

a herald of Christ's presence

THE DAWN

"UNTO GOD WOULD I
COMMIT MY CAUSE,
WHICH DOETH
GREAT THINGS
AND UNSEARCHABLE."

--Job 5:8, 9

June 1960



HIGHLIGHTS OF DAWN

The Church in the World 2

BIBLE STUDY—Including International Lessons

The Golden Rule 10

The Two Ways 12

Bearing Good Fruit 14

The Firm Foundation 16

Treasures in Heaven

 The "Seed"—Article V 18

CHRISTIAN LIFE AND DOCTRINE

Dangers of Spiritual Pride 27

Weekly Prayer Meeting Texts 61

BRITISH SECTION

Sanctification 42

TALKING THINGS OVER

The 1960 General Convention 48

ENCOURAGING LETTERS 55

RADIO "FRANK and ERNEST" SCHEDULE 57

Entered as second class matter at the Rutherford, New Jersey Post Office on February 19, 1944, under the Act of March 3, 1897. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

SUBSCRIPTION RATE: English and foreign languages (except Ukrainian, \$1.00 a year. Ukrainian, \$2.00. In sterling countries, five shillings.

CANADIAN ADDRESS: Post Office Box 217, Winnipeg, Manitoba.

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

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

FRENCH ADDRESS: Boite Postale 43, Nice (A. M.), France.

GREEK ADDRESS: He Haravgi (The Dawn), Andr.—Xiroyianni 30, Zografou, Athens.

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

SWEDISH ADDRESS: Dogningen, Torpagatan 32A, Jonkoping, Sweden.

GERMAN ADDRESS: Tagesanbruch Bibelstudien-Vereinigung, Freiburg-Haslach, In den Sigrismatten 13, Germany.

UKRAINIAN ADDRESS: Post Office Box 3511, Station B, Winnipeg 4, Man., Canada.

ITALIAN ADDRESS: Aurora—Associazione Studenti della Bibbia, Corso Umberto 84, Pescara, Italy.

ITEMS OF INTEREST

THE TELEVISION MINISTRY

The following stations are televising "The Bible Answers" fifteen minute series of films:

- Victoria, B. C.—CHEK-TV, channel 6, 11:45 a.m., Sundays, once per month.
- Alexandria, Minn.—KCMT-TV, Channel 7, 12:15 p.m., alternate Sundays.
- Pittsburgh, Pa.—WTAE-TV, Channel 4, 11:15 a.m., Sundays.

The following stations are currently televising "The Bible Answers" half-hour series of films:

- Columbus, Ohio—WBNS-TV, Channel 10, Sundays, 11:00 a.m.
- El Paso, Texas—KELP-TV, Channel 13, Sundays, 4:00 p.m.
- Spokane, Wash.—KREM-TV, Channel 2, Sundays, 1:00 p.m.
- Bakersfield, Calif.—KLYD-TV, Channel 17, Sundays, 2:00 p.m.
- Birmingham, Ala.—WBRC-TV, Channel 6, Tuesdays, 5:30 a.m.
- Johnstown, Pa.—WJAC-TV, Channel 6, Saturdays, 3:30 p.m. (First program this month to be on Saturday, June 18)
- Fresno, Calif.—KFRE-TV, Channel 12; Sundays, 10:00 a.m., beginning June 26.

RADIO TOPICS FOR JUNE

- 5—"No More Death"
- 12—"Divine Healing"
- 19—"Where Are the Dead?"
- 26—"The Ransomed of the Lord"

The Church in the World

"If in this life only we have hope in Christ, we are of all men most miserable."—I Corinthians 15:19

FORTY days after his resurrection from the dead, Jesus appeared to his disciples on the mount of Olives, and after telling them that they were to go into all the world and preach the Gospel, beginning at Jerusalem, he ascended into heaven, a cloud receiving him out of their sight. (Acts 1:3, 8-12) Before they embarked on this mission of being his witnesses, they were to wait at Jerusalem until they received the power of the Holy Spirit. This power came upon the disciples ten days later, and they began at once to proclaim the Gospel of the crucified and resurrected Jesus.

On that wonderful Day of Pentecost, Peter was the chief spokesman. He had a large audience of Jewish people, and under the persuasive power of his preaching they were "pricked in their hearts," and three thousand accepted Christ that one day. (Acts 2:37, 41) For a while thereafter the people of the Jewish nation

continued in large numbers to accept Christ, and the record is that daily God added members to the church.—Acts 2:47

The word "church" in the New Testament translates the Greek word *ekklesia*, which means "a calling out." Applied to a group of people it would mean a called out, or separated people. The thought is expressed by Jesus when he said to his disciples, "I have chosen you out of the world." (John 15:19) While the disciples of Jesus are called to be separate from the world, they, nevertheless, are in the world, and are expected to live above its spirit of selfishness.

It was the plan of God that the church class should be reached, and called to follow in the footsteps of Jesus through the power of the Gospel. Paul speaks of this method as the "foolishness of preaching." (I Cor. 1:21) Following Pentecost, the disciples continued to proclaim the Gospel on

every suitable occasion and wherever possible.

In God's due time, and by divine providence, Gentiles were given an opportunity to hear, believe, and obey. The commission to go into all the world with the message was taken seriously by those early disciples and as they could they entered ever widening fields of service. Paul responded to the call to go to Macedonia, and in Philippi the first European congregation of separated ones was established.

The Gospel of Christ was also taken to Rome, and there, too, a congregation of believers was established. (Rom. 16:5) These local groups of consecrated believers were called churches, and they came into being in various parts of the then so-called civilized world. But these ardent believers did not find favor with the world. They were persecuted by the Jewish religious leaders, and also by Gentiles. In many instances the governments of the times were opposed to them.

But regardless of persecution, believers increased in numbers. Gradually, in the larger centers of population, Christian congregations became a potent influence in the community, and the leaders began to assume command which was not authorized by the Word of God. Rivalries developed between leaders of the larger Christian communities, and final-

ly a division occurred between what was known as the Western and Eastern churches. The Bishop of Rome claimed authority over all the churches, but the Eastern churches did not co-operate; so even to this day we have the Roman Catholic Church, and the Eastern Orthodox Church. But this ambition of the bishops did not end with their exercise of religious authority. When the opportune time came, the Bishop of Rome seized temporal power as well.

The soil of circumstances was made favorable for this further grasp of power when Emperor Constantine professed to accept Christ, and made Christianity the official religion of the state. Extending his authority over Rome, where the bishop gave willing co-operation, there gradually emerged that ugly thing which is now called church-state government.

Not by Preaching

IN APOSTOLIC days, when the disciples of Christ limited their activities to the preaching of the Gospel, the church remained pure and separate from the world. But when preaching the Gospel was replaced by political grasping for power, and by co-operation with the world and earthly governments, the church became corrupt, yes, even to becoming a part of the world.

And it was this sort of "church"

that spread its influence all over Europe. No nation of Europe was ever converted to Christianity through the preaching of the Gospel. While there once flourished congregations of earnest Christians in Rome and other large centers, these constituted a very small minority of the total population. And they were a persecuted minority.

But when, under Constantine, Christianity was made the religion of the state, whole nations suddenly became "Christian." Church history reveals that it was by the power of the sword of this unholy church-state system that "Christianity" was forced upon one country after another throughout the Roman world, which at one time comprised essentially all of Europe.

But the people of these countries did not become real Christians. To become a real Christian one must accept Christ as his personal Savior, and dedicate himself voluntarily and fully to the doing of God's will. Such must also be sanctified by the Word of truth. But the hordes upon which nominal Christianity was forced never saw a Bible, and knew nothing of its contents.

The Coming Kingdom

THE true Gospel of the kingdom, as proclaimed by the faithful followers of Jesus, emphasized that those who faithfully followed

in his footsteps, suffering and dying with him, would at the time of his return be raised from the dead in the "first resurrection" to live and reign with him. That was to be the time when the whole world would be brought under the jurisdiction of the genuine kingdom of Christ, and when, through its agencies, the knowledge of the Lord would be caused to fill the earth as the waters cover the sea.—Isa. 11:9

But the religious rulers of the Dark Ages, claiming that they were reigning in Christ's stead, suppressed the idea of a future kingdom of Christ because it was out of harmony with their own boastful claims of divine authority and power. On this point we quote from an article in the Encyclopedia Britannica:

"The change was brought about by two causes—first, Greek theology, which reached the West chiefly through Jerome, Rufinus and Ambrose, and, second, the new idea of the Church wrought out by Augustine on the basis of the altered political situation of the Church. Augustine was the first who ventured to teach that the Catholic Church, in empirical form, was the kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact. By this doctrine of Augustine's the old millenarianism, though not completely extirpated, was at least banished from the official theology.

"It still lived on, however, in the lower strata of Christian society;

and in certain undercurrents of tradition it was transmitted from century to century. At various periods in the history of the middle ages we encounter outbreaks of millenarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement. And since it had been suppressed . . . by the political church of the hierarchy, we find that wherever chiliasm [the doctrine of the thousand year reign of Christ] appears in the middle ages it makes common cause with all enemies of the secularized Church."

It is clear that beginning with Constantine and Augustine, those truly set apart by the Gospel of the coming kingdom found themselves in a changed world, a world which professed to be Christian, but in reality was not. The same writer, from whose article the above quotation is taken, makes this further observation: "If the [Catholic] Church, and not the state was regarded as Babylon, and the pope declared to be the Antichrist, these were legitimate inferences from the ancient traditions and the actual role of the Church."

The true servants of God are represented by the Revelator as having to flee into a "wilderness," but in this wilderness they were sustained by God. (Rev. 12:14) Copies of the ancient Scriptures were almost unavailable throughout that period, and communication between the brethren was difficult. It seems clear though,

that throughout all the centuries there were those who continued to hold to the hope of Christ's coming kingdom.

In the same article our historian says, "Faith in the nearness of Christ's second advent and the establishment of his reign of glory on the earth was undoubtedly a strong force in the primitive Christian Church." It was this belief that was held to by the few in what the historian describes as the "lower strata of Christian society." Through these unrecognized followers of the Master the hope of the coming kingdom was kept alive, and we may be sure that to the fullest extent possible, and despite the restricting circumstances with which they were surrounded, they continued to proclaim the Gospel of the kingdom. Thus God's truth did not die out in the earth.

One of the means by which the Eastern, or Greek Orthodox branch of Babylon officially defeated the idea of a coming kingdom of Christ was by keeping the Book of Revelation out of their Bible. Since only in the Book of Revelation is the reign of Christ shown to be a thousand years in length, the Greek Church used this means of destroying the chiliastic teachings. And these teachings are still hated by the Greek Church. Only a few years ago, when Radio Athens agreed to broadcast Greek translations of the "Frank and Ernest" pro-

grams, permission by the religious authorities was refused on the ground that the programs taught chilliasm.

God's Kingdom Conquers

BOTH branches of the false church flourished for centuries in association with civil governments. The civil power of the Roman Church was broken in 1799, when Napoleon took the pope a prisoner to Rome. While the false Roman church has had seasons of prosperity since that time, it has never regained its civil authority over the nations of Europe.

The Eastern branch of the church nominal, unlike the Western branch, did not come under the domination of a single bishop exalted to be pope over all. Here the rulership of the church was divided among five, each wielding undisputed authority in his own territory. One of these, of course, is in Greece, and another in Russia. But, even as with the Roman church, whole nations were made "Christian" by the power of the sword. Under the Czars, Greek Orthodoxy was the official religion of the state. This also has now changed. With the communist revolution the civil power of the Church in Russia was completely broken, and, indeed, the church itself came very near to being snuffed out.

The position of the church in

Russia has slightly improved since 1936, when a new Constitution was adopted by the government which promised civil rights to the clergy, freedom of conscience to all citizens, and separation of church and state. As a report of a "Peace Mission" in 1959 states, "Religion is far from dead in Russia, but neither is it flourishing."

There is freedom to believe as one pleases, but there is no freedom to promote one's beliefs publicly. A church service cannot be advertised. In view of the many restrictions hindering the promotion of religion in Russia, the report of the "Peace Mission" observes, "Perhaps the state hopes that religion will die out as the old believers gradually die off."

And seemingly these hopes are slowly being realized. Of the 546 churches in Moscow prior to the communist revolution, only about fifty are left. In Leningrad there are only fourteen Orthodox churches. And few new churches are being built in Russia. The comparatively few churches remaining in Russia are usually crowded; but, as the report of the "Peace Mission" observes, the vast majority of those who attend are old and of pre-revolutionary origin. Some young people are joining the Baptist Church in Russia.

Thus today, those who believe and teach the glorious Gospel of

the kingdom find themselves in a world vastly different from the one which existed in the Middle Ages. During the opening centuries, Jesus' faithful followers saw the gradual rise of the counterfeit kingdom of Christ, and now, particularly since 1799, they have been witnesses to the gradual demise of that unholy system of church-state government.

The Roman Church, as a church, is still flourishing, particularly in North America, where its membership is on the increase; but in certain countries where her power is limited, her policies are being gradually liberalized, especially under the leadership of the present pope. We cannot be too sure what the situation in the near future will be, but we know from the Word of God that eventually all false systems of religion must perish before the conquering power of the "King of kings, and Lord of lords."—Rev. 19:16

The Reformation had its effect upon the thinking of millions of people, but now the various Protestant groups, which sparked the Reformation, have lost their protest, and we find ourselves in a world of so-called modern religious thought, which is essentially unbelief in the true Christianity of the Bible. There is a great revival of religion, they say. The tremendous sale of religious books is cited as one of the evidences of this claimed revival.

But these books contain little more than moral ethics and a diluted form of "Christian Science" thinking by which one wishfully makes himself believe that he can overcome all handicaps hindering him from becoming a tremendous success in life.

Search in any segment of the religious professions in the world, and nowhere do we find those who believe and proclaim the Gospel of the kingdom, except those who are enlightened with the truth of the divine plan. These are the twentieth century counterparts of those whom Jesus commissioned to go into all the world and preach the kingdom. These are the ones who, in this end of the age, are being "be-headed for the witness of Jesus, and for the Word of God."—Rev. 20:4

That church in the flesh to which God began to add members on the Day of Pentecost still lives. To his disciples, and to their companions throughout the age, Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) World scenes and situations have changed from century to century throughout the age, but Christ's faithful witnesses have continued to live apart from the world and its selfish schemes, even though much of the time in a "wilderness."

Nor will the Lord's people to-

day yield to the influences of the world about them. They may yet be persecuted; yea, in some parts of the world they are even now being persecuted. Should the spirit of tolerance now prevailing in this country be set aside by totalitarian interests, either communist or papal, persecution could arise here. But we need not be concerned, for we know that the Lord is at the helm, and we know that whatever of suffering may come, and from whatever sources, it will come as the result of the dying struggles of a "beast" that is going into perdition. (Rev. 17: 8) We are assured that "the Lamb shall overcome them"—for the hour of victory for "the King of kings, and Lord of lords" is here.—Rev. 17:14, 19:16

With this victory of the "Lamb" will come the full establishment of the messianic kingdom, the hope of which was set aside so long ago by the rising power of papacy. That will be the real kingdom, and through its agencies will come the promised blessing of all the families of the earth, even as promised to Abraham.

One of the beautiful symbols of this kingdom is given to us in Revelation 22:1—"the throne of God and of the Lamb." This government will exercise divine authority, and because the Lamb shed his blood to redeem mankind from death, the exercise of kingdom authority will result in

health and life for the people. Thus we are told that "a pure river of water of life, clear as crystal" proceeds "out of the throne of God and of the Lamb."

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the trees were for the healing of the nations." (Rev. 22:2) What a beautiful picture this is of the life-giving blessings which will flow out to the people of earth from "the throne of God and of the Lamb."

And the faithful witnesses of Jesus throughout the age, those who have proved worthy to reign with Christ by overcoming the world, will be associated with him in lavishing these blessings upon all who will partake of them. Collectively, these overcomers are spoken of as those who become the "wife" of the Lamb. (Rev. 19: 7) In chapter 22:17 they are referred to as "the bride." We read, "The Spirit and the bride say, Come. And let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely."

Be Patient

THE people of God in every age have believed that Messiah's kingdom was very near. The question, "How long, O Lord?" has been in the hearts and upon the

lips of believers throughout the centuries. (Rev. 6:10) Actually, so far as each individual was concerned the kingdom was near—no farther away than the end of the natural span of life of each one, for waiting in the unconsciousness of death will be as no time at all when awakened, and when each takes his place in the rulership of the kingdom.

We have the conviction that the kingdom is near, actually near. The events foretold for the age, such as the rise of the Antichrist, are in the past. The bright shining of the Lord's presence is throwing Satan's world into chaos as foretold. The signs of the Master's presence are visible all around us, so we "look up, and

lift up our heads," knowing that our deliverance draweth nigh.—Luke 21:28

Nor is this a selfish expectation. If we are overcoming the spirit of selfishness that is characteristic of the world, we will rejoice that all the families of the earth are so soon to be delivered from the thralldom of sin and death. We will rejoice also that this deliverance is to include all the millions who have died, those for whom Jesus gave himself a ransom. Truly it is grand to know that soon "the ransomed of the Lord shall return . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

An Observation

"The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, not to be ministered unto, but to minister. The rough winds fanned His sleep; He drank of the mountain brook and made not the water wine for himself; would not use His power to stay His own hunger, but had compassion on the multitude. He called them He had bought with a great price, no more servants, but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light."

—Benjamin Harrison

LESSON FOR JUNE 5

The Golden Rule

GOLDEN TEXT: "Therefore all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matthew 7:12

MATTHEW 7:1-12

JESUS' admonition not to judge others, and the reason he gives for it, reveals his understanding of fallen human nature. "With what judgment ye judge," he said, "ye shall be judged," meaning, for one thing, that we are often guilty of the very things we see wrong in others and for which we pass judgment upon them. And it usually works out this way. We are annoyed by, and often become very critical of, faults in others which are common to ourselves. Quite unconsciously we may seek to hide our own failings by calling attention to similar failings in others, proving, as the Scriptures state, that the human "heart is deceitful above all things, and desperately wicked."—Jer. 17:9

And it often happens that what we "judge" in others is far more pronounced in ourselves, as illus-

trated by Jesus' comparison of the "mote" and the "beam." In using these illustrations Jesus touches upon another basic fact when he said, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (vss. 3-5) It is true that "beamlike" imperfections which cause a Christian to be overcritical and sit in judgment upon another obscure clear spiritual vision, so that none of the issues involved can be seen in their true light.

While this implies a dangerously serious condition of mind and heart, it can be remedied. Jesus indicates this by his admonition to cast out the beam, thus suggesting that by drastic action, and with the Lord's help, it can be done. But the best way is to watch and pray lest the smallest beginnings of such sins find a place in our hearts. David prayed,

"Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins."—Ps. 19:12, 13

The admonition not to cast our "pearls before swine" is one which all true Christians should heed. The thought is, apparently, that there are some who are so base and unappreciative of any thoughts pertaining to God and the truth that they are as swine. It would be useless to present such with the holy pearls of divine truth. They would not be benefited, and might become embittered and angry.

"Ask, and it shall be given you," Jesus said, "seek, and ye shall find; knock, and it shall be opened unto you." (vs. 7) The reference here is to the spiritual blessings which the Lord has provided for his people. The Lord will reveal his plan to his consecrated people in proportion to their earnestness and zeal in praying and seeking for it.

Just as a loving earthly parent will respond to the request of his son, giving him the "bread" he seeks, and not a "stone," so our Heavenly Father will give "good gifts" to his children. Yes, he will give unstintingly of all those good things which he has promised. Above all, he will give the Holy Spirit to guide and help all of his fully consecrated people.

The code of conduct set forth in verse 12 is familiarly known

as "The Golden Rule." It expresses the law of simple justice as it should be observed by Christians in all human relationships. Christians should practice "The Golden Rule" in their dealings with others, even though they may not receive just treatment in return.

Jesus gave his followers a higher law than is expressed in The Golden Rule. He said that we should love one another as he loved us. (John 13:34; I John 3:16) Jesus' love toward us and toward the whole world was a self-sacrificing one. He gave his life that we might live. This is more than justice, and we are admonished to exercise a similar love toward one another, and even for the world of mankind. We are laying down our lives sacrificially as Jesus did, being planted together in the likeness of his death.—Rom. 6:3-5

QUESTIONS

- What may be revealed by a disposition to judge others? Can anything be done to correct this disposition?
- What did Jesus mean by casting pearls before swine?
- What truths may we expect to have revealed to us as a result of earnest searching and prayer?
- Are Christians expected to observe The Golden Rule regardless of the attitude of others?
- What new commandment did Jesus give to his followers?

The Two Ways

GOLDEN TEXT: "In all thy ways acknowledge Him, and He shall direct thy paths."—Proverbs 3:6

MATTHEW 7:13, 14

THE two "ways" referred to in the caption are described by Jesus in the opening verses of the lesson. We quote: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

It was original sin in the Garden of Eden that swung open the wide "gate" leading into the "broad way" which ends in destruction. How true are Jesus' words that "many" travel over this way that leads to death, to destruction! It has borne countless millions to death, and today more than a hundred thousand are reaching the end of this "way" every twenty-four hours. We thank God, however, that the end is destruction, not torment.

"Strait is the gate" that opens into the narrow "way" which leads to life. This particular way to life began to be opened by Jesus through his invitation to his

disciples to deny themselves, and take up their cross and follow him. (II Tim. 1:10; Matt. 16:24) It was swung completely open by the outpouring of the Holy Spirit upon the waiting disciples at Pentecost. This "gate" is "strait," that is, difficult to enter, for the only way to pass through it is by fully surrendering to the Lord and entering into a covenant with him which calls for the sacrifice of all that we have, including our earthly life.—Ps. 50:5

Passing through this "gate" of full surrender we enter the "way" that is "narrow," and also difficult. This is the only way of life that is open to believers during the present Gospel age. Those who walk in this way are subjected to severe trials and testings. Peter refers to this course as a "fiery trial." Those who experience these trials can rejoice in that they are sharing in the sufferings of Christ, and in the resurrection will partake of his glory.—I Pet. 4:12, 13; Rom. 2:7; 8:17

There is another way of life, however, one that is mentioned in Isaiah 35:8. This text reads,

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

We might speak of this "way" as "the highway of holiness." It is the way to life over which the people of the millennial age will travel. It pictures progress and development. Isaiah says that the "unclean" shall not pass over it—all the way over it, that is—but that it shall be "for those," for the unclean. By traveling on this road they will become clean. Indeed, if they reach the end they will be perfect as humans, mentally, morally, and physically.

By contrast with the narrow way of the present age, the highway of holiness of the next age will be an easy one in which to walk. The truth concerning God and his requirements will be made plain, so plain that no one will need to err: Now the Devil is ever trying to deceive those who walk in the narrow way, and he goes about as "a roaring lion," seeking whom he may devour. (II Cor. 4:4; I Pet. 5:8) But in the next age Satan will be bound, and the knowledge of the Lord will fill the earth as the waters cover the sea. (Rev. 20:2, 3; Isa. 11:9) Over this "highway" the "ransomed of the Lord shall return [from death], . . . with songs and everlasting joy upon their heads:

they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:8-10

LUKE 15:11-24

MANY Christians believe that The Parable of the Prodigal Son was spoken against the Pharisees of Jesus' day, who resented the fact that favor was being shown to the publicans and sinners. In this interpretation the elder son would represent the Pharisees, and the younger son, the publicans and sinners, who were considered to be outcasts from divine favor.

But while this would be the primary application of the parable, we can also see in it a beautiful reminder of the merciful compassion of our loving Heavenly Father, who is willing to receive back into his favor all those who return in the true spirit of repentance. It has been said that this parable is "the most divinely tender and most humanly touching story ever told on earth."

QUESTIONS

- What are the two "ways" referred to in the caption of our lesson?
- Why is the "gate" to the narrow way called "strait"?
- Name a third "way" referred to in the Bible, and when will it be opened? Contrast the condition of this "way" with that of the "narrow way."
- What is the principal lesson taught in The Parable of the Prodigal Son? What general lesson does it teach?

Bearing Good Fruit

GOLDEN TEXT: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."—John 15:4

MATTHEW 7:15-23

FRUIT-BEARING is one of the symbols used in the Bible to illustrate the development of Christian character and its outward manifestation of good works on behalf of others. It is referred to as "the fruit of the light [which] is in all goodness and righteousness and truth." (Eph. 5:9) Again, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance [self-control, **Diaglott**]."—Gal. 5:22, 23

The Apostle Peter presents a similar list of Christian virtues, and adds, "If these things be in you, and abound, they make you that ye shall neither be barren [margin, "idle"] nor unfruitful in the knowledge of our Lord Jesus Christ." (II Pet. 1:5-8) Those whose hearts are filled with love and godliness will naturally reach out to bless others, particularly by making known to them the glorious Gospel of love.

After all, fruit is not so much

of value to the tree on which it grows as it is to those who are nourished by it. So a Christian who bears the fruits of righteousness and truth does not, and cannot, live unto himself, but seeks to help others. No fruit-bearing Christian will keep the blessings of the truth to himself. To do so would indicate that he has failed to bear fruit.

Our Golden Text emphasizes that bearing the fruits of righteousness is possible only if we abide in Christ. Just as a branch cannot bear fruit when severed from the vine, "no more can ye," Jesus said, "except ye abide in me."

Jesus emphasized the vital importance of fruit-bearing, saying, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8) Jesus also said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16) The great desire of every follower of the

Master should be to glorify the Heavenly Father.

Selfishness manifests itself in every phase of human experience. Even in professed Christian circles there have always been those ready to take advantage of the unwary. Jesus refers to these as "ravening wolves" who appear in "sheep's clothing." Actually, these are "false prophets."

Jesus said of these "false prophets," "Ye shall know them by their fruits." This is true. Although it may not at first be apparent, sooner or later a lack of the true Christian graces will become apparent, and the Lord's true people will recognize this and take proper precautions to protect themselves against these "wolves." One of the evidences is a tendency to condemn others in order to exalt self in the minds of the brethren.

"Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven," Jesus explained. (vs. 21) We are called into the heavenly phase of the kingdom, but it is necessary for us to prove worthy of this calling. Peter wrote, "Give diligence to make your calling and election sure: for if ye do these things [bear the necessary fruit of the Spirit], ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

LUKE 13:6-9

THE Parable of the Fig Tree is believed by many to apply to the drying up of the Jewish nation at the time of Jesus' first advent. In Matthew 21:19 we are told that Jesus cursed a fig tree and it withered, to the great amazement of the disciples. A little later Jesus said of the Jewish nation, "Your house is left unto you desolate," and the nation withered.—Matt. 23:38

In the parable, the owner of the vineyard said, "Behold, three years I come seeking fruit on this fig tree, and find none." Jesus had been seeking "fruit" from the nation of Israel for three years, but as far as the nation as a whole was concerned, found none, hence the nation was cast off. However, Jesus also indicated that the withered "fig tree" would be revived at the time of the setting up of his kingdom, and that this would be one of the signs of his second presence.—Luke 21:29-31

QUESTIONS

- What is the "good fruit" borne by faithful Christians?
- How only can Christians bear "fruit"?
- How can we detect "wolves" in sheep's clothing?
- How may we be sure of an entrance into the spiritual phase of the kingdom?
- Explain The Parable of the Fig Tree.

The Firm Foundation

GOLDEN TEXT: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."—Matthew 7:24

MATTHEW 7:24-29; 21:28-32

THE true foundation upon which one can build an abiding superstructure of faith and works is Jesus Christ. The Apostle Paul wrote, "We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I Cor. 3:9-13

"These sayings of mine" to which Jesus referred are the teachings which he set forth

in his Sermon on the Mount, as well as at other times throughout his ministry. And it is these sayings which reveal Jesus to us; and in building upon them we are building upon him, the true foundation.

Basic in the Master's teachings is the fact that he came to be man's Redeemer, a "ransom," and that to accomplish this he would give his flesh, his humanity, for the life of the world. (I Tim. 2:4-6; John 6:51) Jesus also taught that those who became his true disciples, by denying themselves and taking up their cross to follow him, would be his joint-heirs in the rulership of the messianic kingdom.—Matt. 16:24; Rom. 8:17

When we build upon these basic doctrines of the divine plan, and upon his "sayings" contained in The Sermon on the Mount, we are building on Christ, and this is indeed a sure foundation, a foundation which will stand, regardless of how severely the storms of life may beat against

it. Jesus said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) He also said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matt. 5:11

This tribulation and these revilings are some of the storms which beat against the Christian, but the fact that he knows their meaning and is assured of a blessing in standing up against them, constitutes a bulwark of strength. It is not uncommon to find those who, because they suppose that the Christian life is always one of serenity and peace, are greatly confused when severe trials come upon them, with their faith structure in danger of being swept away.

In our lesson Jesus used "rain," "floods," and "wind" to illustrate the disturbing influences which come into the Christian's life. Paul uses "fire." And in employing this illustration he indicates that even in building upon Christ as the foundation, it is possible to use the wrong "material," such as "wood, hay, stubble," instead of "gold, silver, precious stones."—I Cor. 3:12

We need not be too technical in our understanding of these lessons. In a practical way, the lessons of Jesus and Paul both are that we need to give heed to the truth of God's Word as the su-

preme source of guidance in our lives; that we are not only to study the Word, but apply its principles of righteousness in our hearts and lives. As our Golden Text states, it is not a matter merely of hearing "these sayings of Mine," but also of doing them. Those who do both are like the "wise man, which built his house upon a rock."

If we do this, we will be building upon the sure foundation of Christ, and upon the truths of the Gospel, which are centered in him. And not only so, but our lives will be brought into conformity with the foundation upon which we build. We can then have the assurance that no storms, regardless of how severe they may be, and no fiery trials, will destroy our faith. Instead, we will rejoice in these stormy and fiery circumstances, knowing that the Lord is with us, and will help us in our every time of need.—Matt. 5:11, 12; I Pet. 4:12-14; Rom. 8:31-39; Heb. 4:16

QUESTIONS

- What is the foundation upon which Christians build their lives?
- Name some of the important teachings of Christ.
- What are the storms which assail a Christian?
- Need we be fearful that these storms will destroy us as new creatures in Christ Jesus?

THE "SEED"

Article V

Treasures in Heaven

LIFE, under conditions of peace and happiness, is a priceless possession. Only those who are so acutely distressed as to be rendered to some extent mentally unbalanced destroy themselves. To the normal mind, life is considered well worth while, even though accompanied by more or less disappointment and sorrow. In Matthew 19:16-21 we are told of a young man in Jesus' day who was wealthy and who had a great desire to continue living, so he went to the Master to inquire if there was anything he could do that would assure him of eternal life.

First of all Jesus referred this young man to the Law of God which had been given to Israel at the hand of Moses. The promise had been given "that the man which doeth those things shall live by them." (Lev. 18:5; Rom. 10:5; Gal. 3:12) Our first parents were condemned to death because they disobeyed God's Law, and death had reigned over all from Adam to Moses because, although not necessarily wilful sinners, they were born imperfect and shared in the condemnation which fell upon our first parents.—Gal. 3:21, 22; Rom. 5:12-15

But, with the giving of the Law at mount Sinai, God extended an opportunity to the people of Israel to gain life by obedience to his Law; so when the young rich man inquired of Jesus what he could do to secure eternal life, Jesus simply referred him to the Law of God, epitomized in the Ten Commandments.

In reply to Jesus the young man declared that he had been obedient to the Law—"All these have I kept from my youth up." Then he inquired further, "What lack I yet?" This was apparently a noble young Israelite, for we read in Mark 10:21 that "Jesus . . . loved him." He had doubtless lived up to the requirements of God's Law to the best of his ability, yet realized that the seeds of death were working in him. Even though young, he could recognize that just like everyone else he was already losing some

of his youthful vigor, and that if this continued he eventually would become old and die.

Hence the question, "What lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Mark's account states, "Take up the cross, and follow me." (Mark 10:21) Analyzing this reply, it simply means that Jesus asked this young man to die with him, sacrificially, symbolized by the invitation to take up his cross. In return for this, Jesus promised the young man that he would have treasure in heaven.

A New Hope

JESUS knew that because he would voluntarily die as the world's Redeemer the opportunity to secure everlasting life on earth as humans eventually would be available to all mankind, that even those asleep in death would be awakened and have this opportunity offered to them. But the time in the divine plan had not yet arrived for this. As the "Seed" of promise through which this wonderful blessing would eventually be made available to all the families of the earth, Jesus was to have associates who would share in dispensing the blessings.

Jesus also knew that the condition upon which these could qualify to be associate blessers with him was that they suffer and die with him, as symbolized by the cross. In the divine plan for the recovery of mankind from sin and death, this was the only way of life then open. Jesus described this way as "narrow," and the "gate," or entrance into it, as "strait," or difficult. Indeed, it was too difficult for the young man, for "he went away sorrowful."—vs. 22

This young man had asked Jesus what he could do to live, and what Jesus told him was that he could follow him into death. But with this invitation to die with Jesus there was offered the great compensation of "treasure in heaven." This was something new to the young man, for up to this time God had not offered heavenly treasures to the people of Israel. That Jesus should now do so indicated that the plan of God was moving forward into a new phase, and the work of a new age was beginning.

In a vague way Christians have always believed that they would share a heavenly home with Jesus, but few have realized that the hope of a heavenly reward was not held out to anyone until Jesus came. Moses and the prophets did not offer such a hope to the people of Israel. Paul wrote that Jesus brought "life and immortality to light through the Gospel."—II Tim. 1:10

Just as a heavenly hope was not offered to the ancients, neither was immortality. Jesus brought both "life and immortality to light through the Gospel." God's ancient people were assured of an awakening from the dead, but they did not understand clearly the fulness of perfect human life that would be vouchsafed to them through Christ, the coming Redeemer. As for immortality, no hint had been given to them concerning it. This remained for Jesus to do.

Immortality is life, but life is not necessarily immortality. Immortality is indestructibility. It is a quality of the divine nature, and was possessed originally only by the great Creator of the universe. Jesus was exalted to the divine nature and was given immortality at the time of his resurrection, and immortality is promised as a reward to those who follow faithfully in the footsteps of Jesus.—Rom. 2:7

Immortality is one of the treasures of heaven, and those who attain it will share a heavenly home with Jesus. To his disciples Jesus said, "In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3

Concerning the heavenly reward for the followers of Jesus the Apostle Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:3-5

The Apostle Paul wrote, "Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1) The priests of ancient Israel

were God's servants through whom he extended his blessings to the people and Paul is telling us that if we have partaken of the "heavenly calling" we are to consider ourselves members of a priesthood under Christ; not an earthly priesthood, but a heavenly priesthood, over which the exalted Jesus is the Head.

Part of the function of Israel's earthly and typical priesthood was the offering of sacrifice, and now those who have received the heavenly calling are also invited to offer sacrifice. Israel's priesthood offered animals in sacrifice, but the prospective heavenly priesthood are admonished to offer themselves. The Apostle Paul wrote, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

Unto Death

THIS sacrifice of the human body is unto death, for it is only through faithfulness in laying down the human life that one proves worthy to inherit those "treasures in heaven" which Jesus mentioned to the rich young ruler. Jesus showed the way in this respect by giving his own "flesh," his humanity, for the life of the world. (John 6:51) Now those who would be his disciples are invited to take up their cross and follow him into death.—Matt. 16:24

Jesus promised, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) Immortality is the "crown of life," and can be obtained only through faithfulness in laying down the human, the mortal, life in sacrifice; and it will be obtained in the resurrection. Describing the resurrection of those who are partakers of the heavenly calling, Paul said that "this mortal" will "put on immortality."—I Cor. 15:54

Christ's Resurrection

TO ATTAIN immortality and to be with Jesus in the place prepared by him is likened by the Apostle Paul to a valuable "prize," and in order to win this prize Paul said that he was willing to give up every earthly advantage he possessed, even life itself. Paul wrote:

"I count all things but loss for the excellency of the knowledge

of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:8-14

The Christian hope of being exalted with Jesus in the resurrection, and of sharing his heavenly glory is further confirmed by the Apostle Paul in Colossians 3:2-4, which reads: “Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

Not on the Earth

PAUL’S admonition to set our “affection” on things “above” and not on things of the earth is quite in contrast with the incentives God held out to Adam in the Garden of Eden. We are informed that in that garden God planted every tree that was pleasant to the eye and good for food. It was a beauty spot which was offered to Adam forever on conditions of obedience to divine law. Trees of life were provided in Eden which would have assured our first parents of continued health and life.

These earthly blessings were theirs to enjoy, and God wanted them to set their affection upon them. When they sinned and were sentenced to death it meant the loss of this earthly paradise; but through the redeeming work of Christ, human life with its earthly blessings eventually will be restored to Adam and his race.

However, this is not the "prize" being sought after by the followers of Christ during the present age in the divine plan, for to these Paul wrote, "Set your affection on things above, not on things on the earth." To this he adds, "For ye are dead, and your life is hid with Christ in God." The true followers of Jesus are looked upon by God as dead to the things of the earth because they are voluntarily following in the sacrificial footsteps of Jesus, being "planted together in the likeness of his death."—Rom. 6:3-8

The purpose of suffering and dying with Jesus is explained by Paul in a letter to Timothy. We quote: "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (II Tim. 2:11, 12) All the faithful of Jesus' followers will reign with him as the "Seed" to "bless all the families of the earth."

Another Treasure

THE privilege of reigning with Jesus as the spiritual "Seed" of Abraham will be one of the treasures in heaven promised by Jesus. Jesus' immediate disciples were very much concerned over this prospect, and two of them made bold to request that they might have a specially favored position in his kingdom, one on his right hand and the other on his left hand. (Matt. 20:20-23; Mark 10:35-40) Jesus explained that he did not have the authority to assign special privileges to those who would be in the kingdom with him, but if they wanted to be in the kingdom with him at all they would need to drink of his cup, and be baptized with his baptism.

Jesus' "cup" was one of suffering, and his "baptism" was one of death, and all who will reign with him when his kingdom is established will first of all have to suffer and die with him. Not many in the more than nineteen centuries since Jesus suffered and died have been willing to pass this test. There have been countless millions of professed followers of Jesus, but only a "little flock" to whom it is the Father's "good pleasure" to give the kingdom, because only the few have been willing to walk in the footsteps of Jesus, footsteps which lead to suffering and death.—Luke 12:32

In one of the beautiful symbolismisms of the Bible we see the resurrected Jesus exalted to mount Sion, which pictures the spiritual rulership of the kingdom, and there are with Jesus—here shown as the Lamb which had been slain—“an hundred forty and four thousand, having his Father’s name written in their foreheads.” It is explained that these are the ones who “follow the Lamb whithersoever he goeth,” meaning that they die sacrificially even as he died.—Rev. 14:1-5

The significance of being on symbolic mount Sion is revealed by the Lord in Psalm 2:6-9. We quote: “Yet have I set my King [Jesus] upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen [Gentiles] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” Jesus will share this highly exalted position of authority and rulership with his faithful followers. He promised: “He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”—Rev. 2:26, 27

“Even as I received of my Father,” said Jesus to those who would be overcomers. Jesus had already been exalted to power and great glory. Paul wrote concerning Jesus: “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. 2:9-11

In another promise to the overcomers the highly exalted Jesus said, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Rev. 3:21) From these promises it becomes clear that to be a follower of Jesus implies much more than attaining salvation, that to the faithful it will lead to association with him in the glory of his kingdom through which all nations will be blessed.

"Calling" and "Election"

THE Apostle Peter admonished Christians to make their "calling and election sure." (II Pet. 1:10) He also wrote that there are "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (II Pet. 1:4) Peter further admonished that to our faith in these promises we should add "virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]."

Peter indicated that by doing these things we will gain for ourselves an abundant entrance into "the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:5-11) It is through the agencies of this kingdom that all the families of the earth will be blessed, in keeping with the promise God made to Abraham concerning his "Seed." One aspect of the promise was that the "Seed" would "possess the gate of his enemies." (Gen. 22:16-18) This denotes rulership, control, such as we would expect of a king.

And so it is that Jesus and his faithful disciples will establish a kingdom through which they will rule the world, and it will be this righteous rulership that will extend the promised blessings of peace and health and life to the people. When Jesus was raised from the dead a glorious divine being, he announced that "all power" had been given unto him "in heaven and in earth." (Matt. 28:18) And God's promise to his faithful disciples is that they, too, will be raised from the dead to be "kings and priests," and to reign with Christ a thousand years.—Rev. 1:6; 20:6

The resurrected Jesus, having been exalted to the divine nature, was invisible to human eyes except as he miraculously manifested himself, which he did to his disciples on a few occasions. Jesus, in the resurrection, had experienced a spiritual birth and, as he explained to Nicodemus, was now able to go and come as the wind, invisibly, and with great power.—John 3:8

When this same change of nature, from human to divine, is experienced by Jesus' faithful overcomers they also will possess the ability to exercise power, yet be invisible to human eyes. Thus, together with Jesus as their Head, they will be the in-

visible rulers of mankind during the prophetic thousand-year kingdom. Just as the powerful and wicked spirit being, Satan, has ruled the world in unrighteousness, so the spiritual "Seed" of Abraham will reign in righteousness.

Then Satan will be bound, and, at the end of the thousand years, destroyed. (Rev. 20:1-3) All wicked institutions and governments through which Satan has used his influence to degrade the human race will also be destroyed; or, as the Scriptures state it, "as the vessels of a potter shall they be broken to pieces." All unrighteousness will be destroyed. Paul wrote that Christ must reign until all enemies are subdued, and that the "last enemy" to be destroyed will be death. This is why the Bible assures us that ultimately there shall be "no more death."—I Cor. 15:25, 26; Rev. 21:4

"All Deceivableness of Unrighteousness"

"He that doeth good is of God."—III John 11

LET us not forget that the Spirit of God is the Spirit of love—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Someone has said, "It is but one step from the sublime to the ridiculous" because of the facility of human imagination. Similarly it might be said that right and wrong, truth and untruth, may be so viewed as to change the sentiment almost instantly. It is incumbent, therefore, that all who would be recognized of the Father as possessing the character-likeness of the Lord Jesus should resist and put away, mortify, deaden, every unholy, unloving, unjust sentiment, as they would avoid the virus of hydrophobia or of a contagious

disease. In a word, while we still urge as always growth in knowledge, we also admonish as always growth in grace must be proportionate, if we would be pleasing to the Lord and accepted as joint-heirs with Jesus in his kingdom. Whoever unkindly, untruthfully, slanderously, wickedly, underhandedly, insinuatingly with others may speak or act toward us, we must not dare to render evil for evil, nor railing for railing, but "be kind and gentle toward all." In fact, we must not even entertain an unkind thought respecting those who oppose us, but as Michael would not speak evil of Satan, but said, "The Lord rebuke thee," so must it be with us.

Danger of Spiritual Pride

PRIDE in any form and in anybody is a dangerous thing. In a worldly way the proverb is well attested, "Pride goeth before destruction, and a haughty spirit before a fall"; and surely very, very few people have anything of which they might justly be proud! Some who hold their heads high with the pride of a haughty spirit, as though they were especially created out of some preferable "dust of the earth," have really nothing to boast of as to ancestry. A very few generations back are generally sufficient for any boaster.

The world is learning that it is not wise to boast of riches, lest thereby some one ask how were the riches accumulated, and by whom, and whether they were honestly obtained. Pride of education is not appropriate, either; for education in general signifies the learning of what other people have found out or have written as history. And in our day those who would boast of great education have need of humility, lest it be found that the very thing they are boasting about has been disproven by later researches.

Scientific books of the year 1900 will not pass muster today, nor their theories stand in the light of present knowledge. So if it were right to boast of knowledge, the boaster would need to be very careful to keep up-to-date.

Pride of one's beauty or physical perfection is scarcely to be excused; for the beauty of form and feature came by heredity, and the parent rather than the child might have some reason for pride. Pride as respects clothing, adornments, is also foolish. The maker of the fabrics or the ornaments might have some reason for pride in the handiwork, but surely the wearer has not! He is merely appropriating to himself the skill and labor of others.

Spiritual Pride Worst of All

BUT our theme is spiritual pride! We would divide it into two classes: first, the spiritual pride of the merely nominal or professing Christian; and second, the spiritual pride affecting true Christians.

The spiritual pride of the nominal churchgoer is not all hypocrisy. He sees spiritual forms and

ceremonies, hears spiritual songs and sermons, and in many instances is not aware but that he himself is a true Christian, as much so as any. Does he not go regularly to meeting? Is he not a regular contributor, not only to the expenses of the house of worship, but in general to the forwarding of the Lord's cause—charities, etc., as these are presented to him from time to time?

However they have lived during the week, however they have dealt with the butcher and the baker, most churchgoers take a pleasurable pride in joining some of the showy groups moving toward church buildings. The spiritually proud usually prefer the showiest and most aristocratic and hightoned temples of worship. At the conclusion of the services they feel a self-satisfaction. Have they not worshiped God? Ought not all people to worship him? How many others have not done so! They feel a spiritual pride or superiority when comparing themselves with nonattendants.

They went not for spiritual instruction; or even if any were given in the places visited, they were not themselves in condition to receive such, not being Spirit-begotten. They had no real hunger for righteousness, for truth. They had merely satisfied a feeling of duty. They had in a sense done penance, and hoped that somehow, sometime, it would in-

ure to their advantage, perhaps saving them from some of the worst degrees of purgatorial sufferings—perhaps even making them acceptable for heaven. Why should not God feel grateful to them for having denied themselves and wasted a few of their precious hours to go worship him?

Although they would not put it so, they feel in a measure that God would be very unjust if he would pass by such a matter and not reward it handsomely. They feel spiritually proud and self-satisfied, and so long as in that condition are not in a particle of danger of getting hold of the truth. Nor need we suppose that the great Adversary would especially give his attention to them, for they are very safely under his influence. Was he not the first to manifest pride and to say in his heart, "I will ascend above the sons of God [I will take a higher position than others]; I will be as the most High"? Spiritual pride was evidently Satan's great mistake, which led to his complete downfall.

Some who make no pretense of belief in God, or in the Lord Jesus Christ, or in the Bible, have what might be termed a sort of spiritual pride. They pride themselves on living a moral life, on being able to conduct themselves honorably and decently in life, never getting drunk, never doing some of the seriously immoral

and perverse things that many others do. In pride and boastfulness they will say: "I feel myself just as good as any church member, and I never go to church." And by this they mean, "I feel myself to be better than any church member." They are merely mixing modesty of statement with pride of thought in the proportion which they think will best influence the hearer.

Press the inquiry a little further as to what good works they especially rejoice in and they will tell how as "Odd Fellows," "Masons," etc., they sat up one night with a brother of the Order who was not very sick, who did not need very much attention and who had a trained nurse anyway to take care of him; but they felt as though they had been doing a noble work of charity. In general, their pride is that they have not violated the laws; that they have lived decent, respectable lives. Is there really anything in this that is an occasion for pride, for special self-congratulation? What man or woman should not keep the laws and should not be ashamed if he failed to keep the laws, especially when we would remember that those laws were made, not for good people, but for evildoers?

Spiritual Pride in the True Church

NOW we come to the most serious thing of all! The pride

which is merely foolish or semi-hypocritical in the world and in the nominal Christian becomes a very serious matter indeed if it invades the heart and the life of the child of God. But why do we make such a difference? Why say that spiritual pride would be so very dangerous in one of the Lord's saints, whereas it would be little more than foolishness in the world? Ah! the difference is that these are God's special representatives in the world, who must become copies of God's dear Son if they would ever attain the glory, honor, and immortality to which they have been invited by the Lord.

When they gave themselves entirely to the Lord and were justified from sin through the imputation of the Redeemer's sacrifice, and were thus introduced into the family of God and begotten of the Holy Spirit, it means a great change for these. Old things passed away; all things became new. These, and these alone, are on trial during this Gospel age for eternal life or eternal death. And of all their temptations and beguilements, the sin of spiritual pride is probably one of the most dangerous of all. In proportion as it comes in, the spirit of the Lord departs, and the spirituality of the individual ceases. This spiritual sickness, unless curbed, would surely lead on to the second death, for "the Lord resisteth the proud,

and showeth his favor to the humble."—James 4:6

The Apostle Peter evidently had this besetting danger of spiritual pride in mind when he wrote to the church: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (I Peter 5:6) "Whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted," said the Master.

One Symptom of This Soul Sickness

HOW may we know spiritual pride? someone may inquire. One of the most serious things in this connection is that those who have spiritual pride very rarely are aware of it. They sometimes have forms of godliness which not only deceive others, but deceive themselves and hinder them from seeing the spiritual pride which is working, and which others may more readily see.

When you feel that your attendance at meetings, your reading of so many pages of Scripture Studies per day, your distribution of so many tracts, or your circulation or loaning of so many books, are matters to be boasted of, then take care! That disposition to boast is an indication that you would be in danger of catching spiritual pride if circumstances were favorable. These are all good and laudable things, all proper things; and you should

feel a proper degree of self-congratulation that you find yourself able and willing to turn from the daily newspaper or novel, the reading of chitchat, or the writing of chitchat, to do things so reasonable, so proper, so much in harmony with the divine will. But any disposition to boast of the matter should lead you to a careful scrutiny of thought, of the motives lying behind these activities in the Lord's service.

We do not mean to say that it would be improper to give a testimony in which all of these things might be brought forward as an encouragement to others, or as a proof that we love the Lord and are anxious to serve him. What we are cautioning against is a spirit, or disposition, to boast of anything that we might be or do as the Lord's children. We have nothing whereof to boast. If we gave all of our goods to feed the spiritually poor, all our time to circulating the truth, and all of our energy to the honoring of the Lord's name, we should feel that, having done all, we had not really profited our Lord, but merely found an opportunity of showing him a little of the devotion of our hearts in acknowledgment of the numberless blessings already received at his hand, and still more wonderful favors which he has promised shall be ours, if faithful. Well did the poet write: "I want the first approach to feel Of pride or fond desire!"

Still Further Symptoms

ANOTHER form of this disease of spiritual pride manifests itself in a hypercritical attitude of mind. When one attends a testimony meeting, or a Berean class, and hears no real good testimony but his own, hears no proper answer except his own to any of the questions, never sees an elder in the chair who knows how to lead a meeting anyway—these should be considered dangerous symptoms of spiritual pride.

Not that all these things might not possibly occur, but they are surely not likely to occur continually. It would be perfectly proper for us to give such attention, and to be so well informed, that we would be able to see quickly any unscriptural proceeding or any instance of very poor judgment that would be a hindrance to the effectiveness of the services. It would be proper, too, if ever we saw that the best interests of the class were not being served—and if, after waiting patiently for a while, we found that they were not likely to be corrected—it would be entirely proper for us, in a meek and quiet spirit, to call attention to the fault, either in the class or to an elder, or whatever would be the most effective and least demonstrative way. "Let nothing be done through strife or vainglory," but everything for the glory of God.

And right there we need to be careful, too, lest we get into the way of thinking that everything that harmonizes with our ideas is to the glory of God, and that whatever would not harmonize with our ideas could not be pleasing to him. Well did the apostle write: "See then that ye walk circumspectly, not as a fool." (Eph. 5:15) Well do we see the meaning of this word "circumspectly," that it signifies with close scrutiny on every hand, especially as respects thoughts, motives, intentions.

"Be Not Many of You Teachers"

WELL did James write, "Be not many of you teachers, my brethren, knowing that a man shall receive the severer trial." (James 3:1) While, as we have pointed out, all of the Lord's people are specially susceptible along the line of spiritual pride, there seems to be a special danger surrounding all who become in any manner identified with the promulgation of the truth.

It is a special privilege, indeed, to tell out the message of God's grace to all who have a hearing ear. How thankful we are that it is not, as it was once supposed, the exclusive privilege of the clergy, but that the Lord declares that all who are his consecrated people and who receive the begetting of the Holy Spirit have, through it, the anointing to

(Continued on page 34.)

TEN CENT BOOKLETS—12 for \$1.00

Israel in History and Prophecy—64 pages—Reveals the prophetic significance of the present rebuilding of Palestine.

Christ's Thousand-Year Kingdom—64 pages—Shows that the reign of Christ is for the blessing of "all the families of the earth."

Our Lord's Return—48 pages—Reveals manner and purpose of Christ's return.

A Royal Nation—Refutes the theory that the "ten lost tribes of Israel" are the kingdom people of the Bible.

God and Reason—96 pages—An outline of God's plan of salvation together with an examination of many prophecies.

The Truth About Hell—64 pages—Examines every text containing the word hell.

The Grace of Jehovah—64 pages—Shows the love of God in his provision of salvation for Adam and his race.

Creation—112 pages—Examines the Genesis account of creation.

Hope Beyond the Grave—96 pages—Presents the teachings of the Bible concerning the soul, spirit, heaven, hell, and paradise.

God's Plan—48 pages—A brief outline of the divine plan of salvation, illustrated by charts.

When a Man Dies—48 pages—Answers the question, Where are the dead?

FIVE CENT BOOKLETS—25 for \$1.00

These publications contain 32 pages.

Aramageddon, Then World Peace—Discusses prophecies relating to our day, showing the manner in which God's hand is in the affairs of men.

Jesus, the World's Savior—A portrait of the character and work of Jesus.

The Light of the World—Identifies the true witnesses of Jehovah, and of Jesus.

The Church—Identifies the true church, and explains how to become a member.

Born of the Spirit—Shows the difference between Spirit begetting and Spirit birth.

What Can a Man Believe?—Calls attention to the testimony of all God's Holy prophets.

The Blood of Atonement—Shows that there is no salvation outside of Christ.

The Day of Judgment—Presents hope for the unsaved dead.

Reincarnation Versus Resurrection—Shows that the dead will return in the resurrection, not as other people, but as themselves, and will know one another.

Your Adversary the Devil—Answers the questions, Who is the Devil, and Who created him?

Divine Healing—Gives assurance that eventually all the sick will be healed.

Spiritualism—Answers the question, Can the living talk with the dead?

Peace Through Christ's Kingdom—Points out from the Bible the world's only hope of lasting peace.

Father, Son, and Holy Spirit—An understandable presentation, and scriptural.

Does God Answer Prayer?—A comforting and reassuring presentation.

Hope for a Fear-filled World—Reveals the "silver lining" to present dark "clouds."

Informative and Devotional

GOD'S PROMISES COME TRUE

This is a book for children. It contains forty-eight Bible stories, with illustrations. Among the stories are, "The First Ship-builder," "A King Who Ate Grass," and "The Most Important Baby." Cloth bound, \$2.00.

DAILY HEAVENLY MANNA

A devotional book containing a Bible text and comment for each day in the year. It also has ruled pages for birthday records. Bound in durable water-proof cloth, \$1.00

TABERNACLE SHADOWS

An unusual book which presents the typical significance of the various sacrificial services of the tabernacle erected by Moses in the wilderness. It is cloth bound and is priced at 50 cents.

"BEHOLD YOUR KING"

This book deals with prophecies pertaining to the manner, time, and purpose of our Lord's return and second presence. It identifies the fulfillment of prophecies in the major world events of our day. One hundred and fifty-two pages, cloth bound, 50 cents.

HYMNS OF DAWN

Here is a choice collection of three hundred and sixty favorite hymns, with music. It contains many of the best loved hymns of all denominations. Bound in cloth, \$1.00

OUR MOST HOLY FAITH

This book contains a compilation of articles and sermons by Pastor Charles Taze Russell—seventy-four articles and eleven sermons. It contains more than seven hundred pages, and is cloth bound. Price, \$2.00

"THE BOOK OF BOOKS"

A unique publication which explains the format and general themes of the Bible, tracing them from book to book, and from the Old Testament to the New Testament. It contains three hundred and twenty pages, and is bound in cloth. Price, \$1.00

"HOPE"—This little booklet is prepared specially for mailing to relatives and friends of the deceased. They are priced at twelve for twenty-five cents. This price includes envelopes in which they can be mailed.

IN FOREIGN LANGUAGES

Various booklets and books are available in the following foreign languages: German; Italian; French; Lithuanian; Greek; Danish; Polish; Roumanian; Hungarian; Hebrew; Slovak; Finnish; Spanish; Dutch; and Swedish. Details concerning literature available in any of these languages will be furnished upon request.

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31.)

preach the good tidings to the meek and to bind up the broken-hearted! (Isa. 61:1) We are glad of this privilege, which includes our private conversations with neighbors and friends. But what a privilege to be God's ambassadors, and in his name to tell of the coming kingdom, of the great provision God has already made through the death of Jesus, of the grand outcome, and of how the kings and priests of that kingdom are now being called out of the world, experiencing a change of nature in preparation for their future work!

Old as the message is, it is so new and wonderful, if rightly presented, as to awaken astonishment in the honesthearted who hear. They wonder, how did this ordinary man (or woman) ever come to understand and be able so beautifully to portray these wonderful things? Perhaps they give a hint of their surprise. Then comes a danger moment for taking the disease of spiritual pride. Just a little swing of the mind; and you think that it is wonderful that even you should know about such things when the great mass of mankind have not the remotest conception of them, and that even some of the ablest and most talented ministers of the Word of God are ignorant respecting these things in the Bible.

If you are taking the disease

of spiritual pride you will doubtless feel a straightening of your back. You are beginning to feel more important, and to look more dignified and to feel that, after all, you are somebody great. Your voice indicates this, too; and your hearer notices it. Then he begins to feel that it is not the Word of the Lord, but that, as you seem to admit, it is something that you made up, something that you are responsible for, and he thinks less of it on this account.

The proper attitude, as all will agree, is that the Lord's people should feel greatly humbled instead of greatly exalted and heady in respect to these opportunities for telling the truth to others. We should feel our unworthiness. We should realize that the plan is not ours; that we have merely heard of it ourselves; that it is really God's plan; that we are honored as his servants to tell it out. But if we allow any impression to go out that it is by any wisdom on our part, or any skill, that the beauty is seen in the message, then to that extent we are taking glory to ourselves which belongs to the Lord, and doing injury to ourselves proportionately by failing to demonstrate our worthiness to be used by the Lord in the present and in the future. The wonderful privilege of speaking as ambassadors for the Lord, to tell of his greatness and plan should humble us with the thought that he has priv-

ileged us, whereas he has angels, who excel in strength and whom he might have used in communicating this most wonderful message.

Special Test Upon Elders and Deacons

BUT the dear brethren chosen by the classes to be their elders and deacons have a still further test to their humility. Apparently no one could occupy such a position without great danger of infection from the disease called spiritual pride. Sometimes the Lord's people seem entirely to forget the caution which Paul gave, saying that a novice, a beginner, one young in the truth, no matter how bright, no matter how educated, should not be chosen for the service of elder or deacon because, as the apostle remarked, he would be especially susceptible to this foe of the children of God, spiritual pride.—I Tim. 3:6

But not merely are the novices in danger. Everyone appointed to serve the Lord's people is thereby put into the place of great temptation, which might mean a spiritual fall and ruin in the second death. Perhaps the Lord's people have not been sufficiently considerate of these things as respects those whom they elect to be their servants. Perhaps those accepting these positions of service under the votes of the brethren scarcely realize what danger

they do run in accepting. If they realized, doubtless that realization would make them hesitate about accepting at all; and humility would certainly lead them not to attempt to serve unless they were most explicitly appointed to the service.

But what do we find? Alas! in some a tendency to seek the eldership or deaconship. In some, even a tendency to "wire-pull" and bargain that they might be elected; in some a tendency to feel angry with anybody who would vote against them in such an election. Alas! alas! if the dear brethren realized what was gnawing in their minds and urging them on to these things, oh, what a different course they would take! In all meekness and humility they should feel a timidity even about taking a position where there would be such a responsibility. The admonition on this is that although all of the church should, according to their knowledge of the truth, be qualified to be teachers, nevertheless the safer place is not to be a teacher, knowing that such shall have the severer trial. Only a sense of responsibility to the Lord and to the brethren should make one willing to serve in such capacity, much as all ought to love to be the Lord's representatives in the church.

Everything in the nature of pride, fond desire to be elders or to be great, is not only dangerous

to the person himself, but dangerous to the entire class with which he is associated. The spirit is catching, just as is every disease. Strife, vainglory, ambition, all contrary to the spirit of the Lord, soon appear. Next come anger, malice, envy, hatred, evil speaking, evil surmising. These, Paul tells us, are "works of the flesh and of the devil." All this harm, all this spirit of the Adversary, is apt to be introduced into the class either by one or more of its elders or leaders, or by one or more who desire to be elders or leaders.

We are sorry that this is true, yet we know of a number of classes containing many dear children of God, many of whom are otherwise exemplary, but who have gotten into this condition. Instead of the Spirit of the Lord being fully in control, the evil spirit, or disposition, is frequently manifest in various ways in the meetings. The class fails to make progress, either numerically or spiritually. These are the bitter fruits of this noxious thing known as spiritual pride.

If we had but the power of language to hold it up before our readers, that they might see it in its true shape and terrible color, the effect would surely be to cause alarm in Zion! Fain would we ring the alarm bell, for be it noted that these dear ones who are becoming thus involved are often grand characters, truly

Spirit-begotten children of God. Of some of them we know that in the past they ran the race splendidly. How sorry we feel to see signs that their characters are being transformed in a wrong direction! Let us heed him who said, "By their fruits ye shall know them."—Matt. 7:16

Guarding Against Spiritual Pride

AS ALREADY indicated, one of the serious things connected with this malady of spiritual pride is that those who have it are rarely aware of it. Another difficulty is that it is almost impossible to correct them and to cause them to know that they have the disease. If spoken to on the subject they seem to think at once that their benefactor is their enemy; that he is jealous of them; that he would like to get their position, etc. Hence the disease is nearly incurable, except as either the class may assist or the Lord's providence may interpose.

If the class notices the growth of such a disposition, it should quickly, and with love and good intention, merely fail to elect for any service to the class the individual who seems to be getting top-heavy—spiritually proud. If this were resented, it should be considered all the more a necessity to leave the self-conscious one to cool off quietly and get his bearing, for his own good and that of the class. Where the class fails to help in this matter, appar-

ently nothing remains except for the Lord to chasten the individual for his good, or in whatever way may seem best to him. And we have confidence that the Lord will do this for everyone who is truly his child and who gets into such a condition as to need such correction in righteousness. Is it not written, "The Lord will judge [punish] his people"?—Deut. 32: 36

A Bible Illustration of This Sin

THE Bible gives many illustrations of this sin, but we choose the most conspicuous one. There was a holy man of old, beloved of the Lord, noble, self-sacrificing, a prophet of the Lord. He served the Lord and his people faithfully, wonderfully, for forty years, but finally he was guilty of this sin of self-assurance, spiritual pride. And strangest of all, this man is noted to us in the Bible as having been at the beginning of his career the "meek-est man in all the earth."—Numbers 12:3

Yes, it was the glorious Moses, who at the beginning of his experience as a servant of the Lord was so very meek, so very humble, but who, at the conclusion of his career, was hindered from entering the promised land as a punishment for spiritual pride or self-assurance, where he should have given the Lord the glory. We recall the circumstances. Moses, as the Lord's special

servant, had led Israel out of Egypt across the Red Sea into the wilderness, en route for Canaan. He performed, by the Lord's direction, several miracles on the journey. One of them was the smiting of the rock when the people were famished for water. God directed him to smite the rock; and from that rock flowed an abundant stream of water for the refreshment of the people.

According to the Bible, that rock was a picture of Christ, the "Rock of Ages." (I Cor. 10:4) It was by the Lord's arrangement that this "Rock of Ages" was smitten, that the water of life might flow from Jesus for all of Adam's race who would become Israelites indeed and come out of Egypt, out of the world, out of sin, out of the kingdom of the Adversary into obedience and fellowship with the Lord.

Forty years after this time of the smiting of the rock, when Israel had been journeying to and fro, waiting for the time to come that they might be permitted to enter Canaan, their wandering led again into this district, so barren and devoid of water. The people cried to Moses and Moses cried to the Lord on their behalf as to what should be done. The Lord's answer was that Moses should speak to the rock which previously he had smitten, and that water would come forth. But during these forty years in which Moses had dealt with the

Israelites as a father with his children, he had naturally gained a great deal of self-assurance. He could hardly pass through such experiences and still be the meekest man in all the earth.

So now, neglecting the command of the Lord, Moses went to the rock and smote it a second time with his rod, shouting to the people: "Ye rebels, must we bring you water out of this rock?" (Num. 20:1-12) Alas, poor Moses! He was taking the glory to himself instead of ascribing it all to the Lord. Soon Moses realized the great mistake he had made. It might be said to have been his only mistake, and yet the Lord on this account denied him the privilege of going into the land of Canaan, granting him instead merely the opportunity of seeing it from across the River Jordan, and burying him there.

Shall we not from this illustration esteem that spiritual pride and self-assurance are very displeasing in the sight of the Lord? Could we draw any other conclusion from this great lesson written for our admonition?

A Word of Consolation

FOR the comfort of those who may feel that they have done much worse than Moses, or been much more self-assertive, been much less careful to honor the Lord, have manifested much more spiritual pride—for their

comfort let us notice that the punishment here was severe because it was part of a type. As the first smiting of the rock typified the crucifixion of our Lord, so the second smiting of the rock typified the crucifying of the Son of God afresh and putting him to an open shame; as described by Paul in Hebrews 6:6. As the smiting of the rock represented this public, open repudiation of Jesus and his teaching and his cause, so the preventing of Moses from crossing Jordan into Canaan typified the second death. We are not to think that Moses will never come into Canaan, nor that he has died the second death, but merely that this type was shown in his experiences.

Neither are we to think that brethren who have manifested spiritual pride, and done things in their own name rather than in the name of the Lord and the name of the class, have thereby committed the sin unto death. We are, however, to realize that a terrible danger goes with spiritual pride, and that, persisted in, it would surely result in second death. Realizing this, how anxious, how zealous we should be, not only in the eradication of every symptom of it we might find in ourselves, but also in being careful lest we should take the contagion or in any manner come under its influence or have any of its symptoms!

Spiritual Pride— Prevention and Cure

WE HAVE already intimated the difficulty in connection with the treatment of this disease when once it gets hold. The chief feature of the difficulty seems to be that the disease has a destroying effect upon the conscience. The mind becomes more or less obtuse to the simple principles of the Golden Rule—not to mention the still higher law of our Lord's new commandment to the brethren. The ignoring of the Golden Rule is manifested every time an attempt is made to coerce the class, either in the election of its servants or in the ordering of its meetings.

The regulations of the Lord's Word are known; the residing of the authority in the class is recognized, and when an elder attempts to twist or turn or alter this he is not doing to the others as he would be done by. He has a right, as one of the class, to his own opinion of the Lord's will on any matter. He has the right to express his judgment. But he has no right to hinder others from the expression of their judgment, and every such interference is a violation of the Golden Rule as well as a violation of the law of love and a violation of the first commandment—to honor God—for it is setting aside the divine arrangement provided for such matters.

But where the elder progresses along such lines, in defiance of the Golden Rule principle, to the ruling of the class, the coercing or cajoling of them to the doing of his way, his will, the effect is the perversion of his own mind. His conscience becomes obtuse. Whoever violates his conscience repeatedly, by ignoring the principles of righting a wrong which he clearly sees, that person is undermining his conscience.

Conscience is the scale by which we weigh the various things presented to our judgment to ascertain the right or wrong, the justice or the injustice, the truth or the falsity of a thing. This scale may be a very coarse one or a very fine one. It may be of very fine discriminations, or it may see things only in a rude, crude way. The Christian, especially if he has been long in the school of Christ, should have a very sensitive conscience, and from the Word of God he should be able to draw the weights by which he would balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong—to what extent they would be pleasing or displeasing to the Lord. The impairment of that scale is the great danger in every sin, and it seems to us especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

How important all of the Lord's people should feel it to be to keep their consciences thoroughly just; to be unwilling to take advantage of a brother, or of anybody, either in business or in an argument or in a church election! The thought of the slightest infraction of justice on his own part should ring the loudest bells of alarm in the heart and the head of every true child of God: "Could it be that I who have enlisted in this cause of justice should be found sympathetic with injustice? Could it be that I could close my eyes to anything in my own conduct in the nature of injustice? Can it be that I am vitiating my own conscience and shall be liable to all the terrible results?"

To rectify a wrong course would therefore mean the re-establishment of the principles of justice in the heart and the mind with a carefulness proportionate to the results involved—life or death everlasting. As justice shall begin to be re-established in our minds, it will begin to regulate our words and acts. Gradually, then, the wrongdoer would begin to see how grossly he had violated the principle, how spiritual pride had almost destroyed his future prospects in the kingdom. To such an one would surely come hearty repentance and thorough resolutions for the future.

The Great Necessity for Self-Examination

BUT how shall we safeguard ourselves against spiritual pride, knowing as we do its insidious character and evil influence? How may we know that we are keeping ourselves in the love of God and not straying away toward spiritual pride?

Our advice is that the Lord's people not only go to him at the opening of each day and ask for divine wisdom and supervision, and then through the day seek to live in accordance with that prayer, but additionally at the close of the day we recommend a special self-inspection as respects the things done, the things neglected that should have been done, and the things done that should not have been done, in accordance with our vows of consecration to the Lord. If these reckonings and balancings every night with the Lord continue, and if they are done honestly, by a conscience that is not perverted, but that balances truly, we may surely expect that such, in harmony with the Lord's Word, will be keeping themselves in the love of God. They will be growing in grace, growing in knowledge, growing in love; and "the wicked one will not touch them."

But let us not forget that while we are to exercise great leniency in viewing the words and deeds of others, ascribing only good in-

tentions where they are professed, we are to scrutinize with all of our might our own hearts, our own intentions. We are to inquire why we did this thing this way; why we spoke in such a tone, etc. Such a careful examination, weighing of thoughts, words and deeds, would be very unsatisfactory to a person who was not wishing to be in accord with the

Lord. But those who have made a covenant with the Lord and are faithful to that covenant will find such a course to be a great blessing, comforting their hearts at the time, strengthening them for the future, and in connection with the Lord's providences it will be fitting and preparing them for places in the heavenly kingdom.
—Reprints

TELL IT OUT

All do not know God has a plan
That compasses the needs of man.
It is for both the far and near,
'Tis not for day or week or year,
Eternal ages are its span,
God's purposes through Christ for man.

God's secrets now are known by few,
And should it be that one is you,
You'll find it is a privilege sweet
To tell them out to those you meet,
Though telling out this sweet refrain
It still a secret shall remain.

God's secrets now are for the few,
Oh happy lot, if one be you!
In God's due time all men shall come,
And of his goodness know the sum;
His knowledge, then, the earth shall fill,
And all mankind shall do his will.

Sanctification

"Sanctify yourselves therefore, and be ye holy: . . . And ye shall keep my statutes and do them: I am the Lord which sanctify you."
—Lev. 20:7, 8

WHILE the primary meaning of sanctify is to make clean, to make holy, its secondary meaning of being "set apart" is especially applicable to the children of Israel. God encouraged their growth in holiness by setting them apart through a mighty manifestation of his power in their deliverance from Egyptian bondage, and bringing them into the wilderness for forty years.

The Scriptures indicate that the influence resulting from Israel's association with Egypt was downward, tending to sin and idolatry, hence he set them apart by delivering them from Egypt, giving them his Law, and bringing them into such a condition in the wilderness that they would need to continually exercise faith in him as the Great Provider of all their needs. This very remarkable manifestation of divine providence meant Israel's setting apart so

that they should be holy and untainted by virtue of their obedience to the principles of his Law given them through their mediator, Moses.

As God said, addressing Israel, "Ye shall be holy: for I the Lord your God am holy." Again we read: "I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright."—Lev. 19:2; 26:13

The next step in God's providences over Israel relating to their sanctification and setting apart, was his bringing them into the Land of Promise, enabling them by almost miraculous assistance to conquer the exceedingly corrupt inhabitants of the land: putting large numbers to death, driving out others, and making those that were left their servants: "hewers of wood and drawers of water." (Joshua 9:23) Although the cleansing of the land of its corrupt inhabitants, whose iniquity had come to the full, was not as thorough as the Lord told Israel to make it, his special divine providence over them, sheltered in the Land of Promise and specially protected from the idolatrous nations surrounding

them, was indeed a setting apart, giving them special opportunities for the worship and service of the one true God, Jehovah, and for becoming a holy people through obedience to his Law.

As we continue to review God's dealings with his typical people, we see constant manifestation of his power, exercised for the purpose of giving them special opportunities for setting themselves apart. His kindly providences worked for them in a way that would give them incentives to become a holy people unto him. For instance, all the prophets of Israel, in one way or another, reminded them of the way God's power had operated to set them apart as his special people, that they might become holy, worshipping and serving him, looking forward to the fulfilment of the hopes set before them—the coming of Messiah and the establishment of his kingdom.

Alas that only a remnant took full advantage of these kindly providences arranged on their behalf! The failure of the majority in Israel was clearly and repeatedly foretold through the prophets and this majority in Israel was so far from even a typically sanctified condition that they even crucified their Messiah—him whom God had sent to be their Redeemer and then their King.—Isa. 1:9; Rom. 9:29

Natural Israel— Typical of Spiritual Israel

GOD'S dealings with natural Israel, while intended to be beneficial to them as a people, were typical of his dealings with his people of the Gospel age—spiritual Israel. As Israel after the flesh were delivered from Egypt, so those who have come to Jesus as their Redeemer, and consecrated themselves to God through him, have been delivered from the world, typified by Egypt, and brought into relationship with God as new creatures, begotten of his Holy Spirit. Through desiring to set themselves apart to him and his service, his providences have operated to make this possible. "Come out from among them, . . . and I will receive you."—II Cor. 6:17; Isa. 52:11

Just as the Israelites were providentially brought into the Land of Promise, so the Lord's people of spiritual Israel, through forsaking sin, being justified by faith, becoming dead with Christ to the things on the human plane, enter into a land of promise, a new world, a condition where they have become heirs of the exceeding great and precious promises and enjoy special protection from their enemies. Truly a condition, in a spiritual sense, flowing with milk and honey!

God's power has operated in this way in view of the desires of his people to set themselves

apart that their sanctification might become a blessed reality. From this time begins the second phase of the sanctification process; for we are set apart for the purpose of being made holy. "Be ye holy; for I am holy." This is a "Holiness, without which no man shall see the Lord."—I Pet. 1:16; Heb. 12:14

While it is our earnest desire to attain a fully sanctified condition, we soon find that the world, the flesh, and the Devil would hinder our course, and that an earnest and constant effort is necessary if we would make progress along the narrow path of sanctification. The apostle's exhortations along this line are worthy of special study. He says (II Cor. 6:14-16): "Be ye not unequally yoked together with unbelievers," however much they seek to persuade you. Do not join with them in projects which will involve a very close union.

Paul continues giving his reason for such an exhortation, and puts it in the form of a question: "For [because] what fellowship hath righteousness with unrighteousness?" What fellowship, fellow-feeling, etc., is there between those who are endeavoring to live up to the high standards of righteousness required of God's people, and the very mediocre standards of right conduct satisfying to the man of the world? If our interests are not too closely connected, the man of the world will be pre-

pared to overlook occasionally our unnecessary carefulness of conduct as it appears to him; but if he is yoked together with us in business, for example, such different conceptions of right and wrong would almost surely lead to difficulties and disagreement.

"Or what communion hath light with darkness?" All who have been blessed with the light of present truth will readily admit the division that it makes between them and others of God's professed people, whether their faith accords with the teachings of the creeds, or whether they have been carried away by one or more of the delusive theories of Modernism. In conversation we find so little in common that it is well nigh impossible to have profitable spiritual intercourse or fellowship with them; and any fellowship with such can only be experienced if religious matters are avoided. This, in the case of the Lord's consecrated people, would soon lead to a quenching of the Spirit.

In II Corinthians 6:15 Paul uses further arguments against being unequally yoked together with unbelievers, "What concord hath Christ with Belial?" By "Christ" we might think of the plan of God which centers in him, and how, through him, every detail is to be carried out. "Belial" meaning "worthlessness" might similarly stand for the various counterfeit schemes inspired by

the Adversary—he who at one time was “full of wisdom, and perfect in beauty” (Ezek. 28:12, 15), but who since his deflection from perfect rectitude has shown himself utterly worthless. The derivation of Belial appears to be from two words, “Beli” meaning “without,” and ya’al “usefulness”; that is, “good for nothing.”

“Or what portion hath a believer [in God’s Word, its plan for his salvation] and an unbeliever” (R. V.), who does not accept the divine revelation, and who goes about to establish his own righteousness? To attempt to fellowship with such can only be a hindrance in the narrow way.

“And what agreement hath the temple of God with idols?” We are safe in saying that practically all who are out of harmony with God have some kind of idol in their hearts, something which comes first in their life to which time and attention is devoted. What agreement can there be between those who have become living stones in God’s temple, the church, and those whose earthly and selfish interests come first in their life and thought? Of these things they will talk; about these things they will plan and enthuse, and any attempt at enthusiastic response on the part of a real child of God will often appear very forced and artificial.

How impossible, therefore, for close intercourse to exist between

such idolators and those whose affections are set upon the things that are above, who look not at the things that are seen, but upon the things that are not seen; who have forgotten the things that are behind, and who are reaching out for the things God hath in reservation for those who love him. Agreement between God’s people and idols can only be secured at the cost of compromise, letting down the standards, hiding their light under a bushel.

Israel’s Temple, Typical

JUST as God’s temple at Jerusalem represented his dwelling place, so Paul quotes from the Old Testament Scriptures to show how, in a special sense, God dwells among his people, and for them to be called his temple is therefore a most appropriate illustration of this fact. “I will walk among you, and will be your God, and ye shall be my people.” (Lev. 26:12) “I will dwell in them, and walk in them, . . . and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (II Cor. 6:16-18)

“Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit [let us zealously perform our part in this great work of sanctification], perfecting holiness in the fear of God.” (II Cor. 7:1) Perfecting holiness accurately describes the

chief object of this work of sanctification for which we are set apart by God.

Sanctification— How Accomplished

AS WITH other features of his arrangements, God provides correct and successful means for their attainment. This is especially true in the case of our sanctification. Paul says, "This is the will of God, even your sanctification." (I Thess. 4:3) If we would be sanctified we must use the divinely provided means for its accomplishment. The Master prayed, "Sanctify them through thy truth." (John 17:17) As we seek to study, meditate upon, and obey the truth, we experience its sanctifying influence. It causes old hopes, aims, and interests to pass away, and opens the way into the world of the Spirit: "All things are become new." A new relationship with God has been realized, with new hopes both for the present and for the future.—II Cor. 5:17

Additionally, the Scriptures speak of being made clean and holy through "sanctification of the Spirit." (I Pet. 1:2) While the study and meditation upon the Word of truth is important to the child of God, he needs the Holy Spirit's influence in his life to enable him to come into accord with what is written if he would be sanctified thereby, for it is the Spirit that guides us into all

truth and shows us things to come. (John 16:13) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."—I Cor. 2:9, 10

By the power of the Spirit, too, we are enabled to obey the truth and continue to present our bodies a living sacrifice, carrying out the consecration we have made, even as it is written of our Master, "Who through the eternal Spirit offered himself without spot to God." (Heb. 9:14) The power of God's Spirit enabled Jesus to offer himself continually during the three and a half years of his ministry.

We are sanctified, perfected in holiness, perfected as new creatures through sharing in the blood [sacrifice] that is, in due time, to seal the New Covenant, opening the way through the application of the sin-offering for its gracious offer of life to be made to Israel and the world during the period of Messiah's kingdom. Sharing in the sufferings of Christ plays an important part in the perfecting of the new creature—"perfecting holiness in the fear of the Lord."—II Cor. 7:1

Having therefore these promises, dearly beloved, that God will dwell with us, and we shall be recognized as his people, that he will receive us and be a Father unto us with all that this implies,

let the good work of sanctification go on! Let us cleanse ourselves from all filthiness of the flesh and spirit; and, if faithful in these few things, God's grace eventually will bring us to the inheritance of all those who are similarly sanctified. (Acts 20:32; 26:18) The graduating standard

for such a wonderful exaltation is beautifully described by the poet:

"A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure,
and good,
A copy, Lord, of thine."

SPEAKERS' APPOINTMENTS

A. BOYCE				J. H. MURRAY			
Manchester	.....	June	26	Portrush	.....	June	4-6
				Yeovil	.....	.....	19
G. A. FORD				E. TERRY NADAL			
Portrush	.....	June	4-6	Portrush	.....	June	4-6
Letchworth	.....	.....	12	Liverpool	.....	.....	19
Llanelly	.....	July	2, 3	W. F. READER			
E. HALTON				J. RICHMOND			
Portrush	.....	June	4-6	Portrush	.....	June	4-6
Liverpool	.....	July	17	E. G. ROBERTS			
Dewsbury	.....	.....	31	Portrush	.....	June	4-6
R. J. KRUPA				T. STRACY			
Portrush	.....	June	4-7	Eastleigh	.....	June	12
Belfast	.....	.....	8	CONVENTION at Portrush, Northern			
Dublin	.....	.....	9	Ireland, Whitsun, June 4, 5, 6. Write to			
Clonelly	.....	.....	10	Mr. T. R. Lang, 41 Clooney Terrace, Wa-			
Londonderry	.....	.....	11, 12	terside, Londonderry, Northern Ireland,			
T. R. LANG				for accommodation and other details.			
Portrush	.....	June	4-6				
J. LESLIE MC KEOWN							
Portrush	.....	June	4-6				

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

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

The 1960 General Convention

THEME TEXT: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

—Psalm 89:15

THE 1960 General Convention of Bible Students will be held at the Indiana State University, in Bloomfield, Indiana. The time is Saturday, August 13, to Thursday, August 18, with sessions morning, afternoon, and evening, on all six days. All believers in the redemption provided through our Lord Jesus Christ are invited, and will be welcome at any and all sessions of the convention. The program this year will, we believe, be of more than usual interest, particularly because of a greater number of speakers from western United States and Canada.

Aside from a few details to be arranged as convention time draws nearer, the program has already been arranged. The theme text, as indicated above, is designed to impress upon the minds and hearts of the brethren the rich blessings of the Lord which have reached us through "the joyful sound" of present truth. Jesus said to his disciples, "Blessed are your eyes, for they see: and your ears, for they hear."—Matt. 13:16

Jesus also said to those who had left all to follow him, "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11) Therefore, to "know the joyful sound" of the truth, the divine plan of the ages, is an outstanding evidence of God's special favor and blessing. Those who enjoy this blessing are walking in the light of the Lord's countenance; and because of this they are blessed indeed. We believe that six days of special meditation and study along these lines will help to increase our appreciation of the Lord, and of the truth through which he reveals his goodness to us. It is also hoped that this increased thankfulness to the Lord will manifest itself in greater zeal to serve him and his people.

Fear Removed

TODAY the world is filled with fear. (Luke 21:25, 26) "The joyful sound" of the truth has removed this fear from the hearts of those to whom the Lord has revealed it. We know that "God is our refuge and strength, a very present help in [the time of] trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3

Many fear what lies beyond death, being haunted by the creedal tradition of eternal torture. But those who are walking in the light of the Lord's countenance, and who know "the joyful sound" of present truth, know that "fear toward God is taught by the precept of men." (Isa. 29:13) How wonderful it is to be free from the unwholesome influences of all the God-dishonoring influences of man-made traditions which have come down to us from the Dark Ages!

"The joyful sound" of present truth also, by the Lord's grace, has made known to us the significance of the times in which we live. Through the truth we know why the world is filled with fear, and why there is chaos and distress on every hand. What the world looks upon as calamity, we see as evidence that we are living in the end of the age, and in the early years of our Lord's second presence.

Through "the joyful sound" we know that "the 'Gentile Times' have ended, for their kings have had their day." (Hymn 171) We know, also, that with them "sin and sorrow will forever pass away." Seeing the gradual crumbling of man's social order, we "look up, and lift up our heads," knowing that our deliverance into the kingdom of our Lord and Savior Jesus Christ draws near, and also that the deliverance of the whole world from sin and death shortly will begin. (Luke 21:28) It is in keeping with these thoughts that the Program Committee has chosen Number 30 in Hymns of Dawn as the theme hymn of the convention. How appropriate are the words of this beautiful hymn:

"Christ is come! now let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase.

Earth can yet but read the story
Of his cross and dying pain;
But shall soon behold his glory;
For he cometh now to reign.

Long thine exiles have been pining,
Far from rest and home and thee;
But in heav'nly vesture shining,
Soon they shall thy glory see.

With this blessed hope before us,
Let no harp remain unstrung;
Let the mighty ransomed chorus
Onward roll from tongue to tongue."

A Blessed People

THE convention theme text emphasizes the fact that those who "know the joyful sound" are a "blessed" people. They are blessed because they walk in the light of the Lord's countenance. The psalmist wrote, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." (Ps. 68:19) These benefits are more than can be numbered. We know about some of them, but many of them we are unable to recount.

What a great benefit it is to be assured that, despite our unwilling sins and imperfections, God deals with us, and we enjoy the blessings of his fellowship. David wrote, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." (Ps. 32:1, 2) Those to whom the Lord has made known "the joyful sound" of present truth know that divine love has provided the robe of Christ's righteousness for them, and that this robe covers their unwilling imperfections.—Isa. 61:10

And how blessed it is to realize that our steps are being directed by the Lord! Concerning this the Lord says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. 32:8) In order to be instructed by the Lord, and to walk in the way which he directs, it is essential that we be wholly surrendered to him. We cannot expect the Lord to guide us if we are determined to have our own way in life. How foolish it would be to resist his will, knowing that he is "too wise to err, and too good to be unkind."

We are assured that when we walk in the Lord's ways he will give us the needed strength for each step. Isaiah wrote, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. 40:31) This is but one of the many assurances the Lord gives those who walk in the light of his countenance that he will sustain and strengthen them in their every time of need. They dwell in the secret place of his loving protection. What a truly hallowed place this is!—Ps. 91:1

Paul wrote, "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5) Yes, God has given his people the Holy Spirit. By it they are begotten to a new life, and anointed to be co-workers with him. By the Holy Spirit also we have been baptized and sealed. If faithful even unto death we will be born of the Spirit. Truly "the love of God is shed abroad in our hearts," and it is because we are walking "in the light of his countenance," having, by his grace, heard "the joyful sound" of the truth.

And how blessed is the privilege of prayer which is enjoyed by those who know the joyful sound! We are invited to "come boldly unto the throne of grace, that we may 'obtain mercy,' and find 'grace to help' in time of need." (Heb. 4:16) We are admonished to "pray without ceasing," and "by prayer and supplication" to let our "requests be made known unto God."—I Thess. 5:17; Phil. 4:6

And then we have the blessed privilege of fellowship with others of "like precious faith," those who, by the Lord's abounding grace, have also been able to hear and appreciate "the joyful sound" of the divine plan of the ages. Do we appreciate our brethren as we should, and the privilege of fellowship which we enjoy with them? As a prisoner in Rome, Paul wrote, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." (Phil. 1:3-5) This love which Paul expressed for the brethren in Philippi should also fill our hearts, and cause us at all times to thank God for his people and for the blessed fellowship we enjoy with them.

End of Age Blessings

IN LUKE 12:37, 42 Jesus tells us of special blessings which would come to the Lord's people in the end of the age as a result of his serving them "meat in due season." The Lord speaks of these same blessings in a message to Daniel. We quote, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. 12:12) This is a blessedness that is directly associated with knowing "the joyful sound." It is the blessedness of knowing that "Christ has come" and is now present as the Chief Reaper in the harvest, and is here to establish his long-promised kingdom.

How blessed it is to realize that this most important time in the outworking of the divine plan has not overtaken us as "a thief in night." Paul wrote, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." (I Thess. 5:1-3) How blessed it is to know that this has proved to be true, and that we can discern the signs of "the day of the Lord." This is another evidence that those who know "the joyful sound" truly do walk in the light of the Lord's countenance.

Convention Features

THOSE who know "the joyful sound" of present truth rejoice in every opportunity they have to make known the glad tidings to others. There is a blessedness derived from "the joyful sound" when witnessing it to others that is sweet indeed. For this reason the public meeting will be one of the special features of the General Convention this year as in years past. In connection with this meeting there will be an opportunity on Saturday to distribute advertising circulars.

Monday evening will be devoted to the discussion of radio and television witnessing, and the various opportunities of service associated with these methods of making known the glad tidings of the kingdom. At last year's convention it was announced that a series of thirteen half-hour television programs were in course of preparation. Now these thirteen programs are on film, and it is expected that by convention time a number of stations will be using them. One of the programs will be shown at the convention. Prospects of securing free time on additional stations will be

discussed at this special session. Consideration also will be given to the continuance of the radio witness work. This should be an inspiring session for all those who are zealous for making known "the joyful sound" of the truth to others.

Another special session of the convention will be devoted to a discussion of Isaiah 6:1-3, which outlines the commission of the Holy Spirit to proclaim the Gospel of the kingdom. Jesus quoted this passage of Scripture, and applied it to himself. (Luke 4:18, 19) And we believe the Scriptures make it clear that it also applies to the body members of Christ, his church. The various aspects of the Spirit's anointing, as outlined in this wonderful prophecy, will be discussed by able brethren, and we are confident it will be a great blessing to all.

A baptismal service is a special feature at any convention, and it will be so at Bloomington this year. Whenever and wherever possible, local groups of the Lord's people like to arrange for the baptism of those in their districts who devote themselves in full consecration to the Lord. This is as it should be, and there are numerous immersion services throughout the year. But there are always a few who find it convenient and desirable to symbolize their consecration at the General Convention, and the service which is arranged for this purpose is a blessed one indeed.

The testimony meetings also, as in the past, will be special features of the convention. There will be six of these. The last one will afford the brethren an opportunity to express some special blessing at the convention. Another will be conducted as an interview, in which brethren will have an opportunity to outline opportunities of service wherein the Lord has blessed them.

This year the brethren will be housed in the Tower Quadrangle. In this building there is a large and comfortable lounge which will be available for use. It will be air-conditioned, and the Committee has arranged for an informal song service and fellowship period in this lounge every evening following the last regular session of the day. This should afford a wonderful opportunity for additional fellowship. These informal periods will be climaxed on the last evening of the convention by a "Joyful Sound" praise service in the auditorium, just before the closing discourse.

The convention Committee feels that at any General Convention such fundamental doctrines of the truth as the ransom, the sin offering, the covenants, and our Lord's second presence should be reviewed and their importance emphasized, and capable speakers have been invited to discuss these truths. Thus the brethren at the convention will have their pure minds stirred up by way of remembrance concerning these important aspects of "the joyful sound."

There will, of course, be the usual classes for the different age groups of the children, and for young adults. These are important, especially to children who may be largely alone in their home ecclesias, and to the children of the isolated. At the convention they become acquainted with many others of their own age, and friendships are established which may well last through the years, and bear fruit in the form of a greater interest in the truth. There are many brothers and sisters in the truth today who attended the children's classes at the General Conventions many years ago and had their young minds stimulated with a desire to know more about the wonderful Word of God.

The complete program of the 1960 General Convention will be published in the July issue of The Dawn.

All who can should make their reservation now. The last two pages of this issue of The Dawn contain an application form which should be used when requesting reservations. The form indicates the cost of rooms and meals. This year the Men's Quadrangle will be used. Here, as many will remember, there is one large dining room. This will have advantages over the four smaller dining rooms which have been used in past years. We are informed that this large dining room will be air-conditioned.

If you have not already decided to attend the 1960 General Convention, may we suggest that you give the matter serious and prayerful consideration. David said, "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1), and you, too, will rejoice if this year you go to Bloomington to fellowship with the Lord's people during all or a part of the hallowed six days of the General Convention.

LETTERS OF APPRECIATION

Blessings of Tape Service

Dear Brethren: Greetings of love in the Lord! I want to acknowledge receipt of several tapes received over the last three months. These have been much appreciated, as always, and a blessing to the brethren. Most of the users here are brethren who know the truth, so discourses of the deeper, more spiritual kind are most in demand. However, all are good, and very welcome. It does us all good to hear any feature of the truth expounded, and I can assure you that all the talks have been greatly appreciated. We all enjoy the hymns, too. They are a special blessing to the isolated brethren, for it helps them to learn the tunes. Yours in the bonds of Christ.—J. H., New Zealand

A Timely Exhortation

Dear Brethren: We are living in the most momentous and critical period in the history of the church and of the world. Surely the complete and final deliverance of the "called, chosen and faithful" followers of Jesus is near. As we see the ever-increasing distress and perplexity in the world today, how comforting to know that "the eternal God is our refuge and underneath are the everlasting arms." God is proving the devotion of his consecrated children. He has invited us to an intimate relationship with himself. We are called to be joint-heirs with his Son, our Redeemer, in the great inheritance of glory, honor and immortality. We

are under divine inspection. His providences are daily shaping all our affairs. The test is one of heart loyalty. How are we responding to all these blessings? If we would awake in his likeness we must reflect his image—"This mortal must put on immortality." Contemplate the instantaneous change, and the rapture of seeing the Creator of the universe. Think of the unbounded joy of being identified with the Great Lifegiver in the regeneration of the world, and the grand and noble work of blessing the groaning creation! Think of the One who "inhabits eternity," and know that he is your Father; dwell on his attributes. Seek to feed and nourish in your mind great conceptions of him with whom you have to do. Expand and exalt your notions of him by every means in your power. "For the Father himself loveth you."—Rev. 2:10; 3:21—A. G. England

Pilgrims Appreciated

Dear Brethren: Greetings in our dear Savior's name! On behalf of the class here I would like to express deep appreciation for having our dear Brother MacAulay serve with us at the Memorial Supper. There were fifteen present, and the service seemed more sacred and inspiring under his leadership. I would like you to know also how very much I have enjoyed The Dawn Magazine since the first of the year. May God bless your efforts in the work. Yours in the hope of life.—H. B. L., Texas

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

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

ARIZONA

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

ARKANSAS

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

CALIFORNIA

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

CONNECTICUT

Waterbury WWCO 1240 11:00 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Eau Gallie WMEG 920 12:30 p.m.
Orlando WABR 1440 8:15 a.m.
St. Petersburg WLCY 1380 9:45 a.m.
Jacksonville WZOK 1320 10:30 a.m.

GEORGIA

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

IDAHO

Burley KBAR 1230 11:30 a.m.

ILLINOIS

Canton WBYS 1560 11:30 a.m.
Chicago WLS 890 10:00 a.m.

INDIANA

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

IOWA

Clinton KROS 1340 7:15 p.m.

KENTUCKY

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

THE DAWN

LOUISIANA

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

MASSACHUSETTS

New Bedford WBSM 1420 10:45 p.m.
Springfield WTXL 1490 8:45 a.m.

MICHIGAN

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

MINNESOTA

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

MISSISSIPPI

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

MISSOURI

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

NEVADA

Reno KBET 1340 10:30 a.m.

NEW JERSEY

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

NEW MEXICO

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

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

NEW YORK

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

NORTH CAROLINA

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

NORTH DAKOTA

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

OHIO

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

OKLAHOMA

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

OREGON

Astoria KAST 1280 10:30 a.m.

BROADCAST SCHEDULE

Eugene	KASH	1600	10:30	a.m.	Waco	KWTX	1230	10:00	a.m.
Roseburg	KRXL	1240	10:30	a.m.	Wichita Falls	KWFT	620	10:15	a.m.
Salem	KSLM	1390	9:30	a.m.					
The Dalles	KODL	1230	9:15	a.m.					

PENNSYLVANIA

Altoona	WRTA	1240	12:30	p.m.
Lock Haven	WBPZ	1230	11:00	a.m.
Pittsburgh	KQV	1410	9:15	a.m.
St. Mary's	WKBI	1400	11:00	a.m.
Washington	WJPA	1450	11:00	a.m.
Welliesboro	WNBT	1490	11:00	a.m.
Wilkes-Barre	WILK	980	12:30	p.m.
Williamsport	WMPT	1450	1:00	p.m.

SOUTH CAROLINA

Anderson	WANS	1280	11:00	a.m.
Bennettsville	WBSC	1550	11:00	a.m.
Charleston	WOKE	1340	12:30	p.m.
Clinton	WPCC	1410	12:30	p.m.
Columbia	WCOS	1400	11:00	a.m.
Conway	WLAT	1490	11:00	a.m.
Dillon	WDSC	800	10:30	a.m.
Greer	WCKI	1300	12:30	p.m.

SOUTH DAKOTA

Mitchell	KORN	1490	10:00	a.m.
----------	------	------	-------	------

TENNESSEE

Fayetteville	WEKR	1240	10:00	a.m.
Jackson	WTJS	1390	12:30	p.m.
Memphis	WHHM	1340	12:00	noon
Nashville	WNAH	1360	10:45	a.m.

TEXAS

Abilene	KWKC	1340	10:00	a.m.
Dallas	WFAA	570	11:30	a.m.
Houston-Baytown	KWBA	10:30	a.m.	
Lampasas	KCYL	1450	12:45	p.m.
Livingston	KLBS	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Nacogdoches	KEEE	1230	11:30	a.m.
Pampa	KPDN	1340	10:00	a.m.
Port Arthur	KPAC	1250	10:00	a.m.
San Antonio	KMAC	630	9:45	a.m.
Sherman-Dennison	KRRV	910	10:00	a.m.

UTAH

Provo	KIXX	1400	11:30	a.m.
-------	------	------	-------	------

VIRGINIA

Charlottesville	WCHV	1260	11:00	a.m.
Lynchburg	WLVA	590	12:30	p.m.
Marion	WMEV	1010	12:10	p.m.
Norfolk	WLOW	1400	12:30	p.m.
Richmond	WMBG	1380	12:30	p.m.
Waynesboro	WAYB	1490	12:00	noon

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia	KELA	1470	10:30	a.m.
Longview	KEDO	1400	10:30	a.m.
Olympio	KGY	1240	10:30	a.m.
Seattle	KNBX	1050	1:15	p.m.
Tocoma	KTNT	1400	10:00	a.m.
Walla Walla	KTEL	1490	10:30	a.m.

WEST VIRGINIA

Bluefield	WKOY	1240	12:15	p.m.
Charleston	WHMS	1490	12:30	p.m.
Fairmont	WTCS	1490	12:30	p.m.
Huntington	WPLH	1470	11:00	a.m.

WISCONSIN

Beloit	WGEZ	1490	10:00	a.m.
Eau Claire	WBIZ	1400	10:00	a.m.
Fond du Lac	KFIZ	1450	10:00	a.m.
Janesville	WCLO	1230	10:00	a.m.
Manitowoc	WOMT	1240	10:00	a.m.
Reedsburg	WRDB	1400	11:45	a.m.
Sparta	WCOW	1290	10:00	a.m.

WYOMING

Cheyenne	KVWO	1370	9:00	a.m.
----------	------	------	------	------

CANADA

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

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

INDIANAPOLIS, INDIANA, June 5—Social Room, YWCA Building, 329 N. Pennsylvania Avenue. Mrs. Minnie Martin, 4620 Hinesley Avenue, Indianapolis 8. Speaker: Brother W. N. Poe.

JACKSON, MICHIGAN, June 5—Masonic Hall, in Michigan Center, four miles east of Jackson. Mrs. Luella M. Crawford, 322 N. Dwight Street. Speakers: Brothers Leo Post; Raymond Rawson; and C. A. Sundbom.

ALLENTOWN, PENNSYLVANIA, June 12—Masonic Temple, 1524 Linden Street. Mrs. O. D. Deifer, 747 East Wyoming Street. Speakers: Brothers L. P. Loomis; F. S. Wassmann; and W. N. Woodworth.

MINNEAPOLIS, MINNESOTA, June 12—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E., Minneapolis 21.

MONESSEN, PENNSYLVANIA, June 12—Sponsored by the Monessen and West Newton Ecclesias. Pythian Center, 580 Schoonmaker Avenue, Monessen. Mr. J. Fenchak, Jr., 573 Conrad Avenue, North Charleroi, Pa. One of the speakers will be Brother Everett Murray.

SAGINAW, MICHIGAN, June 12—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street. Speaker: Brother Chester A. Covers.

CHARLOTTE, NORTH CAROLINA, June 18, 19—Mecklenberg Hotel, 516 West Trade Street. Mrs. W. E. Roach, 224 Grandin Road, Charlotte 8. Speakers: Brothers G. O. Jeuck; S. W. Jeuck; D. L. Keaton; A. L. Smith; J. H. L. Trautfelter; George Wilmott; and George M. Wilson.

YORK, PENNSYLVANIA, June 18, 19—YWCA Building, 320 East Market Street. Mrs. Samuel Thompson, 913 E. Poplar Street. Speakers: Brothers O. R. Barrall; W. S. Geisinger; Peter Kolliman; A. H. Krumpolt; C. S. Livermore; and Harry Passios.

CHICAGO, ILLINOIS, June 26—Central Masonic Temple, 912 N. LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47. Speaker: Brother Everett Murray.

PITTSBURGH, PENNSYLVANIA, June 26—Mr. John Baracos, 736 Dunster Street, Pittsburgh 25.

***KIRKNESS, MANITOBA, CANADA, July 1-3**—Mr. Steve Govryluk, Kirkness P. O., Manitoba, Canada. Brother Charles Chambers will be one of the speakers.

***DETROIT, MICHIGAN, July 2-4**—American Turners of Detroit Building, 8731 East Jefferson. Mr. L. W. Zbik, 9171 Manor, Detroit 4. Speakers: Brothers

(Continued on page 62.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

<p>SAMUEL BAKER Amherst, N. S. May 31 Glace Bay, N. S. June 2 St. John's, Nfld. area 6-29</p> <p>MIKE BALKO Steubenville, Ohio June 5 Monessen, Pa. 19</p> <p>JOHN BARACOS Woshington, Pa. June 19</p> <p>FRED A. BRIGHT Baltimore, Md. June 5 Philadelphia, Pa. 5</p> <p>DAVID A. BRUCE Tehachapi, Calif. June 19 Whittier, Calif. 26</p> <p>BERTRAM C. COOPER Whittier, Calif. June 12 Santo Ana, Calif. 26</p> <p>JENS COPELAND Orlando, Flo. June 12</p> <p>ORLANDO D. DEIFER Reading, Pa. June 5</p> <p>EDWARD E. FAY Stockton, Calif. June 4 Sacramento, Calif. 5</p> <p>IRVING C. FOSS Whittier, Calif. June 19</p>	<p>EARL L. FOWLER Ventura, Calif. June 12</p> <p>PANTEL HATGIS Wilmington, Del. 11, 12 Seaford, Del. June 12</p> <p>THOMAS HICKS Catawisso, Pa. June 5</p> <p>JOHN G. HULL, JR. Whittier, Calif. June 5 Riverside, Calif. 19 Ontario, Calif. 19</p> <p>EDMUND M. JEZUIT Covert, Mich. June 19</p> <p>LEONARD JEZUIT LaSalle, Ill. June 5</p> <p>ARTHUR H. KRUMPOLT Paterson, N. J. June 5</p> <p>RAYMOND J. KRUPA Ireland June 4-12 Cologne, Germany 16 Dortmund, Germany 17-19 Amsterdam, Holland 20 Hamburg, Germany 22 Luneburg, Germany 24 Berlin, Germany 25, 26 Kirchlengern, Germany 27 Hannover, Germany 28 Kassel, Germany 29 Lauf/Pegnitz, Germany 30</p>	<p>Breitbrunn/ Chiemsee, Ger. July 1 Kufstein, Austria 2 Munich, Germany 3 Konstanz/Bodensee, Ger. 4 Geneva, Switzerland 5</p> <p>LUDLOW P. LOOMIS Hartford, Conn. June 5</p> <p>J. Y. MAC AULAY Milwaukee, Wis. June 5 So. Milwaukee, Wis. 6 Rockford, Ill. 7 Clinton, Iowa 8, 9 LaSalle, Ill. 12 Batavia, Ill. 13 Aurora, Ill. 14 Gary, Ind. 15, 16 South Bend, Ind. 23 Muncie, Ind. 24, 26 Indianapolis, Ind. 27 Piqua, Ohio 28 Toledo, Ohio 29 Detroit, Mich. July 2-4</p> <p>DANIEL J. MOREHOUSE Gary, Indiana June 19</p> <p>KENNETH M. NAIL Fresno, Calif. June 12</p> <p>GUSTIN P. OSTRANDER Elyria, Ohio June 6 Cleveland, Ohio 7 Muncie, Ind. 8, 9</p>
--	---	---

Indianapolis, Ind.	10	KENNETH W. RAWSON	C. A. SUNDBOM
St. Louis, Mo.	12	New Haven, Conn. June 26	San Francisco June 25, 26
Brinkley, Ark.	13	Waterbury, Conn. 26	Sacramento, Calif. 27
Little Rock, Ark.	14		Stockton, Calif. 28
Oklahoma City, 16, 17		NORMAN F. RICE	Chico, Calif. 29
Shamrock, Texas	19	San Bernardino June 5	Fresno, Calif. 30
Amarillo, Texas	20		Los Angeles, Calif. July 2-4
Lamesa, Texas	21	ALBERT SHEPPELBAUM	
Tucson, Ariz.	23, 24	Buffalo, N. Y. June 26	RICHARD SURACI
Phoenix, Ariz.	26-28	Rochester, N. Y. 27	Wallingford, Conn. June 12
Yuma, Ariz.	29, 30	Syracuse, N. Y. 28	Bridgeport, Conn. 12
Los Angeles, Calif. July 2-4		Agawam, Mass. 29	Paterson, N. J. 26
		No. Brookfield, Mass. 30	
HARRY PASSIOS		Allentown, Pa. July 5	STEPHEN SURACI
E. Liverpool, Ohio June 12		Pittsburgh, Pa. 6	Groton, Conn. June 18, 19
		Steubenville, Ohio 7	New London, Conn. 19
G. R. POLLOCK		Warren, Ohio 8	
Bakersfield, Calif. June 5		Toledo, Ohio 10	C. R. WEIDA
San Luis Obispo, Calif. 19			Boston, Mass. June 19
		ALFRED L. SMITH	GEORGE M. WILSON
LEO B. POST		Lynchburg, Va. June 16	Charlotte, N. C. June 18, 19
Aurora, Ill. June 12		W. W. STROMBERG	
		Milwaukee, Wis. June 12	



WEEKLY PRAYER MEETING TEXTS

JUNE 2—"I am determined not to know anything among you, save Jesus Christ, and him crucified."—I Corinthians 2:2 (Z. '95-116 Hymn 312)

JUNE 9—"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33 (Z. '95-207 Hymn 222)

JUNE 16—"No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are

exercised thereby."—Hebrews 12:11 (Z. '96-44 Hymn 81)

JUNE 23—"He that receiveth seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."—Matthew 13:23 Hymn 306)

JUNE 30—"In the time of harvest, I will say to the reapers, . . . Gather the wheat into My barn."—Matthew 13:30 (Z. '00-234 Hymn 232)

CONVENTIONS—Continued From Page 59

Julius Bednarz; George O. Jeuck; Ludlow P. Loomis; J. Y. MacAulay; J. A. Meggison; E. K. Penrose; C. R. Weida; and W. N. Woodworth.

LOS ANGELES, CALIFORNIA, July 2-4—Community Center, 2936 West 8th Street (near Vermont Avenue). Mr. A. W. Abrahamson, 2816 West 83rd Street, Inglewood 4, California.

NEW BRUNSWICK, NEW JERSEY, July 2-4—Rutgers University. Mrs. Kenneth W. Rawson, 234 Walnut Street, Roselle, N. J. Speakers: Brothers O. R. Barrall; Chester Covers; David Dinwoodie; Wm. S. Gelsinger; W. J. Hollister; Levi Jacobs; Peter Kolliman; Ray Luke; J. A. Meggison; M. C. Mitchell; Fred Mundell; Ray Rawson;

Frank Shallieu; Albert Sheppelbaum; and Stephen Suraci.

CANORA, SASKATCHEWAN, CANADA, July 9, 10—Mrs. K. M. Fernets, Box 867, Canora.

CLEVELAND, OHIO, July 17.

VICTORIA, B. C. CANADA, July 30, 31.

NEW ALBANY, INDIANA, July 31.

GENERAL CONVENTION in Bloomington, Indiana, August 13-18.

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

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:25

"WHERE ARE THE DEAD?"

To be discussed by

"FRANK AND ERNEST"

KGO—810 kc.—10:15 A. M.
Sunday, June 19

Are our friends who have died now more alive than ever? Will we meet them again? Is there hope for those who have died in unbelief? Hear "Frank and Ernest" discuss these questions, and send for a free copy of the book, "Hope Beyond the Grave." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

JULY TOPIC: On Sunday, July 17, the "Frank and Ernest" radio topic will be, "Probation After Death." An abundant supply of circulars will be available to advertise this broadcast, and you are invited to send for as many as you can use. They are free, and are suitable for distribution from door to door, for mailing, and for handing to friends and relatives. Please order your supply of July circulars as soon as possible.

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

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

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

This should be mailed not later than August 1, 1960

RATES PER PERSON, INCLUDING MEALS

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

CHILDREN: Two through six, \$2.35 per day.

Seven through eighteen, \$3.70 per day.

Towels will not be furnished to children.

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

All bedding will be furnished by the University.

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

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

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

An Excellent Gift
Especially for Children

GOD'S PROMISES COME TRUE

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

255 PAGES 7x10 INCHES, CLOTH BOUND \$2.00

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

**Studies
in the
Scriptures**

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

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

. Thy Kingdom Come, cloth, 50 cents each.

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

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

. The New Creation, cloth, 85 cents each.

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

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

to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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