

a herald of Christ's presence

THE DAWN

"FIGHT THE GOOD
FIGHT OF FAITH,
LAY HOLD ON
ETERNAL LIFE."

--1 Timothy 6:12

July 1963

Second-class postage paid at Rutherford, N. J. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

SUBSCRIPTION RATE: English and foreign languages, \$1.00 a year. In sterling countries, five shillings.

CANADIAN ADDRESS: P. O. Box 217, Winnipeg, Manitoba.

BRITISH ADDRESS: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Benson Bible Institute, 19 Ermington Place, Kew 1, 4, Victoria.

FRENCH ADDRESS: "Aurore", Association des Etudiants de la Bible, 2 Grand'Rue a Mulhouse (Haut-Rhin), France.

GREEK ADDRESS: He Haravgi (The Dawn), Tombazi 10 Tzortzies Kalithea, Athens.

DANISH ADDRESS: Daggy Forlaget, Hyldebaervej 13, Copenhagen E, Denmark.

GERMAN ADDRESS: Tagesanbruch Bibelstudien-Vereinigung Freiburg i. Br. In den Sigismatten 13, Germany.

ITALIAN ADDRESS: Pubblicazione mensile della Associazione Studenti della Bibbia "Aurora," Casella Postale 21, Campofiorito, Palermo.

NEW ZEALAND ADDRESS: P. O. Box 1358, C. P. O. Auckland

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Man's Kingship Restored

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matthew 25:34

MAN was created in the image of God, and given dominion over the earth. (Gen. 1:26-28; Psa. 8:3-8) This does not mean that man was given a free hand to exercise his dominion according to his own desires, but rather that he was to be a representative of the Creator, the great Ruler of the universe. It meant, therefore, that man was subject to divine law, and that as long as he remained obedient God's will would be done in earth, the divine will being carried out through man.

But man did not remain obedient to his Creator, so he forfeited every provision which the Creator had made for him, and was driven from his perfect garden home in Eden into the unfinished earth to die. (Gen. 3:23,24) This was more than six thousand years ago, and during all the long time since, the human race has been alienated from God, and not recognized by the Creator as his representatives. Commenting on this the Apostle Paul wrote, "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with [earthly] glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:8, 9

Paul declares that while at the present time we do not see man exercising the dominion of earth as originally entrusted to him, we do see that in Jesus' coming to earth to be the Redeemer of the human race a step has been taken in the divine plan to restore that lost dominion. Since man lost life as well as his dominion, life must be restored before the dominion can properly

be exercised. We are given many assurances in the Bible concerning this aspect of the divine plan of salvation. Paul wrote, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) This promise does not guarantee everlasting life for Adam and all his children, but it does assure us that all will be given an opportunity to receive full restoration to life.

Throughout the centuries since his original rebellion against divine law man has shown little inclination to consider the will of God as a way of life. There have been, of course, noble exceptions, but for the most part the human race fits the viewpoint outlined by Paul when he wrote: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves."—Rom. 1:21-24

Paul's expression in the above quotation that "God gave them up" is a good summary of the Creator's attitude toward his human creatures during the long period of the reign of sin and death. This does not mean that God has forgotten his human creation. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" David inquires. God is indeed mindful of his fallen human creatures. He loves them, and sent his Son to visit and redeem them from death. But he did give them up in the sense of not ruling in their affairs during the long period in which he has been developing his own plan for human restoration from sin and death.

There have been exceptions to this. One of these was at the time of the Flood. Even here, however, the Creator did not institute a control over man. He simply witnessed to them through Noah, and then destroyed the unrighteous world of that day. God also interfered in the affairs of Egypt to bring about the deliverance of the children of Israel from their bondage to

Pharaoh. There were various instances throughout the Jewish Age when God fought for his people Israel against their heathen enemies. However, except in those instances when the sinful course of man would interfere with the outworking of his own plans, God has not intervened in the affairs of the fallen race, allowing the people and nations to work out their own destinies as best they could.

A Typical Kingdom

THROUGH David, God set up a government over Israel in which he was the Head, the supreme Ruler. David, and the kings who succeeded him, were said to sit upon the throne of the Lord. (I Chron. 29:23) David recognized this arrangement, and his own position in it, and toward the close of his reign he said, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."—I Chron. 29:11,12

Here important points are established by David. One is that God was Ruler in Israel, and that David sat on the throne merely as his representative, and by his favor. The other is that God has never relinquished his right to be the supreme Ruler over all the earth. This means that sin is not reigning because the Creator is powerless to have it otherwise, but because, in his wisdom, he is permitting evil to flourish for a time so that a larger and more enduring purpose might be accomplished.

As we have noted, the kingdom of Israel, in which God was the Ruler, is not to be looked upon as his real kingdom. This was a typical arrangement, pointing forward to a world-wide government in which Jesus was to sit upon the antitypical throne of David. (Luke 1:32, 33) This typical kingdom of Israel continued until 606 B. C., when it was overthrown by King Nebuchadnezzar of Babylon. (Ezek. 21:25-27) It was at this time that there began what Jesus later referred to as the treading down of

Jerusalem, or Israel, a situation which was to continue until "the times of the Gentiles be fulfilled." (Luke 21:24) "The times of the Gentiles" began with King Nebuchadnezzar, and to this king God gave a dream which, as interpreted by Daniel, depicted a succession of universal Gentile powers beginning with Babylon, and continuing to Rome, and its divisions in the various states of Europe as they existed until the first World War, which began in 1914.

Daniel's outline of Nebuchadnezzar's dream, and his inspired interpretation of it, is given in Daniel 2:31-35. A human-like image pictures the four successive world powers of Babylon, Medo-Persia, Greece, and Rome. To Nebuchadnezzar, then king of Babylon, Daniel said, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory, and wheresoever the children of men dwell, the beasts of the field and fowls of the heaven he hath given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." (vss. 37, 38) The other three world powers are represented by the image in its breast and arms of silver, its belly and thighs of brass, and its legs of iron; the divisions of the latter by its feet and toes. Just as the head of gold represented the fact that the God of heaven had given Nebuchadnezzar dominion, the same is true of the other parts of the image. It is important to keep this in mind. While Gentile nations were involved in this picture, the thing that is different about this particular succession of powers is that God gave them dominion.

The Apostle Paul recognized this with respect to Rome, to whom Israel was a subject nation in his day. "The powers that be are ordained of God," he wrote. (Rom. 13:1) Through the centuries this viewpoint, as originally stated to Nebuchadnezzar, became distorted; so much so that at the time the divisions of the Roman Empire held sway in Europe all its petty kings declared themselves to be ruling by divine right, which to them meant that God blessed their every move, and that to resist them in any way was to set oneself in opposition to God.

When Daniel said to Nebuchadnezzar, "The God of heaven hath given thee a kingdom" it simply meant that he was given

permission to rule, and that his successors would continue under the same permission, not as God's representatives, but as a means of keeping a semblance of order in the earth while God carried on his preparatory work for the setting up of a heavenly ordered government in his own due time.

Then the whole arrangement, as represented in the image, was to fall "together." We know that as a nation Babylon was crushed by Medo-Persia, Medo-Persia by Greece, and Greece by Rome. These nations as world powers did not fall "together." But the thing which was common to them all; that is, the divine permission to rule, did suddenly come to an end, and exactly at the time God had ordained. We will not go into the details here, but actually, "the times of the Gentiles" covered by the image prophecy was a period of 2,520 years. It began in 606 B. C., and ended in 1914. As a result of the first World War, which began in 1914, the ideology of government as held and practiced by the kings of Europe up to that time came to an end. While a few insignificant rulers of those bygone days are still nominally on thrones, none are insisting that they must be heard because God speaks through them. That system has gone, and the kings of that type have had their day.

Angry Nations

WHAT should we expect to see taking place in the world today as a result of "the times of the Gentiles" coming to an end? A fairly complete answer to this question is provided in Revelation 11:15-18. We quote: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world, are become the kingdoms [Diaglott, "kingdom"] of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, . . . because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy [margin, corrupt] the earth."

This is a very comprehensive prophecy. It reveals that as a

result of the Lord's taking unto himself his great power to reign the nations become angry, and that finally the dead are judged, and God's servants, the prophets are rewarded, and that ultimately those that destroy, or corrupt, the earth are themselves destroyed. This would seem, therefore, to embrace the entire thousand years of Messiah's kingdom. This being true, we should not expect to see more than we are seeing in fulfilment of the prophecy at the present time, which is that the nations are angry, and the evidence of the fact that God's wrath is upon them. This does not mean that God is raining down fire from the skies upon the nations, but it does mean that he has stirred up jealousy among them, turning every man his sword against his brother. Isaiah wrote, "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once." —Isaiah 42:13,14

Yes, throughout all the centuries from Eden until now, God has restrained himself from interfering in the affairs of men to bring an end to the reign of sin and death. But, as the prophecy reveals, when the proper time came in the outworking of his plan of salvation, this would no longer be true. However, the first result of this change is not peace and tranquillity throughout the earth, but the contrary. "At that time" ['the time of the end,' ch. 11:40; 12:1], shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation." (Dan. 12:1) The standing up of Michael symbolizes his taking control. Jesus referred to this prophecy in giving the signs of his second presence, and emphasized that the tribulation, or trouble, would be so severe that unless those days were shortened no flesh would survive. —Matt 24:21, 22

We are even now living in the time when the destruction of the human race is threatened. In America, where the people have not witnessed at firsthand the ravages of two global wars in a generation, it might seem as though there has not as yet been any evidence of a time of trouble in the earth of such proportions as foretold by Daniel and Jesus. But the students of prophecy in other lands who can look back upon bombed homes,

destroyed families, and the many other hardships of modern warfare, which have inflicted suffering and death upon millions, will have less difficulty realizing the significance of the times in which we live.

Nor can we have any assurance that we will not later experience these hardships here in America. The authorities seem to think we will, and that is the reason for the tremendous civil defense program, and for the fact that in all our large cities we see the word "Shelter" so frequently displayed, indicating a supposed place of safety into which one may flee when a bombing raid takes place. Paul indicated that this trouble would come in spasms, as "travail" upon a woman with child. (I Thess. 5:1-3) At present the world is enjoying the uneasy partial release from pain which comes between the spasms; but the time of trouble is upon us. Let us not be fearful because of this, but accept it as one of the evidences that the plan of God is moving forward, that the King has returned; that Michael has stood up; that he has taken unto himself his great power, and that the nations, having become angry, will soon fully destroy themselves, making way for the full manifestation of the kingdom of Christ.

The Day of the Lord

PAUL refers to this period of destructive trouble as "the day of the Lord." (I Thess 5:1-3) It is the day of the Lord because it is the time when the Lord no longer refrains from interfering with the course of the nations, but is gathering them for the final phase of the great tribulation, when he will pour upon them his indignation, even all his fierce anger. As a result, the whole symbolic earth—Satan's social order—will be devoured by the fire of God's jealousy, or zeal.—Zeph. 3:8

This period is also referred to as the day of God's preparation. (Nahum 2:3, 4) The peoples of the earth are being prepared for the kingdom of Christ and the blessings it will give to them. In this day of preparation not only will evil institutions of earth be weakened and gradually destroyed, but on the plus side we see, for example, the people of Israel being restored to their Promised Land in preparation for the share they will enjoy in the kingdom when it is fully established. This also is in fulfil-

ment of prophecy. See Joel 3:1, 2.

Jesus said, as we have noted, that Jerusalem—an evident reference to the Jewish people and their polity—would be trodden down by the Gentiles until the times of the Gentiles be fulfilled. (Luke 21:24) Now that the times of the Gentiles are fulfilled, the Jewish people are no longer vassals to other nations, but have come together, formed their own nation, which is a free nation among the nations. True, the Jewish people have not yet repossessed all the Promised Land, neither has the time of great tribulation reached its full fury. But we are witnessing the beginning of the events foretold for this day of God's preparation; and Jesus said that when we see "these things begin to come to pass," then we should look up, and lift up our heads, knowing that our deliverance draweth near.—Luke 21:28

The prophecies of the Bible point out, as a rule, the beginning of events to which they refer. So it is with those related to the setting up of Christ's kingdom. In Daniel's prophecy relating to the Gentile times, the kingdom is first shown as a stone cut out of the mountain without hands. Then this stone grows until it becomes a great mountain which fills the whole earth. This "mountain" kingdom does not fill the earth at the beginning of the Millennium. Paul explains that Christ must reign until all enemies are put under his feet, and that the last enemy to be destroyed is death. Not until this last enemy is destroyed will the "mountain" kingdom fill the earth.—I Cor. 15:25, 26

The kingdom period in its entirety is one in which the dead are to be judged. (Rev. 11:17, 18) In The Parable of the Sheep and the Goats we are given a very revealing illustration of the work of judgment. (Matt. 25:31-46) In this parable we see Jesus seated upon the throne of his glory, and his holy messengers—his footstep followers of the Gospel Age—with him. Before him are gathered all nations, and the people are divided as a shepherd divides his sheep from his goats. The sheeplike qualities of those who are rewarded by him who sits upon the throne are those of love and helpfulness to others, plus, of course, their acceptance of Jesus as their Redeemer, and their obedience to the laws of the kingdom.

It is to these that the words of our text are addressed, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is the kingdom, or do-

minion, originally given to our first parents, but forfeited by them through disobedience to divine law. This kingdom was "lost" to humanity throughout the entire nighttime of the reign of sin and death.

"The times of restitution of all things" shall by then have accomplished the full divine purpose. (Acts 3:19-23) Should the facts as of that time be recorded, it would not be proper to write as Paul did nearly two thousand years ago, "We see not yet all things put under him [man]," but rather, "We see that all things are now put under him," for the righteous of that age will have heard and accepted the invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Meanwhile, however, as we have seen, God remained in control, in so far as it was necessary to work out his designs with respect to those whom he would use during the messianic kingdom age. But not until the full end of that age will the work of restoring divine law in the earth be fully accomplished. The Apostle Paul says that when this is accomplished, then Christ will turn over the kingdom to the Father that "God may be all in all." I Cor. 15:25-28

Not until then will the full answer to our Lord's prayer be realized—"Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Throughout the entire thousand years of Christ's kingdom the work of reconciliation will continue, as one generation after another is awakened from the sleep of death. And only when there is no longer a single individual remaining out of harmony with the kingdom laws of righteousness; or one single individual who has not reached full perfection of health and life, and the incorrigible destroyed, **shall the Father's will be done in earth as fully as it is done in heaven.** While the authority and power of Christ's kingdom to put down enemies, and destroy death, will be operative from the beginning of his reign, not until its work is complete and **his authority** turned over to the Father, will the divine plan of reconciliation be fully accomplished. Only then will the rebellion of his human creatures be completely erased, and the divine will fully restored. And what a glorious triumph for righteousness that will be!

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Decatur WMSL-TV
Sundays, (Time and channel to be announced.)
Montgomery WCOV-TV Channel 20
Saturdays, 12:30 p.m.

ALASKA

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

ARKANSAS

El Dorado KTVE-TV Channel 10
Sundays, (Time to be announced.)

AUSTRALIA

Perth TVW Sunday, July 7, August
11, September 15

CALIFORNIA

Salinas KSBW-TV Channel 8
Sundays, 2:00 p.m.
San Luis Obispo KSBY-TV Channel 6
Sundays, 2:00 p.m.

COLORADO

Denver KTVR Channel 2
Sundays, 2:30 p.m.

FLORIDA

Palm Beach WPTV
Sundays, (Time to be announced.)

INDIANA

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

Fort Wayne WANE-TV Channel 15
Sundays, 12:30 p.m.
Marion WTAF-TV
Sundays, 2:30 p.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Louisville WLKY-TV Channel 32
Sundays, 9:00 a.m.

LOUISIANA

Lafayette KATC-TV
Sundays, (Time and channel to be announced.)
Monroe KLSE-TV
Sundays, (Time to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MICHIGAN

Grand Rapids WOOD-TV Channel 8
Sundays, 10:00 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

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

TV BROADCAST

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
St. Joseph KFEQ Channel 2
Saturdays, 5:00 p.m.
Springfield KYTV Channel 3
Sundays, (Time to be announced.)

NEVADA

Las Vegas KORK-TV
Sundays, (Time and channel to be announced.)

NEW YORK

Binghamton WBJA-TV
Sundays, (Time to be announced.)
Buffalo WKBW-TV Channel 7
Sundays, 8:30 a.m.
Rochester WROC-TV Channel 8
Sundays, 9:00 a.m.

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 9:00 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

OREGON

Medford KMED-TV
Sundays, (Time to be announced.)

PENNSYLVANIA

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

PUERTO RICO

San Juan WAPA-TV S
Saturdays, (Time to be announced)

SOUTH CAROLINA

Columbia WCCA-TV
Sundays, (Time to be announced.)

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.
San Antonio KWEK-TV Channel 4
Sundays, 12:00 noon
Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

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

VIRGINIA

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

WASHINGTON

Seattle KIRO-TV Channel 7
Sundays, (Time to be announced.)
Tacoma KTVW-TV Channel 13
Sundays, 7:30 p.m.

WEST VIRGINIA

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

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 8:30 a.m.

"Frank and Ernest" BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles XERB 1090 9:45 a.m.
Los Angeles KBCA (fm) 105.1 9:00 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVCN 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 8:30 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBj 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

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

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRZ 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 8:00 a.m.

Piqua WPTW 1570 11:30 p.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

SOUTH DAKOTA

Yankton KYNT 1450 10:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

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

VERMONT

Brattleboro WTSA 1450 12:05 p.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Jonesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, Nfld. CFCB 570 10:30 a.m.

Hamilton, Ont. CHML 900 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

SPANISH BROADCASTS

San Diego XERB 1090 6:00 a.m.

RADIO TOPICS FOR JULY

7—"Language of the Bible"

21—"Divine Intervention in the Affairs of Men"

14—"The Evening and the Morning"

28—"A Rich Man in Hell"

THE PEOPLE IN GOD'S PLAN

Lesson XXIV

The Twelve Apostles of the Lamb

PART I

THE word "apostle" means "one who is sent," and in the case of Jesus' apostles, one who is specially commissioned by him, his representative.¹ The name could in a general way apply to all who are commissioned by the Holy Spirit to be the ambassadors of Christ; but by common usage its application is restricted to the twelve apostles specially selected by Jesus, and who become his miraculously inspired servants.

The claims of the Church of England and the Roman Catholic Church that their bishops are successors to the apostles is unscriptural, for the Bible clearly limits this office in the true church of Christ to the twelve selected by the Lord.² The fact that the Lord's description of the holy city, symbolic of the church, indicates that the twelve foundation stones have in them the names of the twelve apostles of the Lamb, clearly limits the number of the apostles. Paul understood that these twelve consti-

tuted the foundation upon which the church is built.³

Judas was among the original twelve chosen by Jesus. He proved unfaithful, and while waiting for the outpouring of the Holy Spirit the remaining eleven endeavored to choose one to take the place of Judas.⁴ Through the arrangements worked out by the apostles, Matthias was the one selected. Many, even to this day, suppose that this settled the matter of who was to succeed Judas, but actually it did not, for the action taken by the apostles was not authorized by the Lord.

While it is true that the apostles did become the Lord's authorized and inspired representatives, this inspiration of the Holy Spirit, which gave them infallibility as teachers in the church, was not received until Pentecost. At the time Matthias was chosen the apostles were waiting for the Holy Spirit, as instructed by Jesus.⁵ Certainly without the guidance of the Holy Spirit they could not expect that

their method of choice for determining who would succeed Judas would be acceptable to the Lord. The apostles, of course, not having received the Holy Spirit, did not realize this at the time.

The original Twelve were selected personally by Jesus, with, of course, the Heavenly Father's guidance. It is to be expected, therefore, when it came to choosing Judas' successor that Jesus would again be directly used by his Father. And this was the case, Saul of Tarsus being the one chosen, his name afterward being changed to Paul.⁶ Like the eleven, Paul also saw Jesus after his resurrection, and thus was given infallible proof that he had been raised from the dead.⁷ Paul himself understood that he had been chosen and ordained to be an apostle, equal in authority to the others.⁸

It is interesting and enlightening to observe the manner in which the apostles were used as servants in the church. They were not all outstanding public ministers of the Gospel. There is no scriptural reference, for example, to indicate that Matthew ever preached a sermon, either to the "public" or to the brethren. This is true of others of the Twelve. However, they did serve in the important role of counselors, and the decisions which they reached have been of benefit to the entire church.⁹ In our study of the individual apostles

who were used more prominently in the ministry we will begin with Peter.

Peter

PETER was by profession a fisherman, and was called from the fishing business to become one of the apostles.¹⁰ Peter's surname was Simon, and Jesus also said that he should be called Cephas, which means a stone.¹¹ During the course of Jesus' earthly ministry Peter took a leading role in the activities of the Twelve, often acting as their spokesman in interviews with the Master.¹²

One of the interesting interviews is the one in which Jesus asked his apostles what the people in general thought of him, particularly as to just who he was. They reported that some thought he was John the Baptist raised from the dead, some that he was the foretold Elijah, others that he was Jeremiah, or one of the other prophets. When Jesus asked them their own opinion, Peter answered, affirming his belief that Jesus was the foretold Messiah, or Christ, the Son of the living God.¹³ Jesus was pleased with this reply, and explained that the ability thus to discern just who he was in the divine plan had been given to Peter by God.

Peter's confession of the truth concerning the identity of Jesus constitutes a great foundation upon which the church of Christ

is built. In explaining this to Peter, Jesus made reference to the meaning of his name.¹⁴ We are not to suppose, however, as some have mistakenly understood, that Jesus meant to convey the thought that Peter was the foundation upon which the church would be built.

In this same interview Jesus explained that he would give Peter the keys of the kingdom of heaven.¹⁵ These are not literal keys, but refer to the fact that Peter was used to open, first the door of the kingdom Gospel to the Jews, and later to the Gentiles. With respect to the Jews, Peter performed this service marvelously in preaching his well-known Pentecostal sermon.¹⁶ Later it was Peter whom the Lord used to open up the kingdom message to Cornelius, the first Gentile convert to Christianity.¹⁷

When Jesus began to tell his apostles that he would go to Jerusalem and there suffer many things and be put to death, Peter rebuked him, supposing that his Master was making a great mistake in thus surrendering to his enemies. It was then that Jesus told Peter to get behind him, for in trying to dissuade him from offering his life in sacrifice he was in the role of an adversary.¹⁸ Jesus explained that this was a human viewpoint, not in harmony with the will of God for him.

In the "upper room" the night before Jesus was crucified, we find Peter taking a prominent part in the conversation. There Jesus began the menial service of washing his apostles' feet. But at first Peter refused to permit his Master to wash his feet¹⁹ Peter loved and respected Jesus, and believed that he was the foretold Christ, the one who was to rule from sea to sea and from the river unto the ends of the earth; so in his devotion to such a One he felt that he could not allow him to wash his feet. But Peter changed his mind when the matter was explained further to him.²⁰ This is a wonderful manifestation of the true heart attitude of the beloved Peter.

In the upper room Jesus explained to his apostles that he was leaving them, and that where he was going they could not go. It was Peter who pressed for information as to where the Master was going, affirming the fact that he was willing to follow him no matter where he went, even if it were into death.²¹

Peter's loyalty to his Master was sincere and complete, but Jesus foretold that he would deny him, which the next morning he did.²² However, prior to this, when the mob came out from Jerusalem to arrest Jesus, Peter displayed his courage in defending his Master by drawing his sword to give battle to those who would take him into custody.²³ In the judg-

ment hall Peter did deny his Lord, but then, the other apostles did not expose themselves to the same danger in order to be with their Lord and Master.

Following the resurrection of Jesus we find Peter in an interesting conversation with him.²⁴ Here we find the Master asking Peter for a confirmation of his love. It may be that Jesus had in mind Peter's denial, and the fact that previously he had gone contrary to the divine arrangement by endeavoring, through the use of the sword, to prevent his death. Perhaps Peter was reminded of these experiences by the thrice-asked question concerning his love and devotion for his Master. In any case, he outspokenly declared his love for Jesus, and in return was commissioned to feed the Lord's sheep.

Peter faithfully carried out the Master's commission to feed his sheep. We have a vivid example of this in the two letters which he wrote to the brethren, listed in the New Testament as I and II Peter. In his first letter Peter refers to the fact that the Lord's people had been "begotten again" to an incorruptible inheritance which is reserved in heaven for those who are kept by the power of God.²⁵

It is also in this epistle that Peter emphasizes the elect quality of the church of Christ, that those in it constitute a "chosen generation, a royal priesthood, an holy nation, a peculiar people."²⁶

Prior to Pentecost Peter had difficulty in understanding why Jesus should suffer and die. This viewpoint, and his experiences in connection with it, would seem specially to have prepared him to comfort the brethren along this line. So in his first epistle we find Peter explaining a great deal concerning Christian suffering, that just as Jesus suffered and died, so it is our privilege to suffer and to die with him. And Peter makes it plain that Jesus did not suffer because of wrong which he had done, but because of the sins of others, and that it is in this sense that we have the privilege of following in his steps.²⁷

Peter's second epistle also contains much food for "the flock" of God. Here he speaks of those precious promises of God by which we are made partakers of the divine nature, and then admonishes us to add to our faith in these promises the various elements of Christian character. Peter explains that if we do this we will not fall, but will have an abundant entrance into the everlasting kingdom of the Lord.²⁸

In this epistle Peter writes considerable about the return of Christ and the establishment of his kingdom. He declares that there would be scoffers in the last days who would call in question the great truths of the Bible with respect to this important feature in the divine plan,

denying even after the Lord had come that he was present. This point is emphasized by the fact that the Greek word translated "coming" in verse four really means presence. In this last chapter of Peter's second epistle he emphasizes that as a result of our Lord's return Satan's world comes to an end. He uses the expression "heavens and earth" as a symbol of this world, and adds that we look for "new heavens and a new earth, wherein dwelleth righteousness." This is Messiah's kingdom.²⁹

Another of Peter's outstanding contributions to the Word of God is the sermon he preached near the temple in Jerusalem shortly after Pentecost. This sermon was prompted by the experience of Peter and John in healing a man who had been lame from his birth.³⁰ Peter explained that this man had been healed because of his faith in Jesus Christ. Following up on this, and using the healing of the lame man as an illustration, Peter explains that

with the return of Christ there would be times of restitution, or restoration of all things. Peter explains that this glorious hope of the world had been spoken by the mouth of all God's holy prophets since the world began, associating it with God's promise to Abraham that through his seed all the families of the earth would be blessed.³¹

When, after his resurrection, Jesus commissioned Peter to feed his sheep, he symbolically described the manner in which he would die.³² According to tradition, Peter was crucified head down, but there is no proof of this. Jesus' reference to the stretching forth of the hands and to being girded, could well be understood as symbolically describing Peter's full surrender to do the Lord's will, which was that he should follow his Master into death. We know that Peter was faithful in daily taking up his cross to follow Jesus. The exact manner in which his sacrifice was finally consummated is not important.

QUESTIONS

What is the meaning of the word "apostles," as applied in the Bible to the twelve disciples chosen by Jesus?

How do we know that there were to be only twelve apostles?

Did the Lord accept Matthias, chosen by the eleven, to take the

place of Judas? Give reasons for your answer.

Who was chosen by the Lord as successor to Judas? Give scriptural reasons for your answer.

Did all the apostles serve as outstanding public exponents of the Gospel? In what other capacity

did the apostles serve as a group?

Peter

WHO was Peter? Give details concerning his names.

Relate the circumstances under which Peter identified Jesus as the Messiah.

Did Jesus' statement, "Upon this rock I will build my church," apply to Peter?

In what sense was Peter given the "keys" of the kingdom? When did he use these keys?

Explain the circumstances under which Jesus said to Peter, "Get thee behind me Satan."

Relate, and explain the incident in the "upper room" in which Peter declared that he did not wish Jesus to wash his feet.

Was Peter sincere in his affirmation that he would follow Jesus anywhere, even into death?

Was Peter's denial of the Lord necessarily based entirely upon fear?

What commission did Jesus give

to Peter after his resurrection?

What evidence do we have today that Peter was faithful to the commission to feed the Lord's sheep? Relate and explain some of the highlights of Peter's first epistle? In what sense does this epistle reveal that Peter had learned the purpose of the divine plan of suffering for righteousness' sake?

What is the main lesson contained in the last chapter of Peter's second epistle?

What is the main subject matter in the last chapter of Peter's second epistle? What symbolic expressions does Peter use to describe Satan's evil social order, and God's new world of tomorrow?

What outstanding contribution to the Word of God is found in the 3rd chapter of Acts? What did Peter mean by the expression, "times of restitution of all things"?

What did Jesus say as to the manner in which Peter would die? Did he faithfully bear his cross?

SCRIPTURAL PROOF

¹Matt. 10:1-4

²Rev. 21:14

³Eph. 2:20

⁴Acts 1:15-26

⁵Acts 1:4,5,8

⁶Acts 9:15

⁷Acts 1:3; I Cor 15:8

⁸II Cor 11:5

⁹Acts 15:2, 23

¹⁰Mark 1:16-18

¹¹John 1:42

¹²Matt. 19:27

¹³Matt. 16:13-27

¹⁴Matt. 16:18

¹⁵Matt. 16:19

¹⁶Acts 2:14-41

¹⁷Acts 10:34-38

¹⁸Matt. 16:21-23

¹⁹John 13:8

²⁰John 13:9

²¹John 13:33-37

²²John 13:38; 18:25-27

²³John 18:10

²⁴John 21:15-17

²⁵I Pet. 1:3-5

²⁶I Pet. 2:9

²⁷I Pet. 2:5; 19-24;

3:13, 14, 17, 18; 4:12-16

²⁸II Pet. 1:4-11

²⁹II Pet., chapter 3

³⁰Acts 3:1-11

³¹Acts 3:12-26

³²John 21:18, 19

REFERENCE MATERIAL

"The New Creation," pages 208 to 211

The Ministry of Reconciliation

**"God was in Christ, reconciling the world unto himself."
—II Corinthians 5:19**

THE original sin of our first parents resulted in condemnation to death and to alienation from the Creator. No longer could they enjoy the sense of security which had been theirs when they were able to commune with their God. However, God continued to love his human creatures, even though they were no longer at peace with him. It was his love that prompted him to make a provision whereby members of the estranged human family might be reconciled to him and return to the fold of his care and fellowship.

This provision was the Creator's gift of his beloved Son to be the Redeemer and Savior of the world. This is set forth clearly in the well-known text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) From this text we understand that our Heavenly Father desires the reconciliation of his human creation. Certainly this must be true, since he has made such a costly provision, both to himself and to Jesus, that this might be accomplished.

However, despite God's love for his fallen creatures, they must show a desire to return to him and to his favor by manifesting their faith in him and his righteous ways. Otherwise his loving provision through Christ is of no benefit to them. Paul speaks of those who have desired to forget God. (Rom. 1:28) But this has not been true of the entire fallen race. In his sermon on Mars' Hill Paul also mentions those who "should seek

after God, if haply they might feel after him, and find him.” (Acts 17:27) It is from this class that God selects those whom he uses in his service during the preparatory ages in his plan.

Faith Necessary

AGAIN Paul wrote, “Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6) This is understandable, for even in human affairs faith and confidence in each other is essential as a basis for friendly relationships. How could one person accept another as a friend except he have confidence in him?

The Scriptures call our attention to many worthy ones who became the friends of God upon the basis of their faith. Abraham is outstanding among these. We read concerning him that “when he was called [of God] to go out into a place which he should after receive as an inheritance, [he] obeyed; and he went out, not knowing whither he went.” (Heb. 11:8) Abraham’s faith was also manifested by his willingness to offer Isaac in sacrifice.—Heb. 11:16-19

Paul stresses the fact that it was Abraham’s faith that made him pleasing to God, but James reminds us that “faith without works is dead.” He wrote, “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?”—(James 2:20, 21) It was not merely the fact that Abraham believed in the existence of God. His confidence was so deep and genuine that it led to obedience. It was his obedience in doing the will of God that resulted in his becoming the friend of God.

God Calls

DURING the mediatorial reign of Christ the knowledge of the Lord will fill the earth, and upon the basis of this knowledge all mankind will have an opportunity to return to at-one-ment with the Creator and to receive the lifegiving provisions of the blood of Christ, the Redeemer. At that time “whosoever will”

may come. (Rev. 22:17) But this is not true during the present time, nor has it been true during any of the preceding ages in the plan of God.

Isaiah 51:2 reads, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." While the Scriptures do not definitely say so, it is reasonable that in Abraham's day there might well have been others throughout the then small world who believed in the existence of the true God. However, God did not call these, but instead chose Abraham as the one through whom he would carry out his purposes for that time.

God also elected to work through the natural descendants of Abraham, who were Isaac and Jacob, and the twelve sons of Jacob, who formed the nucleus of the Jewish nation. This whole nation became the elect people of God during the Jewish Age, and concerning them the Lord said, "You only have I known of all the families of the earth." (Amos 3:2) True, not all of that nation proved worthy of their exalted calling, but many did, as individuals, and thus proved worthy later to be, in the resurrection, "princes in all the earth," the human representatives of the divine Christ.—Ps. 45:16; Heb. 11:35, 39, 40

A Different Arrangement

GOD'S method for the selection of his people during the Gospel Age is quite different from what it was during the preceding ages. It is still a program of selection, of choosing, not of a nation as such, but of individuals who, by proving faithful, become united to form a "holy nation" which later will be used for the blessing of all the families of the earth. (I Pet. 2:9) The method of reaching these as individuals is through the dissemination of the Gospel, the "word of reconciliation." Paul wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16

But let it not be supposed that our Heavenly Father is endeavoring by this method to reach as many as possible who

will believe. His people are commissioned to be witnesses for Jesus throughout all nations, and faithfully to sow the seed of truth beside all waters. But the Scriptures make it plain that only those whom the Lord draws by the power of the truth can be expected to respond with any degree of lasting interest.

Jesus explained that no one could come to him unless drawn by the Father. (John 6:44) Jesus also explained that those who were drawn to him by the Father he would receive. (John 6:37) Just how the Heavenly Father exercises his drawing power toward individuals whom he would bring to Christ during this Gospel Age is quite beyond our comprehension except as we can see outward manifestations of what is being accomplished.

Solomon wrote: "As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccles. 11:5, 6) This is an important lesson for us who have been made ministers of reconciliation. Our chief responsibility is to disseminate the "word of reconciliation," to plant and water the seed of truth, but it is God who giveth the increase.

Nor can we explain why, when two or more people hear the message and seem to enjoy it, perhaps only one will take a deep interest. Jesus said, "Blessed are the poor in spirit." (Matt. 5:3) Poorness of spirit is a state of heart and mind in which one realizes the need of help or resources beyond his own, or beyond what is possessed by other humans. It is often the case that those whom the Lord draws to himself have passed through one or more disappointing experiences. This has caused them to realize their need of the Lord. It seems evident that in such cases God's providences have had much to do in preparing them to respond to his drawing power.

The First Essential

THE first essential in an acceptable approach to God is the desire to know him and to be in harmony with him. This might

well be a latent desire in the hearts of some; or it may be a desire developed by difficult experiences which have led one to realize the emptiness of life without God. But the desire must be sincere, and activated by sufficient faith to believe that God exists, and that he is a rewarder of those who diligently seek him.

James wrote, "Draw nigh to God, and he will draw nigh to you." (James 4:8) While this statement was made to those who professed to be God's people, but were somewhat wayward in their service of him, nevertheless it is a principle that holds true with all who, in responding to the drawing power of the Lord, seek to draw nigh to him. James follows up this statement by saying, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." One of the first things that is revealed to those who respond to the drawing power of the truth is the fact that they are sinners, and that to be in harmony with God they must be cleansed. And then they also learn that to be pleasing to God they cannot be double minded. They cannot be partly for the Lord and partly for self.

The recognition of these basic principles of truth, and properly acting upon them is essential to one's acceptable approach to God. This was illustrated in part by one of the Lord's parables in which he tells of two men who went up to the temple to pray. One was a Pharisee, the other was a publican. The Pharisee prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." But the publican smote upon his breast, and prayed, "God be merciful to me a sinner."—Luke 18:10-13

In this parable the publican displays a genuine spirit of repentance, and a desire to be pleasing to God. He humbled himself, acknowledged his sins, and pleaded for divine mercy. The parable concludes with the statement that this man "went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—vs. 14

John the Baptist's ministry called upon the unfaithful Israelites to repent. Those who did were reinstated to covenant relationship with God under the Law. The repentant publican in the parable might well represent this class. And while none of the fallen race could be justified through the works of the

Law, the truly humble and obedient Israelites, by their faith and in their hearts, were pleasing to God, as pointed out to us by Paul in the 11th chapter of Hebrews. Those in this category at the beginning of the Gospel Age were in a position, if called by God, to be transferred from the house of servants under Moses to the house of sons under Christ.

Counting the Cost

JESUS related another parable which might be helpful to recall at this point. It is the parable which illustrates the necessity of "counting the cost." The introduction to the parable is enlightening. Jesus said to the crowd following him: "If any man come to me, and hate not his father and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." To this Jesus added: For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all who behold begin to mock him, saying, This man began to build, and was not able to finish." —Luke 14:25-30

Those whom the Heavenly Father now draws to Christ are invited to follow in his footsteps of self-sacrifice, to take up their cross and follow him into death. To enter upon such a course is difficult and costly. Jesus referred to it as a "strait gate," which leads to a narrow way which is difficult. (Matt. 7: 13, 14) Those who are drawn to the Lord, and who recognize the purpose of their calling, should consider the matter well before taking this step which involves so much. As illustrated by the parable, it is the Lord's will that they should thus first count the cost.

However, in counting the cost, all prospective followers of Christ should recall the fact that they will be given help in bearing the cross; that they will not be alone in meeting the difficulties of the way; that they will have Jesus to lead them, and the Holy Spirit to comfort them. Moreover, they should remember that the Heavenly Father loves them, and will not permit a single trial that will be too great for them to bear;

and that his love will be shed abroad in their hearts to give them comfort and joy in their every time of need.

Sins Covered

IT IS true of all who respond to God's call to take up their cross and follow Jesus into death that they feel unworthy of such a great privilege. It is true that no member of the fallen race is worthy of such an exalted calling. To those who are faithful to its terms, it leads to "glory and honor and immortality," to living and reigning with Christ for a thousand years, and participating with him in the future reconciliation of the world to God under the terms of the New Covenant.—Rom. 2:7; Rev. 20:6

However, God in his love has made a provision whereby our imperfect works are acceptable to him—"holy, acceptable," Paul wrote. (Rom. 12:1) This provision is the redeeming merit of Christ's blood which is imputed to the dedicated believer as a robe to cover his sins, and thus to make him pure in God's sight. This merit of Christ is imputed upon the basis of faith. It does not actually make perfect, but God accepts us as perfect because of the righteousness of Christ.—Isa. 61:10

Faith Fundamental

WE CANNOT overstress the vital importance of faith in connection with our acceptableness to God. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." (Rom. 4:3) Here we are told that Abraham's faith was counted unto him for righteousness. This did not give him life, but it did give him a standing of friendship with God. God dealt with him and blessed him in a wonderful manner because of his abiding faith.

But this is not enough for those whom the Lord calls during the Gospel Age, for it is his design that they lay down their lives in sacrifice, as Jesus did, and there would be no point to this unless their sacrifices were acceptable. Not only must their sacrifices be acceptable, but they must be "living" sacrifices. As members of the fallen race we are all under condemnation to death, and could not offer ourselves a living sacrifice except as God has made a provision whereby it is possible. That provision is the lifegiving merit of Christ.

Paul wrote: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: 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."—Rom. 3:23-26

Here Paul expresses the fact that we receive the benefit of Christ's righteousness—which is the basis of our reconciliation with God—upon the basis of faith. But this must be a living, vital faith, a faith that is demonstrated by works of full surrender to do the Heavenly Father's will. It is more, much more, than just a mental assent to the fact that Jesus died that sinners might be restored to harmony with God.

Again Paul wrote: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him [Jesus] from the dead, thou shalt be saved. For with the heart man believeth unto righteousness [justification]; and with the mouth confession is made unto salvation." (Rom. 10:9-11) Yes, a heart belief, reflected in obedience to the divine invitation to follow in the footsteps of Jesus, is essential in order to be assured of the imputation of the righteousness of Christ.

In Romans 5:18 Paul presents a further thought in this connection. We quote: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men [heart believers] unto justification of life." It is our justification to life that enables us to offer a "living sacrifice" to God.

New Creatures

IN II Corinthians 5:14, 15 Paul mentions one of the motives which leads to a full consecration on the part of those who attain to a heart belief in Jesus and in his atoning work. He wrote: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live [as a result] should not henceforth live unto themselves, but unto him which died for them, and rose again."

Paul further explains that those who have reached this conclusion, and have responded to the influences of divine love by devoting their lives to the doing of God's will, are now "in Christ," members of his body, and as such are "new creatures." (vs. 17) To these, old things have passed away—their old ambitions and way of life—and all things have become new. These have received a new outlook in life. They have new objectives for which to strive, and a new work to do.

And this new work is one of co-operation with the Lord. We read (vss. 18, 19), "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." It is through the faithful use of the "word of reconciliation" that we serve as the "ambassadors for Christ." And how reassuring are the many scriptures which indicate that we can thus serve God acceptably through the righteousness of Christ.

As new creatures we are "in" Christ Jesus, and Paul wrote, "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1) How blessed it is to be in this state of "no condemnation," having the assurance that as long as we follow the leadings of the Spirit in the sacrificial steps of Jesus, his robe of righteousness covers all our unwilling imperfections.

Only a "Little Flock" Now

DURING the present Gospel Age only a comparatively few, a "little flock," are reached by the ministry of reconciliation. God permits us, as the ambassadors of Christ, to have a share in this ministry at the present time that we might, through faithfulness to it, prove our worthiness of sharing in the future great work of carrying the message of reconciliation to the whole world of mankind. Only by faithfulness in the little things of today can we have a hope of sharing in the larger work of tomorrow.

And although the results of our sacrificial efforts are at the present time small, it is nevertheless an exalted privilege to participate as co-workers with the Lord. From the standpoint of

worldly wisdom we have chosen a foolish course, "for the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." We know that the divine way of reconciling the world will eventually be triumphant, and that the wisdom of this world will perish. "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."—I Cor. 1:18, 19

"Where is the wise?" Paul continues, "Where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:20,21) Again, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in his presence."—I Cor. 1:25-29

In verse 30 Paul explains that Christ is our "wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]." We read in Proverbs that the "fear" of reverence of the Lord is "the beginning of wisdom." (Prov. 9:10) Those who are in the right heart condition and are "feeling after God" have sufficient reverence for him and his righteous ways to see their own undone condition, and thus to recognize their need of the redeeming blood of Christ. They recognize also the wisdom of following in the footsteps of Christ, following his example of self-sacrifice, and dedicating themselves to this end.

Having begun the right way, the way of the Lord, the narrow way, they rejoice in the assurance of being acceptable to the Heavenly Father through the merit of Christ, that he is their righteousness. Then they continue to follow in his steps, endeavoring to be conformed to his image, and to do the will of the Lord in all the affairs of life. Thus, by precept and by example, he is their sanctification and when the work of sanctification is

complete in them, and the Lord's due time comes, he will be their deliverance from the bondage of sin and death into the glorious liberty of the sons of God.

And, thank God, this is not merely that those who are thus called of God and blessed in this age might be saved, but also that through them deliverance from sin and death might be brought to the whole world of mankind. It is for this manifestation of the sons of God" that humanity, steeped in sin and dying, are unknowingly waiting. (Rom. 8:19) Let us appreciate more and more each day the exalted part we have in God's ministry of reconciliation.

THE PARABLE SERIES

Article XV—Luke 11:5-13; 18:1-8

Importuning In Prayer

LUKE records two parables of Jesus' which emphasize the importance of importuning in prayer. In the first of these—chapter 11:5-13—he describes the one to whom a request for bread is made as a "friend"; in the other parable—chapter 18:1-8—an "unjust judge" is the one to whom the request is made. Luke suggests the main lesson of the latter parable in his introduction to it. He wrote that Jesus "spake a parable unto them to this end, that men [they,] his disciples, from previous chapter—See Diag. and R. V.] ought always to pray, and not faint." (vs. 1) This lesson is contained in both parables.

This is a beautiful and important lesson. The application is, of course, to the people of God; and these stand in continuous need of divine grace and assistance. They are confronted with many temptations, difficulties, obstacles, discouragements, and other unhappy situations in which, apart from God's overruling providences in their lives, and his willingness and ability to help them in their every time of need, they would be sure to "faint" by the wayside and drop out of the ranks of those who serve the Lord.

But in the dedicated lives of these servants of God, prayer can make the difference between

fainting and continuing courageously on in the narrow way. So, as Luke indicates the point of the parable to be, when the various discouraging situations of life confront us, instead of fainting, we should pray. And from the lesson of the parable we have the assurance that prayers offered in these great times of need will be heard and answered. The Lord's answer may be delayed, but this is no reason to refrain from requesting that which we feel would be his will for us.

The parable in the 11th chapter, in which the one petitioned for bread is represented as a "friend," follows what is often referred to as "The Lord's Prayer," which Jesus outlined to his disciples in response to their request, "Teach us to pray, as John also taught his disciples." (vs. 1) In this prayer we are reminded of the importance of proper reverence in approaching the throne of heavenly grace—"Hallowed be thy name."

In this outline we are also reminded to pray for the Lord's kingdom, which is the divine arrangement for the blessing of all the families of the earth. God wants us to be interested in others, even in all whom he has promised to bless, and for whom Christ died.

We are to ask for our daily bread, keeping in mind, of course, that our spiritual needs are by far the most important. We are

also to seek the forgiveness of our sins, and in connection with the prayer are reminded that the Lord's favorable answer to petitions along this line depends upon our willingness to forgive those who trespass against us.—Matt. 6:14, 15

Jesus followed this outline of prayer with the parable: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come unto me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—vss. 5-9

Here, unmistakably, the lesson is perseverance in prayer. James wrote of those who ask, and receive not, because they ask amiss. (Jas. 4:3) But this point is not involved in the parables under consideration. Since Jesus preceded this particular parable with the outline of his model prayer we can take for granted that when, in the parable, he stresses

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

the importance of continuing to ask in order to receive the blessings for which we stand in need, he is speaking of the things which the Heavenly Father is pleased to give us.

Prayer is communion with God, and Jesus would have us remember that we need this communion, hence should not suppose that the blessings he is pleased to give us need be requested only once at the beginning of the Christian life, or even at the beginning of each day. Think of the request, "Thy kingdom come." How many times this petition has gone up to our Heavenly Father since the beginning of the Gospel Age! This prayer is still in the hearts and on the lips of God's consecrated people, but his will is not yet being done in earth as it is in heaven.

In the morning when we pray, "Give us this day our daily bread," we cannot expect that this petition will suffice for weeks to come. We may find it appropriate to repeat this request even before the day is over. The Lord knows what our daily needs are, but he wants us to realize those needs, and to become more and more conscious of our source of supply by the necessity of repeatedly asking for the things which our Heavenly Father has promised to supply.

The Father's Care

IMMEDIATELY following the

parable Jesus raises the question, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—vss. 11-13

This is an encouraging lesson, and evidently based upon the parable. In the parable the man of whom bread is requested displays a measure of indifference, in that he does not wish to inconvenience himself to get up in the night and give bread to a friend who requests it, and is in need. This is not a wicked man. It is just that his own comfort seems more important than his friend's need. But even this man, "evil," or imperfect, though he is, does finally bestir himself to answer his friend's repeated petition.

"How much more," Jesus said, "shall your Heavenly Father give the Holy Spirit to them that ask him?" Our Heavenly Father is not moved in any sense by self-interest, nor is he indifferent. He is wholly unselfish, and is interested only in that which is the very best for his children. We can never go to our Heavenly Father at a time when it is inopportune to him. He never

sleeps; he is never weary. If it seems that he does not grant our petitions immediately, it is only because in his wisdom he knows that a delay is best for us as new creatures in Christ Jesus, and because he wants us the more earnestly to seek the blessings which he has promised.

In this lesson the Holy Spirit is referred to especially as being a needed gift from God. Perhaps in this Jesus is reminding us that all our needs as new creatures are of a spiritual sort; blessings which come to us through the Word of God and our understanding of the precious truths of his divine plan.

The Apostle Paul speaks of the love of God being shed abroad in our hearts by the Holy Spirit which has been given unto us. (Rom. 5:5) This means that if we have the Holy Spirit we have the love of God filling and blessing our lives. God's love is manifested in providing for all our needs, and we can always be sure that those needs will be supplied, according to the abundance of his grace in Christ Jesus our Lord.

Adversaries Avenged

The parable of the importunate widow also emphasizes the need of continuance and perseverance in prayer. Here the petition of the widow is not presented to a "friend," as in the other parable, but to a "judge, which feared not

God, neither regarded man." (Luke 18:2) If the "friend" of the other parable could be spoken of as "evil," certainly this judge could also be so considered. Thus the contrast is the greater, in that if such a judge would grant the widow's request because of her importuning, how much more shall the Heavenly Father grant the requests of his faithful people whom he loves and for whom he has promised to care.

The reward sought by the "widow" in this parable is somewhat different than the "bread" requested in the former parable. She wished to be avenged of her adversary. The true followers of the Master live in a hostile world of whom Satan, the Devil, is the prince. Jesus warned his disciples that in the world they would have tribulation, but encouraged them by saying, "Be of good cheer; I have overcome the world."—John 16:33

Because of the blinding influences of Satan, our great Adversary, many in the world may be unkind and unjust to those who are following in the footsteps of the Master. But it is not for us to retaliate and seek to punish them. This is to be left in the hands of the Lord. Jesus is our great example along this line. Peter wrote of Jesus that he was one "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself [margin, or,

his cause] to him that judgeth righteously."—I Pet. 2:23

From the standpoint of our limited perspective of time in the divine plan it could well seem—apart from faith—that God is doing little or nothing about the sufferings of his people in this present evil world. Throughout the age they have been praying for deliverance, and yet the great Adversary is still able to stir up opposition and persecution. They are still reviled. But the Lord wants us to continue praying that our adversaries will be avenged by him, in his own due time and way. As individuals, the saints throughout the age have continued thus to pray but have finished their course in death without seeing their prayers answered.

In Revelation 6:9, 10 we are given a general picture which reminds us of this. Here those who faithfully laid down their lives giving testimony to the truth are represented as crying out from underneath the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" These, without doubt, even before they completed their course in death, continued to petition the Lord for the establishment of his kingdom, and through its agencies subdue all the powers

of evil; and now this petition is shown to be continuing.

The concluding words of this parable are in keeping with this. Jesus said, "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" (vs. 8) This indicates that the full answer to the petition of the "widow" class to be avenged takes place at the end of the age, when the Lord returns to establish his kingdom. For many of the saints this has seemed to be a long wait for the answer to prayer.

And even now, when our Lord is present, establishing his kingdom, we still must wait. We are still not to revile those who revile us, nor in any way to seek our own vengeance against them. It is still true that vengeance belongs to the Lord, and that we are to wait for his due time to vindicate his people and himself.—Deut. 32:35; Rom. 12:19; Heb. 10:30

So, as Jesus indicated in the opening of the parable, we are to continue praying, and not to faint, regardless of how unfriendly the world may be. Father, let us continually look to the Lord, praying for his kingdom to come, and for his will to be done in his own due time and way.

The Grace of Humility

"The fear of the Lord is the instruction of wisdom; and before honor is humility."—Proverbs 15:33

HUMILITY before God and man is an essential trait of character for all who would be pleasing to the Lord. To teach this lesson to his disciples Jesus called a little child into their midst, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. 18:2-4

In an admonition to the elders, and to the church as a whole, the Apostle Peter wrote, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:2-6

The Apostle Paul wrote, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: who, being in the form of God, yet did not snatch at equality with God [The New English Bible]; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should

bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Phil. 2:3-11

Thus we find that Jesus, Peter, and Paul all enlarge upon the thought expressed in our text that “before honor is humility.” On the other hand, he that exalteth himself “shall be abased.” This lesson was beautifully set forth by Jesus in a parable, which we quote: “When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then thou shalt have worship in the presence of them that sit at meet with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”—Luke 14:8-11

It is essential to be humble before God. We are reminded of this by Paul’s reference to the fact that although Jesus in his prehuman life was in the form of God he did not aspire to be equal with God. This is in contrast with the attitude of Lucifer, who said in his heart, “I will be like the most High.” (Isa. 14: 12-14) In keeping with the divine principles by which God governs his vast universe, the time will come when Lucifer, who sought to exalt himself, shall be forever abased in the minds of all God’s intelligent creatures, and ultimately destroyed. On the other hand, as Paul reminds us, the Logos, who took the course of humility, has already been exalted to the divine nature and to the right hand of the throne of God.

God Is Humble

JEHOVAH, the great Creator and Ruler of the universe, is himself humble. The Psalmist wrote, “The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.”—Ps. 113:4-8

How fortunate it is for us that God is humble, and that he has, symbolically speaking, looked down upon the earth and has seen our need, and was willing to do something about it. When our first parents disobeyed divine law, and were sentenced to death, God could have turned his back upon them and their children forever. Had he been like many of his fallen human creatures he could have said that they had had their chance, and that he had no further responsibility in the matter. But instead of this, God humbled himself, and made provision for our first parents to be given another opportunity, under more favorable circumstances. True, it was love that provided the Redeemer, but divine humility was also functional, permitting love to operate.

Is our attitude toward God likewise one of humility? Perhaps we have never said in our hearts, as did Lucifer, that we will be like the most High. But are we humbly accepting the experiences our Heavenly Father's wisdom sees best to prepare us to live and reign with Christ? Perhaps we do not complain directly to God. Probably to even think of this would at once awaken us to a realization that we were developing a wrong attitude of heart. But the Lord's people do, at times, complain of the circumstances and situations which the Lord permits to come into their lives. Indirectly this is complaining to God.

Most difficult of this type of experience is that in which other individuals are involved. We may be placed side by side at work with someone whose personality becomes a great trial to us. We may have a foreman over us who is not to our liking. Every day we may be tempted to say, I will not stand for this sort of treatment any longer. We may falsely assume that the Lord wants us to rebel and to show our authority when, as a matter of fact, all he may want us to do is to learn humility, and to remember that he is able to remove the condition or persons trying us whenever he sees that we have learned well the needed lesson.

In the Church

ACTUALLY, if under all circumstances we are humble before God, it means that we will be humble before one another. This is particularly true in our associations with the brethren, especially

in our local ecclesias. God's supervising hand is particularly over his people as they meet together for mutual fellowship and service. The Apostle Paul informs us that God has placed every member in the body of Christ as it pleases him. (I Cor. 12:18) This is true with respect to the church as a whole, and it is also true of each local congregation of the Lord's people.

Probably few of the Lord's people have difficulty in accepting with rejoicing the Lord's appointments for the church as a whole. We all rejoice in Jesus our Head and Master. We recognize and honor the twelve apostles. We recognize certain other special servants, such as the seven messengers to the churches, the last of which is "that servant." We acknowledge with thanksgiving and rejoicing the myriads of rich blessings we have received through these appointments of the Lord.

But our associations with the brethren in our local ecclesia may present tests. We might like to see this brother or that sister recognized and used more prominently. We might even feel that we have ourselves been somewhat relegated to the background, thinking that if the brethren would only recognize our talents they would do differently.

It could well be that our reasoning along this line is correct. Perhaps the brethren in the ecclesia, in their lack of wisdom, have failed to select the most talented for the various services of the church. But let us always remember that the Lord is above the brethren, and if he permits them to err, it is for a very good purpose. And it might be that his purpose is to test our humility. Perhaps there is no better service we could render to our brethren than to humbly wait on the Lord and continue to co-operate with them in whatever ways we can, zealously and lovingly, even though for reasons unknown to us—or even if they are known—they do not choose to give us the recognition we may think justly belongs to us.

Humbling Serving

THOSE who are chosen by the brethren to be servants in the church in any capacity should be humble before the Lord and before his people. Peter warned against being "lords over God's heritage." Paul explains that one of the qualifications for eldership is that one should not be a novice, "lest being lifted up with pride he fall into the condemnation of the Devil." (I Tim. 3:6)

One who is proud is not likely openly to call attention to what he believes to be his superior talents. Rather, his pride is more likely to be manifested in a tendency to "lord" it over others, being unnecessarily officious. This attitude, however, merely reveals that such a brother is a novice, unsuited by experience and training in the school of Christ for the position he is attempting to fill.

The old proverb that "actions speak louder than words" is true. The brother who is humble does **not need to make a display** of humility. He will automatically conduct himself humbly in his associations with the brethren, and any directing of their activities which may be his duty will be done in such a manner that no desire to be "boss" will be apparent. "All ye are brethren," Jesus said. We have but the one Master, and how humbly he conducted himself when he was with his disciples, and with what patience, and loving-kindness! Just as Jesus was an example of the "flock," so each of his followers should also endeavor to be.

As we have quoted, Peter also wrote, "Likewise, ye younger, submit yourselves unto the elder." (vs. 5) This may refer to young brethren, or to those new in the truth, or both. But the fact that Peter gives such an admonition indicates that the sin of pride and arrogance threatens this class even as it does those who presumably are more advanced in the truth and more mature as Christians.

The test of humility suggested by Peter for the young is to submit themselves to their elders in the truth. This is a severe test, for often the younger brethren feel that the older ones are behind the times in their outlook on the Christian life and service, and that their more aggressive ideas should be given greater consideration. Of course, the younger brethren probably do not realize that possibly they are not completely humble in their attitude.

But the Apostle Peter knew that to be humble in our relationships to one another would be a test upon all the Lord's people, so he wrote, "Yea, all of you be subject one to another, and be clothed with humility." The young, the old, those long in the truth, and the newly interested, need to be humble in their dealings one with another. The older brethren could very well show a lack of humility by refusing to take into consideration

the viewpoints of those who are younger. Paul's words to Timothy, "Let no man despise thy youth," could well be remembered when dealing with the young. It works both ways, and only when all are clothed with humility will the Lord's people be able to co-labor in the ministry of the truth harmoniously, and to the glory of God.

Humbly Before God

THE Prophet Micah wrote, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) To walk humbly before God is to hearken diligently to his Word, and with a ready mind and heart obey his every precept. In Jesus we have the perfect example of what it means to walk humbly before God. He was willing and ready to die as the world's Redeemer, but purposely avoided those who were seeking his life until he knew that his Heavenly Father's time had come for his sacrifice to be consummated. We might be in danger of rushing into situations for the very purpose of attracting persecution, and perhaps the motive behind this would be to prove that we are heaven's favorites. Jesus' only concern was that he might at all times enjoy the smile of his Heavenly Father's favor.

Jesus was humble in acknowledging that there were some things he did not know. One of these was the time of his second advent. He gladly acknowledged that this was information which, at the time, was possessed by his Father only. (Matt. 24:36) Are we humble along this line? Or are we anxious, by speculation on theories unsubstantiated by the Word of God, to appear before the brethren as being outstanding in our wisdom, and in our ability to understand and to proclaim the "deep things of God"?

Jesus' humility was displayed in his willingness to render small services. He was just as zealous in proclaiming the message to the one Samaritan woman at the well as he was in preaching to the multitude at the lakeside. Is this so with us? Or are we interested in serving only under circumstances that will result in some praise or glory to ourselves, while leaving the little things for others to do?

How very appropriate it is that we accept Jesus' invitation, "Learn of me, for I am meek and lowly of heart." (Matt. 11:29)

We should thus learn of Jesus with the view of being like him. Jesus freely acknowledged that of himself he could do nothing; that it was only because the Father worked in and through him that he was able to do the works which he had been sent into the world to do. (John 5:19, 30) Do we realize that the same thing is true of us? True, we do not have the same outstanding works to do, but do we realize that even the little things assigned to us would be impossible of accomplishment except as the Heavenly Father blesses us with his wisdom and strength?

Reviled Not Again

JESUS was humble in dealing with his enemies. Peter wrote, "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself [margin, his cause] to him that judgeth righteously." (I Pet. 2:21-23) The natural tendency, especially of the fallen human nature, is to strike back when attacked, if in no other way than in an attempt to vindicate oneself. But Jesus, the perfect One, did not do this; and we are to be like him, humbly submitting to whatever misrepresentation may be heaped upon us. This is a severe test of humility; but, by the Lord's grace, his people can overcome.

Jesus humbled himself under this test to the fullest possible extent, even unto the death of the cross. When hanging on the cross his humility and resignation to the will of God were put to the severest test. He was called upon to come down from the cross and thus prove that he was the Son of God. He hath saved others, let him save himself, the jeering bystanders shouted. But Jesus made no attempt to prove thus that he really was the Son of God and the Savior of the world. Our humility may also well be tested along this line, not so severely perhaps; but to whatever degree, let us remember that our exaltation is not to be this side the veil, but the other side. Only those who humble themselves under the mighty hand of God may expect to be exalted by him to "glory and honor and immortality," to live and reign with Christ a thousand years.—Rom. 2:7

In walking humbly with our God let us remember that he is able to read our hearts. We might appear to be humble in the sight of our brethren, but how does the Lord see us? We can judge only by the outward appearance, but the Lord looketh

upon the heart. "Neither is there any creature that is not manifest in his sight," Paul wrote, "but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13) That our thoughts are naked before the Lord should make us exceedingly careful of what we permit to be our habits of thought. If we think humbly, we will walk humbly before the Lord, and we will experience the smile of his countenance.

Remembering that God does look upon the heart will cause us to work out our salvation with fear and trembling. At the same time this knowledge should be an encouragement to us, for we will know that he understands all our weaknesses, and will, through Christ, deal with us sympathetically, and in a manner best suited to help us make progress in the growth of humility, as well as in the other fruits and graces of the Spirit. May we, then, with a strong resolution, endeavor to "walk humbly with our God."

DIVINE INTERVENTION IN THE AFFAIRS OF MEN

To be discussed by

"FRANK AND ERNEST"

WHOL-1600 kc.-10:45 A. M.

SUNDAY, July 21

Why doesn't God do something about world suffering? Tune in "Frank and Ernest," and send for a free copy of the 95-page book, "God and Reason." Address:

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

AUGUST TOPIC: On Sunday, August 18, "Frank and Ernest" will discuss the interesting topic, "The Truth About Immortality." This topic will be of interest to many, and should be widely advertised. Special circulars are available for this purpose, and will be sent free to those who request them. You are invited to order as many as you can use. Please mail your order as soon as possible to, The Dawn, East Rutherford, New Jersey. Ask for the August radio circular, and state the number you can use.

The Mighty Hand of God

"Humble yourselves ! therefore under the mighty hand of God, that he may exalt you in due time."—I Peter 6:6

IN VIEW of the great variety of things it can accomplish, the hand is one of the most remarkable members of our bodies. Its capacity ranges from actions requiring the most highly trained skill imaginable, such as the carrying through of delicate operations upon the human body and the performance of learned scientific experiments, to the playing of musical instruments in a way that exhibits almost breathtaking brilliancy in the use of both fingers and hands. Hence the hand is often used as a symbol of power or ability to perform. To show one's hand has therefore come to mean the manifestation of a person's skill or power in a certain way. The hand is also used in Scripture as a symbol of power in endless directions.

In harmony with this, we read of God's hand as being active in the works of creation. For instance, the Psalmist tells us of the "heavens"—the wonderful

expanse above us composed of millions of stars and planets—as being the works of God's fingers. (Ps. 8:3) What we can accomplish with our fingers suggests a very limited part of the capacity of the hand.

Further on in the same psalm (vs. 6), we are told that Adam in his perfection was given dominion over the work of God's hands; and the Genesis account shows (Gen. 1:2, 28) how this refers to the earthly creation—"all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." (vss. 7, 8) Indeed, the endless activities of Jehovah, both in creation and in grace, are spoken of by the Psalmist as "the operation of his hands."—Ps. 28:

Again, the manifestations of blessings and chastisements—things often requiring much wisdom and insight—are also spoken of as the work of God's hands. For instance, Job speaks of the trials he received as coming from the hand of God, as well as the blessings which were his portion. (Job. 2:10) Of Judah, in the days of Hezekiah, we read how the hand of God was operating to "give them one heart to do the commandment of the king, . . . by [in harmony with] the word of the Lord." (II Chron. 30:12) Again we read of Ezra's safe and successful journey from Babylon

to Jerusalem as being "according to the good hand of his God upon him." —Ezra. 7:9

Another illustration of God's hand being a symbol of his power in action is given in Numbers 11:23. It is estimated that two millions of people had left Egypt to begin the wilderness journey to the Land of Promise, and we are told how the people cried out for a change of diet from the manna to possibly something a little more palatable; and God said he would give them flesh to eat for a whole month. Even Moses' faith wavered at this, and he said, "Shall the flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not." (Num. 11:22, 23) God's hand, or power, accomplished this seemingly impossible task in a very simple way. See Numbers 11:31

These and many other manifestations of the Lord's hand or power toward his typical people, his gracious providences on their behalf, Paul tells us, have been recorded for our "admonition on whom the ends of the ages have come." (1 Cor. 10:11, Dia.) And if God's hand did so much for his typical people, how much more will his hand be manifested to assist those who, as a result of their appreciation of the redemption that is in Christ Jesus, have entered into a covenant of sacrifice to follow in the footsteps of Jesus in the hope of sharing with

him his coming kingdom. Hence spiritual Israel can specially apply to themselves the words of the Psalmist, "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness [gentle leading and guidance] hath made me great"—full of humble confidence of having a place with Christ in the kingdom.—Ps. 18:35

Indeed, having come into such close relationship with God, to whatever end the Lord may direct our path, we are sure of his wisdom and loving providences guiding and directing us. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139:9, 10) But if we would have such a very remarkable measure of loving favour operating toward us, we must have "clean hands, and a pure heart"—pure intentions—that our service for the Lord may be in harmony with his will.—Ps. 24:4

Alas, that this is not the happy condition of large numbers professing to be the Lord's people identified with the nominal Christian church, but who, the Psalmist says, "regard not the works of the Lord, nor the operation of his hands." (Ps. 28:5) It will be noticed that David is here speaking of a class whom he describes as wicked, and says, speaking for the Lord's own people, "Draw me not away with the wicked, and with the workers of iniquity."—vs. 3

While many in the world may be described as transgressors of

the divine law, Psalm 50:16, 17, describes as wicked a class who are taking God's covenant into their mouth, confessing and preaching concerning some of the assurances God has given relating to his plan of salvation for mankind, but who, while preaching something of the truth of his Word, are apparently rejecting further light that has come to them, being guilty of the same fault as many of the teachers in Israel at our Lord's first advent—that of making void the Word of God by their traditions. (Matt. 15:3, 6) Now the traditions (creeds) of the Dark Ages are the stumbling block. The Psalmist tells us the reason for divine disapproval resting upon them. He says, "Because they regard not the works of the Lord, nor the operation of his hands"—the great plan his divine power is carrying forward.—Ps. 28:5

Verse 4 speaks of "the work of **their** hands" (their earthly powers nominally given to his service) as being something different from "the operation of **his** hands." Failure to search his Word to make sure their message and works are in accord with his will is usually the reason for this. Of this class the Lord speaks again through the Psalmist, saying, "Unto the wicked (wicked because wilfully rejecting further light now shining upon his Word) God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee."—Ps. 50:16, 17

Further Manifestations

NOT only do we see the operation of God's hands in his works of creation, and in his dealings with Israel, his typical people, but it is also clearly manifested in the orderly working out of all the features of the divine plan: "Known unto God are all his works from the beginning of the world." (Acts 1:18) These are the words of James after he has endeavored to explain something of the reason for the sudden departure of divine favour from Israel as a nation and its passing to some from among the Gentiles, called to become members of the church, the body of Christ. In other words, he endeavours to explain the meaning of the operation of God's hands in this particular dispensation of divine grace.

Further, the Word of God shows that the operation of his hands is so foreknown to Jehovah, that there is no feature of his great plan formed "before the foundation of the world" that he ever desires to alter. (Eph. 1:4) "I am the Lord, I change not." (Mal. 3:6) We may find, therefore, that not only are all the various features of the divine plan of the ages revealed in God's Word working out as foretold, but even the times when important events are due to take place are also foreknown and revealed.

For instance, Daniel's prophecy of the seventy weeks (Dan. 9:24-27) foretells the very year that Messiah would come into the world and present himself to Israel. From these verses we see that sixty-nine symbolic weeks,

that is, four hundred and eighty-three days, representing four hundred and eighty-three years (each day representing a year—compare Ezekiel 4:4-6) from the going forth of the command given by King Artaxerxes to Nehemiah in 454 B. C. (Neh. 2:1-8) to build and restore Jerusalem brings us to A. D. 29, the very year that Jesus presented himself to Israel and was anointed by the Holy Spirit, thus becoming “Messiah (meaning, ‘the anointed’) the Prince.”—Dan. 9:25

In the midst of the last week of seven years (A. D. 29 to A. D. 36) Messiah was “cut off, but not for himself.” (Dan. 9:26) Jesus’ crucifixion as a sacrifice for the world’s sin, occurred exactly three and a half years after his anointing—“in the midst of the week.” (Dan. 9:27) But favour was confined to Israel for another three and a half years, bringing us to the full end of the seventieth week when Cornelius, the first Gentile, was accepted as a member of the church of Christ.

Again, God’s foreknowledge enabled him to reveal in his Word that Israel’s period of disfavour during their dispersal among the Gentiles would be equal to their period of favour, namely, 1845 years, from the death of Jacob to the crucifixion of the Messiah, just prior to which Jesus pronounced those memorable words, “Your house is left unto you desolate.”—Matt. 23:38

The message of Isaiah 40:2 quite obviously applies to the time when the “double” or “equal portion” has ended, and

the message is due to be given to Israel, “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [‘appointed time,’ margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s **hand** double for all her sins.” Here we are shown that this feature of God’s dealings with his typical people was a manifestation of his “hand,” his power upon them, operating on their behalf—the reference in this scripture being specially to their experiences since they said, “His blood be upon us, and upon our children.”—Matt. 27:25

Again we read, “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21:24) This “treading down” speaks of Israel’s subjection to the Gentile powers. This began with Zednezzar in 606 B. C. (Ezek. 21:25-27) From this time forward they were in subjection to Babylon for seventy years. Then for approximately two hundred years they were under the Persian rule. This was followed by their subjection to Greece from the days of Alexander the Great, the conqueror of Medo-Persia, until the Grecian Empire gradually went to pieces before the growing power of Rome, Palestine becoming a Roman province.

Israel remained in subjection to the Roman Empire until the destruction of Jerusalem in A. D. 70-73. Then began the scattering among the Gentiles, under whose heel they continued to be trodden down until the lease of power given to the Gentile nations to rule the world ran out. Then cir-

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Israel remained in subjection to the Roman Empire until the destruction of Jerusalem in A. D. 70-73. Then began the scattering among the Gentiles, under whose heel they continued to be trodden down until the lease of power given to the Gentile nations to rule the world ran out. Then cir-

cumstances began to develop which brought about Israel's national recognition in 1948.

"The Gentile Times" are understood by many Bible students to be a period of 2,520 years, from 606 B. C. to A. D. 1914. At this latter date the breaking to pieces of the Gentile image seen in vision by Nebuchadnezzar was due to begin. (Dan. 2:44) This period of "seven times," reckoning a day for a year, lasted from Zedekiah's overthrow in 606 B. C. to A. D. 1914. Compare Leviticus 26:18, 24, 28, with Daniel 4:16, 17, 23, 25.

During the long period of Israel's disfavour, the Lord, through the prophet, seems to address his typical people, saying, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquities; your lips have spoken lies, and your tongue muttereth wickedness."—Isa. 9:1-3, R. V.

Israel's calamities, the prophet tells us, were not the result of the Lord's lack of power to help them, but grew out of their own wilful rebellion against his loving providences. His hand was not shortened in the sense that his power was unable to reach them, but rather the long series of calamities and unfavourable circumstances; were in the words of Scripture, in accord with "whatsoever thy hand and thy counsel determined before to be done."—Acts 4:28

Spiritual Israel

IN AN even greater and more particular sense the Lord's hand has been manifested in his dealings with spiritual Israel, the Christian church. The period of time from the first advent of Jesus to their share in the first resurrection has been a season of constant humbling under the mighty hand of God. (I Pet 5:6) The first step of coming to Jesus as our Saviour is a confession of our inability to commend ourselves to God by our own efforts of good works. Presenting our bodies a living sacrifice means a further humbling of ourselves under the mighty hand of God, giving up our own ways and the pleasure of shaping our own lives. This is frequently misunderstood by the world because of our taking a course which appears to them to be foolish.

Seeking to devote ourselves, so far as possible, to the Lord's service, brings with it many tests of faith and humility as to the Lord's ability to supply our needs in the path he marks out for us. But this path of humbly following in the footsteps of Jesus opens the way for God's mighty power to work on our behalf, even to the causing of all things to work together for our good because we have been called according to his purpose.—Rom. 8:28

James seems to address some of God's people who have not walked as worthily of their high calling as they might have done, when he says, "Cleanse your hands, ye sinners; purify your hearts, ye double minded."

(James 4:8) Bring your hands, your powers, your actions, into accord with the will of God, for we are exhorted to serve God with "clean hands, and a pure heart." (Ps. 24:4) Again, the apostle tells us we are to "work with our hands the thing which is good"—in accord with the Lord's will.—Eph. 4:28

From the many scriptures quoted foregoing, we see how the hand is uniformly used as a symbol of power. Our own powers consecrated to the Lord are to be used along lines of that which is good, in accord with his will; that is, in ways beneficial to ourselves and to others as new creatures in Christ Jesus. Hence those accounted worthy to "ascend into the hill of the Lord" (the exalted place where God dwells), and to "stand in his holy place," must have "clean hands, and a pure heart." (Ps. 24:34) Finally, let us note Job's encouraging words, "The righteous also shall hold on his way, and he that hath clean hands shall wax stronger

and stronger." (Job 17:9, R. V.) Whatever experiences may come to us, let us remember we have over and around us "the mighty hand of God."

A son humbles himself under his father's hand when he renders obedience to his father's wishes, even though he might feel at times this curtailed his liberties in certain directions, and limited him in many of his natural desires. Let our attitude be the same toward our Heavenly Father, whatever the cost, whatever the sacrifice, for in doing this we shall be following our Redeemer who continually humbled himself under his Father's hand, becoming obedient even unto the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name." (Phil. 2:9) In thus following the Lord Jesus, we shall find that our Heavenly Father's mighty hand continually upholds and sustains us, doing for us "exceeding abundantly above that we ask or think."—Eph. 3:20

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE

Latchford Aug. 18

E. HALTON

Liverpool July 7

Dewsbury Aug. 25

J. H. MURRAY

Latchford July 21

Lincoln Aug. 11

C. SMITH

Liverpool Aug. 18

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

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn, 5/. Address: 98 Seel Street, Liverpool 1, England.

LETTERS OF APPRECIATION

Greatly Blessed

"Dear 'Frank and Ernest': I hasten to express my sincerest appreciation and heartfelt thanks for your most valuable radio programmes over Radio Lourenco Marques. I really enjoy each and every comment in your broadcasts, and am greatly blessed thereby. May our Heavenly Father continue to inspire you by his Spirit. Yours faithfully."—South Africa

Many Misinformed

"The Bible Answers, Gentlemen: It has been my privilege to listen and to watch your program on television many times. I consider it second to none on any network. I have been enlightened very much from time to time. May you keep up the wonderful work you are doing. I know that many people have been misinformed on many subjects. You are bringing communities such as ours much which we would miss were it not for the medium of television. Thank you, and God bless you."—West Virginia

Soul Rejoices

"Dear Brethren: Enclosed is my check for you to use wherever needed. For forty years I worked in the Methodist Church as an active member, but I can tell you I never found much joy or satisfaction. I always seemed to be searching for something, and now that I have found this 'living wat-

er' it is like coming home from a long journey. My soul rejoices as I more and more understand God's wonderful plan, and I enjoy a sense of his love and peace that is soul satisfying. I am glad to have this share in letting others know."—Ohio

Letting Light Shine

"The brethren in Agrigento have rented a hall on a main thoroughfare for their meetings, which are held there three times a week. At their own expense they have purchased chairs and other furniture which they needed. Back of the speaker's stand there is a beautiful drape, and artistically lettered against this background are the words, 'We Preach the Invisible Presence of the Lord.' Since the hall is on a main street, people often go in, and the brethren are always ready to hand them tracts and other literature."—Italy

In a Church

"Gentlemen: We recently had the pleasure of viewing and hearing the picture, 'The Unknown God.' We found it to be very interesting, and very enlightening. We wish to congratulate you upon the excellence of the production. You mentioned that there were booklets available which provide studies along this line of thought. Will you please send copies. The picture was shown to the Men's Club of the Raymond Congregational Church."—Wisconsin

General Convention Program

Bloomington, Indiana, August 10-15

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

(See pages 63 and 64 for accommodations form)

SATURDAY, August 10

Chairman: Brother Arthur Newell

9:00	Opening Rally	
9:15	Address of Welcome	Brother Mack Harp New Albany, Indiana
9:45	Discourse	Brother G. P. Ostrander Buffalo, New York
10:15	Intermission	
10:45	Discourse	Brother C. A. Sundbom Saginaw, Michigan
11:30	Discourse	Brother Albert Sheppelbaum Chicago, Illinois
12:00	Close of Morning Session	

1:45	Testimony Meeting	Brother W. L. Thornberg Rockford, Illinois
2:30	Discourse	Brother Samuel Baker Pilgrim
3:15	Intermission	
3:45	Discourse	Brother Edmund Jezuit Chicago, Illinois
4:30	Discourse	Brother E. G. Wylam Indianapolis, Indiana
5:00	Close of Afternoon Session	
<hr/>		
6:45	Discourse	Brother Orlando Deifer Allentown, Pennsylvania
7:30	Discussion—"The Gentile Times have Ended"	Leader: Brother W. N. Woodworth Brother Pantel Hatgis Brother H. E. Anderson
8:30	"Songs in the Night"	

SUNDAY, August 11

Chairman: Brother Felix Wassmann

9:00	Morning Devotions	
9:15	Discourse	Brother C. W. Zahnow Pilgrim
9:45	Discourse	Brother Paul L. Davis San Luis Obispo, California
10:30	Intermission	
11:00	Praise Service	
11:15	Convention Theme Discourse	Brother D. J. Morehouse Chicago, Illinois
12:00	Close of Morning Session	

1:45	Discourse	Brother G. R. Pollock Los Angeles, California
2:30	Discourse	Brother Georg Ulrich Germany
3:00	Intermission	
3:30	Testimony Meeting	Brother Alvin Raffel Dayton, Ohio
4:15	Discourse	Brother E. G. Roberts England
5:00	Close of Afternoon Session	
6:45	Discourse	Brother Walter Blicharz Detroit, Michigan
7:30	Discussion—"The Rise of Israel"	Leader: Brother E. K. Penrose Brother L. P. Loomis Brother C. A. Sundbom
8:30	"Songs in the Night"	

MONDAY, August 12

Chairman: Brother Adam Miskawitz

9:00	Morning Devotions	
9:15	Discourse	Brother J. Y. MacAulay Pilgrim
10:00	Intermission	
10:30	Testimony Meeting	Brother Charles Smith New York, N. Y.
11:00	Praise Service	
11:15	Discourse	Brother G. M. Wilson St. Petersburg, Florida
12:00	Close of Morning Session	
1:45	Discourse	Brother Jens Copeland New York, N. Y.
2:30		Brother Edward Fay San Francisco, California
3:15	Intermission	

3:45	Discourse	Brother E. K. Penrose Columbus, Ohio
4:30	Discourse	Brother Otis Barrall Philadelphia, Pennsylvania
5:00	Close of Afternoon Session	..
6:45	Discourse	Brother Irving C. Foss Los Angeles, California
7:30	Discussion—"Babylon Falling"	Leader: Brother W. N. Poe Brother Arthur Newell Brother Everett Murray
8:30	"Songs in the Night"	

TUESDAY, August 13

Chairman: Brother Owen Kindig

9:00	Morning Devotions	
9:15	Discourse	Brother Roy E. Poland Indianapolis, Indiana
9:45	Discourse	Brother Stanley W. Jeuck Orlando, Florida
10:15	Intermission	
10:45	Question Meeting	Chairman: Brother G. M. Wilson Brother Martin C. Mitchell Brother William H. Ellis
11:30	Discourse	Brother John Baracos Pittsburgh, Pennsylvania
12:00	Close of Morning Session	
1:45	Discourse	Brother H. W. Price Pilgrim
2:30	Discourse	Brother Charles M. Chupa Detroit, Michigan
3:00	Intermission	
3:30	Testimony Meeting	Brother Thomas Hicks New York, N. Y.

- 4:15 Discourse Brother W. N. Poe
Cincinnati, Ohio
- 5:00 Close of Afternoon Session
-
- 7:00 Praise Service
- 7:30 Public Meeting "Bible Answers" Film
Introductory Remarks by Brother Leo Post
Chicago, Illinois
- 8:30 "Songs in the Night"
- 9:00 Elders' Meeting

WEDNESDAY, August 14

Chairman: Brother Lyle Cook

- 9:00 Morning Devotions
- 9:15 Discourse Brother George O. Jeuck
Orlando Florida
- 10:00 Intermission
- 10:30 Convention Business Meeting and TV Report
- 12:00 Close of Morning Session
-
- 1:45 Testimony Meeting Brother I. N. Comparato
Rochester, New York
- 2:30 Discourse Brother Norman Rice
Los Angeles, California
- 3:00 Intermission
- 3:30 Discourse Brother William E. Roach
Charlotte, North Carolina
- 4:15 Discussion: "Activities of Ambassadors"—Romans 12:5-9
Moderator: Brother G. R. Pollock
Brother Edward E. Fay
Brother E. G. Roberts
- 5:00 Close of Afternoon Session
-
- 6:45 Praise Service
- 7:00 Baptismal Discourse Brother W. N. Woodworth
New York, N. Y.
- 8:00 Intermission
- 8:30 Immersion Service

THURSDAY, August 15

Chairman: Brother Claude R. Weida

9:00	Morning Devotions	
9:15	Discourse	Brother Alonzo Jarmon Cleveland, Ohio
9:45	Testimony Meeting	Brother William Molhoek Piqua, Ohio
10:30	Intermission	
11:00	Greetings and Reports	Brother W. C. Bertsche Cincinnati, Ohio
11:30	Discourse	Brother Fred Mundell New York, N. Y.
12:00	Close of Morning Session	
1:45	Qualities of an Ambassador—II Corinthians 6:6, 7	
	"By Pureness"	Brother H. J. Tiemeyer
	"By Knowledge"	Brother Ian M. Cipperley
	"By Longsuffering"	Brother Ohmer Krull
	"By Kindness"	Brother Mike Balko
	"By the Holy Spirit"	Brother Ralph Gaunt
	"By Love Unfeigned"	Brother Ray Rawson
	"By the Word of Truth"	Brother Lloyd Hagensick
	"By the Power of God"	Brother Clarence Venzke
	"By the Armor of Righteousness"	Bro. C. Zubowsky
3:30	Intermission	
4:00	Discourse	Brother A. H. Krumpolt New York, N. Y.
4:30	Discourse	Brother Stephen Roskiewicz Grand Rapids, Michigan
5:00	Close of Afternoon Session	
6:45	Melodies of Praise	Brother Irving C. Foss
7:30	Discourse	Brother R. J. Krupa New York, N. Y.
8:15	Love Feast	

LETTERS OF APPRECIATION

Understandable

"Dear 'Frank and Ernest': I very often listen to you over the radio from Lourenco Marques. You are at all times very interesting and helpful. Will you please send me your booklet, 'Reincarnation Versus Resurrection.' I am looking forward very much to reading it. I would also like a copy of The Dawn Magazine. I must say that your programmes are wonderfully helpful. You make the teachings of the Bible most interesting and easy to understand."—South Africa

Appreciated Film

"Dear Sir: We showed your film at church last night, 'The Unknown God.' It is a wonderful film. We surely enjoyed it, and would like to have your Bible course."—Rev. . . . Missouri

Ministering with Pictures

"Dear Brethren: The films which we borrowed from you have been appreciated very much by the patients in the convalescent homes. We put on a program Saturday afternoon in one home, and about thirty patients attended. Some were just thrilled with it. We also put on a regular service in a home Sunday morning, using one of the films, and about twenty-five patients attended. We gave out at least fifty pieces of literature. We have an appointment for another program next Saturday."—Connecticut

Appreciates Literature

"Dear Brethren: for the past two and a half years I have very earnestly studied the 'Studies in the Scriptures,' and all the other books and booklets which you publish, and have been greatly blessed. Enclosed is my check to help keep on spreading the truth of God's Word, and to help garner the wheat of this age."—Ohio

Seeking True Facts

"Dear Friends: I just received your little book, 'God's Plan.' It came in the morning mail. I have already completed reading it. I enjoyed it so much! I am seeking the true facts. I enjoyed the book perhaps more because there was no denomination mentioned. This is a request for the book, 'God and Reason,' which I will be looking forward to receiving as soon as possible."—Iowa

Saw Announcement

"Dear Sir: With grateful heart I received the booklet which you sent. I came here for work, and my family sent me the Greek newspaper in which I saw your advertisement. I wrote to you, and you promptly sent me the booklet, and the sample of the Greek Dawn. I thank you from my heart, and I beg you to continue sending me the magazine. I would also like the booklet, 'God and Reason.'"—Germany

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.

WINNIPEG, MAN., June 29-July 1—West Selkirk Curling Arena, 381 Jemima St., Selkirk, Man. Mr. Steve Gowryluk P. O., Kirkness, Manitoba.

***LOS ANGELES, CALIF.,** July 4-7—Convention Auditorium, 2936 West Eighth Street near Vermont Avenue. Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4, California.

NEW BRUNSWICK, N. J., July 4-7—Drew University, Madison, New Jersey. Mrs. Kenneth Rawson, 60 Jersey Avenue, Menla Park, New Jersey.

***DETROIT, MICH.,** July 5-7—Armenian Cultural Building, 22011 Northwestern Highway, Southfield, Mich. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

CANORA, SASK., July 6, 7—Canora Stadium. Mrs. K. M. Fernets, Box 867, Canora, Sask.

PRINCE ALBERT-MIDDLE LAKE, SASK., July 12-14—107 Eighth St. East, Arcade Hall, Prince Albert. Mrs. Janet Jinjoe, 428 13th St. East, Prince Albert.

ALBANY, N. Y., July 14—Y W C A, 5 Lodge Street. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

SAGINAW, MICH., July 14—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice Street.

CHICAGO, ILL, July 28—Central Masonic Temple, 912 N. LaSalle Street. Mr. Adam Miskawitz, 2436 Grove Avenue, Berwyn, Illinois

BLOOMINGTON, IND., Aug. 10-15 — Bible Students General Convention.

LABOR DAY CONVENTIONS—Saginaw, Mich.; San Diego, Calif.; Seattle, Wash.; Minneapolis, Minn.; New York, N. Y.

WEEKLY PRAYER MEETING TEXTS

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

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

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

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

SPEAKERS' APPOINTMENTS

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

SAM BAKER		E. H. HERRSCHER		M. C. MITCHELL	
San Jose, Calif.	July 1	Los Angeles	July 4-7	Wallingford, Conn.	July 21
Fresno, Calif.	2, 3			Bridgeport, Conn.	21
Los Angeles, Calif.	4-13	THOMAS HICKS		D. J. MOREHOUSE	
San Diego, Calif.	14	Catawissa, Pa.	July 14	Los Angeles	July 4-7
Yuma, Ariz.	15, 16	G. M. JEUCK		E. K. PENROSE	
Phoenix, Ariz.	17, 18	Paterson, N. J.	July 28	Detroit, Mich.	July 5-7
Tucson, Ariz.	19	G. F. JUDSON		ROY E. POLAND	
Fort Worth, Tex.	20-22	New London, Conn.	July 21	Los Angeles	July 4-7
Oklahoma City,	23, 24	A. H. KRUMPOLT		H. W. PRICE	
Topeka, Kans.	25	York, Pa.	14	Muncie, Ind.	July 1, 2
Kansas City, Mo.	26-28	Lancaster, Pa.	14	Piqua, Ohio	3, 4
Minneapolis, Minn.	30, 31	Wilmington, Del.	28	Detroit, Mich.	5-7
OTIS R. BARRALL		R. J. KRUPA		Saginaw, Mich.	8
Baltimore, Md.	July 21	Detroit, Mich.	July 5-7	Flint, Mich.	9
JENS COPELAND		L. P. LOOMIS		Grand Rapids, Mich.	10, 11
Philadelphia, Pa.	July 14	Washington, D. C.	July 14	Jackson, Mich.	12
L. PAUL DAVIS		Reading, Pa.	28	Detroit, Mich.	14
Los Angeles	July 4-7	J. Y. MAC AULAY		Chatham, Ont.	15
O. D. DEIFER		New Haven, Conn.	July 14	London, Ont.	16, 17
Pottstown, Pa.	July 21	Waterbury, Conn.	14	Toronto, Ont.	18
EDWARD E. FAY		Allentown, Pa.	28	Buffalo, N. Y.	19
Los Angeles	July 4-7			Rochester, N. Y.	21, 22
Antioch, Calif.	21			Syracuse, N. Y.	23
				Albany, N. Y.	24
				New York, N. Y.	25-29
				Allentown, Pa.	30, 31

E. G. ROBERTS	C. A. SMITH	F. S. WASSMANN
San Diego, Calif. July 2	Wilkes-Barre, Pa. July 21	Detroit, Mich. July 5-7
Los Angeles, Calif. 47		
San Luis Obispo, Calif. 10	ALBERT SHEPPELBAUM	C. R. WEIDA
San Francisco, Calif. 11-14	Winnipeg, June 29-July 1	Detroit, Mich. July 5-7
Sacramento, Calif. 16	Canora, Sask. 6, 7	
Salem, Ore. 18, 19	CHICAGO, ILL.	G. M. WILSON
Portland, Ore. 20, 21	STEPHEN SURACI	Detroit, Mich. July 5-7
Tacoma, Wash. 22	Hartford, Conn. July 28	W. N. WOODWORTH
Bellingham, Wash. 23		Los Angeles July 4-7
Vancouver, B. C. 24	J. H. L. TRAUTFELTER	C. W. ZAHNOW
Victoria, B. C. 26	Los Angeles July 4-7	Detroit, Mich. July 5-7
Seattle, Wash. 28		
Spokane, Wash. 30		

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

MIKE BALKO	GEORGE O. JEUCK	ADAM MISKAWITZ
Duquesne, Pa. July 21	St. Petersburg July 14	Gary, Ind. July 21
NICK BARACOS	EDMUND JEZUIT	N. MOLENAAR
Monessen, Pa. July 28	Minneapolis, Minn. (Fillmore Street) July 7	Whittier, Calif. July 14
WALTER Blicharz	LEONARD JEZUIT	R. A. RAWSON
London, Ont. July 14	Covert, Mich. July 21	Chatham, Ont. July 21
C. M. CHUPA	RUSSELL L. JURD	NORMAN F. RICE
Adrian, Mich. July 21	Ventura, Calif. July 21	Whittier, Calif. July 21
EDWARD E. FAY	EDWARD G. LORENZ	W. STROMBERG
Antioch, Calif. July 21	Riverside, Calif. July 21	La Salle, Ill. July 7
T. HACK	Ontario, Calif. 21	Aurora, Ill. 14
Milwaukee, Wis. July 14	Whittier, Calif. 28	
JOHN G. HULL, JR.		J. I. VAN HORNE
Fullerton, Calif. July 28		East Liverpool, O. July 14
		Washington, Pa. 21
		HOWARD K. YOUNG
		Duquesne, Pa. July 21

SPEAKERS' APPOINTMENTS

General Convention Rates

DURING the past few years the number of special requests for consideration and exceptions has increased considerably—increased to the point where a new method of handling them is necessary. The only solution seems to be to put strict limits for all. Many attending the convention have adopted the practice of not making reservations prior to arrival but have waited until they get to the Indiana University campus to make their specific requests. This has caused confusion, delays, and irritation at the reservation tables. In an attempt to correct these misunderstandings and difficulties the Residence Halls have set up a new system of charges. They are as follows:

1. Full time charges for adults extending from Friday night, August 9, lodging with breakfast on Saturday, the first meal, to Friday, August 16 breakfast. This amount would be \$39.50 per person in a twin bedded room; \$43.00 in a single room containing one bed, or \$60.50 for single occupancy of a twin bedded room.

2. Less than full time charges will be based on a rate of \$6.50 each with two in a room, \$7.00 for a single room, or \$9.50 per day for one in a twin bedded room. The day would begin with lodging and extend through the evening meal of the following day. There will be no deduction from the day rate, but there will be a limited number of individual tickets for each meal each day. In other words, it will not be possible to secure housing only, or only part of the meals. The higher daily rate is made to cover the added handling costs of the shorter periods. The rates for children will be as follows:

Children two years through six years, per day: \$3.50

Meals \$1.50; Room \$1.50; Full Period \$19.75; Service charge .50

Children seven years through eighteen years, per day: \$5.00

Meals \$3.00; Room \$1.50; Full Period \$29.00; Service charge .50

Last night lodging \$3.50, \$4.00, \$6.00; breakfast on individual ticket.

We wish to emphasize the desirability of making reservations prior to July 25 in order that specific requests may be given consideration. These specific requests may be given consideration such as to include groups of rooms so that friends or relatives may be together, location of room to avoid stair climbing, or to be near a bathroom. There are few single rooms.

BIBLE STUDENTS GENERAL CONVENTION
Indiana University, Bloomington, Indiana
August 9 to August 16, 1963

1) The full period from lodging Friday night, August 9, through breakfast on Friday morning, August 16

2) Less than full period at daily rates, the day beginning with lodging one night and ending with supper on the following day.

If a group of guests wish to be assigned to rooms near to each other the request should accompany this form and the name of every person and his or her address must be given. The length of time each person will stay must also be given.

Enter here the names of all persons who wish a reservation for the full period. (Give the age of all children below the age of 19.)

Use an additional sheet if necessary.

Day and date of arrival _____ Day and date of departure _____

Reservations for less than the full period can be made. Each night's lodging will include breakfast, lunch, and supper on the following day. If you leave before Friday, August 16, you may reserve your last night of lodging without meals on the following day. If you stay Thursday night, August 15, you will be charged for breakfast only on Friday, August 16. If you arrive before evening on any day, there will be a few individual meal tickets available at the office, but it is recommended that you plan to take your meals elsewhere through supper on your first day.

Enter here the names of all persons who wish to stay less than the full period.

Give the age of all children below the age of 19.

Give the day and date of arrival and departure.

Name and address

If you wish to make special request for location or grouping of rooms, send in your reservations prior to July 25, 1963. The Conference Bureau will attempt to fill requests up to that date.

If a group of guests wish to be assigned to rooms near to each other, the names of all persons involved must be sent together. The pairing for twin rooms must be given.

Name and address of person sending this request:

Name _____

Number and Street _____

City and State _____

Send this reservation request to:

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BLOOMINGTON, INDIANA**

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- 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.

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to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God," particularly "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 had 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 consecration 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 man 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," "to 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. 2:4, 6.

That the name of the church is that she may be like her Lord, "seen him as he is," be a "partaker of his divine nature," and share his glory as his portion. —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 universal redemption, 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 willingly wicked will be destroyed. —Acts 3:19-23; Isaiah 55.