

a herald of Christ's presence

THE DAWN

"CONSIDER THE
APOSTLE AND
HIGH PRIEST
OF OUR PROFESSION,
CHRIST JESUS."

--Hebrews 3:1, 2

July 1961

THE DAWN

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God's Plan for World Security

"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. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:8, 9

THROUGHOUT the earth today there are thousands of noble-minded men and women who, almost frantically, are endeavoring to impress upon the people the grave dangers which confront the world unless selfishness is replaced by the ideology of love in human relationships. Many of these good people are working together in a movement known as "Moral Re-Armament."

The much urged changeover from selfishness to love, with the name of God remotely associated with the new ideology, is referred to by these earnest workers as a revolution. Their leader, a Dr. Frank Buchman, in a speech delivered to a "World Assembly for the Moral Re-Armament of Nations," said, "If we can spread the revolution fast enough we can save America and the world. Unless we can have this revolution

there will be a revolution of chaos."

Dr. Buchman organized the Moral Re-Armament program many years ago, prior to the second global war, and with considerable fanfare. But that little "if" still stands in the way of victory. "If," he says, "we can spread the revolution fast enough we can save America and the world." They failed to spread it fast enough back in the 1930's to prevent the second global war, and there is no evidence that the tremendous efforts now being made are to any extent checkmating the onrushing forces of selfishness as evidenced by increasing crime, corruption, and tensions of threatened atomic and hydrogen warfare.

The efforts of Moral Re-Armament have been brought promi-

nently to the attention of the American public by means of a film entitled "The Crowning Experience." This film was produced with the hope that it would help to unite the world in brotherhood, and encourage the people to fight communism with the ideology of love.

All the actors and actresses in this film donated their services because of their concern over world affairs in the light of the threat now being posed by communism. These professional men and women, out of the goodness of their hearts, sacrificed much in making this picture, believing earnestly that this "superior" ideology can cure world problems.

Certainly no one would want to doubt the sincerity of these noble people, and the film production is commendable, having a powerful influence for good upon those who view it and appreciate its moral tone. However, while it had a long "run" in New York City and in a popular theater, juvenile delinquency and all the other forms of crime still continue and are steadily increasing in this world metropolis. Apparently it did not spur on the revolution from selfishness to love rapidly enough to have any appreciable retarding effect upon the sins of this great city.

God's Plan

TO THE extent that these earnest workers are willing to face

reality, they must at times become discouraged. However, if we accept the testimony of the Bible concerning God's plan for world security, there is no need to be concerned. His plan for replacing selfishness with love involves the destruction of all the world's institutions of selfishness. This is what the prophecies of the Bible depict as "the end of the world."

When we know the significance of the events which are bringing about this destruction of a selfish social order, we do not fear what is coming, but are glad to realize that the culmination of selfishness is near. Jesus described its symptoms as "distress of nations, with perplexity," causing the people to look ahead with fear to what they see coming upon the earth.— Luke 21:25, 26

A brother in the truth attended a showing of "The Crowning Experience." As he passed through the lobby of the theater after the performance, he noticed several of the actors who appeared in the film. They were there to talk to the people, and to encourage their interest in brotherly-kindness, love, and unselfishness. This, of course, provided a wonderful opportunity to tell about God's plan for world security and peace, and of the time when God's plan will be written in the hearts of all the people.—Jer. 31:31-34

These earnest people explained that their plan "makes religion

practical, and picks up where religion leaves off." This view is understandable, for millions throughout the world are beginning to feel that Christianity has not been very successful, and that something better than divided churches is needed if the world is to be saved from chaos. It was fortunate that the brother was able to present these zealous Moral Re-Armament workers with literature which explained why Christianity has not failed.

The Apostle Paul wrote that "the whole creation groaneth and travaileth in pain together," waiting for "the manifestation of the sons of God." (Rom. 8:19-22) In this same chapter Paul explains that the sons, or "children," of God are joint-heirs with Jesus Christ to rulership in his long-promised kingdom—that world government which is to extend its righteousness and peace throughout the whole earth.—Rom. 8:17, 18; Isa. 9:6, 7

All of God's holy prophets foretold the establishment of this kingdom of righteousness, and the people of God in every age have been admonished to wait for it. But few have been willing to do this. The view expressed in the theater lobby by the Moral Re-Armament workers was that "God is waiting for man to do it," and "we are supposed to help him, not just sit around and wait for peace."

Actually this is the view now held by the entire professed Christian world. The Lord's admonitions to "wait" for his due time and way were forgotten soon after the apostles fell asleep in death, and the nominal church has been trying ever since to establish Christ's kingdom for him. The net result of all the centuries of zealous efforts to this end is that the world is now threatened with total destruction in a struggle so ghastly and horrible that the human mind is incapable of conceiving the reality of its extent and devastation. There is no reason to suppose that now the sincere efforts of a relatively small group of faithful workers will be able to turn back the tide of selfishness.

Not only in our text are the Lord's people admonished to "wait" on him. When Jesus was on earth he expressed a similar thought. In a parable pertaining to his second coming he likened his followers to "men that wait for their Lord." (Luke 12:36) We read of a just man named Joseph, "who also himself waited for the kingdom of God."—Luke 23:50, 51

Shortly before Jesus ascended to heaven his disciples asked, "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) It is clear that the disciples expected divine intervention in the world's affairs, and not a mere attempt by feeble and

fallen men to establish the messianic kingdom of promise. In answer to their question Jesus explained that it was not the Lord's will for them to know "the times or the seasons, which the Father hath put in his own power." (vs. 7) He did not say that the kingdom would be established as soon as they could convert the world, that the times and seasons were thus in their hands.

While the truth-enlightened people of God are admonished to "wait" for the kingdom, this does not mean that we have nothing to do while waiting. To the contrary, there is much to be done during the few short years of our lives. The Apostle Peter wrote, "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—II Pet. 1:10

This is a full time work. It involves the carrying out of Christ's command to let our "light... shine before men." (Matt. 5:14-16) This witness for the truth, however, is not for the conversion of the world, but as a testimony for those to whom the Lord gives a "hearing ear," although many others may receive a measure of blessing from the witness. (Matt. 13:16) What a blessed work this is! If we are appreciative of the truth and its opportunities we will keep busy spreading the Gospel of the kingdom.

Peace and Safety

PAUL wrote, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thess. 5:3) This is a prophecy pertaining to the present time—the end of the age—and it shows that the world would be crying, "Peace and safety," but that this would not prevent the destruction which has been foretold. This destruction, Paul explains, was to come as "travail upon a woman with child," that is, spasmodically.

The people cannot be blamed for wanting peace, but they do not realize that they will fail to secure peace by their own efforts. The faithful followers of Jesus will, in God's due time, be associated with him in establishing peace and security throughout the earth, and also in giving life to the people. But in order to participate in this glorious future work, it is essential that we prove our worthiness by now laying down our lives in sacrifice.

The people who support Moral Re-Armament present Jesus as a "world Reformer." But if Jesus had wanted to reform the world at his first advent, he would not have given himself voluntarily in sacrifice. He was "despised and rejected of men," and we are following in his footsteps, inspired

by the hope of living and reigning with him when his kingdom is fully established. We know that then peace and joy will fill the earth.—Isa. 53:3; Rev. 20:6

In newspaper advertisements the Moral Re-Armament group announces that “the hour is late,” and declare that they have the answer to the world’s problems. We know that their answer is not the true one, but it is interesting to note that they realize “the hour is late,” for indeed it is. This is a corroboration of our faith that the final consummation of the age is at hand.

But let us remember that while the hour is late it is not too late to lay down our lives in the service of the Lord. Nor is it too late to rejoice in that “blessed hope” of the “high calling of God in Christ Jesus.” Yes, thanks be to our Heavenly Father that he has shown us “an open door,” which “no man can shut.”—Titus 2:13; Phil. 3:14; Rev. 3:8

Last Days

WE ARE now living in the “last days” of Satan’s rulership over the peoples of earth, and it is reasonable to suppose that he will do all he can to keep his subjects under the control of his powers of darkness. (II Cor. 4:4; Rev. 12:12) However, we rejoice in the assurance that the divine plan for establishing peace will continue to move steadily for-

ward. Since this plan calls for the setting aside of all the institutions of selfishness by means of a “time of trouble such as never was since there was a nation,” we do not expect that the people of the earth will experience peace, security, and happiness until that “great tribulation” shall have accomplished the purpose for which it is being permitted.—Dan. 12:1; Matt. 24:21, 22

But when that purpose has been accomplished, the Lord “will turn to the people a pure language” that they may all call upon and serve him with “one consent,” or unitedly. (Zeph. 3:8, 9) This kingdom program of education will not only acquaint the people with the true and living God, but through the agencies of the kingdom they will be assisted in the eradication of sin and selfishness from their hearts, and in the place of these God will write his own principles of righteousness—Jer. 31:31-34

From one standpoint the expression, “Moral Re-armament,” is a misnomer, for in reality the human race throughout all the ages has always been largely under the control of sin and selfishness. There never has been a time in the experience of the fallen human race when love has ruled the world, or any nation in the world. The only difference today is that selfishness is now implemented by such potent methods of mass

destruction that selfishness threatens to destroy the entire human race, instead of only a portion of it, as in times past.

Our first parents were created in the image of God. The righteous laws of God were a very part of their being until they yielded to temptation and transgressed against the explicit directive of their Creator. The marginal translation of Hosea 6:7 reads, "They [the Israelites] like Adam have transgressed the covenant." This indicates that Adam was in covenant relationship with his Creator until he transgressed.

Based upon the redemptive work of Christ, and throughout the thousand years of Christ's kingdom, the human race is to be given an opportunity to be restored to that original perfection lost in Eden, and to that renewed covenant relationship with God. It is this that is implied in the promise to write the divine law in their hearts and in their inward parts. With God's law thus ruling in the hearts of the people, all the problems created by human selfishness will automatically have been solved.

No wonder Isaiah prophesied concerning Christ that "of the increase of his government and peace there shall be no end." (Isa. 9:6, 7) The peace of Christ's kingdom will continue to "increase" until it encompasses the people

of all nations, and produces a genuine "brotherhood of man." Then the people will "learn war no more."—Isa. 2:3, 4; Micah 4:3, 4

And this peace of Christ's kingdom will include peace between God and man. This will be the basis of all the rich blessings of health and life which will also then be showered upon the people.

Yes, in this kingdom, symbolically described as "the mountain of the Lord," a "feast of fat things" will be prepared for all people. In this "mountain" God will swallow up death in victory, and "wipe away tears from off all faces." In response to this provision of divine love the people will say, "Lo, this is our God; . . . we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-8

The people who have died will also have the opportunity of sharing in the blessings of Christ's kingdom, for they will be awakened from the sleep of death for this purpose. All men have been redeemed by the blood of Christ, and are described in the Bible as "the ransomed of the Lord." The Prophet Isaiah wrote that the ransomed of the Lord shall return [from death] . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

THE BIBLE ANSWERS TV SCHEDULE

Half-hour Programs

Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.

Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.

Steubenville, O.—WSTV-TV, Channel 9, Sundays, 9:30 a.m.

El Paso, Texas—KELP-TV, Channel 13, Sundays, 12:00 noon.

Alexandria, Minn.—KCMT-TV, Channel 7, Alt. Sundays, 12:00 noon.

Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.

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

Bakersfield, Calif.—KLYD-TV, Channel 17, Alt. Sundays, 9:30 a.m.

Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 9:30 a.m.

Lafayette, Ind.—WFAM-TV, Channel 18, Sundays, 11:00 a.m.

Phoenix, Ariz.—KVAR-TV, Channel 12, Sundays, 8:30 a.m.

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

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

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

Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.

Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.

Victoria, B. C.—CHEK-TV, Channel 6, Sundays, once per month. Time to be announced.

Jefferson City, Mo.—KRCG-TV, Channel 13: as a fill-in when possible.

Seattle, Wash.—KIRO-TV, Channel 7, Sundays, 10:00 a.m.

Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.

Pueblo, Colo.—KCSJ-TV, Channel 5, Sundays, 2:30 p.m.

Harrisonburg, Va.—WSVA-TV, Channel 3, Sundays, 12:30 p.m.

Fifteen-minute Programs

London, Ontario—CFPL-TV, Channel 10, alternate Sundays, 12:00 noon.

Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 3:15 p.m.

Charleston, W. Va.—WCHS-TV, Channel 8, Sundays, 2:30 p.m.

Amarillo, Tex.—KVII-TV, Channel 7, Sundays, 2:45 p.m.

RADIO TOPICS FOR JULY

2—"In the Father's House"

23—"A Rich Man in Hell"

9—"Unlocking the Gates of Hell"

30—"The Christian Religion"

16—"Divine Intervention in the Affairs of Men"

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.
Calera WBYE 1370 11:05 a.m.
Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 12:05 p.m.

ARIZONA

Phoenix KOOL 960 8:45 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.
Magnolia KVMA 630 12:00 noon

CALIFORNIA

Chico KPAY 1050 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KABC 790 11:15 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.

CONNECTICUT

Waterbury WWCO 1240 2:05 p.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Belle Glade WSWN 900 12:05 p.m.
New Smyrna Bch. WSBB 1230 11:05 a.m.
Palatka WSUZ 800 12:05 p.m.

GEORGIA

Atlanta WGUN 1010 12:15 p.m.
Savannah WBYG 1450 12:15 p.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 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 WTMT 620 10:00 a.m.
Newport WNOP 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 WKMH 1310 10:00 a.m.
Grand Rapids WMAX 1480 9:00 a.m.
Muskegon WMUS 1090 12:05 p.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 11:05 a.m.
Long Prairie KEYL 1400 11:05 a.m.
Wadena KWAD 920 11:05 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Joplin WMBH 1420 10:05 a.m.

MISSOURI

Hannibal KHMO 1070 12:25 p.m.
Joplin WMBH 1420 12:15 p.m.
Kansas City KCMO 810 9:30 a.m.
St. Louis KXOK 630 8:15 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Atlantic City WLDB 1490 12:05 p.m.
Newark WNNTA 970 10:00 a.m.

NEW MEXICO

Roswell KGFL 1400 10:05 a.m.
Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE**NEW YORK**

Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WJOC	1340	12:05	p.m.
Malone	WICY	1490	12:05	p.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.
Syracuse	WSOQ		8:30	a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte				
	WCGC	1270	12:30	p.m.
Elizabeth City	WGA1	560	12:05	p.m.
Fuquay Springs	WFVG	1460	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.
New Bern	WHIT	1450	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	7:30	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.
Zanesville	WHIZ	1240	11:45	a.m.

OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
Tulsa	KTUL	1430	11:05	a.m.

OREGON

Astoria	KAST	1280	10:30	a.m.
Lebanon	KGAL	920	10:00	a.m.
Portland	KGON	1520	9:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WEPP	1080	12:05	p.m.
Scranton	WICK	1400	12:05	p.m.
Tyrone-Altoona	WTRN	1290	12:05	p.m.
Wellsboro	WNBT	1490	12:05	p.m.
Wilkes Barre	WBAX	1240	12:45	p.m.

SOUTH CAROLINA

Bennettsville	WBSC	1550	12:45	p.m.
Charleston	WOKE	1340	12:30	p.m.

TENNESSEE

Nashville	WNAH	1360	12:00	noon
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TEXAS

Hamilton	KCLW	900	1:45	p.m.
Lampasas	KCYL	1450	12:45	p.m.
Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	10:35	a.m.
Sherman-Dennison				
	KRRV	910	6:35	p.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

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

Charlottesville	WCHV	1260	12:05	p.m.
Mt. Jackson	WSIG	790	12:05	p.m.
Richmond	WLEE	1480	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia-Chehalis	KELA	1470	10:30	a.m.
Longview	KBAM	1270	10:30	a.m.
Olympia	KGY	1240	10:30	a.m.
Seattle	KTW	1250	1:30	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

WEST VIRGINIA

Huntington	WPLH	1470	10:15	a.m.
Wheeling	WWVA	1170	9:30	a.m.

WISCONSIN

Eau Claire	WBIZ	1400	10:05	a.m.
Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.
Reedsburg	WRDB	1400	11:45	a.m.

WYOMING

Cheyenne	KVVO	1370	9:05	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Corner Brook, Nfld.				
	CFCB	570	10:30	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's, Nfld.	VOCM	590	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.

THE HOLY SPIRIT SERIES**Lesson VII***Filled with the Spirit*

IN THE New Testament the expression, "filled with the Spirit," is used with varying connotations, although in every instance it is clear that the influence, or power of God, is referred to, not a person. It was prophesied that John the Baptist would be filled with the Holy Spirit.¹ Here the thought simply is that John the Baptist would be endowed with God's power and blessing to enable him to accomplish a special reformation work in Israel.

We are told that when Mary, the mother of Jesus, visited Elisabeth, the mother of John the Baptist, that Elisabeth was filled with the Holy Spirit.² This indicates Elisabeth's great rejoicing over the miraculous events which were occurring in connection with herself and Mary. The power of God was being exercised through both of these women, and to their great joy.

We are told that Zacharias was "filled with the Holy Spirit, and prophesied."³ Here is a work of the Holy Spirit similar to that which occurred during Old Testament times in connection with God's holy prophets.⁴

The record is that at Pentecost the waiting disciples were filled by

the outpouring of the Holy Spirit.⁵ Here the expression, "filled with the Holy Spirit," denotes a miraculous exercise of divine power, enabling those who were filled to speak in foreign tongues without the necessity of previous study.

The Lord sent Ananias to visit Saul after his experience on the Damascus road, to explain the truth to him, that he might be filled with the Holy Spirit.⁶ Saul, or Paul, was appointed by God to take the place of Judas, and it was therefore essential that he be filled with the Spirit even as the other apostles were at Pentecost.

There is still another filling of the Spirit, one in which all followers of the Master can participate.⁷ It is in the sense that God's thoughts and plans, as revealed in his Word, disclosing the divine will for them, become the all-absorbing, all-consuming, overwhelming power in their lives.

There are various means which the Lord uses to give his faithful people this infilling of his Holy Spirit as a sacred and sanctifying influence in their lives. One of these is through the study of his

Word, which indeed contains the Spirit of the truth.⁸

Another important means of being filled with the thoughts of God that they might the more completely influence our lives is through fellowship with his people.⁹ Every member of the body of Christ can contribute to the general up-building of all, which leads to the maximum filling of the Holy Spirit.¹⁰

One of the most effective means of being filled with the Holy Spirit is through prayer.¹¹ Jesus promised that prayers for the Holy Spirit would be answered. We know that the Lord wants his people to be filled with the Holy Spirit, so it is proper and needful that we earnestly petition him to this end. The Holy Spirit is one of the good gifts which the Heavenly Father is pleased to give to his faithful children.¹²

STUDENTS' HELPS

QUESTIONS

Does the expression, "filled with the Spirit," in any way suggest that the Holy Spirit is a person?

In what manner was John the Baptist filled with the Spirit?

We are told that Elisabeth was filled with the Spirit. What does this mean?

What is implied by the statement that Zacharias was filled with the Spirit.

At Pentecost, the waiting disciples

were filled with the Spirit. What did this experience mean to them?

How was Paul filled with the Spirit when visited by Ananias?

Quote a text of Scripture which denotes that there is a manner in which all the followers of Jesus, if faithful, may be filled with the Spirit. Explain what this means.

Name and explain three of the ways which the Heavenly Father uses to fill his children with his Spirit.

BIBLE PROOF

¹Luke 1:13-15

²Luke 1:41

³Luke 1:61

⁴II Pet. 1:21

⁵Acts 2:4

⁶Acts 9:17

⁷Eph. 5:18, 19

⁸II Tim. 2:15;

3:16, 17

⁹Heb. 10:24, 25

¹⁰Eph. 4:15, 16

¹¹Luke 11:13

¹²James 1:17

REFERENCE MATERIAL

"The Atonement Between God and Man," pages 205; 244-246.

SUMMARY OF IMPORTANT THOUGHTS

While there are various senses in which the Lord's people at different times have been and are filled with the Spirit, this expression always denotes the influence of God's power in the life. A personality is never implied.

THE HOLY SPIRIT SERIES

Lesson VIII

Gifts and Fruits of the Spirit

THE Holy Spirit, or power of God, has manifested itself in the lives of his dedicated people throughout the Gospel Age in a variety of ways. Some of these manifestations are described in the Bible as the "gifts" of the Spirit, and some as the "fruit" of the Spirit.¹

There are many different "gifts" of the Spirit, among them the ability to perform miracles of healing, and to speak in unknown tongues. These special gifts did not continue. They were of great value in the Early Church, but were not needed after the church, under the direction of the apostles, had been well established.²

However, there are other gifts of the Spirit which have continued with the church throughout the entire age. One of these is the gift of servants in the church, including the apostles.³ The apostles were miraculously inspired by the Holy Spirit so that their utterances, oral and written, were infallible. The writings of the apostles, and the records of their oral instructions, still serve as inspired guidance for the Lord's consecrated people.⁴

Other uninspired servants have been given to the church through the Holy Spirit. These have been pastors, teachers, evangelists, bishops [overseers], and elders.⁵ These

have been consecrated men who, in the Lord's providence, and by the infilling of the Holy Spirit, have had their natural talents for this type of service quickened by the Holy Spirit of truth. To some of these has been given the gift of prophecy, or public utterance. The ability to explain the truth was considered by Paul to be a better gift than to speak with tongues.⁶

There is also "the fruit of the Spirit."⁷ The fruit of the Spirit differs from "the gifts of the Spirit" in that it is a growth or development of divine graces which reflect the likeness of the Lord in daily conversion and conduct. Jesus calls attention to this in his parable of "The Vine and the Branches."⁸

The fruit of the Spirit is also mentioned by the Apostle Peter.⁹ Peter indicates that it is only by possession of these godlike graces of heart and mind that we can be assured of an entrance into the kingdom of Christ.

We may think of godlike love as being the "bond" of all the Christian graces.¹⁰ The Spirit of love, of complete unselfishness, is so essential in the Christian life that, without it, the gifts of the Spirit would be of no value.¹¹

However, we are not to think of love as displacing zeal in the service of the Lord, and the faithful

use of whatever abilities for proclaiming the truth with which the Lord may have blessed us. It is simply that the use of these gifts is acceptable to the Lord only if

motivated by love. Actually, the more filled we are with love, the greater sacrifices we will be impelled to make in declaring the glad tidings of the kingdom.

STUDENTS' HELPS

QUESTIONS

What two words are used in the Bible to describe some of the manifestations of the Spirit of God in the lives of his people?

Which "gifts" of the Spirit did the Lord employ only during the days of the Early Church?

Name the "gifts" of the Spirit which have continued throughout the entire Gospel Age.

Name the two general categories among the servants of the church.

Which was considered more im-

portant in the Early Church, speaking with tongues, or prophesying?

Explain how the "gifts" of the Spirit differ from the "fruit" of the Spirit.

Explain the importance Peter attached to the fruit of the Spirit.

In what sense is love the "bond of perfectness," as stated in Colossians 3:14

Briefly, what is Christian love? Should it displace activity in the Lord's service?

BIBLE PROOF

- | | |
|----------------------------------|--------------------------------|
| ¹ I Cor. 12:4-11; | ⁶ I Cor. 12:31; 14: |
| Gal. 5:22, 23 | 18, 19, 39 |
| ² I Cor. 13:8 | ⁷ Gal. 5:22, 23 |
| ³ Eph. 4:11-13 | ⁸ John 15:1-8 |
| ⁴ Matt. 18:18; 16:19; | ⁹ II Pet. 1:4-11 |
| II Pet. 3:15, 16 | ¹⁰ Col. 3:14 |
| ⁵ Acts 20:17, 28; | ¹¹ I Cor. 13:1-3 |
| I Tim. 3:1, 2 | |

REFERENCE MATERIAL

"The Atonement Between God and Man," page 205, paragraph 3, through page 208.

SUMMARY OF IMPORTANT THOUGHTS

The "gift" of healing the sick and speaking with tongues did not continue beyond the Early Church; while the servants of the church, as gifts, have continued throughout the age. The "fruit" of the Spirit is a growth of divine grace in the life of the Christian.

THE HOLY SPIRIT SERIES

Lesson IX

Sin Against the Holy Spirit

JESUS explained that sin against his Heavenly Father, and against him, could be forgiven, but that sin against the Holy Spirit could not be forgiven.¹ This is a definite proof that the Holy Spirit is not a third person in a trinity of Gods who are co-equal in authority and power.

Jesus made this statement to the Pharisees who charged that he had performed a miracle by the power of Beelzebub, the prince of devils.² They had witnessed a miraculous demonstration of the power of God, and their attempt to discredit its significance was a sin against knowledge, against light, and therefore wilful.

This is why any sin against the Holy Spirit is unforgivable. For all such sins there is an appropriate measure of punishment, depending upon the degree of understanding one may possess.³ Any and all sin for which punishment is administered is not forgiven, but sins of ignorance and adamic weakness are not in this category.

We have another illustration of sinning against the Holy Spirit in the experience of Ananias and Sapphira, who lied to Peter concerning the selling of all their land.⁴ Peter charged that they had lied against the Holy Spirit. This man and his

wife had been associated with the brethren long enough to witness the miracle-working power of God in their midst. They presumed, therefore, against God by their attempted deception, and were worthy of punishment, which they received.

However, it is not necessary to witness outward manifestations of God's miracle-working power in order to be guilty of sinning against the Holy Spirit.⁵ In Paul's statement to the Hebrew Christians he reveals that to go contrary to enlightenment by the Holy Spirit through the Word of God, giving one a heart appreciation of divine grace, constitutes wilful sin, and therefore sin against the Holy Spirit. Paul reveals that in such instances repentance is impossible.

Another warning, similar to this, is also given to us by the same apostle.⁶ Here the stress is placed upon enlightenment through a knowledge of the truth. The Holy Spirit is the Spirit of truth, and to go contrary to this truth, under the influence of which we have dedicated our lives to divine service, would be a sin against the Holy Spirit. Here the punishment is indicated to be forfeiture of all further claims to divine grace.

Death is the ultimate punishment for wilful sin. Adam's sin was wilful, and led to death; but from this penalty he has been redeemed by the blood of Christ. Through Christ, the Lord's consecrated people have been made free from adamic condemnation.⁷ For such to revert to a continuance in wilful sin results in the "second death," referred to

by David as "the great transgression."⁸

But there are wilful sins which merit punishment less than eternal death.⁹ However, it is wise for all the Lord's people to keep their hearts pure, and their minds cleansed, and thus prevent the beginning of sins which might eventually develop into the "sin unto death."

STUDENTS' HELPS

QUESTIONS

What gross error is refuted by Jesus' statement that sin against the Holy Spirit cannot be forgiven?

Relate the circumstances in which Jesus implied that the Pharisees had sinned against the Holy Spirit.

In principle, what is sin against the Holy Spirit?

Explain how Ananias and his wife lied to the Holy Spirit.

Is it possible for one who has received a heart appreciation of the truth to sin against the Holy Spirit? Explain.

While all wilful sin must be punished, is the punishment necessarily "the second death"?

What is "the great transgression," and how may we be guarded against it?

BIBLE PROOF

¹Matt. 12:31, 32

²Matt. 12:24-30

³Luke 12:47, 48

⁴Acts 5:1-11

⁵Heb. 6:4-8

⁶Heb. 10:26-29

⁷Rom. 8:1

⁸Ps. 19:12, 13;

Rev. 21:8

⁹I John 5:16, 17

REFERENCE MATERIAL

"The Atonement Between God and Man," pages 270-273.

SUMMARY OF IMPORTANT THOUGHTS

Sin against the Holy Spirit is sin against knowledge and understanding. All such sin is wilful, and will be punished. When there is a continuance in wilful sin, the punishment is "second death."

THE HOLY SPIRIT SERIES

Lesson X

The Spirit on all Flesh

THE Prophet Joel, in foretelling the coming of the Holy Spirit upon the church at Pentecost, explained that "afterward" God's Spirit would be poured out upon all flesh.¹ The foretold pouring out of the Holy Spirit upon the Lord's servants and handmaidens and "afterward" upon "all flesh" is stated in the prophecy in the reverse order of the sequence in which it actually occurs. This was probably designed by the Lord to obscure the great truth of his future blessing for the world until the time neared for it to be realized.

In pouring out his Holy Spirit upon the church of this Gospel Age, God arranged that the first to be benefited were the Jewish believers at that time. Subsequently, it was also poured out upon the Gentiles who desired to be in harmony with and to serve God. The Scriptures indicate that this same sequence will be observed by the Lord in the pouring out of his Spirit upon all flesh. The first to have the opportunity to be blessed by his Holy Spirit will be the regathered Israelites in Palestine.²

One of the important functions of the Holy Spirit during the Gospel Age has been to enlighten the Lord's people with respect to the will and ways of the Lord. The

same will be true during the kingdom age, when a knowledge of the Lord will fill the earth as the waters cover the sea.³

During the Gospel Age the enlightenment of the Holy Spirit reaches the Lord's people through the prophets, the apostles, and our Lord Jesus, as their combined teachings have been made available through the written Word. So, during the Millennial Age, the influence of God's Spirit will reach the people through God's representatives, who will also be the representatives of the spiritual phase of the kingdom; namely, the Ancient Worthies.⁴

The Scriptures assure us that the Lord will, during the Millennial Age, communicate his truth to the people, and it will be by this means that they will have the opportunity to learn of and to serve him.⁵ One of the symbols used to illustrate this thought is the opening of a book.⁶

The Holy Spirit of truth during the Gospel Age reveals the opportunity of entering into a covenant of sacrifice with the Lord. But the Millennial Age will not be an age of sacrifice. Then, beginning with Israel, the people will have the opportunity of entering into the New

Covenant, a covenant in which the law of God will be written in their hearts and in their inward parts.⁷ When all the willing and obedient shall have entered fully into this New Covenant, the teaching of the Lord will no longer be necessary, for all shall then know him, whom to know properly, and to obey, will mean life eternal.

One of the witnesses, or evidences of possessing the Holy Spirit now, is the persecution which comes to those who let their light shine. But this will not be true in the Millennium. Then the righteous will flourish, and the Lord will take away the rebuke of his people from off the whole earth.⁸

STUDENTS' HELPS

QUESTIONS

Which of God's holy prophets foretold that the time would come when the Lord would pour out his Spirit upon all flesh? Explain the significance of the word "afterward" in this prophecy.

Who will be the first to benefit when God pours out his Spirit upon all flesh?

What will be one of the important functions of the Holy Spirit during the Millennial Age?

What method will the Lord use to impart a knowledge of his truth

to the people during the Millennial Age?

What is one of the symbols the Lord uses in the Bible to illustrate the making known of truth during the Millennial Age?

How does the Bible describe the covenant into which the Lord's people will be led during the Millennium?

Will those who receive the Holy Spirit during the Millennium be required to suffer for righteousness' sake?

BIBLE PROOF

¹Joel 2:28, 29;

Acts 2:17, 18

²Ezek. 39:27-29

³Isa. 11:9

⁴Matt. 8:11;

Micah 4:2

⁵Zeph. 3:9

⁶Isa. 29:18, 24

⁷Jer. 31:31-34

⁸Ps. 72:7; Isa. 25:8

REFERENCE MATERIAL

"The Atonement Between God and Man," pages 217-222.

SUMMARY OF IMPORTANT THOUGHTS

The pouring out of the Holy Spirit upon the world will result in the enlightenment of the people, even as the Holy Spirit has enlightened God's people during the Gospel Age. This will be accomplished through divinely appointed channels, even as now.

In His Steps

"He that saith that he abideth in Him ought himself also to walk, even as He walked."—I John 2:6

THE Scriptures employ the word "walk" to denote demeanor of life. We read in Genesis 5:24 that "Enoch walked with God," meaning that he endeavored to have his life conformed to the will of God. To "walk together" implies harmony of thought and action.

Addressing Israel, the Lord said, "Can two walk together, except they have made an appointment?" (Amos 3:3, R. V. margin; Strong) The Lord had made an "appointment" with Israel. They were to walk together under the terms of the Law Covenant. Many times Israel failed to keep her "appointment," and when she did the nation did not walk with God.

God's people of the Gospel Age also make an appointment to walk with him. As individuals they enter into a covenant with him to do his will, to walk in his ways; and faithfulness to the terms of our covenant is essential in order to have the assurance that God is walking with us, and we with him.

The "walk" of the Christian is in the footsteps of Jesus. If we are endeavoring to be followers of the Master, then, as our text expresses it, we should "walk, even as he walked." We have in Jesus a perfect example of one who walked with God, for his every thought, word, and deed were in harmony with his Father's will. This was so true of Jesus that he could truly say, "I and my Father are one."—John 10:30

God said to Israel through Isaiah, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30:21) This was true also of Jesus who, throughout the course of his earthly ministry, was constantly guided by the Old Testament Scriptures, the "Word" of God which came to him from "behind," or out of the past.

It was to walk in the way of God that Jesus covenanted to do. It was at the beginning of his

ministry that the prophecy of Psalm 40:7, 8 was fulfilled by Jesus. It was then that he presented himself to his Heavenly Father in dedication to do his will as it had been recorded in "the volume of the book." Jesus knew from the "word behind" that basically his course was to be one of sacrifice, to be consummated in voluntary death upon the cross. Knowing this, he allowed himself to be led "as a lamb to the slaughter."—Isa. 53:7

Jesus stipulated that his followers were to walk in this same pathway of sacrifice. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) To James and John, who had asked that one of them sit on his right hand, and the other on his left hand in his glory, Jesus said, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"—Mark 10:35-38

Newness of Life

THE Apostle Paul wrote that we "are buried with him [Jesus] by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4) Jesus' change in the resurrection from earthly glory to the "glory of the Father" is here

used to illustrate the transformation of viewpoint and demeanor which takes place in the lives of those who dedicate themselves to follow the Master, to be planted together in the likeness of his death.

And what a tremendous change that is! It is well illustrated in the teachings and attitude of Jesus, our Exemplar. For example, without doubt Jesus loved his home and family, particularly his mother. He would have a certain and proper interest in the affairs and people of his community. Nor did he ever lose his love for the good things of the world in which he lived.

But when Jesus began his ministry, more important considerations dominated his thoughts and life. Now he was dedicated to doing his Heavenly Father's will, which meant that his every thought, word, and deed must be in keeping with the "Word" from behind. He continued to love his family and the people generally, as attested by the sacrifices he made to minister to their needs. But now he had a higher love, which was for those whom the Heavenly Father had given him to be his disciples.

Jesus' disciples were now his real family. When someone told him that his mother and brethren wished to speak to him, he pointed to his disciples and said, "Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”—Matt. 12:46-50

Jesus had not lost interest in his mother. This is shown by the fact that later, when dying on the cross, he made provision for her care. (John 19:26, 27) It was because he wanted his disciples to know that since they had allied themselves with him, they held a more important position in his life and affections than did his natural family. This was one of the important aspects of Jesus' new life of dedication to his Heavenly Father's will.

Jesus taught that this same change of viewpoint would be essential for those worthy to be counted among his true followers. He said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37) In the context (vs. 35) Jesus explains that families would become divided because of him, that there would be conflict of interests and attachments. In these situations those who preferred to maintain the friendship of their families by giving up their loyalty to Jesus would not be worthy of him. Throughout the age this has been a severe test upon many who have heard the call to follow the Master.

When Jesus said that those who had dedicated themselves to do his Heavenly Father's will were his real family, he was echoing those affectionate sentiments expressed by Ruth when she said to Naomi, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16

Is this true of us as disciples of the Master? Do we feel that his people are truly our people? Do we long to be with them on every possible and suitable occasion even at the risk of losing some of the esteem and affection of our natural relatives?

This could be one of the tests of whether or not we are walking as Jesus walked. Our brethren were not chosen by us, but by the Lord. The Lord did not choose them because they were "our kind" of people. Indeed, among the brethren chosen by the Lord there is a wide variety of personalities and dispositions. Their former social standings were different. They have varying degrees of education. It is unnatural that anyone would find himself "at home" with a group made up of individuals so dissimilar in so many ways.

Yet these are our people. So far as earthly associations are

concerned, they are to have first place in our hearts, next to our Heavenly Father and our Lord Jesus. This could well be a severe test of discipleship for many, but certainly no more severe a test than it was for Jesus; and we read concerning him that, having loved his own, he loved them "unto the end."—John 13:1

Jesus was perfect, so that even the most refined of his disciples would be far from congenial to him. His love for them was not based upon their personalities as humans, but upon their love for and devotion to his Heavenly Father. They were nearer to him than the members of his natural family because they had devoted themselves to the doing of his Father's will. Since he was one with his Father, this made them one with him.

In the Spirit

PAUL wrote of those who "walk not after the flesh, but after the Spirit." (Rom. 8:4) To walk after the Spirit means to follow the leadings of the Holy Spirit through the written Word of God. In Jesus we have a perfect example of a Spirit-led life. If we walk in his footsteps, we will be walking after the Spirit, and will not be fulfilling the desires of the flesh.

Since Jesus was perfect, the desires of his flesh were not unholy. But as a human he would have

human desires to which he could not yield and at the same time follow the leadings of the Holy Spirit. The same is true with us. We may not find it too difficult to resist the sinful desires of the flesh, for these we recognize to be wrong. But there are certain legitimate human desires which we might easily reason should be gratified, and we will need constantly to remind ourselves that if we are to be worthy disciples of Christ we must walk even as he walked.

Humbly

THE Prophet Micah wrote that one of the things required of the Lord's people is that they "walk humbly" with their God. (Micah 6:8) Surely Jesus did walk humbly with his God. His humility was displayed in many ways. He emphasized that the mighty works which he did were not his works. They were the accomplishments of his Heavenly Father. The common people were deeply moved by the gracious words which he spoke, but he reminded them that the words they heard were not his, but his Father's.—John 5:36; 14:24; Luke 4:22

When the disciples asked Jesus concerning the time of his return and second presence he frankly said that he did not know, explaining that this was knowledge possessed at that time only by his Heavenly Father. (Matt. 24:3, 36)

One less humble than Jesus might have sought to give the impression that he knew the answer to the question, but did not care to reveal it.

An outstanding display of Jesus' humility was in his complete yielding to his Heavenly Father's will no matter what the cost might be to him. This was true from the beginning to the end of his ministry. It was true in Gethsemane; and when he was hanging on the cross, until, in complete submission, he cried out to his Heavenly Father, "Into thy hands I commit my spirit," my breath of life.—Luke 23:46, **Diag.**

If we are walking as Jesus walked, we too will humble ourselves "under the mighty hand of God." (I Pet. 5:6) Genuine humility is before God. A show of humility before men is of little account. We might appear to our brethren as being humble, yet the piercing eyes of the Lord would see in our hearts traits of pride, or of unhappiness over the outworking of his providences in our lives. We might even announce our professed humility to our brethren in Christ, yet the motive for thus doing could be one of pride and self-seeking.

Concerning his typical people, who came out of Egypt, the Lord said that they walked "in the imagination of their evil heart." The Revised Version reads, "stubbornness," as shown in the margin of

the A. V. (Jer. 11:8) Our hearts cannot have motivations of this sort if we are to walk as Jesus walked. The Apostle Paul wrote of "casting down imaginations [margin, reasonings], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—II Cor. 10:5

Jesus' humility was manifested in his doing little things in the divine service, such as washing his disciples' feet. Do we find joy in doing the little things, or do we "imagine" that the Lord has surely called us for some great and important part in his service, and because of this neglect what we may decide are the less important services? We should not judge one another along these lines, but it is well to look into our own hearts to determine whether or not we are truly walking humbly with our God, even as Jesus walked.

Overcoming the World

PAUL reminds us of the time when we "walked according to the course of this world," and also "according to the prince and power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2) Jesus walked contrary to the course of this world, and contrary to the wishes of Satan, the prince of this world.

Jesus referred to this as over-

coming the world. He said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Overcoming the world is walking contrary to the spirit of the world. The spirit of the world is the spirit of selfishness—self-seeking. Love is to be our motive and guide in life. This was the case with Jesus. He rose above the selfish strivings of the world about him, and persistently pursued the course of selfishness, giving his life, his all, that others might be blessed. This will be our walk in life if we are truly following in his steps.

Together

AGAIN Paul wrote, "Let us walk by the same rule, let us mind the same thing." (Phil. 3:16) The "same rule" and the "same thing" here mentioned by Paul are those referred to earlier in the chapter. His rule in life was the counting of all earthly things as loss and dross that he might win Christ. (vs. 8) To this he added, "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. 13, 14

Jesus' walk was one of absolute devotion to the will and plan of his Heavenly Father, and this devotion was so wholehearted that

he could say, "He that hath seen me hath seen the Father." (John 14:9) Later he prayed for his followers that they might be one with him even as he was one with the Father. (John 17:21, 22) The sentiments of this prayer will be realized in our lives only as we heed and obey Paul's instructions to walk by the "same rule," and to mind the "same thing."

We cannot walk with God, as Jesus walked, and go separate ways. There is only one way in which to walk, and that is the way of full consecration, a dedication which is so complete that it will allow nothing to stand in the way of laying down our lives in doing our Heavenly Father's will. And we will pursue this manner of life, inspired by the blessed hope that if we walk together now in the footsteps of our Master, we will be together with him in the glory of his kingdom.—John 17:24

By Faith

IN II Corinthians 5:7 we are reminded that our walk is by faith, and not by sight. This was also true of Jesus. It was faith in God and in his promises that gave Jesus strength and courage to continue the laying down of his life for the redemption of the world. It was the joy set before the Master, Paul informs us, that enabled him to endure the cross and to despise the shame. (Heb. 12:2) This joy was set before him

through the promises made by his Heavenly Father, and by faith he laid hold upon those promises and made them his own.

Of Jesus it was prophetically written, "Thou wilt show me the path of life." (Ps. 16:11) While Jesus walked in a way that led to death, it was at the same time "the path of life." But it required implicit faith in the promises of God to continue walking faithfully in this path. If we are walking as Jesus walked, then we are in the same path of life.

This is a path of life that leads first to death, and then, through resurrection, to life eternal. We will have trials and afflictions as we walk in this way, even as Jesus had them. But if our faith is strong, these will seem light; and we will be encouraged to continued faithfulness by looking at the unseen things above, which will constitute for us an "eternal weight of glory."—II Cor. 4:17, 18

David speaks of walking through "the valley of the shadow of death," but that amidst the difficulties and dangers of the way he would "fear no evil." (Ps. 23:4) And this applies to us with equal force. Addressing Jehovah, the psalmist said, "Thou art with me; thy rod and thy staff they comfort me." How blessed is the assurance that our Heavenly Father is with us, even as he was with Jesus, to give comfort and strength in our every time of need!

How reassuring are the words of Isaiah, "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."—Isa. 40:29-31

God is unlimited as to the ways in which he can give strength to his people. We think of the experiences of Jacob as he was fleeing from Esau. That night while sleeping with a stone as a pillow, God gave Jacob a vision of a ladder "set up on earth" and reaching to heaven, with "the angels of God ascending and descending on it. And . . . the Lord stood above it."—Gen. 28:12, 13

After assuring Jacob of his inheritance in the Abrahamic Covenant, the Lord added, "I am with thee, and will keep thee in all places whither thou goest." (vs. 15) When Jacob sensed the import of this vision he said, "Surely the Lord is in this place; and I knew it not."—vs. 16

Jacob then went on his journey, and the marginal translation reads that "he lifted up his feet." (ch. 29:1) How realistic this is! Many of us at times have been discouraged, and somewhat fearful of the outcome of certain experiences.

In such circumstances there is a loss, literally, of the bouyancy of step. But when the way is clear, and we are assured that the Lord's overruling providences will continue to direct our ways—as they did Jacob's—we lift up our feet with gladness and continue on in the narrow way of sacrifice, walking in the steps of our Master.

In Truth

THE Apostle John wrote to Gaius, a follower of the Master, saying, "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." (III John 3, 4) To walk in the truth is to walk as Jesus walked, for he was guided in his every step by the truth of his Father's Word.

John wrote that he had no greater joy than to learn that his "children," the brethren, walked in truth. Surely this must also be true of our Heavenly Father. He expressed his pleasure with Jesus when he dedicated himself to him-

self to follow that which had been written concerning him, and he is pleased with us as we endeavor to walk in his steps, guided by the divine plan.—Matt. 3:17

The psalmist wrote, "Precious in the sight of the Lord is the death of his saints." (Ps. 116:15) This refers to our sacrificial death, the death which results from paying our vows of consecration unto the Lord. The performance of our covenant faithfully until our sacrifice is wholly consumed, is a precious thing in the sight of our Heavenly Father; and we may be confident that he will be faithful to us if we are faithful to him. We read in Psalm 48:14 that "he will be our guide even unto death."

Yes, even as it was with Jesus, our Heavenly Father will guide us in the path of life, and, when we have finished our course in death, will exalt us to glory to be in his actual presence, and in the presence of our beloved Master, whose own steps have led the way to "fulness of joy... for evermore."—Ps. 16:11

THERE is no danger of others forcibly separating us from God's favor, or turning his love away from us. The only danger is in our own doings. We can despise or lightly esteem the favor of God, and thus forfeit the blessings of divine grace. Jude wrote, "Keep yourselves in the love of God."—vs. 21

End of the Age Separation

JESUS said, "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:47-50

"The kingdom of heaven" in this parable is not the kingdom established and reigning in the earth in power and glory, but the kingdom in preparation. When Jesus called his disciples into the ministry he said to them, "Follow me, and I will make you fishers of men." (Matt. 4:19) Fishing with nets is the illustration used in the parable, which apparently was the principal method employed in Jesus' day.

The apostles who had been fishermen would know that when a net is cast into the sea there is no way to control what sort of fish are caught in it, and that after the net is drawn ashore the fish must be sorted. They would

therefore readily grasp the idea that as fishers of men some undesirables would find their way into the "net," and that these likewise would need to be separated from the others.

Jesus presented this parable as covering the entire Gospel age, and indicated that the sorting of the fish would take place at the end of the age. This applies, however, only in a very general way. It is not as though the early disciples cast the net into the sea, and that only at the end of the age the net is drawn ashore. Actually, each individual disciple of Christ throughout the age has been a "fisher of men," and has drawn his individual "net" ashore many times.

However, the main lesson of the parable is to point out what the Lord would accomplish at the end of the age. In this respect the lesson is somewhat similar to the one taught by The Parable of the Wheat and the Tares, in which a separation is also pointed out. But in this case the "tares" are counterfeit "wheat," whereas nothing is said about the rejected fish in the "net" being counterfeits of the approved "fish." We

do not need to pass judgment on individuals to recognize that throughout the professed Christian world today there are millions of respectable people who have found their way into the "Gospel net," yet, in the true sense of the word, are not dedicated followers of the Master.

The "angels" who are sent forth at the end of the age to sort the "fish" are the same servants of the Lord who did the fishing. This does not mean, however, that these "fishers of men" are any more qualified to judge the good, and separate the evil from the good, than were the Lord's people throughout the age. It is the message they proclaim that does the separating. Those to whom the Lord gives ears to hear, understand and appreciate the "mysteries of the kingdom of heaven," and from choice separate themselves from those who have no ear for the truth. It is the mighty power of the kingdom Gospel that does the separating work in the end of the age.

The reason this is more particularly true in the end of the age than throughout the age is that the pure truth, the Gospel of the kingdom, was largely hidden throughout the age by creedmakers and worshipers. There were a few in every generation who held tenaciously to the main principles of the truth, but there was almost no opportunity to make a public proclamation of this mes-

sage, so its influence among the great mass of professing Christians was negligible.

But in his providence the Lord, at the end of the age, makes somewhat of a change in this situation. With his blessing "the children of the kingdom" are able to give a wide witness for the Gospel of the kingdom, and impressively enough to induce some to take a stand for it, and separate themselves from the nominal worshipers, who, realizing the unpopularity of the truth, are quite willing to have it so.

The Furnace of Fire

IN THIS parable also, as in The Parable of the Wheat and the Tares, those who are not the Lord's true people, but merely associated with them for a time, are said to be "cast into a furnace of fire." The further explanation is given by Jesus that "there shall be wailing and gnashing of teeth."

This is one of the texts seized upon by those who search the Bible for proof of the God-dishonoring doctrine of eternal torture. They reason that here, at least, is a mention of "fire," and here also is a statement by Jesus which seemingly suggests that those in the fire are being tormented. What other reason could they have, it is argued, for the "wailing and gnashing of teeth"?

We feel confident, however, that this is not the lesson of the parable. Jesus said to those who

rejected him in his day, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13:28

The ancient faithful servants of the Lord are to be raised from the dead to be the earthly rulers in the messianic kingdom. This was the position sought by many in Jesus' day, and he simply pointed out to them how disappointed they would be, when raised from the dead, to see that those more worthy occupied the position they believed belonged to them.

This, we think, is a good illustration of what is signified by the expression, "wailing and gnashing of teeth." It does not denote physical torment, but is a symbol of keen disappointment. And thus it will be with those "fish" in the "Gospel net" who are not accepted

as the true disciples of Christ to live and reign with him.

These "fish," by their great numbers, and through their influence, have thought they could eventually establish a rule of righteousness throughout the earth. But the prophecies reveal that all human attempts to accomplish his will fail, that the great organization of men will collapse in "a time of trouble such as never was since there was a nation." (Dan. 12:1) It is this "time of trouble," we think, that is symbolized by "the furnace of fire" mentioned in the parable.

The casting of the "fish" into the furnace of fire does not denote the destruction of individuals, but merely the destruction of their identity as supposed followers of Jesus. As individuals, these, even as those who were once tares, will have an opportunity later to receive life-giving blessings as subjects of the kingdom of Christ.

WEEKLY PRAYER MEETING TEXTS

JULY 4—"Who hath believed our report? and to whom is the arm of the Lord revealed?"—Isaiah 53:1 (Z. '99-10, 11 Hymn 275)

JULY 11—"Whosoever is begotten of God sinneth not; but . . . keepeth himself, and that wicked one toucheth him not."—I John 5:18 (Z. '99-58 Hymn 145)

JULY 18—"In the last days perilous times shall come. Men shall be . . . traitors, heady, . . . lovers of pleasures more than lovers of God."—II Timothy 3:1, 4 (Z. '99-102 Hymn 294)

JULY 25—"There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?"—James 4:12 ('99-139 Hymn 1)

THE KINGDOM OF GOD

Part III

The Results of Its Establishment

THROUGHOUT all the ages of his existence upon the earth, man has striven commendably for certain worthy goals of life. These basic desires of humanity have been described in different terms, such as life, liberty, and the pursuit of happiness.

Statesmen have endeavored to bring about peace and good will among the nations. Government heads have striven for political independence, and economic and social benefits for their countries. Champions of civil liberty have highlighted the needs and rights of the individual, regardless of race, creed, or color. Scientists have produced time- and labor-saving inventions. Doctors have waged a continual battle against disease, and sought ways of improving man's health and lengthening his life.

Yes, noble men of every period and in every walk of life have sought to elevate the position of the human race. Notwithstanding these lofty aspirations to improve the lot of humanity, what has actually been accomplished of any consequence?

It is true that recent centuries

have witnessed a gradual rise in the economic living standards of many people. But has anything constructive been achieved in attacking the basic cause of man's problems? Has the greed or hatred or selfishness or other sin lurking in the hearts of men been erased or even lessened? In the thousands of years of his history on earth, has man's life been altered to remove the fears of sickness and pain, economic loss and war, or death?

None can deny that all of these basic evils still plague the human race and will continue to do so unless superhuman power is employed to extricate man from his plight. And this is the very assurance that is found recorded in the Bible. God has not forgotten the needs of his earthly creation, and has designed a master plan by which it might be restored to its original perfection.

Resurrection of the Dead

OF ALL the major world religions, the Bible alone teaches an actual resurrection of the dead. Although the heathen religions believe in life after death, life is

defined by these as an indestructible entity which never ceases to exist once it has begun. Death is considered a gateway into another form of life, higher or lower, thus bypassing the need for resurrection and substituting reincarnation or transmigration of souls instead.

In sharp contrast to this, the Bible teaches that everlasting life was a gift of the Creator and was taken back because of disobedience to the divine will: "The soul that sinneth, it shall die." (Ezek. 18:4) Death is described in the Bible as a very real condition, completely devoid of life in any form, and as a great enemy of mankind.—I Cor. 15:25, 26

Only by the grace of God and the atoning work of Jesus Christ is it possible to have an individual's life restored through resurrection. Perhaps the greatest of all the promises which God has made regarding the kingdom is found in the scriptural declaration: "There shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15

The establishment of a divine government upon earth is intended to be a blessing, not only to those living at the time, but to all people, living or dead. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (John 5:28, 29) No other source but the Bible

has produced a message of such comfort and hope, giving assurance to all that their deceased loved ones will return from the depths of the grave.

To those who find this feature of the plan of God difficult to believe, the Apostle Paul declared: "Why should it be thought a thing incredible with you [King Agrippa], that God should raise the dead?" (Acts 26:8) The mighty God who was able to form human beings originally is also able to recreate them and restore them to life. The great sacrifice of Jesus, having satisfied divine justice by atoning for the disobedience of Adam, guarantees the resurrection of all mankind. "For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The divine arrangement in the resurrection includes a plan for the gradual awakening of all the dead, in two broad stages. The first to be benefited will be the footstep followers of Jesus, who have part in what is termed "the first resurrection." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Next in order will be the residue of mankind, all those who are to be blessed by the kingdom reign of the church class. These will be

given the opportunity of remolding their lives in harmony with the precepts of Christ.

Notice these two phases of the resurrection as they are mentioned in I Corinthians 15:22, 23: "In Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [during his thousand-year presence]." Here the phrase, "Christ the firstfruits," includes the entire church class who are to be raised first. This is corroborated in James 1:18, which reads: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

The use of the terms "firstfruits" and "first resurrection" suggests that there will also be "afterfruits" and a "second resurrection." God has destined that more than just the church class should obtain salvation. In a prophecy of the resurrection of all mankind, Job wrote: "If a man die, shall he live again? . . . Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14, 15) Moses expressed it in this way: "Thou turnest man to destruction [as punishment for sin]; and sayest, Return, ye children of men [because the sacrifice of Christ has atoned for sin]."—Ps. 90:3

If all mankind is to be resur-

rected, the question might be asked, what is the difference between the first and second resurrections? The chief difference, apart from the order of awakening, is the type of salvation that is attained. For the church class a heavenly reward is promised, which will mean a change of nature from the human to the spiritual. Spiritual bodies with an accompanying greater range of abilities will be necessary for those who will share the kingdom reign with Christ.

For the residue of humanity there will be no change of nature, since God originally intended to have an earthly creation, and the object of the resurrection will be to restore it to the perfection which was lost in Eden. Man will be restored to his earthly home, and under the guidance and supervision of Christ and his church will be granted the opportunity of living there forever.

The Apostle Paul summarized the two salvations to be manifested in the resurrection when he wrote: "All flesh is not the same flesh. . . . There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead. . . . There is a natural body, and there is a spiritual body. . . . As is the earthy, such are they also that

(Continued on page 34)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

are [resurrected to the] earthy; and as is the heavenly, such are they also that are [resurrected to the] heavenly."—I Cor. 15:39-48

A final testimony is provided by Jesus himself. Notice how his words recorded in John 11:25, 26 provide confirmation that all mankind will be granted an opportunity for life in the general resurrection. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

Verse 25 applies to the followers of Jesus in this life: All those who exercise faith in Christ, though still subject to death, are nevertheless promised renewal of life in the resurrection.

Verse 26 applies to the world of mankind after their resurrection in the Millennium: Whosoever believes in Christ at that time and is willing to accept the divine arrangements in the kingdom era will never die again.

There are several passages of Scripture which deserve special consideration at this point. These texts have been understood to teach that unbelievers will be brought forth in the resurrection only for the purpose of being condemned and reassigned to their fate of doom. A proper understanding of the resurrection

should harmonize all the promises of God pertaining to the eventual blessing of the human family during the thousand-year kingdom. Any view that falls short of this would not be honoring God's grand purpose in restoring the dead. The whole object of the resurrection is to provide all the willing and obedient of mankind with the opportunity of gaining everlasting human life.

The first of these texts which are generally misunderstood is Revelation 20:5. As it stands in the Authorized Version, it appears to contradict many of the promises of God for the blessing of humanity during the thousand-year kingdom period. It seems to place the general resurrection of the world at the very end of the Millennium, which would not permit anyone to benefit from the reign of Christ and his church. It reads: "But the rest of the dead [apart from the church] lived not again until the thousand years were finished."

This verse may be harmonized in two possible ways. First, the passage itself is of doubtful authenticity. Since it is omitted in both the Vatican and the Syriac manuscripts, it raises the possibility that it could be spurious and not a part of the original inspired Book of Revelation. On this basis, then, its authority could no longer be accepted as equal to that of other scriptures.

Second, there is a sense in which the expression, "The rest of the dead lived not again until the thousand years were finished," is technically correct. In God's sight, in order for an individual to be alive in the full sense of the word, he must possess a full measure of life. This would be perfect human life without any of the frailty, weakness, and susceptibility to illness and death which is everywhere evident today. It represents life in its fullest aspect, such as was enjoyed by Adam before he sinned.

Not until the thousand years are finished will mankind again display this perfection of life, then to be attained as a reward for obedience to the requirements of the kingdom rule. When at the close of the Millennium Christ returns the kingdom to the Father, the rest of the dead (all mankind) will truly have been made alive again and death itself will have been destroyed.—I Cor. 15:24-26

There are two other scriptures which also need to be examined. The first reads: "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection

of damnation." (John 5:28, 29) The second, which is similar to this, states: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2) Both of these verses briefly describe the two classes in the resurrection. Both highlight the reward of the righteous and the punishment of the unrighteous.

The question at issue in these two passages is, what is the nature of the punishment inflicted upon the unbelievers who come forth in the resurrection? The Authorized Version defines it as "damnation" and "shame and everlasting contempt." The Greek word *krisis*, here translated "damnation," is actually defined as "judgment,"^a and the word is so rendered in the Revised Standard Version. A resurrection to judgment is by no means the same as one of damnation, and it actually implies that divine favor will be granted to those judged.

The Hebrew word *olam*, translated "everlasting" in the expression, "everlasting contempt," is defined as "age-lasting."^b Since an indefinite period of time is actually signified, it changes the thought of the text altogether. The scorn and contempt attached

^aRobert Young, "Damnation," *Analytical Concordance to the Bible*, p. 219.

^b*Ibid.*, "Everlasting," p. 311.

to the unrighteous will last only for an age, or for the time required by them to amend their ways. By accepting the righteous provisions and arrangements of the kingdom, these will have an opportunity gradually to improve their reputation.

When first brought back from death, this class is placed in a shameful and contemptible position because of their degraded characters and the memory of their misdeeds. By humbling themselves and becoming obedient to the laws of the kingdom, they may begin on an upward course. If these turn completely from the error of their ways to full obedience to the Lord, the contempt for their former sin will give way to a new acceptance and respect. The "age-lasting contempt" for them will then have come to an end. Of this class God will say: "I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34) Thus, even these texts become harmonious with the general tenor of the Scriptures pertaining to the resurrection and the judgment.

Will There Be Room?

THE foregoing discussion has called attention to the fact that

God's plan calls for a resurrection of all those who have died and for their restoration upon the planet Earth. Some who are practically minded might object to the feasibility of all the dead being restored to life upon the earth, supposing that there would not be sufficient land area to support them. It may readily be shown, however, that these fears are unfounded.

While it is true that within 200 years there would not be sufficient space remaining on the earth to support comfortably even the living, it is likewise true that today there is ample space remaining for both the living and the dead. Though this statement appears contradictory, it may be verified easily by reference to Figure VII, Low Population Densities of Earth's Continents,^A and to Figure VIII, High Population Densities of Selected World Areas.^B

The first graph shows that today there are vast continents that are barely inhabited at all. Four continents have an average of fewer than 25 people per square mile. The average density for the entire earth is only 51 per square mile, which is even less than the

^AData for graph based largely upon: "An Overcrowded World?" *op. cit.*, p. 49.

^BData for graph based largely upon: "Density of Population," *The World*

Almanac and Book of Facts (1958 ed.), p. 269; and United States Bureau of the Census, Department of Commerce, "Area and Population," *Statistical Abstract of the United States* (79th ed.), p. 925.

FIGURE VII.

LOW POPULATION DENSITIES OF EARTH'S CONTINENTS

(People per sq. mi. - 1960 est.)

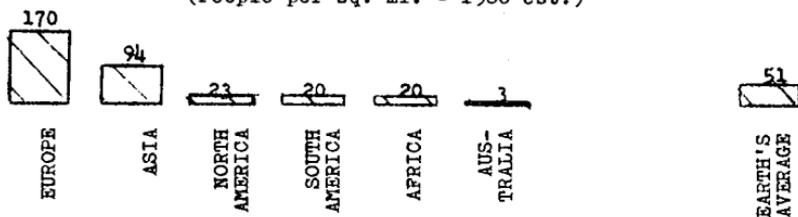
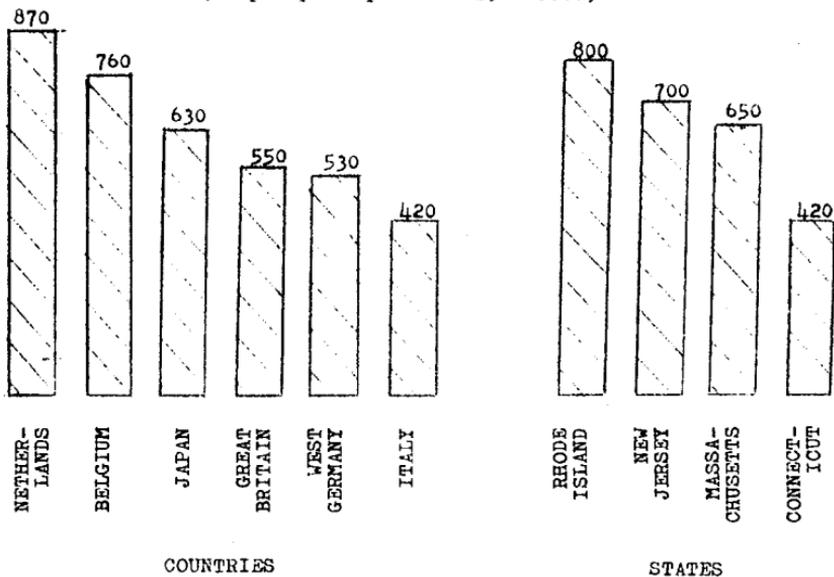


FIGURE VIII.

HIGH POPULATION DENSITIES OF SELECTED WORLD AREAS

(People per sq. mi. - 1960 est.)



60 per square mile average in the United States. Yet a recent government study of this country pointed out that only 1 per cent of the land area is being used for living purposes and an additional 2 per cent of it for working space.^A Think of all the emptiness that still awaits man's use!

The second graph shows that it is a very feasible proposition for all the resurrected dead and the present living generation to live together comfortably upon the earth. It has been estimated by the Eugenics Department of the Carnegie Institute that some thirty billion people have lived on the earth since the beginning of recorded history about six thousand years ago.^B Thirty billion people distributed evenly over the earth's land area would give a density of 530 per square mile.

As surprising as this may seem, this figure is actually lower than the density of many countries today, such as Great Britain, West Germany, Holland, and Belgium, and less than some states, such as New Jersey, Massachusetts, and Rhode Island. Notice that a very high standard of living is being supported today in many different world areas where the population density is greater than 530. Surely, then, the world as a whole should have little difficulty in supporting its total population

during the kingdom when man's total economy will be devoted to peaceful and profitable pursuits.

Now that it is evident that sufficient living space still remains to support comfortably both those people now living and all who died in the past, it becomes possible to appreciate a little more fully the resurrection feature of God's plan. But there is still one further objection that might be raised: Will it be possible from an agricultural standpoint to raise sufficient food to feed the resurrected billions? The Bible answers in the affirmative, and provides interesting clues in predicting how this will be accomplished.

Micah 4:1-3 reads: "In the last days it shall come to pass, that the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains. . . . And he shall judge among many people, . . . and they shall beat their swords into plowshares, and their spears into pruninghooks." Here in symbolic language we are told that under divine supervision the nations will direct their tremendous resources not to war, but to peaceful and profitable pursuits, including the feeding of restored humanity.

Psalms 67:4-6 states: "O let the nations be glad and sing for joy: for thou shalt judge the people

^A"Population Density High," **Daily News-Post**, October, 1959.

^BG. Stimpson, **A Book About A Thousand Things**, p. 140.

righteously, and govern the nations upon earth... Then shall the earth yield her increase." When man's efforts are channeled constructively to solve the food problem; when modern methods of agriculture are adopted worldwide; when surpluses are used and not burned and otherwise destroyed, and when new sources of energy are tapped to irrigate barren wastelands, the earth will bring forth abundantly. As predicted in Isaiah 35:1, even "the desert shall rejoice, and blossom as the rose."

Judgment of the World

THE thousand-year kingdom period may also be considered from another standpoint. The Bible speaks of a time when God "will judge the world in righteousness by that man [Christ] whom he hath ordained." (Acts 17:31) Contrary to tradition, the Judgment Day (epoch, or period of time) will not be a doomsday to be regarded with fear and dread by all mankind. The Judgment Day of the Bible is actually the same thousand-year day of the kingdom and millennial reign of Christ. Well has the poet written concerning it:

"A thousand years! earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in time of old."

The Scriptures are replete with references to the Judgment Day, giving assurance that it will be a grand and desirable time in which all people will be blessed. In I Chronicles 16:31-33 it is written: "Let the heavens be glad, and let the earth rejoice... let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth."

The psalmist adds: "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise... Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."—Psalm 98: 4, 8, 9

The Apostle Paul furthers this thought of the blessedness of the Judgment Day by saying: "God... hath appointed a day, in the which he will judge the world in righteousness... whereof he hath given assurance unto all men." (Acts 17:30, 31) There would be little point in giving all men assurance of a future judgment unless it were to be a favorable time for them.

Further evidence of this is given in the Old Testament description of how judges were raised up by God to execute justice and relieve oppression among

the Israelites. Throughout the administration of the judges the people were blessed. For an example, see Judges 3:9-11. Concerning the future kingdom, God has promised: "I will restore thy judges as at the first." (Isa. 1:26) Then the blessing of the people will not be confined just to Israel, but will be poured out upon all nations.

We believe that the Judgment Day will be a thousand-year period devoted to the education of mankind in the ways of righteousness. The Apostle Peter links the Judgment Day with a thousand years in II Peter 3:7, 8. In verse 9 he says God is "not willing that any should perish, but that all should come to repentance" during this period. "God . . . will have all men to be saved, and to come unto the knowledge of the truth."—I Tim. 2:3, 4

The gradual process of enlightenment is shown by these words: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26: 9) The Gospel shall be made so plain that even the fool will understand and respond: "And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isa. 35:8

Some matters will have to be

unlearned also: "Nation shall not lift up a sword against nation, neither shall they learn war any more." (Micah 4:3) Then, at the close of the thousand years, when the lessons of righteousness have been fully learned, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:34) Then also will come to pass the saying: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

There will be a small group of incorrigibles, however, who will stubbornly refuse to make progress toward righteousness in the Millennial Age and must suffer the consequence, which is "the second death." In The Parable of the Sheep and the Goats (Matt. 25:31-46), these are the ones who prove unworthy of life and are condemned to "everlasting fire," which the Revelator says is a symbol of second death: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8

At the close of the Millennium it indeed "shall come to pass, that

every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) God will not permit the disobedience of a few individuals permanently to blight his otherwise perfect creation. Disharmony with God leads to an existence which is injurious to self and others, and therefore will be justly punishable by "the second death," which is eternal oblivion and extinction of life.

The over-all view of God's completed plan of redemption will prove to all that he has been a very successful Creator of the human race. The present Gospel Age will have represented the day of salvation for the church: "Behold, now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2

The future Millennial Age will have afforded the opportunity for the world's conversion: "And the Spirit [Christ] and the bride [the glorified church] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17

In the grand finale of God's plan, the great majority of all the vast multitudes of humans brought into existence will have gained everlasting life. As the Scriptures present it: "The abundance of the sea shall be converted unto thee."—Isa. 60:5

Some Christians object to this view of the Judgment Day, considering it to be an unwarranted second chance for the world to be saved. Not appreciating the full extent of God's love for his creatures, they feel he has restricted salvation only to the church class. Since the church is being called in this present age, it would naturally follow that all salvation would then be limited to this life.

On the basis of this understanding, consider for a moment how God's plan would be limited in its effectiveness. Think of the vast multitudes of humanity born in the pre-Christian era who have never heard the Gospel or the name of Christ. Are they to be doomed just because they happened to live at the wrong time?

Consider the other billions who were never reached by the Gospel during the present age. Think, too, of the countless others who have been confused by the conflicting and contradictory messages being preached on every hand. Are all these likewise to be eternally lost?

The culmination of such a view would permit the salvation of only a relatively few of God's creatures; only those who were worthy to become members of the church class. The great majority of humanity, by circumstances largely beyond their control, would have been born to die. Thus God would be a very unsuccessful

Creator, if only a small percentage were to benefit from the blessings of eternal life. The poet displayed a deeper insight into the plan of God when he wrote:

"For the love of God is broader
Than the measure of man's
mind;

And the heart of the Eternal
Is most wonderfully kind.

Search the Scriptures, search
and see

God's great kindness unto thee.

"But men make his love too narrow

By false limits of their own,
And they magnify his vengeance
With a zeal he will not own.

Search the Scriptures, search
and see

God's grand law of equity."

This is the basic issue concerning the world's Judgment Day: Will it truly be a thousand-year opportunity (a so-called second chance) of attaining to the moral and spiritual standards of righteousness, or will it merely be a single twenty-four-hour day designed to rehear and re-condemn the sinners back to their fate of doom? We believe it may readily be shown from the Scriptures that mankind as individuals never really had a first chance or full opportunity for life, and that Jesus' atoning sacrifice upon the cross guarantees this to all.

It was only Adam, the father of the human race, who was originally on trial for life, and as a result of his failure plunged all of his posterity into the condemna-

tion of death. The logic and justice of the ransom sacrifice require that, as the whole human race was condemned in Adam, so likewise the whole race should be redeemed in Christ. The Apostle Paul expressed this by saying: "For as by one man's disobedience [that of Adam] many were made sinners, so by the obedience of one [that of Christ] shall many be made righteous."—Rom. 5:19

There are additional evidences to show that the human race could not previously have had a full and fair opportunity for gaining everlasting life. The Scriptures teach that every descendant of Adam was born "in sin" and "shapen in iniquity." (Ps. 51:5) Could it be said that anyone laboring under this handicap of inherent sin had a full or fair chance?

It is written of the present age that "darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) Not until the Millennial Age shall this veil of darkness upon the people be lifted: "He [God] will destroy in this mountain [kingdom] the face of the covering cast over all people, and the veil that is spread over all nations."—Isa. 25:7

Paul offers an explanation of why so few respond to the true Gospel in the present age by mentioning the blinding influences which hinder the people. (II Cor. 4:4) The Revelator refers to these

same evil influences, and predicts that they will be removed during the thousand years.—Rev. 20:2, 3

In Jeremiah is found another prophecy which contrasts the present age with the kingdom age. "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29, 30) Today it is true that, because "the fathers" (our human ancestors back to Adam) "have eaten a sour grape" (have sinned and disobeyed God's laws), "the children's teeth are set on edge" (we bear the penalty of condemnation and the traits of sin).

In the kingdom age, however, this saying shall be done away with. Then it will be true that whoever dies "shall die for his own iniquity." The opportunity for life will be extended on an individual basis, and no one will be penalized for the misdeeds of an ancestor.

There are still other Bible references which explain the character of the Judgment Day. Turn to The Parable of the Sheep and the Goats recorded in Matthew 25:31-46. This parable describes those who are doing the judging,

those who will be judged, and the basis of the judgment.

First, who is doing the judging? "When the Son of Man shall come in his glory, and all the holy angels with him . . . he shall separate them one from another." From this text it appears that Christ is judging; and other scriptures reveal that the church class will be glorified with him at that time and will share in the work of judgment. For example, I Corinthians 6:2 reads: "Do ye not know that the saints shall judge the world?"

In this parable the "holy angels" is a reference to the saints: The Greek word *aggelos* translated "angels" actually means "messengers" or "agents,"^a who in this instance are the resurrected saints. Compare the similar wording of another text found in Colossians 3:4, which reads: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Since the church class is sharing in the judgment work, it becomes evident that the only ones left to be judged are the rest of mankind, those who did not attain salvation during the Gospel Age. The "sheep" and the "goats," then, are descriptive of the obedient and disobedient classes which will develop during the course of the thousand-year Judgment Day, after the world has been brought forth in the resurrection.

^aRobert Young, "Angel," *op. cit.*, p. 37.

Those who are willing to conform themselves to the laws of God and strive to overcome the sinful tendencies left over from the present life will be eligible for the reward: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—vs. 34

The parable continues by showing that those who are unwilling to change their ways and to imitate God's law of love, shown in their lack of helpfulness towards their fellow-men, will be condemned to the second death, here shown by the symbol of "everlasting fire": "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire." (vs. 41) This agrees with the text already cited that "every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:23

One more picture of the Judgment Day should be examined. It is a description of the dead being judged by the things "written in the books," found in Revelation 20:12: "And I saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works."

Do these books contain an ac-

count of all the deeds of men, good and bad, committed in the present life? We do not think so. From God's standpoint all men are already condemned through Adam; on the basis of their own deeds none would be worthy of life. "There is none righteous, no, not one."—Rom. 3:10

These books are a symbol of the will of God. As the books are opened, God's will is revealed to men. During the Judgment Day the books will be continuously open so that men may pattern their works after the things "written in the books." This harmonizes with the text recorded in Joel 2:28: "It shall come to pass afterward, that I will pour out my spirit upon all flesh."

Today, the books of the Bible contain the greatest expression of God's will, but their understanding remains a mystery to most people. During the thousand years, the principles of truth and righteousness which they contain will be fully understood by all. The final judgment of the world will be upon the basis of their response and obedience to the things "written in the books" after they are made plain to the people.

Are the works of the present life, then, of any consequence if all men are to receive their first real opportunity in the next age anyway? Yes, they certainly are!

Every thought and act has an influence upon the character that is being developed now. Each individual will come forth in the general resurrection with the same thoughts, motives, and habits that he had before he died. The progress that he makes toward righteousness during the Judgment Day will depend to a large extent upon the character that he developed in the present life. These habits and responses ingrained within him will serve either to help or hinder him in his day of trial.

Yes, the Bible teaches that the works of the present life are not forgotten: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7) "He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."—Luke 12:48

Those people who endeavor to do what is right in this life and who pattern their actions along the principles of the Golden Rule will find it comparatively easy to obey God's requirements in the kingdom. (Matt. 7:12) On the other hand, those people who have deliberately shunned doing what is right and seared their consciences by repeatedly dealing unjustly with their fellow-men

will develop a character in which the tendency to do evil has become deeply rooted. These will find it extremely difficult to amend their ways and will labor heavily under Christ's "iron rule" of justice over the nations.

Of this latter class it is written: "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." (Isa. 26:10) It behooves all, then, to strive for righteous dealings and ethical conduct in the present life, to insure a favorable final judgment in the life to come.

Thus is pictured the world's great Judgment Day. The correct understanding of this subject gives due honor and praise to the God who planned it. Perhaps no other feature of his plan of salvation does so much to emphasize the heights and depths of the love of God toward his human creatures.

We cannot help but stand in awe before the long-suffering and merciful nature of our God, who "will have all men to be saved, and to come unto the knowledge of the truth." "How unsearchable are his judgments, and his ways past finding out!"—I Tim. 2:4; Rom. 11:33

—Contributed

"Little Foxes"

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

—The Song of Solomon 2:15

IN THE Bible there are various pictures given to help us better understand the way in which the Lord deals with his people. Jesus gave us one of these pictures when he said, "I am the true vine, and my Father is the Husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1, 2) Here Jesus reveals the real purpose of our believing on him.

It is not merely to enjoy the truth and to realize that we have "a good religion," that we have been enlightened. It is more than this. The real reason we cling to "the true vine" is that we may bring forth "fruit." But, as in a real vineyard, there are always pests or destructive elements which need to be guarded against, so in the Christian there is a constant threat of the old nature

ruining the "fruits" of the new nature.

In our text these destructive elements of the old creature are likened to "little foxes" which spoil the vines. Solomon, no doubt, had much experience with these little foxes in the literal sense, for all rich people in his days had vineyards. Of course there needed to be pruning, and much care given to keep away anything that might destroy the fruit.

From Solomon's experience we may draw a lesson for the spiritual vineyard. He points out that in order to protect ourselves we have to "take" or capture these "little foxes" before they can do any harm. Though Christ expected us to do our part, he did not want us to rely wholly on ourselves for this protection, for he likened his Father to a great Husbandman who watches over and prunes the branches of his vine continually.

A large part of our protection is found in God's Word. Thus we should study to show ourselves approved, searching the Scriptures daily to learn what his will is concerning us. We can feel sure, however, that he would never let even one little fox ruin our tender grapes without first

calling our attention to this danger.

To our Heavenly Father this fruit is the most important thing in the Christian, and as a man who owned a vineyard would do all he could to save one vine, so also "the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it." (James 5:7) Let us now consider what some of these foxes might represent.

Evil-Speaking

THIS enemy might be classified as one of the most dangerous, because it involves our tongue, the most potent organ for good or evil of the human body. Truly this "little member" can set "on fire the course of nature," and can be "a world of iniquity."—James 3: 5-6

What constitutes evil-speaking? It is anything said that would cause injury, directly or indirectly, to another. This, many times, is what "gossip" consists of. And how easy it is today to communicate the "grapevine news" to our friends by simply dialing a telephone number or writing a letter. Even our telephones should be consecrated to the Lord and used to his honor and glory. If we thought Jesus had an extension to listen in on our conversations, how seldom would we talk about the weaknesses and shortcomings of other brethren.

If we had lived in the days when people had to saddle their donkeys in order to go where they could talk to a friend, we surely would hesitate to ride that far to give such an unimportant message. No doubt, many times, we would not even have gone to the trouble of saddling the donkey.

There are three questions we might ask ourselves before speaking what we think is worthwhile. Is what we have to say: (1) kind, (2) true, and (3) necessary? If only we could keep these three words in mind we might be surprised how much we would discard as being unprofitable or unworthy conversation.

So many misunderstandings develop because of our neglect to be careful of what we say. May we ever remember that "death and life are in the power of the tongue." (Prov. 18:21) Therefore let us take heed to Paul's inspired advice "to speak evil of no man."—Titus 3:2

Evil Surmising

THIS "fox" is very destructive indeed. It begins gnawing at our minds with suspicions concerning the words and actions of fellow-members of the body of Christ. If it is not destroyed it will eventually cause us to question the motives of our brethren. Thus we would become more displeasing

to the Lord than those whom we presume to judge.

Whoever neglects the Lord's commands along this line of "evil surmising" weaves a web for his own ensnarement, however circumspectly he may walk as respects other matters. A heart impregnated with doubt and suspicion toward fellow-creatures is more than half prepared to doubt God. The spirit of sourness and bitterness is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer.

The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a "castaway." On the contrary, if the new nature conquers, as an "overcomer," it will be along this line. If evil surmisings are overcome, half the battle against present difficulties and besetments is won. May we ever remember that perfect love "thinketh no evil."—I Cor. 13:5

Busybodying

THIS "fox" has a pedigree going back to the days of the apostles. Peter warned the Early Church of it when he said we should not suffer as "a busybody in other men's matters." (I Pet. 4:15, 16) How many times have we been involved in matters which were really none of our business! Peter shows that if we suffer for not minding our own business we

have no reason to glory, for this is our own reproach. But if we suffer because we have been faithful to the truth, that is something in which to glory.

This "fox" also has a very friendly nature and uses sly, cunning methods to consume the good fruit. He begins by hindering us from using the Lord's reasoning on a matter. By misconstruing a scripture, such as "love thy neighbor," he misleads into thinking that this means we should know all about everything our "dear brother" is doing, and why he is doing it.

A brother or sister who is a busybody may read Paul's words to watch "thereunto with all perseverance and supplication for all saints" (Eph. 6:18), and believe that this justifies prying into the private affairs of the brethren.

The worst kind of a busybody is a conscientious one! With all sincerity he can say, "I watch my brother and sister like a hawk." What a mistake to deceive himself into believing that this is true love for the brethren. Watch out for this, and "pray lest ye enter into temptation."

Envy

ENVY is closely related to jealousy. This "fox" is the use of methods to draw us from the pathway of sacrifice by making the position of another brother seem more desirable than our

own. This also can be dangerous, for one of the fruits that the Lord expects to see developed in us is contentment.

Whatever lot in the providence of God may be ours, we should learn "therewith to be content." (Phil. 4:11) Let us not feel that we are being cheated, or this or that brother has it easier than we. We should realize that the Lord expects the brother with the big car and bank account to use his all just as faithfully as those who have less of the material benefits of life.

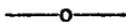
Oh, the danger in letting our minds forget the promises of the Lord and his watchcare over his vineyard! Is he not able to judge what we need and do not need? Is he not able to exalt and abase? With all certainty we know that envy and jealousy have no place in the Christian heart. May we be thankful for the privilege we have of serving the Lord in whatever capacity he has pointed out to us, knowing that "he that is

faithful in that which is least is faithful also in much."—Luke 16: 10

Others

THERE are many other "foxes" against which we have to be on guard. They are listed in the Scriptures as "works of the flesh." Among these are anger, wrath, malice, idolatry, and others. Paul says that we should "put off" all these.—Col. 3:8

If we want "the new man" to flourish, we will have to take the Lord's warnings to heart and be watchful that none of these little foxes enter into our thoughts. And, as a refreshing rain comes down upon a dry, thirsty, vineyard, let us, as branches in the Lord's vine, absorb these truths, keeping in mind that we are to use the "water of life" for growth on the true vine. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:8



"Take Us the Foxes"

(SONG OF SOLOMON 2:15)

Little foxes, how seemingly harmless, benign;
Yet when we turn our backs, they immediately dine
On the roots and the tendrils of the precious vine.
Like the foxes, our faults become habits so deep
They do dwarf, and despoil the good we would reap.
Let us "take us" our faults while as yet they are small,
Lest in growing they hinder and cause us to fall.

Encouraging Letters

To Be Like Him

"Dear Brethren: Greetings of love! We are sending our donation for the general fund, and our very best wishes. We do not expect conditions in the earth to improve, but pray for our Father's Kingdom, and for his special blessing upon his people. We especially commend to him those bearing the greater responsibility in the 'work of the ministry.' May we each, in addition to serving, strive more and more to become copies of God's dear Son,

to the end that we might share with him the grand work of restitution, for which the poor groaning creation is waiting. Yours in our united love in him."—A. & J. England

Grateful for Knowledge

"Dear Brethren: I should like to take this opportunity of expressing my gratitude to all those responsible for the publication of The Dawn Magazine. I have derived much pleasure and knowledge from its many splendid articles, and I thank God for the light of understanding it has given me. With warm Christian love."—J. W., England

SPEAKERS' APPOINTMENTS

A. BOYCE		J. H. MURRAY		
Liverpool	July 30	Nottingham	July 2	
C. A. CORNELL		E. TERRY NADAL		
Letchworth	July 30	Nottingham	July 2	
G. A. FORD		Dewsbury		August 27
Luton	July 16	W. F. READER		
E. HALTON		Letchworth		July 9
Latchford	August 6			

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/.

General Convention Program

Bloomington, Indiana, August 5-10

THE General Convention program committee has furnished a fairly complete schedule of the proposed six days of spiritual feasting at Bloomington, Indiana, this year, which we are glad to publish. The indications are that the attendance will be good; and many who cannot attend in person will participate in the joys of the convention through the published report. This report will appear in the October issue of The Dawn. Complete programs will be available at the convention.

(See pages 63 and 64 for accommodations form)

SATURDAY, August 5

Chairman: Brother Martin C. Mitchell

10:30	Opening Rally	
10:45	Address of Welcome	Brother Claude Weida Allentown, Pennsylvania
11:15	Discourse	Brother William H. Ellis Cincinnati, Ohio
12:00	Close of Morning Session	
1:45	Discourse	Brother Arthur Krumpolt New York, N. Y.
2:30	Discourse	Brother Albert Sheppelbaum Chicago, Illinois
3:00	Intermission	

3:30	Testimony Meeting	
4:15	Discourse	Brother Arthur Newell Kansas City, Missouri
5:00	Close of Afternoon Session	
6:45	Praise Service	
7:00	Discourse	Brother John Baracos Pittsburgh, Pennsylvania
7:45	Discourse	Brother G. P. Ripper Pilgrim
8:30	"Songs in the Night"	

SUNDAY, August 6

Chairman: Brother Adam Miskawitz

9:00	Morning Devotions	
9:15	Discourse	Brother Leo Post Chicago, Illinois
9:45	Discourse	Brother John Hull Los Angeles, California
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother Raymond J. Krupa New York, N. Y.
12:00	Close of Morning Session	
1:45	Testimony Meeting	Brother Henry Tiemeyer Oklahoma City, Oklahoma
2:30	Discourse	Brother G. R. Pollock Los Angeles, California
3:15	Intermission	
3:45	Discourse	Brother Samuel Baker Pilgrim
4:30	Discourse	Brother Stephen Roskiewicz Grand Rapids, Michigan
5:00	Close of Afternoon Session	

- 6:45 Praise Service
 7:00 Radio Lecture Brother George M. Wilson
 7:30 Musical Program
 8:00 Color Film—"The Beginning and End of Death"

MONDAY, August 7

Chairman: Brother William A. Pardue

- 9:00 Morning Devotions
 9:15 Testimony Meeting Brother Leonard Jezuit
 Chicago, Illinois
 10:00 Intermission
 10:30 "Harvest Parables"
 "Wheat and Tares" Brother Ludlow Loomis
 New York, N. Y.
 "Wise and Foolish Virgins" Brother Alvin Raffel
 Dayton, Ohio
 "Pounds and Talents" Brother Roy E. Poland
 Indianapolis, Indiana
 12:00 Close of Morning Session

 1:45 Discourse Brother Orlando Deifer
 Allentown, Pennsylvania
 2:30 Discourse Brother W. N. Poe
 Cincinnati, Ohio
 3:15 Intermission
 3:45 "Difficult Texts Explained"
 4:30 Discourse Brother L. W. Zbik
 Detroit, Michigan
 5:00 Close of Afternoon Session

 6:45 Praise Service
 7:00 Discourse Brother Leland Parsons
 Salem, Oregon
 7:45 Discourse Brother W. A. Baker
 Pilgrim
 8:30 "Songs in the Night"

TUESDAY, August 8

Chairman: Brother Henry Anderson

- 9:00 Morning Devotions
- 9:15 "The Wisdom from Above"—James 3:17
- | | |
|---------------------------------|---------------------------|
| "First Pure" | Brother Alonzo Jarmon |
| "Peaceable" | Brother Mike Balko |
| "Gentle" | Brother Owen Kindig |
| "Easy to Be Entreated" | Brother Chester Covers |
| "Full of Mercy and Good Fruits" | Brother Ralph Gaunt |
| "Without Partiality" | Brother Lloyd Hagensick |
| "Without Hypocrisy" | Brother William Geisinger |
- 10:45 Intermission
- 11:15 Discourse Brother J. Y. MacAulay
Pilgrim
- 12:00 Close of Morning Session
-
- 1:45 Discourse Brother Walter Blicharz
Detroit, Michigan
- 2:30 Discourse Brother Everett Murray
Columbus, Indiana
- 3:00 Intermission
- 3:30 Testimony Meeting
- 4:15 Discourse: II Peter 1:4 Brother George M. Wilson
St. Petersburg, Florida
- 5:00 Close of Afternoon Session
-
- 6:45 Discourse Brother Emile H. Herrscher
Phoenix, Arizona
- 7:30 Foreign Report Brother G. R. Pollock
- 8:30 "Songs in the Night"
- 9:00 Elders' Meeting

WEDNESDAY, August 9

Chairman: Brother Felix Wassmann

- 9:00 Morning Devotions
- 9:15 Discourse Brother William Roach
Charlotte, North Carolina
- 10:00 Intermission
- 10:30 Convention Business Meeting
TV and Radio Report
- 12:00 Close of Morning Session
-
- 1:45 Testimony Meeting Brother William Molhoek
Piqua, Ohio
- 2:30 Discourse Brother William C. Bertsche
Cincinnati, Ohio
- 3:00 Intermission
- 3:30 Discourse Brother Pantel Hatgis
New York, N. Y.
- 4:15 Discourse Brother Irving Foss
Los Angeles, California
- 5:00 Close of Afternoon Session
-
- 6:45 Praise Service
- 7:00 Baptismal Discourse Brother D. J. Morehouse
Chicago, Illinois
- 8:00 Intermission
- 8:30 Immersion Service
-

THURSDAY, August 10

Chairman: Brother Lyle Cook

9:00	Morning Devotions	
9:15	Discourse	Brother Charles M. Chupa Detroit, Michigan
10:00	Discourse	Brother Jens Copeland St. Petersburg, Florida
10:45	Intermission	
11:15	Discourse	Brother E. K. Penrose Columbus, Ohio
12:00	Close of Morning Session	
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1:45	Discourse	Brother G. P. Ostrander Pilgrim
2:30	"The Convention Suggests"	Brother Irving Foss
3:15	Intermission	
3:45	Discourse	Brother C. A. Sundbom Saginaw, Michigan
4:30	Discourse	Brother C. W. Zahnow Pilgrim
5:00	Close of Afternoon Session	
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6:45	Melodies of Praise	
7:30	Discourse	Brother W. N. Woodworth New York, N. Y.
8:15	Love Feast	

Color Films for Public Witnessing

THE Dawn now has three half-hour color films available for use in the public witness. They are entitled, "The Beginning and the End of Death," "Life Beyond the Grave," and, "The Future of Israel and the World." The first two are arranged in a suitable sequence to be used together for a one hour showing. This hour presentation takes the title, "The Beginning and the End of Death."

An attractive three-color advertising circular has been produced to announce the showing of the hour film, and these are available in any quantity desired—for house-to-house distribution, and for mailing. A special hymn sheet is also available for use at the film showings.

Scattered throughout the country a number of individuals and ecclesias have the necessary sound projectors for showing films of this type, and will be glad to use them in the service. Since this effort is in its infancy, we are not sure just how all the details will work out. However, we are ready to receive requests for the presentation of one or more of these films, and we think that in most cases these requests can be filled without too much delay.

In giving consideration to the use of this method of witnessing, keep in mind that the films can be shown in homes, clubs, churches; and, of course, in halls which might be rented for their purpose by ecclesias or individuals.

We think it may be possible in some of the smaller communities to obtain the free use of motion picture theatres on Sunday mornings, or even in the afternoons if their own showings do not begin until the evening. We will be glad to send samples of the color circular to any of the brethren who may wish to contact local theatre managers to see what the possibilities may be along this line.

The New York Bible Students Church recently used the hour color film for a public witness. This was its first public showing,

and the results were most encouraging. Two hundred of the public attended, and sixty-three names were turned in at the close, requesting literature. This attendance was more than twice the number who have responded to invitations to public meetings in recent years; even though much less money had been spent to advertise the showing of the color film.

We commend this film witnessing to the brethren, and will do all we can to co-operate. The brethren will be gaining much information through experience, and we will be glad to receive items of interest toward the improvement of the general effort. Above all, let us seek the Lord's continued guidance and blessing, that his name may be glorified.

LETTERS OF APPRECIATION

A Child of God

"Dear Friends: I became a child of God through your 'Frank and Ernest' program five years ago. I thank you so much for your kindness in sending me literature for distribution. I am so glad that I can do a little for the Lord. May God continue to bless you in your work of explaining the meaning of his wonderful Word."—California

God Is Love

"Dear Sirs: How happy I was to hear the discussion that took place on TV regarding hell. This is the way I have thought about this matter for several years. Yes, God is still the God of love. It is a good thing for this world that he is! And what a joy it is to know that Christ holds the keys of hell, and not the Devil. Please send me the booklet, 'The Truth About Hell.'"—Canada

Science and Religion

"Dear Sirs: My colleague and I are very interested in the aspect of science and religion. We recently heard your advertisement on the radio, and request that you send us a copy of your book, 'Creation.'"—Department of Biology, University of Virginia

Much Interested

"The Bible Answers: Dear Sirs: I enjoyed listening to and viewing your program from Pittsburgh this morning. Your explanations are logical and sensible. This is not the first time I have seen your program, and I want to assure you that from now on I will be with you every Sunday. I wish to request your recent Sunday morning discourse on Heaven, Hell, and Judgment Day."—Pennsylvania

Encouraged to Study

"Dear Sirs: I watch your program Sunday mornings on Channel 9. I enjoy it very much. It has given me a greater determination to study the Bible. I can't find words to express what a great inspiration your program has been to me."—Tennessee

Comforted

"Dear Sirs: Will you please send me your book, 'God and Reason.' My son, twenty-seven years old, died several months ago, and you sent me the booklet called 'Hope.' I have read this booklet over and over again, and have received much comfort from it."—Pennsylvania

Real Value

"Gentlemen: Many thanks for your offer to send free your printed

matter on evolution. Relatively few television programs are uplifting, or have real value. For this reason I am most grateful to all who are responsible for your program."—Texas

Catholics Interested

"Dear Sir: We are of the Catholic faith, and surely appreciate the work you are doing. We enjoy your program very much, and will appreciate your sending us a copy of the booklet, 'God and Reason.'"—Utah

Reasonable

Dear "Frank and Ernest": I just got through listening to your program. It was really very interesting and enlightening. As a matter of fact, this was the first time preaching ever really made sense to me—and I really mean it.—Michigan

"DIVINE INTERVENTION IN THE AFFAIRS OF MEN"

To be discussed by

"FRANK AND ERNEST"

KABC—790 kc.—11:15 A. M.

Sunday, July 16

Why doesn't God do something about human suffering? What will be the final outcome of present world chaos and distress? Hear "Frank and Ernest" discuss these questions, and send for a free copy of the 96-page book, "God and Reason." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

AUGUST TOPIC: The "Frank and Ernest" topic for Sunday, August 20, is, "The Truth About Hell." This subject continues to be of great interest to many people, as shown by the mail response whenever it is used. We suggest that it be widely advertised. Special circulars will be available for this purpose, and will be sent free in any quantity desired. Get your order in early and enjoy this opportunity of making known the glad tidings.

SPEAKERS' APPOINTMENTS

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

<p>HENRY E. ANDERSON Groton, Ct. July 15, 16 New London, Ct. 15, 16</p>	<p>Milwaukee, Wis. Aug. 1 Rockford, Ill. 2 *Bloomington, Ind. 5-10</p>	<p>JOHN Y. MAC AULAY *Detroit June 30-July 2 Jackson, Mich. 5, 6 Grand Rapids, Mich. 7 *Saginaw, Mich. 9 Chatham, Ont. Can. 10 London, Ont. Can. 11 Orillia, Ont. Can. 12, 13 Toronto, Ont. Can. 16 Buffala, N. Y. 18 Erie, Pa. 19 Warren, Ohio 20 Akron, Ohio 21 Cleveland, Ohio 23 Elyria, Ohio 25 Toledo, Ohio 26 Piqua, Ohio 27, 28 Muncie, Ind. 30 *Bloomington, Ind. 5-10</p>
<p>SAMUEL BAKER *Los Angeles, Calif. July 1-9 San Diego, Calif. 10 Yuma, Ariz. 11 Phoenix, Ariz. 12 Tucson, Ariz. 13 Lamesa, Tex. 16 Amarillo, Tex. 17 Shamrock, Tex. 18 Oklahoma City 19, 20 Tulsa, Okla. 21 Carthage, Mo. 23 Kansas City, Mo. 25, 26 Kirksville, Mo. 27 Clinton, Iowa 30 LaSalle, Ill. Aug. 1, 2 *Bloomington, Ind. 5-10</p>	<p>F. A. BRIGHT Allentown, Pa. July 23</p> <p>O. D. DEIFER Yark, Pa. July 9 Lancaster, Pa. 9 Wilkes Barre, Pa. 16</p> <p>ARTHUR H. KRUMPOLT Washington, D. C. July 16</p> <p>LUDLOW P. LOOMIS Sayville, L. I., N. Y. July 2 Wallingford, Ct. 9 Bridgeport, Ct. 9</p> <p>EDWARD G. LORENZ *Winnipeg, Man. Can. July 2, 3</p>	<p>M. C. MITCHELL Baltimore, Md. July 9 Philadelphia, Pa. 9</p> <p>G. P. OSTRANDER Kansas City, Mo. July 1, 2 Wichita, Kans. 3, 4 Newton, Kans. 5 Topeka, Kans. 6 Grand Island, Neb. 9 Silver Creek, Neb. 10 Clinton, Iowa 12 Batavia, Ill. 13 South Bend, Ind. 14</p>
<p>W. A. BAKER The Dalles, Ore. July 11 Wenatchee, Wash. 13, 14 Spokane, Wash. 16 Kalispell, Mont. 17 Heil, N. D. 19 Bismark, N. D. 23 Minneapolis, Minn. 25, 26 Withee, Wis. 27 Wausau, Wis. 28 Plover, Wis. 30 Appleton, Wis. 31</p>	<p>Brandon, Man. Can. 4 Regina, Sask., Can. 5 *Canora, Sask., Can. 7-9 Porcupine Plain, Sask. 10 Tarnopol, Sask., Can. 11 St. Brieux, Sask., Can. 12 Middle Lake, Sask., Can. 13 *Prince Albert, Sask., 14-16 Saskatoon, Sask., Can. 18 Vancouver, B. C. Can. 20 Seattle, Wash. 21</p>	

*Convention, see announcements.

Elyria, Ohio	16	Lake Charles, La.	31	GEORGE M. WILSON	
*Bloomington, Ind.	5-10	Birmingham, Ala.	Aug. 2	*Detroit, Mich.	July 1, 2
		New Albany, Ind.	3	Pittsburgh, Pa.	9
G. R. POLLOCK		*Bloomington, Ind.	5-10	Duquesne, Pa.	16
Munich, Germany	July 2	CHARLES A. SMITH		Akron, Ohio	23
Freiburg, Germany	4, 5	Paterson, N. J.	July 16	Connellsville, Pa.	30
Brunstatt, France	6	J. H. L. TRAUTFELTER		*Bloomington, Ind.	5-10
Ludwigshafen, Germany	7	*Los Angeles, Calif.	July 1-4	W. N. WOODWORTH	
Oggersheim, Germany	7	San Francisco, Calif.	6	*Los Angeles, Calif.	July 1-4
Copenhagen, Denmark	9	San Diego, Calif.	7	San Francisco, Calif.	7
Tampere, Finland	15	Phoenix, Ariz.	9	Salem, Ore.	8
Helsinki, Finland	16	F. S. WASSMANN		Portland, Ore.	9
*Bloomington, Ind.	5-10	New Haven, Ct.	July 16	Seattle, Wash.	10
G. P. RIPPER		Waterbury, Ct.	16	Victoria, B. C. Can.	11
Yuma, Ariz.	July 21	C. R. WEIDA		Vancouver, B. C. Can.	12
Phoenix, Ariz.	23	Catawissa, Pa.	July 9	*Prince Albert, Sask.	14-16
Tucson, Ariz.	24			Winnipeg, Man. Can.	17
San Antonio, Tex.	26			*Bloomington, Ind.	5-10
Houston, Tex.	27				
Shreveport, La.	28-30				

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

JOHN BARACOS		THOMAS C. FAY		RAYMOND RAWSON	
East Liverpool, O.	July 9	Ventura, Calif.	July 16	Flint, Mich.	July 9
Cleveland, Ohio	16	IRVING C. FOSS		Chatham, Ont. Can.	16
JULIUS BEDNARZ		Riverside, Calif.	July 16	NORMAN F. RICE	
Aurora, Ill.	July 9	Ontario, Calif.	16	Santa Ana, Calif.	July 23
J. BURTON BROWN		THEODORE HACK		B. E. ROSE	
Tehachapi, Calif.	July 16	Minneapolis, Minn.		London, Ont. Can.	July 9
C. M. CHUPA		(Cedar Ave.)	July 9	Pittsburgh, Pa.	16
Adrian, Mich.	July 16	THOMAS HICKS		ALBERT SHEPPELBAUM	
JENS COPELAND		Boston, Mass.	July 30	Gary, Ind.	July 16
*Chicago, Ill.	July 23	GEORGE O. JEUCK		W. STROMBERG	
O. D. DEIFER		St. Petersburg, Fla.	July 9	LaSalle, Ill.	July 2
*New Brunswick, N. J.	July 1, 2	LEONARD JEZUIT		Covert, Mich.	16
WM. H. ELLIS		Milwaukee, Wis.	July 9	J. I. VAN HORNE	
*Chicago, Ill.	July 23	HARRY PASSIOS		Steubenville, Ohio	July 9
		Duquesne, Pa.	July 2	Monessen, Pa.	23

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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.

*DETROIT, MICH., June 30-July 2—Eastern Star Temple, 80 West Alexandrine Street. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

NEW BRUNSWICK, N. J., July 1, 2—Rutgers University, Douglass Chapel, George Street at Nichol Avenue. Mrs. Eugene Burns, 3 Meyer Road, Nixon, N. J.

WINNIPEG, MAN., CAN., July 1-3—At the farm home of Brother Walter Rozmus. Telephone: Selkirk Exchange 5006. Mr. Steve Gowryluk, Kirkness, Man., Can.

LOS ANGELES, CALIF., July 1-4—Community Center, 2936 West 8th Street (near Vermont Avenue). Mr. A. W. Abrahamson, 2816 W. 83rd Street, Inglewood 4, Calif.

CANORA, SASK., CAN., July 7-9—Public discourse, Friday evening, at 7 o'clock in English and Ukrainian languages, Yorkton Legion Hall. Saturday and Sunday, a three language convention at Memorial Stadium, in Canora. Mrs. Kenneth Fernets, Box 867, Canora, Sask., Canada.

PRINCE ALBERT, SASK., CAN., July 14-16—Arcade Hall, 107 8th Street, East. Mrs. Janet Jinjoe, 336 9th Street, East.

CLEVELAND, OHIO, July 16—YMCA Building, E. 22nd Street and Prospect Avenues.

Mrs. Ian Cipperley, 1539 Genessee Rd., South Euclid, Cleveland 21.

NEW ALBANY, IND., July 30—Amalgamated Building, 1614 East Spring. Miss Nellie K. Goodbub, 620 Culbertson Avenue.

GENERAL CONVENTION, Bloomington, Indiana, August 5-10.

SILOAM, TEXAS, (near Gustine) Aug. 18-20—Kemp Hotel, Eighth and Scott Streets. Mrs. C. R. Westmoreland, R. F. D. 1, Gustine.

LINCOLN UNIVERSITY, PA., August 20.

WICHITA FALLS, TEXAS, Aug. 25-27—Mr. George Wilmott, 2406 Prairie, Ft. Worth 6, Texas.

LABOR DAY CONVENTIONS: New York, N. Y.; Saginaw, Michigan; San Diego, California; and Seattle, Washington.

CONNELLSVILLE, PA., Sept. 10.

ERIE, PA., Sept. 10.

PITTSBURGH, PA., Sept. 24.

PIQUA, OHIO, October 1.

MILWAUKEE, WIS., October 28, 29.

WACO, TEXAS, November 11, 12.

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

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 22, 1961

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, \$2.35 per day.

Seven through eighteen, \$3.70 per day.

Towels will not be furnished to children.

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

All bedding will be furnished by the University.

(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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to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple; through which, when finished, God's blessings shall come "to all people," and they find access to him.—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; II Pet. 1:4

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

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