacity that Jesus will act when he serves as "mediator between God and men." Jesus' work as Counselor will be closely associated with his role as Judge. In both respects he will be dealing with the people for the purpose of effecting their reconciliation with God, and upon the basis of this, giving them everlasting life. And Jesus will truly be a wise,

just, and loving Counselor and Judge.¹⁵

The Mighty God

ANOTHER title ascribed to Jesus is "The mighty God."¹⁶ This does not mean that Jesus is the Almighty God, but it does mean that he has been highly exalted in the divine arrangements, and that the Creator is pleased to have him recognized and worshiped as a mighty God.¹⁷ In Jesus, even while still in the flesh, men saw the glorious characteristics of God manifested; and through the administration of the laws of his kingdom they will recognize even more that through him the justice, wisdom, love, and power of the Almighty God are operative for their eternal blessing. Gladly, then, will the people recognize him as God's representative, the manifestation of God's presence in their midst.¹⁸

"The Everlasting Father"

JESUS is also referred to in the prophecies as "The everlasting Father."¹⁹ This does not mean, however, that he is the One whom we, as Christians, address as our "Heavenly Father." The term father means life-giver, and an everlasting father would be one who gives everlasting life. It will be this that Jesus will do for all those who, during the thousand years of his reign, be-

lieve on him, and obey the laws of his kingdom.

Associated with the thought of Jesus' being an everlasting Father is Paul's reference to him as the "last Adam."²⁰ Paul, in this connection, speaks of the original progenitor of the race as the "first Adam." But the "first Adam" gave only imperfect life to his offspring. Being under condemnation to death himself, his children were born under condemnation, hence could not continue to live. But it will be different with the "second Adam," who, as the "Lord from heaven" during the thousand years of his reign, will give eternal life to all who qualify through belief and obedience. Thus Jesus, having set aside the original condemnation to death, will be the everlasting Father.

The Prince of Peace

JESUS, the Savior of the world, will also be "The Prince of Peace."²¹ The angelic song which heralded the birth of Jesus featured the happy theme of "peace on earth." Finally this foretold peace is to become a reality, rather than as merely something to sing about at Christmastime.

But Jesus will do more than establish peace among nations and within nations. Above and beyond this he will, as Mediator, establish peace of heart through reconciliation with God, for all those who, through him, accept

the provisions of divine grace and obey the laws of the kingdom in which he will rule as King. When the work of his mediatorial kingdom is complete the human race will no longer be in rebellion against the Creator. And, being in harmony with him, and enjoying the sunshine of his favor, they will have life everlasting.²²

The Lamb of God

JOHN the Baptist refers to Jesus as the "Lamb of God."²³ In a symbolic description of the messianic kingdom arrangements

in which the authority of the kingdom is pictured by a "throne," we are informed that this is the throne of God and of the Lamb.²⁴ The "Lamb" symbolism reminds us that first of all it was necessary for Jesus to be slain as the world's Redeemer, to be led "as a lamb to the slaughter."²⁵ Now exalted to power and authority, it is this Jesus who died as the world's Redeemer who will rule in righteousness, and fulfil all the glorious messianic promises of blessing and joy given by God's holy prophets, by Jesus, and by the apostles. Truly, Jesus is the world's Savior!

QUESTIONS

Who is the most important of all God's servants mentioned in the Bible, and what, primarily, does he accomplish for the world of mankind?

What is the world's greatest need today, and will Jesus be able to solve the many problems caused by human selfishness?

Who is the chief One in God's plan for world peace? Does an understanding of Jesus and his qualifications help reveal the divine plan of salvation to us?

Did Jesus have a prehuman existence? Explain the reference to this in John 1:1-3.

What is the Greek word used in the New Testament to denote deity? Explain how it was properly applied to Jesus in his prehuman existence.

Why was it necessary for Jesus

to become a man in order to be the Savior of the world?

Explain the philosophy of Jesus' death as the Redeemer of the human race from sin and death. What word does Paul use with respect to this?

How does Jesus' sacrificial death on behalf of humanity prove his qualification to be a righteous Ruler?

What meaning does the title "Priest" convey to us as associated with Jesus?

Explain the combined offices of Priest and King as applied to Jesus. During what time in the plan of God does the title of King specifically apply to Jesus? Is that time now near?

Jesus is also a Judge. Explain the significance of this title in connection with the divine plan for

the salvation of the world from sin and death.

What is the traditional misconception of the judgment day, and by contrast what does the Bible teach concerning the work of judgment to be accomplished by Jesus?

Explain the manner in which Jesus will serve as a Counselor, or Mediator, and when will this take place?

Why is it proper that Jesus should be referred to in the Scriptures as a "mighty God"? When will the people generally recognize him as such?

What does the title "everlasting Father" imply as applied to Jesus? Who are the first and second Adams referred to by the Apostle Paul?

Jesus is The Prince of Peace. He will establish universal and everlasting peace among the nations.

In what further way will he serve as The Prince of Peace?

Explain the significance of the title "Lamb of God" as applied to Jesus. What meaning is conveyed by the expression, "the throne of God and of the Lamb"?

SCRIPTURAL PROOF

- | | |
|----------------------------|--------------------------------|
| ¹ Luke 2:10, 11 | ¹² Ps. 72:4; |
| ² Luke 2:13, 14 | John 17:3 |
| ³ John 1:1-3 | ¹³ I Tim. 2:3-6 |
| ⁴ II Cor. 4:4 | ¹⁴ Isa. 9:6 |
| ⁵ John 1:14 | ¹⁵ Isa. 11:2-4 |
| ⁶ Heb. 2:9; | ¹⁶ Isa. 9:6 |
| John 6:51 | ¹⁷ John 5:22, 23 |
| ⁷ Mark 10:45; | ¹⁸ Isa. 25:9 |
| I Tim. 2:6; | ¹⁹ Isa. 9:6 |
| I Cor. 15:21, 22 | ²⁰ I Cor. 15:45, 47 |
| ⁸ Acts 10:38 | ²¹ Isa. 9:6 |
| ⁹ John 18:37; | ²² Ps. 30:5 |
| Matt. 6:10 | ²³ John 1:29, 36 |
| ¹⁰ Ps. 2:5-12 | ²⁴ Rev. 22:1 |
| ¹¹ Acts 17:31 | ²⁵ Isa. 53:7 |

SUMMARY OF IMPORTANT THOUGHTS

The full manner in which Jesus, the Savior of the world, accomplishes the divine plan of salvation is reflected by the significance of the many titles assigned to him in the Scriptures. He is the Lamb that was slain. He is the King of glory. Jesus is all the things that these, and his many other titles imply. Truly, he is a Savior, and a great one!

When little things would irk me and I grow
Impatient with my dear ones, make me know
How in a moment joy can take its flight,
And happiness be quenched in darkest night.
When I would fret and grumble, fiery hot,
At trifles that tomorrow are forgot,
Let me remember, Lord, how it would be
If these, my loved ones, were not here with me.

The Father and His King

Psalm 45

IN THE 45th Psalm the Heavenly Father presents to us in beautiful pictorial language the grace and the majesty of his King, and the excellence of his kingdom, revealing his plan as it centers in Christ Jesus. Indeed, the message of the Father can be properly understood only in the light of God's plan, and thus it furnishes another link in the evidence that our understanding of that plan is scriptural.

In the 1st verse, the Father—Jehovah—tells us what he purposes to do. The 2nd to the 8th verses apply primarily to his King, Christ Jesus. The 9th to the first half of the 14th verse describe the King's bride, the church. The last half of the 14th and the 15th verse mention the great company. The 16th verse foretells the Ancient Worthies, and the last verse, the 17th, shows forth the praises rendered by the restitution class to The Christ for all eternity. Surely this is a most beautiful and comprehensive picture of God's plan, all in one chapter.

Let us consider the 45th Psalm in the order just named. In verse 1 our Heavenly Father is speaking: "My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer." The "good matter" which inspired the Father's heart was concerning the King. What King did he have in mind? Of course there can be no doubt. It was his King, Christ Jesus. Do we not read in Psalm 2:6: "Yet have I set my king [margin, Heb., **anointed**] upon my holy hill of Zion."

The Father was moved to write, by the hand of the Psalmist, concerning his King, Christ Jesus, and his great plan of the ages which centers in him—"The eternal purpose which he purposed in Christ Jesus our Lord." (See **Diaglott** translation of

Ephesians 3:11.) And what does the Father's tongue, which is as swift as a scribe's nimble pen, say concerning his King, Christ Jesus? Listen: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever." (vs. 2) This has reference to our Lord during his first advent, when he was made "a little lower than the angels . . . that he by the grace of God should taste death for every man."—Heb. 2:9

"Thou art fairer than the children of men." Jesus did not receive his life from Adam, but merely his physical makeup. He was not tainted with human imperfection. He was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) God's Word refers to our Lord as "the Holy One." (Ps. 16:10) "Thou wilt not . . . suffer thine Holy One to see corruption." The angel announcing the birth of Jesus to Mary said: "That holy thing which shall be born of thee shall be called the Son of God." The Apostle Peter charged the Israelites with having denied "the Holy One and the Just."—Luke 1:35; Acts 3:14

Surely the man Christ Jesus was "fairer than the children of men." (Ps. 45:2) "Grace is poured into thy lips." Peter supports this statement, saying, "Who did no sin, neither was guile found in his mouth." (I Pet. 2:22) Luke writes, "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." (Luke 4:22) Jesus himself said, "The words that I speak unto you, they are Spirit, and they are life." (John 6:63) Jesus is saying, My words express the mind, the will of my Father, and if you heed them, you will gain life eternal.

Jesus kept God's law. He demonstrated his loyalty to the Father and his heart harmony with him under the most trying conditions. Having laid down his life, he became the "Author of eternal salvation." (Heb. 5:9) And how did the Father reward him? We read in Psalm 45:2, "Therefore God hath blessed thee forever." Jesus was raised from the dead by the Father to the divine nature, and given "all power in heaven and in earth." (Matt. 28:18) The Father set him at his "own right hand . . . and hath put all things under his feet, and gave him to be the Head over all things to the church."—Eph. 1:20-22

In the next verses of the 45th Psalm, beginning with verse 3, the Father pictures his King, the glorified Christ, as a warrior,

a conqueror who overcomes his enemies. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness." What an inspiring picture of the glorified Christ reigning in equity and justice, putting down all unrighteousness, subduing all things to the will of the Father!

He has girded his sword upon his thigh. What kind of sword would our Lord be using? It certainly would not be a literal sword, nor would he be riding a literal horse. Paul tells us, "The weapons of our warfare are not carnal." We understand that the sword mentioned here is "the sword of the Spirit, which is the Word of God." (Eph. 6:17) And this sword is indeed "mighty . . . to the pulling down of strongholds" of evil and "casting down imaginations [errors, human reasonings], and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—II Cor. 10:4, 5

The sword of truth wielded by our Lord will smite all nations, for we read in Revelation 19:15: "Out of his mouth goeth a sharp sword, that with it he should smite the nations." In Isaiah 11:4, Isaiah prophesied: "He shall smite the earth with the rod of his mouth, and with the breath of his lips [with the spirit, the power of truth] shall he slay the wicked."

Again our Lord tells us in The Parable of the Pounds, Luke 19:27: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." He will slay them by destroying their hostility to his righteous principles. He will make them his people by opening their eyes to the truth. They will acknowledge that they are sinners and place themselves in his loving hands, and he will lead them up the highway of holiness.

All during the millennial reign, Jehovah's King will rebuke and smite the hearts of the King's enemies. Satan will be bound. Christ will rule until he has put all enemies under his feet. All who are in the graves will be brought forth to receive an opportunity for life everlasting. Those who are unwilling to be led into subjection to the great King will find that there remains nothing for them but final extinction, as mentioned by Peter:

"It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23

Psalm 45, verse 4, reads, "Thy right hand [thy power] shall teach terrible things," terrible lessons, which will forever purge iniquity. Verse 5 reads, "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." These are not literal arrows. They are symbolic arrows, even words of truth and righteousness. David wrote in Psalm 64:2-4: "The wicked . . . shoot their arrows, even bitter words: that they may shoot in secret at the perfect." But, the arrows which "are sharp in the heart of the king's enemies" are words of divine truth and righteousness, reproving evil ways, subduing evildoers.

Verse 6 reads, "Thy throne, O God, is for ever and ever." When the work of deliverance and restoration has been completed, the kingdom will be turned over to the Father by the Son. But the kingdom itself will never end. What he has established will continue throughout eternity, as we read in Daniel 2:44, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Continuing with verse 6, the Father declares the righteous character of his King: "The sceptre of thy kingdom is a right sceptre," or better, as this scripture is translated in Hebrews 1:8: "A sceptre of righteousness is the sceptre of thy kingdom." The sceptre is Jesus' authority or right to rule. It is a "right sceptre," or a sceptre of righteousness, because Jesus will exercise it in harmony with his righteous principles.

Verse 7 reads, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The "oil of gladness" is the Holy Spirit which was poured upon Jesus "without measure." (John 3:34, 35) Jesus received full authority to carry out the great work of the Father's plan.

Gladness and joy were the result of having been so highly honored by the Father. "Above thy fellows" means above thy body members. The followers of Jesus receive of his anointing as they are inducted into Christ, accepted as members of the body of Christ. It must run down from him until the last member has been received and is fully anointed.—Ps. 133

And how does the Heavenly Father describe the lovely charac-

ter of his King? It is to him like a sweet perfume. Verse 8: "All thy garments smell of myrrh, and aloes, and cassia." The fragrance of these spices beautifully represents the character qualities—the graces of the spirit—rising up as a sweet incense to the Father. Even as a garment may be impregnated with perfume, so the graces of the Father's Spirit were in all his words and actions; so much so that Jesus could say of himself (John 14:9, 10), "He that hath seen me hath seen the Father; . . . I am in the Father, and the Father is in me"—the Father's Spirit dwells in me in all fulness.

The last half of verse 8 reads: "Out of ivory palaces, whereby they have made thee glad." Ivory is white in color and costly in price. Solomon possessed "a great throne of ivory overlaid with the best, or pure, gold." (I Kings 10:18; II Chron. 9:17) John, in Revelation 20:11, refers to "a great white throne." "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away." The same King who occupies the great white throne in Revelation occupies the "ivory palaces" in Psalm 45, and he is Christ Jesus.

White is a symbol of purity. And here we may well have a picture of the pure truth which will flow out from the Christ in that day for the blessing of the people. In Revelation 22:1 it is written, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Rotherham translates Verse 8 of the psalm, "Out of the palaces of ivory the tones of strings have rejoiced thee." Is not the truth like a sweet harmonious melody, filling hearts with joy and gladness?

Up to this point the church has not been introduced into the discussion; but beginning with the 9th verse, the Father gives us a description of the queen, the King's bride. "Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in pure gold of Ophir." The purest and finest gold in Old Testament times came from the land of Ophir. The queen, the bride of Christ, the King's daughter, is pictured here as standing at his right hand, the position of greatest favor, clothed in pure "gold of Ophir."

Gold represents things divine, the divine nature. The Reve-

lator tells us in Revelation 21:18, 21: "And the city was pure gold," a divine institution, made up of those who possess the divine nature, "and the street of that city was pure gold." All its highways and byways are of divine appointment. The King, Christ Jesus, and his bride, his queen, will constitute that heavenly city.—Rev. 21:2, 10

Before the foundation of the world the Father had foreordained that the King, Christ Jesus, should have associated with him a company of 144,000—his bride, who should be selected from among men. (Rev. 7:4; 14:1) The antitypical betrothal began at Pentecost. The invitation went out, calling others to follow him, to become joint-sacrificers with Jesus, that they might also share in his glory.—Rom. 8:17, 28

Did you ever hear of an invitation phrased in such loving words as these? Verse 10: "Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him." This is a proposal of marriage from our Bridegroom, which you and I have accepted. And ever since, we have been looking forward in sweet anticipation to the full consummation of that agreement.

But we are not at first ready for this high position to which we are called. We need a great deal of preparation. We are instructed to "forget thine own people, and thy father's house"; forget the hopes and ambitions and aims of the children of Adam; "so shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him." But how can that be? We have no beauty of our own. Is not there some mistake? No, this invitation is for us, for you and for me. It is of divine grace. Our Heavenly Father has made all the necessary provisions. Clothed in the glorious robe of our Bridegroom, we stand complete in the eyes of our King.—Isa. 61:10

She is "all glorious within." (vs. 13) The new creature in Christ does not possess the spirit of the world. The Father's Spirit dwells in her. Possessing the ornament of a meek and quiet spirit, a faith that cannot be shaken, a love that delights to do the Father's will, her beauty is "the beauty of holiness," and so we are lovely in the eyes of our Bridegroom. (I Chron. 16:29;

II Chron. 20:21; Ps. 110:3) "So shall the King greatly desire thy beauty."

But to attain this beauty we have a great deal of work to do. This activity is pictured in the 45th Psalm as "needlework." Verse 14: "She shall be brought unto the King in raiment of needlework." This "raiment" represents our justification, our wedding garment, the merit of Christ. It is the basis of any good work we can perform, as well as the basis of our ultimate acceptance by the Lord. We are cautioned to properly use that robe. First we must keep it unspotted from the world (James 1:27) Then we must embroider it with fine needlework. And this is no easy matter. It requires constant effort and diligence.

Because of the blemishes of our bodies, spots will appear on our robe. But the Lord, through his grace, has made provisions whereby we can remove these spots. I John 1:7 reads, "The blood of Jesus Christ his Son cleanseth us from all sin." It not only covers our past sins, but also all subsequent shortcomings due to our fallen condition, provided we go before our Father's throne of grace with sincere hearts and ask for his forgiveness. (Heb. 4:16) Has not the apostle assured us, "Blessed are they whose iniquities are forgiven, and whose sins are covered"?—Rom. 4:7

Examining our robes, we will find thereon the delicate markings of the graceful lines representing the character qualities of our Bridegroom, the King, Christ Jesus. We are to follow these lines in our "needlework" to the best of our ability. This "needlework" represents the manifestations of the fruits and graces of the Spirit. We are to copy our Lord, put on his meekness, his gentleness, his love, his spirit of self-sacrifice. Doing this, we will be transformed into "the image of his Son." (Rom. 8:29) And if by the grace of God we have attained in our hearts the character-likeness of our Bridegroom, then these words refer to us, they refer to you and to me—"So shall the king greatly desire thy beauty."

In the future even the rich shall seek her favor. Verse 12 informs us: "The daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor." Tyre in the days of the Psalmist was a luxurious commercial town of great

(Continued on page 34.)

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wealth and splendor. (Ezek. 27) The thought here is that even the strong and high and mighty ones of the earth, "even the rich among the people," shall offer themselves in consecration to obtain the blessings of The Christ.

Verses 13, 14: "The king's daughter [Jehovah's daughter] is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework." Here we see her pictured as the bride who has passed her trials, her testings, and has been found acceptable. The Heavenly Father himself approves of her. "His wife hath made herself ready." (Rev. 19:7) She is being presented before the Father clothed in wrought gold. She will possess the divine nature—"glory and honor and immortality."—Rom. 2:7

The last half of the 14th, and the 15th verse, introduce a new class. The queen is attended by virgins. "The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace." Here we have a class which has been begotten with the Spirit of truth through the Word, who were "called in one hope of our calling," "a great multitude, which no man can number."—Eph. 4:4; Rev. 7:9

These are castaways from the high calling, because of their failure to carry out their consecration vows. They had received a wedding garment, marked with a pattern for embroidery, but they neglected the work. Through the grace of the Lord they will pass through "great tribulation, and . . . wash their robes . . . in the blood of the Lamb." (Rev. 7:14) They will learn to appreciate their relationship with the Lord. Because of their heart loyalty they will be counted overcomers, but they will have lost the prize of the high calling. They will be "the virgins her companions that follow her."

Next the Father calls attention to those whom he will make princes in all the earth. Verse 16: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." These "princes," the Ancient Worthies, are scripturally styled children of Christ. "Instead of thy fathers [Abraham, Isaac, Jacob] shall be thy children." They receive their life through Christ. "They without us should not be made perfect."

(Heb. 11:40) These princes will be the earthly representatives of The Christ, supervising and instructing mankind.

This seems to be the thought of our Lord's words to Nathaniel: "Hereafter ye shall see heaven open, and the angels of God [the messengers of God, the princes of the new dispensation, the Ancient Worthies] ascending and descending upon the Son of man." (John 1:51) We have in mind also Jacob's dream. "And he [Jacob] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."—Gen. 28:12

This dream of Jacob's is in harmony with our Lord's words, picturing the coming close communion of the Ancient Worthies with The Christ. As earthly representatives of The Christ, these Ancient Worthies will occupy positions of responsibility and power in dealing with mankind during the Millennial Age, helping mankind to walk up the highway of holiness.—Isa. 35:8-10

In the last verse, verse 17, the Father brings before us the restitution class, praising God and their King for the long-promised kingdom blessings, when the people will recognize their Messiah, and be subject to the kingdom of Christ. Then they will say, "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." (Isa. 25:9) And here we have the Father's promise, "I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever." And this song of praise will never cease!

This is the message from the Heavenly Father picturing "his King" as the fairest among men; as the conqueror who will overcome his enemies, whose throne will endure forever. His character is eminently righteous. He is clothed in garments of beauty, rich with perfumes—the graces of the Spirit.

His queen, his bride, has been entreated "to forget her own people, and her father's house," to be wholly devoted to him. "Her clothing is of wrought gold" and of "needlework" of delicate finish. She possesses the divine nature and the character qualities of her Bridegroom. She is attended by "virgins her companions," the great company. Holy men of old, the Ancient Worthies, will be "princes in all the earth." Restored mankind "shall praise Thee forever and ever."

What a beautiful story by the Father concerning his King!

THE FAITH OF OUR FATHERS

A Consideration of Catholic Doctrine—Section VI

Was the Early Church Catholic?

CATHOLIC" is being used here in the sense of "Roman Catholic," a name which has become somewhat less popular in recent years among officials of that church. The question of whether the Early Church was Catholic in this sense of the word is an appropriate one in view of Catholic teaching regarding her origin. We refer here to the widely heralded assertion that the Catholic Church was instituted by Christ, that her teaching authority began with the twelve apostles, and that she alone has been divinely empowered to teach men the way of salvation.¹⁴

This teaching constitutes the boldest and most sweeping claim that can be found throughout all of Christendom. If it were true, it would necessarily place all other churches in the position of being false, spurious, and heretical. It presents an occasion for serious reflection upon the part of every inquirer seeking the way of salvation, and upon every believer desiring an assurance of his standing before the Lord. It certainly calls for a thorough investigation of its basis to determine if it can be substantiated. This is just what we propose to do, by examining both the teachings of the Bible and the evidences of history regarding the origin and development of the Christian Church.

The Early Christian Church

LET us start right at the beginning in the history of the church, noting what it was like, who composed it, and what it believed. Such an inquiry would best be pursued in detail, but for the sake of brevity we will have to confine ourselves to the highlights. Our purpose will be to sketch an outline suffi-

¹⁴Knights of Columbus Religious Information Bureau, *The Way to Everlasting Life . . . The Catholic Church*, p. 20.

ciently complete to enable us intelligently to compare the Early Church with the Catholic Church of today and to draw our conclusions accordingly.

At the outset, it is very clear that Jesus Christ established just one church, and that this church was given all the spiritual truths necessary for salvation. As the faith spread into various towns and cities, the early followers of Jesus became loosely organized into groups or congregations in these different areas, each group maintaining its own sovereignty.

"There was but one organization within the limits of a town. The church 'in the house' of this or that individual was simply a religious meeting held there as a matter of convenience, the term 'church' being used in its ordinary sense of 'assembly.'"¹⁵ None of these local churches attempted to govern the others, but confined their activities to exhorting, counseling, and comforting one another.¹⁶

"The basis of ecclesiastical organization was the fraternal equality of believers. . . . Instead of a sacerdotal order there was a universal priesthood. (I Pet. 2:5, 9)"¹⁷

Each congregation elected its own servants, designated by the general terms "elders" and "deacons." (I Tim. 3:1-13) As Jesus Christ was considered the only Head of the church (Eph. 1:22, 23), and all of its members as brethren (Matt. 23:8), there was no thought of giving one of the elders greater respect or authority than the others. For this reason clerical dress was wholly unknown in the early centuries of the church.¹⁸ Here was found a rare display of democracy at work within the church, with each member sharing in the responsibilities and privileges of service to the extent of his ability.

The early Christians believed in the imminent return of their Lord and the establishment of God's kingdom upon the earth. (Matt. 6:10; Luke 19:11-15)¹⁹ ²⁰ They prepared for this cli-

¹⁵Dr. George P. Fisher, *History of the Christian Church*, p. 36

¹⁶John P. McKnight, *The Papacy*, p. 170

¹⁷Fisher, *op. cit.*, p. 35.

¹⁸Kenneth Scott Latourette, *The First Five Centuries, A History of the Expansion of Christianity*, p. 326.

¹⁹*Ibid.* pp. 52, 64.

²⁰"Millennium," *Encyclopedia Britannica*, XV, 495.

mactic event by living pure and virtuous lives, seeking to do good to all as they had opportunity. (Gal. 6:10) They were so enthusiastic and zealous in proclaiming the good news of the coming kingdom to all around them that the hardships and difficulties which they encountered were considered of little consequence. (Acts 5:40-42) Living in complete dedication to God, they avoided worldly pleasures and entertainments, refused to attend the public spectacles so popular in their day, declined to enter politics, and refused to participate in military service.^{21 22}

The fundamental doctrines of the Early Church were centered around its founder, Jesus Christ: acknowledging him as the Messiah of Old Testament prophecy (Matt. 16:16; Acts 3:18); recognizing that in his death and ransom sacrifice were found the basis of divine forgiveness and reconciliation (Rom. 5:8-11; I Tim. 2:3-6); and believing that the great blessings of restitution to all the world would be ushered in upon his return and the establishment of his kingdom.—Acts 3:19-21

The principal rites were limited to baptism, which was carried out by complete water immersion, and the Lord's supper. Prayer was wholly extemporaneous. And the believers fondly designated each other by the names "brother" and "sister."^{23 24}

The fellowship and bond of mutual love between the believers was a predominant feature of the new faith.²⁵ Meeting together for worship in little groups in their own homes served to enhance the closeness of their new relationship. Here discourses were delivered by the more talented of the brethren, reminding one another of the words and deeds of Jesus, and providing instruction from the Old Testament Scriptures.

But fellowship to these early Christians meant much more than just close companionship in study and devotional worship—it implied an active co-operation in the work of the ministry in

²¹Philip Schaff, *History of the Christian Church*, II, 344-345.

²²Latourette, *op. cit.*, pp. 130-131.

²³Dr. George P. Fisher, *Beginnings of Christianity*

²⁴Latourette, *op. cit.*, p. 63.

²⁵Paul Hutchinson and Winfred E. Garrison, *Twenty Centuries of Christianity*, p. 20.

which all were privileged to share. Thus, at their meetings, plans were also discussed concerning ways and means to spread their new faith in accordance with the wishes of their Master.—Matt. 28:19, 20

"In the first century not many wise or noble were called. No great names have been handed down to us. . . . They had no great men in their ranks, either for learning, or talents, or wealth, or social position. Nothing in history is more barren than the annals of the church in the first century, so far as great names are concerned. Yet in this century converts were multiplied in every city."²⁶

It is clear that the Early Church consisted of a small body of pure and blameless men who had no aspirations for controlling society. These men held no earthly rank, and were famous only for their sanctity of character, their faith, and their willingness to suffer for it. In the eyes of the fashionable they were a disgrace, misfits in their environment, and fanatics who sought to undermine reverence for the existing institutions and social order.

Perhaps to some of our readers this description of the early Christians will seem very strange. After all, where are the impressive ceremonies, the creeds and the catechisms, the magnificent church edifices, and the colorful clergy which to many have become synonymous with Christianity? Compared to this, the foregoing picture of early Christianity might seem to be very crude, primitive, and dull indeed.

Nonetheless we firmly believe that the early Christians were basing their beliefs and practices upon the teachings of Jesus and the apostles, and that there has been no valid reason for departing from them. We believe, in fact, that the changes which were introduced and reached their full fruition in the fourth century were corruptions of the original faith, and detrimental to the interests of true Christianity.

The Church of the Fourth Century

WITH this brief sketch of early Christianity still before us, let us glance now at some of the developments which occurred,

²⁶John Lord, *The Old Roman World*

leading us into the later church of the fourth century. During this period the changes which were wrought in the simple beliefs and practices of early Christianity became very marked. Toward its close the changes became so pronounced, and pervaded so many areas of the faith, that they are attested to by all historians, regardless of their reaction to them.

Very early in the history of the church, even before the last of the apostles had passed away, various factions sprang up, each seeking to modify the original truths. This rise of conflicting opinions and heresies was due in part to a misunderstanding of certain Bible teachings and a desire to harmonize Christianity with some of the traditional concepts of pagan philosophy. Slowly but steadily orthodox Christianity incorporated many of these new ideas and in the process many aspects of the original faith were lost or de-emphasized.

As schools of theology were opened, there was a marked tendency to elaborate the simplicity of the Christian doctrine and to formulate creeds of faith. In so doing, more and more weight was given to human logic and reasoning and to oral tradition respecting the beliefs of the apostolic church. Whereas the authority of Scripture was still considered final and conclusive, it was also held that not all were capable of discerning its true meaning and inner sense. More and more the matter of interpretation was left to a few individuals, who came to be regarded more highly than the others.

In the organization of the church may be seen some of the sweeping changes which were typical of the kind that were introduced. We recall that the Early Church had established groups or ecclesias in the various cities, each governed by its own board of elders and deacons, and each independent of the other. Gradually precedence was given to one called a bishop, and to others called presbyters. The jurisdiction of the bishop slowly increased to include neighboring towns, then whole providences.

Finally, the church took to itself a form of government like the political world in which it existed, and became a vast autocratic organization. It was dominated from the five great centers of Rome, Constantinople, Antioch, Jerusalem, and Alexandria. The bishops of each of these cities came to be greatly respected,

were termed patriarchs, and were considered of equal authority in the church, each having full control in his own province²⁷

Christianity had now become the state religion of the Roman Empire. Emperor Constantine's Edict of Toleration in A. D. 313 had ended the official persecution of Christians, and granted to all full liberty in following the religion of their choice. However, a later emperor, Theodosius, made membership in the Christian Church compulsory for everyone. His act filled the churches with throngs of people, but their conversion was forced upon them against their will. No longer was the church conquering by moral and spiritual means, but by force and the authority of the state. No wonder that many haughty, unregenerate, and debased people entered the church. No wonder that character development and the spirit of Christ were lost sight of. No wonder that the spirit of the church (nominal) became the spirit of the world.²⁸

"The adoption of Christianity by the Roman government worked alterations. The church now was largely controlled by the state. It became necessary, for example, for the church to reverse its attitude towards military service and office-holding and to permit what it had once frowned upon. Matters of church doctrine now became the concern of the state, which was interested, for its own sake, in preserving unity."²⁹

Christian worship, which at first had been so simple, now had developed into elaborate and stately ceremonies, rivaling the heathen practices which it had been forced to supplant. To simplify the forced conversion of the hordes of non-Christians in the Empire, the church adopted many pagan practices and celebrations which had a popular appeal.³⁰ Some historians view this as an inevitable process of amalgamation which Christianity underwent with the Greek and Oriental philosophies which had prevailed so long. But nonetheless it was a process which entailed very serious compromise with the purity of the original Christian faith. The result was a brand of Christianity which

²⁷Dr. George P. Fisher, *History of the Christian Church*, p. 105.

²⁸Latourette, *op. cit.*, p. 368.

²⁹*Ibid.*, p. 332.

³⁰McKnight, *op. cit.*, p. 157.

was polluted with heathen thought and practice, and represented a most unpalatable mixture of truth and error.

How did the pagan influence manifest itself in the church? The church edifices became as imposing and magnificent as the old temples of idolatry. The emphasis was placed on form, ritual, and ceremony. Festivals and holidays became frequent, and were designed to catch the interest of the common people. Banquets were instituted in honor of the martyrs, and their veneration was encouraged. Relics of the martyrs were preserved and cherished as sacred possessions. Images of the saints were introduced. Lamps and flowers were offered to these saints, and food placed before the dead. Great stress was laid upon the worship of Mary, the mother of Jesus. Services became more elaborate and colorful. And sculpture and paintings were enlisted in the work of providing aids to devotion.^{31 32}

"The prevalent unspiritual views of the Gospel made it possible for multitudes of heathen to pass from the old religion to the new by no other conversion than a mere change of name. To them the Christian life seemed nothing deeper than a round of ceremonies and perfunctory duties. . . . The belief of the Early Church, that all of life was consecrated to God, gave way before a spirit akin to that of Old Testament legalism. . . . Worship was resolved into forms and ceremonies which received the sanction of ecclesiastical authority. Instead of being recognized as the spontaneous expression of Christian feeling, it appeared to many to be a round of arbitrarily imposed observances."³³

Ironically, as the inward purity and holiness of the original faith was lost, outwardly the churches became rich and splendid. The clergy was honored and respected and given ranks of distinction.

"The bishop became a grand personage who controlled and appointed his clergy. The church was allied with the state. . . . Politics and dogmatics went hand in hand, and emperors enforced the decrees of (church) councils. . . . The mission of the church was lost sight of in a degrading alliance with the state.

³¹Fisher, **Outlines of Universal History**, p. 193.

³²Latourette, **op. cit.**, pp. 319-321.

³³Fisher, **History of the Christian Church**, pp. 110, 116.

Christianity (now) was a pageant, a ritualism, an arm of the state, a vain philosophy, a superstition, a formula."³⁴

This, then, is the contrast between the true church established by Christ and the nominal church which succeeded it within the short span of four centuries. The corruptions and defilements which were introduced were gradual but complete. As we shall see in succeeding sections, these changes were wholly unwarranted. The only justification that can be found for them is based upon the multiplied errors of false tradition, spurious books claimed to be of divine inspiration, and the prevailing theories and teachings of men. They are clearly out of harmony with the simplicity of the Christian doctrine as it is found outlined in the Bible and as practiced by the Early Church.

Now we have come to the place of evaluation. May we always place intellectual honesty and the desire for truth above every other consideration. Let us face the issue squarely as the question is raised: Which of the two churches described above best fits the picture of the Catholic Church today?

Perhaps there are some who feel that this question is unfair, since they cannot conceive of any branch of modern Christianity fitting the pattern of the Early Church. But, surprising as it may be, there are in existence today many groups of Bible students who are still holding high the banner of truth as exemplified in the Early Church. These Christians are still organized into ecclesias or congregations that co-operate with each other and yet maintain their individual sovereignty. They still exercise the same democratic procedures by having the entire congregation elect their leaders—the "elders" and "deacons." These specially selected ones are still considered the servants of the congregation, and dedicate themselves to serving the flock.

Yes, these Bible students are still "searching the Scriptures daily" and endeavoring to keep the "faith which was once delivered unto the saints" in its original purity. (Acts 17:11; Jude 3) They have kept themselves free from the corrupting influences of the world which have all but choked the true spirit of Christ in the nominal churches. (James 1:27) In the next section

³⁴Lord, *op. cit.*

we will consider these matters in greater detail, as our study is expanded to include the characteristics of the modern Christian church.

We believe, then, that even this brief sketch of the Early Church which has been presented here has been sufficient to make its point felt. The more we study the Early Church, the clearer it becomes that any claims which are made that it was Catholic in nature fall grossly short of the truth. Not until the fourth century, when Christianity had been saturated with heathen practices and corrupted with worldly influences, do we recognize the basic characteristics which developed into the Catholic system of worship as it is known today. This explains, therefore, why Protestants are not impressed with the sweeping assertions regarding the divine origin of that church.

Apostolic Succession of the Popes

LET us now examine more particularly another aspect of Catholic belief which purports to emanate from the Early Christian Church. We refer to the Catholic Church's teaching that the line of its popes can be traced back historically to St. Peter himself.³⁵ This is considered one of the four basic tenets of Catholic faith, and is always found prominently displayed in the forefront of Catholic affirmations. For this reason the subject is of sufficient importance to merit separate consideration. Again we shall turn to the records of history to furnish us with the needed facts.

The official listing of popes maintained by the Catholic Church begins with St. Peter, and extends in unbroken succession to the present pope, John XXIII. Disregarding Peter for the time being, we would call attention to the fact that all the names offered for the first five centuries were in reality merely bishops of Rome.

Immediately the question presents itself, did these early bishops of Rome qualify for the title "pope," which means "papa" or "father"? That is, were the bishops of Rome always recog-

³⁵Knights of Columbus Religious Information Bureau, **The Early Years of the Catholic Church**, pp. 17-20.

nized as being the "universal father" over the whole Christian church? The resounding answer of history is "no." The process by which the Roman bishop gained authority over the entire church was a very slow one, bitterly contested every step of the way. And the very concept that the Roman bishop should exercise this authority has never, at any time, been universally recognized by the church.³⁶

During the first century there is no suggestion or hint shown in any of the letters and communications sent by the early bishops of Rome that they considered themselves to be the ruling heads of the church. It was not until well into the second century that the early beginnings of Rome's domineering policy could be noticed.

During this period there were recorded certain instances in which the Roman bishops attempted to exert undue influence upon other bishops in connection with the observance of Easter. Anicetus (A. D. 154-168) endeavored to dictate in this regard to Polycarp, Bishop of Smyrna, but was firmly opposed. Victor I (190-202) likewise was refuted by Polycrates, Bishop of Ephesus, when he attempted to dictate to the Eastern Churches. He was further rebuked by Iranaeus, a fellow western bishop, for trying to overextend his authority in this way. Thus, in every case where the Roman bishop tried unduly to extend his influence into another province, he was kept in check by the bishop of that area, who clearly stated his own independent authority.

In the third century, Tertullian of Carthage, one of the foremost of the Early Church fathers, called Calixtus I. (218-223) a usurper because he had called himself "bishop of bishops"—the first to base his claim on Matthew 16:18. The authority of Stephen I (253-257) was contended by Cyprian, Bishop of Carthage, who maintained that each bishop was supreme in his own diocese.

³⁶McKnight, *op. cit.*, pp. 179-183. For additional accounts of the gradual ascendancy of Papacy, the reader is referred to:

Dr. Samuel M. Jackson (ed.), "Pope, Papacy, Papal System," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, IX, p. 126.

"Papacy," *The Encyclopedia Americana*, XXI, 251, 252.

Fisher, *History of the Christian Church*, pp. 105-108.

Even as late as the fourth century there is indisputable evidence that no pope was recognized as the head of the church. Constantine, the converted Roman emperor, regarded himself as the head, and recognized no other. He was responsible for convening the first world council of the church, the Council of Nicaea, in A. D. 325, and he presided over it. One of the acts of this council was to grant full jurisdiction over their provinces to the bishops of Alexandria and Antioch, with no intimation whatever that they were subject to Rome.

By the end of the fourth century the church was largely dominated by the bishops (or patriarchs) of the five great cities of Rome, Constantinople, Antioch, Jerusalem, and Alexandria. These bishops all had equal authority with each other, and complete control in their own provinces. Gradually, however, concurrent with the division of the Roman Empire, Constantinople came to be recognized as the leader of the Eastern Church, and Rome the corresponding leader in the West.

Let us move along now to the middle of the fifth century and to Leo I (440-461), called by some historians the first pope. Truly he was the first to obtain imperial recognition for his claim of being primate of all bishops, from Emperor Valentinian III. Nonetheless, the Fourth World Council of Churches, assembled at Chalcedon in A. D. 451, accorded the Patriarch of Constantinople equal authority with the Roman Patriarch and thus did not recognize Leo's claim of lordship over the entire church.

Gregory I (590-604), appearing at the end of the sixth century, is generally regarded by most historians as the first real Catholic pope. His control of all the churches in Italy, Spain, Gaul, and England was unchallenged. Although he did not claim jurisdiction over the Eastern Church, his influence there was also strongly felt.

Here, in brief outline fashion, we have traced the rise of papal power as it is unerringly portrayed on the pages of history. We have seen that more than four hundred years of the Christian era elapsed before the Roman bishop was given any real recognition as head of the church. This places the first bona fide Catholic pope at least four hundred years later in time than the authorities of that church would have us believe. It demonstrates again why Protestants cannot agree with the assertion

that the Early Church was "Catholic," even in the area of church rulership.

Here we let the matter rest. The evidence presented thus far has been mounting steadily, and now its momentum has reached sizable proportions. We would ask our reader to weigh these matters very carefully, with Bible in hand. He should also further this historical search on his own, to be fully persuaded in his own mind. Why not undertake to verify or disprove this presentation by reference to the complete church histories that are available in the larger public libraries? We feel confident that all will be well rewarded for the efforts put forth.

Our Highest Ambition

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

—John 17:3

OUR love for God and God's love for us are two different matters. We reverence God even before we love him. We do not know enough about him at first to love him. We know that we have very little power of ourselves; that we are surrounded by difficulties here, and that the Adversary has beset us on every side. This is the beginning of wisdom—a reverential fear of God. As we come to know God more and more, we see that he would not wish to do harm to any creature. And as we grow in our knowledge of God, our love for him increases accordingly. We grow in our knowledge of how much he loves us. God is not pleased to reveal himself to any except those who have his Spirit; therefore the very highest ambition any of us could have would be that we might know him, that we might know more of his wonderful love, his wonderful peace; because to have this knowledge draws us nearer to God.

The Way of Life

ALL proper-minded parents know that there is a right way and a wrong way for their children to take as they grow up. Hence the Scripture exhortation, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6) Christian parents have an advantage over all others in the training of their children because of having been blessed with an insight into what is described by the apostle as "the nurture and admonition of the Lord."—Eph. 6:4

Similarly God set before his human son Adam the way of obedience to the divine law. After a brief reference to the vastness of the universe with its millions of suns with their planetary systems surrounding them, the Psalmist says, "What [in comparison] is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower [on a little lower plane] than the angels, and hast crowned him with glory [the glory of a perfect physical organism, possessed of perfect mental and moral qualities, and capable of living forever—an image of the divine character]

and honour [as Lord of earth]. Thou madest him to have dominion over the works of thy hands; thou hast put all [earthly] things under his feet."—Ps. 8:3-6

In spite of this wonderful original endowment, man failed to continue in the way of the Lord, the way of perfect obedience; and his children, inheriting a slightly unbalanced moral character, were unable to get back into that perfect way of the Lord wherein their father Adam walked for a short period in Eden. In Romans 5:12 Paul sums up what happened as a result of the brief edenic trial. He says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men."

All being condemned in one man, made it possible, the apostle shows, for all to be redeemed by one sacrifice for sins. "By the trespass of the one, death reigned through the one." Again he says, "Through one trespass the judgment came unto all men to [a judgment of] condemnation; . . . even so through one act of righteousness [the free gift is to come] unto all men to justification of life." (Rom. 5:17, 18, R. V.) In full harmony with this, Isaiah had long ago foretold the same gracious divine purpose—"All we like sheep have gone astray; we

have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:6

Telling of the result of this great ransom sacrifice, the apostle says, "Since by man came death, by man came also the resurrection of the dead. For as in [through] Adam all die, so also in [through] Christ shall all be made alive." (I Cor. 15:21, 22, R. V.) All mankind therefore are, as a result of this divine provision, to be released from death, and are to have another judgment or trial for life. Telling of his future gracious purpose, the Lord says, "I will ransom them from the power of the grave; I will redeem them from death."—Hos. 13:14

Salvation Not of Works

BEFORE the time came for the providing of the ransom from sin and death, God showed by his dealings with the nation of Israel the impossibility of any of the fallen race walking in the way of life by their own efforts. He showed this by giving Israel his Law. Not only did God give them his Law, but he made with Israel, through Moses as the mediator, what we speak of as the Law Covenant. God promised Israel certain things if the people would do, in return, certain other things—offering them the reward of life for perfect obedience. But every honest Israelite was forced to say in his heart, as the Apostle

Paul wrote, "The commandment which was ordained to life, I found to be unto death."—Rom. 7:10

Our human imperfections prevent us from measuring up to the perfect standard of obedience. Hence, as Paul says, "By the deeds of the Law there shall no flesh be justified in his sight." (Rom. 3:20) The Law Covenant, therefore, brought condemnation to death because Israel could not live up to their covenant obligations into which, through Moses, they had entered.

A Way of Life by Faith

THE coming of Jesus and the giving in sacrifice of his perfect human life made possible another judgment, or trial, for life during that day yet future which God hath appointed wherein he will judge the world in righteousness. (Acts 17:31) However, for the followers of Jesus now, a "new and living way" to life has been opened up. This is not a way of works, but of faith: a way whereby those who believe that Jesus is God's Anointed—the Messiah, who has ransomed man from the power of the grave—make a full consecration to do God's will, on the basis of which faith and consecration these may be released from the adamic condemnation and receive the begetting of the Holy Spirit. This starts them in the "new and living way."—Heb. 10:20

This is not a way which brings further condemnation like that which came to the people of Israel under the Law Covenant. It is a way which really leads to life, bringing it within reach of all who are called with the "high calling of God in Christ Jesus." (Phil. 3:14) It is a way of life through sacrificial death. The life provided by Jesus will be obtained through a sacrifice of the flesh and a perfecting as new creatures in Christ Jesus. Hence Paul says, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2

The Gospel Age Way of Life

WITH reference to this way of life opened up during the Gospel Age, Jesus said, "I am the way." (John 14:6) Peter says, "Christ also suffered leaving you an example, that you should follow in his steps." (I Pet. 2:21, R. S. V.) In view of the very high standard required of the followers of Jesus, it is not surprising that the Master should describe this way to life as a narrow one which few find, and in which fewer still care to walk.—Matt. 7:14

Because of the narrowness and the difficulties associated with the way to life opened up during the Gospel Age, we find that the majority who in the early centuries identified themselves with the Christian church, lost sight

of the truth concerning the necessity of walking the narrow way to life in the footsteps of Jesus if they would be a part of the glorified church, the "church of the firstborn, which are written or enrolled, in heaven." (Heb. 12:23) These began to walk in a way similar to their course in the world prior to their becoming nominally members of the church of Christ.

That this is what would happen in the case of the majority of professing Christians during the early centuries of the Gospel Age is graphically described by the prophet: "My people hath forgotten me, they have burned incense to vanity, and they [specially the leaders and teachers] have caused them to stumble in their ways from the ancient paths [the narrow way, 'the paths of righteousness' opened up by Jesus and the apostles], to walk in paths, in a way not cast up" by God, but by the great Adversary in order to deceive. (Ps. 23:3; Jer. 18:15) Isaiah also tells us the reason for the failure of many. He says, "They also have erred through wine [false doctrine], and through strong drink are out of the Way; . . . they err in vision, they stumble in judgment."—Isa. 28:7

Endeavors to Find the Narrow Way

BOTH history and prophecy show how, after centuries of anti-Christian rule in the professed

church dominated by the Bishop of Rome, God providentially permitted a large number of reform movements to take place among his people, beginning with the reform in Germany under the leadership of Martin Luther. Today, as a result of this, we have scores of sectarian organizations, all claiming that they are a little nearer to the teaching of the Word of God than any others.

The Scriptures show how, at the end of the age, the Lord would open up the truth once more in its purity, causing the light of his Word to shine with special clearness upon the narrow way to life. With reference to this the Lord says, through the prophet, "Thus saith the Lord, Stand ye in the ways [the many ways by which Satan has endeavored to deceive mankind], and see [witness the confusion and divisions of the nominal Christian church], and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. 6:16

But by inspiration we are shown the language of the majority, who say, "We will not walk therein." (vs. 16) The spirit of obedience and full consecration is evidently far removed from the great majority of God's professed people. Thank God that a few again find the "old paths" of faith and practice walked by Jesus and his disciples, and who,

as the prophet says, have found "rest for their souls."

It is indeed a "good way," a way which brings wonderful rest of heart and mind to those able to see and walk in it. Having heard the Lord's voice directing us through his Word, saying, "This is the way, walk ye in it" (Isa. 30:21), let us steadfastly resist every temptation to turn aside from the way of the Lord.

With reference to God's help and blessing given to his people of typical Israel along the way to the typical land of promise, we read, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Exod. 23:20) Of spiritual Israel, walking the way of life to the promised heavenly inheritance, we read, "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) Again concerning the angels of the heavenly host, we are told, "Are they not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation?"—Hebrews 1:14

And that we might continually have the Lord's providences over and around us, we are exhorted to pray in the words of the Psalmist, "Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face." "Teach me thy way, O Lord, and lead me in a

plain path." (Ps. 5:8; 27:11) And that "the undefiled in the way" (Ps. 119:1) will have the Lord's loving and sure guidance, we read, "And thine ears shall hear a word behind thee [A message coming from the past, from the Law and the prophets], saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. 30:21

Of the present blessings of the way of life we read, "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." (Ps. 25:10) Again, "The way of the just [the justified children of God] is uprightness: thou makest exactly plain [level] the path of the just." (Isa. 26:7, **Var.**) And, "the path of the righteous is as the light of dawn, going on and brightening, unto meridian day."—Prov. 4:18, **Roth.**

Responsibilities of Those in the Way

HAVING found the truth of God's Word pointing out the narrow way to life, let us be watchful and seek to keep very near to the Lord; for the position into which we have come is a very responsible one, as suggested by the apostle when he says, "If we

sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10:26) No further ransom will ever be provided for such wilful ones. The wise man emphasizes this same solemn truth. He says, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. 21:16

With the passing beyond the veil of the last members of the church, the broad way leading to destruction will disappear from the earth, and a highway to life will be opened up. Speaking of the glorious light of the new dispensation when the knowledge of the Lord will fill the earth, the Revelator says, "The nations shall walk in the light of it." (Rev. 21:24) This is the same thing as walking in the way of the Lord, and is described by Isaiah as "an highway," "the way of holiness"; the way which leads back to human perfection and everlasting life. (Isa. 35:8) The apostle says—and his words will be as true of the world in the next age as they are of the church today—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7

Let us rejoice in Christ the Lord,
Who claims us for his own;
The hope that's built upon his Word,
Can ne'er be overthrown.

ENCOURAGING LETTER FROM GREAT BRITAIN

Beginning to Understand

"Dear Brethren: Thank you for your very helpful magazine. It is just wonderful to read the truth so beautifully explained, after my many years of searching. I have loved the Lord since I was fifteen, and now, at last, at forty-three years of age, you are explaining

the Bible to me, and I am beginning to understand God's wonderful plan of the ages. It brings me so much peace, joy, and comfort, especially regarding our loved ones who have died. God bless you all. I pray always for you, and that others may be blessed through your labours."—England

BRITISH SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

W. C. BERTSCHE

Liverpool	June	5
Latchford		6
Dewsbury		7
Aldersbrook		9
Ipswich		10
Welling		12

T. DAVIES

Latchford	June	23
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J. H. MURRAY

Ipswich	May	18
Dewsbury	June	30

E. T. NADAL

Liverpool	May	12
Ipswich		5
Ipswich		19

W. READER

Liverpool	June	16
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T. ROBINSON

Ipswich	May	19
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CEDRIC SMITH

Latchford	May	12
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PORTRUSH CONVENTION, Whitsun, June 1-3—For further details, apply to Mr. T. Lang, 41 Clooney Terrace, Waterside, Londonderry, North Ireland. Speakers: Brothers W. C. Bertsche, E. Halton, J. H. Murray, E. T. Nadai, W. F. Reader, E. G. Roberts, C. R. H. Smith, T. W. Watson.

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AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures"

Five cent booklets, three pence; ten cent booklets six pence; fifty cent books 2/6; one dollar books, 5/; two dollar books, 10/; Scripture Study sets, 19/9; One year subscription to The Dawn, 5/. Address: 98 Seel Street, Liverpool 1, England.

"Diversities of Operations"

THOSE who have dedicated themselves to the doing of God's will, and have received the Holy Spirit, know that they are anointed by that Spirit to proclaim the Gospel, the glad tidings of the kingdom. Jesus said to his disciples that they were "the light of the world," and exhorted them not to hide their light under a bushel, but to let it shine that others might see and be blessed by it. (Matt. 5:14-16) All disciples of Christ are admonished to "preach the Word; be instant in season, out of season."—II Tim. 4:2

There are different kinds of "bushels" under which we could hide the light of the Gospel so far as our activity in proclaiming it is concerned. There is the bushel of worldly cares, which could keep us so engrossed in things other than the Lord's work that we would never have time to devote to letting our light shine.

There is also the excuse that this is not the due time to preach the truth, that this work is over; or that the time for the proclamation of the message is still future. Some may say that conditions are not yet favorable for activity of this sort. This also sometimes serves as a bushel to hide the light of the Gospel on the part of those who use it as an excuse not to proclaim the glad tidings. The Scriptures seem to refer to this particular bushel. We quote: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11:4-6

The lesson here is plain. We know that if we expect to reap we must first sow. This is the Lord's arrangement for providing the natural bread of life. But if we attempt to determine by the wind and the clouds just when it is best to sow, the chances are that we may never find what we consider to be a favorable time, so will have nothing to reap. Then Solomon reminds us that, after all, we know very little about the works of God, especially the work of the Holy Spirit in producing life; so the wise thing for us is to do our sowing in the morning, and continue on into the evening, withholding not our hands, and to do this with the full knowledge that the Lord will bless our efforts according to the good pleasure of his will.

This is certainly true with respect to sowing the seeds of truth. It is our privilege to sow, and when the Lord gives the increase, to water the newly sprouting plants; but we should always remember that it is the Lord's part to give the increase. And we know that the Lord will give such increase in keeping with his purposes. He wants us to continue proclaiming the truth, as a demonstration of obedience to him and of our determination to lay down our lives in his service even as we have covenanted to do.

Different Ways to Serve

THERE is sometimes the tendency among the Lord's people to think that all must serve the Lord in the same way. This is a mistaken viewpoint. Even in the days of the Early Church, when proclaiming the truth was largely limited to an individual word of mouth testimony, the brethren, nevertheless, were not all limited to serving in the same way, or to the same degree. Paul covered this point nicely when he wrote:

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations [margin, or ministeries, Eph. 4:11], but the same Lord. And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the

same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—I Cor. 12:4-11

A number of the "gifts" of the Spirit which were bestowed upon the brethren in the Early Church are no longer in use, such as speaking with tongues. On the other hand, through the advent of modern means of communication, the Lord's people today have available an even larger variety of ways by which they can make known the glad tidings, so we can very properly apply the principle of Paul's lessons to our own experiences as individually and together we lift up the voice of truth, proclaiming unto Zion, "Thy God reigneth!"—Isa. 52:7, 8

Today, even as in the past, we all have the opportunity of bearing a personal testimony to the truth of God's marvelous plan of the ages. And today the voice of truth can be amplified by means of the printed page, by radio, by television, and by moving pictures. And again, in the use of these modern methods of communication there are "diversities of operations." Take the printed page, for example. First the message has to be prepared for printing. Then there is the printing of the message. There is also the distribution of the printed literature to the brethren throughout the country. All along the line there are varying opportunities of service, each one important, with blessings enjoyed by those who serve.

In the field there are various ways of placing the printed message in the hands of the people. There is the opportunity for a general door-to-door distribution of tracts and kingdom cards; and also house-to-house colporteur work, using the booklets and books. Let us rejoice with those who have the opportunity of proclaiming the Gospel of the kingdom in these ways. Other faithful brethren find opportunities of distributing the literature in different ways, such as arranging for a box in bus and railway stations. And, of course, there is always the need of literature in connection with our personal witness work.

In recent years the distribution of the printed message has been augmented through the use of magazines and newspapers

as mediums through which suitable announcements can be made, offering to send literature to those who request it. In addition to America, this method is being used in Great Britain, Germany, and in Greece. Efforts along this line have been particularly blessed in Greece. We have already published a report of this work in Greece, and recently the brethren have sent us an up-to-date summary of their efforts along this line, and of the very encouraging results they are receiving. We quote from this report:

"From our previous reports you will know that the Lord has opened a wonderful door of opportunity for witnessing the truth to the people in Greece—a door that had never opened before. It is through the columns of the newspapers. When this effort was undertaken there were only a few newspapers in Athens which accepted our advertisements. The booklet which we offered free was 'Hope Beyond the Grave.'

"As time went on a few more newspapers accepted our advertisement for this booklet. Now more than 160 papers all over Greece are glad to carry the announcement. Many of the editors have written asking permission to publish the advertisement. As a result of this effort thousands have written requesting the booklet, and many of these later have requested other literature. A considerable number of them have become subscribers to the Greek Dawn.

"The Greek brethren in the United States, particularly those in the New York area, with the co-operation of the brethren of The Dawn, have reprinted the 1st, 2nd, 3rd, 5th, and 6th Volumes of 'Studies in the Scriptures' in the Greek language; also the Daily Heavenly Manna book, and a number of booklets. The Greek Dawn is, of course, published every month.

"In response to our announcements in the papers, letters are received from every part of Greece asking for literature. These letters come not only from the peasants, but also from lawyers, doctors, college students, professors of philosophy and theology, priests and bishops, superior officers, generals of the army, bankers, government people, and congressmen.

"Where this will all lead, we cannot tell. We know that it is the Lord who gives the increase, and we can let the matter rest in his hands. Already there are a number who have fully accepted the truth as a result of this effort. It is our duty and

privilege to be faithful to the terms of our consecration. This calls for doing all we can in bearing witness to the truth, and in this and other ways to make our calling and election sure. We wish to do this until the Lord announces that it is 'enough.'

"Telephone service in Greece is now expanding very rapidly. Thousands upon thousands in all the cities and islands now have telephones. We have obtained a telephone book of subscribers throughout the islands, and the friends are using these to address envelopes. We send a letter explaining how we obtained the address, and enclose the booklet, 'Hope Beyond the Grave,' a copy of the Greek Dawn, and a tract heralding the good tidings of the kingdom. We are all happy to have a part in this work of witnessing the truth to the people of Greece. We are happy to send you this report, and also thankful for your co-operation in the ministry."—New York Bible Students Ecclesia (Greek), Pantel H. Hatgis

In the Spanish Language

WITNESSING to Spanish-speaking people in Mexico and Southern California is becoming more and more encouraging. The "Francisco and Ernesto" program is being broadcast each week over the powerful station XERB, 1090 kilocycles. This station is located just south of San Diego, California. It broadcasts with 50,000 watts power, so is heard well up the California coast, in addition to a large area of Mexico. The time of the broadcasts is 9:00 P. M., Sundays.

We suggest that the brethren in the area served by this station make a note of the time of these broadcasts, and invite their Spanish-speaking friends to tune in the station. The brethren in some of these classes in this territory are inserting a small advertisement in their local papers calling attention to the "Francisco and Ernesto" programs. This is a worthwhile opportunity of service.

In addition to "The Divine Plan of the Ages," the booklets, Hope Beyond the Grave" and "God and Reason" are now available in the Spanish language. The booklet, "God's Plan," will soon be off the press. We also have a Spanish-language tract, "The Homecoming of the Dead." These may be ordered directly from The Dawn, East Rutherford, New Jersey.

Lutherans Announce Broadcasts

THE television witness continues in an encouraging way. "The Bible Answers" listing shows a considerable number of stations carrying the programs. We have completed the filming of eight more programs, and these will soon be ready for distribution to the stations, which will make possible a longer series on many of the stations. The mail response to these programs is good, and a great deal of interest is being manifested.

In one city where The Bible Answers films are being shown on television, a Lutheran pastor became interested enough to post a notice on the bulletin board of his church inviting his congregation to see the programs. In addition, a supply of booklets was ordered for use in the church.

Radio in Hawaii

WE HAVE recently contracted for the broadcast of fifty-two weekly radio programs over a powerful station in Hawaii. This is not only a popular station in Hawaii, but is now in process of increasing its power, with the expectation of reaching the Philippine Islands and Japan. It is station KTRG, and broadcasts on 990 kilocycles. This will reach many new listeners, and we are happy that the Lord has opened the door for this further witness.

Incidentally, we might say that through our film agency several church groups in Hawaii have requested the use of the color film, "The Unknown God." Sometime, perhaps, the Lord may open the door for the televising of The Bible Answers programs in this area.

And so it is that the proclamation of the Gospel of the kingdom continues in many and varied ways. We can say today, as Paul wrote to the brethren in Corinth, that although there are all these different ways in which the truth can be presented, it is being done through the inspiration of the one Spirit, the Holy Spirit of God. Let each of us use whatever opportunities may open up to us. Many of the brethren have the privilege of serving in a number of ways. Let these rejoice the more, as together we proclaim the glorious news of the kingdom, leaving the results with the Lord.

Services Gladly Rendered

WE THINK it is fitting from time to time to call attention to the various services rendered by the brethren at The Dawn office and printing plant. In addition to the sponsoring of The Bible Answers television programs and the "Frank and Ernest" radio programs, there is the service of the traveling speakers, which is free to all who request it. To obtain full information concerning this free service it is necessary only to write to The Dawn Bible Students Association, Pilgrim Department, East Rutherford, New Jersey.

We think it is also generally known that The Dawn publishes announcements of conventions arranged by local ecclesias, and by the General Convention program committee. We are happy to continue this service, and request the brethren to co-operate by furnishing the needed information. This information should reach us at least two months prior to the convention date. Our space is limited, so it is necessary to keep these announcements as brief as possible, so the brethren sending in announcements need not be surprised if their write-ups are somewhat shortened. Indeed, it is possible to publish only the essential facts as to date and place of conventions.

When we announce conventions it is with the understanding that the brethren serving on the programs are sound in the fundamental doctrines of the truth, and in harmony with the general work of publishing the truth. We reserve the right not to announce a convention when we have reason to believe that this is not the situation, or for any other reason, or reasons.

We are also glad to print convention programs for the ecclesias, and without charge. We have a simple, standard style of convention program, and if, with minor changes, the brethren are satisfied with this format, we are glad to supply the programs, provided the copy is sent to us well in advance of the time they are needed.

We also have a standard style of public meeting announcement which we are glad to furnish free in any quantity desired. We are not averse to new styles, and on occasion might be able to print special announcements. But if and when we are able to do this, it

is with the understanding that all copy furnished must be approved by the editorial committee of The Dawn, and that we would have the privilege later of using the same material furnished as one of our publications should we elect to do so. Thus our work in preparing the new circular would not be for a one-time use only.

We do not operate a general job printing plant, but render these services as a part of the co-operative work of The Dawn, which is being financially and otherwise supported by the brethren generally. In keeping with this, all circulars printed by us must bear the announcement of the local "Frank and Ernest" broadcasts, and also of The Bible Answers programs, if they are being shown in the territory involved. Such circulars must announce only such literature as is published by The Dawn.

This does not imply that we are opposed to the sincere efforts of others to publish the glad tidings of the kingdom. It is simply that since we are not in a position to serve as general job printers to produce whatever the brethren with various ideals and viewpoints might desire, we do not wish to show partiality, so believe it is wise to assist only in keeping with the minimum requirements hereinbefore stated.

We are prepared to supply circulars advertising public lectures on a very wide variety of topics. Each of these circulars, in addition to announcing the public lecture, offers one or another of The Dawn booklets, the one announced depending upon the topic of the lecture.

We also have circulars available to advertise film showings when one or another of The Bible Answers films is used. These also announce an appropriate booklet in keeping with the topic of the film presentation of the message. We can supply special color circulars for use in advertising our two one-hour color films, "The Beginning and End of Death," and "The Unknown God." Eight additional color films have recently been filmed, and these will be available for public meeting use early in the summer. Appropriate circulars will be provided to announce such showings.

We would like to take this opportunity also to call attention to our special monthly circulars. These are designed to announce the third Sunday of the month "Frank and Ernest" topic. Many brethren have a standing order with us for these monthly circulars. This is a blessed opportunity of service of which we trust an increasing number of the brethren will make use.

Let us pray that the dear Lord will bless the mutual efforts of his people to serve him and to glorify his name.

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, New Jersey. A visit will be arranged when possible.

SAM BAKER			Lynchburg, Va.	13	H. W. PRICE		
Buffalo, N. Y.	May 12		Greensboro, N. C.	14	St. Louis, Mo.	May 1	
Erie, Pa.	13		Richmond, Va.	15, 16	St. Joseph, Mo.	2	
Cleveland, Ohio	14		York, Pa.	19	Kansas City, Mo.	3-6	
Piqua, Ohio	15		Lancaster, Pa.	19	Topeka, Kans.	7	
Dayton, Ohio	16, 17		O. D. DEIFER			Wichita, Kans.	8
Columbus, Ohio	18, 19		Wilkes-Barre, Pa.	May 19	Oklahoma City, Okla.	9-12	
Cincinnati, Ohio	20		T. HICKS			Shamrock, Tex.	13
New Albany, Ind.	21		Sayville, N. Y.	May 5	Lamesa, Tex.	14	
St. Louis, Mo.	22		LEVI JACOBS			Gustine, Tex.	15
Memphis, Tenn.	23		Groton, Conn.	May 19	Weatherford, Tex.	16	
Little Rock, Ark.	24		New London, Conn.	19	Fort Worth, Tex.	17	
Oklahoma City	25, 26		G. M. JEUCK			San Antonio, Tex.	18, 19
Wichita, Kans.	27		New Haven, Conn.	May 19	Houston, Tex.	20, 21	
Grand Island, Nebr.	28, 29		Waterbury, Conn.	19	Mobile, Ala.	23	
Denver, Colo.	30, 31		A. H. KRUMPOLT			Louisville, Texasville, Ala.	24-27
OTIS R. BARRALL			Reading, Pa.	May 26	Birmingham, Ala.	28-30	
Wallingford, Conn.	May 12		R. J. KRUPA			C. A. SMITH	
DAVID A. BRUCE			Gary, Ind.	May 5	Catawissa, Pa.	May 12	
Vancouver, B. C.	May 18-20		Wallingford, Conn.	12	C. A. SUNDBOM		
Seattle, Wash.	22		L. P. LOOMIS			Oklahoma City	May 25, 26
Sacramento, Calif.	24		Paterson, N. J.	May 5	San Francisco, Calif.		
San Francisco, Calif.	26		J. Y. MAC AULAY			May 30-June 2	
JENS COPELAND			Wallingford, Conn.	May 12	RICHARD SURACI		
Buffalo, N. Y.	Apr. 29		Pottstown, Pa.	19	Hartford, Conn.	May 26	
Cleveland, Ohio	May 1		M. C. MITCHELL			STEPHEN SURACI	
Akron, Ohio	2		Allentown, Pa.	May 5	Bridgeport, Conn.	May 5	
Steubenville, Ohio	May 3		EVERETT MURRAY			C. R. WEIDA	
Pittsburgh, Pa.	4, 5		Gary, Ind.	May 5	Wallingford, Conn.	May 12	
Connellsville, Pa.	6		W. N. WOODWORTH			Columbus, Ohio	May 5
Monessen, Pa.	7, 8		C. A. SMITH			Catawissa, Pa.	12
West Newton, Pa.	9		C. A. SMITH				
Washington, D. C.	11, 12		C. A. SMITH				

The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

GEORGE BALKO Connellsville, Pa. May 12 Monessen, Pa. 19	JOSEPH FENCHAK, JR. Steubenville, Ohio May 19 Duquesne, Pa. 26	ALBERT SHEPPELBAUM Covert, Mich. May 19
MIKE BALKO Philadelphia, Pa. May 19	TED HACK Gary, Ind. May 19	W. STROMBERG Minneapolis, Minn. (Cedar Ave.) May 12
NICK BARACOS East Liverpool, O. May 12	EDMUND JEZUIT Aurora, Ill. May 12	J. I. VAN HORNE Duquesne, Pa. May 19 Monessen, Pa. 26
JULIUS BEDNARZ LaSalle, Ill. May 12	DANIEL KAZIAK Chatham, Ont. May 19	HOWARD K. YOUNG Washington, Pa. May 19
L. P. BORGES St. Petersburg, Fla. May 12	D. J. MOREHOUSE Milwaukee, Wis. May 12	L. W. ZBIK Adrian, Mich. May 19
C. M. CHUPA Flint, Mich. May 5	R. A. RAWSON London, Ont. May 12	

Refreshing and sweet is the story sublime:
The message of peace and good will;
No other is found on the records of time,
That can with such happiness thrill.

WEEKLY PRAYER MEETING TEXTS

MAY 2—"All that will live godly in Christ Jesus shall suffer persecution."—II Timothy 3:12 (Z. '03-164, 165 Hymn 322)

MAY 9—"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Colossians 2:6, 7 (Z. '03-199 Hymn 315)

MAY 16—"Thou shalt be called by a new name, . . . thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:2, 3 (Z. '03-164 Hymn 6)

MAY 23—"Ye also ought to wash one another's feet."—John 13:14 (Z. '97-243 Hymn 23)

MAY 30—"Rejoicing in hope, patient in tribulation."—Romans 12:12 (Z. '95-20 Hymn 233)

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned.

GARY, IND., May 4, 5—Indiana University Auditorium, Gary Center, 3400 Jefferson St. Mr. Theodore Trzeciak, 2321 Vivian Court, Portage, Ind.

***KANSAS CITY, MO., May 4, 5**—Kansas City Athenaeum, 900 E. Linwood Blvd. at Campbell. Mrs. H. E. Brink, 4236 Antioch Rd.

COLUMBUS, OHIO, May 5—Southern Hotel, S. High and E. Main Streets. Mrs. D. W. Ewing, 273 S. Algonquin Ave.

MONESSEN-WEST NEWTON, PA., May 5—Sewickley Grange Hall, Route 71, four miles east of W. Newton. Mr. Mike Balko, 501 Pittsburgh St., W. Newton.

ALBANY, N. Y., May 12—YWCA, 5 Lodge St. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

BLOOMSBURG, PA., May 12—Eastern Star Hall, East and Main Streets, above Ford Garage. Mrs. Ruth Smith, 416 N. Third St., Catawissa, Pa.

SAGINAW, MICH., May 12—Saginow Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

WALLINGFORD, CONN., May 12—Masonic Hall, S. Main St. Mrs. S. Wawrzyniak, 49 Scrub Oak Rd., North Haven 2, Conn.

VANCOUVER, B. C., May 18-20—The Golden Horseshoe, 2786 E. Hastings St. Mrs. W. A. McNee, 6569 Argyle St.

MUNCIE, IND., May 19—YWCA Bldg., 310 E. Charles St. Mrs. J. H. Atkinson, 403 Riverside Ave.

PHILADELPHIA, P., May 19—YWCA Bldg., 2027 Chestnut St. Mr. Otis R. Barrall, 42 Fairfield Rd., Havertown, Pa.

OKLAHOMA CITY, OKLA., May 25, 26—Skirvin Hotel, Park Ave. at Broadway. Mrs. H. J. Tiemeyer, 1101 N. Barnes St.

CHICAGO, ILL., May 26—Central Masonic Temple, 912 N. LaSalle St. Mr. A. Miskawitz, 2435 S. Grove Ave., Berwyn, Ill.

DETROIT, MICH., May 26—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

SAN FRANCISCO, CALIF., May 30-June 2—Asilomar Conference Grounds, Pacific Grove, Calif. Mrs. K. M. Nail, 3509 Branson Dr., San Mateo, Calif.

SAYVILLE, N. Y., May 30—Parkway Community Church, Hempstead Ave., Hicksville, L. I. Mr. Edward Worfler, 391 Arkansas Dr., Valley Stream, N. Y.

AKRON-CLEVELAND, OHIO, June 2

ALLENTOWN, PA., June 8, 9

CHARLOTTE, N. C., June 15, 16

SILVER CREEK-GRAND RAPIDS, NEBR., June 15, 16

JACKSON, MICH., June 16

STEUBENVILLE, OHIO, June 16

WINNIPEG, MAN., June 29-July 1

PRINCE ALBERT, SASK., July 12-14

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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