

a herald of Christ's presence

# THE DAWN

"WE SPEAK,  
NOT IN THE WORDS  
WHICH MAN'S  
WISDOM TEACHETH,  
BUT WHICH THE HOLY  
SPIRIT TEACHETH,"

--I Corinthians 2:13

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## CONTENTS

### HIGHLIGHTS OF DAWN

Preparing for the Reign of Righteousness . . . 1

YOUR QUESTIONS . . . 11

THE BIBLE ANSWERS TV SCHEDULE . . . 14

### TOPICAL BIBLE STUDY--The People in God's Plan

Solomon, the King . . . 16

Solomon, Prophet and Writer . . . 18

### CHRISTIAN LIFE AND DOCTRINE

"Love Envieth Not" . . . 21

"Let No Man Take Thy Crown" . . . 31

Our Father in Heaven . . . 34

Weekly Prayer Meeting Texts . . . 40

### THE BRITISH SECTION

The Power of the Keys . . . 41

"FRANK & ERNEST" BROADCAST SCHEDULE . . . 46

### VINEYARD ECHOES

This Year's General Convention . . . 48

LETTERS OF APPRECIATION . . . 10

### SPEAKERS' APPOINTMENTS

Great Britain . . . 45

United States . . . 60

CONVENTIONS . . . 62

## Preparation for the Reign of Righteousness

**T**HERE is a storm in the world "and upon the earth distress of nations, with perplexity; the sea and the waves roaring." (Luke 21:25) There have been storms which have occurred at different times, for sin and selfishness have always kept things stirred up. The seed of envy, selfish motives, and injustice having been sown, mankind is now reaping a whirlwind. The storm will grow more intense until finally the Lord will say, "Peace, be still!"—Mark 4:39

It is for us as God's people to favor peace and righteousness and to live in harmony with those principles. It is ours also to know what is coming upon the world. Even more, it is ours to know the outcome. Because the people of God trust in his promises, their hearts are at rest and they are calm even though, generally speaking, men's hearts are failing them for fear as they anticipate what is coming upon the earth. (Luke 21:26) When the Lord speaks peace to our hearts, we hear his voice of assurance through the Word of God.

In II Timothy 3:1-5 the Apostle Paul speaks of the day in which we live. He says, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud . . . traitors, heady, highminded, lovers of pleasures more than lovers of God." The Scriptures speak of the "last days" as being the end of the present dispensation; the end of the present reign of evil, and not as the end of time. They point to great commotions to come during this time, as evidenced in several places.

Our Lord himself, in Matthew 24:21, 22, prophesied, "For

then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." The Prophet Daniel speaks of the same period as a "time of trouble, such as was not since there was a nation." (Dan. 12:1) The Apostle Paul says that the "fire" of that day "shall try every man's work" (I Cor. 3:11-15), and in II Peter 3:10 the apostle, speaking of our day, says, "The elements shall melt with fervent heat."

In the "fire" of the "last days," part of God's preparatory work for the reign of righteousness will be the special testing of his children. Some will be found to have built their "house" of wood, hay, and stubble, even though they have built upon the true foundation of faith in Christ. Others will be found to have built on the true foundation, with "gold, silver, and precious stones." These latter works will stand, for the superstructure of this kind of faith is based upon the reality of God's Word, and loyalty to our Heavenly Father.

All the true saints of God must suffer, for "through much tribulation" shall we enter into the kingdom. (Acts 14:22) Peter reminds us that "Christ also suffered for us, leaving us an example, that ye should follow in his steps." (I Peter 2:21) To those properly exercised, the fiery experiences of this day draw them closer to the Lord, and work out for them an "exceeding and eternal weight of glory."—II Cor. 4:17

To one class of the Lord's people these fiery tests of faith are "light afflictions," while to another they result in "wailing and gnashing of teeth." (Matt. 8:12; 13:42) One of the Lord's methods of getting ready for the reign of righteousness is by testing and purifying those who will be closely associated with the King of kings. (Mal. 3:2, 3) For that reason the true followers of the Master appreciate all the experiences that come to them.

The Lord informs the faithful, watching ones of the importance of present conditions through signs corroborating Bible chronology. A sign is an indication. A baker's sign indicates that bread, cakes, and cookies are for sale in that particular establishment; a butcher's sign, that meat is for sale. Some can read

weather signs, and are able to predict storms, or fair weather.

In connection with the "last days," and particularly the Lord's second presence, we are not to expect to see shining letters written across the sky indicating that the time is here for those events. Yet there have been signs given which most of the Lord's people have recognized. One has been the gathering of "wheat" into the barn; another, the barren fig tree putting forth its leaves; another, the smiting of the nations; still another, the increase of knowledge; and another, the exploding population.—Matt. 13:30; 24:32, 33; Dan. 12:4

### **The Wise Understand**

WHEN Daniel inquired concerning the prophecies, the Lord said, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (Dan. 12:9) In the next verse the prophecy says, "Many shall be purified, and made white, and tried." This statement reminds us of I Corinthians 3:11-15, where Paul speaks of the fire trying every man's work. Verse ten of Daniel's prophecy continues, "But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Here is a prophecy which indicates that one way in which the Heavenly Father would prepare for the reign of righteousness would be by specially enlightening his people.

For hundreds of years it is likely that only a few understood the meaning of the ransom. Then suddenly, with the beginning of the harvest, a right understanding of this foundation truth became known to thousands. The "wise" understood that the real sacrifice for sins—the sacrifice of Jesus—was taken away by the traditions of men. They understood that there were two parts to the atonement work: first, paying the price; and second, bringing back the whole world of mankind, step by step, during the reign of the kingdom on earth, into harmony with God.

The "wise" understood even more: that the dead are dead; that the Creator is not a part of a triune God; and that the manner of our Lord's return would be invisible. Furthermore, they began to understand time prophecies. This was "new meat,"

something no other part of the church could understand, for this was the "due time."

Not only English-speaking people became the "wise" regarding prophecy, but also Germans, Swedes, Russians, French, Poles, Italians, Greeks, and many others. Even though for the most part they were not rich, not noble, many of them understood. Some of them were not even able to read, yet the Scriptures call them "wise," for they understood the teachings then due, the "meat in due season." (Matt. 24:45) Did this just happen? No, it was a sign that the Chief Reaper was on the scene and grains of wheat were, and still are, being gathered into the barn.

### **The Barren Fig Tree**

THEN there is the sign of the barren "fig tree," the Jewish nation, putting forth its leaves. (Matt. 24:32, 33) The Lord, in giving his disciples various signs which would indicate the near establishment of his kingdom on earth, used a "fig tree" as a sign to illustrate events to occur in connection with Israel, because years before the Heavenly Father, in Jeremiah, chapter twenty-four, pictured the Israelites by figs.

What has happened to Israel is an old story to Bible Students. First, as a nation they were scattered to the four corners of the earth. As the time for the promised restoration of God's favor toward Israel drew on, a preparation was made for it. Some of the most important events in this preparation were:

- The Berlin Conference of Nations on June 13, 1878.

- The founding of the Zionist Movement in 1897 by Theodor Herzl.

- The Balfour Declaration on November 2, 1917.

- The British Royal Commission Report, recommending the partition of Palestine, on July 7, 1937.

- The white paper issued by the British Government in May 1939, declaring the establishment of a Jewish state.

- The proclamation of an independent State of Israel on May 14, 1948, when the British Mandate was terminated.

- The admittance of the new nation of Israel into the United Nations on May 11, 1949.

## **Increase of Knowledge**

PREPARATIONS for the reign of righteousness were to include a "time of trouble," according to the prophecies. This "time of trouble such as never was" is located, among other ways, by the prophecy which says that "many shall run to and fro, and knowledge shall be increased." (Dan. 12:4) Developments in modern means of travel are breath-taking, and what is taking place in the field of education has benefited most people in a way that was not possible a few years ago. However, how the "increase of knowledge" has affected the Bible is even more interesting.

When the due time came, Bibles began to get a wider distribution than ever before through newly organized Bible societies. Then came a desire on the part of Bible scholars for better translations. The King James Version of the Bible was translated in 1611 and its translators took into account various preceding versions. The King James Version of the New Testament was based upon Greek texts which were marred by mistakes, and contained the accumulated errors of fourteen centuries. When the due time arrived for knowledge to be increased, a Revised Version of the Bible was published. This work was begun in 1870 and was completed in 1881.

We now possess many ancient manuscripts which afford us an even better understanding of the vocabulary, grammar, and idioms of the original language of the Bible. Since 1611 there has been a great change in English language usage—some words are obsolete; other words have changed their meaning. All this additional knowledge helps students of the Bible to appreciate God's truth better. Did all this just happen? Far from it; the Lord gave the watchers another sign of his presence and the near establishment of his kingdom on earth.

## **Earth Destroyed**

ANOTHER sign which evidences the further preparation for the reign of righteousness is found in II Peter 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned." In Bible language "earth" means

human society. The word "world" is translated mainly from two Greek words, *kosmos*, simply meaning orderly arrangement, and *aion*, meaning age.

Many fear that the return of Christ means the end of probation and the burning up of the earth. They have looked at certain passages of Scripture from the wrong viewpoint, failing to discern between symbolic and literal statements. The "fire" of our day which destroys the old order of things is just as symbolic as the "fire" which tries every true Christian's works.

Various texts of Scripture emphatically prove this. One of these is Zephaniah 3:8, 9—"Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

What could more graphically describe the "burning" day in which we live! Considering these verses alone, we could easily assume that this "fire" will not only incinerate the entire earth, but its inhabitants also. However, a careful reading of Zephaniah's succeeding words makes clear that this is not the case. After the burning day has passed, people will still be on the earth, and will receive blessings from the Lord. Verse 9 continues:

"For then will I turn to the people [who are not consumed, but alive] a pure language, that they may all call upon the name of the Lord, to serve him with one consent." In the light of this additional statement, showing that the people are still on the earth, and worshiping the Lord, who could question that the fire and devastation previously mentioned are but pictorial expressions of the destruction of the old order, and which we see going on in our own lifetime. Although this passage of Scripture shows that the old order with its wicked and evil works is to be destroyed, "the earth abideth forever."—Eccles. 1:4; Isa. 45:18

As we examine the sign of the "earth" being destroyed, we will find that tremendous changes have taken place in our world—our arrangement of things. The Apostle Paul, in his description of the day in which we live, says that "sudden destruction" shall come "as travail upon a woman with child."



(I Thess. 5:1-3) Travail in connection with the birth of children comes in spasms with periods of easement between the pains. Has this been the pattern of world events? Since 1914 it has! Even secular students of world events recognize this.

**Newsweek** magazine has recently published a book entitled, "The Five Worlds of Our Lives." In the preface it is stated, "Its concern is not with war itself but with the world before the great wars, worlds of volcanic upheavals that led to war and changed every map, disposing of kings, tyrants, and idealists with equal dispatch."

One world [orderly arrangement] of our day was the "World of Imperialism." In it there was Queen Victoria of England, whose navies controlled the oceans of the world. In 1881 France began her drive to become a great colonial power. Then came the rise of Germany in 1888 under Wilhelm II, the last of the Hohenzollerns. In the meantime, the Austro-Hungarian Empire under the unifying symbol of Emperor Franz Joseph Otto, the last of the Hapsburg kings, was little more than a shell. About this time Russia, under the Romanoff Tsars, was suffering a mortal illness.

All of these circumstances exploded in 1914 into World War I, bringing to an end that world, or orderly arrangement. "The Five Worlds of Our Lives" speaks of it in this way, "Even before the last cannon was fired on the Western Front, a vast wave of change swept Eastern Europe, destroying the old order."

The spasms since then have come with great rapidity. They have included hunger in Europe, the Stock Market crash, and the Great Depression. Dictators sprang up—Hitler, Mussolini, and Stalin—resulting in the fact that soldiers were again on the march. Then came Munich, the fall of Poland, the Blitz and fall of France. After that the deadly surprise at Pearl Harbor. But in the end death came to the dictators, and the Atomic Age began.

A peace of sorts settled over a shattered planet after World War II. A weary world tried to put together the pieces, even though Germany, Italy, and Japan were in ruins, France demoralized, and Britain exhausted. In the meantime, almost unnoticed, a new force began to rise—nationalism. Not only was Europe broken up into small nations, but Asia and Africa, too. Each an

independent nation, each with its own flag, government, army, and problems.

The old order is indeed broken up. Little semblance remains of the arrangement of things that existed before 1914; a revolution has taken place.

### **Population Explosion**

THE last sign, which makes us realize that the preparations for the reign of righteousness are speeding on, is the exploding population. First we must report that there are countries in the world where the average income is \$60 to \$70 per year. This means that millions of people in Asia, Africa, Latin America, and other parts of the world live on 20¢ a day. Unless the increase in population is quickly stemmed in these countries their standard of living will drop even more.

Every year enough people are added to the world's population to equal the population of a country like France. The present world population is nearly three billion people, and it will require only forty years to double this amount. In 200 years—in the year 2162—the population will be 135 billion, virtually standing room only, unless the problem is solved.

When the Heavenly Father told Adam and Eve to “be fruitful and multiply, and fill the earth” (Gen. 1:28), he did not command that it should be overpopulated. Just as the Lord put bounds upon the sea (Job 26:10; 38:11), so undoubtedly when the due time comes he will bring to a halt the population explosion. The rapid increase of humanity indicates that the time necessarily is not too far off when God will intervene, because his wisdom will not allow more to be born into the world than it could accommodate.

The world does not recognize what is going on. Men have been busy with their own schemes, plans, and governments. They have anointed their own kings, and tried every experiment at self-government. One after another they have ended in failure. The real King of earth is present. He has not come as the sweet babe of Bethlehem, nor as “the man Christ Jesus, who gave himself a ransom for all.” (I Tim. 2:5, 6) But he has returned highly exalted, robed with the divine nature, as a spirit being.

Such is the nature and majesty of the King. The presence of the King of the earth means much trouble and general overturning, for the old order must be swept away, and in its place will be the everlasting kingdom of God.

The kingdoms of this world are being broken in pieces as "a potter's vessel," but it is the only remedy—and the best one—for all the wrongs and woes of men. Therefore, we should be pointing the groaning creation to our King. Tell them he is the great Prophet, Priest, and King. Tell them his death was the redemption for all, and that the return of the King is to bind Satan and eventually free all the captives of sin and death.

How glad we are that God is now letting the light of truth shine in the world! It is shining in a way that makes the path of the just shine more brightly, and in a measure is being reflected upon the pathway of those in the world, opening their eyes to human rights, liberties, and privileges. As a result there is unrest, and the very conditions which, if rightly received, should be bringing men and women happiness, are resulting in more and more discontent.

After the symbolic fire shall have consumed present evil arrangements, then shall arise the triumphant kingdom of God so long foretold—the same for which the Master himself taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Then the Lord, as the Prophet Zephaniah foretold, will turn to the people "a pure language"—literally a pure word.

In the past, as in the present, people generally have been unable to discern the pure Word of God. They have heard various creeds and theories, which have resulted in confusion. When the promised day shall have come, and the present arrangement of things removed by the fierce burning of the climax of the time of trouble, prejudice and superstition will have been cleared away. The truth of God's Word will then shine forth to give mankind a clearer and better comprehension, not only of the divine character and the divine plan, but of the rights of men, and of the proper course of action in dealing with one another.

The real object of our Lord's return is to bless the entire world of mankind. If this could be clearly appreciated by all, humanity

would be longing and waiting for the realization of their best hopes and desires. World conditions prove that Christ has returned; and that great preparations are being made for the reign of righteousness.

Soon the remaining footstep followers of the Master, those who have sacrificed their all even unto death, will receive their exaltation in "the first resurrection." Soon thereafter the mass of mankind will be given an opportunity to become acquainted with our loving Heavenly Father, and to believe upon the only "name under heaven given among men, whereby we must be saved," (Acts 4:12) This will include not only the living generation, but also those who are in their graves.—John 5:28, 29

Thank God for the wonderful blessings which yet lie ahead for the whole world; even though these blessings are now being introduced by a "time of trouble such as never was since there was a nation." We can rejoice that beyond the present dark clouds of despair, lie the blessings of peace, health, happiness, and life. Who shall not rejoice in the Lord, and reverence him when his righteous and loving acts are made manifest?

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## Encouraging Letters

### Wonderful Days

"Dear Brethren: Please find postal order enclosed to cover my subscription for The Dawn Magazine; and will you kindly use the balance as you think best in the Lord's work. I would like you to know how very much I enjoy The Dawn. Its articles are so very helpful in these dark days in which we now live. Yet, these are also wonderful days, as they speak of the nearness of the kingdom blessings, and that our beloved Master is now present. Would you please send me a supply of folder-card tracts for distribu-

tion. May the Lord continue to bless your good work."—England

### A Problem

"Sirs: I would like very much to have the book, 'God and Reason.' I think it will help me a great deal in my problems. I saw The Bible Answers program last Sunday on television, and I cannot tell you how much I enjoyed it. Trying to find the right answers is a big problem. I only wish there were more programs like yours on television."—Delaware

(Continued on page 20)

### Prayers for the Sick

**Please explain James 5:14, 15, which speaks of prayers saving the sick.**

THE text cited in this question reads, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

We think the key to a proper understanding of this passage is in the Greek word translated "sick," in the statement, "The prayer of faith shall save the sick." It is the same word that is translated "wearied" in Hebrews 12:3, where we read, "Consider him [Christ] that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Obviously the thought here is discouragement, described by the Apostle Paul in Galatians 6:9 as being "weary in well-doing," although here a different Greek word is used.

In James' question, "Is any sick among you," he uses a Greek

word which literally means "to be feeble (in any sense)." Deep-seated discouragement seriously depletes one's vitality, and James' admonition is that those who have been made feeble because of "weariness," or discouragement, should call the elders to pray with, and for them.

Of such James wrote, "The prayer of faith shall save the sick [the spiritually weary and discouraged], and the Lord shall raise him up"; that is, give him renewed spiritual strength to continue on in the narrow way. "If he have committed sins, they shall be forgiven him," James adds. At times a Christian becomes discouraged over his failings and shortcomings. There is no better remedy for this sort of sickness than fellowship and prayer with those of like precious faith.

Nor are we to rule out the possibility that the Lord might, at times, intervene in the case of the physical illness of a Christian and effect a cure. This would be in cases where the Lord knew it would be to his glory and for the best interests of the brother or sister as a new creature in Christ Jesus, or if there is some special service he desires rendered by

the one he restores to health. However, this is the age for the laying down of life by the followers of Jesus, and we should not expect God to keep healthy and alive that which we have covenanted to give up in death.

## Judgment-Day Favors

Jesus said, "Whosoever shall not receive you, nor hear your words, when ye depart out of that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." (Matt. 10:14, 15) Does this mean that the wicked people of Sodom and Gomorrha will actually have favors shown to them in the judgment day?

THE general testimony of God's Word on this matter reveals that Jesus meant exactly what he said, that it will be "tolerable" for the people of Sodom and Gomorrha in the judgment day—even more tolerable for them than for the Israelites who rejected the message presented to them by Jesus and the apostles. Later the Apostle Paul wrote that the unbelieving Israelites were to have their "ungodliness" turned away, and that "all Israel" would be saved.—Rom. 11:26-32

The Greek word here translated "tolerable" would, according to

Dr. Strong, be more properly translated "endurable." It would seem Jesus was stressing the fact that in the time of resurrection and judgment all unbelievers will encounter hardships which will serve to discipline them. With some, these will be greater than with others, depending upon the measure of light against which they sinned.

In presenting his thought, Jesus simply followed the information set forth in Ezekiel 16:53-55. We quote: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

The Israelites to whom this prophecy was addressed knew that the Sodomites were destroyed because of their gross wickedness, yet the Lord reminds them that when they are brought back from their captivity in death great shame will be heaped upon them because of their hav-

ing sinned against more light than did the Sodomites. All will be held in more or less contempt, but this will be a bit more endurable for the Sodomites, in that they were less wilful in their sin.—vss. 61-63

The divine purpose in awakening the unbelieving dead, both Jews and Gentiles, is to give them an opportunity, under the favorable conditions of the judgment day, to believe, obey, be restored

to perfection of life, and live forever. Each individual will receive a just punishment for his past sins according as the Lord, in his wisdom, sees the true measure of his guilt. The motive of this will not be vindictive. The purpose will be to bring about repentance and reformation based upon the enlightenment of that day, when the knowledge of the Lord fills the earth as the waters cover the sea.—Isa. 11:9



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## "WORLD'S END AND JUDGMENT DAY"

To be discussed by

## "FRANK AND ERNEST"

KCMO—810 kc.—9:35 A. M.

Sunday, June 17

The Bible teaches that the end of the world is man's only hope of survival. Tune in "Frank and Ernest" and hear them explain why. Send for the free booklet, "The Judgment Day." Address:

"FRANK AND ERNEST"

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

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## For Your Newspaper

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

**JULY TOPIC:** On Sunday, July 15, "Frank and Ernest" will discuss the topic, "When a Man Dies." Many people are deeply concerned over the matter of life after death, so the topic for July 15 should be widely advertised. An appropriate circular will be available for this purpose, and we invite the friends to send for as many as they can use. These circulars are suitable for house to house distribution, for mailing, and for handing to friends and neighbors. You may order through your class secretary, or individually. Address your request to, The Dawn, East Rutherford, New Jersey.

# THE BIBLE ANSWERS TV SCHEDULE

## ALABAMA

Florence WOWL-TV Channel 15  
Sundays, 12:30 p.m.  
Selma WSLA-TV Channel 8  
Tuesdays, 4:00 p.m.  
Montgomery WCCB-TV Channel 32  
Sundays, 11:00 a.m.

## ALASKA

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

## ARKANSAS

Little Rock KATV Channel 7  
Sundays, 11:30 a.m.

## AUSTRALIA

Perth TVW  
Sunday, June 3, Aug. 5, Oct. 7, Nov. 4

## CALIFORNIA

Bakersfield KLYD-TV Channel 17  
Sundays, 12:00 noon  
San Bernardino KCHU Channel 18  
(Time and day to be announced.)

## CONNECTICUT

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

## FLORIDA

Jacksonville WFGA-TV Channel 12  
Saturdays (Time to be announced.)

## GEORGIA

Savannah WSAV-TV Channel 3  
Sundays (Time to be announced.)

## INDIANA

Elkhart-South Bend WSJV-TV  
Channel 28, Alt. Sundays, 9:15 a.m.,  
15 min. program  
Lafayette WFAM-TV Channel 18  
Sundays, 11:00 a.m.  
Muncie WLBC-TV Channel 49  
Sundays (Time to be announced.)

## KANSAS

Wichita KAKE-TV Channel 10  
Sundays, 11:00 a.m.  
Wichita KARD-TV Channel 3  
Sundays, 9:30 a.m.

## KENTUCKY

Lexington WKYT-TV Channel 27  
Sundays, 2:00 p.m.

## MANITOBA

Thompson CESM-TV  
Sundays (Time to be announced.)

## MARYLAND

Salisbury WBOC-TV Channel 16  
Saturdays—Sundays (Time to be announced.)

## MASSACHUSETTS

Boston WBZ-TV Channel 4  
Sundays, (Once a month. Time to be announced.)  
Springfield WHYN-TV Channel 40  
Sundays, 12:00 noon

## MICHIGAN

Jackson WILX-TV Channel 10  
Saturdays, 8:15 a.m., 15 min. program

## MINNESOTA

Alexandria KCMT-TV Channel 7  
every third Sunday, 10:00 a.m.

## MISSISSIPPI

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

## MISSOURI

Columbia KOMU-TV Channel 8  
Sundays (Time to be announced.)  
Kansas City WDAF-TV Channel 4  
Sundays, 10:30 a.m.



# TV BROADCAST

## NEBRASKA

Hastings KHAS-TV Channel 5  
Sundays (Time to be announced.)  
Omaha KETV Channel 7  
Sundays, 10:30 a.m., 15 min. program

## NEW YORK

Albany WAST-TV Channel 13  
Sundays, 9:30 a.m.  
Buffalo WKBW-TV Channel 7  
Sundays, 9:00 a.m.

## NORTH CAROLINA

Charlotte WSOC-TV Channel 9  
Sundays, 10:30 a.m.

## NORTH DAKOTA

Bismark KXMB-TV Channel 12  
Sundays, 12 noon.  
Valley City KXJB-TV Channel 4  
Sundays, 11:00 a.m.

## OHIO

Cleveland WEWS Channel 5  
Saturdays, 9:30 a.m.  
Columbus WLWC-TV Channel 4  
(Time and day to be announced.)  
Columbus WBNS-TV Channel 10  
(Time and day to be announced.)  
Youngstown WKBN Channel 27  
(Time and day to be announced.)  
Toledo WSPD-TV Channel 13  
(Time and day to be announced.)

## OKLAHOMA

Oklahoma City KOCO-TV Channel 5  
Sundays, 12:00 noon

## ONTARIO

Peterborough CHEX-TV  
Sundays, 12:00 noon.

## PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4  
Sundays, 9:30 a.m.  
Wilkes-Barre WBRE-TV Channel 28  
Sundays, 11:55 a.m.

## PUERTO RICO

WIPR-TV, Sundays (Time and day to be announced.)

## SOUTH CAROLINA

Anderson WAIM-TV Channel 40  
Mondays, 6:00 p.m.  
Columbia WCCA-TV Channel 25  
Sundays, 1:00 p.m.

## SOUTH DAKOTA

Deadwood KDSJ-TV Channel 5  
Sundays, (Time to be announced.)  
Rapid City KRSD-TV Channel 7  
Sundays, 3:30 p.m.

## TENNESSEE

Knoxville WTVK-TV Channel 26  
Sundays, 1:30 p.m.

## TEXAS

Amarillo KVII-TV Channel 7  
Sundays, 2:45 p.m., 15 min. program  
El Paso KELP-TV Channel 13  
Sundays, 12:00 noon.  
San Antonio KWEX-TV  
Mondays, 4:30 p.m.

## UTAH

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

## VIRGINIA

Bristol WCYB-TV Channel 5  
Sundays, 12:00 noon.  
Portsmouth WAVY-TV Channel 10  
Sundays, 9:00 a.m.  
Roanoke WSLS-TV Channel 10  
Sundays, 12:00 noon

## WEST VIRGINIA

Bluefield WHIS-TV Channel 6  
Mondays, 1:30 p.m.  
Fairmont WJPB-TV Channel 35  
Sundays, 12:00 noon  
Huntington WSAZ-TV Channel 3  
Sundays, 4:30 p.m.  
Oakhill WOAY-TV Channel 4  
Sundays, 7:30 p.m.  
Parkersburg WTAP-TV Channel 15  
(Time and day to be announced.)

## WISCONSIN

Milwaukee WITI-TV Channel 6  
Sundays, 7:45 a.m., 15 min. program

**THE PEOPLE IN GOD'S PLAN****Lesson XII****Solomon, the King**

**K**ING Solomon was the son of David, and his successor as the ruler of Israel under God.<sup>1</sup> When David was on his deathbed an effort was made by another of his sons to take over the kingdom. David learned about this and personally appointed Solomon to succeed him, and he was duly anointed and accepted by the people prior to the death of his father.<sup>2</sup> David expressed his pleasure over this, and admonished Solomon to faithfulness in his rulership, remembering that it was a charge from the Lord.<sup>3</sup>

Solomon's reign, unlike David's, was free from war, and under his rulership the nation of Israel reached its highest pinnacle of strength and glory, and the people prospered and were secure.<sup>4</sup> Solomon surrounded himself with glory and riches, and his fame spread throughout the then known world. The queen of Sheba heard about it and decided to see for herself, and when she did, she reported that the half had not been told.<sup>5</sup>

Solomon was renowned for his great wisdom. He received this wisdom in answer to a request of the Lord.<sup>6</sup> For a time Solomon used his God-given wisdom faithfully in administering the affairs of Israel, and his subjects were happy. While the Scriptures nowhere speak of this as being illustrative or typical of the reign of Christ, there are certain parallels which are interesting. For example, under Solomon the people were said to dwell under their vine and fig tree, and this will also be true during the reign of Christ.<sup>7</sup>

King David greatly desired to build a temple for the Lord, but was permitted only to gather the material for it, and the temple was built during Solomon's reign, beginning in its fourth year.<sup>8</sup>

This temple replaced Israel's tabernacle as the meeting place between God and his people, Israel, and may properly be considered a type of Christ and his church. The New Testament speaks of the Lord's people as

built up into a spiritual temple, and of individual disciples of Christ as "lively or living stones."<sup>9</sup>

As individual "stones" we are now being prepared for the temple, and these "stones," shaped in advance, will be brought together into the temple structure in the "first resurrection."<sup>14</sup> In the case of Solomon's temple, the stones were also all shaped before being brought to the site of the temple, which made it possible to construct the

temple without the sound of a hammer.<sup>10</sup>

While we are thus given this rather complete symbolism of the temple, the Bible also likens the body of each individual follower of the Master to a temple, the dwelling place of God, and upon this basis admonishes holiness.<sup>11</sup> This is a separate illustration, and should not be confused with the one in which the stones of the temple picture individual Christians, and the temple itself the entire Christ, Head and body.

## QUESTIONS

WHO was King Solomon and what king did he succeed?

In what sense was Solomon's reign unlike David's?

Who heard of the glory of Solomon and made a long journey to investigate the report?

What was one of Solomon's out-

standing qualifications, and how did he come into possession of it?

In what sense was Solomon's reign similar to the reign of Christ?

What was one of the great projects of Solomon's reign which was denied to David?

What is the typical significance of Solomon's temple? Explain two viewpoints.

## SCRIPTURAL PROOF

<sup>1</sup>I Chron. 29:23

<sup>2</sup>I Kings 1:39

<sup>3</sup>I Kings 1:47,

48; 2:1-6

<sup>4</sup>I Kings 24:24, 25

<sup>5</sup>I Kings 10:1-9

<sup>6</sup>II Chron. 1:7-12

<sup>7</sup>I Kings 4:25;

Micah 4:4

<sup>8</sup>I Kings 6:1

<sup>9</sup>I Pet. 2:5, 6

<sup>10</sup>I Kings 6:7

<sup>11</sup>I Cor. 3:16, 17

## REFERENCE MATERIAL

<sup>a</sup>"The New Creation," page 195; page 73, paragraph 1.

## SUMMARY OF IMPORTANT THOUGHTS

Solomon's reign was without war, and he was greatly prospered by the Lord, who used him to build the temple which is referred to in the New Testament as being typical of the church, Head and body. Solomon was blessed with great wisdom.

## Solomon, Prophet and Writer

SOLOMON was used by the Lord to write three of the Old Testament books—The Proverbs, Ecclesiastes, and The Song of Solomon. Each of these books contains gems of truth relating to the divine plan which are cherished by every sincere student of the Word of God.

The Book of Proverbs is, in character, what its name implies, a compilation of proverbs expressing the wisdom of the Lord which he had imparted to Solomon. A large number of these proverbs emphasize the importance of wisdom itself and the manner in which it should control the servant of the Lord in his relationships with others and in his humble obedience to the Lord. The proverbs are presented as from a father to his son and, while Solomon may well have been thinking of one of his own sons when writing these proverbs, they are more meaningful to us if we think of them as being addressed by our Heavenly Father to us as his children.<sup>1</sup>

Under the direction of the Holy Spirit we find that in one of Solomon's lessons Wisdom is personified, and applied to the Logos, the only directly created Son of

God; or at least many students of the Bible give the passage this interpretation, which seems most reasonable.<sup>2</sup>

It is a rewarding experience to read the Book of Proverbs, and we highly recommend this to all students of the Bible.

An alternate title to Ecclesiastes is "The Preacher." Solomon had been richly blessed by the Lord in wisdom, glory, and riches. He had done much to gratify his own desires, but finally realized that it must all soon end, so the vanity of all things on earth seems to be one of the principal themes of Ecclesiastes.<sup>3</sup>

Solomon had great reverence for the Lord. This is evidenced by his prayer of dedication at the completion of the temple.<sup>4</sup> And when he wrote Ecclesiastes he emphasized the great importance of reverence before the Lord.<sup>5</sup>

Israel was continually surrounded by heathen nations. Solomon had taken many heathen women as wives and concubines, so it is natural that the religious viewpoints of these should be impressed upon his mind. While in his later years he was guilty of worshiping false gods, apparently he did not give up all things

he knew pertaining to the true nature of man, and the divine penalty for sin.

We know that the error first expressed by Satan to Mother Eve, "Ye shall not surely die," found its way into the beliefs of the heathen, and was expressed by them in various ways. Acknowledging that the body dies, most non-Christian religions insist that there is a "spirit" within man which escapes at death and returns to heaven, and to God. Solomon knew that this was wrong, and asked in Ecclesiastes who can prove this erroneous viewpoint.<sup>6</sup>

We are indebted to Solomon for a most concise, distinct and precise definition of the Hebrew word *sheol*. In a text in which this word is translated "grave" Solomon explains that therein is no wisdom, no knowledge, and no device; meaning that it is a state of complete unconsciousness.<sup>7</sup>

In the last chapter of Ecclesiastes, Solomon gives an admonition for all to remember their Creator in the days of their youth. Then in beautiful, pictorial language, he describes the aging process and finally death itself, which he speaks of as the body or dust returning to the earth and the spirit returning to God.<sup>8</sup>

Some claim this teaches that a person has an immortal spirit which does not die when the body returns to dust. But the use of

the word "return" with respect to the spirit returning to God, precludes the possibility of this interpretation. The body returns to the earth; that is, to its original state, and so does the "spirit."

Here the word spirit translates the Hebrew word *ruwach*, which, according to Prof. Strong, means "wind," or "breath." We might properly speak of it as the God-given power to live, which at death reverts to God. Paul said that in God "we live, and move, and have our being." When the power to live reverts to him, death ensues, and the individual is as though he had not been born, except that God has promised to restore life in the resurrection.<sup>9</sup>

The Song of Solomon, or Canticles, is rather obscure in meaning, and has been interpreted in many different ways. According to the Jewish Talmud, the "Beloved" of the book is taken to be God, while the loved one, or bride, is the congregation of Israel. In Christian circles the generally accepted interpretation is that the book portrays the mutual love of Christ and his church. In keeping with this, how beautifully stated is the adoration of the church, when she says concerning Christ that he is "the chiefest [margin, Heb. a standard bearer] among ten thousand," the One "altogether lovely."—ch. 5: 10, 16

## QUESTIONS

What three books of the Old Testament were written by Solomon?

Describe one of the chief characteristics of the Book of Proverbs. As Christians, whom should we think of as "Father"?

Is it reasonable to conclude that in chapter 8, verses 22 to 30 of this book the only begotten Son of God is personified as Wisdom?

What is an alternate title to the Book of Ecclesiastes?

What is one of the principal themes presented in Ecclesiastes?

How do we know that Solomon was a man who revered God?

How did Solomon, in this book, refute the erroneous teaching that the dead are not dead?

How did Solomon define the He-

brew word *sheol*?

Explain what Solomon meant by his statement that at death the spirit returns to God who gave it.

How does the Jewish Talmud interpret the Song of Solomon?

How is the Song of Solomon generally understood by Christian students of the Bible?

## SCRIPTURAL PROOF

<sup>1</sup> Prov. 2:1; 3:1; 4:1; 5:1; 23:26	<sup>6</sup> Gen. 3:4; Eccles. 3:19-21, RSV; 9:5
<sup>2</sup> Prov. 8:22-30; Col. 1:15-17; John 1:1-3	<sup>7</sup> Eccles. 9:10 <sup>8</sup> Gen. 2:7; 3:19; Eccles. 12:7
<sup>3</sup> Eccles. 1:2-4; 2:1-11	<sup>9</sup> Acts 17:28; I Cor. 15:21, 22
<sup>4</sup> I Kings 8:22-53 <sup>5</sup> Eccles. 5:7; 8:12	

## SUMMARY OF IMPORTANT THOUGHTS

The great importance of wisdom, particularly from God, is stressed in the Book of Proverbs. Ecclesiastes emphasizes strongly that "all is vanity," and also sets forth the truth on the state of the dead. To Christian students the Song of Solomon depicts the mutual love of Christ and his church.

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## ENCOURAGING LETTERS—Continued from page 10

### Discussing Prophecies

"The Bible Answers: Gentlemen: We received your program last week. We have been talking about those prophecies and promises you folks mentioned, and we would like to have that chart which helps to 'rightly divide the Word of truth.'"—Kansas

### Helping People

"Dear Sirs: How I have enjoyed your Sunday telecasts. You are helping people to understand God's Word; and how hungry they are these days! I would love to receive your booklet, 'People,' and I will give it much study."—Kansas

(Continued on page 30)

## "Love Envieth Not"

**"Love suffers long and is kind. Love does not envy. Love is not boastful; is not puffed up."—I Corinthians 13:4, Diaglott**

**T**RUE Christian love is a principle, the principle of unselfishness. It is not an emotion, although those whose hearts are filled and controlled by love are emotionally stirred to action on behalf of others, even as God was moved by his unselfish love to give his Son to be the Redeemer and Savior of the world. Because love is the principle of unselfishness it cannot be envious of others, or of the good things which they enjoy.

Love is one of the principal fruits of the Spirit, whereas "envyings" are the "works of the flesh." So Paul wrote, "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." (Gal. 5:19-26) Certainly every follower of the Master desires to be filled and controlled by the Spirit of love, and should have no reason to be envious of others; but the human heart is deceitful and desperately wicked, and we need to be constantly on the alert lest we be "reasoned" into the belief that it is proper under certain conditions to be envious of the Lord's manifest blessing upon others.—Jer. 17:9

Envy and jealousy are very much akin to each other, and Solomon wrote that "jealousy is cruel as the grave." (Cant. 8:6) Jealousy robs the heart of the peace and joy in the Lord which might be ours, if we permit its poisonous fangs to lay hold upon us. We should not assume that we are immune from attacks by this "green-eyed monster," as jealousy has been named. We need not only to be on guard over our hearts, but through prayer seek the Lord's help and protection, in the realization that in our weakness we cannot always fully understand our own ways

and motives. David wrote, "Who can understand his errors? cleanse thou me from secret faults."—Ps. 19:12

## **Cain**

THE Scriptures present us with a number of examples of individuals who permitted themselves to be swayed by jealousy, and of the evils to which it led. Cain is the first of these. While neither the word envy nor jealousy is used in connection with Cain, it was undoubtedly this particular aspect of sin, or selfishness, which overcame him. The record stated that he was very "wroth" over the fact that God accepted Abel's sacrifice and rejected his. (Gen. 4:5) The Apostle John warns that we should, instead, "love one another," and not be as Cain, "who was of that wicked one, and slew his brother."—I John 3:11-13

In the case of Cain, as also with the other examples of the sin of envy and jealousy we find in the Bible, the individuals involved ignored God and his part in their experiences. Actually Abel had nothing to do with the rejection of Cain's offering. Proper humble reasoning would have sent Cain to God to find out why his offerings had not been "excellent" as Abel's. (Heb. 11:4) But he ignored God and slew the one upon whom God had manifested his blessing. How unwise it would be for us to harbor even the slightest suspicion of envy toward those whom God is blessing. To do so would indicate that we ourselves are unworthy of the good things which he bestows upon those whom we envy.

## **Aaron, Miriam**

AARON and Miriam, the brother and sister of Moses, were guilty on one occasion of allowing the spirit of jealousy to motivate their attitude toward their brother. The account indicates that these two servants of the Lord trumped up a charge against Moses to conceal what they really had in mind. We read, "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it."—Numbers 12:1, 2



Are we always conscious of the fact that the Lord also hears what we say, and that he knows the thoughts and intents of our hearts? Paul wrote: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13) This was true in the case of Aaron and Miriam. He knew their observation that Moses had married an Ethiopian was merely a subterfuge, that what was really rankling in their hearts was the spirit of envy over the fact that their brother Moses was being so abundantly used as the Lord's mouthpiece when they felt that they were just as qualified as he.

Being able to read their hearts, the Lord knew that Aaron and Miriam had merely been temporarily overcome by the great Adversary, so he dealt with the situation in a way to recover them from this "snare of the fowler." (Ps. 91:3) As for Moses, he apparently made no effort to defend himself against the charge, although it must have been a difficult experience to find himself attacked by members of his own family. But the Lord vindicated Moses, and after severely punishing Miriam, took Aaron and Miriam back into his favor and service.

## **Saul**

IN KING Saul of Israel we have another example of the cruelty wrought by envy and jealousy when these are permitted to take root in the heart. Saul was a man who, literally, stood head and shoulders above most of his fellow Israelites. But apparently he had never been impressed with the idea that this made him any more important than others. Indeed, when he was chosen to be Israel's first king he said, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?"—I Sam. 9:21

But Saul did not maintain this humble estimate of himself. He became so important in his own eyes that he presumed to disobey the instructions of the Lord. (I Sam. 13:11-12; 15:17-23) Samuel reminded Saul that it was when he was "little" in his own sight that he had been made head of the tribes of Israel, and had been anointed to reign over them. But once Saul sensed that he had power in his hands he forgot that he was "little,"

and did not hesitate to go contrary to the Lord's instructions. Accused of this, he blamed the sin on the people, but God held him responsible—he was rejected by the Lord.

But, as it always happens when self-interest takes over the control of the life of one of God's servants, Saul sought to conduct his rulership entirely upon the basis of what would be best for him. God had rejected him, so he tried to rule Israel as though God had nothing to say in the affairs of the nation. This, of course, was sure to lead to his own undoing, and in this retreat from God the ugly spirit of envy and jealousy took hold upon him.

Saul was renowned among the Israelites as a brave and efficient warrior. But beginning with the slaying of the giant, Goliath, David's reputation as a warrior increased and eclipsed Saul's. We read, "It came to pass . . . when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward."—I Sam. 18:6-9, margin

Yes, Saul "eyed" David from then on. In his jealousy he sought to kill him, and David was obliged to hide from his wrath, while Saul hunted him as he would an animal. By contrast, David manifested no inclination to seek revenge against his persecutor. On one occasion, while hunting the object of his insane envy and jealousy, Saul inadvertently exposed himself to capture and death at the hands of David. One of David's friends said to him, "God hath delivered thine enemy into thine hand this day: now let me therefore smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time."—I Sam. 26:8

This was a persuasive argument—"God hath delivered thine enemy into thine hand." If David had had the slightest trace

of envy and hatred toward Saul this argument would have been convincing, and he would have permitted him to be slain. Here is a heart-searching point for our consideration. Is there any possibility that we may rest contentedly in the idea that the envious action we might take, or permit against others, is the Lord's will? David had a different view, a better one—the Lord's view. He answered, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? . . . As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed."—I Sam. 26:9-11

How wonderfully did David thus display his faith in the overruling providences of God! While Samuel had anointed him to be the new king of Israel, he was quite willing to wait the Lord's own due time to take over the reins of government; and apparently he held no resentment against Saul, even though he had been treated so unjustly by him.

In this experience of Saul and David there are valuable lessons for us. Most of the Lord's people no doubt feel quite "little" at the time of their consecration. How important it is that this attitude of meekness and humility be maintained! The Lord may bless us in his service. He may even permit some of his people to attain positions of prominence among the brethren. This is a real test, for it could be that those who are "little" in their own eyes to begin with may become proud, and in their pride become envious of others whom the Lord may also richly bless in his service.

David's generous and forgiving spirit was further demonstrated in the case of his son Absalom, who rebelled against his father and attempted to seize the throne from him. When Absalom finally lost his life, David wept for sorrow. We read, "The king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom . . . ! would God I had died for thee, O Absalom, my son, my son!"—II Sam. 18:33

Under such circumstances many would have expressed delight that a rival and an enemy had been destroyed, rejoicing that

the Lord's judgments had thus fallen upon him. But David was not of that disposition. He was a man after God's own heart, one of the qualities of his character being largeness, mercy, and the spirit of forgiveness. (I Sam. 13:14; Acts 13:22) There is no room for envy and jealousy in a heart that is thus filled with the Spirit of the Lord.

### Jesus

THE crowning example of all is, of course, Jesus. Prior to Pentecost, Jesus' disciples were too concerned over who should be greatest among them. We read that "there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great."—Luke 9:46-48

The reply Jesus received to this lesson is most unusual. We read that "John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us." To this Jesus replied, "Forbid him not: for he that is not against us is for us." (Luke 9:49, 50) The connection here is interesting. The disciples had been told that the important ideal for which to strive was not being great, but "least"; that is, within their own circle. But here was a man outside of their circle, and surely Jesus would approve their show of authority toward him. It seems that the fallen flesh is prone, at times, and in some way, to be officious.

But again Jesus told his disciples they were wrong. He had not especially invited this worker to serve him, but certainly Jesus was not envious of what he was doing. True, Jesus did not instruct his disciples to go out and co-operate with this independent worker, nor to try and bring him into their fellowship. The point we are stressing here is that Jesus was in no way envious of this man who was serving independently of him and of his disciples. "Just let him alone," he instructed. This is also a good lesson for us. The Lord of the harvest is so great and all-powerful that he is able to manage his affairs without our

interfering with those who may not be serving just as we are, or with the brethren who make up our fellowship.

To follow this example and instruction of Jesus does not imply that in any manner we are to compromise the truth. All it means is that we are to go forward in the service as the Lord has given us the opportunity, and not to be too concerned over the course adopted by others. The temptation to interfere, as the disciples did, does not necessarily imply an envious spirit. It could be, and often is, simply the result of a misdirected zeal. But whatever the motive may be, Jesus said, "Forbid him not."

## Paul

IN THE Apostle Paul we have another wonderful example of the largeness of heart for which we should strive. In the church at Corinth there was much rivalry, which Paul designated "carnality." In writing to these brethren he pointed out the error of their position. Some in this church claimed that they were with Paul; others that they followed Apollos. But Paul wrote, "Who . . . is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor."—I Cor. 3:5-8

It should be observed that the issue here discussed by Paul is not related to false doctrine. He does not say that those who preach the truth and those who preach error are all one. The issue was rivalry over who was to be the recognized servant of the Lord in preaching the truth. In this he comes directly to the point by saying that the "Lord gave to every man" this ministry of the truth; that is, every man in Christ Jesus. Thus all who, motivated by the Holy Spirit, exercise their privileges as ministers of the Gospel, are one in Christ Jesus.

Paul's largeness of heart and attitude are again brought to our attention in his letter to the brethren at Philippi. Writing from prison in Rome he said to these beloved saints: "I would ye

should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the Gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. 1:12-18

What a marvelous testimony! Many in Paul's difficult circumstances would have lost much of their interest in the service of the Lord, feeling that the Lord had "put them on the shelf" and that therefore they had no further responsibility in connection with his service. But not Paul. Even though chained to a Roman guard (Acts 28:16, 20) he continued to bear witness to the truth, and rejoiced to learn that others were becoming more active in the Lord's service.

Paul had learned of some who were preaching the Gospel "even of envy and strife," not "sincerely." His power and authority as one of the inspired apostles enabled him to decide the motives of those who were endeavoring, by their preaching, "to add affliction" to his bonds. But he did nothing to hinder these in their ungodly efforts. He simply said he rejoiced that, "whether in pretence, or in truth, Christ is preached." How do we measure up to this attainment of love?

The situation was perhaps more difficult for Paul than it would be for us. He knew of the insincerity of those who endeavored to injure him. We cannot read the hearts of others, and should never try. We can only assume that all efforts to serve the Lord by proclaiming the Gospel are sincere. Believing this, we have no alternative but to rejoice in those efforts. Again let us emphasize that the point is not concerned with preaching error. No true child of God should, or can, rejoice over the preaching of error. Certainly Paul did not. But Paul did rejoice, and so should we, to realize that the glorious Gospel of the

kingdom is being preached, even though in some cases those who proclaim it "followeth not with us." "Love envieth not."

Paul's attitude in this matter reminds us of an experience in which Moses likewise displayed a similar largeness of outlook. It is related in Numbers 11:25-29. Seventy elders of Israel were gathered around the tabernacle by Moses, and the Spirit of the Lord came upon them and they began to prophesy. However, two of the elders remained in the camp, "and the spirit rested upon them; . . . and they prophesied in the camp." Joshua, who later became Moses' successor, called Moses' attention to this and asked him to forbid them. Moses replied, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"

The point of this illustration is that Moses was not envious. Had he gone into detail he might have explained to Joshua that it really would have been better for those two elders to gather around the tabernacle as the others had done in obedience to his instructions. But since they did not do this, and the Lord saw fit to put his Spirit upon them, Moses did not intend to pout over the fact that they had been more or less disobedient to him. So far as he was concerned, he would be happy if God placed his Spirit upon all the Israelites and made them prophets. How like Paul's viewpoint while suffering as a Roman prisoner.

In his second letter to the brethren at Corinth, Paul wrote, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels." (ch. 6:11, 12) The Greek word here translated "straitened" is defined by Prof. Strong as "narrowness of room." The Diaglott translates the text, "You are not straitened in us, but you are contracted in your own tender affections."

Certainly Paul was far and beyond the Corinthian brethren as a whole in his largeness of heart. Since only some of them at one time claimed to be his followers, the others must have been to a degree opposed to him. But this did not matter to Paul. His heart was enlarged to take them all in, and, to the best of his ability, build them up in the most holy faith. Paul recognized, even as we should today, that in the church of Christ there are various stages of Christian development. It would perhaps be

ideal if all had attained the same degree of spiritual growth which we hope is true of us. But this will never be while the church is in the flesh. If some seem to exceed us, and the Lord blesses them more than ourselves, we are not to be envious. If others try our patience because they seem to lag behind in grace and knowledge, our hearts should be enlarged toward them.

We need each other. "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked."—I Cor. 12:21-24

Let us endeavor, through prayer and a zealous application of the principle of love, not to be overcome with the spirit of envy. Instead, Paul wrote, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (Phil. 2:3, 4) If we recognize that in some or many respects our brethren in Christ are better than ourselves, and we are able to rejoice in their superior qualities, there will be no room in our hearts for envy. May the Lord help us to attain to this high and blessed standard of love in our viewpoint of each other, and in our dealings with them!

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## ENCOURAGING LETTERS—Continued from page 20

### Wants the Answers

"Gentlemen: Please send me, in accordance with your television offer of yesterday, the answers you were in the midst of when time ran out. I believe you said to ask for the booklet, 'Religion,' containing interesting answers about judg-

ment, the end of the world, and life after death. I might add that these questions are very close to my heart, and my own search of the Scriptures has not resulted in the revelation, or interpretation, which I feel sure I will find in the printed copy of your program."—Virginia



## "Let No Man Take Thy Crown"

"HOLD fast that which thou hast; let no man take thy crown," seems logically to refer specially to those who have reached the mark or standard of perfect love. The words, "Hold fast that which thou hast," implies a previous effort and attainment, and that the attainment has had something to do with the right to the crown; and that the position attained must be held if the crown would be ultimately possessed. Apparently the severest struggles, tests, temptations, assail those who are at the mark. Mark the exhortations to these, "Watch ye, stand fast, quit you like men." No longer "babes in Christ," "no longer children," their special test is as men, strong in the Lord and panoplied in the whole armor of God. Hearken again to the Word: "Having done all, stand."

During the few years immediately before us will come the severest of trials and the most subtle tests of our love: (1) for God, as represented by our love for his truth and the honor of his name; (2) our love for the Lord's brethren; (3) our love for our enemies. How we should scrutinize our every act and word and thought! He whose acts and words are loving, gentle, kind, considerate under trying conditions, gives evidence of being begotten of the God of love and of having developed much Christlikeness! Consider our Lord's love for his enemies, and his forbearance for them when railed at: "Come down from the cross!" Consider how gentle was his reproof of the perfidious Judas and how he merely hinted a reproof to Peter. Let us not be easily offended nor of implacable spirit. Let us with generous and forgiving spirit say with the apostle, "None of these things move me"—from my stand at perfect love; it shall grow more rooted and grounded in proportion as it is tested.

Let us have so much of the spirit of love that we will rejoice with all who rejoice in the Lord and will mourn with all in distress. To feel even a coolness of sentiment in connection with the prosperity of a brother or a lack of interest in his welfare is a sign of serious danger—that we have slipped from the mark. This should alarm us and lead to fresh energy.



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# Our Father in Heaven

ONLY in a limited sense did the great Creator of the universe present himself to his ancient people as a father, and speak of them as his children. (Deut. 32:6; Isa. 1:2; 63:16) This limited use of the father and son relationship is the one explained by Jesus in John 8:39-44. Here Jesus, speaking to those who claimed to be children of Abraham, and also of God, explained that if they really were, they would do the works of Abraham and the works of the Lord. While this is of necessity true of all the children of God, the call to sonship of this Gospel Age involves much more.

Actually, the Jewish nation was a house of servants, not a house of sons, although those servants who were living at the time of our Lord's first advent were given the opportunity of being transferred into God's house of sons, over which Jesus is the Head. (Heb. 3:4-6) John wrote concerning Jesus that he "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." (John 1:11, 12) This implies that previously the people of the Jewish nation were not sons of God in the same sense as the followers of Jesus—that is, they were not Spirit-begotten sons of God, having a hope of being born on the Spirit plane, and partaking of "glory and honor and immortality."—Rom. 2:17

The Jewish people themselves, especially their religious leaders, considered it blasphemy for anyone to claim God as Father. This is one of the charges they brought against Jesus, and for which they insisted that he should be put to death. To whatever extent they did think of Jehovah as Father it did not involve that intimate relationship to and with him that is our privilege to enjoy who have been begotten by the Holy Spirit through the Word of truth.

The father-son relationship is a very precious one. It signifies endearment, consolation, protection, the supplying of all needs, and the source of life. It involves privileges which are granted

only to those who are children. Our Father is a mighty potentate, superior in authority and power to any ruler this earth has ever known. Ordinary subjects of such an exalted One do not have the privilege of entering into his presence, but as his children we are invited to approach his throne of grace with boldness, with the assurance that in his love he will extend to us whatever help we need.—Heb. 4:16

In the Lord's prayer "our Father" is addressed as being "in heaven." This does not imply that he is far away from us, for the Scriptures reveal that in reality he is very near, and that his ears are always open to our cries for help. (Ps. 34:15; I Pet. 3:12) While our Heavenly Father is a glorious spirit being, and not merely a principle, and it would not be proper to think of him as being present everywhere at all times, nevertheless we cannot associate distance with one so great and powerful, for all the messengers and agencies at his command enable him to be instantly near to those who need his special succor and strength.

While we enjoy the close relationship with Jehovah which is involved in being his children, we are not to assume a familiarity with him which overlooks the sacredness of his name and position. We are always, and with great reverence, to hallow his name, never assuming to enter his presence except through the appointed way, which is Jesus.

What is our Father's name which we are to hallow? Much controversy exists as to the true appellation which the Scriptures apply to the great Creator of the universe. Some make much of the name Jehovah. Others claim that the Creator's real name is Yaweh. Still others have found different ways of spelling out in English letters the Hebrew word which is translated Jehovah so frequently in our Common Version translation. When we get into other languages, this name is given still different spellings and pronunciations.

We doubt, however, when Jesus said of our Heavenly Father, "Hallowed be thy name," that he had reference to any given appellation. We believe, rather, that Jesus referred to his person and character, his attributes and reputation. When Moses asked

God who he would tell the Israelites in Egypt had sent him to deliver them, the reply was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exod. 3:14, 15) The Hebrew word here translated "I AM" means "existing," or the "Self-existing One." The Hebrew word translated Jehovah is a derivative of this same word, and also means "Self-existing One."

In giving this name to pass on to the Israelites as the One who had sent him to deliver them from Egyptian bondage, God's purpose was to instill confidence in his people that the ever-living God had not forgotten them, that although hundreds of years had passed, the God who made promises to Abraham still existed, and now proposed to use his authority and power to get them out of Egypt and into the land which he had promised to their fathers. The quality of character revealed by the appellation "I AM" was the important consideration—not how it would appear and sound in Hebrew, or Greek, or English or French.

### **His Attributes**

IF WE think of the "name" of our Heavenly Father which we are to hallow as pertaining to what he is, his qualities and attributes, rather than some special combination of letters, then we reverence him properly. And what are the attributes of our Heavenly Father? We believe there are four principal ones revealed in the Scriptures, these being his love, justice, wisdom, and power. Our Heavenly Father is also sympathetic and kind; he is patient and merciful. He also occupies the highest position of authority and glory in the universe, and we hallow this authority and bow in reverent and humble submission before it.

We read that when Moses was in the Mount receiving the Law, "the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the

children's children, unto the third and to the fourth generation."  
—Exod. 34:5-7

This is a remarkable summary of the qualities which make up the good name of our Heavenly Father. He is "merciful and gracious," and "abundant in goodness." These are elements of love. He is also abundant in "truth," which is suggestive of his wisdom. He is also a just God, for he will "by no means clear the guilty." In the operation of these qualities God's power is continuously on display, showing himself "strong in the behalf of them whose heart is perfect toward him."—II Chron. 16:9

The qualities and attributes of our Heavenly Father are revealed through the truth of the divine plan. "God is love," we are told. (I John 4:8, 16) The Apostle John also wrote that "God is light, and in him is no darkness at all." (I John 1:5) We may think of the "light" here mentioned by John as symbolic of God's infinite wisdom. Thus we see that God is the embodiment of both love and of wisdom.

"Justice and judgment" the psalmist wrote, "are the habitation of thy throne." (Ps. 89:14) The Hebrew word in this text which is translated "habitation" literally means "fixture." It is sometimes translated "foundation." Thus justice is seen to be a fixed, or foundation principle of God's throne. Nothing that he does can be out of harmony with justice.

And certainly God is all-powerful. Thus he is referred to in the Scriptures as the "Almighty God." (Gen. 17:1; 28:3; 35:11) How much this should mean to us in terms of peace and security! There should be no doubt in our minds concerning our Heavenly Father's ability to fulfil all his gracious promises of care, of protection, of guidance, and of help in our every time of need, for greater is he who is for us than all who are against us, including our great Adversary, the Devil.—Rom. 8:31; I John 4:4

### **Exemplified in Jesus**

JESUS said to his disciples, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." They did not understand this, and Philip said, "Lord, show us the Father, and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou

not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"—John 14:7-9

This does not mean, of course, that Jesus actually was the Father as well as the Son. It was simply his way of emphasizing that in him were exemplified all the virtuous characteristics of the Father. He spoke only those things which the Father gave him to speak. His miracles were all performed by the power of the Father. He manifested his Father's loving sympathy, kindness, and mercy on behalf of the sin-cursed and dying race. The image of God was reflected in him as a perfect man, and also because of the indwelling Spirit of God which he had received without measure at the time of his baptism.—John 3:34

Just as the Heavenly Father demonstrated his love for his human creation by giving his Son to be the Redeemer and Savior, so Jesus willingly gave himself to die, thus manifesting the same love that was displayed by his Father. Jesus' final demonstration of this divine love was on the cross, where he suffered and died that we, and all who accept this divine provision of grace, might have life.

### **God's Children**

PAUL wrote, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor." (Eph. 5:1, 2) It is evident from these words that if we are to be God's dear children we must follow after his example of love as it was exemplified so vividly by the sacrifice of his Son, Christ Jesus, whose offering was, as Paul declares, "a sweetsmelling savor" to the Heavenly Father.

"God is love," and to be followers of God we, too, must be controlled by motives of love. First we are to love God with all our hearts. Our entire beings must be dedicated to him, to his service, and to his people. We must love his children, our brethren—all the members of his family. Our love for God's children must be all-embracing and self-sacrificing, urging us on to lay down our lives for them. We are also to love the world



of mankind even as God loves the world. Finally, we are to love even our enemies, for this also is a godlike quality.

If our hearts are emptied of self, and filled thus with the love of God and with the love of Jesus, then our Heavenly Father will look upon us as his "dear children." Are we thus filled and controlled by love, a love that makes us "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven" us? (Eph. 4:33) Are we using time and strength and means in lovingly telling the people of the world about God's great plan of salvation; that the kingdom of Christ is soon to be manifested for the blessing of all the families of the earth?

John wrote, "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (I John 3:10) Again, "Beloved, let us love one another: for love is of God; and every one that loveth is born [begotten] of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (I John 4:7-11) John further wrote: "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."—Eph. 4:16

Are we dwelling in love? Love is not a meaningless platitude. It is more than a pleasant-sounding word. It is a definite principle which manifests itself in certain patterns, or characteristics, of conduct. Paul mentions a number of these. He wrote: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth [covereth, **Diaglott, Rotherham, Strong**] all things, believeth all things, hopeth all things, endureth all things. Love never faileth."—I Cor. 13:4-8

As day by day we continue to look into God's Word and be-

come better acquainted with the glorious characteristics of our loving Father in heaven, this growing understanding should mold us more and more into his image. Otherwise we are like the man who looked at himself in the mirror, and soon thereafter forgot what he looked like. (James 1:23) Let us not be hearers of the Word only, but doers—doers in the fullest possible manner, by obeying the truth and, motivated by love, laying down our lives in the divine cause. Thus we can boldly lay claim to that precious relationship to our Heavenly Father of being his children.

“And if children,” Paul wrote, “then heirs; heirs of God, and joint-heirs with Christ.” (Rom. 8:17) Ultimately, if we continue faithful, this will mean exaltation to the divine nature, and being ushered into the actual presence of our Heavenly Father, where there will be fulness of joy forevermore. It will also mean living and reigning with Christ for a thousand years for the uplifting of the human race from the corruption of sin and death; and this also will be an accomplishment of divine love. How understandingly we are able to pray, “Our Father which art in heaven, Hallowed by thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Matt. 6:9, 10) And how we rejoice in the near answer to this prayer!



## WEEKLY PRAYER MEETING TEXTS

**JUNE 7**—“The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”—I Peter 5:10 (Z. ’95-202 Hymn 225)

**JUNE 14**—“God resisteth the proud, and giveth grace to the

humble.”—I Peter 5:5 (Z. ’96-19 Hymn 125)

**JUNE 21**—“Learn of Me; for I am meek and lowly of heart.”—Matthew 11:29 (Z. ’96-79 Hymn 306 A)

**JUNE 28**—“Be not wise in thine own eyes: fear the Lord, and depart from evil.”—Proverbs 3:7 (Z. ’96-263 Hymn 233)

# The Power of the Keys

**"And I will lay the key of the house of David upon His shoulder."—Isaiah 22:22, Leeser**

**A**MONG the many common objects used in the Bible as illustrations of important features of truth is the "key." A key gives access to a house, cupboard, box, or receptacle said to be "under lock and key," and without the key the contents of which are unavailable. After the Master had demonstrated his faithfulness even unto death, as a reward for his obedience he was able to say, "All power [authority] is given unto me in heaven and in earth." (Matt. 28:18) Included in this authority was the privilege of carrying out all the wonderful features of the great divine plan for human salvation. And as a part of this authority Jesus was appointed to be "the Head over all things to the church, which is his body." (Eph. 1:22, 23) He was the One who would have the oversight of the calling and development of the true church; those called out

from the world during the Gospel Age and promised high exaltation and association with Jesus their Redeemer and Lord.

In harmony with this the Scriptures, speaking prophetically, say, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." (Isa. 22:22, C. V.) The expression, "the house of David," it would seem, is one of the many terms applicable to the Christian church. David, anointed to be God's king over Israel, typified Christ, Jehovah's Anointed, to be the great King, Ruler, of both church and world. God had given to his only begotten Son "the throne of his father David," as well as "the heathen [nations] for his inheritance, and the uttermost parts of the earth for his possession." (Psalm 2:8; Luke 1:32) Indeed he is, as Paul tells us, the rightful "Lord both of the dead and living."—Rom. 14:9

Hence the term, "key of the house of David" suggests, among other things, the Master's authority over all the affairs of his consecrated people, from the time of their drawing by the Father to the Son, their acceptance by Jesus through the imputation of the merit of his sacrifice justifying

them by faith, and thus making it possible for them to have access into this grace wherein we now stand, as sons of God and joint-heirs with Christ. (Rom. 5:2; 8:17) This key or authority over all the arrangements appertaining to the calling, development, and perfecting of the Christian church was given to Jesus after the merit of his ransom sacrifice had been accepted by the Father on our behalf. "He appeared in the presence of God for us."—Heb. 9:24

### Others Allowed to Use the Key

THE Scriptures show how, following this, the Master of the house very graciously allowed others of his servants to use this symbolical key or keys—the Apostle Peter being the first of these. To Peter the Master said, "I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19) Peter opened the door to the heavenly phase of the kingdom to Israel at Pentecost by preaching the principal sermon with its gracious invitation to be associated with Jesus in his heavenly kingdom and its future work for mankind.

Three and a half years later Peter used the key of the house of David by opening the same door to Cornelius and his household, the first Gentiles to be called in this one hope.—Acts 10:23-48

Although in a sense the Lord's

faithful servants have been using this same key all through the Gospel Age by endeavoring to open the door—or, from another angle, to show the open door to all drawing near to God in consecration—there has been an authority that the Master has seen fit to reserve to himself. He said on one occasion, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." (Matt. 7:21) Not all who have made an outward profession of consecration as a result of the message they have heard have been accepted in Christ, but only those who, in response to the Father's drawing, have come to the Son in full surrender, willing whatever the cost to deny self utterly, to take up their cross and follow him. To such the door into the Christian Church, the house of David, the house of God, during the Gospel Age, has stood wide open.

"He shall open, and none shall shut; and he shall shut, and none shall open." How thankful we are for those last four words of the first clause of this passage—"and none shall shut." How many of those seeking to enter would the false teachers around us endeavor to keep from so doing by presenting them with unscriptural requirements, and wrong directions, as to the way to the door of the Lord's house! But if the great Head of the church is bringing us to the door of the royal

house, and we are drawing near in a fully consecrated condition of heart, none will be allowed to shut it, or to lead us in any other direction than that which leads into "the house of God, which is the church of the living God."—I Tim. 3:15

### **Not an Apartment House**

AFTER coming into the house of the antitypical David, we immediately find, among other things, that we are by no means in an apartment house where some hardly know others living on the same premises. But we find ourselves in a house where all the occupants are related to each other, so that those who enter feel they know the other occupants almost as soon as they meet them. "One is your Master, even Christ, and all ye are brethren," said Jesus of his household. (Matt. 23:8) Further, we are in a house where all are called to be servants, rather than a house where some do the work and others are merely there to be served. Before the Master went away, did he not intimate in a parable that this would be the order of things in his household? He "gave authority to his servants, to every man his work, and commanded the porter to watch" for his return.—Mark 13:34

Moreover, all the members of the Lord's household who continue faithful are promised absolute

security, so long as they remain in the house. "Nothing shall by any means hurt you," said the Master of the house. (Luke 10:19) God's Word assures each one of the fellow-members of this royal house also that if faithful all things will be made to work together for their spiritual and eternal welfare, for they were all called in the one hope of their calling.—Rom. 8:28; Eph. 4:4

In harmony with Isaiah's illustration, the Lord, through the messenger of the Philadelphian period of the church, reminds us that all are able to receive a message from the Word of God, as it comes to us through the Master of this house, the One who is holy, the One that is true, and who by his Spirit leads his faithful servants and members of his household into all truth: for he is the One who has "the key of David," who opens and none shall shut, and shuts and none shall open.—John 16:13; Rev. 3:7

### **A Falling Away**

HOWEVER, in spite of all these wonderful assurances, as we view the history of the church of Christ during the Gospel Age we see there has been a falling away of large numbers from the faith and service of the Lord's house. Conditions at times became so chaotic that the temptation came, and since has come to some—causing them to think that the

Lord was neglecting, or had lost control of the affairs of his people—that it was for them to try to set things right.

But through the knowledge of the divine plan of the ages opened up in these last days, our Lord has given us the assurance that all things are, and have ever been, subject to his loving providences, and that he still has the key to every situation which may arise among his people, and that he is still the one that opens and none can shut, and shuts and none can open, nor in any way harm the real interests of his household. Hence, "Faith can firmly trust him, come what may."

We find further mention of the authority of the Lord Jesus, the great Head of the house of the antitypical David, the Lord's Anointed, in Revelation 1:18. From these scriptures we see the Lord Jesus is not only possessed of all authority in "the house of David," but all authority in heaven and in earth. And the particular phase of this authority he has yet to exercise is symbolized by "the keys of death and of **hades**." (Rev. 1:18, R. V.) How thankful we are to know that Jesus has these keys—the right and power, as soon as Satan is bound and his kingdom overthrown and Christ's kingdom set up—to gradually raise up to perfect life, if faithful, the living millions on earth who

will survive the ravages of Armageddon.

We are also shown how this is to be followed by the use of another key, "the key of the grave, [Greek, **hades**, meaning the death state]." This implies, of course, the awakening of all who have gone into death, "Every man in his own order." (I Cor. 15:23) Their awakening, the Scriptures tell us, is to come in "the last day," the seventh thousand-year day from man's creation, the last day or sabbath of a great week of seven thousand years. All are to come forth because "Jesus... by the grace of God tasted death for every man."—John 6:39, 40, 44, 54; Heb. 2:9

And their coming forth is necessary in order that they might "come to an accurate knowledge" of the kingdom requirements, with the opportunity of rendering obedience to both the letter and spirit of the same. (I Tim. 2:4, **Diaglott**) Such a course will result in the obedient of mankind taking their places as meek and obedient sheep on the right hand, or place of favor, of the great King of glory in that day. (Matt. 25:34-40) But, alas, it would seem, according to the parabolic picture, some even in that day will continue to be stubborn and goat-like, and will thus fail of the blessing of life held out to them. Such we are told shall "go away into an everlasting cutting off" from life.—Matt. 25:46, **Diaglott**

What comfort and joy it brings to God's people to know they have become members of the Lord's house, the house of sons, the house of David, and that Christ, the great antitypical David as the King, exercises all authority in the affairs of his people; that all his purposes shall be accomplished, including the finishing of the good work he has begun in us. Then proceeding through the church, as the prom-

ised seed (Gal. 3:29), will flow the promised blessings to all the families of the earth—the completion of the loving purpose of our Heavenly Father. "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah 14:24

"His purposes will ripen fast,  
Unfolding every hour;

The bud may have a bitter taste,  
But sweet will be the flower."

## SPEAKERS' APPOINTMENTS

C. A. CORNELL  
Letchworth ..... July 1

E. HALTON  
Letchford ..... June 24  
Liverpool ..... July 29

P. HATGIS  
Glasgow ..... June 6, 7  
Aldersbrook ..... 14

J. HUMPHREY  
Clonelly ..... June 6  
Londonderry ..... 7  
Belfast ..... 8  
Letchworth ..... 24

W. N. WOODWORTH  
Ipswich ..... July 7  
Aldersbrook ..... 8

Llanelly ..... 9  
Yeovil ..... 10  
Torbay ..... 11  
Chatham ..... 13  
Butlers Cross ..... 15  
Birmingham ..... 17  
Manchester ..... 18  
Liverpool ..... 19, 20  
Letchford ..... 21  
Dewsbury ..... 22, 23  
Lincoln ..... 24  
Peterborough ..... 25  
Kettering ..... 26  
Glasgow ..... 28, 29

PORTRUSH CONVENTION, June 9-11—  
Speakers: A. Boyce, E. Halton, P. Hatgis,  
A. Hills, G. Kearney, E. Terry Nadal,  
W. Reader, E. G. Roberts, J. H. Murray.

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

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/; Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

# *"Frank and Ernest"*

## BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

### ALABAMA

Decatur WMSL 1400 12:15 p.m.  
Haleyville WJBB 1230 10:05 a.m.

### ARIZONA

Phoenix KUEQ 740 9:45 a.m.  
Prescott KYCA 1490 10:05 a.m.  
Globe KIKO 1340 10:05 a.m.

### ARKANSAS

Jonesboro KBTM 1230 10:05 p.m.

### CALIFORNIA

Chico KPAY 1060 10:30 a.m.  
El Centro KICO 1490 10:30 a.m.  
Los Angeles KDAY 1580 9:30 a.m.  
Marysville KMYC 1410 10:30 a.m.  
Napa KVON 1440 10:30 a.m.  
San Francisco KGO 810 2:00 p.m.  
Tulare-Visalia KCOK 1270 10:30 a.m.

### COLORADO

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

### DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

### FLORIDA

Palatka WSUZ 800 12:05 p.m.

### GEORGIA

Sandersville WSNT 1490 5:15 p.m.

### ILLINOIS

Chicago WEAW 1330 9:15 a.m.  
LaSalle WLPO 1220 9:45 a.m.

### INDIANA

Gary-Hammond WJOB 1230 11:15 a.m.  
Muncie WLBC 1340 8:45 a.m.  
Silver City KSIL 1340 10:05 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.

### KANSAS

Goodland KLOE 730 12:45 p.m.

### KENTUCKY

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

### MAINE

Bangor WABI 910 12:05 p.m.

### MASSACHUSETTS

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

### MICHIGAN

Detroit WQTE 560 8:15 a.m.  
Grand Rapids WMAX 1490 9:00 a.m.  
Saginaw WSGW 790 10:30 a.m.

### MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

### MISSISSIPPI

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

### MISSOURI

Farmington KREI 800 9:00 a.m.  
Joplin WMBH 1420 11:45 a.m.  
Kansas City KCMO 810 9:35 a.m.

### MONTANA

Miles City KATL 1340 9:15 a.m.

### NEW JERSEY

Newark WJRZ 970 10:00 a.m.

### NEW YORK

Buffalo WNIA 1230 9:00 a.m.  
Jamestown WXYJ 1340 8:35 a.m.



## BROADCAST SCHEDULE

New York	WJRZ	970	10:00	a.m.	Sherman-Dennison	KRRV	910	12:00	noon
Rochester	WHEC	1460	11:15	a.m.	Wichita Falls	KWFT	620	10:15	a.m.
<b>NORTH CAROLINA</b>					<b>UTAH</b>				
Beaufort	WBMA	1400	9:00	a.m.	Salt Lake City	KSOP	1370	9:30	a.m.
Belmont-Charlotte					<b>VIRGINIA</b>				
	WCGC	1270	12:30	p.m.	Richmond	WLEE	1480	9:45	a.m.
Elizabeth City	WGAI	560	12:05	p.m.	<b>WASHINGTON</b>				
Leaksville	WLOE	1490	12:05	p.m.	Bellingham	KPUG	1170	11:15	a.m.
<b>OHIO</b>					Centralia-Chehalis	KELA	1470	10:30	a.m.
Akron-Canton	WHLO	640	7:30	a.m.	Longview	KBAM	1270	10:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.	Olympia	KGy	1240	10:30	a.m.
Columbus	WMNI	920	10:30	a.m.	Seattle	KTW	1250	1:30	p.m.
Piqua	WPTW	1570	11:30	p.m.	Spokane	KLYK	1230	10:30	a.m.
Zanesville	WHIZ	1240	11:45	a.m.	Tacoma	KTNT	1400	10:00	a.m.
<b>OKLAHOMA</b>					<b>WEST VIRGINIA</b>				
Oklahoma City	KLPR	1140	12:05	p.m.	Wheeling	WWVA	1170	9:30	a.m.
<b>OREGON</b>					<b>WISCONSIN</b>				
Astoria	KAST	1280	10:30	a.m.	Fond du Lac	KFIZ	1450	11:05	a.m.
Lebanon	KGAL	920	10:00	a.m.	Janesville	WCLO	1230	11:00	a.m.
Portland	KGON	1520	9:30	a.m.	<b>WYOMING</b>				
The Dalles	KODL	1230	9:15	a.m.	Cheyenne	KVWO	1370	9:05	a.m.
<b>PENNSYLVANIA</b>					Laramie	KLME	1490	10:05	a.m.
Allentown	WHOL	1600	10:45	a.m.	<b>CANADA</b>				
Pittsburgh	WWVA	1170	9:30	a.m.	Calgary, Alta.	CKXL	1140	10:45	a.m.
Pottstown, Pa.	WPAZ	1370	8:30	a.m.	Corner Brook, Nfld.				
Wilkes-Barre	WBAX	1240	12:05	p.m.		CFCB	570	10:30	a.m.
<b>PUERTO RICO</b>					Hamilton, Ont.	CHML	900	9:45	a.m.
Aguadilla (Fri.)	WGRF		8:00	p.m.	Prince Albert, Sask.	CKBI	900	10:30	a.m.
<b>TEXAS</b>					Vancouver, B. C.	CJOR	600	9:00	a.m.
Livingston	KVIL	1220	8:45	a.m.	Dauphin, Man.	CKDM	730	10:30	a.m.
Lubbock	KDAV	580	9:45	a.m.	<b>SPANISH BROADCASTS</b>				
Pampa	KPDN	1340	10:35	a.m.	San Diego, Calif.	XERB	1090	6:00	a.m.
San Antonio	KBOP	1380	6:45	a.m.				9:00	p.m.

## RADIO TOPICS FOR JUNE

3—"God the Father"  
10—"God's Only Begotten Son"

17—"World's End and Judgment Day"  
24—"The Spirit of God"

## This Year's General Convention

Bloomington, Indiana, August 11-16

**K**ING David of Israel wrote, "I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122:1) It is in the "house" of the Lord that his people meet him and are strengthened and comforted by his presence and fellowship. The house of the Lord does not need to be an imposing structure with stained glass windows. It can be a scantily furnished room of a private home, or a public auditorium or hall. It is the presence of a group of the Lord's people that turns any meeting place into the house of the Lord for the time his people are there singing his praises and discussing the precious things of his Word.

Throughout the earth today the Lord's "little flock," mindful of the admonition not to neglect the assembling of themselves together for mutual fellowship, instruction in righteousness, and encouragement, are meeting together wherever and whenever possible. (Luke 12:32; Heb. 10:25) Most times these assemblies are small, but always there is realized the fulfilment of Jesus' promise that where and when even as few as two or three are met together in his name he would be in their midst. (Matt. 18: 20) In these days of his second presence these frequent verifications of his promise seem to be an especially rewarding experience.

The regularity of association with those of like precious faith, as in local ecclesias, is greatly blessed by the Lord. This is also true of the local one-day conventions, or "home gatherings," as they are often referred to in the British Isles. These offer opportunities for brethren in a slightly larger area to get together at least occasionally for mutual encouragement and upbuilding in

the precious truths of the divine plan. While the attendance at these local assemblies is naturally larger than at local ecclesia meetings, the motive of thus getting together is not to display strength in numbers to impress either the world or the brethren, but to be blessed by the Lord through a wider fellowship with his people.

And then there are the larger two- three- and sometimes four-day conventions which serve the brethren in larger districts. How rich are the blessings received at these conventions by those whose hearts are pure, and who are motivated only by the desire to honor and glorify the Lord, and to give and to receive of the blessings which he has for his people through their fellowship with one another! Naturally the attendance at these district gatherings is larger than at the local assemblies, and this again adds to the blessings afforded.

The General Convention reaches and serves an even larger number of the brethren. However, according to worldly standards the number in attendance at the General Convention is actually very small—a “little flock.” There are several general conventions each year. In June of this year a general convention will be held in Ireland and in Germany, and we are confident that the Lord will pour out a rich blessing upon his people who thus gather in these countries.

The General Convention in Bloomington, Indiana, August 11-16, will again this year be an outstanding spiritual event for all who are able to attend. The program committee has held its first meeting, and many details of the program have already been arranged. The theme text seems especially timely. It is Psalm 43:3—“O send out thy light and truth: let them lead me.” The theme hymn for the convention will be No. 260 in “Hymns of Dawn”—“Send Out Thy Light.”

### **His Witnesses**

THE psalmist's words, “O send out thy light and truth,” are in the nature of a prayer. However, David did not expect that his prayer would be answered apart from the use of human instrumentalities. God's method of transmitting his truth to his human creatures is not by miraculously displaying it in the

skies, but by inspiring his willing servants here on earth to use their time and strength in relaying to others the light which has shined into their own hearts.

This has been particularly true throughout the Gospel Age, for during this period in the divine plan the work of God has been accomplished largely through the dissemination of his truth by his willing and sacrificing people. The pattern for this was outlined by Jesus in his commission to his disciples shortly before his ascension, when he said to them, "Ye shall receive the power of the Holy Spirit coming upon you [margin]: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

This commission has never been changed, or in any way modified. Later, when the Apostle John was given a vision of the established kingdom of Christ, those whom he saw living and reigning with Christ in his kingdom were those who had been "beheaded for the witness of Jesus, and for the Word of God." (Rev. 20:4) No other "witness" work will gain us a place in the kingdom except this "witness for Jesus, and for the Word of God," which includes the entire plan of God, with Jesus as its center.

The theme text mentions both "light" and "truth." In some contexts the word truth is synonymous with light. But in this case a distinction can be made which gives David's prayer a richer depth of meaning than would otherwise be apparent. Prof. Strong explains that specifically the word here translated "light" means "luminary," or in other words, a source of light. With this meaning in mind our thoughts go naturally to Jesus, of whom the Apostle John wrote that he was the "true Light, which lighteth every man that cometh into the world."—John 1:9

Later Jesus said that his followers were the "light of the world." (Matt. 5:14) But the light which shines out from the followers of Jesus is merely a reflection of the light received from him. Jesus is the great "Luminary" who was sent into the world by his Heavenly Father to be the fountain source of truth, the knowledge of God, which eventually is to fill the whole earth as the waters cover the sea. From this standpoint we can properly

think of David's prayer, "Send out thy light," as having been answered in the coming of Jesus to be the Light of the world, and in the dissemination of the knowledge of Jesus by his faithful followers who are commissioned to be his witnesses, and therefore in this role, the "light of the world."

Writing to the church at Corinth the Apostle Paul said, "I am determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. 2:2) Obviously Paul wanted the brethren at Corinth to understand by this that his message to them would be the plan of God, the Gospel of the kingdom, of which Jesus was the very center, the Jesus who was crucified, who gave his life for the sins of Israel and the world. Preaching Christ and him crucified is preaching the basic and fundamental message of the Gospel which is set forth in the Word of God. Leave the crucified Jesus out of this message, and it is empty and meaningless so far as God's will and purpose for and through him is concerned.

Paul complimented the Corinthian brethren for their appreciation of the crucified Jesus. He wrote, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ."—I Cor. 1:1-7, margin

Later in this same chapter Paul wrote that he was sent to "preach the Gospel; not with wisdom of words [margin, or speech], lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God; for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—vss. 17-21

### **Absurdity**

THE Greek word translated "foolishness" in Paul's reference

to the "foolishness" of preaching, literally means "absurdity," and so the preaching of the Gospel seems to the wise of this world to be absurd, nonsensical. It is absurd to the world from various standpoints. The Gospel of Christ is the divine plan of salvation through Christ—God's plan, that is. Why should the great Creator of the universe, who is all-wise and all-powerful, be limited in the outworking of his plan by the preaching abilities of his imperfect and weak human creatures? It seems foolish to the world to depend upon such an ineffective method of accomplishing such an important and major project.

True, other factors have a part in the outworking of the divine plan in order that it may be fully accomplished. The resurrection of the dead will not be brought about by preaching, but by a direct exercise of divine power. The providences of God are also brought into play at various times and "in divers manners" to accomplish certain details of the plan, as when Peter and Cornelius, the first Gentile convert, were brought together. (Heb. 1:12; Acts 10) Throughout the age God's providences have been responsible for many miracles in the lives and activities of the Lord's people. Some of these have been recognized by the consecrated, but many have been unknown to them.

But the providences of God are not in our hands to control. Our commission simply is to preach the Gospel of Christ as the Lord opens up opportunities. We should be on the alert to note the providences of the Lord, and quick to take advantage of opportunities to preach the Gospel which they provide, but we should be careful not to take matters into our own hands in order to open doors which the Lord has not opened.

It may be, and indeed is, often a test of faith to limit ourselves to preaching the Gospel, which is the one thing we have been authorized by the Holy Spirit to do. (Isa. 61:1-3) Much of the time the results seem so meagre that we may be tempted to look around to find something to do that will be more fruitful of results. We might be tempted to leave something out of the message, or to put something in to make it more palatable to this, that, or the other group to which we witness. But to do this would indeed be foolish.

We realize, of course, that there are various methods of preach-

ing the Gospel. In Paul's day preaching was limited almost entirely to the spoken word. But how different it is in these "last days." In the Lord's providence we now are privileged to use the printed page, the radio and television. "Talking" pictures can and are being used to proclaim the good tidings of the kingdom. And of course the directly spoken word is still powerful, both in public meetings and in person to person witnessing. We do not give up one method of preaching to adopt another. It is simply a matter of utilizing the additional methods as they become available, and as the Lord opens doors for their use.

### **The Full Gospel**

AS WE have noted, to preach Christ, the great Luminary whom God sent into the world to redeem and restore mankind from sin and death, is to proclaim the entire plan of God centered in him. It is this that is implied in David's prayer, "O send out thy light." This message begins with the creation and fall of man into sin and death. It embraces the oathbound covenant which God made to Abraham that through his "Seed" all the families of the earth would be blessed.

The Law Covenant with Israel is an important feature of God's plan, and the first coming of Jesus to be the Redeemer of mankind is fundamental to the accomplishment of the divine purpose. The "high calling of God in Christ Jesus" is the important feature of the plan which is being carried out during the Gospel Age. Basic, also, are the return and second presence of our Lord as the Chief Reaper in the present harvest time, and as the King in the establishment of the long-promised kingdom.

And then there is the glorious work of restitution spoken by the mouth of all God's holy prophets since the world began. Already we see the people of Israel being gathered to the Holy Land in preparation for the receiving of kingdom blessings. We rejoice in this, for it portends the nearness of the time when the kingdom of Christ will be manifested in power and great glory for the blessing of all mankind, which is the great objective to which the whole plan of God is leading.

Paul wrote that the Law given to Israel was a "schoolmaster" to teach the need of Christ as the Redeemer in the plan of God.

(Gal. 3:24, 25) We need to keep our vision of the crucified Jesus clearly focused on every aspect of the plan in order properly to appreciate it ourselves, and effectively present it to others. Of what little use it would be to speak of man's creation and fall into sin and death, if we did not follow through, as Paul did, and explain that "as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:21, 22

What vital meaning could we attach in our message pertaining to God's oathbound covenant with Abraham to bless all the families of the earth if we failed to explain, as Paul did, that when God made this promise his reference was to Christ as the "Seed." (Gal. 3:16) Nothing would be gained by calling attention to Israel's failure under the Law Covenant, unless we also called attention to God's promised blessings under the New Covenant, of which the crucified Christ Jesus will be the Mediator.—Jer. 31:31-34; I Tim. 2:3-6

Many able expositors, by pen and by oratory, proclaim the virtues of Jesus—his kindness, his sympathy, his wisdom, and his love. But in most instances their messages are void of any vital meaning, because they fail to stress that his death provided redemption from sin and an opportunity for life for all mankind, the living and the dead. Paul said he was determined to preach Jesus Christ and him crucified. If he had merely mentioned Jesus Christ, and not the crucifixion, he would have come short of the Holy Spirit's commission to every consecrated follower of the Master. And think of Paul's soul-stirring message in the 3rd chapter of Philippians where he mentions our "high calling of God in Christ Jesus." Let us read it again:

"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection



of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (vss. 7-14) Take Jesus out of this, and there is practically nothing left.

Christ is also the center of the divine plan and work at the end of the Gospel Age, and also throughout the entire Millennial Age. He is the great "Arm" of Jehovah who is to be made bare "in the eyes of all the nations," and through him "all the ends of the earth shall see the salvation of our God." (Isa. 52:10) He will be the world's "Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. 9:6

### **The Sureness of the Plan**

IT IS clear that sending out the light, as referred to in the 1962 General Convention theme text, calls for the preaching of Christ and the great divine plan of the ages centered in him. The text also calls for sending out the "truth." This is not a repetition of thought, for the word "truth" is here not a fully accurate translation of the Hebrew text. The word in the Hebrew, according to Prof. Strong, means "stability; figuratively, certainty, truth, trustworthiness." The thought we get from this is that there is a stability in the Gospel of Christ, a trustworthiness which assures us that in proclaiming this message we can do so with confidence that all the gracious promises of God will be fulfilled.

A heading sometimes used in advertising a public meeting, or a book or booklet, states, "All human plans are failing, but God has a plan." The implication here is that God's plan will not fail. How true this is! Jehovah himself has assured us of this. He said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accom-

plish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11

Jesus Christ himself, the great Luminary who will yet lighten every man that cometh into the world, has ratified all the precious promises of God by his own sacrificial death on Calvary's cross. And God has given assurance unto us, and unto all, in that he has raised Jesus from the dead because his sacrifice was acceptable as a satisfaction for our sins and for the sins of the whole world.—Acts 17:31; I John 2:2

Besides, we know that nothing can hinder the outworking of the loving plan of our Heavenly Father, because he is the Almighty One. The One who brought his people safely through the Red Sea; who delivered the three Hebrews from the burning fiery furnace, and Daniel from the mouths of the lions; who is able to heal the sick and raise the dead, is capable of caring for his people now, and in his own due time fulfil his promises to bless all the families of the earth.

How wonderful it is to realize that we are enlisted in a cause which cannot fail, that it is just as sure of victory as that the sun will rise tomorrow morning! The world may, and will be indifferent to our message. Some will ridicule and others persecute us. In this we will rejoice, for we know that Jesus, our Lord and Head, had like experiences, and the servant cannot expect to be above his Lord. We are the ambassadors of Christ, who is the Light of the world, and we must not keep our light under a bushel, but let it shine forth as a witness to the world, an encouragement to the Lord's own people, and a drawing power in the lives of those to whom the Lord would extend an invitation to the "high calling."

### **"Let Them Lead Me"**

ANOTHER important aspect of the General Convention theme text is its petition that the Lord may lead his people by the "Light" and "truth." We know, of course, that Jesus is our Head and Leader. Those shown with the Lamb on Mount Sion are identified as the ones who have followed him "whithersoever he goeth." (Rev. 14:1, 4) But it is by means of the truth of the divine plan centered in Christ that we are led in the paths of righteousness.

The convention theme hymn says, "Send out thy light and truth, O Lord, let them our leaders be." How timely and vitally important it is that we accept no other leadership than the one thus expressed! It is a trait of fallen human nature to rally around human leaders. Paul combatted this carnal practice in the church at Corinth. Let us, on the contrary, rally around the "Light" and the "truth." The truth of the divine plan, with Christ as its center, should be very visible and real to the eye of faith.

God's leadership through Jesus and the Gospel is trustworthy, and results in the richest of blessings. To the Corinthian brethren Paul wrote, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions [margin, or schisms] among you; but that ye be perfectly joined together in the same mind and in the same judgment."—I Cor. 1:9, 10

If we properly appreciate God's "Light and truth," and are laying down our lives publishing the glad tidings, we will all "speak the same things," and unitedly. Methods and opportunities of service will vary according as the Lord's providences overrule in our lives. But these "diversities of operations" should all be focused on the ideal of "together" lifting up the voice of truth. (I Cor. 12:6; Isa. 52:7, 8) If we are following the Lord's leadership, we will be pained if we find ourselves to any degree veering off in a separate way. May we all "speak the same things" in our fellowship with each other as individuals, in our ecclesias, and at our conventions. We are confident that adherence to this principle will help make the 1962 General Convention of incalculable spiritual value to all who are able to attend.

### **The Program**

THE complete program of the General Convention will be published in the July issue of The Dawn. From what we have already learned about it, we believe it will be a good program. As always, one of the features of the assembly will be the testimony meetings, of which this year there will be six. Another special feature of the program will be a discussion of God's promises to his faithful people as recorded in chapters 2 and

3 of Revelation. Seven brethren will participate in presenting these promises and explaining their significance to us.

A Berean study will be conducted on the platform, with fifteen or twenty elders participating. The topic for this study will be, "The Four Judgment Days," based on The Judgment Day chapter in "The Divine Plan of the Ages." There will also be a round table discussion, with audience participation, the general subject being ways and means of sending out the Light and truth. As always, there will be an immersion service for the benefit of those who desire to symbolize their consecration to be dead with Christ.

This year a one-hour color film will be used to give the convention public witness. This is the second one-hour color film now available. Its title is, "The Unknown God," the subject matter of the film being based largely upon Paul's sermon on Mars Hill. The brethren in many parts of the country are finding that the use of films in their public witness efforts is very effective. The attendance at public meetings where films are used is very encouraging.

All in all the prospects are that the General Convention this year will be better than ever; particularly because those in attendance will have progressed another year in grace and in knowledge, and thus better able to radiate the Spirit of the Lord as together they fellowship, testify, and sing the songs of Zion. The total attendance last year for all or part of the convention, was slightly over a thousand. It will probably be about the same this year. This means that there are many thousands of the Lord's people who will not be able to attend in person. However, all can participate in prayer both before and during the convention, and this will surely increase the blessings of those who are to be present in person. Besides, plans are being made for a helpful report of the convention. This report, the Lord willing, will appear in the October issue of The Dawn.

It is desirable, and important, that all the brethren who know far enough in advance that they will be able to attend the convention should send in their application for rooms. On pages 63 and 64 will be found all the needed information, together with an application coupon. No deposit is needed in advance for

reservations. Those who find at the last minute that they can attend will be provided with rooms, even though they have not asked for reservations, but all who can should send in the reservation coupon. This is important!

We recommend that the brethren everywhere give careful and prayerful consideration to attending the General Convention this year. World conditions are ever becoming more tense and threatening. We know not when the dark night of chaos and trouble will settle down upon the earth, restricting the liberties we now enjoy. Let us make use of our privileges of assembling with our brethren while we have them. Our prayer is that the Lord may bless those who can attend, and also those who cannot, to his own glory and to the further spiritual prosperity of Zion.



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## PLEASE--

**WHEN YOU CHANGE YOUR ADDRESS** it is highly important to you and to us that you notify us of your new address at least four weeks in advance. Thus you will be assured of the regular visits of The Dawn and will save us the expense of being notified by the post office of your new address, or that The Dawn is not deliverable at the old address. Some assume that if they leave a forwarding address with the postman The Dawn will automatically be forwarded to their new address, but this is not so. Only first class mail is thus forwarded. All magazines sent to an old address are discarded by the post office, and the publishers notified and charged ten cents for the notification. New post office regulations now in effect require that your address have one of the following:

- (1) Street address, including house number
- (2) Specified post office box number
- (3) Specified R. R. box number

To help us, and to insure the regular delivery of The Dawn, please send us your complete address, if you have been using only your name, city or town, and state.

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## SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, New Jersey. A visit will be arranged when possible.

<b>H. E. ANDERSON</b>	Portrush, Ireland	9-11	Steubenville, Ohio	2-4
New Haven, Conn. June 10	London, England	14	Monessen, Pa.	5, 6
Waterbury, Conn. 10	Athens, Greece	15-17	Connellsville, Pa.	7, 8
	Salonica, Greece	19-21	Pittsburgh, Pa.	9, 10
<b>SAM BAKER</b>	Philippi, Greece, Area	23-26	Erie, Pa.	11, 12
Pueblo, Colo. June 3, 4	Corinth, Greece	27-30	Warren, Ohio	13
Denver, Colo. 5, 6	<b>THOMAS HICKS</b>		Akron, Ohio	14, 15
Laramie, Wyo. 7	Boston, Mass. June 10		Cleveland, Ohio	16, 17
Salt Lake City, Utah 9, 10	Paterson, N. J. 17		Elyria, Ohio	19
Spokane, Wash. 12	<b>A. H. KRUMPOLT</b>		Toledo, Ohio	20
Wenatchee, Wash. 13	Baltimore, Md. June 3		Jackson, Mich.	21, 22
Seattle, Wash. 14	Philadelphia, Pa. 3		Grand Rapids, Mich. 23, 24	
Vancouver, B. C. 17	Wilmington, Del. 24		Saginaw, Mich. 26, 27	
Tacoma, Wash. 18			Flint, Mich. 28	
Portland, Ore. 19			Detroit June 29-July 1	
Salem, Ore. 20	<b>R. J. KRUPA</b>		<b>GEORGE P. RIPPER</b>	
Redding, Calif. 22	Boston, Mass. June 24		Seattle, Wash. May 12, 13	
Chico, Calif. 23, 24	Detroit 29-July 1		Bellingham, Wash. 14	
Sacramento, Calif. 25			New Westminster, B. C. 15	
San Francisco, Calif. 26	<b>L. P. LOOMIS</b>		Langley, B. C. 16	
San Luis Obispo, Calif. 28	Wallingford, Conn. June 17		Victoria, B. C. 17	
Los Angeles, Calif. July 1-4	Bridgeport, Conn. 17		Vancouver, B. C. 19-21	
<b>KING BARRETT</b>	<b>J. Y. MAC AULAY</b>		Wenatchee, Wash. May 23	
San Francisco June 24	Newfoundland Area		Spokane, Wash. 24	
Stockton, Calif. 26	June 1-30		Portland, Ore. 26, 27	
Los Angeles, Calif. July 1-4			Asilomar, Calif.	
<b>F. A. BRIGHT</b>	<b>G. P. OSTRANDER</b>		May 30-June 3	
Reading, Pa. June 24	New York, N. Y. June 3		<b>ALBERT SHEPPELBAUM</b>	
<b>O. D. DEIFER</b>	New Haven, Conn. 5		Silver Creek, Nebr.	
York, Pa. June 17	Wallingford, Conn. June 6		June 16, 17	
Catawissa, Pa. 24	Hartford, Conn. 7		Denver, Colo. 19	
	North Brookfield, Mass. 8		Seattle, Wash. 20	
	Rochester, N. Y. 10		New Westminster, B. C. 22	
<b>PANTEL HATOIS</b>	<b>H. W. PRICE</b>		Langley, B. C. 23	
Glasgow, Scotland	Coshocton, Ohio June 1		Vancouver, B. C. 24	
June 6, 7			Salem, Ore. 26	

San Francisco, Calif. 28	New London, Conn. 17	F. S. WASSMANN
Los Angeles, Calif. July 1-4	J. H. L. TRAUTFELTER	Allentown, Pa. June 10
San Diego, Calif. 6	Asilomar, Calif. June 1-3	C. R. WEIDA
C. A. SMITH	Los Angeles, Calif. 6	Asilomar, Calif. June 1-3
Sayville, N. Y. June 3	San Diego, Calif. 7	Fresno, Calif. 5
RICHARD SURACI	Phoenix, Ariz. 8	San Luis Obispo, Calif. 6
Groton, Conn. June 17	Kansas City, Mo. 10	Los Angeles, Calif. 10

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

GEORGE BALKO	EARL L. FOWLER	G. R. POLLOCK
Connellsville, Pa. June 3	Whittier, Calif. June 3	Riverside, Calif. June 17
MIKE BALKO	JOHN G. HULL, JR.	Ontario, Calif. 17
Monessen, Pa. June 3	Fullerton, Calif. June 24	Whittier, Calif. 24
Akron, Ohio 10	STANLEY W. JEUCK	L. B. POST
JOHN BARACOS	Miami, Fla. June 10	Milwaukee, Wis. June 10
Jackson, Mich. June 3	LEONARD JEZUIT	R. A. RAWSON
York, Pa. 16, 17	Minneapolis, Minn.	London, Ont. June 10
NICK BARACOS	(Cedar Ave.) June 10	NORMAN F. RICE
Duquesne, Pa. June 3	RUSSELL L. JURD	Ventura, Calif. June 10
East Liverpool, Ohio 10	Fresno, Calif. June 10	GEORGE P. RIPPER
J. BURTON BROWN	E. F. LANKFORD	Tehachapi, Calif. June 17
San Luis Obispo, Calif. 17	Antioch, Calif. June 17	THOMAS T. RYDE
DAVID A. BRUCE	CLIFFORD R. MILES	San Bernardino, Calif. 3
Whittier, Calif. June 10	Stockton, Calif. June 9	ALBERT SHEPPELBAUM
CHARLES M. CHUPA	Sacramento, Calif. 10	LaSalle, Ill. June 3
Chatham, Ont. June 17	D. J. MOREHOUSE	LOUIS ZBIK
FRED J. DARROW	Gary, Ind. June 17	Flint, Mich. June 3
Whittier, Calif. June 17		Adrian, Mich. 17

He that is faithful in the least  
 Will faithful be with more  
 And he in small things—passed the test,  
 Will find great things in store.

## CONVENTIONS

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

**SAN FRANCISCO, CALIF., May 30-June 3**—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. K. M. Nail, 3509 Branson Drive, San Mateo, Calif.

**JACKSON, MICH., June 3**—Masonic Temple, 403 Napoleon Rd., Michigan Center. Mrs. Luella Crawford, 322 N. Dwight St., Jackson.

**MUNCIE, IND., June 3**—YWCA Bldg., 310 E. Charles St. Mrs. J. H. Atkinson, 403 Riverside Avenue.

**FORT WORTH, TEX., June 9, 10**—Civic Bldg., 600 E. Weatherford St. Mrs. G. B. Wilcott, 2406 Prairie, Fort Worth 6.

**SILVER CREEK-GRAND ISLAND, NEBR., June 16, 17**—The Strickland Farm, R. F. D. 1, Box 190, Silver Creek. Miss Marguerite Rosswick, 1317 West Sixth St., Grand Island.

**YORK, PA., June 16, 17**—YWCA Auditorium, 320 E. Market St. Mrs. Samuel Thompson, 913 E. Poplar St.

**GREENFIELD, OHIO, June 17**—Home of Mr. and Mrs. Robert L. Mottie, R. F. D. 2, Greenfield.

**MONESSEN—WEST NEWTON, PA., June 17**—Pythian Center, 580 Schoonmaker Ave., Monessen. Mr. Irwin Wysocki, R. F. D. 2, Charleroi, Pa.

**CHARLOTTE, N. C., June 23, 24**—Charlottetown Mall Community Hall, So. Independence Blvd. Mr. Wm. E. Roach, 224 Grandin Rd., Charlotte 8.

**DETROIT, MICH., June 29-July 1**—Armenian Cultural Bldg., 22011 Northwestern Hwy., Southfield, Mich. Mr. R. A. Rawson, 19050 Addison Ave., Southfield.

**NEW BRUNSWICK, N. J., June 30, July 1**—Rutgers University, Douglass Chapel, George St. at Nichol Ave., New Brunswick. Mrs. Eugene Burns, 3 Meyer Rd., Nixon, N. J.

**LOS ANGELES, CALIF., July 1-4**—Convention Auditorium, 2936 W. Eighth St., near Vermont Ave. Mr. A. W. Abrahamson, 2816 W. 83 St., Inglewood 4.

**TARNOPOL, SASK., July 14-16.**

**NEW ALBANY, IND., July 29**

**GENERAL CONVENTION, August 11-18**—Bloomington, Ind.

**SEATTLE, WASH., Sept. 1-3**—Friends planning to attend the Labor Day convention should make immediate lodging reservations because of Century 21 Exposition. Write your preferred hotel or motel direct. For additional information: Mrs. L. E. Kirkham, 7751 29th St., N. W., Seattle 7.

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"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

—Hebrews 10:25



## REQUEST FOR ACCOMMODATIONS

# BIBLE STUDENTS GENERAL CONVENTION

**INDIANA UNIVERSITY, BLOOMINGTON, INDIANA:**

**August 11 through August 16, 1962**

ENTIRE CONVENTION WILL BE HOUSED IN TOWER QUADRANGLE

I (we) will want \_\_\_\_\_ space (s) reserved for the convention.

I (we) will arrive on \_\_\_\_\_ and leave \_\_\_\_\_

My (our) exact reservation is as follows: (Cross out each square you will be here: breakfast, lunch, supper, and overnight. For example, if you plan to attend the entire convention, cross out every square beginning with lunch on Saturday, August 11 and ending with breakfast on Friday, August 17. Or, if you are coming Sunday afternoon, mark out supper and overnight on that day and all the others through breakfast on Friday.)

[illegible]

List below the name and address of each person for whom this reservation is being made:

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Send this form, after it is completely filled in, to:

Indiana University Conference Bureau,  
Union Building, Bloomington, Indiana.

This should be mailed not later than July 29, 1962

#### **RATES PER PERSON, INCLUDING MEALS**

**ADULTS:** \$5.70 per day (two in a room). \$6.20 per day (one in a room).

**CHILDREN:** Two through six, \$2.85 per day.

Seven through eighteen, \$4.20 per day.

Rooms are furnished with two single beds—no bunk beds.

All bedding will be furnished by the University.

Towels will be furnished to all guests.

(A one dollar Registration charge will be made for all persons for either all or part time.)

There will be no refund given on any meals missed during period of reservation.

A deposit is not required—payment should be made on arrival.

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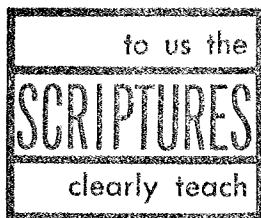
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Scriptures

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  - b The Time Is at Hand, cloth, 50 cents each.
  - c Thy Kingdom Come, cloth, 50 cents each.
  - d The Battle of Armageddon, cloth, 85 cents each.
  - e The Atonement Between God and Man, cloth, 35 cents each.
  - f The New Creation, cloth, 85 cents each.
- Devotional Books for Volunteers 100, 10 cents each;  
Volumen 40, 15 cents each.

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75



That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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