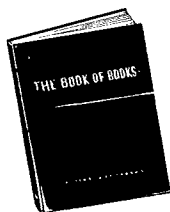


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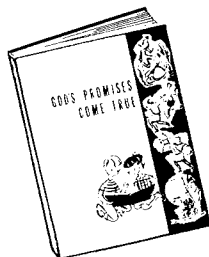
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Highlights of **Dawn**

The Great Eternal One

WE ARE living at a time when long-established values, standards, and beliefs are being questioned and challenged by many people. As a result of the turmoil and unsettled conditions in the world today, some even question whether or not there is a God; and if there is, they question whether or not he is any longer willing, or able, to exercise his power on behalf of the human family. They have lost sight of the fact that God is the eternal One; the One who revealed himself to Moses at the burning bush, when he instructed Moses to go to Pharaoh, "that thou mayest bring forth my people, the children of Israel, out of Egypt."—Exod. 3:10

Moses, at the time of this experience, was only a shepherd, for he kept the flock of his father-in-law, Jethro, at Mount Horeb. This assignment to deliver Israel prompted Moses to ask God a question. He said: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto

you: this is my name forever, and this is my memorial [or the name by which I shall be recognized and remembered] unto all generations.”—Exod. 3:13-15

It would appear that by this name God was conveying to Moses, and through Moses to all the children of Israel, a great truth—the truth that there is only one Being in the entire universe who is entitled to be recognized and called by that name, and that he, God, was that particular or specific I AM, the Self-existing One. There is no other one that is entitled to be described in this manner. This was a comprehensive statement, for it included the thought of an eternal existence. It described the one Being who had no beginning; the One whose life could never end!

From Everlasting

In the 90th Psalm, which is reputed to be a prayer of Moses, we find these words: “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” (Ps. 90:2) This is a thought that is difficult for the finite human mind to comprehend. Every material thing with which we are familiar, except perhaps time itself, has had a beginning; and the majority of things about us eventually come to an end of one sort or another. A blade of grass springs forth, it flourishes for a time, and then it withers and passes away. A seed germinates in the ground; a small plant develops, perhaps it grows into a tree and matures through its cycles of life; then it dies, and it is no more.

The Apostle James, philosophizing on life as we know it, says, “For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” (James 4:14) But not so with the eternal One! Not so with the great I AM! He had no beginning of life, and his life will never end; he will continue to exist forever and for-

ever, throughout all of the countless ages of eternity. Probably it is less difficult to accept the thought of a life, having once started, that will never end, than it is to grasp the statement that there is one Being in the universe who possesses a life that never began! And ye we accept this as being true.

Our Minds Limited

There are many things which we cannot comprehend, due to our limited capacities as humans, which nevertheless our reason tells us are facts. For instance, how does a seed that has lain dormant for many centuries, perhaps in the tomb of one of the ancient Pharaohs, burst forth in all the freshness and beauty of its original nature, when brought into the sunlight and planted under favorable conditions? Nor can we comprehend the mysteries of the universe as we look into the starry heavens, and in that vast expanse above us behold the multitudinous creations of God—the stars, the planets, the millions of heavenly bodies, each held by an invisible but never-failing power in its own particular orbit or relationship with respect to each of the other heavenly bodies.

Our eyes reach out and behold these creations thousands upon thousands and millions upon millions of light years distant. And then, when the limit of our physical vision has been reached, we are able, with the aid of large telescopes, to extend this vision for thousands, and perhaps millions, of light years beyond. And it is probable that, by the use of electronic telescopes, man will be able to push back the frontiers of space unimaginably farther. Then, if we were to stand on the other side of our globe, reaching out just as far in the opposite direction, and then repeat this process from many thousands of other more distant locations, we might perhaps begin to realize in a small measure the vastness of God's great universe, and of his limitless power.

But where is the end of space? Or does space have no end? Or is there, perhaps, a sort of celestial curtain out there which envelops the entire universe, and beyond which there is no space? And if there is no space beyond, then we would we ask, what is there beyond the end of space?

An item appeared some time ago in one of the news media, which stated that the California Institute of Technology had discovered "four supernovae, or great bursts of light, thought to be exploding stars. . . . A supernova is characterized by a sudden flare-up that can illuminate an entire galaxy, which is an island of millions of stars." It went on to say, "The average supernova radiates as much light and energy in one day as the sun does in a hundred million years. The brightness fades away in a few months. The four titanic explosions disclosed in the Palomar photographs occurred so far away, that they could be seen only through powerful telescopes."

Expanding Galaxies

Our scientists tell us that some of the galaxies or nebulae in the heavens are expanding at the astonishing rate of approximately eight thousand miles per second, during every second of every minute, for every minute of every hour, for every hour of every day, for every day of every week, and for every week of every year; and so on, ad infinitum. How marvelous are his works, and his ways past finding out!

The Prophet Isaiah poses a number of penetrating questions which manifest the greatness of the Self-existing One, the great I AM. He asks, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighted the mountains in scales, and the hills in a balance? Who hath directed the spirit of the

Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. . . . All nations before him are as nothing; and they are counted to him as less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?"

The prophet then continues, "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. . . . To whom then will ye liken me, or [to whom] shall I be equal? saith the holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. 40:12-31

Heavens Declare God's Glory

Truly, only "the fool hath said in his heart, There is no God." (Ps. 14:1) For "the heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Ps. 19:1, 2) The human mind is bewildered by such

a vast display of wisdom and power. But God, the great I AM, is the ruler of his entire universe, and he is thoroughly capable of its management.

As someone has well said, "Think of the memory that never fails; of the judgment that never makes a mistake; of the wisdom that plans for eternity, without the possibility of a single failure, and that times the unerring planning, not only for the present, but also for the ages to come. Consider the power that has created not only the forces of nature, but as the ability to harness and direct every opposing element, and make each of them work together for the accomplishment of his will. Try to understand, as best we can, the tireless vigilance that never ceases, or seeks relief from the never-ending demands of his vast dominion; whose eye never sleeps; whose ear is always open and never closed to the many needs of all his creatures, throughout the broad expanse of his vast universe." It is small wonder that the psalmist, in considering the unfathomable greatness of our God, was moved to say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Ps. 139:6

Through the Prophet Isaiah, Jehovah declares: "I am the Lord [or Self-existing One, the great I AM]: that is my name: and my glory will I not give to another." (Isa. 42:8) No being can ever take the place of Jehovah: "Before me there was no God formed, neither shall there be after me." (Isa. 43:10) "I am the Lord and there is none else, there is no God beside me."—Isa. 45:5

On Mount Horeb

Moses had a very limited manifestation of God's glory at Mount Sinai, and again as he tended his flock on Mount Horeb at the burning bush. It was here that the angel of the Lord appeared unto him in a flame of fire: "And he said [unto Moses], Draw not nigh hither: put off thy shoes

from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." (Exod. 3:5, 6) It was here at the burning bush that God proclaimed his everlasting name to Moses, the **"I AM THAT I AM!"**

And yet, for all of the glory, and all of the greatness of God, he has not forsaken his human family. We read that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16) And the apostle informs us that "while we were yet sinners, Christ died for us." (Rom. 5:8) Thus we learn that God made provision for the redemption of his fallen human family. He made provision for the cancellation of adamic condemnation, and for restoring them to that which was originally lost by the transgression of father Adam.

This is more than any of Adam's children could have demanded or expected, because "There is none righteous, no, not one." (Rom. 3:10) And "all have sinned, and come short of the glory of God." (Rom. 3:23) As sinners, we have nothing which we could justly demand of God.

God Takes Notice

But what assurance have we, then, that Jehovah God, the great I AM, the Self-existing One, with all of his varied interests and responsibilities, the One who counts the nations as but "the small dust of the balance, and as less than nothing"—what assurance have we that he will take notice of you and of me individually? Have we perchance aspired to something for which we have no right to hope? Certainly not! For Jesus himself instructs us to "seek . . . the kingdom of God . . . for it is your Father's good pleasure to give you the kingdom."—Luke 12:31, 32

God in his great mercy has not only provided for man's redemption from sin and death, but he has done far more than this! He has extended an invitation to certain ones of the human family to share in his own divine nature; to receive immortality, and the glory thereof; to live on the divine plane, and to be seated with his Son, our Lord Jesus, and at the very right hand of his glory!

Peter tells us that "the God of all grace . . . hath called us unto his eternal glory by Christ Jesus." (I Pet. 5:10) And Paul speaks of this invitation as being "called unto the fellowship of his Son Jesus Christ our Lord."—I Cor. 1:9

Participation

Paul knew something of what this fellowship meant. He knew it meant not only a participation with the Lord in his future glory, but that it meant also, before this, a participation or partnership in his sufferings as well—even to the loss of many of his earthly advantages. We recall his words to the Philippian brethren: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means [any means at all] I might attain unto the resurrection of the dead."—Phil. 3:8-11

Jesus assures us in John 16:27, "The Father himself loveth you." In fact, the Father's love for those who endeavor to serve him is so great that he has appointed heavenly messengers to watch over them! "The angel of the

Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) "I say unto you . . . their angels do always behold the face of my Father which is in heaven." (Matt. 18:10) The Apostle Paul gives us the same assurance. He says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) And the psalmist long before had written that "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."—Ps. 125:2

God's Angels

When God gave his instructions to Moses regarding the deliverance of the Israelites from Egypt he said: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." (Exod. 23:20) We do not know just how many angels God has appointed to watch over each one of us individually—perhaps only one; perhaps more at times. But if we could be ever mindful of this, how cautious we would be in all of our thoughts, in all of our words, and in all of our actions! We recall Paul's words to Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—I Tim. 4:12

Surely we recognize our own unworthiness! We are so weak, we are so imperfect, and so unimportant—and sometimes we become discouraged. But we would do well to remember the words of Paul: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that [which] he hath not." (II Cor. 8:12) And we should remember, also, that God "knoweth our frame; he remembereth that we are dust." For "like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. 103: 13, 14) Keeping these thoughts in mind, we will then heed Paul's counsel to "cast not away therefore

your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, [after you have been tested and tried], ye might receive the promise."—Heb. 10:35, 36

When God spoke to Jacob, as recorded by the Prophet Isaiah, he seems also to have been speaking in a prophetic sense to spiritual Israel: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." (Isa. 41:8) This brings to mind that wonderful statement by Paul that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) Continuing with the 9th verse of Isaiah, chapter 41: "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord God will hold thy right hand, saying unto thee, Fear not; I will help thee." (Isa. 41:9-13) These are the promises of God to his people!

All Nature Speaks

That there is a God, all nature speaks, for "the heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19:1, 2) Truly, as the psalmist has said, it is only the fool, or one who is void of understanding, that "hath said in his heart, There is no God." (Ps. 14:1) The works of nature declare his wisdom and the greatness of his mighty power. But to know more fully of his character we must look beyond the forces of nature, to the revelation of nature's God as given to us in his Word, the Bible.

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UTAH

Logan KBLW 1390 10:06 a.m.
 Ogden KVOG 1490 10:35 a.m.
 Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 10:05 a.m.

WASHINGTON

Bellingham KPUG 1170 9:30 a.m.
 Centralia-Chehalis
 KELA 1470 10:35 a.m.
 Olympia KGY 1240 10:35 a.m.
 Quincy KPOR 1370 10:35 a.m.
 Seattle KAYO 1150 10:30 a.m.
 Spokane KUDY 1280 9:30 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:15 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.
 Milwaukee WEMP 1250 8:45 a.m.
 Milwaukee WNUW-FM 99.1 7:15 a.m.
 Milwaukee WYLO 540 8:15 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.
 Sheridan KWYO 1410 12:00 noon

CANADA

Calgary, Alta. CKXL 1140 10:30 a.m.
 Corner Brook, Nfld.
 CFCB 570 10:30 a.m.
 Oshawa, Ont. CKLB 1350 9:45 a.m.
 Portage La Prairie, Man.
 CFRY 920 11:15 a.m.
 Prince Albert CKBI 900 10:30 a.m.
 St. Thomas, Ont.
 CHLO 1570 10:45 a.m.

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.

MALDIVE ISLANDS

Radio Maldives 4740 9:00 p.m. Tue.

AUSTRALIA

Geelong 3GL, 222m. 10:00 a.m.

PORTUGUESE EAST AFRICA

Lourenco Marques (Thura.) 10:15 p.m.

RADIO TOPICS FOR MAY

2—"The Manner of His Coming"	23—"The Coming Age of Miracles"
9—"The Wages of Sin"	30—"Opening the Gates
16—"The Last Days"	Of Hell"

Bible Study

LESSON FOR MAY 2

God's Call to Ethical Living

MEMORY VERSE: "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you."

—Amos 5:14

AMOS 5:10-15, 21-24

"THEY hate him that rebuketh in the gate." Most ancient cities were crowded. The streets were narrow, but despite this crowding and lack of room, often a space was left between the inner and outer city gates, and benches of stone were built into the wall to be used by judges in hearing cases. It is perhaps from this ancient custom that we still speak of judges' benches.

It would seem that trials were conducted "at the gate" to make the proceedings public, and to give whoever might be interested a chance to participate in the proceedings. The condition of Israel was so evil, however, that even though Amos tried to correct those who oppressed the poor, they still abhorred judges who spoke uprightly.

Those who trod upon the poor became wealthy, and built

houses for themselves "of hewn stone." Many of the people of the time lived in tents, and others in mud huts, but these oppressors could build expensive homes. But, as the Lord declared, they would not be permitted to live in them; at least not for long.

However, statements of this kind can be understood only in the light of God's plan as a whole. It well may be that many individual oppressors of the poor in the days of Amos lived in their expensive homes for a considerable time, but we know that eventually the nation was taken into captivity, and the rich suffered together with the poor.

It is interesting in this connection to note God's promise to those who will become his people during the messianic kingdom reign. That kingdom of Messiah is symbolized in the prophecies as "new heavens and a new earth." We quote:

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

And we read concerning conditions in this blessed kingdom arrangement, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isa. 65:17-19, 21, 22

These blessings of the kingdom will be permanent for those who obey its laws. Even at the best, those in the days of Amos who could afford to build houses, and who served the Lord as best they could, could enjoy their nice homes only until they grew old and died. But in the new heavens and new earth, which also will be the promised New Jerusalem, there shall be no more death, neither sorrow nor sighing, for the "former things"

shall have passed away.—Rev. 21:4

Our memory verse expresses a truth concerning God's dealings with Israel under the Law. God did promise that those who would and could keep that Law inviolate would continue to live; that they would not grow feeble and die. No doubt many individuals did earnestly endeavor to live up to the terms of the Law. But all were fallen and imperfect, and the Law was the full measure of a perfect man's ability to keep, so none got life by their endeavors to keep it.

However, if they sought to do good, and abhorred evil, certain blessings of life did accrue to them, although they did not thereby attain eternal life. Eternal life is available only through the shed blood of Christ; and all the Israelites, as well as the people of other nations, will in due time become aware of this, and will rejoice in the wonderful provision of life which the Heavenly Father has made through the gift of his Son.

QUESTIONS

What is implied by "rebuking in the gate"?

When will people "build houses and inhabit them"?

When will those who obey God's law obtain eternal life?

Why did the Lord despise the offerings of his people in the days of Amos?

Leaders Under God

MEMORY VERSE: "They have sown the wind, and they shall reap the whirlwind."—Hosea 8:7

HOSEA 4:1-6

THE Prophet Hosea lived in the northern kingdom of Israel, and the burden of his message is directed against that idolatrous people. The religious headquarters of the northern kingdom was set up at Bethel, and from the beginning the service and worship of Baal was largely practiced rather than the service of Jehovah.

However, God continued to send his prophets to warn them against the evil consequences of the course they were pursuing; and while the people were largely worshipers of Baal, doubtless there was a minority who continued to worship the true God, even though the only leadership they had was the prophets who were occasionally sent to them. Most of these prophets were from the southern kingdom, although Hosea was an exception.

In his message Hosea announced that the Lord had a controversy with the people "be-

cause there is no truth, nor mercy, nor knowledge of God in the land." These qualities were almost wholly lacking in Baalism, and the prophets and priests of Baal were not interested in keeping them before the people. Only the leaders commissioned by Jehovah were qualified to conduct such a ministry, and Hosea was faithful along this line, stressing the mercy and love of God that eventually would be manifested in providing redemption and recovery from death. He wrote for God, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hos. 13:14

Through Hosea the Lord said, "My people are destroyed for lack of knowledge." (Hos. 4:6) The people of the northern kingdom lacked a knowledge of God because their teachers and religious leaders were worshipers of Baal, and the religion of Baal was corrupt

through and through. Leaders under God, if they are faithful, have a great influence over the people of God. But this does not release the nonteachers from responsibility in living up to their commitments to God. The Lord said to Israel, "Thou hast rejected knowledge." This suggests that the people as well as their leaders were held responsible for their lack of knowledge of the true God.

Because they rejected knowledge the Lord said to them, "I will also reject thee, that thou shalt be no priest to me: seeing that thou hast forgotten the law of thy God, I will also forget thy children." Shortly after Israel entered into covenant relationship with the Lord, based upon the Law given at Sinai, the Lord said to them, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5, 6

Now, in Hosea's day, the Lord was saying to the unfaithful Israelites of the ten-tribe kingdom that he was rejecting them from being a kingdom of priests because they had forgotten his law. And to make this even more final the Lord added that he would also reject their children. In due

course the ten-tribe kingdom was destroyed and the people taken into captivity to Assyria, from which there was never any official release. These have been known throughout the centuries as the "ten lost tribes of Israel."

HOSEA 7:7-10

Not one of the kings of Israel displayed any repentance for disobedience to the Lord. "The pride of Israel testified to his face: and they do not return to the Lord their God, nor seek him for all this." No wonder the Lord cut them off from the special privileges which he had promised if they would obey his voice and walk faithfully according to his law.

Our memory verse expresses the principle which is set forth throughout the Scriptures; namely, that, "whatsoever a man soweth that shall he also reap." (Gal. 6:7) Here it is dramatized by the illustration of the "wind" and the "whirlwind." And how true this was in the experience of that unhappy people!

QUESTIONS

Who, for the most part, did the people of Israel's northern kingdom worship?

Why did this people lack a true knowledge of God?

What special promise had God made to the Israelites if they were faithful to him?

God's Love for His People

MEMORY VERSE: "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

—Jeremiah 31:3

HOSEA 11:1-9

THE memory verse is really the keynote of this lesson, and it expresses a fundamental fact concerning the character of Jehovah, who is our Heavenly Father. The great fact concerning Jehovah's love has been given too little attention by his professed people, particularly during the present Gospel Age.

The love of God was prominent in the teachings of Jesus and his apostles, but soon after the apostles fell asleep in death, fear of God, in the sense of dread, slowly took the place of love in the theology of the creeds. People were taught to dread God by the false theology that all those not pleasing to him would be punished eternally in a burning hell of fire.

This was contrary to the true teachings of the Word of God. In our memory verse we find Jehovah saying that he had drawn his people with everlasting kindness. Those who are drawn to him through fear of eternal torture or other dire

punishment do not have a true concept of what God should mean to them, or what is truly implied by serving him in spirit and in truth.

Through the Prophet Isaiah the Lord speaks of a class who draw near to him with their lips, but whose hearts are far from him, and their fear toward him is taught by the precepts of men. (Isa. 29:13) We are not able to judge the hearts of people, but we can know from this and other plain statements of the Bible that any effort to draw people to God through fear is not by his authority, but rather according to the precepts of men.

It was the love of God that delivered Israel from bondage in Egypt. But while the Hebrew people appreciated their being set free, they soon drifted away from their love of God and went over to the worship of Baal. But God was patient with them, and over a period embracing many generations continued to appeal to them for their love. But they did not

respond. In verse 5 he assures them that while they would not be taken back into captivity in Egypt, the Assyrians would rule over them, and it was under this Assyrian rulership that this professed people of the Lord lost their identity as his people.

Leading up to this captivity, the prophecy shows that "the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him."—vss. 6, 7

Despite the almost continuous backslidings of his people the Lord continued to love them, and promised that he would not destroy them everlastingly, although he did permit them severe experiences in Assyria, and most of them died there. God's love reaches beyond to the time of the resurrection, and then, once more, he will give them an opportunity to return to him and be loyal to his law.

How tender is the Lord's expression toward his backsliding people, as set forth in verses 8 and 9! We quote from the Revised Standard Version: "How can I give you up, O Ephraim! How can I hand you over, O Israel! How can I make you like Admah! How can I treat

you like Zeboim! My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy Ephraim; for I am God and not man, the Holy One in your midst, and I will not come to destroy."

The Apostle Paul understood the true attitude of God toward his people who had rejected Jesus. This was the final great sin of God's typical people, and Paul knew that while they would be scattered among the nations, and otherwise punished, they would not be permanently banished from the love and mercy of God. We quote:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" —Rom. 11:25, 26, 33

QUESTIONS

How does God draw people to himself?

Is it right to frighten people into serving God?

When God's Love Is Refused

MEMORY VERSE: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isaiah 5:20

ISAIAH 5:1-7, 20, 21

ISAIAH served as a prophet in the southern kingdom of Judah, of which Jerusalem was the capital. His call into the ministry is recorded in the sixth chapter, where he tells of a vision in which he sees the Lord "high and lifted up." A requisite to all true service of the Lord is an appreciation of his greatness and holiness.

Isaiah was one of God's "holy prophets," as were all the Old Testament seers. The Apostle Peter explains that all these holy prophets foretold the coming "times of restitution of all things." (Acts 3:19-23) This is a reference to God's design to restore the human race to that life on earth which was lost as a result of Adam's disobedience in the Garden of Eden. Isaiah's prophecy contains many references to this blessed time when, by divine power, the sick will be made well, and the dead awakened from the sleep of death.

In chapter 25, verse 8 we

have the assurance that the Lord will "swallow up death in victory" and will "wipe away tears from off all faces."

Chapter 35 forecasts the opening of blind eyes and the unstopping of deaf ears. It also describes the restoration, or restitution, of the human race as a returning of "the ransomed of the Lord" being all who were ransomed by the death of Jesus as the Redeemer and Savior of the world.

In chapter 65 we read again of happy times to come, and here the prophet declares that then the people will "build houses, and inhabit them," and "plant vineyards, and eat the fruit of them," and will long enjoy the work of their hands.

This blessed work of "restitution" is to be accomplished, according to the Scriptures, through the agencies of Christ's kingdom. In the Bible this kingdom is symbolized by a mountain, and Isaiah assures us that nothing shall "hurt nor destroy

in all this holy mountain.”—Isa. 11:9

As with all the holy prophets, God also used Isaiah to censure Israel for her sins, and to forecast the ultimate downfall of the nation as a punishment for disobedience to his laws. In today's lesson this message is conveyed by means of a parable in which the nation is likened to a vineyard which, while planted by the Lord, brings forth wild grapes, and is therefore destroyed.

A similar parable was given by Jesus, but with more details. (Matt. 21:33-43) In this parable Jesus may well be identifying the real fulfilment of Isaiah's parable, in that he indicates also the unfaithfulness of the Israelites in rejecting their prophets and finally God's own beloved Son, and as a result have the "kingdom" removed from them. True, much tribulation came upon Israel prior to this, but as the Lord's "vineyard" they were not destroyed until their unfaithfulness led to the rejection of their Messiah.

The destruction of the Lord's "vineyard" is clearly shown in the parable: "I [the Lord] will tell you what I will do to my vineyard: I will take away the hedge [protection] thereof, and it shall be eaten up: and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not

be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it."—vss. 5, 6

There can be no doubt as to who is represented by this vineyard. The prophet wrote: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

The nature of Israel's sins is symbolically described in our memory verse. In this text we are reminded of the fact that there are those who refuse to face up to the truth, and to govern their lives accordingly. For the normal person it should not be difficult to distinguish darkness from light unless there is a deliberate effort to misrepresent the facts.

The professed people of God should likewise be able to discern between good and evil. But those who prefer the evil might well convince themselves that their evil is really good.

QUESTIONS

As one of God's holy prophets, what important feature of God's plan did Isaiah forecast? Give examples.

Who is represented in the vineyard parable of today's lesson?

The Lord of History

MEMORY VERSE: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah 14:24

ISAIAH 10:5-7, 15

WHEN our first parents transgressed God's law they were driven out of Eden and from his presence to die. They turned away from him; their hearts became darkened to his will and ways; so he "gave them up," as the Apostle Paul declares in Romans 1:21-24

However, God has since then, and from time to time, interfered in human affairs—sometimes of individuals and sometimes of nations—in order that his purposes with his own people might be carried out, and his great plan of the ages brought to a successful conclusion. As our memory verse states, God's purposes never fail. This is true of his grand design for the eternal happiness of the human race, and it is true of his people whom he calls to service in the outworking of that design.

While it would be improper to say that the Creator is the Lord of all history, his intervention in the affairs of

some of his human creatures from time to time has had much to do with the direction in which history has moved forward. The great Deluge of Noah's day is a good example of this. At that time, because of uncontrolled wickedness all but a few of the human race were destroyed. How greatly this changed the course of history we may never know.

Then there was God's intervention in the affairs of Egypt under the leadership of Moses which brought about the deliverance of his people from slavery in that godless country. How much this changed the course of Egypt we do not know, but it certainly did introduce the Hebrew people to a new life which led to their being the covenant people of God; a people which, when they were obedient could look to the great Creator to guide and protect them.

On many occasions God intervened on behalf of his chosen people and enabled them to be

victorious in battle over their enemies. On one occasion he protected them against the invading army of the Assyrians when 185,000 Assyrian soldiers besieged Jerusalem. In answer to the prayer of King Hezekiah, this great army was destroyed by the angel of the Lord.

But in today's lesson the situation is different. The time had now come for the Israelites to be punished, and God used the Assyrians to do it. Here the Assyrians became the rod of God's anger, and the staff in their hand was his indignation. The Lord said, "I will send him [the Assyrian] against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

The Scriptures reveal that in the final period of the reign of sin and death God again uses human instrumentalities to bring about the destruction of Satan's world. One of the prophecies pertaining to this is Isaiah 42: 13, 14, which reads: "The Lord shall go forth as a mighty man, he shall stir up jealousy [among the nations] like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself [from interfering in human affairs]: now will

I cry like a travailing woman; I will destroy and devour at once."

ISAIAH 14:24-27

In the first section of the lesson the Lord informs us that the King of Assyria attacked and destroyed the Israelites from selfish motives of his own, for it was in his heart "to destroy and cut off nations not a few." (10:7) The Lord asks, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?"—10:15

Because the King of Assyria did not recognize that he was being used of the Lord to punish Israel, his own destruction, and the destruction of his army, was foretold. This is the special purpose of God referred to in our memory verse, although the principle applies to all that God designs to do. He said concerning the King of Assyria that he would "break" him in his land, "and upon my mountains tread him under foot: then shall his yoke depart from off them [the Israelites], and his burden depart from off their shoulders."

QUESTIONS

Has God, throughout the ages, regulated the affairs of all the nations?

For what purpose did the Lord use the Assyrian army?

Christian Life and Doctrine

The Deep Things of God

THE Apostle Paul wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (I Cor. 2:9, 10) The Spirit of God is the holy power of God, and its revealing power operates for the benefit of the Lord's people of the present age largely through the written Word of God. It is referred to by Jesus as "the Spirit of truth."—John 16:13

Only those whose hearts are surrendered to the will of God and whose lives are dedicated to knowing and doing God's will as revealed through his Word are capable of understanding its message to them, and able to appreciate it to the extent that they are inspired by it to lay down their lives in the divine cause. These know, and as Paul says, "speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory"—or, to show us the path to glory.—I Cor. 2:7

While these hidden things of God are referred to as a mystery, they are mysterious only to those who are not dedicated to following in the Master's footsteps, and therefore are not walking in the "path of the just [which] is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) To these "the deep things of

God" are gloriously simple, and understandable, regardless of the degree of their education. In other words, the understanding of the plans and purposes of God is attainable by all whom the Lord has called; called that is, according to his purpose, and invited to participate in his great program for the recovery of the human race from sin and death.

The Things Prepared

Paul tells us that the natural "eye" and the natural "ear" cannot appreciate the things which God "has prepared for them that love him," and then explains that these things are revealed to us by the Spirit; that revealing power of God that "searcheth all things, yea, [even] the deep things of God." This indicates that the deep things of God are, in a very large sense, an understanding and appreciation of the things which God has prepared for us; that is, for the footstep followers of the Master.

What has God prepared for his loved ones of this Gospel Age? The Scriptures reveal the answer to this question to the full extent it is possible for our finite minds to comprehend it, but in approaching the subject it is well to remember Paul's statement that "now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" by the Lord.—I Cor. 13:12

In a reference to one of the things which God has prepared for those who love him, the Apostle John wrote, "See what love the Father has given us, that we should be called children of God, and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now; it does not appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And every one who thus hopes in him purifies himself as he is pure."—I John 3:1-3, RSV

Here again we are reminded of the limitations of our understanding while still in the flesh. The promise is clear that as sons of God we will be made like the glorified Jesus, but it does not clearly appear what is involved in this, for the simple reason that Jesus is now a divine being and we do not understand fully what a divine being is like, so this full depth of knowledge has not yet appeared to us, and will not until we are actually made like him in the "first resurrection."

A "Place" Prepared

Another precious promise pertaining to the things which God prepared in his plan for those who love him is found in John 14:1-3, which we quote: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Here again we are confronted with the incomprehensible so far as human perception is concerned. But Jesus does take us one step further than the Apostle John, for from his words we know that we will not only be like him but will also be "with him" in a "place" which he went away to prepare. We know that in the universe there is a "place"—"mansion"—for the angels. There is a place, or mansion, for God's human creation. We do know a great deal about this earthly mansion; but as for the others our knowledge is very limited indeed. Especially is this true of the "place" which Jesus said he would have ready when he returned to receive his bride unto himself.

The King's Daughter

In Psalm 45:13-15 the glorified church, which will be the "bride, the Lamb's wife," is referred to as the "King's

daughter," the King being the great Jehovah, our Heavenly Father. We quote: "The King's daughter is all-glorious within [in character, perhaps also within the palace]; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace."

What a glorious prospect is here symbolically described; but no words known to humans could describe in detail just how wonderful this aspect of the things "prepared" really is. We rejoice in such a hope, and praise God for the love which provided it. We are fortunate indeed if we have entered into "this grace wherein we stand, and rejoice in the hope of the glory of God."—Rom. 5:2

The Divine Nature

The Apostle Peter wrote of the "exceeding great and precious promises" of God whereby we are made "partakers of the divine nature." (II Pet. 1:4) Here we are reminded that the promises of God pertaining to the things which he has prepared for us are designed also to prepare us to be ready to receive that which the promises assure us will be ours if we are faithful to all the conditions associated with the promises. But what is the divine nature? It is God's nature. It is the highest of all natures in the whole universe, and God has designed that he will share it with his sons, beginning with Jesus and including all his faithful followers.

One of the conditions associated with the promises of God pertaining to the bestowal of divine nature is the willingness to lay down one's life in sacrificial service in the outworking of the Creator's grand design for the recovery of the human race from sin and death. Jesus' faithfulness in sacrifice is portrayed in Isaiah, chapter 53, and in verse

12 his personal reward is described: "Therefore will I divide him a portion with the Great." The "Great" here referred to is his Heavenly Father, and when raised from the dead Jesus was exalted to the express image of his Father, and all power was given to him in heaven and in earth.

Continuing, this same verse adds, "And he shall divide the spoil [the reward] with the strong." Here we are informed that the reward Jesus received from the Heavenly Father he will share with the "strong." This is a reference to those in the Gospel Age who are "strong in the Lord, and in the power of his might." These are the overcoming ones, having been blessed in following Jesus' admonition to overcome the world.

To these we find Jesus saying: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) This is as though Jesus had in mind the promise made to him that he would be given a portion with the Great, and that now he was carrying out the remainder of that same promise that he would share this reward with the strong, the overcomers. This is another blessed reward which the Father prepared for those who love him.

In view of these promises, how meaningful are Jesus' words in his prayer shortly before he was crucified: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I

have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.”—John 17:22-26

The World to Believe

In praying for the oneness of his followers with himself and with the Father, Jesus added: “That the world may believe that thou hast sent me.” (John 17:21) The full oneness of Christ and his followers will not be a reality until they are glorified together with him in that “place” which he went away to prepare; and we see from Jesus’ statement relative to this that there is a glorious divine purpose involved in this high exaltation of The Christ; that purpose being the enlightenment and reconciliation of the world.

In other words, the call, preparation, and exaltation of the church to heavenly glory is not an end in itself, but is a part of the divine plan for the restoration of the human race to that oneness with the Creator which existed before our first parents fell into sin and death. The church is to live and reign with Christ in his kingdom, and the purpose of this kingdom is to put down the enemies of God and to destroy death. When this is accomplished, and when all things are subdued unto the Father, “then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”—I Cor. 15:24-28

Pre-eminently, then, the great thing which God “prepared” for the faithful followers of Jesus is the privilege and honor of co-operating with him in the divine plan for the blessing of all the families of earth with restoration to life upon the earth. This indeed is one of the “deep things” of the Word of God, so “deep” that only very few of all the professed millions of Christians know anything about it; it is simply for those to whom God reveals the “mysteries” of the truth.

(Continued on page 34)

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THE DEEP THINGS OF GOD

(Continued from page 31)

One of the means for this future blessing of mankind is the long-promised kingdom, and over and over again the assurance is given to us that if we are faithful in suffering and dying with Jesus we will have the privilege of living and reigning with him. The resurrected Jesus said, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I have received of my Father."—Rev. 2:26, 27

The Judgment Work

The Scriptures also abound with assurances that the faithful followers of the Master—those who lay down their lives in the service of the Lord, the truth, and the brethren—will share in the future work of judging the world in righteousness. This is one of the various aspects of the kingdom work. Paul wrote, "Do ye not know that the saints shall judge the world?"—I Cor. 6:2

The apostles had given up their all to serve the Lord, and were faithfully following in the Master's footsteps. They went to Jesus one day, indicating their desire to know just what their reward would be. Peter served as spokesman, and said to Jesus: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" To this Jesus replied, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:27, 28

Note that this judgment scene takes place when the "Son of man" sits on the throne of his glory. This follows his coming in glory, and when he sits on the throne of his

glory all his holy angels, or messengers—the entire church—are there with him. (Matt. 25:31) In the text quoted above, the judgment of the twelve tribes of Israel is mentioned, but Jesus enlarges upon this in Matthew 25:32, saying that “all nations” shall be gathered before him in judgment. The reference is of course, to the people of all nations.

Not to be judged at that time will be the Ancient Worthy class, for before they died they received the testimony that they pleased God. The church will not be on trial then, it being past, but will participate in the work of the world’s judgment. The “great multitude” class will also be exempt from that future judgment work, for in their closing experiences on earth they washed their robes and made them white in the blood of the Lamb.—Rev. 7:14

What a blessed privilege it will be to participate in that future work of judgment, and in this way join in extending the blessings of life to all who, during the testings of that time, prove worthy! How “deep” and glorious is this wonderful truth concerning the future inheritance of God’s new creation!

An Old Testament Promise

Through the Prophet Daniel the Lord assures us that the “saints”—the faithful followers of Jesus—shall share in the messianic kingdom rule. Daniel 7:18 reads, “The saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever.” In this same prophecy we are assured that the saints shall also participate in the work of judging the world. Verse 22 reads, “Judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”

A New Testament confirmation of this wonderful promise of kingship and judgeship “prepared” for the true followers of Jesus is found in Revelation 20:4, 6. Daniel’s

prophecy declares that "judgment was given to the saints of the most High," and in Revelation 20:4 we read, "I saw thrones, and they sat upon them, and judgment was given unto them." Remember Jesus' promise to the disciples that they would sit upon thrones and that they would be judges.

And who are these so highly honored? They are the ones who are "beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads." These are indeed the "saints" of Daniel's prophecy, and they "lived and reigned with Christ a thousand years."

But this work of judging and reigning with Christ cannot begin until these saints are made alive in what is described in verse 6 as "the first resurrection." This verse declares that this class shall "be priests of God and of Christ, and shall reign with him a thousand years. It will be at the close of this thousand years reign of Christ and his church that Satan, having been bound for the thousand years, will be "loosed out of his prison."—vs. 7

The Melchisedec Picture

The faithful overcomers of the present age will participate with Jesus during the Millennium in a priesthood typified by Melchisedec, who was both a priest and a king. As the promise states, "They shall be priests of God and of Christ, and shall reign"—reigning priests, and also judges. As kings they will subdue all things unto the Father; as priests they will bless all who become willing and obedient at that time; and as judges, they will enlighten and discipline the people to bring them into harmony with righteousness and with God. Isaiah wrote that when God's judgments are abroad in the earth the inhabitants of the world will learn righteousness.—Isa. 26:9

How wonderful indeed are the things which God has

“prepared” for those who love him and who are called according to his promise! And these, as our text so clearly indicates, are among the “deep things of God.” These treasures of truth are designed by the Lord for our encouragement, that we may be able through the incentive received from them to endure the trials which the Father’s love and wisdom may permit to come upon us as we walk the narrow way that leads to glory, honor, and immortality.

While these “deep things of God” cannot be understood except by those to whom God reveals them by his Spirit, when they are revealed, as we have seen, they are found to be simple, not complex and beyond the grasp of all except the brilliant and educated. And how in keeping this is with God’s arrangements for calling mostly just the ordinary folk and giving them the opportunity and ability to understand his plan for them! Let us thank him that he has called us, and given us to know the mysteries of the kingdom of heaven, and let us be faithful to these glorious truths. □



Weekly Prayer Meeting Texts

MAY 6—“As many as are led by the Spirit of God, they are the sons of God.”—Romans 8: 14 (Z. ’03-173 Hymn 21)

MAY 13—“Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” —I Samuel 15:22 (Z. ’03-218, 219 Hymn App. O)

MAY 20—“A peculiar people, zealous of good works.”—Titus 2:14 (Z. ’97-95 Hymn 322)

MAY 27—“In lowliness of mind let each esteem other better than themselves.” — Philippians 2:3 (Z. ’97-296 Hymn 23)

The Counsel of God

"Thou shalt guide me with Thy counsel, and afterward receive me to glory."—Psalm 73:24

A LITTLE child, mystified about something, says to himself: "I'm going to ask my father about that when he comes home." Later, he asks his question and listens, wide-eyed, to his father's answer. This is one of the great rewards of parenthood. The little child trusts his father fully and completely. He believes that his father's words are always true and right. His father may actually be an ignorant and unlearned man; but the innocent child values his counsel above that of anyone else on earth. He points his father out to his playmates and says proudly, "That's my dad. He knows everything!"

On one occasion the disciples came to Jesus and asked, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him." (Matt. 18:1, 2) It seems that the little children were never very far from Jesus. With natural curiosity, and attracted by his warm and loving personality, they got as close to him as they could. So "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:2, 3

"Except ye be converted," he said. Was that not a strange thing to say? These were his disciples he was addressing. Were they not already converted? In a very important sense they were not. Their very question disclosed their selfish and ambitious state of mind. They wanted to

know which of them would be the greatest in heaven; which of them would be higher than the others in heaven. There was a shocking similarity here between their spirit and that of Satan, who had said, "I will exalt my throne above the stars of God." (Isa. 14:13) Jesus quickly detected this similarity of spirit, and told them plainly that unless they became as little children they would not even enter the kingdom of heaven, much less be the greatest there. They must first be converted; be changed in disposition to that of a child.

A little child, before it is exposed to the world, is simple of heart; meek, humble and truthful, free from ambition and rivalry; faithful, trusting and loving. He is obedient, teachable, and without guile; indifferent to social distinctions and popular notions. Black, white, yellow; rich or poor; these mean nothing to him. Such are the attributes of character Jesus must have had in mind when he said also, on another occasion, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—Matt. 19:14

An earthly child grows up and, in this evil world, often departs from the counsel of his parents. He seeks and finds other counsel, some good and some bad. But the child of God remains a little child, in the sense that he does not depart from the counsel of his Heavenly Father, but fully trusting, seeks more and more of that counsel. David wrote, in Psalm 27:10, "When my father and my mother forsake me, then the Lord will take me up." Human parents eventually die, and otherwise their children are bereft of them. How blessed is the one whom the Lord takes up and makes his child and guides with his counsel!

Jesus called these childlike ones who seek and delight in the counsel of the Lord, his "little ones." Of these it is written in Psalm 1, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of

sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

"And he shall be like a tree planted by the rivers of water." How beautiful and refreshing that sounds! Deeply rooted, drawing abundantly from the water of truth, bearing much fruit, and prospering in the heavenly way. We read in Proverbs 20:5, "Counsel in the heart of man is like deep water; but a man of understanding will draw it out." The counsel is there, but it is deep down, as it were, in water. It must be found and drawn out. The Scriptures contain "all the counsel of God." (Acts 20:27) But to the uninitiated, to those whose minds have not been illuminated by the Holy Spirit, these things are too deep. How then can the Christian find and avail himself of the counsel of God? He must first learn the basic principles of the truth, which Paul describes as "milk" in Hebrews 5:12. He later must be able to also assimilate the "meat" of the Scriptures. Of course when a child is weaned, and starts eating meat, he does not entirely stop drinking milk. The wise parent knows that there should always be a glass of milk on the table. So to understand the deep things we must often go back to first principles; to the milk of the Word.

But how can the counsel of God be found in the maze of Scriptures provided? We read in Isaiah 28:9 and 10, "Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from

milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

God has been very gracious to his people at this end of the age. In the 24th chapter of Matthew, Jesus was talking to his disciples about the end of the age, and when he would come again. He told them, in the 42nd verse, to "watch" for his coming. Then, in the 44th verse, he said, "Be ye also ready." It was at this point in his discourse, which fixes the relative time of the application of his words—the time of his second presence—that he promised a faithful and wise servant who would give his household meat in due season. (Matt. 24:45-47) We recognize that servant as Pastor Russell, and it is through his writings that we have been enlightened and bountifully fed "meat in due season," present truth.

We read in Isaiah 46:9, 10, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." What is God's pleasure? Jesus himself answered this question in Luke 12:32, saying, "It is your Father's good pleasure to give you the kingdom." Let us well remember this point. The selection and development of a church class to rule with Christ in his kingdom was not an alternative plan should other plans fail. It was not an afterthought. It was the original purpose and counsel of God. It was his "good pleasure" from the beginning. Paul plainly states this in Ephesians 1:3-5: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto

the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

To become a member of this predestinated group of 144,000 kings and priests is a great prize, an exceeding high calling. In Philippians 3:14 Paul calls it "the prize of the high calling of God in Christ Jesus." In Romans 2:7 he describes it as "glory, and honor and immortality." In II Peter 1:4 it is termed "the divine nature." And in James 1:12 it is called "the crown of life." As the crown of the head is the highest part of the person, the promised "crown of life" is the highest form of life.

Our poor human minds cannot really grasp the magnitude of the thing promised. How can we, by using imperfect earthly language, adequately describe so lofty and glorious a condition? How can we truly measure the difference between the human and divine? It is impossible. But we do have a hint in Isaiah 55:9, where Jehovah God says of himself, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This suggests a measure by which we might contrast the human and divine. As the heavens are tremendously high above the earth, many stars being millions of light years away, so vastly is the divine nature of God higher than the human nature.

Bearing this in mind, let us now consider Hebrews 1:3, which shows the similarity of our glorified Lord Jesus to the Heavenly Father: "Who being the brightness of his glory, and the express image of his person. . . sat down on the right hand of the Majesty on high." This places the glorified Christ on that same lofty plane of being which is described by the phrase, "As the heavens are higher than the earth." This is confirmed by Ephesians 1:20, 21, which tells us that Jehovah God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might,

and dominion, and every name that is named."

And now we quote I John 3:2, which is almost incredible in its implication. It is addressed to the "beloved" of God, to the members of his church, to you and to me: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This is something which staggers the imagination. First, Jehovah God, so very high above us, "as the heavens are higher than the earth." Then, Jesus Christ, the express image of his person, on the same lofty plane. Then, WE shall be like him!

It sounds utterly impossible! If it were not so plainly stated in the Scriptures, it would be beyond belief that God would take from among fallen, sinful humans, who are at best of the lowest order of intelligent creation, some individuals whom he will exalt to the very highest order of life in the universe—the glorious, immortal, divine nature! It sounds so impossible that some of the Lord's people have said, "I don't aspire to such glory." Such an attitude does show commendable humility.

Our Lord Jesus showed a similar humility. When the bitter cup of an agonizing death was imminent, he prayed to his Heavenly Father, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:4, 5) God had promised him much greater glory than that, but Jesus would have been content with his previous condition. So, just as the Heavenly Father gave his Son Jesus abundantly more than he asked, he will do the same for each of his beloved and faithful children, even though with our finite minds we cannot grasp how such a glorious thing is possible; even though it is "exceedingly abundantly above all that we ask or think."—Eph. 3:20

It must be done, and will be done, whether we understand it or not, because God has promised it. As the apostle says in I Corinthians 15:51, 53, "We shall all be changed. . . . For this corruptible must put on incorruption, and this mortal must put on immortality." Glory, honor, and immortality! So let us accept the promise with joy. Let us not be overwhelmed by it, but as the apostle counsels us in Hebrews 10:23, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

So we see that although the reward promised is exceedingly high and great, it is obtainable. Not only is it obtainable, but God wants us to have it. It is his good pleasure to give it to us. So we should expect it, claim it, and look forward to it, because "there hath not failed one word of all his good promise." (I Kings 8:56) Let us, like trustful children, take our Heavenly Father at his word.

Every necessary facility and counsel is furnished us in God's Word, so that we may qualify for the prize. Paul said to the elders of Ephesus, in Acts 20:20, 27, 28, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and [Diaglott] at your houses. . . . For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God which he hath purchased with his own blood."

Paul faithfully counseled the Early Church from the Scriptures. He quoted liberally from the Law and the prophets. He explained the meanings of types and shadows. He freely gave the church the benefit of his naturally keen and logical mind which had been further inspired and sharpened by the Holy Spirit. He also gave them the special revelations and insights he had, as an apostle, received from the Lord.

If it could be said of the elders of Ephesus that Paul had "kept back nothing" from them, and that they had been given "all the counsel of God," it is also true of us. We have everything Paul wrote. In addition, instead of fragmentary scriptures such as the Early Church had, we have the entire Bible, in many fine translations. We have analytical concordances, Hebrew and Greek lexicons, and Bible dictionaries. And we have excellent Bible helps and commentaries. We have the "Studies in the Scriptures," which the Lord has given to us by the hands of a special servant. As described in the advertisement on the last page of this magazine, "They continue to be the outstanding text books on the Bible for our day." This is true, because it was through the writings of "that servant" that the grand structure of the divine plan was seen; a framework within which scriptures fell into place.

And the Lord gave us harvest work to do, to prove our loyalty and devotion to him. And he has given us much work to do within ourselves, developing the fruits and graces of the Spirit. All these things were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."—Eph. 4:12-14

Let us diligently avail ourselves of every help provided, as we are counseled in II Peter 1:10, 11: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." If we are guided by this counsel, we shall indeed be received to glory.—Contributed □

The British Section

The Book of Job

IN THE opening chapter of the Book of Job, he is introduced as an upright man who feared God and shunned evil. (vs. 1) He was blessed with seven sons and three daughters, and was to them a very loving and devoted father. He was a rich man also; his camels, sheep, and other cattle totaled about eleven thousand; and he had a great number of servants, so that he was "the greatest of all the men of the east."—vss. 2, 3

He was also a man of great learning and influence. As a rich landowner and counselor, he appreciated justice, and as a man of great generosity he assisted the orphan and the widow, and was a father to the poor and needy in general.

Severe Trial

The Scriptures record that Satan, the great adversary of God and men, insinuated that

Job's religion was insincere, and only the natural response for the abundant blessings showered upon him by God, and that if these blessings were withdrawn he would curse God to his face. In answer, God permitted Satan to afflict Job to test his fidelity, but he was not to touch him in his person.

God had no doubt about the outcome of this trial, and in his wisdom knew that any temporary suffering he permitted to come into Job's life would in the end prove to be a great blessing to him. Further, this great drama would provide a valuable and lasting lesson to angels and to men, as well as to Job. However, experiences were ahead for Job for which he was not wholly prepared.

The record describes how in one day Job is stripped of all his possessions. Robber hordes carry away his asses and camels, and slay his servants with the sword. Fire from heaven falls on his

flocks and consumes them, and his children are buried beneath the ruins of the house where they were feasting. When the calamitous tidings are brought to him, Job manifests the sincerest tokens of grief, but his reverent submission to God remains unshaken. He worshiped God and said: "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And the Scriptures continue: "In all this Job sinned not, nor charged God foolishly."—vss. 9-22

Further Calamity

In the second chapter it is recorded that God spake to Satan concerning his servant Job with approval and compassion, and upbraids the Adversary with instigating God to bring undeserved suffering upon Job. Satan's answer is ready: the trial did not touch Job closely enough; let him be touched in his own bone and flesh, and he will curse God to his face. The Adversary receives permission to afflict Job bodily, with the reservation that he must spare his life. Straightway Job is

smitten "with sore boils from the sole of his foot unto his crown; and he took him a potsherd [piece of a broken pot] to scrape himself withal; and he sat down among the ashes." "In all this did not Job sin with his lips."—vss. 3-8, 10

It is believed that this disease was the leprosy called elephantiasis, so named because the swollen limbs and the black and corrugated skin of those afflicted by it resemble those of the elephant. The ulcers formed were accompanied by intolerable itching. (vs. 8) The form and countenance were so disfigured by the disease that the sufferer's friends could not recognize the patient. (vs. 12) The flesh bred worms, the skin became broken and loathsome. (7:5) The victim is haunted with horrible dreams. (7:14) His sinews had no rest; his bones filled with burning pain. (30:17, 30) And Job said: "Young children despised me, . . . and spake against me. All my inward friends abhorred me; and they whom I loved are turned against me." (19:18, 19) Job sought in vain for an explanation as to why God should permit such evils

to befall him; nevertheless he could not forsake his God.

The Three Friends

The narrative now relates how Job's three friends Eliphaz, Bildad and Zophar, having heard of his great misfortunes, come to sympathize. They are struck dumb at the sight of his terrible calamity, and sit with him upon the ground seven days and seven nights, none speaking a word. (2:11-13) Job is deeply moved by the sympathy of his friends, but longs for death and to be at rest. Eventually a debate between Job and his friends begins, as recorded in chapters 4 to 31; and this comprises a series of speeches in which the problem of the permission of evil is brilliantly discussed.

Each of the three friends tells Job in lengthy argument that he must have been a great sinner. Job, attempting to defend himself, seems to realize his need of some one to represent his cause before the Lord. He cries out that he is as righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath him in knowledge and power. Feel-

ing his own insufficiency to state his case before the great Jehovah, he desires a "days-man" [mediator] betwixt God and himself.—9:33

While Job knew that the explanation offered by his friends was not the true one, yet he did not understand why God was allowing him to suffer so severely. However, Job could say, "Though he slay me, yet will I trust in him." (13:15) In a beautiful, poetic manner he describes his search for an understanding of God in the light of his own experiences, saying, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him. On the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him; but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—23:8-10

Problem of the Ages

The question which perplexed Job was the same that for centuries has confused others, namely: Why does God permit evil (calamities and afflictions) to come upon his faithful servants, and why are

the wicked permitted to flourish? But not until the Gospel dispensation was it possible for any to know the mind of God on this subject; for it is one of the deep things which could be revealed only by the spirit of God, and only to those begotten of that spirit. —I Cor. 2:9-14

Although most are still in the dark on this subject, it is now open and clear to all those earnest ones to whom it is given "to know the mysteries of the kingdom of heaven"—to understand "the deep things of God." (Matt. 13:11) These see that the reign of sin and death under Satan, the prince of this world, is permitted for two main reasons; firstly, that all mankind may gain a full experience of the exceeding sinfulness of sin and the bitterness of its legitimate fruit; and, secondly, that God's people may be fully tried and tested as to their loyalty to him in the shadow of affliction and trial, as well as in the sunshine of health and prosperity.

Thus while God did not directly cause the evil state of things which surrounds us in nature and among men, but let it come upon men as the

legitimate result, or fruit, of disobedience, sin—yet he does make use of it to work out grand designs which they do not comprehend, and of which his children know only by faith in his holy Word of revelation.

Job's Prophetic Vision

Returning to our consideration of Job, let us note in chapter 14 some of his prophetic wisdom. The first four verses graphically picture what all people of experience realize—that human life under present conditions contains trials, sorrow, and death. And Job shows that he realizes that as a son of fallen parentage he could not be "perfect," free from sin, "clean" in the full sense of the word.

In verses 7 to 10 are pressing reasonings respecting the utter hopelessness of man in death, so far as any powers of his own are concerned. A tree may die, and yet its roots retain life which, under favourable conditions, may spring up into another tree. But when man dies there is no root left, no spark of life remains—he gives up the spirit of life, and where is he?

Having confessed that there is no ground for hope inher-

ent in man, Job begins to express the only real hope for our race—a resurrection. Note Job's prayer as recorded in verses 13 to 15: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." And Job further testified regarding his prophetic vision: "I know that my redeemer [vindicator, R.V.] liveth, . . . and that . . . in my flesh shall I see God."—19:25, 26

Elihu

"The words of Job are ended" (31:40), so the "three friends" refrained from speaking further—they had failed to make any impression on Job because he was right in his own eyes. (32:1) A youthful bystander named Elihu who had been a silent listener to the debate hitherto, here intervenes; he shows Job that he had been reasoning, in part, from a wrong angle—

that he must not expect to comprehend fully all the ways of God, who is so far above him, but must trust in his justice and wisdom. In Job 33:23-30 we note that Elihu tells Job about "a ransom," an atonement, and a bringing back from the pit (the grave), to be enlightened with the light of the living. (compare with I Tim. 2:5-6; John 5:25) In the next chapter, Elihu reproves Job and his companions and emphasizes the truth that there is no unrighteousness with God, although Job had said, "I am righteous; and God hath taken away my judgment." Elihu here indicates that Job has spoken without knowledge, and without wisdom—that he has yet to learn in quietness, and in meditation upon his suffering.

Elihu advises Job to put off his self-sufficiency, saying, "Because there is wrath, beware lest thou be led [or allured, marg.] away by thy sufficiency." (36:18) In the same chapter he goes on to speak of the mighty works of God in nature which man can see, and in a measure only can understand. Concluding his long exposition upon the wonderful character and power of

God in chapter 37, Elihu leaves his hearers to quietly reverence God because of all these things: "The Almighty is beyond our minds. Supreme in power and rich in justice, he violates no right. For this, men do him reverence, and thoughtful men revere him."—vss. 23, 24, Moffatt

God Speaks

"Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me."

God did not argue with Job, but impressed upon him what he could have learned from a study of nature; that God is far greater than man. And the challenge to Job was, "Shall he [Job] that contendeth with the Almighty instruct him? He that reproveth God, let him answer it." (40: 2) "Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no further."—40:3-5

In Job's expression, "Behold, I am vile," the meaning of the Hebrew word translated "vile" is, according to Professor Strong, literally "swift, small, sharp." Apparently Job was acknowledging to the Lord that he had spoken too quickly; that his viewpoint was too limited, and that it was voiced too sharply.

Haunted with horrible dreams as he was (7:14), we can picture Job bravely battling with the severe pains of his terrible disease. Now, as a result of God's words to him, Job was submissive, and there seemed to be nothing left for him but complete self-abasement. However, God further takes up the challenge made by Job to the effect that the divine rule is unjust; and chapter 40, verses 6 to 8 read: "Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man; I will demand of thee, and declare thou unto me. Wilt thou also disannul [break or make void] my judgment? Wilt thou condemn me, that thou mayest be righteous?" God is not only absolute in power, he is also absolute in justice, wisdom, and love. God is always right.

Wealth of Understanding

The opening verses of chapter 42 bring us toward the climax of the whole book: "Then Job answered the Lord and said, I know that thou canst do all things, and that no purpose of thine can be restrained. [Who is this that hideth counsel without knowledge? as stated by God; see chapter 38:2] Therefore have I uttered that which I understood not. Things too wonderful for me, which I knew not. . . . I had heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself [I loathe my words, margin]; and repent, in dust and ashes." (42:1-3; 5, 6 R.V.) According to Leeser, verse 6 reads: "Therefore I reject [what I have said] and repent; because I am dust and ashes."

Now there was a complete surrender, the clement of self-righteousness which had exalted itself above God was laid low utterly; the upright man who had valued himself upon his integrity lay as one slain before God, and he comes with a broken spirit and a humble and contrite heart, fully submissive to the great Creator.

Job eventually learned the meaning of his severe trial. He learned that its loving purpose was to give him a clearer understanding of God; that he might serve him more faithfully, and with greater appreciation. Job speaks of this clearer understanding as "seeing God," instead of merely having heard about him.

Closing Scene

This is described in chapter 42, verses 7 to 17. Herein Job is given the task of proving his change of heart; he is commanded to intercede for his three friends, lest God should deal with them after their folly. Accordingly, Eliphaz, Bildad, and Zophar went and did as the Lord commanded them, bringing a burnt offering for themselves to Job. "And the Lord turned [turned back, per Young] the captivity of Job"; meaning that Job's afflictions were removed and his prosperity restored "when he prayed for his friends; also the Lord gave Job twice as much as he had before."—42:9, 10

"So, the Lord blessed the latter end of Job more than his beginning." He experienced divine favour; his health

was restored, and his possessions increased. He had also seven sons and three daughters, as before, "and in all the land were no women found so fair as the daughters of Job." And "after this, lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations." —42:12, 13, 15, 16

In the days of Job there was no written revelation from God to mankind; no high calling of God in Christ Jesus; no promise for them to obtain heavenly inheritance—theirs were but earthly hopes and promises. The consecrated, faithful children of God of the Christian era, begotten of the Holy Spirit and by the

Word of God are richly blessed, and well-informed regarding God's great eternal purpose in Christ Jesus. To these there comes the exhortation of the Apostle James: "Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed which endured; ye have heard of the patience [endurance, margin] of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful." (James 5:7, 9-11 R.V.) And our Lord Jesus also speaks to us: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10 □

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE		W. F. READER	
Latchford	June 6	Yeovil (Hillgrove Ave.)	May 2
C. A. CORNELL		J. RICHMOND	
Welling	June 26	Portrush	May 29-31
E. T. NADAL		E. ROBERTS	
Dewsbury	May 1	Portrush	May 29-31
Portrush	29-31	F. S. WASSMANN	
J. ORR			
Portrush	May 29-31	Portrush	May 31

PORTRUSH CONVENTION, May 29-31—For further particulars and accommodations please write to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland.

Spring Holiday May 31, 1971

Vineyard Echoes

An Experiment Continues

THE 4-minute radio programs continue to be broadcast on an experimental basis. At press time it is too early to determine whether this series will continue for more than 13 weeks. There have been many favorable responses from stations and listeners, but we are still waiting on the Lord for his direction.

The following stations are carrying the Bible Answers radio programs:

ALABAMA

Arab WRAB 1380
Birmingham WLPB 1480 6:55 a.m.
Boaz WBSA 1300
Decatur W/MSL 1400
Florence-Sheffield WLAY AM 1450
WLAY FM 105.5
Mobile WLPR FM 96.1
Rainsville WVSM 1500 6:15 p.m.
Troy WTBF 970 12:20 p.m.

ALASKA

Anchorage KWKO FM 102.1 1:55 p.m.
Nome KICY 850 12:56 p.m.
Soldotna KSRM 920

ARIZONA

Bisbee KSUN 1230
Casa Grande KPIN 1260
Globe-Miami KIKO 1340 12:50 p.m.
Flagstaff KCLS 600
Phoenix KRDS 1190 9:00 a.m.
Show Low KVSL 1450 6:30 p.m.
Sierra Vista KHFH 1420
Tucson KFMM FM 99.5 1:20 p.m.
Williams KCYN 1240 12:45 p.m.

ARKANSAS

Conway KVEE AM 1330 11:00 a.m.
KVEE FM 105.1 11:00 a.m.
De Queen KDQN 1390 5:51 p.m.
Forrest City KXJK 950
Hot Springs KGUS FM 97.5
Little Rock KXLR 1150
Magnolia KVMA 630 12:28 p.m.
Monette KBIB 1560
Monticello KHRM AM 1430
KHEM FM 93.5

Osceola KOSE 860
Pine Bluff KCAT 1530
Springdale KBRS 1340

CALIFORNIA

Calxico KICO 1490 7:25 a.m.
Carmel KRML 1410
Corona KREL 1370
Hemet KHSJ 1320
Sacramento KJAY 1430
Salinas-Monterey KIDD 630 6:55 p.m.
San Bernardino KBBL FM 99.1
San Diego KPRI FM 106.5
San Francisco KEST 1450
Santa Maria KUHL 1440
Tulare KGEN 1370

Ukiah KLIL FM 94.5
 Vallejo KNBA 1190
 Victorville KCIN 1590
 Watsonville KOMY 1340 2:25 p.m.
 Willows KIQS 1560

COLORADO

Colorado Springs
 KRYT 1530 11:30 p.m.
 KFLJ 1380 3:30 p.m.

DELAWARE

Georgetown WJWL 900 9:30 a.m.

FLORIDA

Arcadia WAPG 1480 1:30 p.m.
 Bartow WPUL 1130
 Dade City WDCF 1350
 Fort Lauderdale

WEXY 1520 8:15 a.m.
 Fort Myers WAYK 1440 3:00 p.m.
 Hialeah WHMS FM 92.1 2:05 p.m.
 Inverness WYSE 1560 6:25 p.m.

Leesburg-Eustis WLBE 790

Melbourne WMMB 1240

WYRL FM 102.3

Quincy WCNH 1230

St. Augustine WAOC 1420 12:35 p.m.

Sarasota WSAF 1220 6:30 p.m.

Sebring WJCM 960 11:05 a.m.

West Palm Beach WXVI 1600

Winter Haven WXKL FM 97.5

GEORGIA

Alma WULF 1400

Atlanta WERD 860

Baxley WUFE 1260

Carrollton WLBB 1100

Cartersville WKRW 1270

Covington WGSF 1430

Donalsonville WSEM 1500

Glennville WKIG 1580

Gordon WKOQ 1560

La Grange WTRP 620

Marietta WBIE FM 101.5

Monroe WMRE 1490

Montezuma WMNZ 1050 8:40 a.m.

Quitman WSFB 1490

Rome WIYN 1360

Sandersville WSNL 1490

Savannah WSAV 630 6:10 a.m.

Thomson WTTA 1240 10:05 a.m.

Toccoa WLET FM 106.1 10:35 a.m.
 Warner Robins WRBN AM-FM 1600
 Washington

WLOV AM-FM 1370 1:00 p.m.

IDAHO

Blackfoot KBLI 690

Hailey KSKI 1340

Idaho Falls KTEE 1260 3:30 p.m.

Pocatello KSNN 1290

Preston KPST 1340

ILLINOIS

Belleville WMRV

Columbia WCBW FM 104.9 7:55 a.m.

Danville WIAI FM 99.1 11:50 p.m.

Jacksonville WLDS 1180 3:55 p.m.

Jerseyville WJBM 1480 4:30 p.m.

La Salle WLPO 1220 12:50 p.m.

Mount Vernon WMIX 940 3:45 p.m.

Shelbyville WSHY FM 104.9

Springfield

WVEM FM 101.9 6:25 p.m.

Sterling WJVM FM 94.3 6:00 a.m.

Waukegan

WEFA FM 102.3 11:00 p.m.

INDIANA

Bluffton WCRD FM 100.1

Boonville WBNL 1540 12:50 p.m.

Corydon WPDF 1550 9:45 a.m.

Evansville WVHI FM 105.3

Indianapolis WFMS FM 95.5

Michigan City WIMS 1420 6:00 a.m.

Rensselaer WRIN 1560 9:55 a.m.

Richmond WHOR

South Bend

WHME FM 103.1 11:30 a.m.

Winchester WIUC FM 98.3

IOWA

Burlington KKUZ 1150

Cedar Rapids WMT 600 8:40 p.m.

Charles City KCHA 1580 10:15 a.m.

Clarion KRIT FM 96.9 9:05 a.m.

Fort Madison KXGI 1360 3:55 p.m.

Mason City KRIB 1490

Storm Lake KAYL 990 5:10 p.m.

Waterloo KCFI 1250

KANSAS

McPherson KNEX 1540 6:47 a.m.

Norton KNBI 1530

Phillipsburg KKAN 1490
 Salina KSKG FM 99.9 11:00 a.m.
KENTUCKY

Albany WANY 1390
 WANY FM 106.3
 Cadiz WKDZ 1110
 London WFTG 1400 6:35 p.m.
 Louisville WLOU 1350 6:30 p.m.
 Madisonville WTTL 1310 12:15 p.m.
 Middlesboro WAFI 1560 1:30 p.m.
 Paris WPDE 1440

Prestonsburg
 WDOC FM 95.5 9:30 p.m.
 Richmond WEKY 1340 1:00 p.m.
 Russellville WRUS 610
 Scottsville WLCK 1250 8:55 a.m.
 Somerset WTLO 1480 12:25 p.m.
 Vanceburg WKKS 1570 8:25 a.m.

LOUISIANA

Bastrop KVOB 1340 10:56 a.m.
 Baton Rouge WLUX 1550
 Haynesville KLUV 1580
 Jonesboro KTOC AM-FM 920
 Mansfield KDXI 1360
 Many KWLA 1530 9:00 a.m.
 Marksville KAPB 1370
 Winnsboro KMAR 1570 6:00 a.m.
 KCRF FM 95.9 6:00 a.m.

MAINE

Farmington WKTJ 1380

MARYLAND

Hagerstown WJEJ 1240

MASSACHUSETTS

Gardner WGAW 1340 11:45 p.m.
 North Adams WMNB 1230 6:55 a.m.
 Springfield WMAS 1450

MICHIGAN

Bay City WGER FM 102.5 5:30 a.m.
 Detroit WGFG FM 98.7
 Grand Haven

WGHN 1370 11:55 a.m.
 WGHN FM 92.1 11:55 a.m.
 Ionia WYON 1430

Iron Mountain WMIQ 1450 10:15 a.m.
 Manistee WMTE 1340 2:00 p.m.
 Petoskey WJML 1110

WJML FM 98.9
 Sandusky WMIC 1560 5:54 p.m.

Three Rivers WLKM 1510 1:15 p.m.
 Whitehall WLRC 1490

MINNESOTA

Minneapolis WPBC 980
 Preston KFIL AM-FM 1060 3:15 p.m.
 Red Wing KCUE 1250
 Sauk Rapids WVAL 800
 Shakopee KSMM 1530 9:50 a.m.
 Windom KDOM 1580

MISSISSIPPI

Canton WMGO 1370
 Columbus WCBI 550 10:35 a.m.
 Corinth WCMA 1230 6:05 p.m.
 Hattiesburg WFOR 1400
 Laurel WLAU 1430
 Magee WSJC AM-FM 810 6:55 a.m.
 Water Valley WVLY 1320 6:30 a.m.

MISSOURI

East Prairie KYMO 1080
 Hannibal KGRC FM 92.9
 Houston KBTC 1250 10:15 a.m.
 KBTC FM 99.3 10:15 a.m.
 Piedmont KPWB 1140 11:56 a.m.
 St. Louis KRCH FM 98.1 6:00 a.m.
 Union KLPW 1220
 KLPW FM 101.7

Warrenton KWRE 730 2:35 p.m.

MONTANA

Butte KXLF 1370
 Deer Lodge KDRG 1400 7:00 a.m.
 Dillon KDBM 1490 10:30 a.m.
 Great Falls KARR 1400
 Havre KOJM 610 10:45 a.m.

NEBRASKA

Ainsworth KBRB 1400
 Holdrege KUVB 1380 8:25 a.m.
 Lincoln KFMQ FM 95.3 noon
 Nebraska City KNCY 1600
 Ogallala KOGA 930
 Ord KNLV 1060 2:32 p.m.

NEVADA

Reno KCRL 780 8:00 a.m.

NEW HAMPSHIRE

Exeter WKXR 1540 9:20 a.m.

NEW JERSEY

Atlantic City
 WRNJ FM 95.1 8:30 a.m.
 Franklin WLVP FM 102.3 2:30 p.m.

NEW MEXICO

Albuquerque KDAZ 730 12:30 p.m.
 Artesia KSVP 990 1:20 p.m.

NEW YORK

Jamestown WJTN 1240 5:55 a.m.
 Malane WICY 1490 1:15 p.m.
 Massena WMSA 1340
 Patsdam WPDm 1470 9:10 a.m.
 Riverhead WHRF 1570
 Utica-Rame WKAL 1450
 Walton WDLA 1270 3:30 p.m.
 Warwick WTBQ 1110 6:17 a.m.

NORTH CAROLINA

Belmont WCGC 1270
 Canton WPTL 920 5:15 p.m.
 Charlotte WKTC 1310
 Fair Bluff WWKO 1480 9:00 a.m.
 Greensboro WPET 950
 Kings Mountain WKMT 1220
 Kinston WISP 1230
 Laurinburg WLNC 1300 2:00 p.m.
 Louisburg WYRN 1480 6:30 a.m.
 Mocksville WDSL 1520 6:15 p.m.
 Rockingham WLWL 1500
 Salisbury WSAI 1280
 Sylva WMSJ 1480
 Tabor City WTAB 1370
 Tryon WTYN 1550 11:41 a.m.
 Valdese WSVM 1490
 Wilmington WKLM 980

NORTH DAKOTA

Devils Lake KDLR 1240
 Grand Forks KILQ 1440
 Langdon KNDK 1080 1:05 p.m.
 Minot KTYN 1430
 Tioga KTGO 1090 1:30 p.m.

OHIO

Bellefontaine WTOO 1390
 Bucyrus WBCO 1540
 Canton WHBC 1480 3:00 p.m.
 Celina WCSM 1350
 Celina WCSM FM 96.7
 Circleville WNRE FM 107.1 10:31 a.m.
 Dayton WAVI 1210 7:00 a.m.
 Kent WKNT 1520 9:05 a.m.
 Kent WKNT FM 100.1 9:05 a.m.
 Lancaster WHOK 1320 1:05 p.m.
 Mansfield WMAN 1400 5:25 a.m.

Milford WLYK FM 107.1

Newark WHTH 1000
 Norwalk WLKR 1510
 Xenia WGIC 1500 6:50 a.m.
 WBZI FM 95.3 6:50 a.m.
 Youngstown WTCL 6:05 a.m.
 Zanesville WHIZ 1240
OKLAHOMA
 Lawton KSWO 1380 5:30 a.m.
 McAlester KTMC 1440 12:55 p.m.
 Oklahoma City KGOY FM 104.9
 Pryor KOLS 1570

OREGON

Bend KGRL 940
 Enterprise KWVR 1340 6:35 p.m.
 McMinnville KMCM 1260
 Portland KGAR 1550 4:55 p.m.
 Roseburg KRSB FM 103.1 10:20 a.m.
 The Dalles KODL 1440

PENNSYLVANIA

Du Bois WCED 1420
 Lehigh Valley WYNS 1150 6:20 a.m.
 Mount Carmel WMIM 1590
 Waynesburg WANB 1580 7:20 a.m.
 Pittsburgh WHJB 620 2:55 p.m.
 Wilkes-Barre WICK 1400 8:30 a.m.
 Williamsport WWPA 1340 6:55 a.m.

PUERTO RICO

San Juan WBMJ 1190 6:00 a.m.

SOUTH CAROLINA

Abbeville WABV 1590 11:45 a.m.
 Aiken WLOW 1300 7:45 a.m.
 Allendale WDOG 1460 11:55 a.m.
 Columbia WCAY 620
 Darlington WDAR 1350
 Easley WELP 1360
 Gaffney WEAC 1500

WAGY FM

Lake City WJOT 1260 10:30 a.m.
 Lancaster WAGL 1560
 Manning WYMB 1410 6:05 a.m.
 Orangeburg WTND 920 6:25 p.m.

SOUTH DAKOTA

Redfield KFCB 1380 6:15 p.m.
 Sioux Falls KXRB 1000
 Watertown KSDR 1480

TENNESSEE

Athens WENR 1090

Bolivar WBOL 1560 2:30 p.m.
Collierville WPIP 1590
Cowan WZYX 1440
Dayton WDNT 1280 11:00 a.m.
Greenville WGRV 1340 11:20 a.m.
Jackson WDXI 1310
Jefferson City WJFC 1480
Knoxville WSKT 1580
Manchester WMSR 1320 7:30 a.m.
Mountain City WMCT 1390 8:30 a.m.
Murfreesboro WMTS 810
 WMTS FM 96.3
Oneida WBNT 1310 9:35 a.m.
Selmer WDTM 1130
Shelbyville WLIJ 1580 12:00 p.m.
Sparta WSMT AM-FM 1050 9:50 p.m.
TEXAS
Abilene KNIT 1280
Amarillo KRAY 1360 10:05 a.m.
Atlanta KALT 900
Beaumont KPAC 1250
Canyon KCAN 1550
Carrizo Springs KBEN 1450 7:45 a.m.
Carthage KGAS 1590 9:05 a.m.
Cleburne KCLE 1120
Dallas WBAP FM 96.3 5:30 a.m.
Dimmitt KDHN 1470 6:35 a.m.
Farwell KZOL 1570
Georgetown KGTN 1530 9:50 a.m.
Hondo KRME 1460
Houston KLEF FM 94.5
Lamesa KPET 690 9:00 a.m.
Lockhart KHRB 1060 3:30 a.m.
Marshall KMHT 1450 10:55 p.m.
McKinney KWAB FM 95.3
Memphis KBGH 1130 9:50 a.m.
Navasota KWBC 1550 12:26 p.m.
Odessa KOZA 1230 2:26 p.m.
Palestine KNET 1450 6:40 a.m.
Pampa KPDN 1340
Paris KPRE 1250 12:25 p.m.
Pearshall KVVW 1280 10:30 a.m.
San Marcos KCNY 1470 6:25 a.m.
Sherman-Denison KTXO 1500
Stephenville KSTV 1510
Tulia KTUE 1260 1:15 p.m.
Tyler KZAK 1330 11:55 a.m.
Waco KWTX 1230

UTAH
Bountiful KBBC 1600 7:00 a.m.
Logan KBLW 1390
Salt Lake City KMOR 1230

VIRGINIA
Altavista WKDE 1000
 WKDE FM 105.5
Crewe WSVS 800
 WSVS FM 104.7
Danville WDVA 1250 4:30 a.m.
Franklin WYSR 1250 9:45 a.m.
Gloucester WDDY 1420 2:45 p.m.
Harrisonburg
 WSVA FM 100.7 5:30 p.m.
Lynchburg WJJS FM 101.7
South Hill WJWS 1370 5:55 p.m.
Winchester WHPL 610

WASHINGTON
Seattle KTW 1250 1:30 p.m.
Spokane KUDY 1280 2:55 p.m.
Sumner KDFL 1560 10:30 a.m.

WEST VIRGINIA
Charleston WKLC 1300 10:00 a.m.
Charles Town WXVA 1550
 WZFM FM 98.3
Elkins WDNE 1240 8:30 a.m.
Morgantown WAJR 1440 7:20 a.m.
Welch WOVE 1340 6:25 a.m.
Wheeling WOMP 1290

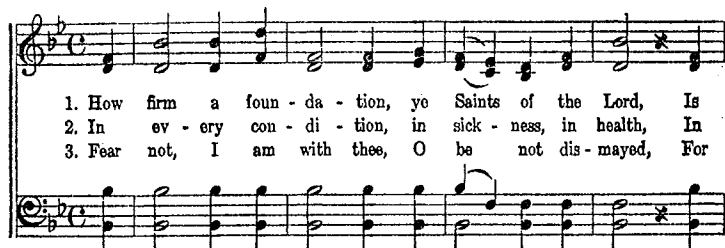
WISCONSIN
Kenosha WLIP 1050
Milwaukee WAWA 1590
Platteville WSWW 1590
Rice Lake WJMC 1240
Shawano WTCH 960 3:15 p.m.
Sturgeon Bay
 WDOR AM-FM 910 2:25 p.m.
Viroqua WISV 1360 9:30 a.m.
Wisconsin Dells WWDA 990

WYOMING
Buffalo KBBS 1450
Casper KVOC 1230
Laramie KOWB 1290 1:30 p.m.
VIRGIN ISLANDS
St. Croix WIVI FM 99.5 6:55 a.m.
St. Thomas
 WESP FM 101.1 10:05 a.m.

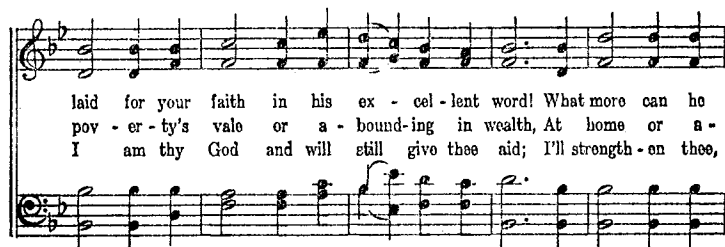


THE GENERAL CONVENTION THEME SONG

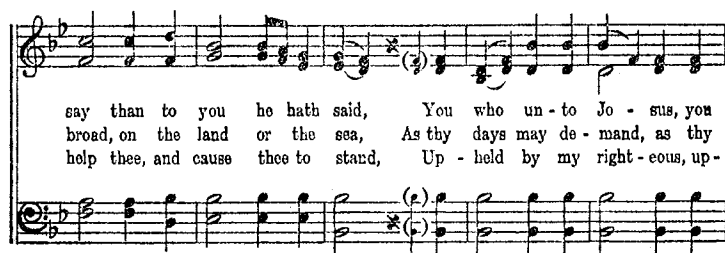
HOW FIRM A FOUNDATION



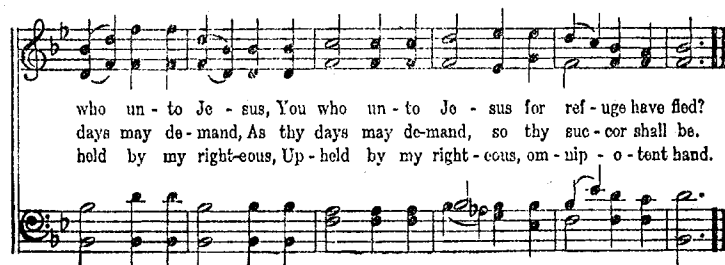
1. How firm a foun - da - tion, ye Saints of the Lord, Is
2. In ev - ery con - di - tion, in sick - ness, in health, In
3. Fear not, I am with thee, O be not dis - mayed, For



laid for your faith in his ex - cel - lent word! What more can he
pov - er - ty's vale or a - bound - ing in wealth, At home or a -
I am thy God and will still give thee aid; I'll strength - on thee,



say than to you he hath said, You who un - to Je - sus, you
broad, on the land or the sea, As thy days may de - mand, as thy
help thee, and cause thee to stand, Up - held by my right - eous, up -



who un - to Je - sus, You who un - to Je - sus for ref - uge have fled?
days may de - mand, As thy days may de - mand, so thy suc - cor shall be.
held by my right - eous, Up - held by my right - eous, om - nip - o - tent hand.

THE GREAT ETERNAL ONE

(Continued from page 11)

We know that God is a spirit being, and "they that worship him must worship him in Spirit and in truth. (John 4:24) We know that "God is Light, and in him is no darkness at all." (I John 1:5) We know that God is love, for "he that loveth not, knoweth not God; for God is love." (I John 4:8) And we know that God is true. "He that hath received his testimony hath set to his seal that God is true."—John 3:33

We know that he changes not. "For I am the Lord, I change not." (Mal. 3:6) He is "the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) We know that he shall accomplish his purposes, "for as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11

A God of Mercy

We know that our God is a God of mercy and of compassion, and that he is longsuffering. "The Lord God [is] merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (Exod. 34:6, 7) We know that he is unhurried, for compared with man's time, we are told that "one day is with the Lord as a thousand years, and a thousand years as one day." (II Pet. 3:8) We know that he is untiring. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?

there is no searching of his understanding.”—Isa. 40:28

We know that he is a God of peace, for Paul so describes him in Hebrews 13:20, 21: “Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.” He is a rewarder of them that seek him. “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6) And we also know that he is a God of vengeance against all unrighteousness. “Vengeance is mine, I will repay, saith the Lord.”—Rom. 12:19

God's Dwelling Place

In regard to his dwelling place, we read that “God . . . dwelleth not in temples made with hands: neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things.” (Acts 17:24, 25) “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, . . . to revive the spirit of the humble, and to revive the heart of the contrite ones.”—Isa. 57:15

Only from the Word of God are we able to determine the character of God. Truly, to know God is to reverence and to worship him. And if we truly know him, and truly worship him, we are told that “this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” If we truly know God, then we have the promise of God as given to us in Isaiah 33:17: “Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.” “Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.”—I Tim. 1:17 □

Speakers' Appointments

Ministering the Glorious Gospel of Christ

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

O. D. DEIFER		KENNETH M. NAIL	
York, Pa.	May 23	Sacramento, Calif.	May 2
PANTEL HATGIS		Chico, Calif.	3
Athens, Greece	May 16	Boise, Idaho	5
Thessaloniki	19	Clarkston, Wash.	7
Drama, Macedonia	21	Spokane, Wash.	9
Cavala (Philippi)	22	Wenatchee, Wash.	11
Thessali Camvase		Salem, Oreg.	13
Tyrnabos	23	Portland, Oreg.	14
Larisa	25	Seattle, Wash.	16
Trikala	27	Olympia, Wash.	17
Agia	28	Bremerton, Wash.	18
Volos	29	Tacoma, Wash.	19
Athens	30, 31	Langley, B. C.	21
G. M. JEUCK		Vancouver, B. C.	22-24
Allentown, Pa.	May 16	HARRY PASSIOS	
G. O. JEUCK		LaSalle, Ill.	May 2
Louisville, Ala.	May 9	Clinton, Iowa	4
Birmingham, Ala.	10	Silver Creek, Nebr.	6
Nashville, Tenn.	11	Denver, Colo.	9, 10
Cincinnati, Ohio	12	Laramie, Wyo.	11
Indianapolis, Ind.	13, 14	Bosler, Wyo.	12
Gary, Ind.	16	Boise, Idaho	14-16
Jackson, Mich.	17	Clarkston, Wash.	17
Grand Rapids, Mich.	18, 19	Spokane, Wash.	18
Saginaw, Mich.	20	Wenatchee, Wash.	19
Pontiac, Mich.	21	Langley, B. C.	20
Detroit, Mich.	23	Vancouver, B. C.	22-24
Toledo, Ohio	24	San Francisco, Calif.	28-31
Columbus, Ohio	25	(Asilomar)	
Buffalo, N. Y.	26	E. K. PENROSE	
Rochester, N. Y.	27	Los Angeles, Calif.	May 1-3
Sayville, N. Y.	31	Bakersfield, Calif.	5
A. H. KRUMPOLT			
Paterson, N. J.	May 2		

San Luis Obispo, Calif.	6	H. W. PRICE	
Fresno, Calif.	7	Kalispell, Mont.	May 1, 2
Sacramento, Calif.	9	Spokane, Wash.	5
Chico, Calif.	10	Wenatchee, Wash.	6, 7
Salem, Oreg.	12	Seattle, Wash.	9
Portland, Oreg.	13	H. J. TIEMEYER	
The Dalles, Oreg.	14	Soyville, N. Y.	May 2
Bremerton, Wash.	16	F. S. WASSMANN	
Tacoma, Wash.	17	Nurnberg, Germany	May 20
Wenatchee, Wash.	18	Lauf-Pegnitz, Germany	21
Seattle, Wash.	19	Sulzbach, Germany	22
Victoria, B. C.	20	Ludwigshafen Rhein-Epstein,	
Nanaimo, B. C.	21	Germany	23
Vancouver, B. C.	22-24	Freiburg, Germany	24
San Francisco, Calif.	28-31	Mulhouse, France	26
(Asilomar)		Freiburg, Germany	27, 28
G. R. POLLOCK		Bad Hersfeld, Germany	29
Grand Rapids, Mich.	May 8, 9	Partrush, N. Ireland	31
LEO POST		C. R. WEIDA	
Allentown, Pa.	16	Grand Rapids, Mich.	May 8, 9
Baltimore, Md.	May 23	W. N. WOODWORTH	
Philadelphia, Pa.	23	Allentown, Pa.	May 16

THE LAST DAYS

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Conventions

KANSAS CITY, MO., May 1, 2—The Athenaeum, Linwood & Campbell. Mrs. John Bacher, **Greenwood, Mo.**
PORCUPINE PLAIN, SASK., May 1, 2—Porcupine Community Hall. Mrs. Mildred Jennings, Box 130.

MINNEAPOLIS, MINN., May 2—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

GRAND RAPIDS, MICH., May 8, 9—Associated Bible Students of Western Michigan. Kenowa Hills High School, 3950 Hendershot, N. W. Mrs. Earl Vander Boegh, 821 Rogers, N. W.

NEW ALBANY, IND - LOUISVILLE, KY., May 8, 9—Amalgamated Bldg., 1614 E. Spring St., New Albany, Ind. Miss Mary B. Longest, 202 Alcott Rd., Louisville, Ky.

COLUMBUS, OHIO, May 9—N. W. Gardens, Independence Hall, N. W. Blvd. & N. Star Rd. Mrs. Lois Smith, 4294 Ellery Drive.

HARTFORD, CONN., May 9—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. John Coccia, 10 Light St., Enfield, Conn.

ALLENTOWN, PA., May 16—Quality Motel, 1500 MacArthur Rd. Mrs. Esther Getz, 131 S. Jefferson St.

CINCINNATI, OHIO, May 16—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Edith M. Harp, 3908 S. Madison Ave.

PONTIAC, MICH., May 16—YWCA, 269 W. Huron St. Mrs. Ora C. Lockwood, 110 South Blvd. W., Rochester, Mich.

ROCHESTER, N. Y., May 16—YMCA, 100 Gibbs St. Mrs. Mary Harold, 39 Bleile Terrace.

WEST NEWTON, PA., May 16—Sewickley Grange Hall, Route 136, 3 miles E. of West Newton. Mr. Mike Balko, 501 Pittsburgh St.

PATERSON, N. J., May 22, 23—Montclair State College, Montclair, N. J. Mr. M. J. Koterba, 29 Mt. Pleasant Ave., Wallington, N. J.

VANCOUVER, B. C., May 22-24—Mrs. W. A. McNee, 6569 Argyle St.

SAN FRANCISCO, CALIF., (Asilomar), May 28-31—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. Edward E. Fay, 4732 Stacy St., Oakland, Calif.

CHICAGO, ILL., May 29-31—Elk Grove High School, 500 W. Elk Grove Blvd., Elk Grove Village, Ill. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

DETROIT MICH., May 30—Northwest Branch YWCA, 25940 Grand River. Mr. Frank Niemczak, 18937 Murray Hill.

SAYVILLE, N. Y., May 31—Memorial Day. Parkway Community Church, Stewart Ave., Hicksville, L. I. Mr. Edward Worfler, 252 Harbor Lane East, Massapequa Park, N. Y.

JACKSON, MICH., June 5, 6—IOOF Hall, 789 Woodworth Rd. Mrs. Ray Lumley, 2531 Ashton Rd.

GARY IND., June 13

WATERBURY, CONN., June 13

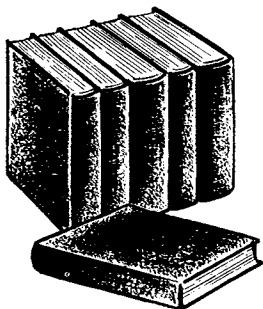
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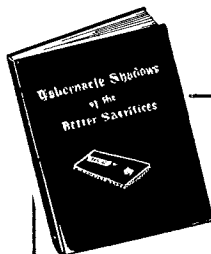
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which,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

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

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

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

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

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