

a herald of Christ's presence

THE DAWN

"ALL THE EARTH
SHALL BE FILLED
WITH THE GLORY OF
THE LORD."

--Numbers 14:21

May 1964

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The World of Tomorrow

THE New York World's Fair of twenty-five years ago focused attention on the marvelous progress man is making along all lines of human endeavor and particularly in the fields of science and invention. Its slogan was, "A Century of Progress." Many of the exhibits at that fair projected the results of this progress into what was then referred to as "the world of tomorrow." The General Motors exhibit for example, gave a remarkable portrayal of the superhighways which would be developed for handling the ever-increasing automobile traffic. The earlier demonstrations of television were seen at that fair, as well as electronic cooking and many other achievements which since have come into wide use.

The future highways portrayed by General Motors are now a reality, and are fast being laid across the country from coast to coast. Electronic cooking is now being utilized in automatic food venders, and otherwise. Television is an established part of life throughout much of the world, and television receiving sets have found their way into millions of homes. Advancement in science and invention during the twenty-five years since the last New York World's Fair has outstripped what was then thought possible.

But there has been a sombre hue to this bright era of progress and achievement, for we have been brought face to face with the dismal fact that man has also developed potentials of destruction which might well lead to the death of the entire human race. And with all his increased knowledge man has not been able to safeguard himself against this awesome possibility.

The last New York World's Fair was held during the early years of the Second World War, but before the United States had entered that struggle. The outcome of that war is a divided

world, with the communist nations on one side and the anti-communist nations on the other. The communists are determined to take over the control of the world, and the capitalist nations are just as determined that this must not happen. Both sides have the latest weapons of destruction, including the hydrogen bomb, so the outlook is not bright.

Viewing the future strictly from the standpoint of scientific achievements, it seems bright indeed. Living standards should continue to lessen the work hours needed to provide the world's needs, and even its luxuries. This, in turn, should give more time for healthful relaxation and cultural development.

But human selfishness tends to negate the benefits of man's increasing knowledge. Additional hours of leisure in many instances may lead to increased crime. This, together with the continuous threat of destruction by nuclear fission, makes the future dark and fearsome. All in all, the shape of things to come is, from the human standpoint, most uncertain.

The Bible Answers

The Bible alone explains the significance of what is taking place in the world today, and presents a clear preview of the world of tomorrow. And the Bible reveals that tomorrow's world will be God's world, for out of the present chaos and uncertainty is to emerge the long-promised kingdom of Christ, that worldwide government of peace and security foretold by the Prophet Isaiah in his forecast of the birth of Jesus. He wrote, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

Jesus was born to be this great world ruler, but first it was necessary in the plan of God for him to die as man's Redeemer, and the prophecies of the Bible reveal that his kingdom was not to be set up in the earth until his return. The prophecies also forecast many of the conditions which would prevail throughout the earth at the time of his return. One of these prophecies is Daniel 12:4, which reads, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the

end: many shall run to and fro, and knowledge shall be increased."

"The time of the end" referred to in this prophecy is not the end of time. Neither is it a time in which the earth is to be destroyed by fire, as visualized in the end-of-the-world tradition which developed in the Dark Ages. Rather, it is the time when the reign of sin and death comes to an end, these evils being destroyed through the agencies of Christ's kingdom due to be established at that time. Therefore, evidence that we have reached this prophetic "time of the end" should be, and is, most reassuring, especially since it is also a time in which all human efforts to establish lasting peace have met with dismal failure.

Daniel's prophecy reveals that the time of the end would see a great increase of knowledge, and this has been witnessed by mankind during the last hundred and fifty years. It might at first be difficult to realize that this foretold increase and diffusion of knowledge has been of such relatively recent accomplishment. However, a study of the facts reveals the accuracy of Daniel's prophecy. The invention and perfecting of the printing press was one of the things which helped materially to make possible this phenomenal increase of knowledge.

Let us think of knowledge for the moment in terms of literacy. Throughout all the ages of the past relatively few of the human race in any part of the earth were able to read and write. In more than 6,000 years of human experience, 5,800 years witnessed little progress in the general education of the people. The United States is one of the foremost nations of earth, yet only ninety years ago twenty per cent of the population in this progressive country were illiterate. Illiteracy in other nations was the heritage of still larger percentages of the people, and advances were still slower and of more recent attainment. In India, 88 per cent of the people were illiterate in 1941; and in Russia, 90 per cent were illiterate in 1900.

Inventions

The general increase of knowledge, accentuated greatly by the advent of printing, led to inventions along many lines. There were a few inventions prior to the nineteenth century, and then, suddenly, during the first fifty years of that century, came the

bicycle, dynamo, food canning, photography, the steamboat, the telegraph, the tractor, the electric motor, the steam locomotive, the match, the reaper, and the sewing machine. From 1851 to 1900 came the airship, elevator, open-hearth steel, the typewriter, the gas engine, the incandescent lamp, the phonograph, the radio, the submarine, the telephone, the power loom, and refrigeration.

From 1901 to 1964 science and invention have produced the airplane, television, the X-ray tube, radar, atomic energy, space rockets, the earth satellite, and jet propulsion, to name a few of the later developments. It is during this period that radio and television as public utilities for the dissemination of knowledge and entertainment have come into general use. If you can imagine yourself in a world in which the foregoing benefits were not known, you have only taken yourself back in history less than two hundred years. Truly the increase of knowledge has come suddenly!

Travel

While the increase of knowledge has produced advantages along all lines of human endeavor, it is particularly manifested in the field of travel. As Daniel foretold, there would be an increase of knowledge, and many would "run to and fro." About two and a half centuries ago, prior to the advent of any of our present means of rapid travel, Sir Isaac Newton, who was a great believer in the prophecies of the Bible, said that the time would come when people would travel as fast as fifty miles an hour. How conservative was Newton's prediction in the light of modern speeds of travel!

Prior to this prophetic era described by Daniel as "the time of the end," travel in horse-drawn carriages or by horseback was the fastest means of going places, and this had been the situation throughout the centuries. Then suddenly came the steamboat, the railroad, the automobile, the airplane, and now the jet plane which carries millions of passengers throughout the earth at speeds above 600 miles an hour. And the end is not yet!

A Time of Trouble

The foretold increase of knowledge and running to and fro

should have been a great blessing to the human race, and in countless ways it has been. But because of human selfishness and greed it has also led to trouble. Daniel's prophecy also foretold this, pointing out that in this time of the end there would be a "time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus quoted from this prophecy, and applied it to the time of his return. Jesus uses the word "tribulation" instead of trouble, and predicted that this tribulation would become so great that unless it was cut short no flesh would survive.—Matt. 24:21, 11

It is this situation which confronts the nations today. Man's knowledge has increased, he can split the atom, and perhaps one day fly to the moon; but he is unable to curb the power of selfishness now implemented by nuclear fission, so he is filled with fear. Jesus foretold this also. He said of this very time that there would be upon the earth "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26

Another of God's prophets wrote that God's "lightnings enlightened the world," and that "the earth saw, and trembled." (Ps. 97:4) Lightning is used in this prophecy to symbolize an increase of knowledge. The prophecy states that God's lightnings "enlightened the world." The prophetic increase of knowledge, which is now fulfilling Daniel's prophecy, has reached mankind through the providences of the Lord because the time is fast approaching when the human race is to be emancipated from ignorance and superstition through the agencies of Christ's kingdom. But the Lord knew that this increase of knowledge, this symbolic "lightning," would first cause the people of the earth to tremble because of the potentials of destructive trouble it would make possible.

However, this is merely the first effect of increasing knowledge. Under the direction of the Lord, knowledge will continue to increase. And it will not merely be knowledge along technical and scientific lines. Eventually, through the administrative agencies of Christ's kingdom, a true knowledge of the Lord will be disseminated throughout the earth. The Prophet Isaiah wrote that "the earth shall be full of the knowledge of the Lord, as the

waters cover the sea.” (I(sa. 11:9) The Prophet Zephaniah wrote that the Lord will turn to the people a “pure message,” that they might all call upon and serve him “with one consent,” or in agreement and unity.—Zeph. 3:9

Day of Preparation

The Bible describes the present era of increasing knowledge as the day of God’s “preparation.” (Nahum 2:3, 4) Preparation is being made for the functioning of Christ’s kingdom throughout the whole earth. Labor-saving machinery, especially automation, is presenting a serious problem in the economic world. The increase of knowledge reflected in these advancements in production techniques has enabled man to provide many times over for his normal needs, even providing luxuries formerly denied him. Feverish preparation for war on the part of many countries provides temporary relief from unemployment, but it is feared that even so the number of unemployed might well continue to increase.

This is, indeed, one of the contributing causes of the tensions which exist internationally. As the backward nations emerge, and learn the techniques of manufacturing, they become competitors in the world market. With selfishness ruling in the hearts of the people, there is much fear as to what the final outcome of this will be; and fear is one of the elements contributing to the great “time of trouble” with which the present age comes to a calamitous end, and the way opened for Christ’s kingdom.

Last November the president of the AFL-CIO labor organization referred to automation as a curse. The only method of combating this curse, as the labor leaders see it, is to reduce the number of work hours in a week. Prior to the advent of labor-saving machinery, it was not unusual for men to work sixty and more hours a week. Now the official work week is forty hours, and labor leaders are pressing to have it reduced to thirty-five hours. Some want it even less than this.

However, God, in permitting the great increase of knowledge of our day, had a long-range plan in mind. He knew that, to begin with, it would lead to serious dislocations in the world economy, resulting in distress and war; but he also knew that the increased

potentials of production would be needed in order to carry out his kingdom program. For example, one of the kingdom promises reads: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isa. 65:21) This promise is to be fulfilled throughout the whole earth.

The people of this country are interested in maintaining their present high standard of living, and, if possible, raising it. That is good! Even in this fair land there are millions of people who are living far below the average standard. These do not have bathrooms, and automobiles, and television sets, and refrigerators. God is interested in these people, and in the underprivileged of all nations. He is no respecter of persons. He has designed that all the countless millions in the "have not" nations shall have their standards of living raised, that they shall enjoy the bounties of earth, together with the people of those nations now more highly favored.

Think of what this implies in the field of manufacture, and in the growing of food! With needs so gigantic, all the labor-saving machinery now available, and the improved equipment yet to be invented will be needed, and without shortening the work hours of the week. Besides, as we shall point out from the Word of God, all those who have died are to be awakened from the sleep of death—not all at once, of course, but throughout the thousand years of Christ's kingdom, for every man shall come forth in his own order. (I Cor. 15:23) These will need food, clothing, and homes, which in turn will call for still greater production.

And, without doubt, we are now living in the transition period leading into the full establishment of Christ's kingdom. God foreknew this, and being the great economist that he is, fostered the increase of knowledge just far enough in advance to bring chaos to man's world, and at the same time preparing the means by which to furnish to all mankind—the living as well as those who will be resurrected—the material blessings of the kingdom which he has promised.

Not Fantastic

Those who are not accustomed to thinking of Christ's kingdom as being a literal, well-organized government designed to func-

tion world-wide may view these thoughts as fantastic and unrealistic. But they are not! Since man has been upon the earth he has been plagued by suffering and death. Wars have disrupted his peace and security, and selfishness has blighted his happiness. There has been injustice on every hand. The innocent have suffered, and in many instances the guilty have flourished. The Scriptures state: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15

Throughout the ages men and women have continued to ask, Where is God in all these evil situations? Why does he not do something about human suffering? Many have lost faith in God because of his seeming lack of interest in his human creatures. Professed Christians who are somewhat acquainted with the promises of the Bible, know that wonderful assurances of divine interest are contained in these promises, but they have come to believe that the blessings God has outlined in his promises are to be received after death, and in heaven. To a point, this is true. God has provided wonderful blessings of life in heaven for the footstep followers of Jesus; but in addition to this he has assured us that in his own due time he will manifest his power throughout the earth, and, through the agencies of Christ's kingdom, shower blessings of peace, health, and life upon the people of all nations.

And the prophecies of the Bible identify present world conditions as those which were immediately to precede Christ's kingdom. Today, more than ever before, people are asking why God doesn't do something about human suffering; and it is the privilege of every follower of the Master who understands the significance of the prophecies, to assure the people that the time is at hand when God will do something about the needs of mankind.

The very fact that one asks why God doesn't do something to straighten out the tangled affairs of mankind, and thus to relieve human suffering, implies faith in the Creator's ability to do so. It should not be considered fantastic, therefore, simply to point out that the time has come for God to act, and to call attention to the wonderful things he has promised to do. After all, it is just this for which Christians have been praying ever

since Jesus walked throughout the Holy Land—"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

By the close of Christ's thousand-year kingdom this prayer will be fully answered. The divine will is to be re-established throughout the earth. And think what this will mean in human experience! Because God's will is done in heaven, we can be assured that there is no sickness and death there. This means that when God's will is done here on earth there shall be no sickness and death. And this, indeed, is what God's Word promises. We quote: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

Death is man's greatest enemy, and the Bible promises that this great enemy shall be destroyed by the power of Christ's kingdom. Referring to this kingdom, the Apostle Paul wrote, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25, 26) We rejoice in this assurance! And note that "all" enemies of God, of righteousness, and of man are to be destroyed. That is why, when the reign of Christ is complete, God's will shall be done here in earth even as it is now done in heaven.

Why the Wait

It is proper to ask why the Lord has waited so long before doing anything for the human race. One reason is that he desired the people to experience the result of sin and selfishness. (Rom. 7:13) So, in the outworking of his plan of redemption and salvation, he has allowed sufficient time for every generation of the race to have this experience with sin, the wages of which "is death." (Rom. 6, 23) And even now barely enough people have been born to properly fill the earth in keeping with the Creator's original design.—Gen. 1:28, R.V.

Meanwhile God has been working out his plan for the blessing of those who have experienced the awful results of transgression of his laws. A hint of this plan was given by the Creator when he sentenced our first parents to death. He then said that the "seed" of the woman would bruise the serpent's head. (Gen. 3:15) Later this same "seed" is mentioned, and is identified

with the patriarch Abraham. God's promise to him was that his seed would bless all the families of the earth.—Gen. 12:3; 22:17, 18

This promise is referred to in Galatians 3:8, 16, where it is explained that Jesus is this promised "Seed." When Jesus was born, the angel, in announcing his birth, declared it to be glad tidings of great joy which were to be to all people, or, as the promise was made to Abraham, to "all families of the earth." The angel explained that Jesus would be a Savior. The angel appearing to Joseph told him that Jesus would "save his people from their sins." (Matt. 1:20, 21) In order to accomplish this work of salvation on behalf of mankind, it was necessary for Jesus to die. In death, Jesus took the sinner's place. One of the words used in the Bible to describe this aspect of the divine plan for recovering man from death is "ransom," and the Bible explains that Jesus gave himself a ransom for all, to be testified in due time.—I Tim. 2:3-6

Explaining further this facet of the plan of God, Paul wrote, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [margin, or, in whom] all have sinned." (Rom. 5:12) Again: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." (Rom. 5:18) The ultimate result of this redemptive work of Christ on behalf of Adam and his progeny is further explained by Paul in I Corinthians 15:21, 22, which reads, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

The making alive referred to by Paul is what the Scriptures elsewhere describe as the resurrection of the dead. In the Old Testament it is described as a returning from death, and Isaiah wrote that the people "shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) Even children will participate in this return of the dead to life. Jeremiah likened this to a returning to their own border; that is, they will re-cross the border as they return from the land

of the dead to the land of the living. (Jer. 31:15-17) Jeremiah describes death as "the land of the enemy."

The Larger Seed

Jesus died as man's Redeemer nearly two thousand years ago. Since his death guarantees an awakening from the dead of all Adam's children, the question naturally arises as to why there has been a long period before this great blessing is made available for the dead world of mankind. The reason is that God has been selecting from among mankind a people whom he will honor with the privilege of participating with Jesus in the promised work of blessing. The Apostle Paul explains this point, saying that those who become real Christians are, together with Jesus, also the "Seed" of Abraham, and heirs according to the promise made to the patriarch.—Gal. 3:27-29

During Jesus' earthly ministry, to illustrate the miracles he would perform on behalf of all mankind during the period of his kingdom, he healed the sick and raised the dead. He explained to his disciples that in keeping with his Father's plan they also would do these works, meaning that they would be associated with him in the work of healing all the sick and of raising all the dead.—John 14:12

Jesus explained that he was going away to prepare a place for his disciples, and that he would return and receive them unto himself, that where he was they also would be. (John 14:3) The invitation to this high position in the divine arrangements is described in Hebrews 3:1 as a "heavenly calling." It is from these, and from many other texts of the New Testament with similar connotations, that the Christian world has come to believe that God's plan for them is to spend eternity in heaven.

And there is indeed a "heavenly calling." But many fail to understand that this special calling is only for the footstep followers of Jesus, not for the world of mankind in general. These are invited to suffer and die with Jesus, that they might live and reign with him. (II Tim. 2:11, 12) In Revelation 20:4, 6 these are depicted as coming forth in the "first resurrection" to live and reign "with Christ a thousand years."

These will be exalted to immortality in the resurrection. (I

Cor. 15:50-53) Paul explains that "flesh and blood" cannot inherit the kingdom of God as joint-heirs with Christ. These joint-heirs are promised the "divine nature." (II Pet. 1:4) They are assured that if they faithfully and patiently strive for this reward they will indeed receive "glory and honor and immortality." (Rom. 2:7) Yes, it is a glorious hope that is set before every faithful follower of the Master, a hope which is realized in the "first resurrection."

But this is not the hope set before the world in general by the promises of God. They will be awakened from the sleep of death as humans, and will be given an opportunity to accept Christ, obey the laws of the kingdom then in force, and, if faithful, will live forever as humans here on the earth, the home which God prepared for them. The earth is not to be destroyed, for God created it not in vain, but "formed it to be inhabited." (Isa. 45:18) And it will yet be inhabited by the restored human race.

Referring to the time of Christ's return to earth, the Apostle Peter explained that it would mean "times of restitution of all things," and added that this glorious period of restoration had been foretold "by the mouth of all God's holy prophets since the world began." (Acts 3:19-21) Thus seen, the world of tomorrow, in addition to enjoying all the benefits of this modern age of science and inventions, will also be one in which the people will enjoy health and life. It will be a time when mourning ones will have their deceased relatives and friends restored to them. The only ones who will then need to die will be those who disobey God's law then in force.—Acts 3:23

Human Rulers

As we have seen, Christ and the church, exalted to heavenly glory, will be the supreme rulers in that new kingdom now so near, but they will have human representatives. In the plan of God these were selected from among mankind during the ages from Eden to the first advent of Christ. They include Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, the prophets, and all who were truly devoted to the one and only living and true God throughout that period of approximately 4,000 years. The Scriptures refer to them as "the fathers," and explain that they are to be made "princes in all the earth."—Ps. 45:16

In the 11th chapter of Hebrews many of these faithful ones are mentioned, and Paul explains that they endured their trials faithfully, "that they might obtain a better resurrection." He also says that they "without us should not be made perfect." (vss. 35, 40) While these faithful ones were the first of God's servants to prove worthy of a special place in his plan, their resurrection must wait until all the followers of Jesus of this age have qualified to live and reign with Christ in the spiritual phase of the kingdom, and been brought forth in the first resurrection.

But the ancient servants of God will be raised from the dead at the proper time, and will take their places as the human representatives of the divine Christ. Jesus said of these that the people would come to recognize them, from east, west, north, and south—world-wide, in other words—that they would sit down with them in the kingdom of God. (Matt. 8:11; Luke 13:29) Having proved loyal to God and to his principles of justice and righteousness, these will be faithful representatives of The Christ, and will administer the laws of the kingdom impartially for the blessing of all mankind.

So the world of tomorrow is to be a bright and happy world! All the problems which baffle the rulers today will be solved in that kingdom world. Even the problem of selfishness will be solved, for God will write his law of love in the hearts of the people, and eventually love will become the motive of all human behavior. (Jer. 31:31-34) All will then know and serve the Lord. The people will say, "Lo, this is our God; . . . we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

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AUGUST 15-20

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Sundays, 9:30 a.m.

OKLAHOMA

Elk City KSWB-TV
Sundays, 5:30 p.m.

Oklahoma City KOCO-TV Channel 5
Sundays, 8:30 a.m.

Tulsa KVOO-TV Channel 2
Sundays, 8:30 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

PENNSYLVANIA

Philadelphia WHYY-TV Channel 35
(Time and day to be announced.)

Wilkes-Barre WBRE-TV Channel 28
Wednesdays, 6:30 a.m.

SOUTH CAROLINA

Columbia WCCA-TV Channel 25
Sundays, 3:30 p. m.

TEXAS

Big Spring KWAB-TV Channel 4
Sundays, 10:30 a.m.

El Paso KTSM-TV Channel 9
Sundays, 10:00 a.m.

Odessa KOSA-TV Channel 7
Sundays,

Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

Wichita Falls KAUZ-TV
Sundays, (Time and channel to be announced.)

UTAH

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

VIRGINIA

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

WEST VIRGINIA

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

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 7:30 a. m.

WUHF-TV Channel 18
Sundays, 3:30 p.m.

Frank and Ernest

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

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

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KGLM 740 10:00 a.m.
Los Angeles KBIG(fm) 104.3 9:00 a.m.
Marysville KMYC 1410 10:35 a.m.
Napa KVON 1440 10:35 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:45 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Denver KIMN 950 9:30 a.m.
Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Polatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

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

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 10:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 6:00 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:15 p.m.

MISSISSIPPI

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

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

BROADCAST SCHEDULE

NEBRASKA

Grand Island KRGJ 1430 10:15 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 8:00 a.m.

New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

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

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:45 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Brigham City KBUH 12:05 noon

Logan KLGJ 9:05 a.m.

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

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

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

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

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

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

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

Oshawa CKLB 1350 9:45 a.m.

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

Winnipeg CKY 580 7:15 p.m.

RADIO TOPICS FOR MAY

3—"The Voice of God"

10—"The Bible Harmonious"

17—"The Bible Vs. Evolution"

24—"The Seed of Blessing"

31—"Our Lord's Prayer"

LESSON FOR SUNDAY, MAY 3

Christian Principles in Earning a Living

GOLDEN TEXT: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Colossians 3:23

LUKE 12:22-31;

I THESSALONIANS 4:10-12

THE Common Version translation of Jesus' instruction, "Take no thought for your life," does not convey the exact meaning. His admonition was not to be overanxious concerning the material things of life. His disciples are to "seek first the kingdom of God," with the assurance that their material need will be supplied according to the Lord's own appraisal of those needs.—Matt. 6:33

Following in the footsteps of Jesus is a way of sacrifice. The rich young ruler was invited to sell his holdings and give to the poor. (Matt. 19:16-26; Luke 18:18-27) The apostles gave up their former vocations in order to devote themselves to the new vocation of following the Master. Basically the Christian life is one of full-time service to the Lord. When we consecrate ourselves to the Lord and to the doing of his will, it means that we place all that we have and are at his disposal.

The Lord does not take our material possessions away from

us all at once. Instead, he expects us to use them in his service, and in keeping with his providential overrulings in our lives. Husbands have obligations to their wives, and wives to their husbands. Parents have obligations to their children; and where need exists, children to their parents. It is the Lord's will that we meet these obligations as well as circumstances will permit. Paul wrote that those who do not provide for their own are worse than unbelievers.—I Tim. 5:8

By the Lord's gracious arrangements, our labors on behalf of those justly dependent upon us can be considered as unto him. As our Golden Text explains, we are to do all "heartily, as to the Lord, and not unto men." However, as our lesson points out, we are not to be overly anxious concerning these material obligations. They are not the chief concern of life. Nor should we expect to satisfy our material needs without effort.

If we are farmers, we must sow seed if we expect to reap a crop of food. If we are in business, we must take proper care

of the business. If we are wage earners, we must render a just day's work. But all of this is to be done as unto the Lord, and with the full assurance that he will bless our efforts in keeping with his own wisdom and love. Because of this assurance, we are not to worry about the material aspects of life, knowing that he who so lovingly cares for the ravens and the sparrows is abundantly able to care for us.

As we have noted, our chief concern as dedicated followers of the Master is to seek the kingdom of God. Here the reference is to the rulership aspect of God's kingdom. During the Millennial Age the whole world of mankind will be blessed as subjects of that kingdom; but during the present Gospel Age the Lord is seeking a people from the world who are willing to give up all.

Seeking the kingdom implies the use of our time, strength, and means to the fullest extent possible in the Lord's cause. It calls for study of the Bible, that we might become better acquainted with the plans and purposes of God, and the manner in which we can co-operate in them. It calls for fellowship with others of "like precious faith" for mutual instruction and encouragement. And we are to remember that we are "witnesses unto Jesus," and, as such, are to bear testimony concerning him and the important role he has in the divine plan of the ages.—II Pet. 1:1; Acts 1:8

The Apostle Peter wrote that we are to add to our faith virtue, knowledge, self-control (translated temperance in the Common Version), patience, godliness, or piety, brotherly kindness, and charity, or love. If these things be in us and abound, Peter wrote, we will not be barren (margin, Gr. *idle*) or unfruitful in the knowledge of our Lord Jesus Christ. To this he adds, "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."— II Pet. 1:4-11

The Apostle Paul likens seeking the kingdom to running for a prize, the "prize of the high calling of God in Christ Jesus." (Phil. 3:8-14) Paul explained that to him this prize was so important that all things of a material nature, and the plaudits of men, he considered as loss and dross by comparison. This should be the viewpoint of every dedicated follower of the Master. Let us indeed "seek first the kingdom of God and his righteousness."— Matt. 6:33

QUESTIONS

Are we to understand from our lesson that Christians are to give no thought at all to their material needs?

How are we to view everything which we do in life?

What is the "kingdom" for which we seek, and how do we seek for it?

The Christian's Use of Leisure

GOLDEN TEXT: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Corinthians 10:31

MATTHEW 6:33; MARK 6:30-32

JESUS' admonition, "Seek ye first the kingdom of God, and his righteousness," supplements the Golden Text. In whatever way a consecrated Christian uses his time, whether in direct service of the Lord, providing the material needs of life, or in relaxing and resting, all should be done to the glory of God, and with the thought uppermost in mind of making one's calling and election sure and receiving an abundant entrance into the rulership aspect of the kingdom of heaven.

There is little said in the Bible about the rest periods of God's servants. The Bible is concerned primarily with recording their activities—not their rest and recreational periods, although without doubt they did enjoy such periods. The human body is constituted in such a manner as to need rest. A certain number of hours of sleep are essential out of every twenty-four hours. God designed that one day in seven should be a day of rest.

Our lesson records one time when Jesus thought it advisable for him and his disciples to take a rest. It had been a very busy time for them. Much excitement had been engendered by the ex-

ecution of John the Baptist. Crowds were pressing in upon the Master and his disciples, so much so that they did not have enough time to themselves even to eat. Because of this, Jesus said, "Come ye yourselves apart into a desert place, and rest a while."

Responding to this invitation, Jesus and his disciples entered a ship and crossed over the lake, hoping to get away from the throng, but they did not succeed. The people saw what was happening and thousands of them hurried around the shore of the lake and met the ship when it reached the other side. While Jesus had sought rest for himself and his disciples, when he saw this crowd of people who, as the record states, were without a shepherd, his heart was filled with compassion. So, instead of resting, he taught them many things. It was toward the close of this same day that Jesus fed this multitude of people with the loaves and fishes.

I CORINTHIANS 6:12-14, 19, 20

This portion of the lesson emphasizes that we are bought with a price, even the precious blood of Jesus, and therefore we are to glorify God in all that we do. This applies to what we do with

our leisure time, as well as to our periods of activity, whether in direct service of the Lord, or in providing for the temporal necessities of life.

There are certain things which, while not wrong in themselves, can well be given up by the Christian, especially if our practice of them might be a stumbling block to others. In the days of the Early Church, eating meat offered to idols was one of these. Those strong in the faith, and completely delivered from superstition, knew that the meat was not contaminated by its being offered to idols, so they could eat such meat with good conscience. But others had not made so much progress, therefore Paul, for one, set a good example in deciding that he would not eat such meat. Sinful things should always be avoided.

PHILIPPIANS 4:8

The Christian's habits of thought are most important, whether in leisure or in activity. Paul gives us a very complete outline of proper things about which we can and should think. He wrote, "Finally, brethren, whatsoever things are true, whatsoever things are honest [margin, or, **venerable**], whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

This outline of "things" would certainly include the virtues of our loving Heavenly Father, and of his Son, Christ Jesus. They would include all the various aspects of the divine plan of the ages as outlined in the Word. They would include the Word of God itself, and its wonderful instructions, admonitions, and promises. They would include our brethren in Christ, and what their fellowship in the truth means to us. Surely such holy thoughts upon which to center our minds will give us joy in the Lord, and strength to continue on in the narrow way.

What better way, then, to spend our moments of leisure than by meditating on God, and on all the good things which he has provided. And our meditations will be the richer in blessing if we allow them to be directed by the Word of God. In other words, there is no better way to spend leisure time than in the study of the Bible, and the great truths which it contains. Thus we will show ourselves approved unto God.

QUESTIONS

What motive should guide a Christian in his use of leisure time?

Explain how Jesus spent the day, after inviting his disciples to rest with him.

Should a Christian consider others in the manner in which he uses his leisure time?

In your own words, state Paul's formula for holy meditation.

Alcohol in a Complex Society

GOLDEN TEXT: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Proverbs 20:1

ROMANS 13:12-14; 14:13-21

WHEN Paul wrote, "The night is far spent, the day is at hand," he had reference to the long, dark night of sin and death which has enshrouded the human race since the fall of our first parents. It is the night referred to by the Psalmist, when he wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) This nighttime is to be terminated through the establishment of Christ's kingdom. Christ, in his kingdom, is prophetically referred to as "the Sun of Righteousness," who will arise "with healing in his wings."—Mal. 4:2

It is within this dark night of weeping, and during the Gospel Age in the divine plan, that the followers of Jesus have the opportunity of making their calling and election sure to reign with Christ in his kingdom. They are called upon to prove worthy under very severe circumstances. They are bidden to rise above the world and its revelings, and to set their faces stedfastly toward the goal of joint-heirship with Christ.

In our lesson Paul stresses the

fact that the time is short in which to prove faithful to the Lord. "The night is far spent," he wrote. There is no time to waste "in rioting and drunkenness." Obviously, a faithful Christian does not join in the revelings described by Paul. However, there is a possibility of becoming intoxicated with false doctrines, and becoming unruly in the church of God. The spirit of the world is ever pulling away from sober thinking and true Christian conduct.

The safeguard against this is to "put . . . on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13:14) We are to realize that our time belongs to the Lord, not to self, nor to the world. Our determination should always be to know and to do God's will. To "put on" the Lord Jesus Christ means to accept him as our Head. This means we are to be guided by his teachings and by his example.

Jesus' instructions to his followers are very explicit. They are to take up their cross and follow him. The way of the cross is a

way of suffering and of death. It is a way contrary to the ways of the world. It is a way of self-renunciation, a daily laying down in sacrifice. It is plain that those who earnestly walk in such a narrow way will have no time for "rioting and drunkenness."

The way of the cross is a way of love and consideration for our brethren in Christ. Paul indicates that some of the brethren in Rome were judging each other; some taking the position, perhaps, that they were living nearer to the Lord than others. This judgment was based, apparently, on the matter of eating or not eating certain meats which had been offered to idols.

Regardless of the right or wrong involved in the eating of this meat, the spirit of judging was a serious sin. This Paul admonished the brethren to cease doing. Then he endeavored to give them a balanced view of these matters as they pertained to Christian standards and living. Summing up, Paul wrote: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

"The kingdom of God," Paul wrote, "is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Those who live up to their privileges as prospective kings and priests in the messianic kingdom have joy

and peace, the result of the indwelling of the Holy Spirit.

This experience of joy is described by Paul in Ephesians 5: 18: "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Here the Lord's people are pictured as rejoicing in the Lord through fellowship with him and with one another. How much more wonderful this is than the rioting of the world! Truly the Lord has given us a peace and joy of which the world knows not. Let us esteem this heritage as a priceless possession.

The words of our Golden Text have been proven true in countless millions of cases. Today there is evidence of this on every hand. At this time strong intoxicating drink has become more a part of the world than ever before.

QUESTIONS

What is the "night" referred to by Paul in his expression, "The night is far spent"?

What is one of the aspects of the divine plan that is accomplished during this "night"?

What does it mean to put on the Lord Jesus Christ?

What is one of the important guides in all Christian conduct?

The Christian's Responsibility to Government

GOLDEN TEXT: "And he said unto them: Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."—Luke 20:25

ROMANS 13:1-7

PAUL wrote that "the powers that be are ordained [margin, or, ordered; Gr. arranged under] of God." This was quite literally true in the days of the Early Church. In 606 B. C., when Zedekiah, the last Jewish king, was overthrown by the Babylonians, Nebuchadnezzar of Babylon became the ruler of the world. He had a dream in which he saw a humanlike image, with head of gold, breast of silver, thighs of brass, and legs of iron. Daniel explained that these four parts of the image represented four "kingdoms," beginning with Babylon, to each of whom the God of heaven would give dominion.—Dan. 2:19-45

These four kingdoms, or empires, successively were Babylon, Medo-Persia, Greece, and Rome. Rome was ruling the world in the days of the Early Church, so it was very proper to say that the civil powers of that time were ordained of God. Paul's explanation of what the Christian's attitude toward these civil powers should be indicates one of the Lord's reasons for his partial rec-

ognition of Gentile governments. They were used by him to maintain a measure of peace and order in the world so that the Lord's people could carry on with their witness work, and otherwise be blessed by the Lord.

The Gentile governments at no time have been recognized by the Lord as his kingdom. And while the Roman Empire has long since vanished, the principle of obedience to the reasonable laws enacted by civil powers still holds. Actually, the Christian needs no laws to compel him to be orderly in his community, and not to exploit others, through theft or otherwise. But the law helps to restrain the ungodly from harming others, and in this arrangement the Christian benefits. And for this benefit he should be thankful.

Our Golden Text presents a proper balance as between our loyalty to civil governments and our loyalty to God. The things which belong to Caesar should readily be rendered to him. But we should remember that we have devoted our lives to God, and they belong to him. If laws are

passed which conflict with our obedience to God, then the Christian can be obedient only to God.

I PETER 4:12-16

Jesus was obedient to the powers that be, yet he was persecuted unto death, not because he had disobeyed any laws, but because he proclaimed the truth, and exposed the errors of the religious rulers of his day. We are to follow in his steps, and when we do, we should not be surprised if, like Jesus, we also are persecuted. Peter wrote, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."

It is the privilege of every follower of the Master to suffer and to die with him. But let the cause of our sufferings be our fidelity to truth and righteousness, and not any evil-doing on our part. "If ye be reproached for the name of Christ, happy are ye," Peter wrote. But there is no cause for rejoicing if we are reproached because of being evil-doers. Nor should we, in the name Christ, do radical things simply to bring persecution upon ourselves. Even if we succeeded in being persecuted under such circumstances, we would not be suffering "for righteousness' sake," but for our own foolishness.—Matt. 5:10; I Pet. 3:14

Peter explains that those who suffer as Christians need not be

ashamed. To be a Christian in Peter's day was not praiseworthy in the sight of the world. It was more or less a title of derision. Attitudes have changed since then. Now the name "Christian" is honored by the world. It is still true, however, that those who truly follow in the footsteps of Jesus, letting the light of the divine plan shine out into the darkness of the world, usually are not appreciated.

In America and certain other parts of the world today there is a large degree of tolerance manifested, so that the severe persecutions of the past are seldom experienced. Governments protect minority groups to a degree, and for this we can be thankful. But we should ever remember that we are commissioned to be "the light of the world," and whatever trying experiences come to us while faithfully fulfilling our commission should be accepted with rejoicing. We should consider opposition from the world as an evidence of God's favor.

QUESTIONS

Explain the manner in which the Roman Empire was "ordained of God."

Have any of the worldly governments ever been recognized by God as his kingdom?

Are we to obey civil powers when they demand things contrary to God's law?

Explain what it means to be partakers of Christ's suffering.

The Christian Looks at Nationalism

GOLDEN TEXT: "Righteousness exalteth a nation: but sin is a reproach to any people [margin, Heb. to nations] ."—Proverbs 14:34

AMOS 2:4-7

THE nation of Israel was given God's Law as a standard of righteousness, by which the people were to be governed. When the people, under the leadership of their rulers, were faithful to this Law, the nation was blessed, for they were thus exalted in the eyes of the Lord, as our Golden Text indicates. Throughout the ages the nations of earth as a whole have not appreciated the high standards of God's righteousness, nor have they made any special efforts to adhere to them.

Even God's nation, Israel, was prone to forget God's Law. Our lesson assignment in the Book of Amos reveals that at the time of this prophet the righteousness of Judah was at a very low ebb. God punished his people for their sins. What was in some respects their final punishment came upon the nation in 606 B. C., when their last king, Zedekiah, was overthrown, and the people taken captive to Babylon. From that time on the nation continued to be a vassal to the Gentiles. Thus were the people as a nation reproached for their sins.

ACTS 17:24-26

Paul's sermon on Mars' hill was addressed to the people of Athens—who were Greeks, hence Gentiles. These were not God's professed people. They had never entered into a covenant with the Lord; had never agreed to keep his Law. They were worshipers of idols, and took much pride in their magnificent temple, which towered majestically above Mars' hill.

Paul took the occasion to tell these Greek philosophers that it was the true God they referred to as the "UNKNOWN GOD" who had made the worlds and all things therein, not one of their gods of wood and stone. This true God, he explained, did not dwell in temples made with hands, no matter how beautiful they might be. King Solomon recognized this, and after he had completed the glorious temple in Jerusalem, in his prayer of dedication he acknowledged that even the heaven of heavens could not contain the mighty Creator, much less the house he had built.—I Kings 8:27

Paul realized that no effort had ever been made to enlighten the Athenians. He knew, indeed, that although a general call to repent-

ance went forth into the world beginning with Pentecost, the object of this call during the Gospel Age was to seek and prepare a people to be associated with Jesus in the future conversion of the world through the agencies of his messianic kingdom. Knowing this, Paul remarked concerning the lack of knowledge of the true God manifested by the Greeks that "the times of this ignorance God winked at."—vs. 30

God did not wink at the ignorance and sins of the Israelites. They were his people. They had agreed to keep his Law, so he held them responsible, and punished them in keeping with what his justice required. But with the Gentiles it was different, and still is. None of the Gentile nations has ever been accepted by God as his. He has never given any Gentile nation his Law.

Individuals in all nations are accountable to God for their conduct in proportion to their knowledge of him and of his righteous laws. Those who have endeavored to serve him to the best of their knowledge will be appropriately rewarded. Those who have been wilful in their opposition to what they have known to be right will be punished in keeping with the measure of their guilt. "Whatsoever a man soweth, that he also reap," Paul wrote. (Gal. 6:7) While this statement applies particularly to Christians, in principle it is applicable to all.

Paul explained further that God "winks" at the ignorance of the people at the present time, because he has "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." (vss. 30, 31) It is thus clearly implied that the world's judgment day will be one of enlightenment. Isaiah foretold as much. He said that when the Lord's judgments would be abroad in the earth the people would learn righteousness. (Isa. 26:9) Micah also indicated that the people would be judged and taught at the same time.—Micah 4:2

As Christians we should be thankful for the many promises of the Bible which indicate that God's plan extends to all nations. He loves the whole world, and gave his Son to redeem all from sin and death. The Christian should endeavor to attain and maintain God's viewpoint of the nations, and rejoice in his loving plan for all mankind.

QUESTIONS

Explain the bearing the Golden Text had on God's dealings with natural Israel.

To whom was Paul's sermon on Mars' hill preached?

Has God ever endeavored to convert the people of all nations?

When will the true God of the Bible be revealed to all mankind?

The Creative Power of the Word

"I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people."—Isaiah 51:16

IT WAS many eons ago that God created the literal heavens and the literal earth. "In the beginning," the Genesis account informs us. (Gen. 1:1) Therefore, when he tells us through Isaiah that he will "plant the heavens," and "lay the foundations of the earth" through the power of his Word, we must assume that the reference is to a symbolic heavens and earth. And this indeed is the case.

Isaiah 65:17 speaks of this symbolic heavens and earth. In this text the Lord says, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." The Apostle Peter refers to God's promise to create a new heavens and a new earth. (II Pet. 3:13) The Apostle John was given a vision of this "new heaven and . . . new earth" which the Lord had promised.—Rev. 21:1

A symbolic heavens existed prior to the Flood. Peter speaks of it as "the world that then was." This world, made up of a "heavens" and an "earth," perished in the Flood. The literal heavens and earth did not perish in the Flood, but rather, the social order that then existed. (II Pet. 3:5, 6) Peter also speaks of "the heavens and the earth which are now." (II Pet. 3:7) He informs us that these come to an end with the return of the Lord and the ushering in of the day of judgment.—II Pet. 3:8

We believe that the "heavens" and the "earth" which were before the Flood, as well as those which come to an end "against the day of judgment," are the spiritual and earthly phases of social orders. It is also apparent from the Scriptures that the

“new heavens and . . . new earth” which God promised to create are the spiritual and earthly phases of a new social order, the messianic kingdom, which is to rule over the literal earth for a thousand years for the fulfilment of God’s promise to bless all the families of the earth.

Co-operation

The promised “new heavens” consists of the resurrected and highly exalted Jesus, and with him those who are called by the Lord to follow in his footsteps and who are faithful in doing this even unto death. The new earth will consist initially of the resurrected ancient servants of God, beginning with righteous Abel and ending with John the Baptist. Both of these groups are “created” for the positions assigned to them in the new heavens and new earth largely through the power of God’s Word.

As followers of the Master, the power of God’s Word is now working in us to prepare us for a place in the “new heavens.” Unlike the original creation when the elements, brought forth and assembled by the Creator, had no voice in what was taking place, we do have the privilege of co-operating. Indeed, we also have the privilege of refusing to co-operate. But those of us who do yield our hearts and minds to the influence of the Holy Spirit, as it reaches us through the Word of God, are molded and prepared for the high position the Lord has arranged for us in the new kingdom.

And God’s Word is powerful! We are assured that it will accomplish everything designed for it by the Lord. We read, “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isa. 55:10, 11

We know that God’s power, his Holy Spirit, is able to accomplish all his designs. His power operates in many and various ways. The original work of creation was accomplished by the power of God in what we could perhaps refer to as a mechani-

cal manner. But his new creation, the chief functioning body of the "new heavens," is brought into being through the power of his thoughts. True, his providences also help to accomplish his purpose in drawing those whom he desires to use in this great creative plan. And his providences continue to operate in their lives throughout the entire period during which they are being prepared for their position in his kingdom.

God's Word is a powerful influence in the lives of God's people. His Holy Spirit, through the written Word, begets, anoints, and seals them. Through the Word they receive the witness of the Spirit that they are his children. His Spirit working in them brings forth the rich fruitage of love, joy, peace, patience, etc.—all elements of character which are necessary if they are to live and reign with Christ in his thousand-year kingdom. How thankful we can be that this grand purpose of God will be fully accomplished, and in his own due time; that his Word will not return unto him void, but will accomplish that which he pleases, and will prosper in the thing whereto he sent it!

The Heavens

The Diaglott translation of Ephesians 1:3 reads, "Blessed be that God of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavens, by Christ." In creating the new heavens, God exalted Jesus far above "every authority, and government, and power, and lordship, and every name being named, not only in this, but also in the future age; and subjected all things under his feet; and constituted him a head over all things for that congregation, which is his body, the full development of him who is filling all things with all."—Eph. 1:21-23, **Diaglott**

It is interesting to note that "the full development" of Christ includes his church. While Jesus is the Head, the chief One, in the promised "new heavens," his faithful body members must be joined to him ere this new creation of God will be complete. Even now, upon the basis of faith, the Lord has "raised us up together, and seated us together in the heavens, by Christ Jesus, in order that he might exhibit, in those ages which are

approaching, the surpassing wealth of his favor, by kindness towards us in Christ Jesus.”—Eph. 2:6, 7, **Diaglott**

We are not as yet actually a part of the promised “new heavens,” but upon the basis of faith we have been raised up to sit with Christ in the heavenlies. This is a wonderfully favored position in which to be. Here the Heavenly Father extends his love and favor toward us. Here he guides us by his Word, and inspires us by his promises. Here he assures us of his grace and strength to help in our every time of need.

As the various parts of a building which are being assembled and prepared for the place they will occupy in the new structure could properly be said to be a part of that building, so we are even now, by faith, a part of the new heavens. “We are his workmanship,” Paul wrote, “created in Christ Jesus unto good works, which God hath before ordained [margin, or, **prepared**] that we should walk in them.” (Eph. 2:10) Notice the words “workmanship” and “created.” While we are seated with Christ in the heavenlies, his work, through his creative power, must continue in us until we are fully prepared for actual exaltation in the heavenly kingdom with Christ to accomplish that good work of blessing all the families of the earth which was ordained from before the foundation of the world.

How the Word Reaches Us

How does the Word of God, by the power of which he is creating the new heavens, reach us? Paul explains this in Ephesians 4:10-15. Speaking of the resurrection of Jesus, and some of his work thereafter, Paul wrote, “He that descended is the same also that ascended up far above all heavens, that he might fill [margin, or, **fulfil**] all things. And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature [margin, or, **age**] of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

(Continued on page 34)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31)

The "gifts" which Jesus provided for the church are servants who dispense the Word of God. God does not write his instructions and his promises in the sky for his people to read, but imparts them to us through his servants. There are two main groups of these servants, the inspired and the uninspired. The inspired servants of God are the Old Testament prophets, our Lord Jesus, and "the twelve apostles of the Lamb." (Rev. 21:14) These serve us today through the written Word of God, the Bible.

The function of the uninspired servants of the church is to impart to the Lord's people the message that is contained in the written Word. They have no inspired authority. The value of their ministry depends upon their faithfulness in proving all things which they teach by a "thus saith the Lord," as recorded in his written Word. And all of us, as the consecrated people of God, should make sure that we accept no teachings that are not well attested by the Scriptures.

While Paul emphasizes the messengers of the truth, inspired and uninspired, which the Lord has provided for his people, actually all the consecrated, to the extent of ability and opportunity, are channels of the truth. We all have the privilege of building one another up in our most holy faith by speaking the truth in love, endeavoring on every suitable occasion to help and assist our brethren, as together we grow up into Christ in all things. Thus we co-operate with our Lord in the creation of "the new heavens."

The New Earth

In our text the Lord also tells us that through his Word he would "lay the foundations of the earth." As we have noted, the new "earth" will be, to start with, the resurrected ancient worthies. These will be the human, visible representatives of the spiritual, invisible rulers of the new age, the symbolic "new heavens." And how true it is that these likewise were developed through obedience to the Word of God!

In ancient times the Lord's people did not have his Word in the same form as we have it today. Note, for instance, the case of Abel. Paul informs us that by faith he offered unto God a

more excellent sacrifice than did Cain, "by which he obtained witness that he was righteous." (Heb. 11:4) Faith comes by hearing the Word of God, so it must be that in some way God communicated to Abel that he would be pleased to have him offer a flesh and blood sacrifice, which he did. (Rom. 10:17) Otherwise Abel's faith would not have entered into the offering to any great extent. In other words, Abel was guided by the Word of the Lord, which might well have been communicated to him by an angel.

We know that God communicated with Abraham through one of the holy angels, and what a wonderful message Abraham thus received! He learned that through his seed God intended to bless all the families of the earth. But Abraham was called upon to obey the Lord's Word. We read, "By faith, Abraham, when he was called to go into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Heb. 11:8

Later, the Lord asked Abraham to offer his son Isaac as a burnt offering, and again he showed his willingness to obey. His faith was so strong in this instance that he believed God would raise Isaac from the dead, "from whence also he received him in a figure." (Heb. 11:19) The Bible sometimes speaks of an angel as communicating with Abraham, making known the Lord's will, and sometimes the record reads as though God spoke directly. It matters little to us now just how the Lord made his will known to Abraham, and inspired him by his promises. The point is that God did make his thoughts known to Abraham, and by these promises and experiences Abraham was prepared for the position he will occupy in the "new earth."

God began very early in Moses' life to work with and through him by his Word. Evidently his mother was used to communicate to the young Moses the wonderful heritage of promises they had received from Abraham. This information was such a powerful factor in Moses' life that "when he was come to years, [he] refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."—Heb. 11:24-26

Later, God's Word was communicated to Moses at the burning bush, and still later on at Mt. Sinai, when the Law was given to him for the guidance of the whole nation of Israel. Moses wrote the first five books of the Bible, and from that time on the Lord's people had this portion of the written Word for their instruction and guidance. But direct communications from God to individuals who served him faithfully were continued.

These communications were given to the Lord's people mostly by angels. Some of those who received them were Joshua, Gideon, Elisha, Daniel, and others. All the holy prophets were directed in what they wrote by the power of God's Holy Spirit. (II Pet. 1:21) And while a great deal of their writings was designed for spiritual Israel of the Gospel Age, yet there was information in the prophecies for natural Israel, and those who profited by them were blessed.

One of the last of the important messages delivered to the Lord's people at the close of the Jewish Age was communicated by the angels. This was appropriate. An angel had informed Abraham that through his seed all the families of the earth would be blessed, and now that the Messiah of promise was born, an angel announced his birth, calling the announcement "good tidings of great joy, which shall be unto all people."—Gen. 22:15-18; Luke 2:10

Yes, all the ancient worthies were guided, strengthened, and nourished by the Word of God. And all who received the testimony that they pleased God, were obedient to the communications which they received. Not all had the privilege of being visited directly by angels, but those who were not this fortunate received their information concerning God's will from those to whom it was thus directly communicated.

The Old Testament does not reveal just how much knowledge the ancient worthies had of the plan of God. They did know about the coming of the Messiah, and they looked forward to this great event in the divine plan. Paul tells us that according to the Law and the prophets there was to be a resurrection of the just and the unjust, and that the people of Israel professed to believe this. (Acts 24:15) It would seem that the resurrection of the just is what Paul refers to in Hebrews 11:35 as a "better

resurrection," and those in the ancient worthy class all strove diligently in order to be worthy to attain a place in this arrangement of the divine plan.

Thus we see that just as God has been "planting" the symbolic "new heavens" through the power of his Word, he also laid the foundations of the new symbolic earth in the same way. And it is interesting to note that in the case of the new "earth" reference is made only to laying its foundations. Actually, the ancient worthies will constitute merely the foundations of this new earth. Upon this foundation will be "built" the entire restored world of mankind, beginning with the people of Israel.

And even the completing of the new earth will be accomplished through obedience to the Word of God. Revelation 20:12, describing the judgment work of the Millennium, informs us that then the "books" will be opened, and that all will be judged according to the things written in the "books." This is God's way of saying that then a true knowledge of his character and his will is to fill the earth as the waters cover the sea, and that the people will be found worthy or unworthy of everlasting human life upon the basis of obedience or disobedience to his revealed will. Peter said that those who do not hear, or obey are to "be destroyed from among the people."—Acts 3:23

God's Word Important

How important it is to give heed to the Lord's Word! May we never permit it to be sidetracked in our lives and supplanted by theories and traditions which are unsupported by the Bible. May a "thus saith the Lord" always be the end of all controversy on whatever phase of the divine plan we may be considering. And believing the Word, may we always obey it. Thus will it mold our lives in preparation for our place in the "new heavens" of promise, and prepare us for actual exaltation with Christ in the heavenlies.

In our text the Lord tells us, through Isaiah, that he has covered us in the shadow of his hand. Through his Word the Lord has overshadowed us with his promises, and we can be assured that each and every one of his promises will be abundantly carried out on our behalf, giving us grace, strength, guidance, and assurance in our every time of need.

Our text also informs us that through his Word God says to the Zion class, "Thou art my people." This blessed assurance the Apostle Paul referred to as the witness of the Spirit. He wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8,16, 17

"If so be that we suffer with him." We need to be so obedient to the Word that we will incur the disfavor of the world, and thus suffer with the Master, to be assured that the Lord is actually dealing with us. It is to those who are thus laying down their lives in the service of the Lord that he is now saying, "Thou art my people." And it will be the Lord's spiritual Israelites of the Gospel Age, who, together with Christ, will constitute "the new heavens," to rule for a thousand years.

LETTERS OF APPRECIATION

Twelve Years in the Truth

"Dear Friends at The Dawn: "We trust that all is well with you. We are so dependent upon your faithfulness in helping to provide unity of faith and purpose among those who love the truth. We have enjoyed all the wonderful provisions of the Lord furnished through your labor, such as radio, TV, tape recordings, and the printed word. Every one of these mediums has contributed to the well being of our family, and I can honestly say that there are three of us who would never have known the joys of the pure message of Bible truth had it not been published in these ways. We have learned the value of the printed word, but we like the television programs because they present exactly what we would wish to tell the public, and in a way we could never hope to accomplish. It is difficult to get much of the divine plan across to those we meet momentarily as we

try gracefully to inject it into our conversation. There is no comparison to The Bible Answers program which enters hundreds of homes, and gets right at the point with a barrage of well-planned texts to develop a theme. Every week we make use of 'Studies in the Scriptures,' and more recently, recorded tapes. Twelve years in the truth with all its pleasures have been ours, and by now we have an unshakable trust that it will be with us right into the kingdom."—Indiana

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"Dear Francisco and Ernesto: I usually listen Sundays to your question and answers program. I like it very much. The only fault I find is that it is too short; but I like what I hear. Please send me the book, 'Hope.' I brought a Bible along with me from Spain, and I want to read your explanation of these eternal truths."—California

Growth in Grace and in Knowledge

WHEN either a human being or one of the lower animals has been begotten, the all-important process which follows is the growth of that which is begotten, in preparation for the birth—the fully developed human or animal being. This illustration of begetting and birth is used in Scripture with reference to the church, their begetting being followed by a growth, in preparation for the birth in the resurrection.

We are spoken of as begotten by the Word of truth (James 1: 18). For this to be true the knowledge of the salvation that is in Christ Jesus must be followed by a consecration of our all to the Lord to do his will. Then follows the blessing of justification and a begetting of the Holy Spirit, and we become spirit-begotten children of God—new creatures in Christ Jesus.—II Cor. 5:17

This begetting or start of the new life must be followed by a growth of the new creature, in preparation for the birth in the resurrection. This growth is illustrated in the New Testament epistles in various ways. In addition

to being represented as a growth of a newly begotten organism eventuating in a birth, it is represented as a babe in Christ growing up to the attainment of the full stature of manhood in Christ Jesus (I Pet. 2:2; Eph. 4:13), and sometimes as a building built on Christ the foundation. It is this illustration of the Christian's development being likened to a building that is used by Paul in I Corinthians 3:10-13, and which we hereinafter briefly consider.

A Building of God

“According to the grace of God which was given unto me, as a wise masterbuilder, I laid a foundation, and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.”—I Cor. 3:10-15, R. V.

Here we are shown how those who have come into Christ and desire to be built up in him can build upon this foundation either wisely or unwisely. This is suggested by a building composed of material likened to gold, silver, and costly stones, or, in other words, of material which will stand the various tests of faith and obedience which come to a Christian, and here symbolized by fire. One may also build with wood, hay, and stubble, suggesting material in our faith structure which will not stand the fiery trials which must come from time to time to every follower of the Master. It is "through much tribulation" we must be prepared for the kingdom, the fire proving every man's work of what sort it is.—Acts 14:22

Gold

The illustration of gold used by the apostle would well symbolize those things built into our characters by means of the exceeding great and precious promises of his Word. (II Pet. 1:4) Many of these promises are conditional; for instance, Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." (Isa. 26:3) If we would have this precious experience as new creatures, our faith and our confidence in this gracious assurance of the Lord's keeping power must become very real to us. When the test comes to try our faith and it stands firm, our mind being stayed upon him, perfect peace will result, and this pre-

vious promise of the Lord's keeping power will become more and more realistic to us until we come to that degree of character development wherein nothing will be able to shake our inmost calm.

Again, Paul says, "If we suffer, we shall also reign with him." (II Tim. 2:12) As we endeavor to walk the narrow way faithfully, witnessing for the Lord and his truth as we have opportunity, soon or later opposition will come, but our faith and hope in the precious promise of reigning with Christ will help us to hold fast; and, as we seek thus to be built up into Christ, the hope of this great prize for faithfulness will become increasingly our very own. On the contrary, should these scriptural assurances of the Lord's keeping power and sustaining grace be to us nothing more than head knowledge, we will not be able to stand the tests when they come. Thus these precious promises of which we have received some knowledge will be to us more like "wood" than "gold"; for the inspiring influence of the Scriptures will have failed to enable us to stand and withstand in this evil time, thus having received the grace of God in vain.

The wood will have been burned up by the fire, or in other words, the fiery trials will have brought good hopes engendered by the Lord's promises to nothing. We shall, as suggested by the apostle's illustration, have built with wood rather than gold; for an opportunity having come to us

of suffering for the truth's sake, we have drawn back and have thus failed to profit by the refining experience.

Silver

We live in a day when the words of the Master in Luke 12: 37 have been fulfilled, and the Lord has come forth to serve us with the meat in due season—the message of truth in its purity—and our faith and understanding of his Word, including his requirements of his people, have become increasingly clear and plain. This understanding of God's Word, purged from the errors of the past, which came into the church during the Dark Ages, enables us to build with silver, symbolizing the truth, as suggested by "the wise man" when he says, "The tongue of the righteous is as choice silver." (Prov. 10:20, R. V.) This is something which the "fire" can never destroy, and which, if we are faithful in building, will become more and more a part of the character-likeness to our Lord, and thus as John expressed it, "abideth in us, and it shall be with us forever."—II John 2, R.V.

However, many sincere ones resting upon the true foundation, Christ and his great sacrifice for sin, believe their faith to be a scriptural one, but soon or later awake to the fact that errors of all kinds have been mixed with what they, in common with Christians in general, have believed. Instead of building with "silver"

they have been building with material, much of which can be quickly shown to be teachings quite contrary to those revealed in the Word of God and described by Paul as "hay and stubble." These are substances which are quickly consumed by fire, even as errors of all kinds are quickly destroyed by the Word of truth when received into good and honest hearts.

"Is not my Word like as a fire? saith the Lord." (Jer. 23:29) And as Paul indicates, the fire of that day "shall try every man's work of what sort it is." (I Cor. 3:13) Hence the importance of fulfilling the apostle's exhortation, "Prove all things; hold fast that which is good." (I Thess. 5:21) The good is that which is in accord with what is written; for the fire of God's Word will soon or later destroy all but genuine faith structures. How important therefore that we accept nothing but what is supported by a "thus saith the Lord." "This is the will of God, even your sanctification"; and the truth does indeed sanctify.—John 17:17; I Thess. 4:3

Precious Stones

We read that the foundations of the New Jerusalem "were garnished with all manner of precious stones." (Rev. 21:19) As we have already seen, precious stones picture the precious graces of character which the Lord expects to see developed in his people as a result of the inspiring influence of the divine promises,

the sanctifying influence of the truth, and the purifying influence of the wise and loving disciplines of the Lord and Master, the great Head of the church, whose work of perfecting the characters of his people is likened to "a refiner's fire," and he as "a purifier of silver," purging them as gold and silver have to be purged and refined. As a result of this work they are able to present to the Lord offerings "in righteousness."—Mal. 3:3

And now to recapitulate briefly something of Paul's picture of the experiences of the Lord's people of the Gospel Age: We have seen how the illustration of gold used in our building, our faith structure, shows how, as we press on in the narrow way, we must lay hold of the divine promises, making them our own in spite of the fiery trials and other tests of faith, which are permitted, not to destroy, but to make more real the hopes set before us in the Gospel.

The silver in our building suggests that the doctrines of the divine Word must become more and more our very own as we hold fast to the truth whatever tests of faith and faithfulness may result on this account. The precious stones too, the precious graces of the Spirit must become more and more a part of our building; and these, by the Lord's grace, will not be destroyed, but developed and polished by the fiery trials which divine wisdom sees fit to permit.

A faithful servant of God once said, "Meekness is a jewel wherever found." Again, "Meekness is a jewel which all the Lord's people should seek to have largely developed and well polished." Alongside the elements making up such an approved character as is pictured foregoing, the apostle puts "wood, hay, and stubble." (1) "Wood"—false hopes held by many which they have tried to build upon the divine promises, misunderstood or misapplied; (2) "hay"—false doctrines built upon human traditions and false creeds; (3) "stubble"—still more undesirable or useless material, appropriately representing unstable characters built up either by ignorance and superstition, or by wilfully going contrary to the divine requirements.

And, as wood, hay, and stubble are materials quickly consumed by fire, so false hopes, unscriptural doctrines and practices, will ere long be destroyed by "fire" of the Word of God; and particularly characters which have been produced by false doctrine and human tradition; such, for example, as were produced by the doctrines of Romanism in the Dark Ages which prompted some to resort to the rack and the stake to make converts; or characters that today have resulted from the theories of evolution and other ransom-denying teachings which have been propagated and believed by many in spite of the clear light now shining upon the Word of God.—Ps. 50:16-21

Let us each take heed how we build. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any

man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—I Cor. 3:14, 15

BRITISH SPEAKERS' APPOINTMENTS

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| Liverpool | June 21 | Portrush | May 16-18 |
| C. A. CORNELL | | W. F. READER | |
| Ipswich | June 14 | Portrush | May 16-18 |
| E. HALTON | | Liverpool | 31 |
| Portrush | May 16-18 | Ipswich | June 13 |
| Dewsbury | 31 | J. RICHMOND | |
| W. MERCER | | Portrush | May 16-18 |
| Latchford | June 28 | E. G. ROBERTS | |
| J. H. MURRAY | | Portrush | May 16-18 |
| Portrush | May 16-18 | CEDRIC SMITH | |
| | | Latchford | May 3 |

PORTRUSH CONVENTION, Whitsuntide, May 16-18—for accommodations and other details, please apply to Mr. T. Lang, 41 Clooney Terrace, Waterside, Londonderry, North Ireland.

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

DOMINICAN REPUBLIC

Santo Domingo
Emisoras Unidas 910 kc. 7:00 p.m.

PARAGUAY

Asuncion
Z. P. 9 Comuneros 970 kc. 10:15 a.m.

PERU

Lima Radio America 7:00 p.m.

URUGUAY

Montevideo Radio Carve
Saturdays; 4:30 p.m.

CALIFORNIA

Los Angeles KWKW 1300 8:15 a.m.
San Diego XERB 1090 9:00 p.m.

TEXAS

Corpus Christi KCCT 1150 10:30 a.m.
San Antonio KUKA 1250 10:00 a.m.

Peace Through Understanding

THE theme for the New York World's Fair which opened on April 22, is "Peace Through Understanding." Undoubtedly a better understanding among the nations of the earth would contribute a great deal toward their being able to live together peaceably. From the standpoint of human wisdom, however, understanding alone would not assure lasting peace among the nations, for it would not remove the dominant element of human selfishness—a very potent contributing factor to war.

As for misunderstandings among the people of earth, these began a long time ago, and were brought about by the confusion of tongues which occurred in connection with the building of the tower of Babel. The record shows that prior to this time all the people of the earth had one language. True, then the population of the earth was not large, and it was confined to a relatively small area. But the people saw that as their numbers increased and spread out over large areas there would be a danger of losing contact with one another; so they decided to build a tower, something that could be seen for a great distance, and which would serve to prevent them from becoming scattered and losing touch with each other.—Gen. 11:1-9

But apparently the Lord did not want the people of the earth to remain united in this way, so he intervened by confusing their language. Suddenly the people realized that they could no longer communicate with one another. This does not imply that each individual spoke in a different tongue, but a number of different languages were introduced among them to make it necessary to form groups and to scatter, which is what they had been trying to avoid.

This event occurred approximately four thousand years ago. From then on, one of the greatest contributing factors to strife among the peoples of the earth has been the language barrier. Today this barrier has been partially overcome through the use

of interpreters and translators; nevertheless, differences in languages continue to remain a barrier to complete understanding among the nations.

In the prophecy of Zephaniah 3:8, 9 we are told of the great time of trouble with which the present age ends. It is described as the symbolic earth being devoured by the fire of God's jealousy, or zeal, as it is given in the Hebrew text. We are told that then—that is, after the destruction of Satan's social order—the Lord will turn to the people "a pure language," so that they might all be able to call upon him and to serve him "with one consent"; that is, unitedly and harmoniously.

The "pure language" mentioned in this prophecy refers primarily to a pure message of truth concerning God and his laws. Isaiah 11:9 informs us that then the knowledge of the Lord will fill the earth as the waters cover the sea. But it seems reasonable to suppose that the "pure language" of the prophecy also implies that then the Lord will, in his own way, remove the language barrier so that the people might be able not only to understand one another better, but, more important, unitedly to understand his message of truth. Some translations use the word "lip" instead of language. This may come about in a seemingly natural way through the continued increase and spread of knowledge, but it is not beyond the Lord's ability to accomplish it miraculously, even as he did the confusing of tongues four thousand years ago.

Peace with God

There can be no lasting peace among the peoples of the earth unless, and until, they are at peace with God. Today man is alienated from God through wicked works, which began in the Garden of Eden. There Adam transgressed divine law and came under condemnation to death. This sentence was passed on to his progeny, so that mankind from then until now has existed without the favor of God. Without God's favor continued life is not possible.—Ps. 30:5

In addition to man's own lack of understanding and his selfishness, Satan has continued to deceive him with false information concerning God, and this has brought about a further alienation from the Creator, the loving God of the Bible. (II Cor. 4:4;

Rev. 20:2) This work of deception began in the Garden of Eden when, through the serpent, Satan assured mother Eve she would not die if she partook of the forbidden fruit. (Gen. 3:4) Eve, of course, did die. So did Adam, and their children have been dying ever since.

But Satan has perpetuated his lie by foisting upon the people of all nations the thought that death is not what it seems to be. Instead, the deception is that death is merely a transition into another life. It may be a happy life, or an unhappy life. It may be life in the form of one of the lower animals, or it may be life as an angel. It may be life in heaven, or it may be life in a place burning with fire and brimstone in which one is tortured throughout all the ages of eternity.

It depends on whether one is a worshiper of heathen gods, or a professed Christian, as to which of these deceptions he believes. But the basic error upon which they are all based is the claim that "there is no death," and the "immortality of the soul." Manifestly those who believe these falsehoods cannot truly know the great and loving God of the Bible. We have mentioned but a few of the erroneous notions which stem from the falsehood that "there is no death." But each of them in its own way tends to becloud the vision of those who at heart would know and serve the true and living God.

And then there have been other deceptions by which the people have been confused and prevented from knowing the true God. One of these has had much to do with war among the nations. It is the claim made by many in the past that to engage in war is to engage in the service of God. This false viewpoint was very prominent in the first World War. Even clergymen in the countries involved often urged the young men of their congregations to enlist in the army with the assurance that if they were killed they would go straight to heaven because they would be fighting for the Lord.

In different forms, this same deception has been held by heathen nations. But how grossly it misrepresents the true and loving God of the Bible! Because the religious concepts of the various nations of earth, heathen and otherwise, have been so different, this has been one of the factors which has kept them

divided and suspicious of one another. This, in turn, has contributed to war—sometimes outright religious war.

The Lord's Ways

Through the agencies of Christ's kingdom, now near, the people will learn the Lord's ways, which are the ways of peace. Christ's kingdom is symbolized in the Old Testament as a "mountain"—"the mountain of the Lord." The people are represented as flowing unto this "mountain" and learning the Lord's ways. And we are told that when they do learn the Lord's ways they will learn war no more. The "mountain" of the Lord is depicted as being established in "the last days." This does not mean the last days of time, but simply the last days of Satan's rulership over the earth, the time when the Lord intervenes in human affairs to make an end of the reign of sin and death. We quote:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established [margin, or prepared] in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:2-4

Throughout the centuries the nations have been taught to believe that the only way to be assured of peace is to be so adequately prepared for war that aggressor nations will be afraid to attack. But this method of securing peace has never been successful, at least not for long. Sooner or later other nations think they are strong enough to defeat the nations which are prepared for war, so the slaughter begins. This has been the way of the nations during the reign of sin and death when selfishness has been such a strong motivating influence in human behavior.

But this is not the Lord's way. The prophecy states that when the people look to the Lord and request to be taught his ways,

they will beat their swords into plowshares, and their spears into pruninghooks. The nations will no longer attack other nations, nor will they learn war any more. Here, then, is a preview of universal and lasting peace which will be based upon understanding—not only an understanding among the nations, but an understanding of the Lord's way, and a genuine desire to walk in that way.

Peace with God

There cannot be peace among the nations and peoples of the earth until the people themselves are at peace with God. And this must be upon an individual basis. To have peace with God, and to be no longer alienated from him, each individual must recognize that he is a sinner, repent of his sin, and in humility accept the grace of God through Christ, the Redeemer, and dedicate himself to the doing of the Lord's will. When, during the agencies of Christ's kingdom, the true knowledge of God fills the earth, the Creator's love for his earthly creatures will draw the people to him, and they will desire to know and to do his will.

Then they will learn what the Bible right along has so clearly taught; namely, that "the wages of sin is death." (Rom. 6:23) They will learn that the true and loving God of the Bible is not a torment deity. They will learn that he has not been a God who has promoted war among the nations. They will learn that he so loved the world as to give his only begotten Son to die for Adam and his offspring. They will learn that through the acceptance of the merit of Christ's blood, and obeying the laws of the kingdom, they will not only enjoy peace with God, but that continued obedience will assure them everlasting life as humans.

As the work of the kingdom age progresses, the people will be further blessed by receiving their beloved dead back from death. The great plan of God for the salvation of the human race embraces all of Adam's children. All will be given an opportunity to benefit from it, not merely those who happen still to be living when Messiah's kingdom becomes operative in the earth. This, again, will enhance the people's love for God, and their determination to serve him faithfully, not through

fear, but out of the love of their hearts for the God who has manifested so much love for them.

When the people learn the ways of God, they will learn that selfishness has no place in those ways. Thus, and with divine help, they will endeavor to root out all selfishness from their hearts. The Bible explains that the Lord will write his law in their hearts, and give them a heart of flesh. Nor will this great transformation be accomplished for only a few. The prophecy assures us that when this educational work is complete it will not be necessary for anyone to say to his neighbor, Know the Lord, for all shall know him from the least of them even unto the greatest of them.—Jer. 31:31-34; Ezek. 11:19, 20; 36:24-31

The Preparatory Work

One might well wonder why such a glorious work of establishing peace on earth and good will among men has not yet been initiated. It is because God's due time has not yet arrived. It was four thousand years after man fell into sin and death before God sent his Son to be the Redeemer. God knew that all who lived and died in the meantime, and who have lived since then, would be given an opportunity to benefit from his gift when awakened from the dead.

Now another two thousand years have passed. Meanwhile God has been calling a people from the world, a "little flock" to whom he has promised joint-heirship with Jesus in his kingdom when it is established. Jesus said to these that he would prepare a place for them, and that when he returned he would take them unto himself. These are promised "glory and honor and immortality."—Luke 12:32; John 14:2, 3; Rom. 2:7

There are many precious promises in the Bible which are made to this class. The mistake has been made of supposing that these promises outline God's provision for the entire world of mankind, but they do not. As we have seen, God's provision for the world is for the willing and obedient to be restored to that original perfection of human life right here on the earth, enjoyed for a time by our first parents in Eden.

It will be as humans that the people will learn the Lord's ways, and walk in his paths. It is those who in the past learned to wage war and to participate in it, who, when they learn their

folly, and walk in the Lord's ways, will foster peace and good will, motivated by love which desires all to enjoy the good things which the Lord has provided for all his human creatures willing to accept them upon terms of full dedication to him and the doing of his will. Then, nothing will be permitted to hurt nor to destroy in all God's holy kingdom. (Isa. 11:9) Truly, the future is as bright as the promises of God!

WEEKLY PRAYER MEETING TEXTS

MAY 7—"Woe is unto me, if I preach not the gospel."—I Corinthians 9:16 (Z. '03-174 Hymn 280)

MAY 14—"Speaking the truth in love, . . . grow up into Him in all things, which is the head, even Christ."—Ephesians 4:15 (Z. '03-200 Hymn 267)

MAY 21—"All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness, that the man of God may be perfect, thoroughly furnished unto all good works."—II Timothy 3:16, 17 (Z. '97-170 Hymn 22)

MAY 28—"Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions—ourselves and our surroundings], we are absent from the Lord."—II Corinthians 5:6 (Z. '97-305 Hymn 88)

ANOTHER PILGRIM REACHES HOME

On Saturday, March 4, Brother John A. Meggison, of Galena, Kansas, finished his earthly course. Brother Meggison was well known to the brethren throughout the United States and Canada, having first entered the pilgrim service more than fifty years ago. In recent years he served considerably in this capacity under the auspices of The Dawn. He was faithful to the Lord and to the truth until the end. Brother Meggison is survived by his wife and a daughter. We sympathize with them in their great loss.

Silent Before God

MANY are the valuable lessons we fail to learn throughout life simply because, at times, we are so intent upon telling others what we know, or think we know, that we are unable to give due consideration to what they may be trying to tell us. The truly wise man is he who has learned to be a good listener. Indeed, many times it is not nearly so important to be talking ourselves as it is to be listening to what another may be saying to us. Words are the medium by which thoughts are exchanged from one to another; so if we are really to know what is in the mind of our friends and associates in life we must be willing to listen to their words.

True, the words of another must be backed up by action in accordance therewith before we can be really assured that what he says reveals the true attitude of the heart and mind; but apart from the words spoken by others we would have great difficulty in becoming acquainted with them. For example, two Christians meet. They have never seen each other before; but on this occasion they are thrown together in such a manner that they have several hours during which there is an opportunity to converse with each other. One is by nature rather talkative, while the other, we'll say, is reticent, indeed, almost bashful, especially with strangers.

The brother who finds it easy to carry on a conversation, naturally does so. As the Lord and the precious things of his Word are uppermost in his mind, he of course talks about these things. Apart from an occasional Yes, or No, on the part of the other brother he continues to tell of the blessed truths which have revealed the Lord to him. Now without this brother realizing what is happening, the reticent brother is beginning to get acquainted with him; for by his words he is revealing himself as a Christian, and as a firm believer in the glorious truths of the divine plan. The brother hasn't said, I am a Christian and I believe the Bible. It isn't necessary that he should do so, because his whole conversation has revealed this fact to the one who has been listening.

And then, the reticent brother, learning from the words of the other just where he stands; that his outlook and hopes are identical with his own, no longer feels himself a stranger in his presence, hence begins to join in the conversation himself. Then there is a blessed fellowship between the two—the fellowship of kindred minds which is like to that above. Now that which brought about this hallowed acquaintanceship were words; words by which each of these brethren revealed to the other what was in his mind and heart. They knew then that there was a tie between them that bound their hearts together in Christian love.

Other Examples

“Out of the abundance of the heart, the mouth speaketh,” the Scriptures tell us. Hence, as we come into contact with different sorts of people, we learn to know of their interests in life chiefly by what they talk about. If we hear one talking a great deal about motion pictures and about the actors and actresses that play parts in them, we conclude that he is a motion picture enthusiast. And by the same token, we can readily discern whether one is a golf player, a musician, an artist, or what not. If, by acquaintance with another we find that his words belie the real sentiments of his heart, then we conclude that he is a hypocrite.

Now this very practicable and understandable manner by which we learn to know our fellowmen, illustrates for us the method by which God, our Heavenly Father, has revealed himself to us. No man hath seen God at any time; nor indeed is it possible for a human being to look upon him; but he has talked to us through his Word, and to the extent that we learn to be good listeners—to keep silent before him—we are able to know him and to some extent at least, to know the motives that prompt him to act on behalf of the human race.

The importance of knowing God is emphasized by Jesus when he says: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3) And then Jesus tells us how this knowledge is received, saying, “I have manifested thy [the Father’s] name

unto the men which thou gavest me out of the world: Thine they were, and thou gavest them me; and they have kept thy Word. . . . For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. . . . Sanctify them through thy truth, thy Word is truth.”—John 17:6, 8, 17.

As we have already noted, if we are to really know another by his words, his conversation must reflect the true condition of his heart. If he talks one way, and acts another, then his words cannot be relied upon, hence there is no basis for confidence in anything that such a person may say to us. We cannot see God, but he has given a demonstration of the verity of his Word by sending his beloved Son, the Logos, into the world as a demonstration of the divine character. Jesus said, “He that hath seen me, hath seen the Father,” not literally, of course, but he has thus had the Father’s words demonstrated and interpreted through the Son.

The True Knowledge of God

The true knowledge of God, so important to all who are endeavoring to be his obedient children, is described in Jeremiah 9:23, 24, “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.” How very, very few there are in the world, as yet, who know God as One who delights in exercising lovingkindness in the earth. We know, of course, that the due time has not yet come for the knowledge of the Lord to fill the earth; but apart from that the reason the people do not now know God is because they have failed to listen to his words. God has spoken, but his words have gone unheeded by nearly all. Quite a number have listened in a half-hearted way; while others—religious enthusiasts—have talked back to the Lord, contradicting him. These latter have not been good listeners; but rather, have been too intent upon having their own voices heard.

Yet God, through his Word has been speaking. We read: "The Mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." (Ps. 50:1) But while the Lord has thus been talking to his professed people, only the one here and there has had "an ear to hear." It was true during that typical age, when God was dealing with his typical people, Israel. To these Jeremiah said, "And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear." (Jer. 25:4) These were not good listeners.

God, through his Word, is still speaking to his people; and if we, as individuals, are to acquire that knowledge of him which is so essential, we must learn to listen to him. If we form certain conceptions in our minds of what we think God ought to be and do, then we will endeavor to twist his words into a shape that will fit our own ideas. Such an attitude is not that of keeping silent before God. Such a course is well illustrated by the habit of one who never is willing to listen to what another is saying, but always interrupts in the middle of a sentence to inject some contradictory thought of his own. Thus he not only fails to hear the complete thought that is being expressed, but more than likely does not listen even to the beginning of the sentence because he is so busy thinking what he wants to say himself. Let us not be in this attitude of heart and mind when reading God's Word, because if we are, it will imply that we are reading in order to teach the Book, instead of being taught.

Entire Word Reveals God

In many, many places in the Bible the Lord has told us directly of his love; and we rejoice in these direct and blessed assurances. And then his glorious plan of redemption in itself reveals the fact of God's love as well as of the other attributes of his character; thus, God speaks to us through his plan. The Law which he has given to his people also reveals the divine character; because, as the supreme Lawgiver he imposes only those regulations upon his creatures that reveal his own standard of righteousness. Indeed, it would be quite impossible for one

to acquire a true knowledge of God apart from an enthusiastic endeavor to know and obey his laws.

The Psalmist declares: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."—Ps. 19:7-11

Jesus explained that the intent of God's Law—the Law that was epitomized in the Ten Commandments—was to teach us to love the Lord with all our hearts, and our neighbors as ourselves. And Paul explains, that "love worketh no ill to its neighbor, therefore, love is the fulfilling of the Law." (Rom. 13:10) The Law then, in teaching us to love God and to love our neighbors, is teaching us to be like God, for he is love; and his love is manifested toward all. He delights in exercising loving-kindness in the earth.

Words Backed by Action

Not only has the Heavenly Father assured us of his love, and through his plan and through his Law revealed his character, but he has backed up his words by action: "For God so loved the world that he gave his only begotten Son." (John 3:16) Yes, God "so" loved that he "gave." In this act we behold God revealing himself to us, and finally this revelation will be passed on to the world. And, as we have already noted, Jesus, through his life and death, interpreted the divine character for us.

As the Father demonstrated his love by the gift of his Son, so Jesus loved—loved so completely that he sacrificed his life in order that others might live. As the Father gave, so Jesus gave—gave unstintingly, until all that he had to give was consumed upon the altar of loving service on behalf of a dying race. Thus were the words of God that reveal his loving intentions toward the race made Yea and Amen to us through Christ Jesus.

God's Compassion

As God talks to us through his Word and plan, we learn of his compassion. He sentenced man to death because of sin, yet we are told that he takes no pleasure in the death of him that dieth; that he is "longsuffering, not willing that any should perish." And Jesus exemplified this divine characteristic of compassion, thus giving us a demonstration of how it operates. We are told that Jesus pronounced a desolation upon Jerusalem but not without sorrow that the condition of Jerusalem was such that no other course was open to him. "How often would I have gathered you together as a hen gathereth her brood under her wings, but ye would not," is the expression by which Jesus prefaced his words which signalled the beginning of the "double" period of punishment upon the fleshly house of Israel.

Usually we think of the quality of devotion as one which expresses our spirit of loyalty to God! but true devotion emanates first of all from the Heavenly Father toward his creatures; and especially toward those who are in covenant relationship with him. Yes, God is a covenant-keeping God, and because of this we can rely upon him. God has undertaken to carry out a certain loving program toward the fallen race; and he is wholly devoted to carrying out that which he has purposed to do. The substance of that glorious purpose is contained in the Abrahamic covenant, and in order that we might have "strong consolation"—full assurance—God sealed that covenant with his oath.

God will not change his purpose, nor in any way deviate from it. He purposed, in his love to send Jesus to ransom the people from death and thus eventually to destroy the grave, and he has promised that he will not repent, or change, from this purpose. What a blessed assurance for our faith we would have missed had we not listened as God told us about the unalterableness of his purpose. Yes, he is a devoted God, and he wants us, in turn, to be a devoted people—"Be ye holy, for I am holy."

If we had no assurance of God's devotion, of what value would his promises be to us? We rejoice in the many implications of that promise to cause all things to work together for our good; but the slightest doubt that God might not stand by

this promise would rob it of its charm, and leave us adrift upon the sea of uncertainty. But those who have been willing to listen to God as he talked to them, have not only been assured by his words of promised grace to help in time of need, but by practical experience, they have also been still further assured of his devotion to them.

Jesus, the living Word, demonstrated this characteristic of the Father's devotion. At the beginning of his ministry Jesus entered into a covenant with his Heavenly Father, and he devoted himself thoroughly to the carrying out of that covenant. He said: "My meat and my drink are to do the will of him that sent me, and to finish his work." Jesus was faithful to this calling, and finally said, "It is finished." There were times when the terms of the covenant were very exacting upon the Master, and on one occasion he cried: "If it be possible, let this cup pass from me. Nevertheless," Jesus explained, "not my will but thine be done." Thus, in Jesus' devotion to the Father, we have exemplified the Father's devotion to those whom he undertakes to bless.

God Forgives

The quality of forgiveness is another glorious characteristic we have learned is possessed by God; and this blessed information concerning him we have also learned by giving ear to what he says to us. Had God not possessed the spirit of forgiveness he would have made no provision for the redemption of the human race. But because he did desire to forgive, he sent his Son in order that through him he might still be just, yet the justifier of all who come to him through Christ.

This wonderful spirit of forgiveness is also demonstrated in the life of Christ. Few things are harder to bear than to be forsaken by one's friends. Jesus experienced this with his disciples. At the crucial time of his trial and crucifixion when he needed friendship more than at any other period in his life, his disciples deserted him; and Peter even went so far as to deny the Master. But Jesus was willing to forgive; and did forgive; and that most graciously. Jesus merely asked Peter, "Lovest thou me more than these?" and upon an assurance from

Peter that he did, reinstated him in the divine service as an ambassador and apostle.

Patience with Wrong-doers

God is patient with wrong-doers. Not only does he tell us so in his Word, but the entire six-thousand years of the world's history attest to this fact. Every individual child of Adam has committed sufficient sin against God to render him amenable to blotting out from life. But God has not done this. He has been patient with the human race. Not only has his love provided redemption to make possible a future salvation from death, but he has patiently endured six thousand years of blasphemy against his loving character because he desired that each one of the race should have a certain experimental knowledge of sin and its results in order that all might the better, later in the kingdom period, appreciate the true value of righteousness.

Jesus, in revealing the Father to us, manifested this quality of patience. In Hebrews 12:3 we are reminded of the "great contradiction of sinners" Jesus endured against himself; and we are admonished to consider this lest we be weary and faint in our minds. When Jesus was reviled he reviled not again; and was willing at all times to bless them who injured him; to return good for evil. Thus was Jesus like unto his Father in heaven.

This lesson of patience and longsuffering with wrong-doers is one of the hardest the Christian has to learn. When we are "contradicted" the natural tendency of the fallen flesh is to fight back. If an evil report is circulated about us the desire usually is to immediately take steps, frequently unscriptural steps, to justify ourselves in the sight of others. Sometimes it happens that the means of justification puts others in a wrong light; and thus evil is rendered for evil; instead of good for evil.

Are We Listening to God?

So it is, that God talks to us. Are we good listeners? If not we are failing to become acquainted with him. If we insist upon injecting our thoughts into the conversation, then we cannot

get an intimate view of the great character of God; nor can we have true fellowship with him. Controversy is not fellowship, either between ourselves and God, or between the brethren. "How can two walk together unless they be agreed?" is a question which has only one proper answer, which is, They cannot!

God talks to us through his Word, revealing himself and his plans because he wants us to walk along with him in the out-working of those plans. He wants us to manifest his spirit in the doing of the things he has given us to do. He wants us to be like him, to be one with him. There is only one way to obtain this intimate and personal knowledge of God, and that is to keep silent before him and let him talk to us. As we humbly and reverently do this and display an enthusiasm for what he tells us, then we can have true fellowship with the Father and with the Son. God's will becomes our will, and then, when we talk to him, it will be in terms of thankfulness, and with a desire not to tell him of our wishes, but to enquire of him in order that we may learn his ways more perfectly.

Thus our fellowship with God is made possible upon the basis of our full surrender to do his will. By listening to his words and thus getting a glimpse of his character, we are inspired with a determination to enter into a deeper acquaintanceship with him—to "walk with God." We learn that this fellowship with the Father is made possible through the Son; and implies a fellowship in the sufferings of The Christ. Jesus suffered and died because of his faithfulness in relaying to others what the Father spoke to him. If we have fellowship in the sufferings of Christ, it will be because we too, like Jesus, are faithful in bearing witness to the great fact of the Heavenly Father's love—a love that is revealed by the various features of the divine plan of salvation.

Yes, God wants us to talk, not to express our own ideas, but to tell others what he has told us. He wants us to be his ambassadors in the world, "holding forth the Word of life." But in doing this, let us still be good listeners when God talks to us. True, the Scriptures make it plain that there will not be many at the present time who will have hearing ears for the words of the Lord, hence we must not be discouraged if we see

but meagre results from our witnessing work. After all, we are now merely in training for the great future work of filling the earth with a knowledge of the glory of God. That is why it is so important that we get a true conception of God through the words which he speaks unto us, and getting this true conception, endeavor wholeheartedly to be like him.

He wants us to be like him in love. That is, he wants us to be willing to sacrifice life itself in order that others might be blessed. He wants us to be like him in devotion; to permit nothing to turn us aside from the course of loyalty to the covenant of sacrifice into which we have entered with him. He wants us to be like him in compassion. If we have his spirit we will yearn to bless even those whose attitude prevents our blessing them. He wants us to be like him in mercy and forgiveness. He wants us to be like him in all the glorious traits of his character, even as we see these traits displayed in Jesus.

It was for this exalted objective in the Christian life that Jesus prayed when he asked the Father that those who had been given to him might be made one with himself and with the Father—"That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us; that the world may believe that thou hast sent me." (John 17:21) This, then, is why God is talking to us; why, through Jesus, he has given us his Word. He wants us to know him in order that we may be like him; and the reason he wants us to be like him is in order that through us the world may be given the opportunity to believe.

We marvel at the significance of Jesus' words, "He that hath seen me hath seen the Father," and yet, beloved, a hundred and forty-four thousand sons of God are being prepared in order that through them, the glory of God may be manifested to the whole world of mankind, in God's due time. No wonder it is important that we permit God to talk to us, that we give ear to all that he says; for it is only those who have the "hearing ear" that are now "blessed."

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." And as sons, how blessed it is to stand in the presence of the Father while he

talks to us and assures us of his love, his care, his fidelity; and his purpose to exalt us, as members of his immediate family, to such a high position in his realm; and to use us, under the direction of Christ Jesus our Head, to enlighten and bless the world; when, in his due time, we are privileged to "shine forth as the sun, in the kingdom of our Father." Yes, brethren, when God speaks, let us keep silent, let us be good listeners!

LETTERS OF APPRECIATION

Informative

"Dear Sirs: I viewed your program on television dealing with Christ's resurrection. Your informal discussion and the inserted dramatizations of Peter and Paul were informative and inspiring. This letter is a request for your booklet containing ten lessons on the Bible."—Minnesota

Appreciates The Dawn

"Dear Christian Brethren: I have now received the second copy of your widely read magazine, The Dawn, and I must say that I have now begun to live. My desire has long been to study and understand the Word of God, and his will for me. Although millions of words have been written and spoken about 'God,' they are largely wasted unless they lead us personally and spiritually into the dedicated way of discipleship, and to the experiencing of God's presence in our lives. Nothing besides The Dawn has satisfied me so much. This magazine has fed me with spiritual food; it has deepened my spiritual experience, and has brought me nearer and nearer to God. Your other publications are also inspiring, and a guide in my

life. May our Heavenly Father continue to bless the entire staff of The Dawn, and all you are doing to spread the Word of God throughout the world."—Nigeria, Africa

Leaning on the Lord

"Dear Brethren: Christian greetings! I was happy to receive your letter, and am more happy now that I have received the literature requested. I am at present devouring your publications, and have started distributing them among those whom I believe to have an understanding heart. Yes, I fully realize that the blessed Lord is here present, and that whatever dislocations there are in the world today are by his permission. Nothing can hinder the successful outworking of God's great eternal purpose in Christ Jesus, as embodied in 'The Divine Plan of the Ages.' By divine grace I am prepared to lean upon the Lord's strong arm for the remainder of my days, until he shall take me beyond the veil. I am now in my eightieth year. All glory to God; and may he continue to guide and keep you under his wings. Yours in the sweetest of all names, Christ Jesus."—British Guiana

SPEAKERS' APPOINTMENTS

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

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|---------------------------|-----------------------------|-----------------------------|
| SAM BAKER | G. F. JUDSON | H. W. PRICE |
| Clinton, Iowa May 1 | Groton, Conn. May 17 | Detroit, Mich. May 3,4 |
| Chicago, Ill. 3-5 | New London, Conn. 17 | Chatham, Ont. 5 |
| Muncie, Ind. 6-8 | | London, Ont. 6 |
| Indianapolis, Ind. 10 | A. H. KRUMPOLT | Toronto, Ont. 7 |
| Dayton, Ohio 11,12 | New Haven, Conn. May 24 | Buffalo, N. Y. 8 |
| Columbus, Ohio 13 | Waterbury, Conn. 24 | Rochester, N. Y. 10 |
| Cincinnati, Ohio 14 | | Syracuse, N. Y. 11 |
| Columbus, Ind. 15 | R. J. KRUPA | Worcester, Mass. 12 |
| New Albany, Ind. 16,17 | Rochester, N. Y. May 17 | Somersworth, N. H. 13 |
| St. Louis, Mo. 19-21 | | New Bedford, Mass. 14,15 |
| Kansas City, Mo. 22 | L. P. LOOMIS | Boston, Mass. 17 |
| St. Joseph, Mo. 24 | Hartford, Conn. May 10 | Hartford, Conn. 18 |
| Topeka, Kans. 25 | | New Haven, Conn. 19 |
| Denver, Colo. 27 | EDWARD G. LORENZ | Waterbury, Conn. 20 |
| Clarkston, Wash. 29 | Vancouver, B. C. | New York, N. Y. 24 |
| Spokane, Wash. 31, June 1 | May 16-18 | Allentown, Pa. 27 |
| | Victoria, B. C. 19 | Pottstown, Pa. 28 |
| OTIS R. BARRALL | Bremerton, Wash. 20 | Gettysburg, Pa. 29 |
| West Newton, Pa. May 10 | Tocoma, Wash. 21 | Baltimore, Md. 31 |
| | The Dalles, Oreg. 22 | Philadelphia, Pa. 31 |
| F. A. BRIGHT | Salem, Oreg. 24 | C. A. SMITH |
| Allentown, Pa. May 3 | Albany, Oreg. 24 | Catawissa, Pa. May 24 |
| | Chico, Calif. 26 | |
| JENS COPELAND | San Francisco, Calif. 28-31 | C. A. SUNDBOM |
| Washington, D. C. May 24 | J. Y. MAC AULAY | Rochester, N. Y. May 4 |
| | Sayville, N. Y. May 3 | C. R. WEIDA |
| O. D. DEIFER | Paterson, N. J. 31 | Wilkes-Barre, Pa. May 10 |
| York, Pa. May 24 | | |
| Lancaster, Pa. 24 | M. C. MITCHELL | W. N. WOODWORTH |
| | Wallingford, Conn. | Philadelphia, Pa. May 17 |
| G. M. JEUCK | May 10 | Oklahoma City, Okla. 24 |
| Philadelphia, Pa. May 17 | Bridgeport, Conn. 10 | San Francisco, Calif. 28-31 |

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

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| GEORGE BALKO Pittsburgh, Pa. May 17 Duquesne, Pa. 24 | JOSEPH FENCHAK, JR. Duquesne, Pa. May 17 | R. A. RAWSON Chatham, Ont. May 17 |
| MIKE BALKO Connellsville, Pa. May 17 | BRUNO HACK Minneapolis, Minn. (Cedar Ave.) May 10 | ALBERT SHEPPELBAUM Aurora, Ill. May 10 |
| JOHN BARACOS Philadelphia, Pa. May 17 | EDMUND JEZUIT Covert, Mich. May 17 | GEORGE TABAC LaSalle, Ill. May 3 |
| JULIUS BEDNARZ Gary, Ind. May 17 | EVERETT MURRAY Niagara Falls, N. Y. June 7 | J. I. VAN HORNE Washington, Pa. May 17 |
| LEO P. BORGES St. Petersburg, Fla. May 10 | HARRY PASSIOS Duquesne, Pa. May 3 Monessen, Pa. 24 | IRWIN WYSOCKI Connellsville, Pa. May 3 |
| C. M. CHUPA Flint, Mich. May 3 Adrian, Mich. 17 | LEO POST Milwaukee, Wis. May 10 | HOWARD K. YOUNG Connellsville, Pa. May 31 |
| | | L. W. ZBIK London, Ont. May 10 |

THE BIBLE VERSUS EVOLUTION

To be discussed by

"FRANK AND ERNEST"

WJRZ-970 kc., 9:30 A. M.

Sunday, May 17

The Bible's account of creation and the theory of human evolution are contrary to each other. Which is true? Hear "Frank and Ernest" discuss this subject, and send for a free copy of the 112-page book, "Creation." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

JUNE TOPIC: On Sunday, June 21, "Frank and Ernest" will discuss the topic, "Life Beyond the Grave." This is a topic of universal interest, and should be well advertised. One of the best methods of advertising these special broadcasts is by the distribution of the attractive folders which we are prepared to supply in any quantity desired. Many have a standing order for these monthly folders. If you do not, let us send you a supply for one month. The Lord will bless you in their distribution. Place your order for the June circulars as early as possible, mailing your request to, The Dawn, East Rutherford, New Jersey.

CONVENTIONS

BOSTON, MASS., May 2, 3—Sat., Chapel of Arlington St. Church, 355 Boylston St. Sun., Sheraton-Plaza Hotel, State Suite. Miss Florence Child, 64 Thurston St., Somerville, Mass.

GARY, IND., May 2, 3—Indiana University Auditorium, Gary Center, 3400 Jefferson St. Mr. Theodore Trzeciak, 2321 Vivian Ct., Portage, Ind.

KANSAS CITY, MO., May 2, 3—Kansas City Athenaeum, 900 E. Linwood Blvd. at Campbell. Mrs. H. E. Brink, 4236 Antioch Rd.

COLUMBUS, OHIO, May 10—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

MINNEAPOLIS, MINN., May 10—Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

MINNEAPOLIS, MINN., May 10—Mrs. Charles R. Newham, 678 40th Ave., N.E.

SAGINAW, MICH., May 10—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

WEST NEWTON, PA., May 10—Sewickley Grange Hall, Route 71, three miles north of West Newton. Mr. Mike Balko, 501 Pittsburgh Street.

NEW ALBANY, IND., May 16, 17—Saturday: Parkview Community Center, corner of Cardinal Dr. and Erni Ave. Sunday: Amalgamated Bldg., 1614 E. Spring St. Mrs. Irwin J. Doran, 2320 Longest Ave., Louisville, Ky.

VANCOUVER, B. C., May 16-18—Scottish Auditorium, 1605 W. Twelfth Ave. at Fir. Mrs. W. A. McNee, 6569 Argyle St.

PHILADELPHIA, PA., May 17—YWCA Bldg., 2027 Chestnut St. Mr. Otis R. Barrall, 42 Fairfield Rd., Havertown, Pa.

ROCHESTER, N. Y., May 17—Todd Hall, 100 Gibbs St. Mrs. Edna Goff, 95

Landing Rd., N.

SALEM, ORE., May 17—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton, S.

OKLAHOMA CITY, OKLA., May 23, 24—Temple B'Nai Israel, 4901 N. Pennsylvania near U. S. 66. Mrs. Henry Tiemeyer, 1101 N. Barnes St.

DETROIT, MICH., May 24—McGregor Memorial Bdg., Second Blvd. and W. Ferry. Mr. Walter Blicharz, 19300 Braile.

MUNCIE, IND., May 24—YWCA Bldg., 310 E. Charles St. Mrs. J. H. Atkinson, 403 Riverside Ave.

SAN FRANCISCO, CALIF., May 28-31—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. K. M. Nail, 20662 Cheryl Dr., Cupertino, Calif.

CHICAGO, ILL., May 29-31—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 4354 W. Cortez St.

SAYVILLE, N. Y., May 30—Parkway Community Church, Stewart Ave., Hicksville, L. I., N. Y. Mr. Edward Worfler, 391 Arkansas Dr., Valley Stream, L. I., N. Y.

JACKSON, MICH., June 7

NIAGARA FALLS, N. Y., June 7

WATERBURY, CONN., June 14

LITTLE ROCK, ARK., June 20, 21

SILVER CREEK, NEBR., June 20, 21

CHARLOTTE, N. C., June 27, 28

WINNIPEG, MAN., June 27, 28

DETROIT, MICH., July 3-5

LOS ANGELES, CALIF., July 3-5

NEW BRUNSWICK, N. J., July 3-5

CANORA, SASK., July 4, 5

PORCUPINE PLAIN, SASK., July 7, 8

PRINCE ALBERT, SASK., July 10-12

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• Thy Kingdom Come, cloth, 50 cents each.

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

• The New Creation, cloth, 85 cents each.

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Volumes 4-6, 15 cents each.

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|-------------------|
| to us the |
| SCRIPTURES |
| clearly teach |

That the church is "the temple of the living God"—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