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Highlights of DAWN

When Eden Blooms Again and Dead Men Live

MANY of us have thought of that special event in time when life was given to Adam. With our mind's eye we see that garden, eastward in Eden, and the superbly proportioned and perfect body which lay lifeless.

In our imagination we see his rib cage suddenly expand; rhythmic breathing starts. It becomes evident the life-force is pulsating through his body. His eyes open and see overhead the green bough of a tree. His head turns, and his eyes slowly focus on colorful flowers. We note a deliberate inhaling of air, and to his sense of smell comes the sweet fragrance of that garden. A song bird trills, and his eyes turn toward the location of that sound. His hand slowly rubs the grass, and the fingers flex.

At the moment life started, that wonderful, perfect brain was, in a sense, like a blank piece of paper. It had yet to have written upon it the myriad impressions to come from the stimuli of his five senses. Memory cells began their work, and in proper time the process of reasoning would start.

Of course we do not know the details of those first moments and days. However, we do know there was a learning process, the same as with a newborn babe. The big difference between Adam and a newly born babe was that he received life into a fully developed perfect body and brain. It is quite possible angels attended him during his first days and months.

The Scriptures indicate that Adam gave names to all the animals while he was without a helpmate. No doubt the names he gave related in some way to the appearance or

characteristics of the animals he studied. This called for a very resourceful imagination, and seems to indicate the quick development of his reasoning powers. However, we do not know how much time elapsed for the accomplishment of his project.

The Scriptures indicate that Adam's naming of the animals, male and female, made him realize that he was alone and without a mate. We read, "And Adam gave names to all cattle and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam." (Gen. 2:20,21) When he awoke he beheld his God-given helpmate, who was lovely. Eve was the most exquisitely beautiful woman that ever graced the earth. We do not know how long was their perfect idyllic relationship. We do know their lives changed abruptly when Adam, not being deceived (1 Tim. 2:14), disobeyed his Heavenly Father.

The forcing of them out of the garden eastward in Eden was the first step in carrying out the sentence, "Thou shalt surely die." (Gen. 2:17) They had to leave Eden because therein were all the nutrients needed to sustain a perfect organism. We read, "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden."—Gen. 3:22, 23

However, the "unfinished earth" to which they were expelled seemed more capable of sustaining human life than it does now. Several facts cause us to arrive at this conclusion. One of these indications is the long life span of those who lived prior to the flood. But one might say this was because the human family was not so far removed from perfection as we are. No doubt this did contribute somewhat to longevity, but after the flood there was a marked and sudden decrease in how long man lived. Why?

It would seem one factor was the kind of food available for both man and beast prior to the Flood. We note with interest that before the Flood man and beast ate only the herb of the

field for their nutritional needs. "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so." —Gen. 1:29,30

After the Flood the Lord told man he could eat the flesh of animals: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." (Gen. 9:3) This would seem to indicate that some of the protein-rich vegetation which grew before the Flood was no longer available. It could be that the abrupt change in climate plus the rain may have destroyed such plants. Before the Flood it did not rain: "For the Lord God had not caused it to rain upon the earth. . . . But there went up a mist from the earth, and watered the whole face of the ground." —Gen. 2:5,6

Man's need for protein is vital, as it is with animals. We get most of our protein in eggs, milk, cheese, meat, and other limited foods. The vast majority of humankind is protein-hungry. Nutritional researchers tell us that protein is composed of twenty-two amino acids. Cattle can eat just grass and yet, because of their type of digestion, they manufacture all of the amino acids. Man, in his digestive process, can manufacture all but eight. These eight are called, by nutritionists, "essential" amino acids; that is, we must get these acids from eating protein foods in which they are present.

If foods having the essential proteins are missing from the diet, serious health problems occur. We recall that during the Biafran War we saw tragic pictures of emaciated children with huge swollen stomachs. The disease they had is called "kwashiorkor" and is a result of a diet lacking the amino acid, lysine. It is estimated that many millions of mankind

suffer from this type of malnutrition. The word "kwashiorkor" is a Ghanaian word, which means "red joe." Those of Ghana noted that those suffering from this disease also have red or copper-colored hair, hence the name.

For man to live forever on the earth will mean the need for life-sustaining food, containing all the necessary nutrients, including "trace" elements of various kinds. It would also seem that there would be an end to all harmful bacteria and viruses. Weather, no doubt, would change, so that the major land surfaces of the earth will not be hot deserts or frozen wastes.

It is not our thought that man will gradually develop the proper plant life, or on his own, know all the nutrients and trace elements needed. But through research he is now tantalizingly close to information which suggests that complete nutrition is possible. The full story will be left to the kingdom and The Christ's beneficent reign.

We do know that the eating of flesh will end in the kingdom. Even the predatory animals will lose their lust to kill and eat. Isaiah 11:6,7 tells us, "And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox." Evidently there will be vegetation that will supply all the protein needs.

Recent experiments show the reality of such plants. A Reader's Digest article of January 1975 was entitled, "The Corn That Could Change the Lives of Millions." It stated a hybrid corn called "opaque-2" was developed that was "richer in protein than milk, almost as rich as meat, [and] holds promise of an end to the malnutrition that stunts minds and bodies of people across much of Asia, Africa, and Latin America."

Three agricultural scientists at Purdue University discovered that this particular hybrid, soft, opaque kernel carried twice as much lysine and tryptophan as normal corn. The article cited a special test made with seven children and

revealed these startling results: "All [seven] were in advanced stages of kwashiorkor, near death. Six-year-old Mario, for example, weighed no more than a two-year-old, and he suffered skin lesions, body swelling, loss of appetite and severe diarrhea. Five-year-old Luis was in the same state, and his black hair had turned reddish and brittle, and could be plucked out by the handful. When Dr. Pradilla put the seven children on a diet of opaque-2, body swelling subsided in two weeks, diarrhea ceased, and all of the children started to gain weight. Within 100 days they had recovered fully and looked normal."

The Bible suggests that many diseases are due to lack of needed nutrients found in vegetation. For instance, in describing the kingdom function in Revelation 22:2, it states pictorially, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves were for the healing of the nations." Of course this is a picture of The Christ giving life to the world. But the illustration used does suggest that there are healing properties in plants.

Man has been learning more and more about the value of trace elements. It will require the kingdom before man is taught all about the necessary elements. Many years ago there was an area around the Great Lakes that was called the "Goiter Belt." It was discovered that the land was deficient in iodine, and hence edible vegetation grown there was devoid of this vital element. The lack of iodine in the diet affected the proper functioning of the thyroid gland. When these glands swell and enlarge, the disease is identified as goiter.

To counteract this deficiency, iodine in trace amounts was placed in table salt. The occasional use of salt so treated gives the body its needed iodine and prevents the enlargement of the thyroid gland. The amount of iodine placed in the salt is only three-tenths of one percent of volume; but even though

the amount needed is just a "trace," malfunctioning occurs without it.

Some years ago in Australia a new area was opened for sheep grazing. The sheepmen and veterinarians were puzzled because some of the ewes began to abort their lambs. After much research it was discovered that the land was very low in cobalt. When this element was added to salt licks in trace amounts the problem was solved.

Sometimes too much of an element present can have serious effects. A Dr. Schroeder of Dartmouth University was studying reported cases of hypertension in the State of Pennsylvania. He observed that one area was much higher than another. The thought occurred to him that a difference in the water might cause the higher incidence in one area versus another. In laboratory tests he found that the area with the higher count of hypertension had water with high amounts of cadmium. Experimenting with mice, he produced hypertension by increasing the intake of this element. The element zinc reduced the tension.

It was learned that galvanized water pipe is high in cadmium, and the city of Boston has been replacing such old pipe with copper. Also there have been suggestions that one should let a faucet run a bit before drinking the water which passes through. It was stated that water which stands in the pipe a long while could have too much of this element.

We believe that after the Flood bacteria appeared which had not been present before. We deduce this from the fact that Noah became drunken with wine from a vineyard he had planted. (Gen. 9:20,21) It seems to have been a new and unexpected experience; hence we conclude there had been no fermentation prior to the Flood of waters. Some bacteria are necessary for reducing vegetation back to soil. However, it is quite possible that in the kingdom, a climate change will cause certain rays of the sun which did not previously strike the earth, to come through in abundance. This could destroy all bacteria and viruses unwanted by affecting their metabolism.

We now use antibiotics. There are two kinds, (a) bactericide, and (b) bacteriostat. The bactericide kills the germ on contact. The bacteriostat kills the germ by affecting its metabolism. Man learned to duplicate a short ultra ray from the sun with a specially designed bulb. These are called germ-killing lamps, and they are over every operation table in the United States. There are laboratories where germ cultures are grown for experimenting. If a worker forgets to turn off one of the germ-killing lights, it instantly destroys the bacteria culture in its presence. The rays of the light are not compatible with the metabolism of the minute organism.

Malachi 4:2 reads, "But unto you that fear My name shall the Sun of Righteousness arise with healing in his wings." This refers to The Christ, Head and body. But we believe the illustration used also brings out that the actual sun has many beneficial properties, and among them could be the cleansing of the atmosphere of all harmful organisms.

Specially needed in the kingdom is a climate change. How much of the earth is thirsty and unproductive! It seems certain that rainfall will come to all portions of the land. It will not be necessary to water the earth through a series of man-made dams. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: . . . For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." (Isa. 35:1,2,6,7) "Then shall the earth yield her increase; and God, even our own God, shall bless us."—Ps. 67:6

Eden shall bloom again! The things puny man has learned about nutrition, plant life, and trace elements do feebly show the possibility of eternal life on the earth. But in the kingdom, not far away, it will be said, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations."—Ps. 67:1,2

Then dead men shall live. The resurrection of the dead has been difficult for many to believe. It was so in our Lord's day. When the Sadducees, who doubted, questioned him, how wonderful was the answer: "Ye do err, not knowing the Scriptures, nor the **power of God!**"—Matt. 22:29

But generally comes the question, where will all these people find room to live? The Reader's Digest Atlas suggests over 77 billion people have been born on the earth. We believe this to be a very high estimate. An illustration, however, has been used which puts the matter in perspective. The State of Texas has more than six trillion, six hundred and seven billion, one hundred and eighty million (6,607,180,800,000) square feet. Allowing ten square feet as the surface covered by each dead body, we find that Texas, as a cemetery, would hold 660,718,080,000 bodies, or over eight times the amount of the Reader's Digest estimate.

Eden shall bloom again, and dead men shall live on a beautiful, glorious earth. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said . . . Write: for these words are true and faithful."—Rev. 21:4, 5

"O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall all the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—Psalm 67:4-7

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Bible Study

LESSON FOR AUGUST 1

Making the Message Plain

MEMORY SELECTION: "Write the vision, and make it plain upon tables, that he may run that readeth it."—Habakkuk 2:2

SELECTED SCRIPTURE: Acts 8:26-39

HABAKKUK tells us in the opening passage of his book that he had a "burden" concerning matters which he "saw" in vision and which were revealed to him by God. He was told to record the vision which he saw, and to make it plain; however, as in the case of most of the prophets, he did not understand what he wrote.

In chapter two Habakkuk says, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—vss. 1-3

The vision which Habakkuk saw was the promise of the kingdom. In this he was assured that all injustice would be made right and that divine power would be exercised to carry out that promise in due time. He did not realize that those who would understand his prophecy would be "running" for the prize of the high calling in Christ Jesus many centuries later. To them who are called it would be plain, because they would receive the Holy Spirit. This would enable them to understand those things which had been written beforehand for their edification and instruction in the narrow way.

The vision was not to be understood until "the time of the end," which Habakkuk says was to be the appointed time for its revelation. The Prophet Daniel was also told that the message of the kingdom was to be sealed: "But thou Daniel, shut up

the words, and seal the book, even to the time of the end." (Dan. 12:4) Daniel also indicated that the "appointed time" for the unfolding of the divine plan of the ages would be marked by a time in which there would be much running to and fro throughout the earth and there would be a general increase in knowledge. It is evident that the day in which we live is well marked by both of these distinguishing characteristics.

It is evident also that we are living in the time in which the message of the kingdom is being understood and proclaimed throughout the earth. But Habakkuk tells us that although the promised kingdom blessings tarry, we should not be discouraged, because they will surely come. This is an especially interesting part of the prophecy as we note that although the word tarry appears twice within the third verse, it is translated from two different Hebrew words. In the first instance the word is taken from the Hebrew "achar" and is defined by Young as "to keep behind." The second occurrence is from the Hebrew word "mahah," which means "to tarry, linger, or delay." What the prophet is saying, then, is that although the vision of the long-promised kingdom of God seems to be behind schedule, it

will not be delayed, nor will it be late.

The theme of the vision is picked up and carried along in the New Testament. In this connection we are reminded of the Apostle Paul's statement in which he says, "For yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:37) We are told (Acts 3:21) that this vision of the kingdom has been "spoken by the mouth of all his holy prophets since the world began"—those prophecies literally brimming with the glad tidings of that glorious kingdom of righteousness. And John the Revelator saw the vision of that new heaven and new earth coming down from God out of heaven. Speaking of that time he says, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:3

May the vision of that kingdom remain in the hearts of all of the Lord's people who read the prophecy and are running for the prize of the high calling. May they be inspired to greater faithfulness and zeal as they continue to proclaim the message of that kingdom. □

Evangelical Experiences

MEMORY SELECTION: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephesians 2:8

SELECTED SCRIPTURE: Acts 10:30-44

AMONG the greatest of God's gifts is the calling and selection of the bride of Christ during the present Gospel Age—those who now partake of the merit of the shed blood of our Lord Jesus Christ.

The Apostle Paul says that these have been "quickened," or made alive, in Christ Jesus—because we were once dead in trespasses and sins. And he reminds us too that we once walked even as the world of mankind still walk, "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2) We have been saved from that downward trend which leads to further degradation and death and, instead, have had our feet placed upon the Rock.

We are reminded too that we were "by nature the children of

wrath, even as others," (vs. 3) and that we once fulfilled the desires and lusts of the flesh as do the remainder of mankind. Yet, Paul says, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by whose grace ye are saved)." (vss. 4,5) What a wondrous experience, even as we continue to sojourn in these corrupt earthly bodies!

And what stupendous grace is ours in that God "hath raised us up together, and made us sit [seated us together, Diaglott] in heavenly places in Christ Jesus." (vs. 6) If faithful unto death we will have the privilege of sharing in the glories of that kingdom arrangement. It will be a manifestation of God's power such as "he wrought in Christ, when he raised him from the dead, and set him at his own

right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Eph. 1:20,21) The same divine power that was exercised in the raising of our Lord Jesus from the dead and the granting to him of glory, honor, and immortality will also be exercised in behalf of those who are faithful during the present Gospel Age.

The blessings of the present time, however, are but a mere foretaste of that unspeakable joy which is to come to those who are faithful to their calling. It is of this class that Paul speaks when he says, "That in the ages to come he [God] might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (vs. 7) The very thought of such a prospect of sharing in the yet unknown plans of God concerning the further development of his creation should cause us to bow ourselves in humble submission and servitude.

With this thought in mind we consider the apostle's message in our memory selection: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." And what a gift it is—that by our

imperfect faith we have been brought to such heights of unspeakable joy in the Lord! A knowledge of such grace should encourage every child of God to press along in the narrow way with fresh determination and zeal to know and to do the will of God. This understanding should be manifest in the desire to share this truth with others. We should promote the message of the kingdom and witness to the glorious character of God to the extent of our ability, and in whatever capacity his providence may open for us.

It is not because of anything we possess that we have been given this knowledge and call of the kingdom. No, we are fallen and imperfect. And so that even the most noble of those called might not boast in their own attainments, the apostle states, (vs. 9) "Not of works, lest any man should boast." We have all needed and received of the marvelous grace of God. For, Paul continues, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (vs. 10) One thing in which we may rejoice is the fact that we are the workmanship of God, which has been made possible by the precious blood of our Savior Jesus Christ. □

Doers of the Word

MEMORY SELECTION: "Be ye doers of the Word, and not hearers only, deceiving your own selves."—James 1:22

SELECTED SCRIPTURE: James 2:1-7, 14-20

DILIGENCE is required in character building, as well as in the study of the truth. If we are striving to know and do the will of God, we will want to overcome the spirit of the world. We will want to bear in mind, as the Apostle Paul warns us, that "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) The god of this world is, of course, Satan, the great deceiver of mankind.

As we come closer to that glorious millennial kingdom, Satan realizes that his time is getting short; and he will, as the Scriptures assure us, deceive the "very elect" if this were possible. And we know it is possible, because the psalmist tells us (Ps. 91:7) that "a thousand shall fall at thy side,

and ten thousand at thy right hand; but it shall not come nigh thee." Many have become intoxicated with the spirit of this evil world, which is still under the influence of Satan the Devil.

Many well-intentioned persons are losing faith in God and his Word during the present time. And, it is sad to say, some who once walked with the children of light have been deceived by the great opposer to light. In this connection the Apostle Peter admonishes us to "be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith." (I Pet. 5:8,9) It will, therefore, be necessary for the Lord's people to draw close to the Great Shepherd for strength and sustenance, that they may overcome the various deceptions of "our adversary the Devil."

The child of God will be aware of the possibility of deception and will hence strive to know the will of the Heavenly Father in every affair of life. He will appreciate that to dwell in the secret place of the Most High and to abide under the shadow of the Almighty God is the greatest of blessings. And he will say, as the psalmist did, (Ps. 91:2) "He is my refuge and my fortress: my God; in him will I trust." He will realize the providential overruling in his life and know that all things are working out for his highest spiritual welfare. He will feel the protecting grace of God as expressed by the psalmist, who assures us (91:4) that "he shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

There is a lesson in this psalm for the Lord's people, in that it offers a sense of security and confidence that is unknown to the world. As worldly institutions fall apart there is less confidence in man's ability to reckon with the situation, and men's hearts are failing them for fear. Yet the child of God has confidence that all will be made right in due time, and that he will receive a continuance of divine favor—if he be a doer of the Word, and not a hearer only.

This is brought to our attention in verses 9-11, where it is written, "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Indeed, what confidence we should have!

James says in his epistle that "if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (1:23,24) One who merely hears a word of truth without acting upon it is not guided by the Word of God. Such a person is unstable in his ways and is unlikely to be found among the overcomers.

Perseverance is necessary in working out our salvation, and it will require continuance in that direction to make satisfactory progress. As James says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (vs. 25) Let us, then, be "doers of the Word," and not hearers only! ☐

The Church Teaches

MEMORY SELECTION: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."—Proverbs 1:7

SELECTED SCRIPTURE: I Timothy 4:11-16; 6:2-10

SOLOMON, the author of the Book of Proverbs, possessed supernatural wisdom, which is manifest in the words of our memory selection. For, as he explains, the most important step in knowledge is the turning of the heart toward almighty God. It is only there that we may gain true knowledge and understanding.

In our consideration of the above text we note that the word "fear" is a rather poor rendition of the Hebrew "yirah" and is translated "reverence" by Rotherham and other reliable versions of the Bible. And we recognize this to be in keeping with the general spirit of God, who, the Scriptures inform us, is a God of love. We do not worship God out of "fear" but with the spirit of love and reverence. Reverence of God, then, instead of fear, is the first step in gaining a proper understanding of his will and purposes.

Within the context of this passage in Proverbs 1, verses 2-4 are mainly concerned with the young and less experienced in the truth. Solomon admonishes them "to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion." No finer counsel could ever be given to the "babes in Christ"—those who are desirous of knowing God more fully, and of bringing their lives more completely in harmony with his will. King Solomon was also mindful of the young when he wrote, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. 12:1

In verses 5 and 6 of the proverb, Solomon indicates that

the instructions of God could well be heeded by all mankind. He says, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings." All, young or old, may learn a lesson from such wise counsel. Indeed, God places a premium on a teachable attitude of heart and mind.

We are living in a day of rapidly increasing knowledge on every hand. Yet, even with this acceleration along all lines of learning and human endeavor, there is little progress in true knowledge and understanding, simply because men have laid aside the fundamental teachings of God's Word, the Bible. Science and philosophy have, to a large extent, replaced the basic laws which are encompassed in the divine Word. This is unfortunate, because at the very time in which knowledge is being increased, there is a corresponding decrease in faith as it pertains to the Word of God. Much of the learning that is obtained by the ever-broadening scope of worldwide educational opportunities is turned in various other directions, while the simple truths contained in the Bible are often overlooked or considered elementary.

In the New Testament the Apostle Paul wrote, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (I Cor. 2:4,5) Paul had learned the true source of all knowledge; and, as a servant of God, he is encouraging us to consider his preaching as being an example of God's Spirit working in him.

The Apostle James points out that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17) From this we understand that true knowledge must, first of all, be "pure." The child of God who has devoted his life to serve God and to know and do his will is careful to uphold the doctrines of truth in all of their simplicity. He will compromise neither the truth nor righteousness for the sake of peace at any price. He learns to appreciate the fact that with each measure in the growth of understanding there is a corresponding extent of responsibility. Let us endeavor to heed the instructions of God's Word more faithfully.

□

In Mission Together

MEMORY SELECTION: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."—John 10:16

SELECTED SCRIPTURE: I Corinthians 1:10-17; 3:5-9

THE "other sheep" which our Lord Jesus speaks of in this parable are not of the little flock who hear the Shepherd's voice and follow him during the call of the present Gospel Age. However, he tells us that he must also bring the "other sheep" back into harmony with God. The Scriptures assure us that Jesus will bring his other sheep into the fold during the future "times of restitution." We are told that during that judgment day (the Millennium) our Lord will have gathered before him all nations. "He shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31-34) At that time all the families of the earth will be given ample time and opportunity to gain everlasting life on the plane of perfect human existence—that which was lost by our first parents, Adam and Eve, in the Garden of Eden. In due time all that was lost

through the disobedience of our first parents will be regained through the sacrifice of the Christ—Jesus as the Head, and the faithful members of his body who will reign with him.

The context of our memory selection, which is taken from the tenth chapter of John's Gospel, includes the parables of the door into the sheepfold, and also the Good Shepherd. These are Jesus' own parables, and in the first instance he says: "Verily, verily, I say unto you, I am the door of the sheep. . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (vss. 7-9) In the second parable he says, "I am the Good Shepherd: the Good Shepherd giveth his life for the sheep. . . . I am the Good Shepherd, and know my sheep, and am known of mine."—vss. 11, 14

The characteristics of a good shepherd are that he loves and

cares for his sheep; and our Lord Jesus, as the Great Shepherd of the little flock, has demonstrated his abundant love and care over his sheep—his faithful followers of the Gospel Age. Indeed, the Great Shepherd laid down his very life in joyful obedience to his Heavenly Father's will and has not been negligent in assisting those who have endeavored to lay down their little all beside his perfect sacrifice.

During this Gospel Age the child of God has responded to the Shepherd's voice, which has sounded forth with the invitation to take up one's cross and follow him in full devotion and consecration. It has been a voice of tenderness and compassion, as well as one of discipline and authority; and when the true sheep hear the voice of the Good Shepherd it satisfies their longings as nothing else could do. They become accustomed to that voice and recognize its tonal qualities; and, in turn, the Shepherd knows each one of his sheep and can call them all by name.

During his first advent there were some who heard his natural human voice and yet did not respond to its tenderness or comprehend its teachings: "And many of them said, He hath a devil, and is mad; why hear ye

him?" (vs. 20) It seems difficult for us to know how those who witnessed Jesus' miracles and beheld what manner of man he was could ever respond with such blasphemy as is recorded in this passage. Yet, although we may be surprised at the small number of Jews who left all to follow him, we find that the same thing is true today—for there are few who are attracted to the truth.

The Gospel Age has been set aside for the calling and selection of a special class who have been called out of darkness into the marvelous light of the truth. The remainder of mankind continue to walk in sin and death without realizing the provisions which are being made for their recovery from this condition. But we rejoice in the blessed promises of God's Word that in due time all of the "blind eyes shall be opened," and all of the "deaf ears shall be unstopped." This will be not only literal but also in the sense that the eyes and ears of their understanding will be opened to know and appreciate the everlasting provisions of grace that have been prepared for them from the foundation of the world. And at that time the whole world shall hear his voice—the voice of the Good Shepherd. □

Christian Life and Doctrine

“Whom the Heaven Must Receive”

“And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” — Acts 3:20, 21

AT HIS first advent the long-awaited Messiah was recognized and accepted only by the few. He came with no great army, he assumed no temporal power, he proclaimed no present earthly kingdom, and most of the oppressed, expectant Jews were disappointed. The Messiah for whom the ruling element among the Jews was looking was one who would deliver them from the yoke of Rome and restore to them the glory of David and Solomon, not the lowly son of a simple carpenter.

The manner of life that he taught was a difficult one, and few would choose it. It would be but a little flock that would have the faith and fortitude to await the coming of the vaguely outlined kingdom that he preached. Mark tells us, however, that “the common people heard him gladly.” (Mark 12:37) And what boundless joy is expressed in the excited announcement by Andrew, the fisherman, to his brother Simon Peter, “We have found the Messias!” — John 1:41

Even as foretold of him, he went about Palestine preaching good tidings of the coming kingdom of heaven to the meek and inviting whosoever would to forsake all, deny themselves, and follow him. (Isa. 61:1; Mark 8:34) He cast out demons, raised the dead, cured lepers, stilled the tempest, and turned water into wine. Yet, incredibly, the scribes and

Pharisees sought a sign of his messiahship. "Master," they said, "we would see a sign from thee."—Matt. 12:38

"Art Thou He?"

Even John the Baptist began to doubt! From his place in prison, he sent two of his disciples to Jesus to ask, "Art thou he that should come, or do we look for another?" (Matt. 11:3) Jesus instructed them, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." (Matt. 11:1-5) In effect, Jesus was saying to the very one who was chosen of God to announce his presence, "John, what more could possibly be done to prove that the Messiah is really here? What more convincing signs could be given?"

But though the wise and learned did not recognize the signs, a humble few among the nation did. On one Sabbath day Jesus met a man who had been blind from birth, and he cured him of his affliction. Seeking to discredit Jesus, the Pharisees said, "This man is not of God, because he keepeth not the sabbath day." But others reasoned, "How can a man that is a sinner do such miracles?" And so there was a division among them; but the man who had been healed said, "He is a prophet." Being further questioned by the unbelieving Jews, the man replied, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes! Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."—John 9:1-30

And so, at his first advent, our Lord's presence was indicated by the **signs** of his presence. Even so has it been at his second advent; we know that he is, and has been, present

by the **signs** of his presence. As his presence at the first advent was proven by the things he did, so also his second presence is revealed by what we, as humble footstep followers of the Lord, walking in the light of the Word of Truth, see going on around us, and by what our Lord has been doing. That this is the method whereby our Lord would reveal his second presence to his footstep followers in the end of the Gospel Age is confirmed by Jesus himself. When his disciples inquired of him, "What shall be the **sign** of thy coming [presence], and the end of the world [age]?" he replied by outlining some of the **events** that would indicate his presence. These would be the **signs** of his presence. At his first advent our Lord was present in the flesh; but since his resurrection, God has "highly exalted" him; and "though we have known Christ after the flesh, yet now henceforth know we him [so] no more." (Phil. 2:9; II Cor. 5:16) Thus, we must discern our Lord's second presence by the **signs** of his presence, even as he instructed us to do.

He Would Go—and He Would Remain

Just prior to his crucifixion, Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." (John 14:1-3) Here Jesus plainly said that he was going away. But immediately **after** his resurrection he appeared to his disciples and said, "Lo, I am with you alway, even unto the end of the world [age]." (Matt. 28:20) Here he tells his disciples that he would remain with them.

Was our Lord making contradictory statements? Indeed not! He was explaining to them that he would no longer be with them in a physical sense; but he was assuring them that he would be watching, ever so tenderly and lovingly, over their spiritual interests. Thus we see that our Lord does not need to be present in what (for want of a better term) we might regard as a physical sense, in order to be watching over the spiritual interests of his followers.

After our Lord's resurrection he said, "All power is given unto me in heaven and in earth." (Matt. 28:18) Sometimes we fail to appreciate fully our Lord's great power and glory. We think that our Lord does not necessarily need to be here, or there, or elsewhere, to accomplish his purposes. Of our Heavenly Father it is written, "He uttered his voice, the earth melted." (Ps. 46:6) Thus we see that the great God of the universe does not need to leave his heavenly throne and come down here to earth to exercise his overruling providences in the world. Nor does our Lord Jesus need literally to change his location in any way whatsoever to accomplish his purposes in harmony with the Heavenly Father's plans.

"Speak the Word Only, Lord"

On one occasion during his earthly ministry Jesus was approached by a centurion, who besought him to cure his servant who was lying at home, sick of the palsy. Jesus, always compassionate, said, "I will come and heal him." But the humble centurion, aware of Jesus' powers, said, no, Lord; it is not necessary for you to go to my home! Just "speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." And Jesus marveled at the faith of that simple man; and the centurion's servant "was healed in the selfsame hour."—Matt. 8:5-13

At another time Jesus was met by a woman who implored him to free her daughter of an unclean spirit. Impressed with her faith, Jesus said to her, "Go thy way; the devil is gone out of thy daughter." And Mark tells us that, "When she was come to her house, she found the devil gone out, and her daughter laid upon the bed."—Mark 7:24-30

These incidents give us a small inkling of Jesus' mighty power, immeasurably multiplied since his resurrection, and

they clearly illustrate an important principle with relation to our Lord's second presence. He does not necessarily need to alter his position in the slightest degree in order to accomplish any of the various aspects of God's great plan for man's ultimate and everlasting restitution. As can the Heavenly Father, so also can Jesus freely exercise his great power at any time, and from any location.

The Scriptures indicate that our Lord's second presence has various **phases or stages**, in which he appears in various **roles**. We find that he can be present at one time in one **phase or stage**, in a particular **role**; and later he can be present at **another phase or stage**, in **another role**. His presence in these different stages and different roles is indicated by the **signs** of his presence—by what is occurring in the earth, and particularly with regard to the church.

Rightly Dividing the Word

Bible students have long known that in order to understand the Bible they must "rightly divide the Word of truth" with respect to the three great time dispensations of the Scriptures: the world that was, the world that now is, and the world to come, wherein dwelleth righteousness. (II Pet. 3:6, 7, 13) Scriptures that apply to one of these grand dispensations cannot properly be applied to another dispensation. So, likewise, must one rightly divide the Word of truth as respects the long period of our Lord's second presence and note particularly the **different phases** of his presence, and the **different roles** he plays in those different phases of his presence.

In the first phase of his second presence Jesus comes in his role as the lord of the household of faith, to deal with his servants. In the parable of the talents Jesus said, "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods"—to one, five talents, to another, two talents, and to another, one talent, to be used in the master's service.

“After a long time,” the account states, “the lord of those servants cometh, and reckoneth with them,” and rewarded each according to his diligence and faithfulness. (Matt. 25:14-30) Much the same basic lesson is contained in the Parable of the Pounds.—Luke 19:11-27

Perhaps one of the first acts of our Lord in this first phase of his return would be to raise the sleeping saints. The Apostle Paul speaks of this in his letter to the church at Thessalonica. “For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming [presence] of the Lord, shall not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God. And the dead in Christ will rise first.”—I Thess. 4:14-16, RSV

Also, in this same first phase, in his role as lord of the household of faith, he would supply the living and watching members of the household of faith with meat in due season. “Blessed are those servants, whom the lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”—Luke 12:37; Matt. 24:44, 45

Additionally, in this first phase, the Lord would begin to gather home the ripe wheat. Paul writes to the Corinthian church, “Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”—I Cor. 15:50-53; I Thess. 4:17; Rev. 14:13-16

We believe we have seen these signs of this first phase of our Lord’s second presence. There has been meat in due season; there has been a harvesting of the ripe wheat; there

is proceeding a reckoning by the Lord with the household of faith. These are signs of this **first phase** of his presence, in his specific **role** as the lord of the household of faith, reckoning with his servants.

The Arm of Jehovah

Then there follows **another phase** of our Lord's return, when he is present in **another role**, this time as the Arm of the Lord, or General of Jehovah, bringing destruction upon the iniquitous social arrangements of this present evil world. This is the period of the world's history which is described in the Bible as the Day of the Lord, or Day of Jehovah.

Jesus is characterized as the Arm of Jehovah in the 53rd chapter of Isaiah. Verse 1 reads, "Who hath believed our report, and to whom is the arm of the Lord [Jehovah] revealed?" The rest of the chapter clearly identifies Jesus as being this Arm of Jehovah.

The Prophet Isaiah also writes concerning Jesus in this role as the Arm of Jehovah in the day of his wrath. Under inspiration, Isaiah writes of Jesus, "I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of [Jehovah's] vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." —Isa. 63:3-5

The Prophet Daniel also speaks of this Day of Jehovah, which he describes as "a time of trouble, such as never was since there was a nation even to that same time." He indicates that this great time of trouble takes place when Michael (Jesus, the Arm of Jehovah) stands up. (Dan. 12:1) Jesus himself called it a time of "great tribulation, such as was not since the beginning of the world to this time, no, nor

ever shall be.” He said it would be a sign of his presence, and of the end of the age.—Matt. 24:3,21

Again, this **phase** of our Lord’s presence, in his **role** as the Arm of Jehovah, is easily discerned. The world has already entered into the time of trouble such as never was since there was a nation. The Lord Jesus is now present in this specific phase of his presence, and in this specific role, initiating the destruction of this present evil world. If we believe we are in the time of trouble, we must also believe our Lord is present in this particular role.

Earlier we saw that our Lord had returned in the role of the lord of the household of faith, reckoning with his servants. He was **not then present** in his role as the Arm of Jehovah, destroying this present evil world. This is now a **different phase** of our Lord’s return, in a **different role**.

Behold the Bridegroom!

Then there is to follow another and joyous **phase** of our Lord’s return, one for which the Lord’s people have long waited, prayed, and patiently endured—when he comes in his **role** as the Bridegroom. We are told of this great event by the Revelator: “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”—Rev. 19:7,8

What a glorious **event** that will be, when the completed bride class are all taken home to be joined with the Bridegroom in his heavenly home, to share his glory and honor and power and throne, to be presented before the Heavenly Father, and to see him face to face! “I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.”—Ps. 17:15

Again, this **phase** of his presence will be different from the previous phases of his presence. He will then be present in a **different role**—as the Bridegroom. He is not yet present in this specific role.

Jesus as the Great Mediator

And then there is to come yet another, and most wonderful **phase** of his second presence, when our Lord returns in **still another role**—his role as the great Mediator of the New Covenant, as the Everlasting Father and Life-giver to the whole world of mankind.

The Apostle Peter speaks of this still future phase of our Lord's second presence as "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Also, Peter identifies Christ as the great antitypical Moses who would bring the promised blessings of the kingdom to all the willing of the world of mankind during his mediatorial reign. He says, "He [God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [retain] until the times of restitution of all things. . . . For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Peter then goes on to point to Jesus as the promised Mediator and Seed of blessing.—Acts 3:20-26

The Apostle Paul also identifies Christ as the foretold Mediator when he writes to Timothy that there is "one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5,6

Whom the Heaven Must Retain

Again, this particular **phase** of Christ's presence has not yet arrived; he has not yet come in his **role** of Mediator of the New Covenant on behalf of all mankind in the times of restitution. His coming as the Mediator is still future; in this particular role, the heaven still retains him.

But when the church is complete and glorified with her Lord and Savior and seated with him in his throne, then the mediatorial reign for the judging and blessing of all the families of the earth will have arrived.

Our Lord himself specifically marked this **particular phase** of his coming, or presence, in this **particular role** as the Mediator and Judge of the world of mankind, in relating the Parable of the Sheep and the Goats, which applies to the times of restitution. He said, "When the Son of man **shall come in his glory** [he has not yet so come], and all the holy angels [the completed church] with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-34

Soon to Be Testified

In summary, then, we believe that we have clearly seen the sign of our Lord's coming, or presence, in his role as lord of the household of faith, providing them with meat in due season, and in the harvesting of the ripe wheat. We believe, too, that we have seen the sign of his coming, or presence, in his role as the Arm of Jehovah, initiating the destruction and dissolution of the elements of this present evil world.

But he has not yet come in his role as the Bridegroom. Nor has he yet come in his role as Mediator of the New Covenant on behalf of the world of mankind, bringing in the times of restitution. That phase of his coming, or presence, is also still future. In that particular role, the heaven still retains him. His beneficent, restoring presence in that phase, and in that role, will be joyously testified to the world "in due time."—I Tim. 2:5,6

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Christian Life and Doctrine

That We May Do Them

FUNDAMENTAL principles of God's law never change. Details of his will may vary as his plan progresses from age to age, but they are always in harmony with the basic principles of his just and righteous laws. These great principles of the Law given to natural Israel were summed up by Jesus to be supreme love for God and a love for our neighbors equal to that which we have for ourselves. These principles are as binding upon the followers of Jesus as they were upon those to whom the Ten Commandments were given through Moses.

There are two important facts governing God's dealings with his people. One is that he does not hold accountable those who are ignorant of his will, unless that ignorance be willful. The other is that when he reveals his law, his will, he expects those who are thus enlightened to be obedient thereto. This also has been true throughout all the ages during which the divine plan has been developing.

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

There is no other legitimate object in the study of God's Word than that of learning the divine will in order that we may do it. The Apostle Paul wrote to Timothy, saying, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15) Rightly dividing the Word of truth is not the ultimate objective of Christian Bible study. That we may be workmen for the Lord should be the motive. We endeavor to rightly divide the Word of truth so that we may be workmen who need not be ashamed. It is doubtful if those who study the Scriptures and who do not co-operate in the divine plan as they find it therein revealed, will be permitted by God to continue in the light of truth. It is as true today as it was in Moses' day that the things which God reveals are disclosed to his people so that they may be governed accordingly, and his will be done in and through them.

Rewards of Obedience

To natural Israel God offered a very high position in his plan, but the promise was conditional upon obedience to his Law. He told them that they would be to him "a peculiar treasure above all people," also that he would make of them "a kingdom of priests and a holy nation." This great prize of glory in the divine arrangement, however, was to be theirs only, God said, "if ye will obey my voice indeed, and keep my covenant."—Exod. 19:5,6

The sad story of natural Israel is that although they covenanted to do God's will, they did not keep the covenant. God was patient with them, chastising them for their backslidings, and forgiving them when they repented. But intermittent and halfhearted loyalty did not produce in the nation the growth of righteousness and the degree of loyalty which were necessary so that they might pass the test to which they were subjected when Jesus presented himself to them as their Messiah. The Law which was given to them as a schoolmaster to bring them to Christ did not accomplish this intended purpose because they were not obedient to it.

(Continued on page 38)

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"EVOLUTION ONLY A THEORY"

To be discussed by

'FRANK and ERNEST'

KSPT—1400—10:15 a.m.

SUNDAY, AUGUST 15

Tune in this discussion, and
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AUGUST SPECIAL: On Sunday, August 15, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WMOO
Sheffield WSHF 1290 1:30 p.m.

ARIZONA

Phoenix (Sat.) KHCS 11:30 a.m.

CALIFORNIA

Bakersfield KPMC 10:00 a.m.
El Centro KICO 1490 10:30 a.m.
Long Beach KFOX
Los Angeles KBRT 740 9:00 a.m.
Petaluma KTOB 9:45 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:00 a.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 3:15 p.m.
Montrose KUBC 580 8:15 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.
Orlando WGTO 10:00 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Coeur d'Alene KVNI 1240 9:15 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Chicago WEFM 10:30 a.m.
Granite City WGNU 9:45 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WVHI-FM
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 9:15 a.m.

KENTUCKY

Bowling Green WLBJ 1410 8:00 a.m.
Louisville WHAS 10:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MICHIGAN

Detroit CKLW 800 6:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 8:45 a.m.

MINNESOTA

Bemidji KBUN 10:45 a.m.
Minneapolis WLOL 8:15 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Great Falls KEIN 1310 8:06 a.m.
Kalispell KGEZ 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Salem WJIC 1510 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLN 1270 12:00 noon
Mineola (Sat.) WTTH
Rochester WBBF 950 8:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Oklahoma City WNAD 640 10:00 a.m.

SPANISH RADIO BROADCASTS

ARIZONA

Tucson KXEW 1600 k.c. 8:30 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250

MEXICO

Mazatlan XEACE 9:00 a.m.

PORTUGAL

Oporto Radio Miramar
782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. Sat., 1:30 p.m.

Radio Broadcast Schedule

OREGON				St. Andrews, Nfld. CFCV-FM
Portland	KLIQ 1290	9:30 a.m.		St. Anthony, Nfld. CFNN-FM
PENNSYLVANIA				Stephenville, Nfld. CFSX
Allentown	WHOL 1600	10:45 a.m.		Oshawa, Ont. CKLB 1350 9:45 a.m.
Pittsburgh	WARO 540	12:00 noon		St. Thomas, Ont. CHLO 1570 10:45 a.m.
Pottstown	WPAZ 1370	12:45 p.m.		Montreal, P.Q. CFMB 5:15 p.m.
PUERTO RICO				Prince Albert, Sask. CKBI 900 9:15 a.m.
Aguadilla (Fri.)	WABA	8:00 p.m.		Regina, Sask. CKRM 7:45 a.m.
SOUTH CAROLINA				Yorkton, Sask. CJGX 940 10:00 a.m.
Hemingway	WKYB			
TEXAS				AUSTRALIA
Hamilton	KCLW	10:00 a.m.		Geelong 3GL 10:00 a.m.
Lubbock	KDAV 580	9:45 a.m.		Tamworth (Tues.) 2TM 10:10 p.m.
Pleasanton	KBOP 1380	7:30 a.m.		
Shamrock	KBYP 1580	10:15 a.m.		CEYLON
UTAH				Radio Sri Lanka (Sat.) 9:45 p.m.
Salt Lake City	KRGO	8:00 a.m.		LUXEMBOURG
VIRGINIA				Luxembourg (Wed.) 10:30 a.m.
Richmond	WIKI	7:45 a.m.		MALDIVE ISLANDS
WASHINGTON				Radio Maldives (Tues.) 4740 9:00 p.m.
Bellingham	KPUG 1170	9:15 a.m.		MEXICO
Clarkston	KCLK	10:45 a.m.		Mazatlan XEACE 9:00 a.m.
Seattle	KAYO 1150	7:15 a.m.		NEW ZEALAND
Spokane	KUDY 1280	9:30 a.m.		Dunedin (Sat.) 4XD 6:45 p.m.
Tacoma	KMO 1360	9:45 a.m.		NIGERIA
Yakima	KUTI 980	7:15 a.m.		Ibadan (Wed.) WNBS 10:45 p.m.
WISCONSIN				PANAMA
Milwaukee	WEMP	8:45 a.m.		Panama City HOQ 1250 10:30 a.m.
Neillsville	WCCN 1370	9:15 a.m.		PORTUGAL
WYOMING				Oporto Radio Miramar
Sheridan	KWYO 1410	12:00 noon		782 k.c. 10:15 p.m.
CANADA				SOUTH AFRICA
Camrose, Alta. CFCW		10:45 a.m.		Joubert Park SWAZI Music Radio
Vancouver, B.C. CJJC		10:30 a.m.		9:00 a.m.
Winnipeg, Man. CKJS		9:00 a.m.		URUGUAY
Corner Brook, Nfld. CFCB 570		10:30 a.m.		Montevideo (Sat.) Radio El Espectador
Deer Lake, Nfld. CFDL-FM				1330 hrs.
Port au Choix, Nfld. CFNW		10:30 a.m.		VIRGIN ISLANDS
Port aux Basques, Nfld. CFGN 910		10:30 a.m.		St. Croix WSTX 970 9:00 p.m.

RADIO TOPICS FOR AUGUST

- | | |
|------------------------------|----------------------------|
| 1—"Christian Baptism" | 22—"Witnesses of Jesus" |
| 8—"Born of the Spirit" | 29—"Jesus, the Son of God" |
| 15—"Evolution Only a Theory" | |

(Continued from page 31)

(Gal. 3:24, 25) Hence, when Jesus came to his own, his own received him not. (John 1:11) God revealed his will to the nation, but they did not heed it. Therefore they were not prepared to enter in to the promised inheritance of joint-heirship in the messianic kingdom when the due time came. Instead, Jesus said to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." —Matt. 21:43

What a tragic loss! And all because they did not do the divine will which had been revealed to them. Jesus had come to them as "the chief cornerstone" in God's spiritual temple which was to be the channel of blessing for the world, but they had stumbled over him. (Eph. 2:20) Yes, as the prophet foretold, they had rejected the stone that God designed to be the "Head of the corner." (Ps. 118:22) Jesus told the Jews about this prophecy, and how it was being fulfilled by their failure to recognize and accept him as their Messiah, then added, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." —Matt. 21:42, 44

Even after Jesus came to Israel and was rejected, God's mercy and forbearance continued through the Master's efforts to enlighten and convert them. "How often," he said, "would I have gathered thy children together, . . . and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37, 38) Here, then, as the Master had warned, the "stone" fell upon the unbelievers of Israel, and their hope of sharing the glory of the Messiah in the promised "kingdom of priests" was blasted forever—"ground to powder."

Branches Broken Off

Jeremiah 11:16 describes Israel as a green olive tree. The root from which this tree is nourished is God's oathbound covenant with Abraham. That covenant provided for the development of a spiritual seed. (Gen. 22:17) It was to the spiritual seed of Abraham that the royal promises of the

kingdom belonged. The Apostle Paul explains that a greater portion of these Israelites, as the natural branches in this olive tree of promise, were broken off because of unbelief.

But this did not change God's plan. His promise to Abraham and his seed remained, and the individuals in Israel who accepted Jesus were transferred from the typical house to the spiritual: "As many as received him, to them gave he power to become the sons of God." (John 1:12) Paul speaks of those who received Jesus as "a remnant according to the election of grace." (Rom. 11:5) These were not arbitrarily made a part of the elect class, but occupied this high position by virtue of God's grace because of their obedience. The Apostle Peter explains the condition upon which anyone may thus be of the elect, saying that it is "according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—I Pet. 1:2

This remnant of Israel was far too few to make up the total number of those whom God had foreordained to be joint-heirs with Jesus Christ. It is this that gave Gentiles the opportunity of becoming the fellow heirs with the Jews. Paul refers to these as "wild" branches which, contrary to nature, are grafted into the Israelitish olive tree. This ingrafting of Gentiles is contrary to nature because nature's laws have decreed that any branch grafted into a tree retains its original characteristics. It is not changed by partaking of the sap of a strange tree. But how different with the Gentile branches grafted into the Israelitish tree! They no longer are Gentiles, but become Israelites, and make up the foreordained number of the little flock of spiritual Israelites who are to live and reign with Christ a thousand years.

The Holy Nation

What a wonderful lesson this is to emphasize the unchangeableness of God's plan and the necessity of obedience on our part if we are to have the privilege and honor of co-operating with God! Jesus said that the kingdom

was taken from natural Israel and given to a nation bringing forth its fruits. Peter identifies this nation when in writing to Christians he says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I Pet. 2:9

Peter further explains that those who now comprise God's holy and royal nation of spiritual Israelites were not previously the people of God. (I Pet. 2:10) These are the ones whom Paul speaks of as "wild" olive branches who are grafted into the Israelitish tree. Every footstep follower of the Master who is a Gentile by birth should remember that his privileges as a Christian and his hope of glory as a joint-heir with Christ are his because those to whom these honors originally belonged proved unfaithful. But it is even more important for us to be conscious of the sobering truth expressed by the apostle when he said, "If God spared not the natural branches, take heed lest he also spare not thee."—Rom. 11:21

The natural branches were broken off because of unbelief. We too will lose our position in the symbolic olive tree if we become unbelievers. But let us not assume that being an unbeliever implies an outright denial of the Lord or the rejection of his truth. The unbelieving Israelites who constituted a majority of the nation deceived themselves into supposing that they were faithfully following the commandments of God. The unbelieving Jews of today are still blind to the fact that they are unbelievers. Many who say "Lord, Lord," are in the category of unbelievers as God views them, and for the very obvious reason that they fail to do the will of their Father who is in heaven.

God's Will

As with typical Israel, so with us of the spiritual house, it is in the "things revealed" by God that we discern his will—the things that he expects us to do and what he wants us to be.

And how marvelously grand are the truths which God has given to his people at this end of the age—"meat in due season," indeed, comprising the great fundamentals of his entire divine plan of the ages. God has revealed his whole plan to us because there is something that he wants us to do about all of it.

He has revealed the mystery hidden from ages and from generations, the mystery of the body of Christ, because he is offering us the opportunity of becoming a part of that body. He has revealed the prize of the high calling because he wants us to run for that prize. He has revealed the privilege of being planted together in the likeness of Christ's death because he wants us to die with Christ. He has revealed to us the high exaltation of Jesus following his resurrection from the dead—that he is now seated at the right hand of God—because he wants us to set our affections on things above, where Christ sitteth at the right hand of God.—Col. 1:26,27; Phil. 3:14; Rom. 6:3-5; Col. 3:1-4

There are various other features of the plan of God, such as the hope of restitution for the world, which he has now disclosed, not because we are to have a part in them, but because his will for us is that we be ambassadors for the truth; so God has given us this knowledge that we may do his will, and his will is that we hold forth the Word of truth and life.—Phil. 2:15,16

The will of God concerning our ambassadorship is briefly outlined by the prophet in Isaiah 61:1-3. It is presented as a commission of the Holy Spirit. Jesus applied this lesson to himself, and the Scriptures make it plain that it also applies to his body members—the entire Christ company. It is a commission to preach glad tidings to the meek, to proclaim the acceptable year of the Lord, to bind up the broken-hearted, to declare liberty to the captives, to announce the day of vengeance of our God, and to comfort all who mourn. To carry out this commission it is essential that we know the plan of God, embracing the spiritual hopes of this Gospel

Age and the great kingdom hope of restitution. It also requires that we understand why there is a great time of trouble now upon the nations, and what the outcome of that trouble will be.

This commission of the Holy Spirit is mandatory upon every Gentile branch which has been grafted into God's olive tree. It is regrettable that any Christian should allow himself to view this phase of the Christian life as being merely incidental and that it may be ignored if one is not inclined to participate in it. No part of God's will may be considered incidental, and the doing of that will implies faithfulness in obeying the Holy Spirit's commission to preach the Gospel.

In II Corinthians, chapter 6, the apostle calls our attention to other fundamentals of the Christian life. The chapter opens with the reminder that we are workers together with God, and with the admonition that this inestimable privilege or favor from God be not received in vain. But as the apostle explains, if we are to be approved before God as his ministers we must exercise patience "in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings."

Furthermore, as Paul explains, our ministry is to be pure—the pure message of the divine plan. Also, as ambassadors, we are to be long-suffering and kind, and to have unfeigned love for the brethren and for all mankind. Our ministry is to be powerful because the Holy Spirit has commissioned and quickened us. It is to be a ministry of the Word of truth, not of our own fanciful theories and speculations. Being a ministry of the Word of truth, it will have back of it the power of God, and we, in the service of the Lord, will be protected by "the armor of righteousness, on the right hand and on the left."

If our ministry is in harmony with the will of God, if our engaging in it is truly a doing of that which he has revealed to us, we will be faithful, come honor or dishonor, evil report or good report; and we will be true to God and to the commission of his Holy Spirit, even though others may accuse us of being

deceivers. Faithfulness in such an approved ministry of the truth will mean that we are dying with Christ and have the hope of immortal life and the divine nature as joint-heirs with him. Any chastenings of the Lord which he may deem needful for our correction and training will not discourage us nor embitter us; but enduring them, and seeking to be rightly exercised thereby, we will rejoice in the peaceable fruits of righteousness which they yield.

As the apostle further explains, while we endeavor faithfully to carry out the commission of the Holy Spirit in proclaiming the glad tidings, we may at times be sorrowful, yet we will always rejoice because of our inward consciousness that we are doing the will of God. We will rejoice in the privileges of making ourselves poor in order that others may be rich. The crown of our rejoicing in this will be in our knowledge that while having nothing because of sacrificing all to the glory of God, yet we possess all things, being heirs of God and joint-heirs with Jesus Christ.

Paul's Heart Enlarged

In this comprehensive outline of our responsibilities as co-workers with God, the Apostle Paul explains that his own heart was enlarged toward the brethren at Corinth. The vision of truth will indeed enlarge the hearts of all who truly believe it and obey the divine commission which it imposes upon them. Believing Christians are "big-hearted" Christians because they have grasped and continue to appreciate the big issues involved in knowing the truth and in serving God. The sacrifice of Jesus, the divine plan for the church and the world, the hope of restitution of all things, will loom so important in their minds and hearts that there will be no room for vain speculations and the strife of words.

In these glorious fundamentals of the truth, believing Christians will see reflected the image of God and of Jesus, and they will strive to have that image developed in their own lives. They will do this because they want to be like God and like Jesus, and also because they know it is a part of what God

wants them to do—very special and important reasons why he has given them the truth. They will reflect upon the promises of God on behalf of both the church and the world: the Abrahamic promise, the promise of restitution spoken by the mouth of all God's holy prophets, the promise of the high calling, the promise of Christ's second coming and the fact that he is now present. Realizing that these are the things in which God has been interested and which he has caused to be recorded in his Word, the interest of believing Christians will also be centered therein.

Because their interest is centered in these fundamentals of the divine plan, their conversation will be concerning them. They will bear witness to them before the brethren and before all men as they have opportunity. They will not permit themselves to be drawn aside from these main issues by any carnal disposition toward strife over unrevealed details, a certain knowledge of which has not been given to the saints. Nor will believing Christians allow the imperfections of others to stumble them, or cause them to become critics and judges of their brethren.

Let us not deceive ourselves with the belief that finding fault with the brethren, condemning them because they do not agree with our speculations (oftentimes opinions merely), boasting of our own superior knowledge of the truth, etc., are evidences of a true belief that will assure us continuance as branches in God's olive tree. Paul says, "Boast not against the branches," and again, "Because of unbelief they were broken off," and still again, "If God spared not the natural branches, take heed lest he also spare not thee."—Rom. 11:18,20,21

Israel's Unbelief

As we have already observed, the unbelief of the natural branches of the Israelitish olive tree was not a denial of God and his law, but rather a misuse of their privileges which came to them under the law. This unbelief of Israel was

represented in the attitude of their leaders, the scribes and Pharisees, against whom Jesus pronounced the woe of rejection. As the professed representatives of God and the prophets, their hearts should have been enlarged by the promises of the kingdom; but instead of that they opposed the King and endeavored to "shut up the kingdom of heaven against men." They refused to enter in themselves, and did all they could to prevent others from entering.—Matt. 23:13

We may feel that there is no danger of our being in an attitude like this, but it is true, nevertheless, that even in our day of enlightenment and blessing there are some who are overanxious to close the door to the kingdom of heaven. The difference is that in modern times those who would like to close the door to the kingdom of heaven seem to feel certain that they themselves are inside that door. Announcing the closing of the door to the high calling is no part of the Holy Spirit's commission to the Christian. To busy oneself, therefore, in attempting a ministry to prove this point is a departure from the main issues of the truth and the real work which God wants us to do. It is therefore, as God appraised the activities of the Pharisees, a form of unbelief, a denial in practice of those things which should mean most to us in our relationship to God. It is only if we allow our hearts to shrink and because of this permit selfishness to influence us, that we will desire to limit the opportunities of the truth in the lives of others.

Again, Jesus pronounced woe upon the Pharisees because of their quibbling over nonessentials. They argued among themselves whether it was more important to swear by the temple or by the gold of the temple, or whether it was more efficacious to swear by the altar or by the gift upon the altar. Jesus said to the Pharisees that they were fools and blind because of this quibbling. In endless controversies over words and forms of expression, they had omitted, as Jesus explained, "the weightier matters of the law, judgment, mercy, and faith." He emphasized that these were the things

to which they should have given attention and at the same time leave the other matters in their proper respective places.

From this we get the unmistakable thought that as God views our attitude toward the truth, to lose sight of the main issues, laying them aside and devoting our time to controversy over unproved nonessentials, is another form of unbelief—an evidence that our hearts are not properly enlarged by the truth. Usually, also, this form of unbelief manifests itself in boasting against other branches; that is, claiming that we are more faithful to the Lord than are those who do not agree with the fancies which are merely the product of our imaginative minds.

What, indeed, is it, but a form of unbelief when the ransom, the high calling, becoming Christlike, laying down our lives in the service of the truth, the hope of restitution for the world, and other great fundamentals of the plan of God are relegated to a secondary place in our thoughts and affections, while we spend most of our time riding a hobby! Such a shrunken-hearted attitude may not be an outright denial of the truth, but certainly it is denying the truth its proper place in our affections and lives.

Another reason for the rejection of the scribes and Pharisees was their giving attention to the outside of the cup and the platter, while within they were full of extortion and excess. One of the Beatitudes is, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) Meticulous care concerning outward appearances may not necessarily reflect purity of heart, which is a prime essential to true belief. On the other hand, those who are pure in heart are the ones who truly see God. That is what the vision of truth means to them. They see in it a reflection of God's character of love, justice, wisdom, and power. This vision of truth inspires the pure in heart to an untiring effort to be like him.

They see his love in giving "his only begotten Son" to be the Redeemer of the church and the world; so they gladly give their lives for the brethren and rejoice in the privilege of

being baptized for the dead world. They see God's love for the world revealed in his many promises of restitution through the kingdom. They observe his great interest in the hope for the world, as manifested by his causing all the holy prophets, Jesus, and his apostles to discuss it in their message; so they, too, thrill over this great project which has enlisted God's interest through the centuries. Their hearts are enlarged by the depth and majesty of the truth.


Purity of heart, revealed in true belief of all that God has said and asked his people to do, not only leads to an ever clearer faith vision of him now but ultimately will carry the true believer to the plane of glory, honor, and immortality, there to behold the actual and personal glory of our Father in heaven. Only true believers who, being blessed by a knowledge of the truth and the will of God thereby revealed, lay down their lives in doing his will, shall be blessed with this reward of the faithful.

A Living Sacrifice, Holy and Acceptable

The great mercy and abounding love of God should impel us to lay down our lives faithfully in his service. This was the practical lesson the Apostle Paul drew from the revealed plan of God toward both natural and spiritual Israel. After telling of the casting off of natural Israel, the privileges of the Gentile branches, and the final salvation of the branches that were broken off, he continues, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:1,2

Much is involved in proving what is that good, and acceptable, and perfect will of God. A very important consideration is not to think of ourselves more highly than we ought to think. (Rom. 12:3) We are to remember that God has placed each member in the body as it has pleased him, and

then try to find our place and be faithful in the opportunities it affords for laying down our lives in sacrifice. If our study of God's Word is for the purpose of knowing and doing his will, our vision of truth will increase in brightness and we will ever have a song of praise on our lips and in our hearts, even the loving-kindness of our God.—Ps. 63:3



The Oneness of the Body of Christ

**“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”—
I Corinthians 12:12, 13**

WE ARE all baptized by one Spirit into one body. The figure of a human body of many members, operating together for the general good and for the accomplishment of one general purpose, one work, is a mental picture that is very generally made use of by the whole world. It is not confined to the church. In our own country we speak of the President, our Chief Executive, as the head of the government. We speak of the congressional body and the senatorial body, and of the co-operation of the various members of these bodies in a work for the general good.

The specially called out of God's people during this Gospel Age, whether they be called out from amongst the Jews or

from amongst the Gentiles, are of one body, because the body is one, and not a divided body. In this respect the body of Christ is different from the political bodies of today. In the United States, for instance, there are the Republican party and the Democratic party. They are not united in the most desirable sense. But the Lord says, through the apostle, that the church is one body of Christ, that many members compose this one body, and that all the members are related to one another.

The members of the body of Christ all have one work, one purpose, or object, in view, and one method by which to attain that purpose. They are called to a special service—that they may show forth the praises of God. The world is seeking to show forth the praises of king or queen or sect, or what not. But this class has but one aim and object in life—to serve God. They are his representatives in the world.

God is the real Emperor, or Ruler, of the universe. But his subjects in this part of his dominion are under a curse of death. He does not intend to leave them in this condition. He intends to roll away this curse eventually and to bring them a blessing.

Many who in the past heard of this purpose did not understand; and many who understood found their hopes grew faint as the time was long. The Scriptures say that God's plan will not fail; that his present plan is the election, or selection, of the church, and that the purpose of the election of the church is for the blessing of the nonelect. God had this purpose in mind from before the foundation of the world, and he will carry it out. The church is being chosen that they may be associated with the Son of God, the Logos, the Mediator, in his kingdom.

The Oneness of the Body Illustrated

Those who are now called out all receive a begetting of the Holy Spirit. They are all baptized by the one Spirit into the one body. The members are fellow sharers in the sufferings

of the present time. They are to be fellow sharers in the glories that are to follow. So the apostle is here elaborating on this particular phase of the subject. One member cannot say to another, "You aren't needed"; for God hath set the members every one of them in the body as it has pleased him. And the body would not be complete without every one of them.

Having this view of the matter, we should be very sympathetic with each other. There is no division in the human body. Yet one hand is separate from the other hand; there is a separation between the hand and foot. But there is a co-operative work for every part of the body to do. The hand and the foot are connected through the head. The brain is in touch with all parts of the body through the nerves. Nourishment passes from the central stations to the various parts of the body. So it is in the spiritual body. We are not all doing the same thing. God has a variety of things to be done. He gives one work to do in this department. He gives another work to do in another department.

The apostle proceeds to say that if one member suffers, all the other members come to its relief. If one member of the body of Christ suffers, all the other members suffer with it. And no member can be in ill condition without the knowledge and sympathy of the Head member, Christ. Our Lord said to Saul of Tarsus, "I am Jesus, whom thou persecutest." When Saul persecuted some of the members of the church he was persecuting Jesus. Whether it is a member living back in Jesus' day or one living today, it is the one body. There is one God and Father of all, one Lord and Savior Jesus Christ, and one Holy Spirit, by which all are to be controlled and guided.

It is blessed to mark this oneness between Christ Jesus and the members of his body. Our Lord does not selfishly grasp all the glory and seek to retain it for himself. On the contrary, with loving solicitude he marks the progress of his body members as they develop in character-likeness to himself, and says they "are mine; and I am glorified in them" (John 17:10); and he would have them all bound together with him-

self in the Father's love. He would also have them with himself, beholding and sharing the glory which the Father has conferred upon him as a reward for his loyalty and obedience throughout all the crucial testings which came upon him.

All the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest, and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression, "That they all may be one; as thou, Father, art in me and I in thee [thy Spirit, or disposition, and purposes and aim being common to us all]." (John 17:21) Hence he would have us adopt the same Father's Spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—I Timothy 6:6-12



Encouraging Letters

Reads Every Day

Dear Sirs: I am a 70-year-old lady, and a Christian, and I read my Bible every day. Ever since 1955 I have also been reading "The Book of Books," and it has enlightened me on the Bible, which I never understood until I read this book. I have also read it every day since 1955, and now it is 1976! It is wonderful, and I would not part with my copy. Please send me the enclosed list of booklets. God bless you all.—OH

From the Minister

Dear Sirs: I held a funeral service the other day and happened to pick up your booklet "Hope," and thought it was tremendous. I would really appreciate receiving your publication "God and Reason." Thanks so much.—WI

Constant in Prayer

Dear Sirs: I would like to have one of the booklets sent to me that was offered on your TV program today. I am in jail, but I have always believed in God. There is nothing better to read than something about God. I pray every night to him, and I

know some day he will answer my prayers. Maybe the answer will be in this book you send to me. I hope and pray that it will. Sincerely yours.—VA

A Good Outlet for Message

Dear Brethren: I want to tell you about the four literature boxes I have placed in laundrettes. I filled them with past issues of The Dawn you had sent me, together with some "Hope" booklets that I had. I couldn't get back to them for a week, but every one of them was gone except one Dawn and one "Hope," and they had been read by someone. So I have filled them up again, but now I am almost out of the Dawns you sent, so am enclosing my check for 48 "Hope" booklets. I pray every day that if it is the Lord's will, this may cause a few, at least, to contact you. May God bless you! In His precious name.—WI

She Finds a Dawn

Dear Sirs: Recently I found one of your magazines in a train station. I looked through it and really enjoyed the Bible studies. Would you please send me some information about your organi-

zation. I would like to see a statement of your beliefs. Thank you for your help. I surely enjoyed reading that issue of *The Dawn*. Sincerely in Christ Jesus.—NY

Booklet Gives Strength

Dear Sirs: I am writing you concerning the booklet "Hope." After the death of my daughter, this book was sent to me, and it has really been an inspiration to help me keep on going. Every time I get a little lonely, I pray to God, and then read the booklet. It is really uplifting. Thanks for sending it to me. Please send me the booklet entitled "God and Reason." I am sure I will enjoy it too. Thanks so much, and please remember me and my family in prayer. Yours in Christ.—MI

Likes Optimistic Outlook

Dear Dawn: Please accept my thanks and appreciation for your helpful interpretations, especially your optimistic outlook in these turbulent times. Every department of *The Dawn* magazine is interesting. I like the British Section, and all. Sincerely.—GA

A Prayerful Invalid

Dear "Frank and Ernest": I enjoy your programs very much.

May I have a copy of your booklet "Creation." I am disabled. However, some day I may be better. At age sixty—fourteen heart attacks, broken back, broken neck and right shoulder, shattered right knee, eyes failing fast. I pray every day, and thank God for good servants like you being permitted to carry the teachings of the Bible to us. Sincerely.—WA

"So Thankful"

Dear Friends: I have received my "Studies in the Scriptures" and "God's Promises Come True." I am so thankful for all of my books which you have sent. I am learning the things I've always wanted to know, and I can't tell you how much I love it. Please send me the following books, "Songs in the Night," "The Creator's Grand Design," "Behold Your King," "Tabernacle Shadows," and "Hymns of Dawn," clothbound. With Christian love.—IN

Literature Much Appreciated

Dear Dawn: This is the third time I have tried to write to tell you how very much I appreciate you literature. I just couldn't find the words to say how much it means to me. Well, it is everything to me. It is my inspiration, my guide, my hope, my strength. And I ask God for

his help. I trust that some day I will meet a brother, or someone from the Dawn Bible Students Association. Thanks for The Dawn, and all the other books I have received. Yours in Christ.
—VA

Newcomers to U.S.A.

Dear Mr. Dawn: We are newcomers from the Soviet Union, and we enjoy very much your program. We learn a lot from it—what we never could have learned, heard, or listened to while in the USSR. We can't afford subscribing to your Dawn magazine, since having three little kids on our hands, and no steady job yet, we need every dollar for feeding our children, but we would like to learn more about your Lord, and his great plan for life and the happiness of all mankind, and to become acquainted with the Bible through your "Book of Books," since we never got any Bible or books about it while in USSR. We will be endlessly thankful to you if you could spare sending this book as a gift to us, together with your free "Three Keys to the Bible," and any other such enlightening booklets mentioned in your programs, whatever you can spare to send us to learn better your Lord. God bless you for your goodness and understanding. Sincerely yours.—CA

"Ardent" Listener

Dear Brethren in Christ: Christian greetings in the name of Jesus our Savior! I am pleased to let you know that I've been a Christian many years and am enjoying new blessings from the Lord each day. I am an ardent listener to your "Frank and Ernest" discussions on Radio Station WSTX every Sunday morning. They are always so informative and educational, and I always enjoy them. I would like to have your book offer of "The Creation Book" and should appreciate receiving it in the mail. My prayers are always with you for the continued blessings of this ministry. Yours sincerely in Christ.
—Virgin Islands

Message Inspiring

Dear Dawn Bible Students: I received your booklet "Hope." It is a great inspiration to me. After reading it I feel so much better in knowing that there is truly hope of seeing my loved one again, who was my son. I do wish that other people would send for your booklets and be relieved of some of the problems facing them. The booklet brought out things that I did not understand, such as Job 14:14,15. I had read that passage so many times and yet

did not understand it. But now I do understand it. Some things are so simple, and yet they are hard to understand. Please send me your booklet "God and Reason." Thank you, and I wish you the blessings of God.—FL

Tuned In Accidentally

To "Bible Answers": Your TV program was broadcast here over WAPI, Channel 13. Happily, I accidentally tuned in early on the first half-hour, and no time was lost in getting into "Archeology Proves the Bible," so that I was privileged to watch almost the total hour broadcast. It left me astonished, and desiring greatly to have the two booklets offered. I was too busy noting down your address to get the first one. The second was "Archeology Proves the Bible." Thanks and best wishes, and the hope your program will be a long-time broadcast. Sincerely.—AL

Gratified Listener

The "Bible Answers"; I would like to have the booklet "God Has a Plan." And I would like you to know that your program has done a lot for me. It has helped me with the Bible, and to know more about God and his ways. Thank you for the help you have given me for the last two years.—OH

A "Bright Spot"

Dear "Frank and Ernest": Your program every Sunday morning is the bright spot of our day. I read my Bible, but don't get the understanding and the meaning such as I get listening to you. Please send me the booklet "Hope Beyond the Grave." Thank you.—CA

Film at Retirement Home

Dear Brothers in Christ: Last night I attended the picture "Archeology Proves the Bible" in the retirement home where I live. I must say I enjoyed it more than any picture I have seen in the ten years I have lived here. I do love the Word of God. I had neither pen nor pencil, and am trusting this will reach you. Please send me the free booklet offered. Yours in Christ.—KS

Beautiful and Comforting

Dear Sirs: This past Sunday morning I saw your TV program about the little girl whose parents had been killed, and she wanted to have her question answered as to why it had happened to her. I am not a little girl: I am fifty years old. I had lost two wonderful husbands by the time I was forty-five. Both times cancer made me a widow. I, also, wondered why. Being a devout Christian, I accepted it

as the Lord's will, and answered my question by telling myself that some day God would reveal the reason to me. I think the answers the man on the program gave to the little girl were the most beautiful and comforting reasons I have ever heard, and I have heard many sermons about life after death. I would like very much for you to send me the book "Hope Beyond the Grave." Thank you very much, and may God bless you.—IL

Appreciates Spiritual "Meat"

Dear Brethren: Greetings in Christ's dear name! I want to express my appreciation for the good articles in The Dawn. The weekly lessons are very up-building to me, especially the one on our English Bible. It was informative. I do pray for you people at The Dawn, and all of God's people, wherever they are, that you will keep close to God to the end. We do look for spiritual meat in due season from you. I hope you will remember me in prayer. Sincerely in Him.—KS

A Dishonoring Subject

Dear Brethren: Enclosed find my check, for which please send me booklets on "The Truth About Hell" and "Where Are the Dead?" The enclosed ad was in two of our newspapers

regarding a meeting entitled, "The Burning Hell," and is indeed dishonoring to our loving Heavenly Father. I called the pastor and asked him to please give me the scriptures regarding hell's temperature, etc. He said, "Well, it isn't authenticated." I'll send him a "Hell" booklet as soon as it arrives. Thank you.—MI

From a Staunch Friend

Dear Friends: I am sending you two dollars—one to pay for renewal of my Dawn, and the other to help the cause for spreading the Gospel of Christ's kingdom. It is hard for me to get new subscribers; all of my relatives believe in other church teachings. As for The Dawn, I want to take it for the rest of my life. I am ninety years old. As ever.—OR

Old-Time Reader

Dear Friends: I have been taking The Dawn for quite a few years, and here is my renewal. I have missed a few copies since my subscription expired, so please date my subscription back a few months if you can do it. I can remember my grandmother reading these truths many years ago. All your work is worthy of great praise and God's blessing.—PA □

The Glory of God

THE expressions "the glory of the Lord" and "the glory of God" occur a great many times in both the Old and the New Testaments. These terms, while applying appropriately to the personal glory of the divine Being, are chiefly used in Scripture to refer to his many wonderful works, which in turn are the outcome of his glorious and gracious character. This latter thought seems to be the one specially emphasised in the Word of God.

Since man was created with a desire to know God, it is most important and appropriate that the Creator should reveal to his creatures on the various planes of being his gracious character. A man looking at the wonders of the earthly creation, as well as the glory of the heavens, would instinctively know of God's power. But if no other attributes of his being had been revealed, God would be one to be greatly feared, but hardly one to be loved most intimately.

And so, for the well-being of all God's creatures, he has been pleased to reveal to them not only his power but also the other important attributes of his character. This, it can easily be realised, would be impossible without giving us a revelation of his purposes. So the Bible tells us what God's character prompted him to do when he arranged for the human creation and for the plan to be worked out with man.

When Adam was created, God surrounded him with every earthly good thing in his paradise eastward in Eden. God told man that he would be permitted to enjoy these blessings indefinitely if he would continue to render perfect obedience to his Creator and to his law, but that disobedience would bring upon him the penalty for sin—death. The Bible tells the story that when the test came, man failed. He violated the perfect law and came under the penalty of death.

This penalty for sin, which men have seen carried out generation after generation since the days of father Adam, has revealed to man another attribute of God's character, namely, justice. Thus "the first man Adam" would not only begin to know of the great power of the Creator, but God's dealings with him, after he became a sinner, would also help him to realise to some extent that God is a God of justice.—Ps. 97:2

Men would also see many evidences of divine wisdom, as displayed in the wonders of the earth and the heavens around them. And so down through the ages, particularly in those parts of the earth specially favoured by God, a little knowledge of his justice, his wisdom, his power, and also his love, has been enjoyed, even though it has only been the blessing of a minority among men. In the early centuries after the fall, and again after the Flood, the majority of mankind failed to retain God in their knowledge. (Rom. 1:21) Indeed, the majority did not wish to do so.—Rom. 1:28

Yet even those who lost sight of God's justice, and who had but a small conception of his wisdom and power, still enjoyed, even in their fallen condition, some measure of his

love. Paul reminds the people of Lystra of the loving generosity of the Creator who, although he suffered all nations to walk in their own ways, has, in spite of this, continued to do them good; giving, he said, "rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Acts 14:17

So far as we can understand, the bestowal of such blessings entails little or no cost to the Creator. It was therefore necessary to wait for the dawning of the Gospel Age ere any could see, to the full extent, God's attribute of love. As John says, "Herein was the love of God manifested . . . that God sent his only begotten Son into the world." (I John 4:9, R.V.) This cost him the sacrifice of the dearest treasure of his heart, the giving up of his only begotten Son for man's redemption, giving him up to such an extent and in such a way that the Redeemer's eternal existence was endangered during the time the work of sacrifice was being carried out. Man's salvation and the life of the sacrificer were both in the balance during this time. This was an undreamed-of manifestation of God's love for men.

Not only does the coming and sacrifice of Jesus tell us how "God so loved the world," but it

also reveals to a much fuller extent God's attribute of justice. In spite of the Creator's love for his creatures, he could not release them from the just sentence of death until his justice was first satisfied by a willing Redeemer who would die, the Just for the unjust, and thus open the way for mankind to come back to at-one-ment with God. The sacrifice of Jesus thus enabled the Creator still to be just and yet justify all those who believe in Jesus.

So the revelation of the divine plan of salvation has brought with it a fuller understanding of the character of God. We now see not only God's wisdom in creation, but also his great wisdom displayed in the condemning of all in one man who fell from perfection, that all might be redeemed by the willing sacrifice of another perfect man. We see his wisdom, too, in allowing the world to have an experience with evil and to see the exceeding sinfulness of sin in its results, ere they are brought forth for their trial for life under the New Covenant.

This will be the gracious work of the millennial kingdom, when "the earth shall be filled with the knowledge of the glory of the Lord [his wisdom, justice, love, and power], as the waters

cover the sea." (Hab. 2:14) However, ere this time comes, the glory of God will have been revealed to those who have come into relationship with God during the Gospel Age; and this illumination the apostle expresses in a very beautiful and meaningful way. He describes it as "the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6

Greater Light

God's people living today have entered a time of great favour, the time when the glory of God has been more clearly revealed through a fuller understanding of the plan of salvation for both the church and the world, which also clearly shows his perfect character of wisdom, justice, love, and power.

The psalmist says, "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) The building up of the city of Zion may well be thought of as picturing the bringing together of the members of Zion as living stones, in the first resurrection. "The dead in Christ shall rise first: then we which are alive and remain," as one by one we finish our course, also experience our resurrection change.—I Thess. 4:16,17

The "glory of God" (his character) is as eternal as he is

with the Apostle John, urge that we all "walk in the light, as he is in the light," that we might thus become children of the light, children of him in whom is no darkness at all. (I John 1:7; 2:9) O how greatly advantaged are we who have the light of truth in comparison with those still walking in darkness!

Will not love for our fellows prompt us to do all we can to lift up the standard of truth for the people, to "turn them from darkness to light, and from the power of Satan unto God"? (Isa. 62:10; Acts 26:18) If we have ever walked a rough pathway through a wood in the dead of night, hardly daring to put one foot before another, we know what a contrast this is to making the same journey in the daylight. So it is with the Lord's people enjoying the light, compared with those going through life's journey in darkness, in complete ignorance of the glory of God. Surely the love of Christ must constrain us to help them to the best of our ability and opportunity!

To Fill the Earth

In view of the small success often attending our endeavours to enlighten others, one of the greatest consolations we have is the knowledge that the divine character is not to be forever

shrouded in darkness; but, as the prophet says, "The glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) This is one of the gracious arrangements of Messiah's kingdom. Jesus will indeed be the Light of the world in that time and, in addition, the One who will bring all men to a knowledge of God and of his gracious arrangements for their salvation and eternal life.—I Tim. 2:4

The thought in the prophet's words, "The glory of the Lord shall be revealed, and all flesh shall see it together," does not, of course, mean that when the kingdom is set up all men will see the light of God's glory at the same moment, but that they will see it together in the sense of all seeing it from the same angle of truth. The Septuagint Version gives a clearer rendering: "And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord has spoken it." As the knowledge of the truth spreads throughout the earth through the agencies and facilities of Messiah's kingdom, all will be able to see "the light of the knowledge of the glory of God" in exactly the same way.

This will be a complete and welcome contrast to the almost unlimited number of sectarian