

a herald of Christ's presence

THE DAWN

"GREAT IS OUR LORD,
AND OF GREAT POWER:
HIS UNDERSTANDING
IS INFINITE."

--Psalm 147:5

April 1960



HIGHLIGHTS OF DAWN

Traditions in Amusement Park 2

SCIENCE AND THE BIBLE—Mystery in a Grain of Sand 8

BIBLE STUDY—Including International Lessons

Jesus, the Master Teacher 10

Humility in the Kingdom 12

Children of the Resurrection 14

Hunger for Righteousness 16

“The Sure Mercies of David”

The “Seed”—Article III 18

CHRISTIAN LIFE AND DOCTRINE

The Rewards of Faith 29

Weekly Prayer Meeting Texts 63

BRITISH SECTION

None of Self—All of Thee 41

TALKING THINGS OVER

The Risen Christ 48

RADIO “FRANK and ERNEST” SCHEDULE 57

ENCOURAGING LETTERS 60

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ITEMS OF INTEREST

THE MEMORIAL DATE: The proper date this year for commemorating the death of Jesus by partaking of the "bread" and the "cup," is Sunday evening, April 10.

MEMORIAL TAPE RECORDING: A complete Memorial Service, recorded on tape, is available free. This is designed to serve the isolated and small groups which do not have a brother to conduct the service for them. It is sent on loan. Address your request to Dawn Recorded Lecture Service, 37 Wilson Avenue, Rutherford, New Jersey.

GENERAL CONVENTION DATE: The date for the General Convention is August 13-18. It will be held in Bloomington, Indiana. Watch for further announcements.

PILGRIMAGE IN GREECE: In April, Brother Michael Stamulas will go to Greece for an extended pilgrim trip among the brethren in that country. Brother Stamulas will also visit the brethren in Macedonia. May God bless his ministry.

RECORDED LECTURE SERVICE IN BRITISH ISLES

Lectures on doctrinal, prophetic and devotional subjects, together with sacred music, are available free, on loan. For full particulars write to—Dawn Bible Students Association, Recorded Lecture Service, 15, Southwood Gardens, Ilford, Essex, England.

RADIO TOPICS FOR APRIL

- 3—"The Blood of Atonement"
- 10—"The Bread and the Cup"
- 17—"Christ Is Risen"
- 24—"Prayers Will Be Answered"

See sample newspaper advertisement on page 64, announcing the "Frank and Ernest" topic for April 17.

Traditions in Amusement Park

A REPORT out of Cucamonga, California states that a 15 million dollar amusement park is being planned, which is to be called Bible Storyland. According to the report there will be a few things in the park related to the Bible, but to a large extent it will feature, not the true teachings of the Bible, but human traditions which have become associated with, and have beclouded, those teachings.

For example, the report states that for a nominal fee one will be able to take a ride to heaven. Describing this proposed trip to heaven, the report states: "A gold litter, drawn by three cherubs, passes through clouds and star dust, brushes satellites and comets, races into outer space as the earth recedes below; and is escorted to St. Peter and the pearly gates in the home stretch by an angel."

An imaginary journey to Dante's inferno also will be provided. This is described as: "A dark, tingling encounter with monsters, devils cooling off in showers of steam, festering volcanoes and sulphurous fire fountains."

In addition to the journeys to heaven and to Dante's inferno, there will be six major areas in the park—the Garden of Eden, Rome, Egypt, Israel, Ur, and Babylon. There will also be the "great fish" that swallowed Jonah—usually, but incorrectly, referred to as a whale. There will be Noah's ark, Roman chariot races, a boat ride on the Nile, the Tower of Babel, and the Hanging Gardens of Babylon. There will be a ten-foot tall facsimile of Goliath, and slingshots will be provided for those who may like to match their marksmanship with David's in hitting the ancient giant.

Facts and Traditions

THUS, judging from the report, there will be assembled in "Bible Storyland" replicas of some historical and geographical scriptural facts, but with these, various misleading traditions which will help to distort the truth of the Bible in the minds of millions who will, through the years, visit the park. It is difficult to understand how this will increase in-

terest in the Bible, and faith in the great plan of God revealed therein.

The park, it is said, will be heart shaped, designed to symbolize God's love for humanity. But how will this harmonize with the journey to Dante's inferno, where there will be a "dark tingling encounter with monsters," and where it will be so hot—or so represented—that devils will be "cooling off in showers of steam"? Would a God of love create such a torture chamber for Adam and Eve, and for the vast majority of their progeny? Will not many wonder about this as they stroll through the replica of the Garden of Eden?

There is no support in the Bible at all for Dante's concept of the tortures to which the wicked are supposed to be subjected after they die. This is one of the most hideous of all human traditions. Today the world stands aghast at reports of inhuman treatment inflicted upon minority groups, such as upon the Jewish people in the days of Hitler. We feel quite certain that the officials of the Catholic, Protestant, and Jewish faiths, who according to the report, are encouraging the idea of "Bible Storyland," would quickly raise their voices and influence against all forms of human torture inflicted by humans, yet they encourage the Dante's "Inferno" concept of the cruel and atrocious treatment which

they claim God inflicts upon those who, through ignorance, or otherwise, fail to meet certain standards of faith and practice before they draw their last breath.

The promoters of "Bible Storyland" will have a board of theologians to make sure that everything in the park is in good taste. This is commendable; but is it in good taste to depict God as a torture deity who is ready to inflict punishment upon those who are not his friends, more cruel than any of the atrocities fallen humans have ever inflicted upon one another—tortures from which there could be no release by death, because, according to this hideous tradition, there is no death? Again, we ask, is it in good taste to flout such a monstrous concept of deity as this before the public in the name of amusement?

The "Journey to Heaven"

THE proposed journey to heaven which will be available in "Bible Storyland" is also largely traditional. We say "largely" traditional, because the Bible does teach that the faithful followers of Jesus will, when raised from the dead, share a heavenly home with him. The divine purpose in thus rewarding these faithful ones is not, however, that they may walk around on golden streets and play harps for all eternity, but that they might live and reign with Christ in his thousand-

year kingdom which is to bless "all the families of the earth."—Gen. 12:3; Gal. 3:8, 16, 27-29; Rev. 20:6

The purely traditional aspect of Bible Storyland's proposed journey to heaven and of being escorted to St. Peter at the pearly gates is based upon a gross misunderstanding of a promise which Jesus made to Peter that he would give him "the keys of the kingdom of heaven." (Matt. 16:19) This has been misconstrued to mean that when Peter died—or seemed to die—he was transported to heaven and was made official doorkeeper, empowered to decide who are worthy to enter and who are unworthy. Just how the situation was taken care of before Peter arrived, this Dark-Age tradition does not indicate.

But what did Jesus really mean in his promise to give Peter the keys of the kingdom of heaven? First, there is a vast difference between heaven as a place, the center of divine authority throughout the universe, and "the kingdom of heaven." The kingdom of heaven is the kingdom or government which, through the prophets of Israel, God had promised would one day be established in the earth, that kingdom which was to bring peace, security, health, and life to the people of all nations.

This government is called "the kingdom of heaven" because it is established in the earth by the

authority and power of the God of heaven. One of the prophecies of this government depicts it as overthrowing and destroying all humanly constituted authority in the earth referred to as "these kings." The prophecy reads that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44

Jesus, the King

JESUS came to be the great King in this kingdom promised by "the God of heaven." During his ministry he said much about this "kingdom of heaven." In keeping with his Father's plan, he assured his disciples that upon conditions of faithfulness they would share the rulership of this kingdom with him. Their faithfulness was to be demonstrated by their acceptance of his teachings, and their willingness to be guided by them even to the extent of laying down their lives sacrificially, even as he was doing.

Jesus said to the religious leaders of his day, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13) The scribes and Pharisees were shutting up the kingdom of heaven

against men because they were opposing Jesus and his teachings. They did all they could to prevent the sincere Israelites of that time from becoming disciples of Christ, which was, and still is, the only way anyone can enter into "the kingdom of heaven."

Actually, no one could be fully accepted as a probationary member of the kingdom class until after Jesus' death and resurrection, for it requires the merit of his shed blood to make one acceptable. Jesus' work among his disciples was in preparation for the coming time of full acceptance. Jesus was limited in what he could teach his disciples prior to the coming of the Holy Spirit at Pentecost. He said to them, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16: 12, 13

The Holy Spirit is not a person, as the personal pronouns in this translation would seem to indicate. It is the holy power of God which, in fulfilment of this promise by Jesus, was poured out upon the waiting disciples at Pentecost. On that momentous occasion Peter was the spokesman for the disciples and, as a result of his sermon concerning the death and resurrection of Jesus, thousands

of Israelites became disciples of Jesus and therefore his joint-heirs in "the kingdom of heaven."—Rom. 8:17

The scribes and Pharisees did all in their power to turn people away from Jesus and to hinder them from becoming his disciples; thus they shut up the kingdom of heaven so far as their message and influence was concerned. But Peter, on the Day of Pentecost, pointed his hearers to Jesus, and encouraged them to believe on and follow him. Thus he opened "the kingdom of heaven" to as many as heard and received the message.

Here, then, in part, is what Jesus meant when he promised to give Peter "the keys of the kingdom of heaven." But Peter's audience on the Day of Pentecost was exclusively Jewish. "The kingdom of heaven" was later to be opened to Gentiles also, and when that "due time" came Peter used another "key," the key that opened the kingdom door to the first Gentile converts. This was when, by divine providence, he was sent to proclaim the kingdom message to Cornelius and his household and friends.—Acts, chapter 10

The promise of "the keys of the kingdom" was made to Peter because the Lord, in his foreknowledge, knew that this faithful disciple would be the one specially used at Pentecost, and in the conversion of Cornelius and those of his household. Thus

the work of the Gospel age on behalf of both Jews and Gentiles was initiated by him. But Peter also used "the keys of the kingdom of heaven" on many other occasions. Every time he proclaimed the Gospel of the kingdom to listeners who responded to the message and became disciples of Christ, he was using those "keys."

The same is true of every consecrated follower of the Master. All are commissioned by the Holy Spirit to proclaim the Gospel of the kingdom, and to assure those who respond that if they are faithful unto death it will be their great privilege to live and reign with Christ a thousand years. Because of Peter's pentecostal sermon, the people "were pricked in their heart." They asked him, and the other apostles there assembled, "Men and brethren, what shall we do?"—Acts 2: 37

Peter replied that they should repent and be baptized. In their case, baptism symbolized the remission of sin. They were Israelites in covenant relationship with God through the Law. They had broken that covenant; but through repentance they could regain their standing, and from that position be transferred from the house of Moses to the house of Jesus Christ, the house of sons. In this favored relationship they would receive the gift of the Holy Spirit.—Heb. 3:5, 6; Acts 2:38

Paul explained the significance of this, saying, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:16, 17) In other words, those who repent and dedicate themselves to the Lord become "heirs of God, and joint-heirs with Christ." And every one of these is anointed by the Holy Spirit to proclaim this great truth to others. When doing this, they also are using "the keys of the kingdom of heaven," because they are continuing the work which Peter commenced at Pentecost, although not in the same initial manner.

Others Not Doomed

THE tradition of Peter at the pearly gates of heaven, admitting some and turning others away, implies that those not admitted are forever lost—"doomed to eternal torture, and held in the way thereto." This also is quite contrary to the Scriptures. The fact that through acceptance of and obedience to the Gospel, beginning at Pentecost, some are accepted as joint-heirs to live and reign with Christ, does not mean that those who do not accept the message are forever banished from the favor of God.

Indeed, the very opposite of this is what the Bible teaches. As in any kingdom, or government, there will be both rulers and subjects in "the kingdom of heaven."

Peter's "keys" opened up the privilege of rulership in the messianic kingdom to both Jews and Gentiles. And when all the rulers have been selected and fully tested and trained for their high position with Jesus in his kingdom, then, through the rulership of that kingdom, all mankind will be given the opportunity of becoming its subjects, or citizens.

This will include even those who have died, because they are to be awakened from the sleep of death in order that they might be given an opportunity of receiving the life-giving blessings of the messianic kingdom. There are many promises of God in both the Old and New Testaments which assure us of this. In the Old Testament the awakening of the dead is described as a returning. Isaiah wrote, "The ransomed of the Lord shall return." (Isa. 35:10) Moses also used the word "return" in describing the awakening of the dead. In prayer to God he said, "Thou turnest man to destruction; and sayest, Return, ye children of men."—Ps. 90:3

The Old Testament also speaks of the awakening of the dead as a returning from the captivity of death, or the "bringing again" of this captivity. Ezekiel 16:53 speaks of the releasing from the captivity of death of the Sodomites, the Samaritans, and the Israelites. Jeremiah 48:47 uses similar language with respect to the

Moabites. And in Jeremiah 49:6, and 39 the Lord assures us that he will likewise "bring again" the captivity of the Edomites and the Elamites.

This was to be accomplished, the Lord reveals, in the "latter days." When Jesus assured Martha that her brother Lazarus would "rise again" from the dead, she replied, "I know that he shall rise again in the resurrection at the last day." (John 11:23, 24) The "last day," or the "latter days," in the plan of God is the thousand-year age of Christ's rulership over the earth. It will be during that age that all mankind will be given an opportunity to receive the blessings of life by becoming obedient subjects of that kingdom. Those who do, will have the priceless privilege of living on the earth forever as perfect humans.

How thankful we should be for this loving provision God has made for his erstwhile sinful and fallen human creatures! How much better it is than the traditional theory that Peter will allow a few to enter heaven, and that all the remainder of mankind will be eternally damned! Our hope is that the featuring of this and the Dante's "Inferno" traditions in a California amusement park will provide more than mere amusement, but will stimulate some to a desire for a better understanding of God and of his Word.

Mystery in a Grain of Sand

THE Psalmist David wrote, "The heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world."—Ps. 19:1-4, Revised Standard Version

Marvelous, indeed, is the display of God's glory in the heavens! And while we cannot see it with the naked eye, actually a similar glory is on display in a grain of sand. The most common and simplest form of sand is composed of silicon dioxide. When one treads over the sands of the desert, or the sandy shores of the beach, he seldom pauses to think of the lowly grains of sand in contrast to the lofty blue sky overhead, or to the rolling white-caps of the sea. And yet the finest grain of sand can spark the imagination of a mineralogist with a story of unique detail.

Perchance you have picked up a tiny grain of sand and have noted

its solid form and crystalline nature, only to wonder from whence it came. Surely this grain of sand out of the many trillions on the beach can have little significance. It looks like all the rest. The miles of grains when considered "just sand" produce a very monotonous and homogeneous display when extended before one's eyes as a flat desert or as endless rolling dunes.

But let us pause for a moment to examine microscopically a single grain of sand. Although the grain may be very much smaller than the head of a pin, it contains many, many molecular units of silicon and oxygen. For every atom of silicon there will be two atoms of oxygen associated or bound to the silicon atom. Although the atoms are in a state of terrific vibration about their centers they form a bonded unit that resists high temperatures and tremendous molecular forces. This world of vibrational activity is associated with each molecule of silicon dioxide which in turn is held in a definite pattern or configuration with respect to each of its many jostling neighbors. This definite and systematic array of

atoms gives rise to a specific crystal system.

It is not difficult to see how a few thousand vibrating silicon atoms and twice that number of vibrating oxygen atoms can form a systematic pattern. However, within this small grain of sand there are more atoms of silicon and oxygen than there are seconds in all the years since the earth took form. Or, if all the atoms in the grain of sand were made the size and shape of pennies, they would cover the entire surface of the earth about eight layers deep, if placed flatwise side by side. It can only painfully stretch one's imagination to attempt to obtain even the slightest appreciation of this state of affairs. Even so, the grains of sand appear to handle the situation, and remain quite peacefully composed and at rest. Out of that incomprehensible state of activity is a very definite and measurable state of order.

Is it not remarkable that these 30 million, million, million particles in their states of vibratory motion can ever form a regular pattern or crystal system? Again, how can there ever come out of all the grains of sand of like composition the same type of crystal system? That number of sodium chloride atoms in a grain of table salt would give rise to a different type of crystal. Yet, all the grains of sodium chloride ever crystallized have of their own accord aligned themselves in keeping with their own characteristic type of crystal.

Scientists can offer an explanation in terms of the atomic properties, interatomic forces, most probable states, etc. However, this information has been deduced from the mere observation of the atoms and their behavior. The explanation is essentially a description in more technical terms as to how the atomic building blocks are formed and how they differ. It does not answer as to why the blocks are formed or why they differ; or, for that matter, why should there be any atoms at all?

Regardless of the "why," the fact remains that each grain of sand contains so many atoms in so many modes of vibration that one should not expect to find on the beach any two grains of sand that are microscopically identical. Man with all his knowledge of molecules and mastery of machines cannot build a single grain of sand. The best that he can do is yield out of necessity to the preferences of the molecules concerned, and produce conditions favorable to their combinations.

Man can induce the atoms of a grain of sand to take a different form or combination by producing a set of conditions favorable to the desired change, but he must yield to the "wants" and "desires" of the atoms. Only He who created the stars, numbered them, and calls them all by name was able to create a grain of sand. (Ps. 147:4) How true that only the fool says in his heart, "There is no God."—Ps. 14:1; 53:1

LESSON FOR APRIL 3

Jesus, the Master Teacher

GOLDEN TEXT: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

—Matthew 4:23

MATTHEW 5:1, 2, 17-20

JESUS was, indeed, the Master Teacher, not only of his day, but of all time. He confined his teachings to truths pertaining to his Heavenly Father's plan for the redemption and recovery of mankind from sin and death. In our Golden Text this theme is referred to as "the Gospel of the kingdom," meaning the good news that the God of heaven would establish a rulership over the earth that would subdue and destroy all the enemies of God and of man, including death.

Since the kingdom which Jesus was to establish when he returned to earth at his second advent was destined to eradicate sickness and death, he illustrated the good news which he preached orally by the miracles of healing which he performed. The good news of the kingdom would be but an idle tale were it not for

the assurance we have in the Word of God that divine power is to be used to heal all the sick, and even to restore the dead to life.—John 5:28, 29

At times Jesus proclaimed the Gospel of the kingdom to the multitudes, and at other times he addressed his disciples. His Sermon on the Mount was one of these occasions. Verse 1 of our lesson informs us that when Jesus saw the multitudes he took his disciples and went up into the mount, thus withdrawing himself from those only casually interested.

In verses 17-20 Jesus impresses upon the minds of his disciples that he had not come to "destroy the Law, or the prophets," but rather to fulfil. The Apostle Paul wrote that the Law "was our schoolmaster to bring us unto Christ." (Gal. 3:24) Because members of the imperfect and fallen race could not keep its terms per-

fectly, the Law pointed to the need for a Redeemer. So Jesus, who came to be that Redeemer, made possible that which the Law could not do—he provided life through the atoning merit of his blood.

Nor did Jesus come to contradict what the prophets had written, but rather to fulfil, for they had written of him. The prophets had foretold that Jesus would die for the sin-cursed race, and also that he would become a great king to rule the world in righteousness. (Isa. 53; 9:6, 7; Ps. 72) Jesus, therefore, did not discredit either the Law or the prophets, but magnified their importance in the minds and hearts of all his true followers.

MATTHEW 9:14-17

THE disciples of John the Baptist noted that Jesus and his disciples did not adhere to the traditional customs then being practiced in Israel, and they asked him why he did not. The particular point of inquiry concerned fasting. Jesus interpreted fasting as a form of mourning, and since he, as the "Bridegroom," was with his disciples, it should be a time of rejoicing rather than of mourning. A time for mourning would come, he explained, when he was taken away from them.—John 3:29

Jesus then gave a more general answer as to why he did not nec-

essarily adhere to the customs of the time. His answer is contained in two parables. In one of them he speaks of the unwisdom of sewing new patches on old garments, and in the other of putting new wine into old bottles. The new cloth used in such patches, being stronger than the cloth of the old garments, would tear that cloth and make the holes larger. The old "bottles," made of skins, likewise would not stand the pressure imposed by the new wine.

While Jesus did not come to destroy either the Law or the Prophets, neither was it his mission to perpetuate the traditions and customs which had grown out of them, many of which had been taken from the Talmud. Jesus' message was the continuation of the Old Testament kingdom theme, that theme being that the God of heaven would set up a kingdom in the hands of the Messiah, the Christ, whom he would send, authorize, and empower.

QUESTIONS

- What is the Gospel of the kingdom which was preached by Jesus?
- What relationship did his miracles bear toward this Gospel?
- Explain how Jesus fulfilled the Law and the Prophets.
- Explain the import of Jesus' lesson in which he referred to old garments and old wine bottles.

Humility in the Kingdom

GOLDEN TEXT: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."
—Luke 14:11

MATTHEW 5:3-5

JESUS addressed the Beatitudes, or the "blessings," to his disciples, those whom he had invited to follow him, to take up their cross and to die with him, and they are fully understandable only in this light. The first one is, "Blessed are the poor in spirit." Those who are poor in spirit are the ones who recognize their own great need of the Lord and of the riches of divine grace which he alone is able to impart. This quality is essential in order to hear and appreciate the call to be a disciple.

Poorness in spirit is in contrast to self-assurance and self-sufficiency. It is therefore in contrast with what the teachers of worldly wisdom endeavor to inculcate in the minds and hearts of those who seek their guidance. They encourage their pupils to have confidence in themselves, to feel that they are the equals, and perhaps even the superiors of their fellows. It is claimed that such an appraisal of oneself is necessary in order to be a success in the world.

But Jesus said the truly blessed ones are those who are "poor in

spirit." He did not mean that these downgrade their natural abilities and become failures in the world from a natural standpoint. But rather, even at the best they should recognize their great need of divine grace. Instead of feeling that they are capable within themselves of meeting every emergency of life, they are of the humble attitude which leads them to say, as Paul did, "I can do all things through Christ which strengtheneth me."
—Phil. 4:13

These will enter into the kingdom, not as its subjects, but as joint-rulers with Jesus. These are the ones who will "live and reign with Christ a thousand years."
—Rev. 20:6

The second Beatitude reads, "Blessed are they that mourn: for they shall be comforted." This is not a reference to those who mourn over the loss of a dear one in death, or for other similar reasons. It is not true that all such are comforted. It is a reference to one of the qualities of Jesus, our Exemplar. Of him it was prophetically written that he was a "man of sorrows, and acquainted with grief."
—Isa. 53:3

Jesus bore the grief and sorrows of the world, sympathetically, and his own great comfort was in his faithful use of every opportunity possible to proclaim the glad tidings of the kingdom, and also to lift the burdens of others by his healing ministry. We are to have the same spirit. If we sympathetically feel the world's sufferings, we will find our greatest joy in bearing to them the glad tidings of great joy concerning the kingdom and its blessings.

"Blessed are the meek: for they shall inherit the earth," Jesus said. To be meek is to be teachable, and we should delight to sit at the feet of Jesus and learn of him, who himself was "meek and lowly in heart." (Matt. 11:29) Only the meek will learn the true ways of the Lord, and these will inherit a share in the kingdom of Christ which is to reign on the earth for a thousand years.

LUKE 14:7-14

IN THE parable of the man who invited guests to a wedding feast, Jesus gives wholesome advice both to the guests and to the one who arranged the feast. The invited guests, he said, when arriving should sit in the lower, humbler positions, and there wait for the host to invite them to a more honored place. He concluded this lesson with the words of our Golden Text, "Whosoever exalteth himself, shall be abased;

and he that humbleth himself shall be exalted." Surely this is true in our relationship to the Lord.

Jesus' lesson to the host is also important. He advised not to invite his friends, and kinsmen who would be able to repay. "But when thou makest a feast," Jesus said, "call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

Jesus' teachings were surely revolutionary! Only the Spirit of the Heavenly Father, and of Jesus, would induce a person of average standing in the community to follow such advice. Some might say that Jesus did not mean this literally, but let us not be too sure. One thing is certain, we cannot be true followers of the Master and hold ourselves aloof from people, even the unfortunates of the world. But how wonderful is the reward for such sacrifices—a share in "the resurrection of the just."


QUESTIONS

- To whom in particular did Jesus address his Sermon on the Mount?
- Explain the first three Beatitudes, and the rewards which are associated with them.
- What two lessons did Jesus teach in connection with his Parable of the Wedding Feast?

Children of the Resurrection

GOLDEN TEXT: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Corinthians 5:17

COLOSSIANS 3:1-15

 **ON THIS** seventeenth day of April, the resurrection of Jesus Christ from the dead is commemorated by the entire professed Christian world. The lesson passage and the Golden Text have been chosen with the evident purpose of reminding Christians of what the resurrection of Jesus should mean to them in terms of daily Christian living. This is important, and the more so when we understand what it really means to be a follower of the Master, and the exalted position in the divine arrangement to which this leads.

The lesson begins with the fact that Christ is risen, and that we are risen with him. Paul wrote that if Christ is not risen from the dead, then our faith is vain. If Christ is not risen, then no one else will be raised from the dead; and, in that case, those who have fallen asleep in Christ have perished. "But," as Paul affirms, "now **IS** Christ risen from the dead, and become the firstfruits

of them that slept."—I Cor. 15:17-20

The Scriptures teach that upon the basis of faith the true followers of Jesus are risen with him. Paul describes this as walking "in newness of life." (Rom. 6:3, 4) But in order to enjoy the position of grace it is essential to be baptized into Christ, to be planted together in the likeness of his death. Our part in this is to dedicate ourselves fully to the doing of our Heavenly Father's will, his will being that we take up our cross and follow Jesus into death.—Matt. 16:24

However, this exacting requirement is not merely to obtain salvation, but rather to prove worthy of living and reigning with Christ, sharing with him in the future work of dispensing the blessings of his kingdom to all the families of the earth. When raised from the dead, Jesus was highly exalted to the divine nature, and is now "set down at the right hand of the throne of God." (Heb. 12:2) John wrote that we are to be made like him, and,

therefore, shall see him as he is.
—I John 3:1-3

Paul wrote that we have been made "partakers of the heavenly calling," (Heb. 3:1) If we have accepted the terms of this heavenly calling, then we should set "our affections on things above," "where Christ sitteth on the right hand of God." We are "dead," Paul says, and our "life is hid with Christ in God." The true Christian gives up all earthly hopes, aims, and ambitions and is therefore reckoned dead to these, and now lives as a "new creature," as stated in our Golden Text.

We receive life through Christ, and if we are faithful in laying down our earthly life, as he was faithful, then we shall "appear with him in glory," the glory of his kingdom, that kingdom through which the blessings of perfect human life will be extended to all the willing and obedient of mankind. Paul admonishes the followers of Jesus not to set their affections on the things of the earth. However, in the next age the blessings of human life will be offered to the people, and the Lord will be pleased for them to set their affections on the good things of the earth.

The followers of the Master are admonished to "mortify," or keep under, the selfish, sinful desires and deeds of their fallen flesh. Paul speaks of this as put-

ting off "the old man with his deeds." And we are to put on the new man, "which is renewed in knowledge after the image of him that created him."—vss. 9, 10

Putting on the new man is detailed by Paul as putting on "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." "Above all these things," Paul adds, put on "charity [love], which is the bond of perfectness." It is the "elect of God" whom Paul thus exhorts. Peter speaks of those who are "elect according to the foreknowledge of God, through sanctification of the Spirit."—I Pet. 1:2

We are to let the "peace of God" rule in our hearts. God's peace stems from his certainty that there is no situation in the universe that is beyond his control. He does not have to be concerned about anything. We can have this peace in proportion to our faith in his promises, promises which give us the assurance that all things will work together for our good.

QUESTIONS

Explain why the resurrection of Jesus is essential in the divine plan of salvation.

In what sense are Jesus' followers now risen with him?

Upon what condition may we hope to be with Jesus on the divine plane?

How do we "put off" the "old man" and "put on" the new?

Hunger for Righteousness

GOLDEN TEXT: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matthew 5:6

**MATTHEW 5:6, 7; 13:44-46;
18:23-33**

GENUINE hunger and thirst are not superficial desires, but deep seated cravings for what the body needs in order to live. They are, therefore, very apt illustrations of that genuine desire for righteousness which is pleasing to the Lord, and to which the Lord responds by the infilling of his Holy Spirit.

The Lord has provided his Word upon which his people might feed. It also serves as the water of life. But our use of the Word must be sincere, and with a genuine desire to know and do God's will, if we are to be "filled" with righteousness. To read the Bible merely from a sense of duty, or to satisfy curiosity, will not lead to a filling with righteousness.

The parables of the treasure hid in the field, and of the merchant seeking goodly pearls, are fitting illustrations of what is required in order to be filled with righteousness, for they point out the willingness to give up every-

thing in order to attain that for which one is seeking. Nothing short of this will lead to a genuine filling with righteousness, or, to the attaining of a knowledge of God's will, and acquiring the strength from him to carry it out in our every thought, word, and deed. Blessed, indeed, are those who thus attain.

"Blessed are the merciful, for they shall obtain mercy," said Jesus. (vs. 7) Mercy is one of the superlative attributes of God. While he justly condemned man to death because of disobedience to his law, yet he provided redemption through Christ, and he freely forgives those who, through faith and obedience, go to him in the name of Christ. God does not harbor resentment toward the sinner. His whole plan of salvation through Christ is designed to release those who are in bondage to sin that they might return to him and live.

And we are to be merciful even as God is merciful. Indeed, Jesus taught us to pray, "Forgive us our debts, as we forgive our

debtors." (Matt. 6:12) Jesus also taught that unless we do forgive those who trespass against us, neither will our Heavenly Father forgive us our trespasses against him. But the followers of Jesus who do thus exercise mercy toward others have the assurance that they will obtain mercy.—Matt. 6:14, 15

Micah 6:8 reads, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" As Christians we should be sure that we are not in any way dealing unjustly with others, but we are not always to demand justice of them. Instead, we should find it a pleasure to extend mercy toward those who may deal unjustly with us. We are to "love" mercy rather than to be merciful because we feel that we are under obligation to do so.

Jesus' parable of the king who, when he reckoned with his servants, found that one owed him ten thousand talents, presents an impressive contrast. (Matt. 18:23-33) Values change, of course, but ten thousand talents of silver would be the equivalent of about nine million dollars at the current price of silver. This was no small debt, but when the servant pleaded inability to pay immediately, and promised to repay the debt as he was able, the king extended mercy toward him.

In the parable, this same serv-

ant found that one of his fellow-servants owed him a hundred "pence," which would be only about sixteen dollars, which was a mere pittance compared with the debt owed to the king. But, unlike the king, this man refused to show mercy toward his fellow servant, but instead had him imprisoned.

This information was taken to the king, who, with good reason, was wroth. He reprimanded the servant whom he had forgiven, and had him imprisoned. Jailers in those days tormented their prisoners, and reference is made to this in the parable. The basic lesson is that the king withdrew his mercy because the servant failed to exercise mercy with respect to a much smaller debt. No debt owed to us by our fellow-men could compare with the debt we owe to God. Shall we not then delight to exercise mercy toward others as he does toward us? Indeed, if we fail in this, his mercy will be withdrawn.

QUESTIONS

- How does the Lord satisfy our hunger and thirst for righteousness? How much will it cost us to receive this blessing?
- How important is it for Christians to exercise mercy toward others?
- Relate and apply the parable by which Jesus taught the importance of the quality of mercy?

THE "SEED"

Article III—II Samuel 7:4-29

"The Sure Mercies of David"

THROUGH the Prophet Ezekiel the Lord said to Zedekiah, the last king of Judah, who in 606 B. C. was dethroned by Nebuchadnezzar and taken captive to Babylon, "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:26, 27

Thus ended a long series of divinely overruled events which had begun many centuries before, specifically with King David of Israel, but in a related sense many centuries prior even to David's time. These events were related to the fulfilment of God's promises, the first of which was made in the Garden of Eden, when God foretold the coming of a "seed" that would "bruise" the "serpent's head." This was an assurance that ultimately evil, under the leadership of Satan, would be destroyed by One whom God would authorize and empower for the purpose. It was to this One that God referred in his promise to Abraham that through his "seed" all the families of the earth would be blessed.—Gen. 12:1; 22:18

In the second generation from Abraham, the vital aspect of this promise was narrowed down to the descendants of Judah, one of the twelve sons of Jacob, who himself was the grandson of Abraham. In bestowing his parental blessing upon his sons Jacob prophesied, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall be the gathering of the people."—Gen. 49:10

At the time this prophecy was uttered the descendants of Abraham were domiciled in Egypt, and subject to the Egyptian

government. They had no ruler of their own, nor had they ever been an organized nation having their own government. God's promise to Abraham stated that through his "seed" all the families of the earth would be blessed, and that his "seed" would "possess" the gate of his enemies. Just how this promise was to be fulfilled was not revealed.

But as time went on, and promises relating to the "seed" continued to be made, bits of additional information were added. An example of this is Jacob's prophecy, which refers to the "seed" under the name, or title, Shiloh, meaning "peaceful one." And notice the other language of the prophecy, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet." This is suggestive of some sort of government which would administer law under a divine mandate.

In the preceding verse of this prophecy Judah is referred to as a "couched" lion. In Egypt, at the time, a couched lion was the symbol of the regal right of the pharaohs to rule, so in this also we have the suggestion that in some way, and at some time, the promise to bless all the families of the earth would be fulfilled through the agencies of a government over which the "seed" in this prophecy, "Shiloh," would be the head.

Later God appointed Moses to deliver his people from Egypt. He also became their lawgiver. While Moses lived he was the recognized head of the nation, but Moses himself knew that he was not the "seed" of promise. Through Moses the Lord said of the Israelites, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deut. 18:18

In this we have another promise of the coming "Seed," referred to as a great "Prophet." There is an interesting aspect to this promise, which is that the promised Prophet was not to be raised up to the generation of Israelites which Moses served, but from "among their brethren" of a later generation. This implies that the Israelites whom Moses led out of Egypt will be raised from the dead, that they might be among all the families of the earth then to be blessed by the "Seed."

Following the death of Moses, Joshua became the leader of Israel. Following him, they crossed over Jordan into the Promised Land. Under his direction the land was divided among the twelve tribes. Following Joshua's death came the period of the judges when the nation had no central government of any kind. Samuel was the last of Israel's judges during this period.

Toward the close of Samuel's tenure of office as a judge, the Israelites petitioned him to appoint a king to rule over them. God instructed Samuel to comply with the people's wishes, and Saul was anointed to be Israel's first king. Saul started well, but became disobedient to the Lord and was rejected, although he was allowed to rule until he died.

King David

DAVID, a shepherd boy of Bethlehem, the son of Jesse, was anointed to succeed Saul as king of Israel; and in God's dealings with David, and his promises to him, the "Seed" theme of the Scriptures comes to the fore again, and further emphasis is given to the fact it was to be through a powerful kingdom, or government, that the "Seed" would bless all the families of the earth. Indeed, the Lord used the kingdom of Israel, over which David and his successors ruled, to foreshadow a greater future kingdom over which the promised "Seed," the Shiloh of Jacob's prophecy, would reign.

David had fleshly weaknesses, but at heart he was loyal to the Lord. Because of this the Lord referred to him as a man after his own heart. (I Sam. 13:14; Acts 13:22) David's reverence for the Lord, and his great desire to honor and please him, gave him a great desire to build a house, or temple for the Lord. He told the Prophet Nathan of this desire, and Nathan approved.

But the Lord overruled in this, and instructed Nathan to inform David that he would not be permitted to carry out his project. David, of course, was greatly disappointed, but the Lord gave him a compensating blessing in the form of a special promise, or covenant, that the kingdom would be continued in his "house," or lineage, forever. The covenant, as outlined by the Lord, reads:

"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—II Sam. 7:12-16

This is an unusual covenant. David's son Solomon is specifically referred to in it, and the promise made that he would build a house for the Lord, a temple, which he did. There is also a hint of Solomon's later iniquity, with assurance that the Lord would show mercy and would not wrest the kingdom from him as he had from Saul, but that the ruling heads of the kingdom would continue to be the descendants of David.

It is this that suggests the name of the covenant, "The sure mercies of David." (Isa. 55:3) It was a covenant which would continue upon the basis of mercy being shown to those who, because of their lack of integrity, would not be qualified to sit upon the throne of the Lord, as the throne of Israel was regarded to be.—I Chron. 29:23

The Kingdom Divided

IN THE beginning of Solomon's reign, he was a true and humble servant of the Lord. But this did not continue. Under the influence of his heathen wives he permitted the worship of idols to flourish in the land, and following his death, when his son Rehoboam became king, there was a rebellion of ten of the tribes of the nation, and these set up a kingdom of their own under the leadership of a man name Jeroboam.

So far as Solomon and his son Rehoboam were concerned, their conduct did not warrant the saving of any of the kingdom, but the "sure mercies of David" operated, and the tribes of Judah and Benjamin were saved for the davidic line of kings. That Judah should be one of the loyal tribes was in keeping with

Jacob's prophecy that the "sceptre" would not depart from Judah until the coming of Shiloh.

Through the centuries that followed, some of the royal line of David reigned in righteousness, but many of them were wicked, and time and again the people were led into idolatry. Nevertheless the "sure mercies of David" continued to prevail. Finally, however, a drastic change did occur, being brought about by the overriding power of Babylon under the leadership of Nebuchadnezzar. It was then that the last of Judah's kings was overthrown.

But this did not imply that God's covenant with David had been broken. It was just that a change had taken place. When the covenant was first made, David sensed that there was something about it which went beyond his ability to grasp fully at that time, and he said to the Lord, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?"—II Sam. 7:18, 19

Surely the Lord had spoken of David's house for "a great while to come"—so great a while that it extended far beyond the dethronement of Zedekiah in 606 B. C. What happened there was merely the downfall of the typical house of David. Through Ezekiel, God said to Zedekiah, "Remove the diadem, and take off the crown: this shall not be the same." No longer was the typical kingdom to function, and the antitypical was, in due time, to take its place.

In Captivity

WITH the dethronement of King Zedekiah, the people of Israel were taken captive to Babylon. Among the captives was Daniel who became one of the Lord's outstanding prophets. Through him the Lord gave a prophecy establishing the date for the coming of "Messiah the Prince." (Dan. 9:24-27) Thus was Daniel assured that although his people had lost their national independence, God's purpose, as centered in the promised "Seed," the Messiah, was to be carried out exactly on time.

And Daniel was given this assurance in still another prophecy

where the Messiah is referred to as "Michael," the "Prince" who would stand for and deliver his people. (Dan. 12:1-4) In this prophecy we are assured that the "deliverance" to be wrought by the mighty "Prince" whom God would send was to be more than deliverance from the overlordship of heathen nations; that it was also to be a deliverance from death.

After this many long centuries passed before there was any visible evidence that the messianic promises of God were to be fulfilled. And then it happened. The angel Gabriel appeared to Mary and announced that she was to have a son whose name would be called Jesus, and that he would be given "the throne of his father David." Luke 1:30-33 reads:

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Hundreds of years before this the Prophet Isaiah had written concerning this great One which was to be born in Israel, and the announcement of Gabriel to Mary emphasized that the time had come for this prophecy to begin to be fulfilled. Isaiah wrote:

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

Christ Is Born

IN DUE time Jesus was born, and the angel announcing his birth said to the shepherds,

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of

David a Savior, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, and good will toward men."—Luke 2:10-14

Now the promises of God pertaining to the "Seed" began to have a definite fulfilment. And notice that through the centuries the divine purpose had in no way become restricted. To Abraham God had said that "all the families of the earth" would be blessed, and now the announcement of the birth of the real "Seed" of promise was declared by God's angel to be good tidings which would be to "all people."

Thirty years later Jesus began his ministry, a ministry which pertained to the kingdom of God, or the kingdom of heaven. These expressions did not imply a rulership in heaven, but a rulership of the earth which the God of heaven had promised and would, through Jesus, one day establish. In proclaiming the good news concerning the coming kingdom, Jesus illustrated by his many miracles the manner in which "all the families of the earth" would be blessed by its rulership.

The common people listened to Jesus' reassuring message with joy. They believed that he was a prophet sent by God. His immediate followers, particularly those whom he chose to be his apostles, believed that he was the promised Messiah. However, the religious rulers in Israel manifested enmity and hatred toward Jesus. They persecuted him, and sought to turn the people against him. In this they succeeded to a large degree, particularly toward the close of Jesus' ministry.

Jesus told these religious rulers of Israel that they were of their father the Devil, thus identifying in a definite way the "seed" of the "serpent" mentioned by God in the Garden of Eden, that "seed" which God said would be at enmity with the "seed" of the "woman." And it was indeed a bitter enmity, a hatred which ultimately led to the death of Jesus on Calvary's cross.

The Heir Is Killed

JESUS came, as the angel Gabriel announced to Mary, to be the royal heir of the throne of David, the One referred to by the

Prophet Ezekiel as having the "right" to that throne. But now his enemies had killed him. From the standpoint of human wisdom and ability this would mean that the divine purpose centered in the seed of promise had been defeated; that the "throne of David" had been overthrown.

But as the poet so truthfully wrote, "God moves in a mysterious way his wonders to perform." Actually the death of Jesus was not a tragedy, but a part of the divine plan for the redemption and recovery of the world of mankind from sin and death through the "Seed." In the crucifixion of Jesus the "seed" of the "serpent" had, as it were, inflicted a painful "hell" wound upon the "Seed" of the woman, but it was not a deadly wound so far as the divine purpose was concerned, for God raised him from the dead.

Nevertheless the immediate disciples of Jesus, those who had accepted him as the Messiah and believed that he would "restore again the kingdom to Israel," were puzzled and discouraged by their Master's death. They did not as yet understand the full purpose of God as it centered in Jesus, and to them it now seemed impossible that Jesus could ever be a king.—Acts 1:6-8

But their sorrow was turned into joy when they became convinced that Jesus actually had been raised from the dead. This comes to light particularly in connection with two disciples whom the resurrected Jesus met, and with whom he walked as they journeyed on their way to Emmaus. When joining the two, Jesus asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" One of them replied to Jesus, saying:

"Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Jesus replied, "What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, today is the third day since these things were done."—Luke 24:13-21

This gave Jesus an opportunity to explain, so he replied, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:25-27

After Jesus had left them, these disciples "said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" (vs. 32) No wonder they rejoiced! Jesus had explained that it was necessary for him to suffer and to die in order to redeem mankind from death. Otherwise he could rule as King only over a race that was dying.

In this marvelous discourse Jesus cited the prophetic testimony concerning the fact that it was necessary for him to die. Previous to this Jesus' disciples were so carried away with the thought of his being the Messiah, and a great King to sit on David's throne that they had not noticed what the prophets had said concerning his suffering and death.

The Prophet Isaiah had written that Jesus would be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he would not open his mouth in self-defense. This prophecy had been fulfilled in exact detail. (Isa. 53:7) However, the Prophet Isaiah also described Jesus as the "Arm" of Jehovah, and prophesied that this "Arm" would be made bare "in the eyes of all the nations," and that "all the ends of the earth" would, through him, see "the salvation of our God."—Isa. 52:10; 53:1

But as Jesus explained to the two disciples on the way to Emmaus, before this and the many other promises of kingly glory could be fulfilled, it was necessary that he suffer and die. These prophecies concerning him had now been fulfilled, and God had raised him from the dead. It was after his resurrection that Jesus said to his disciples, "All power is given unto me in heaven and in earth."—Matt. 28:18

During the course of Jesus' last appearance to his disciples, they made bold to ask him, "Lord, wilt thou at this time restore

again the kingdom to Israel?" (Acts 1:6) The disciples could not now see any reason why Jesus should not begin to exercise his "all power" as King, and restore the kingdom of Israel which had been overthrown by Nebuchadnezzar in 606 B. C. They knew that he was the "Seed" of promise, the Messiah, the great King of glory foretold in the prophecies. And now that he had given his humanity for the sins of the world, why should he not proceed with the setting up of his kingdom?

But there were still other aspects of the divine plan which the disciples did not as yet comprehend. Jesus knew this, so he simply replied to them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:7, 8

From this it must have been apparent to the disciples that while the kingdom of promise was not then to be set up, the divine plan had not failed. They would understand also, that they were to be given an important assignment in the carrying out of that plan, the details of which were to be revealed to them later.

And then, after giving the disciples this partial explanation, Jesus was "taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:9-11

While the realization of the disciples' hopes pertaining to the messianic kingdom were now postponed, they had not failed. After all Jesus had been raised from the dead, and since the success of the plan of God was guaranteed by power capable of raising the dead, there was no reason why they should not continue to have full assurance of faith.

In the synagogue at Antioch in Pisidia, Paul reviewed the

providences of God in connection with David, and the promise which God had made concerning David. Then he added, "Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus." (Acts 13:23) Continuing his sermon, Paul explained that the religious rulers had put Jesus to death, "but God raised him from the dead."—vs. 30

Reaching the climax of his sermon, Paul said, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."—vss. 32-34

When God made that wonderful promise to David that his "Seed" would sit upon the throne forever, there was no way for the psalmist to visualize the fact that the real King envisioned by God in this promise would be put to death by his enemies, and that divine power would raise him from the dead in order that the promise might be fulfilled.

But in the light of God's purposes this is not surprising, for, without the resurrection of the dead, the whole plan would come to naught. Just as in this plan the promised "Seed" of blessing is put to death, and later raised from the dead to dispense the blessings, so "all the families of the earth" to whom the blessings are promised are, for the most part, in the tomb when the time comes to bless them; and God has promised that these will be awakened from the sleep of death in order to receive the promised blessing. What a blessed hope!

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The Rewards of Faith

WHAT is faith? The definition of faith should be clear and understandable. We are not interested so much in Webster's definition as we are in the Bible's definition. We are also interested in how faith manifests itself in our lives, and how we may take hold of it and use it in our experiences.

There is a close relationship between the words faith and belief. But there is also a difference. Faith is more than belief. Even though faith is based upon the things we believe, nevertheless it is a much stronger word than belief, because belief may mean merely the giving of mental assent. But faith also has the element of action.

Faith is an active principle in the life of every child of the Lord. A person may say, "I believe in God." He may even go to the extent of saying, "I believe that the Bible is the Word of God." But such belief does not necessarily have spiritual vitality. We know that the Devil believes this much, and he trembles at that belief.

But faith in God and faith in the Word of God, is different. Such faith becomes a life-giving force, because it compels one to seek God, that he may be closer to him; that he may have communion with him. This seeking after God leads to consecration, to the dedication of ourselves to the doing of God's will. No unconsecrated person has complete faith in God. As consecrated children of the Lord we are bound to live lives of faith. A life of faith is a life that is devoted to the learning and the believing and the doing of the will of God.

We who thus believe, do enter into rest, the rest of the people of God. (Heb. 4:1-10) The rest of the people of God is really the rest of faith. In Hebrews 11:27 the inspired writer says, "By faith

he [Moses] forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

By faith Moses saw the invisible hand of God in the affairs of his life. Have we the faith to see him who is invisible? Moses saw him. Moses saw him clearly and plainly in the providences of his life. Faith, then, is a conviction of things unseen by natural sight.—Heb. 11:1

Faith's Vision

FAITH is able to comprehend and apprehend certain facts that the natural eye cannot comprehend or apprehend. Apprehending those facts, faith is able to lay hold upon them. More than that, faith is able to act upon them, and therefore faith has a very definite part in the things that we do in the carrying out of our consecration to the Lord.

"Now faith is a well-grounded assurance of that for which we hope and a conviction of the reality of things that we do not see." (Heb. 11:1, **Weymouth**) This is an inspired definition of faith. It is the definition that God gave us of this quality. Therefore we know that faith is not a feeble, poorly grounded credulity, even though many times credulity is mistaken for faith.

Faith is a "well-grounded assurance," a conviction. Upon what do we base our faith? First, faith is a well-grounded assurance that the Author of the Word of God will fulfil every promise he has made. Yes, you say, I believe that, I have faith in that. I believe that God is able to fulfil all of his good purposes and he is able to, and will, fulfil them in my Christian experiences.

It takes faith to say that; but nevertheless, that is why we can pray in faith, nothing wavering. Our faith, then, is based on confidence in the absolute truthfulness of every assurance that God has given to us in his Word.

There has to be a foundation for our faith. We have to have something upon which to build. Therefore, the Word of God is the foundation of our faith and, based upon that foundation, faith accepts Jesus Christ as the means of our salvation. By faith we accept Jesus Christ, not because of credulity, but because of the "well-grounded assurance" that we find in the Word of God.

There are many, many people in the nominal church who believe in Jesus Christ, yet they do not know how or why Jesus Christ is the basis of their salvation. But we know because we understand the ransom. We understand the corresponding price and what that term "corresponding price" or "ransom" really means. The Bible says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow."—Isa. 1:18

The only one who really understands this is the one who has reasoned upon it and who knows why it is that through the ransom sacrifice of Jesus Christ we can be made as white as the robe of his righteousness. We must reason on the ransom to appreciate that simple truth. It is simple to us, and yet obscure to so many.—Isa. 61:10

Our "well-grounded" conviction is based upon reasoning in connection with the revealed Word of God. Therefore, in a special sense the foundation of our faith is our reliance on God's testimony concerning the mission and the atoning death of our Lord and Savior Jesus Christ.

In Romans 3:25, 26 we read, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." "By grace ye are saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8

The Apostle Paul said, as he introduced this subject in Romans 1:16, 17, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written [Hab. 2:4], The just shall live by faith." Thus is emphasized that our justification, our standing before God, is based upon faith. In Ephesians 2:13, 14 we read, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace." What a beautiful text!

But how is Jesus Christ our peace? Because only through faith

(Continued on page 34.)

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(Continued from page 31.)

in him can we come out from under divine condemnation where we were from birth, being the children of condemned Adam. Only faith in Jesus Christ will take us out from under that condemnation. Only through him can we become reconciled to God. Only through the application of the merit of his ransom can we be at peace with God. (Rom. 5:1) Thus through faith, which is essential to justification, he is our peace, our source of reconciliation.

A Fruit

IN GALATIANS 5:22 we are told that faith is a fruit of the Spirit. This is another step in our understanding of the quality of faith. Love is also the fruit of the Spirit. In Galatians 5:6 Paul tells us that faith worketh by love. That is really true. If we are to be strong in faith we have to be strong in love, because it is through love that faith gives expression to itself.

Faith finds its expression in acts of love—love toward God; love toward the things of God; love toward the people of God. Paul emphasizes the work of faith and the labor of love and the patience of hope.—I Thess. 1:3

Not only are faith and love a good combination, but according to the Word, faith and works are another good combination, because both faith and works are necessary for us to be pleasing to God. It is by our works that we demonstrate our faith. That does not mean that we must perform perfect works in order to demonstrate the fulness of faith. No, the Lord looks on the heart, not upon the outward appearance.—I Sam. 16:7

Because of our natural imperfections, none can produce perfect works. Looking upon our hearts, the Lord sees a possibility that fulness of faith can be demonstrated even by imperfect works. But we are not to conclude that works can earn a relationship with God.

Not by Works

OUR sonship has nothing whatsoever to do with works. No works that we can perform can earn a relationship with God. That relationship, as we have already found, is based upon our

faith as an active principle in our lives—faith in the ransom sacrifice of Jesus Christ that leads us to surrender our hearts to God.

Nevertheless, our good works come as a result of our sonship, as a result of our relationship with God, not through an effort to gain sonship, but because **we are** the sons of God. James says that as the body without breath is dead, so faith without works is dead.—Jas. 2:26, **Diaglott**

The relationship between faith and works is beautifully shown in Hebrews, chapter 11. Here is described the lives of men who had great faith. Every one of them was consecrated to God. And all of them demonstrated faith by their actions.

Abraham sacrificed his son. Shadrach, Meshach, and Abednego went into a fiery furnace. Daniel went into the lion's den. We know that faith and works in our lives must also be as definite as the faith and works in the lives of those Ancient Worthies.

However, it must have been that even in apostolic days there were some who believed that works were not necessary, just as there are some today who believe that public meetings, or a public proclamation of the truth, is not necessary. And no doubt it was in order to offset this error that the Apostle James was so definite in his presentation of the operation of faith by works.

James says, "You show me your faith without your works, and I will show you my faith by my works," for "faith without works is dead, being alone." We can apply those words to our own lives, because the operation of faith in our lives is just as simple as James put it.—James 2:17, 18

The real evidence of our sincerity and our consecration to know and to do God's will is expressed not only in words. Actions must accompany words, or these Scriptures are of very little avail. We have to have works of zeal, works of sacrifice—possibly not the fiery furnace, possibly not the lion's den, but nevertheless, sacrifice just the same.

There must be sacrifice of time, sacrifice of money, sacrifice of talent. There must also be sacrifice of our fleshly desires in order to do what the Lord wants us to do. All of these things are

necessary if we are to demonstrate our faith through love of the Lord, of the truth, and of the brethren.

Miracles of Faith

THERE were miracles in Bible times, and every Christian knows that there are miracles today. But the miracles today are performed mostly by this combination of faith and love and works. Just think of the miracles you have seen performed in the proclamation of the truth today! That is the way the radio work goes on. That is the way it goes on because it is the faith and the love and the works of all the brethren united that make it possible for the proclamation of the truth over the radio and by television.

Think of the sister that cannot walk up and down stairs any more, but takes some of her means and some of her time every month to send out tracts by mail. She may not know the people to whom she sends the tracts. She may get the names from the telephone book or from the city directory.

The Devil would like to stop this. He would like to give us so much to do in the things of the world that we would have no time to do anything for the Lord. He would like to get us in the position where we would say, "How can I, with my personal needs and these responsibilities; How can I because I have this to do, or that to do?" Satan would just love that.

The Devil might also want us to scatter our forces in order to make us less effective in the proclamation of the message of the kingdom. But nevertheless, every one of us is a personal representative of the Lord Jesus in accomplishing his work, in being an ambassador of his kingdom. Everything we do we are doing as a personal representative of the Lord. If we can keep this in mind, it will make both service and sacrifice a real pleasure. The Scriptures say we live by faith.—Hab. 2:4; Heb. 10:38; Rom. 1:17

His Presence

THROUGH faith we achieve a sense of the Lord's presence in our lives. Have you ever felt the Lord's presence in your life?

If you have, then you can sing with a great deal of fervor, "O! may no earthborn cloud arise, to hide thee from thy servant's eyes." We are happiest when we feel that we have the smile of his approval.

Through faith we achieve both peace with God and the peace of God, and through faith we also have the realization that the Lord is directing in the affairs of our lives. Every one of these things is the immediate reward of the ability to see him who is invisible. They are the immediate, present inheritances of the saints.

Those who have lost their dear ones in death and now walk alone in the narrow way find themselves in great need of faith. It is then that the promise of God's Word, "My presence shall go with thee, and I will give thee rest," becomes very, very important. Those who by faith are able to lay hold upon the promises, understand the real value of faith in practical every day living. They realize what is meant by that expression, "the blessedness of faith."

Some of us are inclined to feel self-sufficient. That is all right until some great crisis comes into our lives, and then we realize how weak we really are and how much we need the Lord. How much better it is always to be in that attitude of dependence upon the Lord, and thankful for the way he directs our affairs every day and every hour.

Sometimes when we come into these Gethsemanes, into these severe and trying experiences in our lives, we find that our friends are too busy to give us very much comfort. Sometimes we find our business associates have too many problems of their own. Sometimes, maybe we feel that even our brethren do not understand our problems, and neglect us.

But one of reasons the brethren do not help us bear our burdens may be that they are bearing heavier burdens than we are bearing. Possibly they feel that we are neglecting them. Nevertheless, the Lord has arranged it that if we bear one another's burdens and thus fulfil the law of Christ, our own burdens become lighter just by the effort put forth to be a blessing to others.

Faith Grows

IT IS in these major experiences of life that we need faith. But a strong, vital faith does not come overnight. We cannot awaken in the morning, and all of a sudden find faith. The Bible says that faith is a fruit of the Spirit, and it is only as we live according to the Spirit that we are able to develop this fruit. It takes time for fruit to grow, to ripen, to mature, and to sweeten. So also with faith; it takes time for it to develop.

Someone has well said that it is like a savings bank, and with a savings bank you can't take anything out until you have first put something into the bank. If we think of it in that way, and every day make a little deposit in our "savings bank," a little deposit of prayer, a little deposit of study, a little deposit of showing forth the praises of him who has called us out of darkness into light, a little deposit of meditation, of devotion—when the time comes, and it will come, that we need a sustaining faith, it will be very nice to have this "bank account."

Satan would like to destroy our faith! Our Lord Jesus said to Peter, "Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not." (Luke 22:31, 32) We are no different from Peter. Therefore Satan will try to sift us as wheat, but we have the assurance that the Lord will sustain us.

But the Lord does want our faith to be tested. We read, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (I Pet. 1:7) And James, in the same vein, says in the 1st chapter, verses 2-4, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be mature and complete, lacking nothing."

These texts of Scripture tell us that our faith will be tested. We know that no jewel ever reflects its beauty until it is polished, and we are the Lord's jewels.

But how can we count it all joy when we are surrounded by

these manifold tests and trials? That is where faith comes in, faith to believe that these experiences are helping to make us mature Christians. Now just think of what that means! It means that we are able, because of our faith, to accept life's experiences just as they come.

Faith tells us that all of our experiences are under the providences of God. It tells us that every experience that we have has a purpose. There is a reason for it.

The question often comes to mind, "What is the lesson in this for me?" The Lord wants us to ask that question, because if we ask that question, we will profit by the experience. If we forget to consider, then the experience is lost. We might have to have another one like it in order to learn the lesson. But if we ask that question, and if we learn the lesson, we grow stronger. We grow toward maturity.

Storms

BRETHREN, the storms of life will come. The Lord has assured us that they will, but how are we to meet these pressures and these tensions of twentieth century living? We cannot run away from them, even though at times we may have tried. Running away from our trials is not the answer. We have to meet them in faith, if a solution and a profit is to result.

It is by faith that we are able to say that all things work together for good to those who love God, the called according to his purpose. With this conviction we can be in the storm and yet not lose our unswerving confidence and fidelity. We can have an inner calm an inner tranquillity, regardless of the storms of life, even though they are raging all about us. It is to meet these experiences that every one of us many times has prayed, "Lord increase my faith."

We know brethren who have demonstrated in very high and stormy gales that their anchor of faith can hold within the veil. We have seen brethren who carry crosses far heavier than any cross that the Lord has ever asked most of us to bear. We have seen them with the very least of physical or temporal resources.

and we have seen them ride out storms with a peace that passeth all human understanding. The example of these brethren helps us all to strive for that same faith.

The examples the Lord has given to us in the lives of our brethren, in the way in which faith has been defined in their lives, helps us in our endeavor to understand how faith in the providences of God works out in us a far more exceeding and eternal weight of glory. These examples help us to understand that the trying experiences of life are for the purpose of consuming the dross that the gold of our characters might be refined.

Yes, our faith must be tested. It is the shield in the Christian's armor. Our loyalty to the Lord must be put to the test in order to show the fulness of our consecration. It is faith that begets fortitude and courage. The world may have a courage arising from self-esteem and pride, but that is not Christian courage. We have learned that "when I am weak, then am I strong." It is just as important that we learn the lesson that when we are strong in ourselves, and leaning on the arm of flesh, then are we weak. Let us be strong in the Lord and in the power of his might.

Faith has power—it can remove mountains. Just as the power of God was used in creating the mountains, his power can remove them. So also, he has the power to remove the mountainous problems from our lives, if it be his will so to do. He can remove them by taking them away entirely, or he can remove them by giving strength so that we can live with our problems, or above them. "According to your faith be it unto you." "This is the victory that overcometh the world, even our faith," and faith leads to faithfulness. So, "Be thou faithful [full of faith] unto death," for then he shall give thee "a crown of life."—Matt. 9:29; I John 5:4, Rev. 2:10

"The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord."

—Lamentations 3:24-26

None of Self— All of Thee

IN OUR former unregenerate condition, our course in life, fulfilling the desires of the flesh and of the mind, probably spoke quite loudly, "ALL of self, and none of Thee." And then there came a time, in response to the drawing of the Father, when we desired that he should have some place in our lives. Then it was, "Some of self, and some of Thee."

Further thought and experience helped us to realize that at very great cost God, through the gift of his Son, had made it possible for us and all mankind to enjoy the priceless blessing of eternal life. In view of this, we concluded how reasonable a service it would be to give up the few short years of the present life fully and entirely to do the will of God, to serve him. Realizing that we were not our own but that we had been bought with a price, it became our desire that there might be, "None of self, and all of Thee."

This we realized was the attitude of our Lord Jesus: "Lo, I

come (in the volume of the book it is written of me) to do thy will, O God."—Heb. 10:7

We further learned that during the Gospel age, the heavenly call is only to those willing to follow Jesus in this way. Those who come to this point in response to the drawing of the Father, he begets by his Spirit, through the Word of truth, bringing them into his family of sons. Under another figure they are anointed by his Spirit, and thus become members of the body of Christ, members of the Anointed, of which Jesus is the Head. (I John 2:27; I Cor. 12:27) Having thus fully consecrated self, having said, "None of self, and all of Thee," our great work henceforth is to keep our sacrifice on the altar, and maintain this condition to the end of the way.

In the Twenty-third Psalm, David gives us a picture of one in this happy state; a condition in which God is all and in all. Here David typifies the Lord's Anointed of the Gospel age, The Christ of many members. It is recorded in Psalm 89:20, "I have found David my servant; with my holy oil have I anointed him."

God saw that David desired to be his servant, fully consecrated

to him; so, through Samuel, he anointed him with the holy anointing oil to be the future king of Israel. David, although anointed to be king, experienced many years of trial and danger before he reached the throne. He was lightly esteemed by his brethren, and hunted from pillar to post by Saul, who, with a cruel jealousy, madly sought his life.—I Sam. 16:13-23; 18:6-12

Similarly the David class, the church, have received the antitypical anointing, the anointing of the Holy Spirit. This anointing, if we are faithful, abideth in us; but the trials and tests of faith are many and various, ere we can be accounted worthy of a place in the millennial throne with Christ. As already indicated, our earthly course must thenceforth be, "None of self, and all of Thee." That David had reached this condition in a typical sense is pictured very clearly in the Twenty-third Psalm, which can be profitably viewed from this standpoint.

The Shepherd Psalm

SHEEP, who naturally are weak, defenseless, and rather foolish creatures are, more than most animals, in need of a shepherd's care. Especially was this the case in a country like Palestine in the early days. Such need food (good pasture), protection, and guidance. And so those who

have come to the Lord and have given themselves to him to be his sheep now have him as their Shepherd, their great provider, preserver, and protector. The spiritual food we enjoy is not secured by our own efforts or our own ability; but our shepherd brings it to us, and gives us the ability to see and to appreciate it.

In calling Jehovah our Shepherd, we realize the many dangers that beset us, and the need of his protecting care. We are very conscious, too, of our need of his guidance through the darkness of "this present evil world," that we might reach safely the heavenly fold, the heavenly Canaan.—Gal. 1:4

In all these things we gladly say, "None of self, and all of Thee." The consecrated children of God continually say, "The Lord is my Shepherd; I shall not want"—that is, I shall not want for any of those things it is the duty of the Shepherd to provide for his sheep.

"He maketh me to lie down in green pastures."—Verse 2

A POET, nearer to our own times than David, expresses this same thought very beautifully, saying:

"The Lord my pasture shall prepare,
And feed me with a shepherd's care;

His presence shall my wants
supply,
And guard me with a watchful
eye."

The pastures of truth, in the midst of which the Lord's people today can feed and obtain rest, are indeed "green," refreshing; a complete contrast to the withered and dry pastures of Christendom as represented in the creeds of the Dark Ages in which some of the Lord's sheep still try to find refreshment and rest. Those who are enjoying the green pastures of truth are to give the credit and heartfelt thanks to "our Shepherd," because HE has made us to lie down in green pastures.

The Lord is the One who enables us to enjoy the rest and blessings from the pastures of present truth. In this connection it is well to remember that in Palestine, with its very large stretches of rugged country, many dangers lurked, from which sheep had to be guarded. The constant presence of the shepherd therefore was necessary for the care of the sheep. So, too, the Lord's sheep have the constant care and attention of their Shepherd.

"He leadeth me beside the still waters."—Verse 2

"He restoreth my soul."—Verse 3

THE soul here stands for the life—the life of the new creature. The Lord's people sometimes become depressed, discouraged, and

so arrive at a low spiritual state. It is even possible for the new life to be in danger of extinction. The cares of this life and the deceitfulness of riches all tend to choke the Word and the new life, and it is here we specially need the care of our Shepherd. We must again therefore put the emphasis in the right place. "He restoreth my soul."

However long the way, and however many and deep the trials may seem, our Shepherd alone can rescue us from positions of danger and difficulty. Sometimes, however, he will use fellow-members of the flock to help their brethren out of perilous situations. There seemed to have been such a case among the Galatian churches, and Paul in writing to them said, "Restore such an one in the spirit of meekness." (Gal. 6:1) John gives us a similar thought, saying, "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death." (I John 5:16) "The effectual fervent prayer of a righteous man availeth much." —James 5:16

"He leadeth me in the paths of righteousness for his name's sake."—Verse 3

THESE are paths in which we can practice righteousness: live up to the light we have; continue faithful to our covenant. Were

we to trust in our own wisdom in this matter we might quickly get into difficulties, pursuing paths where the trials are more than we could successfully surmount. But the Lord our Shepherd knows our frame, and has promised that our path shall be one in which no trial will come which is more than we are able to bear.—Ps. 103:14; I Cor. 10:13

In view of this, it is easy to realize that many earthly callings are not open to the saints, because of being by no means favorable to spiritual progress. Paul, however, reminds us that if we can remain faithful to God in the calling in which the truth finds us, we should be content to remain in that calling. But if we can exchange it for another that will bring us larger opportunities for usefulness in his service, we should use the liberty we have in Christ, and follow our Shepherd's leading in the matter. (I Cor. 7:20-24) In relation to this subject of the Lord's leading, we must again say, "None of self, and all of Thee."

Further, it should be noticed that we are given the assurance of being led in the paths of righteousness "for his name's sake." A name is often used to represent a person's character. Jehovah speaks in his Word of "my great name," "my holy name." (Ezek. 36:23; 39:7) Again, speaking of the time of the millennial king-

dom and its restoration of mankind to its lost dominion, the psalmist says, "How excellent is thy name in all the earth." (Ps. 8:1) God's name being great, holy, and excellent, we see that his very name, his holy character, is involved in connection with this matter of leading his people in the paths of righteousness.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."—Verse 4

WE MAY think of this valley as a picture of conditions on the earth from the time of the entrance of sin and death "through one man's disobedience." (Rom. 5:12, 19) The earth, therefore, apparently the only spot in Jehovah's vast universe where death is reigning, is indeed a dark valley overshadowed by death. In the midst of this condition, during the Gospel age the Lord's sheep have been finding their way to the heavenly fold.

The Lord's people traversing this pathway are not fearful. Why is this? Is it because they are naturally strong and courageous; or that they possess a great deal of self-confidence; or because of being so taken up with their own interests they are indifferent to what is happening all around them? No, this is not the character of the followers of Jesus. The psalmist gives us the true answer

when he indicates the condition of our heart and mind. I will not be fearful, because "thou art with me."

The Lord is with us by his Spirit and by his Word of promise. In another Psalm, David indicates this same full assurance of faith, saying, "The Lord is my rock, and my fortress, . . . my God, . . . in whom I will trust."—Ps. 18:2

"Thy rod and thy staff they comfort me."—Verse 4

IN OLD Testament times Eastern shepherds made use of two implements for the protection and care of the sheep—a club and a staff. Several authorities render this clause, "Thy club and thy staff." The staff was for the protection and discipline of the sheep, and to bring them back to the green pastures, should they be inclined to stray away and get into dangerous situations.

The club was for the purpose of keeping away wolves and other creatures that would prey upon the sheep. We are told how David slew a lion and a bear in defense of his father's sheep. And although for some time there have been no lions in Palestine, there are still wolves in abundance; even today, the "grievous wolves" who would enter in and destroy the sheep in a spiritual sense are very numerous.—Acts 20:29

With the thought in mind of

the invisible club of our Shepherd, we can say with David, "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." (Ps. 27:2) Indeed we have the assurance that "all things work together for good," in the interests of our spiritual and eternal welfare. (Rom. 8:28) To witness this divine providence is, as the psalmist suggests, a great comfort. Even the rod of correction is used so graciously and wisely that we can truly say with the psalmist, "Thy club and thy staff, they comfort me."

"Thou preparest a table before me in the presence of mine enemies."—Verse 5

THE Lord has indeed provided us with a wonderful feast—a table of spiritual food; having made us to sit down to meat, and has come forth and served us. (Luke 12:37) When the Eastern shepherd moves his flock to another part of the country, he first surveys the land for a suitable pasture—a smooth tableland free from pitfalls.

Before the sheep begin to feed in the fresh pasture, the shepherd carefully goes over the ground, looking for holes where poisonous reptiles or other creatures might be lurking which would injure the sheep. All this is done by the shepherd. The

sheep are not able to do this for themselves; reminding us once more that if we would continue to feed upon the tableland of promise, it must be, "None of self, and all of Thee."

"Thou anointest my head with oil; my cup runneth over."—Verse 5

AFTER a day in the hot pasture, and the sheep are brought into a fold for the night, they are refreshed by having their heads anointed with oil by the shepherd. This is a beautiful picture of the ever fresh supplies of grace the Lord pours upon his people, and the renewed influences of the Holy Spirit, granted in response to prayer and patient waiting upon God.

"And fresh supplies of grace are shed,

Like holy oil upon my head."

"My cup runneth over."—Verse 5

A CUP is frequently used to symbolize experiences. The life of the Christian, if faithful, is a very full one of ever new interests, new experiences in fellowship with the Father and the Son, ever increasing blessedness and appreciation of the path of service and sacrifice we are called to walk, truly enabling us to say, "My cup runneth over."

"Surely [or "Only"] goodness and mercy shall follow me all the days of my life."—Verse 6

THIS seems to be the testimony

which the Lord's people are able to give from a position well on in their earthly pilgrimage; a position from where they can look back over a considerable period of time spent in traversing the narrow way; a considerable period in which they have enjoyed the privilege of being one of the Lord's sheep. Experiences that have already come to us, evidences of the Lord's kindly providences and blessings, cause us spontaneously and confidently to express ourselves in this way. And we say, "Surely, this goodness and mercy I have so continuously experienced shall be my portion to the end of life's journey."

Full Surrender Maintained

IT SHOULD be noticed that every sentiment expressed in this psalm indicates a phase of the Lord's goodness to his people whereby they are able to continue as members of his flock. The language of their hearts continues to be, "None of self, and all of Thee."

The green pastures, the still waters, the daily guidance, are evidences of the shepherd's use of his staff and club; the table of spiritual food, free from the poison of the viper and the serpent, are all manifest evidences of the Lord's goodness.

It must, nevertheless, be remembered that so long as we are in the flesh, however much we

may enjoy of the Lord's goodness, we need that his mercy also should continually follow us. This mercy he has provided in Christ, making possible the daily forgiveness of all our unintentional weaknesses and shortcomings.

And then, beyond the blessedness of the earthly pilgrimage, is to come the greatest personal manifestation of the Lord's goodness it is within our power to imagine—dwelling in the house of the Lord forever! From one

standpoint, when we are accepted in Christ we begin to dwell in the house of the Lord—"the house of God, which is the church of the living God."—I Tim. 3:15

Faithful service in connection with the Lord's house at the present time, however apparently insignificant and unimportant, prepares us for eternal membership in the family of God, his household, and to dwell there with him and his dear Son for evermore.

SPEAKERS' APPOINTMENTS

A. BOYCE

Liverpool May 29

G. A. FORD

Letchworth April 24

Ipswich May 8

Butlers Cross 21, 22

E. HALTON

Letchford May 15

R. J. KRUPA

Aldersbrook (Ilford) April 18

Dewsbury 20

Manchester 21

Warrington 22

Liverpool 23, 24

Glasgow 25

Dundee 26

Lincoln 28

Peterborough 29

Kettering 30

Butlers Cross May 1

Luton 2

Paignton 3, 4

Yeovil 5

Eastleigh 6

Brixton 7

West Wickham 8

Guildford 9

Ipswich 10

Aldersbrook (Ilford) 29

Llanelly 30

J. H. MURRAY

Amberley (Glos.) April 2, 3

Manchester 24

Poignton May 7, 8

Butlers Cross 21, 22

E. TERRY NADAL

Eastleigh April 3

Paignton May 7, 8

Butlers Cross 21, 22

W. F. READER

Luton May 8

Coventry 22

T. STRACY

Guildford May 29

**CONVENTION AT PORTRUSH, NORTH-
ERN IRELAND, Whitsun, June 4, 5, 6.**

Write to Mr. T. R. Lang, 41, Clooney
Terrace, Waterside, Londonderry, North-
ern Ireland, for accommodation and
other details.

The Risen Christ

TO THAT little group of men and women who had become disciples of Jesus, the news that he had been raised from the dead brought reassurance and great joy. They were perhaps at first a little dazed that such a thing could have taken place, but they accepted the evidences presented to them, and rejoiced. In a touching prophecy Jesus forecast the feelings of his disciples over his crucifixion, and also the great joy that would follow when they learned of his resurrection. He said:

"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16:20-22

We can well understand the deep anguish of the disciples when Jesus was taken from them and cruelly put to death. They believed with all their hearts that he was Israel's Messiah of promise, but their understanding of his mission was limited. They did not know that before he would rule the world in righteousness, as foretold, he first had to die as the Redeemer of the human race. Not knowing this, they doubtless felt that his death might mean that he was not in reality the Messiah, yet they had loved him too much to readily admit this possibility. So, confused and sorrowful, they waited and wondered.

A Little Hope

TRUE, in those critical faith-testing days between Jesus' crucifixion and his resurrection, his disciples probably remembered

certain things he had said concerning the fact that he would be raised from the dead. But these statements apparently had not been considered too seriously by them. He had also foretold his death, but this they did not wish to believe. To the disciples Jesus was to be a world ruler, and the idea that his enemies would be permitted to put him to death even before there was any evidence of his kingdom being set up, was incredible. Why, then, should they think of his dying, or try to understand what he meant about being raised from the dead?

Although bewildered by what had taken place, their great love for the Master kept alive a flickering hope which was quickly fanned into a glowing flame of conviction and rejoicing by the news that the One whom they so dearly loved, and to whom they had devoted their lives, was no longer dead. Mary Magdalene was first at the tomb, even while it was yet dark, on that memorable first day of the week. She noticed that the stone had been taken away from the sepulchre, and she hurried to tell Peter and John.

These two ardent apostles ran to the sepulchre, and John, who outran Peter, arrived at the tomb first, and he made bold to look inside. And sure enough, the body was gone! Only the grave clothes and napkin remained. Then Peter arrived, and, being a little more bold, he entered the sepulchre and confirmed what John had seen from the outside. Jesus was not there! John then followed Peter into the sepulchre, and after examination, "believed." "As yet," we are told, "they knew not the scripture, that he must rise again from the dead."—John 20:1-10

Go and Tell

PETER and John returned to their home, but Mary lingered, and Jesus appeared to her as a gardener. But only when he spoke her name did she know who it was. She would have embraced him, but he said to her, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:11-17) An angel also said to the "women" at the tomb, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him."—Matt. 28:7

There was a sense of urgency in the commission to inform the

disciples that Jesus had been raised from the dead. His entire ministry had been very brief—only three and one-half years. But now that he was alive again, his stay with his disciples was to last only for a little over a month, and even during this short time he was to converse with them only on a few brief occasions. One of the chief objects of these appearances was to present them with “infallible proofs” that he was no longer dead.—Acts 1:3

Another object of Jesus’ brief appearances to his disciples after his resurrection was to impress upon them the responsibility which was now theirs of being his ambassadors in the world. The first time he met with them was on the evening of that first day he had talked to Mary, and she had taken the news to them of his resurrection. They were assembled behind closed doors for fear of the Jews, when suddenly Jesus appeared in their midst and said, “Peace be unto you.” To allay their doubts he showed them his hands and his side, and they “were glad, when they saw the Lord.” —John 20:19, 20

“Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you.” (vs. 21) They were not to suppose that their work as his disciples was finished. True, it had been interrupted, and they had been confused and discouraged. But they were to arise from this situation, and with the consciousness of the fact that their beloved Master was no longer dead, and that all power in heaven and in earth had been given to him, they were to face the world with the message of the risen Christ.

Thomas was not present that evening when Jesus first appeared to his apostles. When the others told him about it he said that he would not believe unless he could see certain evidence for himself. Jesus heard this remark, although the apostles did not know that he was then present with them, so he appeared again under similar circumstances, that Thomas might be convinced. He did not condemn Thomas, but referred to the blessedness of those who would be able to believe without seeing this visible evidence of his resurrection, a reference to “faith’s vision keen.”—John 20-26-29

Luke, in The Acts, spoke of the "infallible signs" by which Jesus' disciples had been convinced that Jesus was no longer dead. John used similar language. Referring to Jesus' appearance for the purpose of convincing Thomas, John observed, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." Yes, the display of the nail-prints and sword wound was a "sign." The apostles did not see Jesus' divine body. They saw only the bodies in which he appeared unto them. Actually he had given his flesh for the life of the world. But, as yet, the apostles did not understand this. They could understand only earthly things, so as a "sign" he appeared to them in various fleshly bodies, as the circumstances indicated the need.

To Mary at the sepulchre Jesus appeared as a gardener. (John 20:15) On the shore of Galilee he appeared as a stranger. (John 21:4) Nor were the bodies used Jesus' new, divine body. Years later the Apostle John, who saw these various appearances, and understood them to be "signs," wrote, "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." (I John 3:1-3) If John believed that the body which they saw in the room when the doors were closed, the body with nailprints in the hands and feet and a sword wound in the side, was Jesus' real body after his resurrection, he would have written, "We know what we will be like, for we will be like him who has wounds in his hands and in his feet and in his side."

No, Jesus had been put to death in the flesh. His humanity had been given in sacrifice to redeem the sin-cursed world from death. Now he had been raised to power and great glory, but appeared to his disciples in the only manner they could as yet comprehend. Indeed, and as we have noted, at this time they did not really understand why he had died. They were overjoyed that he was no longer dead, but why should the tragedy of his crucifixion have had to occur to interrupt his mission?

They did not understand fully the answer to this question until the Holy Spirit came upon them at Pentecost, although Jesus ex-

plained the matter to two of them in considerable detail. These two were Cleopas and another disciple to whom Jesus appeared while they journeyed to Emmaus. (Luke 24:13-32) As they walked, these disciples "communed together and reasoned." How earnest their discussion must have been! They had received the report brought by the women that Jesus had been raised from the dead, but they had not seen Jesus, yet hoped that the news brought to the disciples by the women was true.

They did not recognize the "stranger" who joined them, and upon inquiry from him, they explained the cause of their sadness. Jesus replied, 'O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?' And then, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

But these two disciples did not recognize that it was Jesus who was expounding the Scriptures to them. Not until at journey's end, when, at the evening meal "he took bread, and blessed it, and brake, and gave to them," did they realize that this "stranger" was none other than their beloved Master.

And now they had the answer to two questions. They knew for a surety that Jesus was no longer dead. The good news brought to them by the women early at the tomb was now proved to be true, for they had not only seen Jesus, but had conversed with him at considerable length.

They also now knew, as clearly as they could know prior to the coming of the Holy Spirit, why it had been necessary for Jesus to die. They learned that it was in fulfilment of prophecy, and because it was the plan of God that the Messiah should "pour out his soul unto death" to redeem fallen man from death. Otherwise his rulership would be over a dying race, and not over those returning over the "highway" to everlasting life.—Isa. 53:12; 35:8

Feed My Sheep

ANOTHER appearance of the Master to his disciples was on the shore of Galilee. By now they had become convinced of his resurrection, but in his various appearances he had not outlined any special course of action for them. They could no longer fol-

low him from place to place and assist in his ministry as they had done before he was crucified. He could come and go as the wind, unseen by them except when he miraculously appeared in their midst. This meant that, seemingly, they had no leader, and did not know how to continue in his service.

Consequently, although glad that Jesus was no longer dead, Peter and John, and some of the others, decided that they would go back into the fishing business. They procured equipment, and had spent an entire night on the lake, but had caught no fish. At the break of day a "stranger" appeared on the shore and inquired how successful they had been. When told that no fish had been caught, he suggested that they cast their nets on the other side of the ship. Reluctantly, probably, they did this, and to their surprise the net was filled with fish.—John 21:1-17

John, quick of discernment, said to Peter, "It is the Lord." A similar miracle had been performed when they were first called to be his disciples, to be "fishers of men," and John deduced that this was the way Jesus had taken to reveal himself to them. Peter plunged into the water and swam ashore, and "the other disciples came in a little ship."

Jesus had started a fire, and had fish and bread ready for the disciples, and he said unto them, "Come and dine." After they had eaten, Jesus began to question Peter. "Lovest thou me, more than these?" he inquired. Three times Jesus asked Peter this same question, and three times Peter affirmed his love and devotion. Each time Jesus said to him, "Feed my sheep," or, "Feed my lambs."

This must have been most reassuring and comforting to Peter, for it was only a short time before that he had denied his Lord. To those less "large" in their hearts than Jesus, this denial might well have brought permanent estrangement, or at least a lack of confidence—but not with Jesus. He could read Peter's heart, and he knew that his love was genuine, and that he could be trusted as an ambassador. He knew, indeed, that the very experience which might disqualify Peter in the minds of some would serve as a valuable background of experience, and enable him the more effectively to "feed" the Lord's "sheep."

In verse 14 we are informed that this was the third time Jesus had showed himself to his disciples. The reference, apparently, is to the apostles as a whole. He appeared to them in the room with the doors closed, and on a mountain in Galilee. (Matt. 28:16) It was here that Jesus announced to his disciples, "All power is given unto me in heaven and in earth."

Here also he commissioned them to go into all the world and "teach all nations," but with no instructions as to just how they were to proceed. He did tell them, however, that he would be with them. And how reassuring it must have been for One who had all power in heaven and in earth to say, "Lo, I am with you alway, even unto the end of the world," or age!

Different

THE disciples must have had impressed upon them by Jesus' various appearances that he was now very different from what he was when they worked with him prior to his death. True, they knew that Jesus had been raised from the dead, but they did not then enjoy his constant companionship as they had before his death and resurrection. And when he did appear to them his visits were all too brief, and they had very little time to converse with him.

And finally he appeared for the last time, and they made bold to ask him a question which was very close to their hearts—"Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:4-11) To them, Jesus was still the great Messiah of promise, the One who had come to rule "from sea to sea, and from the river unto the ends of the earth." He had come to sit upon the throne of David, to rule over the kingdom of David, which to them meant that he was to re-establish that kingdom.

Before Jesus was taken away from his disciples and crucified, he had related a parable in which he likened himself to a nobleman who would go into a far country and receive a kingdom, and return. (Luke 19:12) Since they had seen Jesus very little in the past forty days, they may have concluded that he had been away in that "far country," and now had returned to set up his kingdom. But this was not the case. The coming of the kingdom must

wait, but for how long it was not then given to these anxious disciples to know. Jesus said, "It is not for you to know the times or the seasons, which the Father hath put in his own power."

But the disciples were to have the privilege of continuing in the Master's service, and were to be specially equipped for this service. "Ye shall receive power," Jesus said, "after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." A moment's reflection on this would reveal that here was an outline of work which could not be accomplished in a few short years. The time for the kingdom had not come. There was a prior great work to be accomplished.

The Age Ahead

FORTUNATELY the disciples did not understand that more than nineteen hundred years would be required in which to accomplish the work which Jesus commissioned them to begin, and for which, a few days later, the Holy Spirit empowered them. With the limited knowledge then available, they did not know fully what was involved in the statement, "Unto the uttermost part of the earth." It was theirs to go out into an unfriendly world as "witnesses of Jesus, and for the Word of God."—Revelation 20:4

Now, however, the many long centuries of the Gospel age are in the past. We are at the turning point between the Gospel and the millennial ages. While the Lord has blessed us with the great joy of understanding some of the time prophecies of his Word, and of identifying their fulfilment, so far as the months and years ahead are concerned we are in much the same position as were those early disciples, in that it has not been given to us to know just when the full establishment of the kingdom will take place.

To us, therefore, even as to them, the important thing at the moment is to continue faithfully in the work of bearing witness to the truth. One of the important aspects of the Gospel to be emphasized at that time was the fact that Jesus Christ had been raised from the dead, had ascended up into heaven, and would

return in due time to set up his kingdom. We still rejoice in the fact of his resurrection, and are happy to bear witness to a risen Christ. But now he is not the Christ who will return, but the Christ who has returned, and is even now establishing his kingdom. How this should thrill our hearts!

The hearts of the two disciples on the way to Emmaus burned within them when they learned that Jesus' death was not a miscarriage of the divine plan. Later, through the Holy Spirit, they learned that the dedicated followers of the Master were to have the privilege of suffering and dying with Christ. And we rejoice that even this late in the age we also have the opportunity of taking up our cross and dying with Jesus.

By faith, we now also enjoy the blessings of being "risen with Christ." (Col. 3:1-3) While we do not know just when it will be our privilege of sharing in the "first resurrection," we do know that the work of the Gospel age is about completed, and that we are standing at the very threshold of the kingdom. And how wonderful it is to be the "feet of him," the feet members of The Christ, that bear the good tidings of the kingdom to a distraught and dying world!—Isa. 52:7

The message of the risen Christ to us, therefore, even as it was to the women first at the tomb after Jesus was raised from the dead, is to "go and tell." But now, it is not merely telling of his resurrection, but also of the nearness of his kingdom of blessing. It is telling one another of our privilege of dying with him, and of our hope of being in the likeness of his resurrection. Indeed, our message to one another and to the world embraces the entire plan of the ages, that glorious divine plan which is about to reach its consummation in the blessing of all the families of the earth with peace, and joy, and health, and everlasting life.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things of the earth. For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Colossians 3:1-4

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham	WSGN	610	9:45	a.m.
Decatur	WMSL	1400	11:00	a.m.
Florence	WOWL	1240	10:15	a.m.

ARIZONA

Phoenix	KOOL	960	8:45	a.m.
Yuma	KVOY	1400	9:00	a.m.

ARKANSAS

Fayetteville	KFAY	1250	10:00	a.m.
Fort Smith	KTCS	1410	10:00	a.m.
Helena	KFFA	1360	10:00	a.m.
Jonesboro	KBTM	1230	10:00	a.m.
Little Rock	KDXE		8:30	a.m.
Magnolia	KVMA	630	12:15	p.m.
Stuttgart	KWAK	1240	10:00	a.m.

CALIFORNIA

Bakersfield	KMAP	1490	10:30	a.m.
Bishop	KIBS	1230	10:45	a.m.
Chico	KPAY	1060	10:30	a.m.
El Centro	KICO	1490	10:30	a.m.
Los Angeles	KABC	790	10:45	a.m.
Marysville	KMYC	1410	10:30	a.m.
Paso Robles	KPRI	1230	10:30	a.m.
San Bernardino	KCKC	1350	10:30	a.m.
San Diego	KSON	1240	10:30	a.m.
San Francisco	KGO	810	10:15	a.m.
San Luis Obispo	KVEC	920	6:30	p.m.
Tulare-Visalia	KCOK	1270	10:30	a.m.

CONNECTICUT

Waterbury	WWCO	1240	11:00	a.m.
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DISTRICT OF COLUMBIA

Washington	WOL	1450	11:00	a.m.
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FLORIDA

Eau Gallie	WMEG	920	12:30	p.m.
Orlando	WABR	1440	8:15	a.m.
St. Petersburg	WLCY	1380	9:45	a.m.

GEORGIA

Atlanta	WGUN	1010	12:00	noon
Albany	WALB	1590	12:30	p.m.
Brunswick	WGIG	1440	12:30	p.m.
Columbus	WPNX	1460	12:30	p.m.
Savannah	WCCP	1450	12:15	a.m.
Thomson	WTWA	1240	11:00	a.m.

IDAHO

Burley	KBAR	1230	11:30	a.m.
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ILLINOIS

Canton	WBYS	1560	11:30	a.m.
Chicago	WLS	890	12:15	p.m.

INDIANA

Bloomington	WTTS	1370	12:15	p.m.
Vincennes	WAOV	1450	10:00	a.m.

IOWA

Clinton	KROS	1340	7:15	p.m.
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KENTUCKY

Bowling Green	WLBj	1410	10:00	a.m.
Danville	WHIR	1230	10:00	a.m.
Lexington	WBLG	1300	9:00	a.m.
Louisville	WTMT	620	10:00	a.m.
Madisonville	WTTT	1310	11:45	a.m.
Newport	WNOP	740	9:45	a.m.
Paintsville	WSIP	1490	10:00	a.m.
Somerset	WSFC	1240	11:00	a.m.
Winchester	WWKY	1380	10:30	a.m.

THE DAWN

LOUISIANA

Baton Rouge WYNK 1380 12:30 p.m.
Shreveport KRMD 1340 12:05 noon

MASSACHUSETTS

Lynn WLYN 1360 7:30 a.m.
New Bedford WBSM 1420 11:00 p.m.
Springfield WTXL 1490 8:45 a.m.

MICHIGAN

Detroit WXYZ 1270 10:00 a.m.
Flint WTRX 1330 1:05 p.m.
Grand Rapids WMAX 1480 9:05 a.m.
Ludington WKLA 1450 12:45 p.m.
Saginaw WSGW 790 10:30 a.m.
Muskegon WMUS 1090 12:00 noon

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Duluth WQMN 1480 10:00 a.m.
Wadena KWAD 920 10:00 a.m.

MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.
Vicksburg WQBC 1420 10:00 a.m.

MISSOURI

Jefferson City KWOS 1240 10:00 a.m.
Joplin WMBH 1420 9:00 a.m.
Kansas City KCMO 810 9:30 a.m.
Mexico KXEO 1340 6:00 p.m.
St. Louis KXOK 630 8:15 a.m.

NEVADA

Reno KBET 1340 10:30 a.m.

NEW JERSEY

Atlantic City WLDB 1490 11:00 a.m.
Newark WNTA 970 11:00 a.m.

NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.
Albuquerque KHAM 1580 11:30 a.m.
Hobbs KWEW 1490 9:00 a.m.

Roswell KGFL 1400 8:30 p.m.
Silver City KSIL 1340 11:15 a.m.

NEW YORK

Albany WOKO 1460 12:05 noon
Jamestown WJOC 1340 12:15 p.m.
Malone WICY 1490 11:00 a.m.
New York WNTA 970 11:00 a.m.
Niagara Falls WHLD 1270 11:45 a.m.
Ogdensburg WSLB 1400 12:15 p.m.
Plattsburg WIRY 1340 11:00 a.m.
Syracuse WJMK 1220 8:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Belmont WCGC 1270 12:30 p.m.
Durham WTIK 1310 12:30 p.m.
Fayetteville WFLB 1490 12:30 p.m.
Gastonia WGNB 1450 12:30 p.m.
Greensboro WGBG 1400 12:30 p.m.
Leaksville WLOE 1490 12:00 noon
Mt. Airy WSYD 1240 12:15 p.m.
Reidsville WFRC 1600 12:30 p.m.

NORTH DAKOTA

Devils Lake KDLR 1240 10:00 a.m.
Minot KLPM 1390 10:00 a.m.
Valley City KOVC 1490 10:00 a.m.

OHIO

Cincinnati WNOP 740 9:45 a.m.
Ironton WIRO 1230 11:00 a.m.
Lima WIMA 1150 12:30 p.m.
Piqua WPTW 1570 12:45 p.m.
Toledo WOHO 1470 11:00 a.m.

OKLAHOMA

Ada KADA 1230 12:20 p.m.
Ardmore KVSO 1240 1:15 p.m.
Enid KCRC 1390 12:15 p.m.
Lawton KSWO 1380 12:30 p.m.
Oklahoma City KTOK 1000 10:00 a.m.
Ponca City WBBZ 1230 10:00 a.m.
Tulsa KTUL 1430 10:00 a.m.

OREGON

Astoria KAST 1280 10:30 a.m.

BROADCAST SCHEDULE

Eugene	KASH	1600	10:30	a.m.	Waco	KWTX	1230	10:00	a.m.
Portland	KGON	1520	12:45	p.m.	Wichita Falls	KWFT	620	10:15	a.m.
Roseburg	KRXL	1240	10:30	a.m.	UTAH				
Salem	KSLM	1390	10:30	a.m.	Provo	KIXX	1400	11:30	a.m.
The Dalles	KODL	1230	9:15	a.m.	VIRGINIA				
PENNSYLVANIA					Charlottesville	WCHV	1260	11:00	a.m.
Altoona	WRTA	1240	12:30	p.m.	Lynchburg	WLVA	590	12:30	p.m.
Lock Haven	WBPZ	1230	11:00	a.m.	Marion	WMEV	1010	12:10	p.m.
Pittsburgh	KQV	1410	9:15	a.m.	Norfolk	WLOW	1400	12:30	p.m.
St. Mary's	WKBI	1400	11:00	a.m.	Richmond	WMBG	1380	12:30	p.m.
Washington	WJPA	1450	11:00	a.m.	Waynesboro	WAYB	1490	12:00	noon
Wellesboro	WNBT	1490	11:00	a.m.	WASHINGTON				
Wilkes-Barre	WILK	980	12:30	p.m.	Bellingham	KPUG	1170	11:15	a.m.
Williamsport	WMPT	1450	1:00	p.m.	Centralia	KELA	1470	10:30	a.m.
SOUTH CAROLINA					Longview	KEDO	1400	10:30	a.m.
Anderson	WANS	1280	11:00	a.m.	Olympia	KGY	1240	10:30	a.m.
Bennettsville	WBSC	1550	11:00	a.m.	Seattle	KNBX	1050	1:15	p.m.
Charleston	WOKE	1340	12:30	p.m.	Tacoma	KTNT	1400	10:00	a.m.
Clinton	WPCC	1410	12:30	p.m.	Walla Walla	KTEL	1490	10:30	a.m.
Columbia	WCOS	1400	11:00	a.m.	WEST VIRGINIA				
Conway	WLAT	1490	11:00	a.m.	Bluefield	WKoy	1240	12:15	p.m.
Dillon	WDSC	800	10:30	a.m.	Charleston	WHMS	1490	12:30	p.m.
Greer	WCKI	1300	12:30	p.m.	Fairmont	WTCS	1490	12:30	p.m.
Georgetown	WGTN	1400	11:00	a.m.	Huntington	WPLH	1470	11:00	a.m.
SOUTH DAKOTA					WISCONSIN				
Mitchell	KORN	1490	10:00	a.m.	Beloit	WGEZ	1490	10:00	a.m.
TENNESSEE					Eau Claire	WBIZ	1400	10:00	a.m.
Fayetteville	WEKR	1240	10:00	a.m.	Fond du Lac	KFIZ	1450	10:00	a.m.
Jackson	WTJS	1390	12:30	p.m.	Janesville	WCLO	1230	10:00	a.m.
Memphis	WHHM	1340	12:00	noon	Manitowoc	WOMT	1240	10:00	a.m.
Nashville	WNAH	1360	10:45	a.m.	Reedsburg	WRDB	1400	11:45	a.m.
TEXAS					Sparta	WCOW	1290	10:00	a.m.
Abilene	KWKC	1340	10:00	a.m.	Waupaca	WDUX	800	11:30	a.m.
Dallas	WFAA	570	11:30	a.m.	WYOMING				
Houston-Baytown	KWBA	10:30	a.m.		Cheyenne	KVWO	1370	9:00	a.m.
Lampasas	KCYL	1450	12:45	p.m.	CANADA				
Lubbock	KDAV	580	9:45	a.m.	Calgary, Alta.	CKXL	1140	10:45	a.m.
Nacogdoches	KEEE	1230	11:30	a.m.	Hamilton, Ont.	CHML	900	9:45	a.m.
Pampa	KPDN	1340	10:00	a.m.	Prince Albert, Sask.	CKBI	900	10:30	a.m.
Port Arthur	KPAC	1250	10:00	a.m.	St. John's Nfld.	VOCM	590	10:30	a.m.
San Antonio	KMAC	630	9:45	a.m.	Vancouver, B. C.	CJOR	600	9:00	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.	Dauphin	CKDM	730	10:30	a.m.

LETTERS OF APPRECIATION

From a Pastor

Dear "Frank and Ernest": I listen to your program every Sunday morning, and I wish to express my appreciation for this type of program to inform the people concerning the teachings of the Bible. I think you are doing a grand job. You make the truths of the Bible so simple that a child can understand. My wife enjoys the program as much as I do, and if we are listening to it while riding in the car, and arrive home before it is over, she has someone go into the house and turn the radio on real loud so she will not miss a single word while walking from the car into the house. Keep up the good work. I am sure you have many listeners. Yours in Christian service.—South Carolina

Needs Help

Dear Sirs: I just received in the mail a little book called "Hope." It was evidently sent to me by a friend. I have recently lost a little

girl five years of age in a sledding accident, and I desperately need help. Please send me a copy of "God and Reason."—Mass.

Comforted

Dear Sirs: A very good friend gave me a little booklet called "Hope." Someone had given her this booklet after the death of her husband. My husband and I lost our son last October, so my friend thought this booklet would be good for me to read. Well, I can tell you that I have gotten more comfort out of reading this booklet than from anything I have ever before read, or from what people have told me. Is it still possible to get the literature mentioned in the back of the booklet, "Hope"? And if you have booklets not mentioned in this one, will you please send me a list of them. And I would like to get additional copies of the "Hope" booklet, as I would like to give them to those who have lost loved ones in death. Many thanks.—Oregon

FIFTEEN-MINUTE "BIBLE ANSWERS" TELEVISION PROGRAMS

Austin, Minn.—KMMT-TV, channel 6, 12:30 p.m., Sundays.
Victoria, B. C.—CHEK-TV, channel 6, 11:45 a.m., Sundays, once per month.
Buffalo, N. Y.—WKBW Channel 7, 10:00 a.m., Sundays.
Alexandria, Minn.—KCMT-TV, Channel 7, 12:15 p.m., alternate Sundays.
Utica, N. Y.—WKTV, Channel 2, 8:00 a.m., Saturdays.

NEW HALF-HOUR "BIBLE ANSWERS" TELEVISION PROGRAMS

Florence, Ala.—WOWL-TV, Channel 15, 12:15 p.m., Sundays.
Bakersfield, Calif.—KLYD (time and channel to be announced), Sundays.

CONVENTIONS

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

FRESNO, CALIFORNIA, April 2, 3—Odd Fellows Hall, Broadway and Merced Street. Reservations should be addressed to Mrs. H. W. Ostrander, 5326 E. White Avenue, Fresno 2. Speakers: Brothers L. Paul Davis, Edward E. Fay, Thomas C. Fay, John G. Hull, Jr.; G. R. Pollock; and Gilbert L. Rice.

SALEM, OREGON, April 2, 3—V. F. W. Hall, 630 Hood, N. E. Mrs. Jerry Andrus, 1105 Madrona, S. Speakers: Brothers Wm. A. Baker, Don Canell, M. Chandler, Hugh Hanham, L. E. Kirkham, W. A. McNee, W. Price, S. E. Ranger, and E. R. Wilcox.

***WILMINGTON, DELAWARE, April 2, 3**—Pre-Memorial Convention to be held in the Blue Rock Community Club, 314 Brandywine Boulevard, Bellefonte. Mrs. Peter Kolliman, 404 West 31st Street. Speakers: Brothers Eugene Burns, S. C. DeGroot, Theodore Hack, R. J. Krupa, R. Luke, Roy Martin Mitchell, Adam Miskawitz, and Raymond Rawson.

SAGINAW, MICHIGAN, April 3—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street. Speaker: Brother W. W. Stromberg.

WINNIPEG, MANITOBA, CANADA, April 15-17—Convention jointly sponsored by the Winnipeg and Kirkness Ecclesias. Reservations should be sent to Mrs. Mary Hnatovich, 858 Manitoba Avenue, Winnipeg 4, Man. Canada.

GARY, INDIANA, April 16, 17—Indiana University Auditorium, Gary Center, 3401 Jefferson Street. Mr. Theodore Trzeciak, 2444 West 10th Place, Gary. Speakers: Brothers William Ellis, Daniel J. More-

house, Everett Murray, W. N. Woodworth, and Louis Zbik.

CLEVELAND, OHIO, April 17—YWCA Building, Prospect Avenue and East 22nd Street. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8.

***FORT WORTH, TEXAS, April 22-24**—YWCA Building, West 4th and Burnett Streets. Mrs. George B. Wilmott, 2406 Prairie, Fort Worth 6. Speakers: Brothers Norman Coats, Bertram Cooper, Edward G. Lorenz, John A. Meggison, Arthur Newell, and Henry Tiemeyer.

BOSTON, MASSACHUSETTS, April 23, 24—Convention opens on Saturday at 2:30 o'clock in the Chapel of Arlington Street Church, Corner Boylston. Sunday from 9:30 o'clock in the Sheraton-Plaza Hotel, Copley Square. For overnight arrangements, write Miss Florence B. Child, 64 Thurston Street, Somerville 45, Mass.

PATERSON, NEW JERSEY, April 23, 24—YWCA Building, 185 Carroll Street. Mr. Nicodem Kasperowicz, 615 Chestnut Street, Westwood, New Jersey. Speakers: Brothers Julius Bednarz, Eugene Burns, David Dinwoodie, Levi Jacobs, Daniel Kaziak, Raymond Luke, Frank Shallieu, and C. A. Sundbom.

CHICAGO, ILLINOIS, April 24—Central Masonic Temple, 912 N. LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47. Speaker: Brother Bert Rose.

DETROIT, MICHIGAN, April 24—Macca-bees Building, Woodward Avenue at Putnam. Mr. Louis Zbik, 9171 Manor, Detroit 4.

(Continued on page 64.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

SAMUEL BAKER

Mobile, Ala. March 30, 31
Waynesboro, Miss. Apr. 1-3
Meridian, Miss. 4
Franklinton, La. 6, 7
Lake Charles, La. 10-12
Shreveport, La. 13-15
Little Rock, Ark. 17
Stigler, Okla. 18, 19
Muldrow, Okla. 20
Fayetteville, Ark. 21, 22
Carthage, Mo. 24
Kansas City, Mo. 25, 26
St. Joseph, Mo. 27
St. Louis, Mo. 28
Mattoon, Ill. 29

GEORGE BALKO

Monessen, Pa. April 3
Connellsville, Pa. 3

MIKE BALKO

Steubenville, Ohio April 3
Monessen, Pa. 17

JOHN BARACOS

East Liverpool, O. April 10

WALTER BLICHARZ

London, Ont. Can. Apr. 10

FRED A. BRIGHT

Allentown, Pa. April 17

J. BURTON BROWN

San Bernardino, Calif. 3

O. D. DEIFER

York, Pa. (a.m.) April 17
Lancaster, Pa. (Aft.) 17

THOMAS C. FAY

Ventura, Calif. April 10

J. FENCHAK, JR.

Connellsville, Pa. April 10

IRVING C. FOSS

Whittier, Calif. April 3

THEODORE HACK

Milwaukee, Wis. April 10

THOMAS HICKS

Hartford, Conn. April 17

JOHN G. HULL, JR.

Bakersfield, Calif. April 3
Riverside, Calif. 17
Ontario, Calif. 17

GEORGE M. JEUCK

Paterson, N. J. April 17

EDMUND M. JEZUIT

LaSalle, Ill. April 3

RAYMOND J. KRUPA

British Isles May 1-11
Rome, Italy 12, 13
Sicily (area) 14-16
Palermo, Italy 17, 18
Naples, Italy 19, 20
Pescara, Italy 21, 22
Zurich, Switzerland 24
Copenhagen, Den. 26, 27
Ilford, Essex, Eng. 29

C. STUART LIVERMORE

Catawissa, Pa. April 17

LUDLOW P. LOOMIS

Reading, Pa. April 17

JOHN Y. MAC AULAY

Dallas, Texas April 3
Ft. Worth, Texas 6, 7
Bowie-Sunset, Tex. 8
Weatherford, Tex. 10
Durant, Okla. 12
Oklahoma City 15-17
Enid, Okla. 19, 20
Tulsa, Okla. 24
Wichita, Kans. 25
Newton, Kans. 27
Topeka, Kans. May 1
St. Joseph, Mo. 3, 4
Kansas City, Mo. 7, 8

CLIFFORD R. MILES		BERT ROSE		West Newton, Pa.	26
Stockton, Calif. April 2		Adrian, Mich. April 17		Columbus, Ohio	27
Sacramento, Calif. 3				RICHARD SURACI	
MARTIN C. MITCHELL		ALBERT SHEPPELBAUM		Groton, Conn. April 16, 17	
New Haven, Conn. Apr. 17		Aurora, Ill. April 10		New London, Conn. 16, 17	
Waterbury, Conn. (Aft.) 17		ALFRED L. SMITH		STEPHEN SURACI	
HARRY PASSIOS		Baltimore, Md. April 17		Wallingford, Conn. Apr. 3	
Duquesne, Pa. April 3		Philadelphia, Pa. (Aft.) 17		Bridgeport, Conn. (Aft.) 3	
Steubenville, Ohio 10		CHESTER A. SUNDBOM		W. N. WOODWORTH	
Monessen, Pa. 24		Buffalo, N. Y. April 14		Boston, Mass. April 23, 24	
NORMAN F. RICE		Agawam, Mass. 15		HOWARD YOUNG	
Santa Ana, Calif. April 24		No. Brookfield, Mass. 16		Washington, Pa. April 17	
GEORGE P. RIPPER		Boston, Mass. 17		LOUIS ZBIK	
Fresno, Calif. April 10		New Bedford, Mass. 18		Flint, Mich. April 3	
		Waterbury, Conn. 19			
		New Haven, Conn. 20			
		Paterson, N. J. 23, 24			
		Rutherford, N. J. 25			



WEEKLY PRAYER MEETING TEXTS

APRIL 7—"My God shall supply all your need according to his riches in glory by Christ Jesus."—Philippians 4:19 (Z. '96-163 Hymn 12)

APRIL 14—"He hath poured out His soul unto death; and He was numbered with the transgressors."—Isaiah 53:12 (Z. '99-125 Hymn Appendix E)

APRIL 21—"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us

therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16 (Z. '98-23 Hymn 321)

APRIL 28—"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Romans 5:3-5 (Z. '03-348 Hymn 110)

CONVENTIONS—Continued From Page 61

PIQUA, OHIO, May 1—YWCA Building, 418 North Wayne Street. Mrs. Eva Pedemors, 222 Walker Street, Piqua.

ROCHESTER, NEW YORK, May 1.

STEBENVILLE, OHIO, May 1—YMCA Building, 214 North 4th Street. Mrs. Robert E. Sims, 152 Greenwich Avenue.

ALBANY, NEW YORK, May 8.

*KANSAS CITY, MISSOURI, May 8—Downtown YMCA, 10th and Oak. For reservations or immersion service, write to Arthur B. Newell, 5908 North Howard Street, Kansas City North 18, Missouri. Speakers: Charles M. Chupa; John Y. MacAulay; John A. Meggison; Daniel J. Morehouse; and E. K. Penrose.

MUNCIE, INDIANA, May 8—YWCA Building, 310 East Charles Street. Mrs. J. Harold Atkinson, 403 Riverside Avenue, Muncie.

VANCOUVER, B. C. CANADA, May 21-23—Vancouver East Community "Y" 788 Commercial Drive, Corner of Adanac Street. For reservations and other information, please write to the class secretary: Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15.

AKRON, OHIO, May 22.

NEW YORK, May 22.

SAN FRANCISCO, CALIFORNIA, May 27-30—Convention to be held at Asilomar Convention Grounds, Pacific Grove, California. Mrs. C. Blong, 2716 Clement Street, San Francisco 21.

CHICAGO, ILLINOIS, May 28-30—Decoration Day Weekend Convention will be held in Central Masonic Temple, 912 N. LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47. Speakers: Brother Wm. A. Baker; Eugene Burns; C. S. Livermore; E. K. Penrose; W. N. Poe; and E. G. Wylam.

NEW ALBANY, INDIANA, May 29.

MONESSEN, PENNSYLVANIA, June 12.

YORK, PENNSYLVANIA, June 18, 19.

PITTSBURGH, PENNSYLVANIA, June 26.

FOURTH OF JULY CONVENTIONS: Detroit, Michigan, and Los Angeles, California.

GENERAL CONVENTION, BLOOMINGTON, INDIANA, August 13-18. It is not too early to commence making plans to attend.

"CHRIST IS RISEN"

To be discussed by

"FRANK AND ERNEST"

WXYZ—1270 kc.—10:00 A. M.

Sunday, April 17

What vital meaning does the resurrection of Jesus Christ have for the world today? Can we expect divine intervention to save the world from its own folly? Hear "Frank and Ernest," and send for a free copy of the booklet, "The Deliverer Comes." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

MAY TOPIC: On Sunday, May 15, the "Frank and Ernest" topic will be, "God Has a Plan." Free circulars advertising this broadcast will be prepared and available in any quantity desired. You will enjoy distributing these circulars, and you are invited to send for as many as you can use.

Please order your supply as early as possible.

An Excellent Gift Especially for Children

GOD'S PROMISES COME TRUE

This is a book of Bible stories for children—forty-eight illustrated stories, many in two colors. The stories, beginning with creation and including the more important episodes recorded in both the Old and New Testaments, are told in a style which makes them easily understood by children, and also interesting to grown-ups. Above all, they are free from the traditional errors of the Dark Ages. This Gospel-pure book is appropriate for every gift occasion.

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The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

. The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.

. The Time Is at Hand, cloth, 50 cents each.

. Thy Kingdom Come, cloth, 50 cents each.

. The Battle of Armageddon, cloth, 85 cents each.

. The Atonement Between God and Man, cloth, 85 cents each.

. The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;
Volumes 4-6, 15 cents each.

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

to us the
SCRIPTURES
 clearly teach

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

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

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

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

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

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