

a herald of Christ's presence

THE DAWN

'WALK WORTHY OF
GOD, WHO HATH
CALLED YOU UNTO
HIS KINGDOM AND
GLORY.'

--1 Thess. 2:12

JUNE 1965

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Man's Dilemma Solved

WE ARE surely living in a very chaotic world! Due to scientific achievements man now has the technical ability to provide ample food, clothing, and housing for every man, woman, and child on earth—but this is not being done. Instead, three-quarters of the earth's population is underfed, ill clad; and millions are either living in unsanitary huts, or have no roof at all over their heads. Such is the sad lot of untold millions in India and other backward countries of the world.

As recently as the nineteenth century science and invention commenced to make extremely rapid strides forward, so that the way of life for millions began to be changed. Philosophers announced that the human race had reached "the brain age," and certainly those unacquainted with the plan of God appeared to have some justification for this claim. In many countries education became compulsory. The printed page began to flood the world, conveying new incentives for ingenuity and progress.

The speed and comfort of travel were increased, so that people ventured farther away from the areas in which they were born. This, it was hoped, would lead to an increasingly better understanding among the nations. The introduction of the railroad replaced the horse-drawn stage coach, and with the turn of the new century the automobile supplanted the horse and buggy. The steamship replaced the slow-moving sailing vessels, thus greatly reducing the time needed to cross the oceans.

But this was only the beginning. Within the twentieth century man's scientific ability has continued to increase, and that very

rapidly. Today he is able to travel through the air at almost unbelievable speeds. He is even projecting himself into outer space, and is convinced that soon he will be able to travel to the moon, and perhaps even to Mars.

In Other Ways

Increasing speed and comfort of travel reflects but one of the areas of scientific progress. Communication is another. In the field of communication, think of the world today as compared with the beginning of the nineteenth century. Then, news events sufficiently important to be communicated to other cities or countries depended upon the horseback rider, the stage coach, or the sailing vessel. Now the whole world knows what is happening in every other part of the world within seconds, and in many instances it is simultaneous, as we watch the events on television. It seems that transistor radios are now being provided in huge quantities to the backward peoples of Africa, Asia, and South America, so that millions, although unable to read, are becoming acquainted with the world in which they live.

For the housewife there are the modern stoves, the dishwashers, the vacuum cleaners, the automatic clothes washers, and other aids, and for some, the electronic cooker. For the business man there are the electric typewriters, and the electronic computers. For the manufacturer there is automation. We are truly living in a changed world! For some it is a prosperous world, and it should be a prosperous and happy world for all, but this is not so.

Man's Failure

The great increase of knowledge now being experienced by man has not changed the human heart. While there are noble-minded people everywhere, selfishness is so dominant that the great advantages being enjoyed by so many are being misused to implement exploitation. The desire to conquer and rule that put soldiers into chariots two and more thousands of years ago

is today threatening to destroy the human race by the use of hydrogen bombs.

The enlightenment being attained through modern communications, instead of producing in men's hearts the desire to live for one another, is stirring up hatred and jealousies throughout every continent of earth and the isles of the seas. In every country workmen are demanding ever higher wages and increasing benefits, except those behind the iron and bamboo curtains, where they are ruled by dictators, and even in those countries there is discontent. The increase of knowledge has not brought contentment, but the opposite.

There are race riots and protesting parades almost everywhere, even here in the United States. There are ugly demonstrations for and against varying ideas in essentially every country of the world. Crime, especially among the youth, is rapidly increasing. In many American cities it has become unsafe for women to be on the streets after dark. There is a deterioration in moral values and standards. There has come almost a complete breakdown of faith in a higher power, and the idea that there is a God who has established standards of right and wrong is frowned upon by the vast majority. Right, to many people, is that which they decide they would like to do.

Nations Also

What is true of individuals generally of every country is also true on national levels. Here the advancement of science has likewise failed to change the human heart. The result is that there are festering spots of discontent almost everywhere. In a general way the world is divided into two great camps—the communists and the noncommunists. But this division is not as "clear cut" as most people would like to think it is. It is a chaotic situation in which diplomats and rulers of the world are making day by day decisions as to what is best to do, and meanwhile the situation is getting worse instead of better.

Some of the wisest statesmen of the world are predicting that the "cold war" will continue for another twenty years. They

have no assurance that it will end even then. Meanwhile, on both sides of the world line-up all the negotiations and sporadic brush-fire fighting is carried on under constant fear of an all-out attack by hydrogen weapons. In such an attack the United States would be only a few minutes away from Russia.

In former days one country could declare war on another with the knowledge that the rulers would be safe; that it would be the soldiers who would be sent out to die. Now the situation is different, for when hydrogen bombs start to fall no one will be safe. This is another phase of the dilemma into which man has been led by science and invention—another evidence of “the brain age” phase of human existence.

What Is Man?

The confusion in which the world finds itself today is good cause for wondering what man is, why is he here, and what is his final destiny. Increasing millions of people throughout the earth today are reaching the conclusion that death is the end of human existence. They say, in effect, let us eat, drink, and be merry, for tomorrow we die, and that is the end. And because of the breaking down of moral values, making merry today for many is a tragically sordid thing.

Centuries before the coming of Christ the Prophet David wrote, “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.”—Ps. 8:3-6

Here David reminds us that man is the creation of God, and that he was made “a little lower than the angels.” We do not know very much about angels except that the Bible assures us they exist, and that they are much more intelligent and powerful than man, and in every way superior to him. Even apart from scriptural evidence it would be reasonable to suppose that

man is not the highest order of being in all the Creator's vast universe. To suppose otherwise would seem foolish to those who are not overburdened with the weight of their own importance. Imagine, if you can, a human being, even a scientist—peering through a telescope into the vast universe of worlds which its powerful lenses bring within the reach of his mystified view—saying to himself, "I am the most intelligent, the most powerful, and most important of all beings that exist."

How unreasonable for man to take such a view of things when he doesn't even know how the universe came into existence, nor fully understand the laws which govern the countless millions of heavenly bodies he can see through his telescope—laws which prevent them from crashing into one another. Man has no idea how far the universe extends beyond his puny telescope. He has discovered that every world in the universe moves at such a fixed speed that he can calculate where it will be hundreds of years in advance; but he doesn't understand why that speed never varies from the norm.

The scientist has learned that all matter is made up of atoms. He can even split the atom. But he can't make one! The fact that so many things exist of which we have little or no understanding—either as to how they were created, or the laws which govern them—should be ample proof that somewhere in this universe there exists intelligence and power far superior to his own.

Starting from this foundation of belief in a Creator, we find that David's question, "What is man, that thou art mindful of him?" and his answer, "Thou hast made him a little lower than the angels, . . . and madest him to have dominion over the work of thy hands," is very revealing. Man was, in other words, created an earthly being, and given dominion over the earth. This is in agreement with Genesis 1:27, 28, where we are told that man was commissioned to fill the earth, to subdue it, and have dominion over it.

Man was also created in the image of God, and was thus set

apart from the lower animals. He was given superior intelligence. In view of this, one might well wonder why man today, despite his scientific attainments, has sunk into such a low state, and why he has so miserably failed in the governing of himself. The Bible furnishes the answer to this question, for it reveals that man, early in his experience, disobeyed divine law and was condemned to death. Ever since that time man has been traveling over what the Scriptures describe as a "broad way" which leads to destruction. (Matt. 7:13) Throughout the ages the end of each individual has been destruction, and now destruction is threatening the race as a whole.

However, while man did disobey the divine law, the Creator still loved him, and in his love made a provision whereby he could escape the terrible results of his own sin and selfishness. Were it not for this the human race could one day become as extinct as the mastodons of the ancient past. But this will not happen, for we are informed that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Jesus, this only begotten of the Heavenly Father, said that he would give his flesh, his humanity, for the life of the world. (John 6:51) Paul speaks of this provision of divine love as "a ransom," a corresponding price. He explained that Jesus gave himself "a ransom for all," and assures us that this will be made known to all "in due time." (I Tim. 2:3-6) Jesus took the sinner's place in death, and thus provided a way of escape from condemnation and death.

However, nearly two thousand years have passed since Jesus died to make it possible for the human race to live, and still death reigns throughout the earth. Paul reminds us of this situation. He quotes David's statement that man was made a little lower than the angels, and given dominion over the earth, and then adds, "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that

he by the grace of God should taste death for every man.”—
Heb. 2:6-9

“We see Jesus”; that is, we see that he died as a part of the divine program for rescuing mankind from sin and death. This means that the divine plan of salvation is moving forward. However, the Bible reveals that ere the due time would arrive for the actual restoration of the human race to life another important feature of the plan of salvation was to be carried out; namely, the selection from the world of mankind of a little group of people willing to follow Jesus in his footsteps of suffering and death, with the assurance that if they were faithful they would live and reign with him.—II Tim. 2:12, 13

World Conversion in the Kingdom

It has been generally believed that when Jesus commissioned his disciples to go into all the world to preach the Gospel he wanted them to convert the world. The thought has been that this world-wide preaching would continue until the second coming of Christ, and that then the earth would be burned up, and all the unconverted consigned to eternal torture in a fiery hell. The supposition has been that in this life only could anyone have an opportunity to accept Christ, and through him have life. But these views are not taught in the Bible. The conversion of the world will not be accomplished until the age of Christ's kingdom.—Acts 17:31

The Gospel was to be preached world-wide as a witness to all nations. (Matt. 24:14) In the divine providence the hearts of some were to be reached by the message, and these, through the Gospel, have been called to suffer and to die with Jesus. They are admonished to present their bodies a living sacrifice, with the assurance that their sacrifice will be acceptable to the Lord because of the merit of Christ.—Rom. 12:1, 2

By faith these actually receive life, but they are invited to lay down their human lives in sacrifice. The world sees no difference between their death and the death of unbelievers. But the Heavenly Father knows the difference, and through his

Son has promised that those who are faithful unto death shall receive the crown of life. (Rev. 2:10) These are also promised that they will be brought forth in "the first resurrection" to live and "reign with Christ." (Rev. 20:4, 6) To these Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

Another wrong conception of the plan of God is that Christ established his kingdom at the beginning of the present age, and that with each new convert the kingdom expands. This is not according to the Scriptures. God's work of the present age has been, as we have seen, the selection of those who will reign with Jesus when his kingdom is established at the beginning of the kingdom or Millennial Age. It will be through the reign of Christ that man, redeemed by the precious blood of Christ, will be restored to human life here on earth, and receive again that dominion over earth which he also lost because of disobedience.

And so, while, as Paul says, "we see not yet all things put under" man, we do see that the plan of God toward this end is progressing. We believe that the work of selecting those who will live and reign with Christ is nearly completed, because the chaotic conditions in the world today are undoubtedly those described in the Bible as taking place at the end of the age. This indicates that the messianic kingdom is at the door, which in turn means that the promised uplift of mankind from sin and death is soon to commence.

World to Be Enlightened

First the living generation will need to be enlightened concerning God and his law. Think of the millions today who know little or nothing about the true God, the Creator of the universe! In a symbolic description of the kingdom, Micah wrote that "the Law shall go forth of Zion, and the Word of the Lord from Jerusalem." (Micah 4:1-4) We understand that in this prophecy "Zion" symbolizes the heavenly phase of the Messianic kingdom, composed of Christ and his faithful followers exalted to heavenly

glory; and that "Jerusalem" represents the visible, human phase of the kingdom. This will be made up of the ancient servants of God who proved their loyalty to him prior to the first advent of Jesus.—Ps. 45:16; Heb. 11:13, 35-40

In Micah's prophecy cited foregoing we are told that in Messiah's kingdom the Lord "shall judge among many people," and in Revelation 20:12 we are informed that in this judging work the books of divine revelation will be opened. In Isaiah 26:9 we are informed that when the Lord's judgments are abroad in the earth, "the inhabitants of the world will learn righteousness." In Psalm 96:13 we read that the Lord will judge the people with his truth. The result of this will be that the knowledge of the Lord will fill the earth as the waters cover the sea.—Isa. 11:9

With the people fully enlightened concerning God and his will for them, they will have an unbiased and fair opportunity to accept of his loving provision through Christ, and upon this basis, continue to live. This great blessing of knowledge and opportunity will not be limited to the living generation when the work of judgment begins, for Revelation 20:12 informs us that then "the dead, small and great, [will] stand before God." This does not mean that all the billions of the dead will be awakened from the sleep of death at one time. It is simply reminding us that throughout the thousand years of the judgment and kingdom period the whole dead world of mankind will come into remembrance before God, and that the books of divine revelation will be opened for all of them.

When those "books" are opened, mankind will learn that the great Creator of the universe is not a God of torture. They will learn, instead, that he is a God of love, a God of such great love that he gave his only directly created Son to die for them, and that now they are receiving an opportunity of believing on him, obeying the laws of his kingdom, and upon the basis of this belief and obedience, of living forever on this fruitful and plenteous made earth as perfect humans.

(Continued on page 22)

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence	WOWL-TV	Channel 15
Sundays,	9:30 a.m.	
Montgomery	WKAB-TV	Channel 32
Sundays,	11:00 a.m.	
Selma	WSLA-TV	Channel 8
Sundays,	3:30 p.m.	

ARKANSAS

El Dorado	KTVE-TV	Channel 10
Sundays,	7:30 a.m.	
Little Rock	KTHV-TV	Channel 11
Sundays,	11:00 a.m.	

CALIFORNIA

Fresno	KAIL-TV	
Sundays,	3:30 p.m.	
San Jose	KNTV-TV	Channel 11
Sundays,	7:30 a.m.	

CONNECTICUT

Hartford	WHCT-TV	Channel 18
Sundays,	4:30 p.m.	

FLORIDA

Orlando	WESH-TV	Channel 2
Sundays,	11:00 a.m.	
St. Petersburg	WSUN-TV	Channel 38
Sundays,	9:00 a.m.	

ILLINOIS

Moline	WQAD-TV	
Sundays,	(Time to be announced.)	

KANSAS

Salina	KSLN-TV	
Sundays,	12:30 p.m.	

MASSACHUSETTS

Springfield	WHYN-TV	Channel 40
Sundays,	8:30 a.m.	

MICHIGAN

Grand Rapids	WZZM-TV	Channel 13
Sundays,	10:30 a.m.	
Jackson	WILX-TV	Channel 10
Sundays,	11:00 a.m.	

MINNESOTA

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

MISSISSIPPI

Columbus	WCBI-TV	Channel 4
Sundays,	7:30 a.m.	
Tupelo	WTWV-TV	Channel 9
Monday,	12:30 p.m.	

MISSOURI

Springfield	KYTV	
Sundays,	8:00 a.m.	

NEBRASKA

Hoyes Center	KHPL-TV	Channel 6
Sundays,	3:00 p.m.	
Holdrege	KHOL-TV	Channel 13
Sundays,	3:00 p.m.	

NEVADA

Las Vegas	KORK-TV	
Sundays,	10:00 a.m.	

NEW MEXICO

Carlsbad	KAVE-TV	Channel 6
(Time and	day to be announced.)	
Roswell	KSWV-TV	Channel 8
Sundays,	9:15 a.m.	

NEW YORK

Binghamton	WBJA-TV	Channel 34
Sundays,	2:30 p.m.	
Binghamton	WNBF-TV	Channel 12
Sundays,	8:00 a.m.	
Rochester	WROC-TV	Channel 8
Sundays,	10:00 a.m.	

TV BROADCAST

Syracuse WNYS-TV Channel 9
Sundays, 10:00 a.m.

NORTH CAROLINA

Asheville WISE-TV Channel 62
Saturdays, 7:00 p.m.

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.

Cincinnati WCPO-TV Channel 9
Wednesdays, 6:15 a.m. (15 min.)

Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.

Lima WIMA-TV Channel 35
Sundays, 10:30 a.m.

Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Elk City KSWB-TV Channel 2
Sundays, 5:30 p.m.

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

PENNSYLVANIA

Erie WSEE-TV Channel 35
Sundays, 10:30 a.m.

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

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

SOUTH CAROLINA

Charleston WCSC-TV Channel 5
Sundays, 12:00 p.m.

Charleston WUSN-TV Channel 2
Sundays, 11:30 a.m.

Columbia WCCA-TV Channel 25
Sundays, 3:00 p.m.

SOUTH DAKOTA

Sioux Falls KSOO-TV
Sundays, (Time and channel to be announced.)

TEXAS

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

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

Fort Worth KTVT-TV Channel 11
Sundays, 10:30 p.m.

Monahans KVKM-TV Channel 9
(Time and day to be announced.)

Odessa KOSA-TV Channel 7
Sundays, 10:00 a.m.

San Antonio KWEX-TV Channel 6
Sundays, 11:30 a.m.

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

UTAH

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

VIRGINIA

Lynchburg WLVA-TV Channel 13
Sundays, 3:00 p.m.

WEST VIRGINIA

Huntington WHTN-TV Channel 13
Sundays, 8:00 a.m.

Parkersburg WTAP-TV Channel 15
Sundays, 10:30 a.m.

WISCONSIN

Green Bay WFRV-TV Channel 5
Sundays, 9:45 a.m.

CANADA

Dawson Creek, B. C. CJDC-TV
Wednesdays, (Time to be announced.)

Montreal, Que. CBMT-TV Channel 2
Sundays, 12:00 p.m.

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

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:30 a.m.
Los Angeles KRHM (fm) 102.7 9:00 a.m.
Napa KVON 1440 12:05 p.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 9:45 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

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

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 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.
South Bend WJVA 1580 11:35 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBG 1410 10:05 a.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 1:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 6:00 p.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 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.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:15 a.m.

BROADCAST SCHEDULE

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEW 1300 9:00 a.m.

Kingston WBAZ 1550 9:45 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 KLIQ 1290 9:30 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

Scranton WSCR 1320 10:00 a.m.

Wilkes-Barre WBRE 1340 9:00 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TENNESSEE

Clinton WYSH 1380 7:00 a.m.

TEXAS

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 12:00 p.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 9:05 a.m.

Logan KLGW 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.

Milwaukee WEMP 1250 8:45 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 9:15 p.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.

Vancouver CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

NIGERIA

Enugu ENBC 10:15 a.m.

RADIO TOPICS FOR JUNE

6—The Fire of Hell

13—Two Salvations

20—Our Day in Prophecy

27—The Christian Religion

David and Absalom

MEMORY VERSE: "A wise son maketh a glad father: but a foolish son is the heaviness of his mother."—Proverbs 10:1

II SAMUEL 15:10-13; 18:31-33 ..

ABSALOM was the third son of David. His mother was Maacah, daughter of Talmi, who was king of Geshur, a Syrian district adjoining the northeast frontier of the Holy Land. (II Sam. 3:1-5; 15:8) He is scarcely mentioned until after David had committed that great crime, the consequences of which plagued him in his old age. Then Absalom appears as the instrument to fulfill the prophecy concerning David that evil would be raised up against him out of his own house. —II Sam. 12:11

The circumstances leading up to Absalom's attempt to wrest the rulership of Israel from the hands of his father David, his failure and death, are related in II Samuel, chapters 15-19. In view of David's popularity with the people, and the justice of his rulership, it is surprising that Absalom could make as much

headway as he did in usurping his father's position.

However, the record shows that Absalom was a handsome man. He was spectacular, a beautiful prince, with long, wavy hair. He rode in his chariot, and before him were fifty swift runners, his heralds. The thoughtless people admired this. He was very gracious to everyone, always ready to hear their complaints, and implied that if he were king they would receive more prompt attention. Thus by deception and intrigue he "stole the hearts of the men of Israel" from his father. (II Sam. 15:6, 13) Apparently the people began to think that Absalom would make a much better king than David.

Absalom recruited an army and proclaimed himself king. He did this so quickly and so efficiently, with the sympathy and help of so many whose hearts he had stolen, that King David

and his regular army and the loyal ones of his court were caught unawares and obliged to flee for their lives. Absalom, in the flush of this first victory, set himself up as king in Jerusalem, and then sent an army to kill David and destroy his army. But victory came to David and his army, and Absalom, having his head caught in the limb of a tree, and thus snatched from the back of his mule, was slain by Joab and his men, although contrary to David's request that his life be spared.—II Sam. 18:5, 9-17

What a contrast we have here between the man after God's own heart and the man whom the people admired—the flashy, the ambitious, the rebellious son who sought his father's life! (I Sam. 13:14; Acts 13:22; Ps. 89,20) Notwithstanding David's weaknesses, which were acknowledged and repented of, he had a heart of loyalty to God, and he had a sympathetic love for his son which found expression in that notable dirge, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"—II Sam. 18:33

The 3rd Psalm is attributed to David when he fled from Absalom. It reflects his complete trust in the Lord even under those most trying circumstances.

He wrote, "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people."

"I laid me down and slept," David wrote. What a complete trust in the Lord this represents! It reminds us of the time when Peter was in prison, and marked for execution the next day. He also slept.—Acts 12:19

QUESTIONS:

Who was Absalom, and what prophecy was he instrumental in fulfilling?

Explain how Absalom stole the hearts of the people away from David.

How did David express his confidence in the Lord during Absalom's rebellion?

Solomon's Opportunity

MEMORY VERSE: "I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper [margin, or, do wisely] in all that thou doest, and whithersoever thou turnest thyself."—I Kings 2:2, 3

I KINGS 2:1-4

THE aged King David had abdicated the throne of Israel in favor of his son Solomon. He had many sons, but he recognized in Solomon the Lord's choice. He said, "And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."—I Chron. 28:5

David recognized that the kingdom of Israel was not his, that the real ruler over the nation was the Lord. In prayer he said, "Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all."—I Chron. 29:10, 11

We read that "Solomon sat on

the throne of the Lord as king instead of David his father." (I Chron. 29:23) The kingdom of Israel was not the real messianic kingdom, but it was used by the Lord as a type of that kingdom. It was essential that those who reigned as kings in this kingdom be faithful to the Lord in order to enjoy his guidance, blessing, and protection.

David knew this; and urged Solomon, as we note in our memory text, to keep the charge of the Lord, and to walk in his ways. Only thus could he be assured that the Lord would prosper his reign, and fulfil his promise, "There shall not fail thee . . . a man on the throne of Israel." (vs. 4) Many of Israel's kings were unfaithful to the Lord, and finally this typical kingdom came to an end, but the Scriptures show that God's promise to David is to be fulfilled by the Messiah, of whom

it is said that he would sit on the throne of David.—Luke 1:31, 32; Isa. 9:6, 7; 11:1-9

I KINGS 3:5-9

Solomon became renowned for his great wisdom. Near the beginning of his reign the Lord appeared to him in a dream and said, "Ask what I shall give thee." Solomon replied, in part, "O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

The Lord was pleased with this request, and told Solomon so. He said, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee

before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor."—I Kings 3: 10-13

Solomon was no doubt inherently a wise and humble man, and his sincere reverence for the Lord, and wholehearted devotion to him, would increase his wisdom, for he would be willing to accept the instructions of the Lord, which would help to make anyone wise toward God.

Solomon's writings were inspired by the Lord, and we can see in them a brilliant display of his wisdom. For example, "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee."—Prov. 23:6, 7

QUESTIONS:

In what sense was the kingdom of Israel the kingdom of the Lord?

How could any king of Israel be assured that the Lord would prosper his reign?

What important thing did Solomon request from the Lord, and was his request granted?

Where in the Bible do we find the wisdom of Solomon displayed other than in the experiences of his reign?

The Temple Consecrated

MEMORY VERSE: "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."—I Kings 9:3

I KINGS 9:1-9

THE account of the unspeakable glory and grandeur of Solomon's Temple captivates the reader as he considers the lists of the kinds and quality of materials used in its construction. David had wanted to build this temple, and the Lord did permit him to assemble much of the material for it, but it remained for Solomon to construct it. Despite the grandeur of the temple, Solomon wondered if the Lord would deign to dwell in it. (I Kings 6:1, 37, 38; 7:1; 9:10) In part of his prayer of dedication he said to the Lord, "Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—I Kings 8:27

The Lord's response to Solomon concerning the temple was reassuring. He said, "I have heard thy prayer and thy supplication, that thou hast made be-

fore me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."—ch. 9:3

In Solomon's prayer of dedication he also said, "Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel."—8:23-25

To this the Lord replied: "If thou wilt walk before me, as David thy father walked, in integrity of heart, and in upright-

ness, to do according to all that I commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them: therefore hath the Lord brought upon them all this evil."—ch. 9:4-9

Biblical history records the shameful manner in which in his later life Solomon, and many of

the kings of Israel and Judah that followed him, did turn away from worshiping the true God of Israel. Consequently, as forewarned by the Lord, the people were driven out of the land and scattered. The temple was also destroyed. It was in 606 B. C. that the kingdom was overthrown, Zedekiah being the last of the nation's rulers in that typical kingdom of God. (Ezek. 21:25-27) It is in the antitypical kingdom of the Lord, with Jesus at its head, that the Israelites again come under his rulership.

Solomon's temple served a useful purpose in God's typical arrangements in that it pointed forward to a "spiritual house" which the Lord has been constructing throughout the Gospel age. (I Pet. 2:5; Heb. 3:5, 6) True worship of God is not limited to locations, but is of the heart.

QUESTIONS:

What were some of the circumstances in connection with the building of Solomon's temple?

How did the Lord answer Solomon as to whether or not he would dwell in that temple?

How did the Lord answer Solomon as to maintaining the house of David?

What typical purpose did Solomon's temple serve?

Seeds of Disunity

MEMORY VERSE: "It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father."—I Kings 11:4

I KINGS 9:15, 20, 21; 10:21, 22

WITH the temple completed, Solomon directed much of his energy toward making himself rich and increasing the glory of his courts. I Kings 9:10—10 recounts some of Solomon's activities in this connection and the outstanding success he achieved. This attracted the attention of other monarchs, notably the queen of Sheba. The information which had reached her in Ethiopia seemed so incredible that she journeyed all the way to the court of Solomon to make a personal investigation. When she saw the glory and wealth of this fabulous king of Israel she was overwhelmed, and declared that the half had not been told.—ch. 10:7

Probably the queen was given a "conducted tour" to make sure that she saw only what Solomon wanted her to see, for in addition to noting the great wealth and glory which was displayed, she observed, "Happy are thy men,

happy are these thy servants, which stand continually before thee, and that hear thy wisdom." (ch. 10:8) This perhaps was true insofar as those close to Solomon were concerned. But by this time there was much dissatisfaction throughout the kingdom, for Solomon was increasing his wealth to a large degree through taxes and slave labor.

This is highlighted by an incident which occurred shortly after Solomon's death, when his son Rehoboam became king. Jeroboam, who had fled from Solomon into Egypt, upon hearing of the king's death, returned, and led a company of complainers to appear before the new king, Rehoboam. They said to him, "Thy father made our yoke grievous: now, therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."—ch. 12:4

Rehoboam asked for three days' grace, and consulted the

elder statesmen of Israel as to what to do about this demand, and they advised that he yield to it. But Rehoboam was not satisfied with this advice, so he consulted the younger men, those who had grown up with him, and they advised him that instead of making the burdens of the people lighter, he should increase them. He followed this advice. The result was a rebellion against Rehoboam, ten of the tribes making Jeroboam their king, leaving but the one tribe of Judah willing to serve Rehoboam.

Thus we see that one of the seeds of disunity was oppression—oppression that served but the one purpose of increasing the riches and glory of King Solomon and his court at the expense of the people. The Lord does not condemn riches, nor the acquiring of them, but he does condemn injustice in our dealings with our fellow-men, whatever the motive might be. When injustice is practiced upon a people, sooner or later they will rebel, and often, under such circumstances, seem quite willing to follow the leadership of an opportunist like Jeroboam in order to break the cords of bondage.

1 KINGS 11:3, 4

All know of Solomon's seven hundred wives, and three hun-

dred concubines. Their number is not particularly condemned, because plural marriages were countenanced in Israel. But the Lord had forbidden the Israelites to intermarry with the people of heathen nations, and Solomon had acquired many of his wives and concubines from the Moabites, the Ammonites, the Edomites, the Zidonians, and the Hittites, together with the daughter of Pharaoh, an Egyptian.

This was bad enough, but in addition to this sin he allowed these heathen women to turn away his heart from worshiping the true God of Israel. This sort of conduct was sure to lead to disunity in the nation, and ultimately to decay and destruction.

Solomon was allowed to continue his reign, but upon his death the seeds of disunity which he had sown quickly sprouted, and grew into a state of discord which afflicted the Israelites for many generations thereafter.

QUESTIONS:

What notable personage visited Solomon to inspect his riches?

Were the people as a whole really happy under Solomon's rule?

What were the seeds of disunity which were sown by Solomon?



Man's Dilemma Solved—Continued from page 9

Then man's dilemma will be solved! It is the dilemma caused by the transgression of divine law, and of an ever deepening selfishness in the hearts of the people. It has manifested itself in crime, in war, and in other ways which contribute to human unhappiness. Today the symptoms of sin and selfishness are more manifest throughout the earth than ever before. In Psalm 30:5 the whole period of sin and death is described as a nighttime of weeping, but we are told that while "weeping may endure for a night, joy cometh in the morning." The Psalmist indicates that humanity's nighttime of weeping has been due to the withdrawal of divine favor because of transgression. This has caused a pall of darkness to settle down over the race to "black out" human peace and happiness. The return of divine favor will bring the promised "joy" in the "morning."

God is to cause his face to shine upon all mankind. This will dispel the darkness of the world's night of weeping; and the light of his countenance will refresh and bless all who accept the provisions of God's grace in that daytime of divine favor, and obey the laws of the kingdom of Christ then operating throughout the earth.

The wilderness of sin and death has been as arid as the night has been dark. David calls it "the valley of the shadow of death." (Ps. 23:4) Groping through the darkness in an endeavor to find some words of comfort, some assurance that out of all this welter of uncertainty and affliction, sometime, somewhere, there will come a happy tomorrow, many have laid hold upon the poisoned waters of error and superstition, the drinking of which, instead of refreshing their souls, has filled their minds with hallucinations which plague them all the days of their unhappy lives. Satan, the great deceiver, has ever been ready to offer the unsuspecting one or another of his concoctions, mixed for the express purpose of poisoning the mind against the good God of love.—II Cor. 4:4; I Pet. 5:8

The return of God's favor will result in what Peter described as "times of restitution of all things." (Acts 3:19-10) Jesus came "to seek and to save that which was lost." (Luke 19:10) His first visit to earth prepared the way for actual restoration—the restitution which Peter said had been foretold by all God's holy prophets. Each of the prophets contributes to the glorious melody of hope and inspiration which this divine purpose for man is bound to engender in the hearts of those who hear and believe.

Moses recorded God's promise to Abraham that through his seed all the families of the earth were to be blessed.—Gen. 12:3; 22:18

David foretold the coming kingdom of righteousness and described the abundance of its blessings.—Psalm 72:1-20

Isaiah told of the time when death would be swallowed up in victory, and when God would wipe away tears from all faces. He also forecast that in the kingdom the people would build houses, and inhabit them, plant vineyards, and eat the fruit of them.—Isa. 25:6-9; 65:20-22

Jeremiah describes the great change that will come about in human experience, assuring us that it no longer will be true that men and women will die because of inherited sins and weaknesses. He declares that the people will not then say, "The fathers have eaten a sour grape, and the children's teeth are set on edge."—Jer. 31:29

Ezekiel assures us that both Jews and Gentiles will be restored to life, returning to their former estate.—Ezek. 16:53-63

Daniel describes the permanence of Christ's kingdom, and says that those who sleep in the dust of the earth shall awake.—Dan. 2:44; 12:2

Hosea assures us that God will plague death until its prisoners are released, and that death itself will be destroyed.—Hosea 13:14

Obadiah assures us that when the kingdom of God is operat-

ing in the earth "saviors" shall come up on mount Zion. (Obadiah 21) Jesus is the great Savior of the people, and, as we have seen, associated with him will be those who have suffered and died with him during the present age.

In Malachi 4:2 we read that "the Sun of Righteousness" shall arise with healing in his wings." What a beautiful illustration of the enlightening and healing powers of Christ's kingdom! From the time these healing powers of "the Sun of Righteousness" first begin to manifest themselves, those who respond will not need to die. And, as we have seen, in due time those who are asleep in death will begin to be awakened.

The work of the kingdom will continue for a thousand years. Not until the end of that age of warming and healing sunshine will all the mists of darkness be scattered, and all the desert conditions of the past made fruitful and plenteous. (Isa. 35) It will require the entire thousand-year "day" of Christ's kingdom before all the dark corners of the earth and of human minds and hearts and bodies are reached and blessed.

Even then, the only ones to be blessed eternally by the life-giving rays of "the Sun of Righteousness" will be those who respond in belief and loving obedience. Those who close their minds and shut up their hearts to the light, refusing to respond in obedience to the divine will then made known, "shall be destroyed from among the people." (Acts 3:23) With the destruction of these incorrigibles, the earth will have been cleansed from sin, and man's great dilemma of sin and death will have been solved. Then again, as before sin entered the world, God will "be all in all."—I Cor. 15:25-28

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Wisdom from Above

WISDOM is the ability to make proper use of knowledge. A man might possess a high degree of knowledge along various lines, yet not be a wise man. For example, one might have an excellent knowledge of national and international politics, yet not be a wise statesman. A certain degree of knowledge is essential in every field of human endeavor, but if one is to be successful in his chosen field he must have, or acquire, the ability to make proper use of knowledge, and it is this that constitutes wisdom.

What is true in human pursuits is also true in our relationship to God and to one another as brethren in Christ Jesus. It is important that we acquire as much knowledge as we can of the plans and purposes of God; and in addition to this it is essential that we make the proper application of this knowledge in our daily service of the Lord and of the brethren. The wisdom of the world is often foolishness with God, and if we are to be wise according to God's standards it is essential that we acknowledge the superiority of his ways and seek to be guided by them. Solomon wrote, "The fear [reverence] of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding."—Prov. 9:10, R. V.

A true reverence for the Lord will manifest itself in an earnest desire to become acquainted with his plans and purposes, particularly as they relate to his will for us as individuals. We will through study of the Word learn that we are by heredity members of a fallen and dying race which is alienated from God through wicked works, and that we therefore have no standing before him in our own righteousness. It requires a degree of humility to acknowledge this; and if we do we will

rejoice in the provision the Lord has made, upon the basis of devoting ourselves to the doing of his will, to accept us into his favor through Christ and cover us with the robe of his righteousness.—Isa. 61:10

The acceptance of these truths and our obedient response to them is the first step in the pathway of wisdom. But the spirit of humility before God manifested by this step of full dedication to his service must remain with us as a proper background to every decision we make and every act we perform in our earnest desire to know and to do God's will. Self and its interests has no place in the life of one who is endeavoring to be filled and guided by heavenly wisdom.

God's will for his people of the present age is that they lay down their lives sacrificially in his service, even as Jesus did. Those who have accepted this viewpoint, and are attempting to be guided by it, are following the course of heavenly wisdom. To the extent that they hold back from carrying out the terms of their consecration they are unwise. To the world the course of a consecrated Christian seems foolish, but if we are wise we will not allow the world and its viewpoints to swerve us from the path of sacrifice.

Jesus' Example

Jesus was guided by heavenly wisdom, and his example is of great value in helping us to determine the course we should take. Near the close of his ministry Jesus revealed to his disciples that he was going to Jerusalem where he expected to suffer many things, and to be killed. The disciples knew of the enmity that existed in Jerusalem toward Jesus, and Peter concluded that Jesus was making a mistake to go there, especially since he knew what would result if he did so. So he said to Jesus, "Be it far from thee, Lord: this shall not be unto thee." To this Jesus replied, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."—Matt. 16:21-23

Of course, Jesus did not mean that Peter was actually the Devil, but rather, that in trying to dissuade Jesus from going to Jerusalem to suffer and die he had assumed the role of an adversary in his effort to prevent his Master from laying down his life as he had covenanted to do. And in doing this Peter had expressed a selfish human viewpoint. It was a viewpoint that, generally speaking, is considered wise in worldly circles.

Then Jesus pressed the lesson further by explaining that this way of sacrifice would have to be accepted by those who desired to be his disciples. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (vss. 24, 25) To tell a man of the world that the only way he could save his life would be by losing it, would certainly seem foolish to him. Yet, for the followers of the Master, this is the course of true wisdom.

And what a wise course it is! Because of our reverence for the Lord and our willingness to be instructed by him, we have learned that those who suffer and die with Jesus will live and reign with him; that in "the first resurrection" they will be exalted to "glory and honor and immortality." (Rev. 20: 6; Rom. 2:7) But this glorious reward will be given only to those who are "faithful unto death." (Rev. 2:10) This being true, how unwise it would be to hold back from laying down our lives in doing our Heavenly Father's will.

Paul wrote, "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) To the worldly mind it would seem most unreasonable for one to present his body in sacrifice, but not so from the standpoint of divine wisdom, for Paul says this is a "reasonable service." Again Paul wrote, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7) The "sound mind" which the Lord has given us through his

Word is not an overly cautious mind, a disposition to hold back from sacrifice lest the way become too difficult. It is a mind that urges on to greater and greater sacrifices, and corrective self-control.

The Lord has also given the spirit of love, and if we have love it will be manifested in our willingness to lay down our lives for the brethren, and in bearing witness to the truth. For a consecrated child of God to view the Christian life in any other way would be manifesting the spirit of an unsound mind, a lack of the heavenly wisdom with which the Lord has endowed us through his Word. In the following chapter Paul writes to Timothy, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:10, 11) How unwise it would be to take a course of unfaithfulness which would result in our being denied by the Lord!

James wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (James 1:5-7) The "all men" in this passage to which James says the Lord gives his wisdom liberally should not be construed to mean the entire human race, but rather those who are in Christ Jesus, those who have taken up their cross to follow the Master into death. To these the Lord will give wisdom.

But the important thing from our standpoint is to be able to accept the Lord's answers to our prayers for wisdom. James suggests the possibility of wavering in our requests, and the cause of this might well be a lack of faith in the Lord's answer to our prayers. In the next verse James states that "a double-minded man is unstable in all his ways." Those who are double-minded are not wholly devoted to the Lord's ways. They are not guided entirely by heavenly wisdom. They know they should

lay down their lives, but their flesh holds back. If, when these ask God for wisdom, they are hopeful that he will show them an easier way to follow in the Master's footsteps, they will not be prepared for the answer which they receive, and in their unreasoning may conclude that the Lord did not hear their prayers.

If we are truly wise toward God we will be prepared to accept whatever he gives us in answer to our prayers, whether our prayers be for wisdom or other blessings. Our material welfare should occupy a very minor place in our prayers, and then only to the extent that is related to our life of sacrifice in the divine service. The burden of our prayers should be in the nature of thanksgiving for all the Lord's goodness to us, and for his promised guidance and strength as we walk in the narrow way of sacrifice which leads to life in association with our blessed Master.

From Above

Basically, the Christian life is one of sacrifice, but in his Word the Lord has laid down certain principles for our guidance in the narrow way of sacrifice. To know these principles and to practice them is also to be guided by heavenly wisdom. James wrote, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual [margin, or, **natural**], devilish. For where envying and strife is, there is confusion [Gr. **tumult**, or, **unquietness**] and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality [margin, or **wrangling**], and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James 3:13-18

James presents some details pertaining to heavenly wisdom. He says that this "wisdom that is from above is first pure."

No matter what undertaking we might have in mind, especially in connection with our service to the Lord and association with his people, we should see to it that our motive is pure, and that we are not seeking to accomplish our ends by worldly methods of any kind. We should not compromise ourselves. Neither would it be a display of heavenly wisdom to compromise the truth in an effort, shall we say, to bring about a greater display of outward unity among brethren who have deviated from the fundamental doctrines of the harvest message.

We are indeed to lay down our lives in making known the glorious Gospel of the kingdom, and in serving our brethren in Christ. This is the will of the Lord for us. The wisdom from above will guide us in doing this in the Lord's way, which is in purity. If we are controlled by heavenly wisdom we will not "play politics" in an effort to impress the brethren or others with the "great works" which we are accomplishing. Purity and straightforwardness will mark our words and conduct if heavenly wisdom is ruling in our hearts.

"Then peaceable," James adds. We might well like to see a greater degree of peace among certain of the brethren with whom we are closely associated. Paul wrote that so far as possible we should endeavor to live peaceably with all men. (Rom. 12:18) Paul knew that this would not always be possible, and one reason is that we are not allowed by the principle of heavenly wisdom to seek peace at any price, especially at the price of compromising the truth. Heavenly wisdom urges that we dwell together with our brethren in unity if this can be done in purity of the truth, and without compromising other principles which might be involved.

The wisdom from above is "gentle," James tells us. Those who possess heavenly wisdom, and are guided by it, will not be uncouth. They will not run roughshod over others. Worldly wisdom often dictates that one should show his authority even to the point of being unkind to those over whom he wishes control.

But this is rule by fear, not by love, and is unwise from the Lord's standpoint. We should ourselves endeavor to be governed by love, and our associations with others should be upon the basis of love, and "love is kind." This does not mean that we should not stand firm for what we believe to be right, but heavenly wisdom dictates that we should never be unkind in our firmness, but always gentle.

Another facet of heavenly wisdom as set forth by James is that described by him as "easy to be intreated." This means a willingness to hear the viewpoints of others, and where principle is not violated, a willingness to take them into consideration in reaching conclusions. This is particularly important where differences exist between brethren. For one under such circumstances to take the viewpoint that he is entirely right and the other brother completely wrong would display a lack of heavenly wisdom.

We are all frail and imperfect. Differences exist because of imperfections of the flesh, and as members of the adamic race we all possess these fleshly imperfections. This is one of the first lessons we learned in acquiring heavenly wisdom. And now we should remember this lesson in our dealings with others and not set ourselves above being approached and intreated, but humbly acknowledging our own weaknesses, be willing to listen sympathetically to the viewpoints of others.

"Full of Mercy"

Another element of heavenly wisdom is mercy. When we think of the extent to which our Heavenly Father is continually exercising mercy toward us, how unwise it would be for us not to exercise mercy toward others. The quality of mercy is revealed by our willingness to forgive others their trespasses against us. The Scriptures make it clear that unless we are willing to forgive others, neither will our Heavenly Father forgive us our trespasses against him.—Matt. 6:14, 15

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(Continued from page 31)

In this connection we think of a statement by the Prophet Jeremiah shortly after the nation of Israel had been overthrown and taken into captivity because of her sins. He wrote, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." (Lam. 3:22, 23) According to the terms of the Law, God could have justly destroyed the people of Israel. Instead, he simply permitted them to be taken into captivity to be punished, and this was due to his mercy.

Yes, as Jeremiah indicates, God's mercies are daily manifested toward his people, and that is just as true now as it was in the case of the typical Israelites. God's mercies are new every morning, and how wonderful it is that we can have this assurance as each day we embark upon our various activities. And the Lord wants us to be like him in this as well as in all other respects. Are we wisely conforming ourselves to the Lord's will by being merciful to others when they offend us because of their inherited weaknesses? Jesus' lesson to Peter concerning the forgiving of those who sin against us even to the extent of seventy times seven, impresses the fact that our mercies, like those of our Heavenly Father, should be new every morning. We should never become weary of exercising mercy. It is an important ingredient of heavenly wisdom.—Matt. 18:21, 22

James includes with mercy what he describes as "good fruits." We could well say "all" good fruits. And these are the fruits of the Spirit. If the Holy Spirit is not producing the proper fruitage in our lives, then we are lacking in heavenly wisdom. Thus again the difference between knowledge and wisdom is emphasized. The Lord wants us to study his Word and thus become more and more acquainted with the various features of his glorious plan of salvation, and the purpose of this is that we might show ourselves approved to the Lord by conforming our lives to the principles of righteousness set forth by the truth. If we merely attain a knowledge of the truth, and then fail to apply its prin-

ciples in our lives, we will be lacking in the wisdom which is from above.

Without Partiality

James reminds us that heavenly wisdom is impartial in its dealings with others. He gives us an illustration of partiality, which he declares to be a sin. We quote: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" To this James adds, "If ye have respect to persons, ye commit sin."—James 2:1-4, 9

This illustration is based upon conditions which existed in the days of the Early Church, nevertheless it points up the fact that if we are guided by heavenly wisdom we will not be partial in any of our dealings or associations with the brethren. According to the flesh it is natural to be drawn to some persons more than to others. In itself, this is not necessarily wrong, but if we permit ourselves always to be favoring some, and ignoring others, then we are not being guided by heavenly wisdom.

It is possible for us to practice a degree of partiality in our association with the brethren without our being aware of it, thereby missing blessings which we might otherwise be enjoying. It is well to seek to fellowship with those in the class with whom ordinarily we might be inclined simply to greet casually. We do not know what may be in the hearts and minds of others unless we converse with them. There may well be blessings waiting for us if we make it a point to become better acquainted with those who are not in our particular little group.

"Without Hypocrisy"

The Scriptures are firm in their denouncement of the sin of

hypocrisy, and a hypocrite has no rightful place among the people of God. One cannot be guided by heavenly wisdom, and at the same time be a hypocrite. Paul spoke of being all things to all men that he might save some, but he did not mean by this that he was playing the part of a hypocrite. (I Cor. 9:19-23) Jesus said that we should be wise as serpents and harmless, or simple, as doves in our presentation of the Gospel message so as not unnecessarily to offend the hearers, but again this does not imply hypocrisy.—Matt. 10:16

If we are guided by heavenly wisdom we will be open and sincere to all. We will not be deceivers either by word or deed. Sincerity of heart is one of the essential elements of true Christian character. Without it we cannot be pleasing to the Lord, nor will we be able to make our calling and election sure to a place in the kingdom with Christ. May we indeed endeavor at all times to be sincere, and may the truth quickly cleanse us from the slightest encroachment of the sin of hypocrisy!

From the Lord

Solomon wrote that wisdom is given to us by the Lord, and thus he agrees with James that it comes from above. We receive this heavenly wisdom through the truth of the Word and our obedience to it. We quote: "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the ways of the saints." If we search for this wisdom through earnest study of the Word, and through prayer, and are willing to have our lives guided by it, "then," as Solomon wrote, we will "understand righteousness, and judgment, and equity; yea, every good path."—Prov. 2:6-9

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**"God is our refuge and strength, a very present help in trouble."
—Psalm 46:1**

Blessings for All the Seed

Article III—Romans 11:25-33

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I command Him. And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him.”—Deuteronomy 18:15-19

MOSES addressed the above statement, wherein he quotes God’s words, to the natural descendants of Abraham who were living in his day—those who shared the wilderness experience with him. There can be no doubt as to the identity of the great “Prophet” of whom he speaks, who was to be raised up from among their brethren, and whose message they would be given the opportunity to hear and obey. Peter quotes from this prophecy, and reveals that its fulfilment will take place during the thousand-year reign of Christ.—Acts 3:19-23

The fact that the generation of Moses’ day would be given the opportunity to hear “that Prophet” during the time of his second presence indicates that they will be awakened from the sleep of death to have the Gospel of Christ proclaimed to them. In this we again have the importance of the resurrection brought to our attention in connection with our efforts to “rightly divide the Word of truth,” and to comprehend the full scope of God’s promise to bless all the families of the earth.

If the only ones to be blessed through Christ—who primarily is the blesser seed of Abraham (Gal. 3:16)—are those who will be living during his reign, how many millions of earth, both Jews and Gentiles, would fail to receive the promised blessings! But when God said that he intended to bless “all families of the earth” he meant all, no matter in what period of human history they may have been born, or when they died. To God they are all merely sleeping until the morning of the new day of Christ. Then they will be awakened and the blessings of eternal life offered to them.

In Exodus 19:5, 6 a special promise is made to those who would obey God’s law in this life, a promise that these would constitute “a kingdom of priests and an holy nation.” But our text was addressed to those whom the Lord knew would not meet the requirements attached to the promise of royalty recorded in this passage. It reveals the mercy of the Lord, nevertheless, in that it assures them that they will be given a future opportunity, not to attain to a royal position in the kingdom of the Messiah, but to receive the blessings which the kingdom will provide for all who then hear and obey “that Prophet.”

Elect and Nonelect

All the natural descendants of Abraham were a chosen people—chosen from among the other nations of earth to be God’s people. This was a high honor, and to maintain such an exalted position in God’s plan it was essential that they prove worthy of it by heart obedience to his laws. It has been the same with spiritual Israel of the Gospel Age—many are called, but few are chosen, and even the chosen ones have to make their calling and choosing, or election, sure in order actually to live and reign with Christ.

With natural Israel the whole nation was chosen, and from the people of the whole nation only a small number, like the “little flock” of the Gospel Age, actually proved worthy. In the “better resurrection” these will inherit the promises of a special place in the kingdom as “princes in all the earth.” (Heb. 11:35,

39, 40; Ps. 45:16) But how wonderful it is that God has blessings for all the others as well, blessings which will be dispensed through "that Prophet" during the thousand years of his reign!

As we trace God's promises to Israel throughout both the Old and the New Testaments, a striking difference appears between those promises made to the elect class of Israel and the promises made to those who did not qualify to be of this exalted company. Appreciation of this fact will do much to keep both groups of promises in proper focus, and will assist in revealing further the beauties and harmony of the divine plan of the ages.

Jesus said to the unbelieving Israelites who were persecuting him, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:39) In order for this promise to be fulfilled, the Israelites of Jesus' day will have to be awakened from the sleep of death. And the promise implies that when that day arrives the very ones who clamored for Jesus' death will accept him, and call him blessed.

More Tolerable

In Matthew 11:24 Jesus is quoted as saying, "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee." This refers to the people in various Israelitish cities who rejected Jesus' teachings. In this also a resurrection of the dead is implied for unbelieving Israelites, as well as for unbelieving and wicked non-Israelites. While from one standpoint this statement by Jesus is in the nature of a warning, it is also a promise, for the day of judgment holds many blessings for the people of all nations who in this life did not qualify, through faith and obedience, to be among the rulers and special servants of God in the kingdom.

"The Greek word translated "more tolerable" in Jesus statement that it would be "more tolerable" for Sodom in the day of judgment than for unbelieving Israelites literally means "more endurable." This suggests that there will be difficult experiences for all unbelievers when, in the thousand-year judg-

ment day, they are awakened from the sleep of death—disciplinary experiences designed to assist them in their cleansing of heart and mind that they might learn to delight in the Lord and in the laws of the messianic kingdom which will then be in force. These disciplines will be “more endurable” for people like the Sodomites because they did not sin against as much light as did the natural seed of Abraham.

The Olive Tree

In the 11th chapter of Romans the Apostle Paul uses the branches of the olive tree to represent the natural descendants of Abraham in relation to God’s promises pertaining to the “Seed.” In this illustration and Paul’s application of it, the two classes—the elect, and those who failed to make their election sure—are brought into clear focus, together with the manner in which God’s promises to both classes are fulfilled.

In chapter 9, verses 1 to 8, Paul explains that simply being a natural descendant of Abraham does not make one an Israelite in the true sense of the word. He expresses deep concern for his brethren according to the flesh, indicating that they had suffered a great loss. In chapter 10, verse 1, Paul says, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” Then, in the beginning of the 11th chapter Paul asks the question, “Hath God cast away his people?” His answer to this question is, “God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.” Paul’s reasoning is that if all Israelites had been cast off from God’s favor, he could expect no blessings from him either.

Then Paul explains that in his day there was a remnant of the Israelites, even as in Elijah’s day, who were faithful to the Lord. He calls this a “remnant according to the election of grace.” (vs. 5) Summing up, Paul explains, “What then? Israel hath not obtained that which he seeketh for; but the election [those who qualified under the election of grace] hath obtained it, and the rest were blinded.”—vs. 7

Later in the chapter Paul likens the Israelites who were

blinded to branches broken off from an olive tree. But the olive tree itself is not destroyed, else the elect branches would have nothing to support them. Israel as a nation did not attain what it sought, which was a position of rulership in the messianic kingdom. As individuals the Ancient Worthies obtain the reward of being future "princes in all the earth," and, beginning with Pentecost, many individual Israelites proved worthy of being a part of the spiritual "holy nation" and therefore eligible to reign with Christ.

The remainder of the nation of that day were blinded, Paul explains, but not forever. True, at that time, they died in their blindness; but, as Paul explains, the time would come for God to receive and enlighten them, and significantly he adds, "What shall the receiving of them be, but life from the dead?" (vs. 15) The only way the unbelieving Israelites of Paul's day can be received back into God's favor is for them to be raised from the dead.

Paul explains further, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins. As concerning the Gospel [the special privilege held forth in the Gospel during the present age], they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."—vss. 25-29

The blindness upon the unbelieving Israelites was not to last forever, but only until the foreordained number from the Gentiles, needed to make up the "little flock" of the Gospel Age, "be come in." And then, as Paul assures us, it is God's plan that "all Israel shall be saved." To prove this, Paul quotes from two of God's promises: "There shall come out of Sion the

Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins.”
—Isa. 59:20; Jer. 31:31-34

How clear it is that Paul is writing here about those who died in unbelief, not those who, upon the basis of faith and obedience, qualified to be either “princes” or “kings” in Messiah’s kingdom. When awakened from death the ungodliness of these will need to be turned away, and their sins also will have to be removed. This is what God has covenanted to do.

The statements, “All Israel shall be saved,” and “The gifts and calling of God are without repentance,” seem to complement each other. The gifts of God are his unmerited favors. He gave his beloved Son that the condemned world of mankind might have life. God was under no obligation to make this gift. However, only those will benefit permanently from this gift who accept it upon the basis of faith and obedience.

God’s provision of a “new covenant” for Israel was a gift. The Israelites had broken the original Law Covenant, and God was under no obligation to provide a new one. Those who accept this New Covenant arrangement, and allow the Spirit and law of God to transform their hearts, will benefit from the covenant. Those who continue to resist God’s laws will eventually be cut off from among the people.

The “calling” of God operates in much the same way, except that it is more restricted in application. Israel was called to be a holy nation, but conditions were attached to this calling—very restrictive conditions. The conditions were heart obedience to the laws of God. The nation as a whole did not meet these conditions, but many individual Israelites, upon the basis of faith and devotion to God, did make this calling sure.

We are not to suppose that Paul’s statement that the “gifts and calling of God are without repentance,” implies that God would set aside the conditions attached to them. God’s gifts are never withdrawn, but those to whom they are offered may not attain them because of failure to meet the conditions at-

tached. The same thing is true of God's callings or invitations to special service in connection with the outworking of his plan. He never "repents" of these—never changes his mind in connection with them—but they are nullified by the failure of those invited to meet the required conditions.

The Lord makes this fact very clear in Jeremiah 18:1-10. This is the lesson the Lord wanted Jeremiah to learn by observing the ways of the potter. Jeremiah noted as he watched that a vessel "was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

Then the Lord spoke to Israel through Jeremiah, saying, "O house of Israel, cannot I do with you as this potter? . . . Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

The potter does not change his mind concerning the shape and size of a vessel he is making unless it becomes "marred." So God does not "repent" of his "gifts and calling," but he reserves the right to change "the shape of things" when those with whom he is dealing do not meet his specified qualifications—when they do not live up to the "ifs."

In the 9th chapter of Romans Paul uses the potter and vessel illustration. In the 11th verse he takes us back to the case of Jacob and Esau. Esau was actually the firstborn, and in the ordinary course of events would have inherited the Abrahamic promises. But God ruled otherwise, in keeping with his purpose of "election," so that Jacob inherited the birthright by the decision of "him that calleth." Actually, however, while the de-

scendants of Jacob, the Israelites thus possessed the birthright as the "Seed" of Abraham, not enough of them qualified when the opportunity was offered, so the Lord turned to the Gentiles. Paul argues that God could not be questioned for doing this, for, shall we say, the "vessel" became "marred" and a change needed to be made.

However, "all Israel shall be saved." The branches of the olive tree which were not broken off because of unbelief when Jesus came will be saved with the "great salvation, which at the first began to be spoken by the Lord." (Heb. 2:3) All the others—those living when the kingdom becomes operative, and all who previously had died—will be enlightened and given an opportunity to accept Christ, obey the laws of his kingdom, and live forever. Truly, this is a marvelous manifestation of God's mercy toward unbelievers!

Future Judgment

Jesus said that those who left all and followed him would, in the "regeneration," sit upon twelve thrones, "judging the twelve tribes of Israel." (Matt. 19:28) All the natural descendants of Abraham who did not qualify for one or the other of God's elect classes, will come forth in the resurrection to judgment, or to trial. Jesus said that all in their graves will hear his voice and come forth, "those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment."—John 5:28, 29, R. S. V.

The accuracy of the Scriptures is very striking. Jesus did not say that those who have done "good" shall come forth to immortality, for this would not have been true of all who, in God's sight, have done good. It would not have been true of the faithful house of servants, the Ancient Worthy class; nor would it have been true of the "great multitude" of this Gospel Age, who will serve God in his spiritual temple.

However, immortality, which is the reward of the "little flock," is life. So when Jesus said that all who have done good

will come forth in the resurrection to "life" he used a word which properly applies to all who will not come forth to judgment. The faithful overcomers of the Gospel Age will come forth to immortal life; the "great multitude" will come forth to a spiritual life lower than immortality, while the "princes in all the earth" will come forth to perfect human life.

All others, Jews and Gentiles, will come forth to judgment, to probation, to trial. Another interesting text dealing with this is recorded in Daniel 12:2, 3 which reads, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The word "many" used here denotes "all," and all are to be awakened from the sleep of death. But only "some" of these—those spoken of by Jesus as the ones who have done good—will be awakened and immediately enter into everlasting life. The others will be awakened to "shame and everlasting contempt." This corresponds with the coming forth to judgment mentioned by Jesus. These will be the ones who will need to endure chastisements, in the form of humiliating experiences, and otherwise—some more and some less.

We read about these in Ezekiel 16:53, 54: "When I shall bring again their captivity [from death], the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them." That the "shame" mentioned here is not permanent, but only until it shall have accomplished its purpose of humbling those involved, is revealed later in this same prophecy. We quote again:

"Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God; I will even deal with thee

as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth [as a nation], and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sister, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.”—vss. 58-63

Note the number of times the words “shame” and “confounded” are used in this prophecy, yet withal, the unbelieving, unfaithful Israelites are to be awakened for the purpose of being brought into covenant relationship with the Lord. The reference here is to the “New Covenant” which the Lord promised to make with those who broke the original Law Covenant.—Jer. 31:31-34

This is the covenant which the Lord promised to make “with the house of Israel, and with the house of Judah,” mentioned by Paul in Romans 11:27, when the time comes to take away their sins. It is in this way that “all Israel shall be saved” from blindness, and from the sleep of death. (vs. 26) All those who, in faith and humility, yield to the disciplinary experiences which will then be in effect,—the “shame,” incidental to their past unbelief and sins—will be saved to enjoy an everlasting earthly salvation, for the Lord’s law will then be written “in their hearts,” implying their restoration to human perfection.—Jer. 31:33

The Gentiles will also have access to those blessings of the judgment day. This is shown by the prophecy that the Sodomites and the Samaritans, who in the past were “sisters” of the Israelites, will then be received as “daughters,” not upon the basis of any covenant which the restored Israelites might offer them,

but in keeping with the Lord's "everlasting covenant," the New Covenant.—Isa. 55:3; Ezek. 16:60; Heb. 13:20

The statement that the Sodomites and Samaritans were "sisters" to the Israelites in the past did not imply a blood relationship. Apparently the expression was used in much the same way that we would speak today with respect to adjacent cities of approximately the same size as being "sister cities," or "twin cities." As the restored Israelites increase in number and importance in the new world—both the natural descendants of Abraham and the obedient Gentiles who also will be counted as Israelites—any small groups being received would properly be called "daughters." The thought of receiving life is not involved here, for the whole restored world of mankind will be, first of all, the children of the Christ, and then, at the end of the Millennium, of the Heavenly Father.—Ps. 45:16; I Cor. 15:24-28

The Deliverer from Zion

Paul wrote that all Israel would be saved because the Deliverer would come out of "Sion" and "turn away ungodliness from Jacob." (Rom. 11:26) This is a quotation in part from Isaiah 59:20, 21, which reads: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

The New Covenant will be implemented by the "Redeemer," the "Deliverer." In Isaiah's prophecy this great One is said to come to "Zion." Paul wrote that he would come "out of Sion." The two expressions are harmonious. First the Redeemer, or Deliverer, must "come to Zion," else he could not come "out of Zion." The function of this One will be to turn away ungodliness. This will be possible because of the atoning blood of Christ, and it will be accomplished through enlightenment and the

power of the Holy Spirit which will then be poured out upon all flesh.—Joel 2:28, 29

In the Apostle Peter's sermon on "restitution," he explained that those who would not hear "that Prophet," would be destroyed from among the people." (Acts 3:23) Thus we know that when Paul said that "all Israel will be saved" he did not refer to the universal and eternal salvation of this people. He meant that they would be awakened from the adamic death, enlightened, and given an opportunity to repent and to come into the New Covenant. Then, as subjects of the kingdom, all the natural descendants of Abraham, who, through the operation of the New Covenant, will be restored to human perfection, will be counted worthy to be helpers in the kingdom work of blessing all the families of the earth. And the Gentiles, also, who bring their wealth and their resources into the "city" to be used in futhering the good work of blessing their fellow-men, will share in the work of the kingdom.

All Nations

In Matthew 25:31-46 Jesus presents The Parable of the Sheep and the Goats. In the parable Jesus is seated on the throne of his glory, and his holy messengers with him, and all nations are gathered before him, which would include both Jews and Gentiles. As the parable unfolds we learn that the ones who prove worthy to receive everlasting life, and to have the original dominion of earth restored to them, are those who see their privilege of co-operating in the work at hand, the work of the kingdom.

The manner of co-operation reveals the spirit of unselfishness which they possess, or acquire—the spirit of sympathy and love. And it is this spirit which will need to prevail in the hearts of all who receive the promised blessings of life envisioned in God's promise to Abraham, the blessings which were provided by the redemptive work of Christ, and which will be dispensed through the spiritual and earthly phases of the messianic kingdom.

So the good work will go forward, as the whole world of mankind, looking to the Ancient Worthies as their pattern and guides, will travel over "The way to holiness" made plain by the knowledge of the Lord which will then fill the whole earth as the waters cover the sea. Thus the "ransomed of the Lord 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. 35:8-10

Truly "all the families of the earth" will be "blessed" by the seed of Abraham, and, by being blessed, will become the seed of Abraham as numberless as the sand upon the seashore. They will also become Israelites. The name "Israel" was given to Jacob because he prevailed with God. So all who, through faith and obedience, prevail with God and receive his favor and blessing, will be Israelites.

And how abundant will be God's sympathetic mercy and his abounding love toward all those who, in humility, return obediently to him and to the doing of his will! It will be then that God's will shall be recognized and obeyed throughout the earth, and Christ will turn over the kingdom to the Father, who will be "all in all."—I Cor. 15:28

WEEKLY PRAYER MEETING TEXTS

JUNE 3—"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words."—Psalm 19:1-4 (Leeser) (Z. '95-121 Hymn 283)

JUNE 10—"Lord, teach us to pray."—Luke 11:1 (Z. '95-213 Hymn 205)

JUNE 17—"Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, . . . and He shall sit as a refiner and purifier of silver."—Malachi 3:2, 3 (Z. '96-45 Hymn 67)

JUNE 24—"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."—Romans 8:17 (Z. '96-151 Hymn 322)

BRITISH SPEAKERS' APPOINTMENTS

<p style="text-align: center;">C. A. CORNELL</p> <p>Ipswich July 11</p> <p style="text-align: center;">N. J. HIAM (New Zealand)</p> <p>Portrush June 5-7</p> <p style="text-align: center;">E. G. LORENZ (U. S. A.)</p> <p>Ipswich May 26, 27</p> <p>Liverpool 28-30</p> <p>Manchester 31</p> <p>Dewsbury June 1, 2</p> <p>Portrush June 5-7</p> <p>Glasgow 9, 10</p> <p>Aldersbrook 13</p> <p>Oxford 15, 16</p> <p>Kettering 17, 18</p> <p>Latchford 19, 20</p>	<p style="text-align: center;">J. H. MURRAY</p> <p>Portrush June 5-7</p> <p>Latchford 27</p> <p style="text-align: center;">E. T. NADAL</p> <p>Portrush June 5-7</p> <p>Manchester 20</p> <p>Liverpool July 18</p> <p style="text-align: center;">W. F. READER</p> <p>Liverpool June 20</p> <p>Dewsbury July 11</p> <p style="text-align: center;">J. RICHMOND</p> <p>Portrush June 5-7</p> <p style="text-align: center;">E. G. ROBERTS</p> <p>Portrush June 5-7</p> <p style="text-align: center;">CEDRIC SMITH</p> <p>Latchford July 11</p>
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Devil; The Light of the World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of Atonement.

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THE DAWN 70 Station Road

Gidea Park

Romford, Essex

LETTERS OF APPRECIATION

Thankful

"Dear Sirs: We listen to your radio program every Sunday morning, and also receive The Dawn Magazine. We are really very grateful for all the truths you have taught us, and wish to express our appreciation by sending you a donation to help further your work. Thank you very much for making the Bible so clear and easy to understand. It certainly does give us a feeling of confidence when we see all the troubles in the world today."—Pennsylvania

Happy

"Gentlemen: Thank you so very much for the booklets I have received. I have never been so happy in my life. This literature has really helped me. Please send 'The Book of Books,' and a copy of 'God and Reason' in Spanish for my mother."—New York

Interest Growing

"Dear 'Frank and Ernest': Kindly send me a copy of 'Behold Your King.' My husband has read that wonderful volume, 'The Divine Plan of the Ages,' three times, and he is very much interested in all the literature you are offering over the wireless. We do appreciate very much your wireless programmes. They are so very helpful."—South Africa

Appreciation for Literature

"Dear Brother: Please allow me to thank you on behalf of all the inmates here at the Utah State Prison for your constant faithfulness in mailing The Dawn pamphlets to us here. It is certain that a number of men receive help and comfort from reading these publications, and we are sure that they will continue to do so. Very sincerely yours, ... Chaplain"

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 8:30 a.m.
San Diego XERB 1090 10:00 p.m.

FLORIDA

Miami WMIE 7:15 p.m.

TEXAS

Corpus Christi KCCT 1150 10:30 a.m.
San Antonio KUBO 1310 7:45 a.m.

ENCOURAGING LETTERS

The 1965 General Convention

THE time for the 1965 General Convention is rapidly approaching. As in many years past, this assembly of earnest students of the Bible will be held on the campus of the Indiana State University, Bloomington, Indiana. Delegates are expected from all parts of the United States, and from a number of provinces in Canada. One of the speakers will be a brother from New Zealand. For six full days many hundreds of the Lord's people will mingle their hearts and voices in praise to God, and will enjoy blessed fellowship with the Lord and with one another. To attend one of these General Conventions is an experience never to be forgotten.

The program committee has completed the general outline of the program, and it has every appearance of being a good one. The theme text chosen for this year is Psalm 116:12—"What shall I render unto the Lord for all his benefits toward me?" This is a text which reminds us of the many blessings we daily receive from the Lord, and of our responsibility toward him. It is a theme of thankfulness and of dedication. The theme song is hymn number 319 in Hymns of Dawn.

"What shall I render unto the Lord?" The Psalmist answers this question, saying, "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints." (vss. 13-15) To "take the cup of salvation" might at first seem to be receiving further benefits from the Lord. However, taking the cup of salvation is really accepting the terms upon which "the great salvation" is available to us.—Heb. 2:3

Jesus outlined these terms. To the young man who asked

what good thing he could do to inherit eternal life, Jesus said, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." (Matt. 19:16; Mark 10:21) This, in brief, means the giving up of earthly blessings, and following in the sacrificial footsteps of Jesus. At the time Jesus spoke these words it was the custom for those condemned to crucifixion to carry their own crosses to the place of execution. To carry a cross, therefore, signified that one was on his way to death.

And it is just this that is implied in our vows of consecration. When two of the disciples asked Jesus for the privilege of sitting, one on his right hand and the other on his left hand in the kingdom, he asked them if they were able to drink of the cup of which he drank, and to be baptized with his baptism. This is the cup of suffering and death, and the baptism of death. So when we say to the Lord that we will take the cup of salvation we are saying that we will accept the terms of discipleship; that we will deny self; that we will take up the cross; that we will do all these things in appreciation of the benefits which the Heavenly Father bestows upon us.

Through the Word of God we are enlightened to know the great divine plan of the ages. Through this plan the boundless love of God is revealed to us. By God's providences we are drawn to our Lord Jesus, and ultimately, through the Word and by his providences, we are led to dedicate our lives to the doing of the Heavenly Father's will. (John 6:44) This is our first response to Jehovah's benefits. We then only understand in theory what is implied by accepting the cup of salvation, but we take the cup and begin to pay our vows of consecration unto the Lord.

After making a consecration to do God's will, his benefits are more and more clearly understood and appreciated, and in response to this increasing appreciation, taking the cup of salvation and paying our vows of consecration becomes a daily and blessed experience. We now understand more clearly, and by increasing experience, what is really meant by taking the cup

of salvation. We know that it means continuing in a course that is displeasing to the flesh, a course that costs friendships, and oftentimes leads to persecution. We realize that taking this cup implies a lifelong struggle against the weaknesses of the flesh, and a daily effort to live apart from the world and its influence. We know that it means the use of time, strength, and means in the service of the Lord until we have been faithful even unto death, for it is only thus that we can hope to share the throne of the messianic kingdom with Jesus.

The Lord Our Helper

The Psalmist wrote that in taking the cup of salvation he would call upon the name of the Lord. Evidently the thought in this is to call upon the Lord for help in times of need. It is in the realization that we have the privilege of doing this that we have the courage to walk in the narrow way. Without the Lord to help us the way of the cross would be too difficult. But how precious are the promises of God that he will give us strength—indeed, that he will supply all our needs.—Phil. 4:19

We had a limited knowledge of these promises prior to our consecration, but it is in our day by day and year by year experiences in cross-bearing that they become more meaningful to us. We not only become better acquainted with the Lord's promises, but in our daily following in the Master's footsteps we experience their fulfilment. How often we are able to pass through an experience and come out with a song on our lips and in our hearts which, without the Lord's help, would have left us crushed and bleeding.

Our Part

Taking the cup of salvation is the acceptance of the terms of consecration, and all that they imply of suffering and death. Paying our vows of consecration is our aggressive dedication to the will of God regardless of what the cost might be. The two thoughts are closely associated. Paying our vows of consecration leads to the experiences symbolized by the cup. A failure to accept these experiences with gladness would imply

unfaithfulness in paying our vows. It would mean a holding back from sacrificing our flesh and its interest in order to avoid suffering and finally a sacrificial death.

We pay our vows of consecration in the presence of the Lord's people. When we symbolized our consecration by water immersion we testified to the brethren that we had entered into a covenant with the Lord by sacrifice. We continue to pay our vows to the Lord in the presence of his people by our faithfulness to the Lord, to the truth, and to one another. His will includes bearing witness for the truth, so when we are active in this service we are paying our vows to the Lord in the presence of his people. Thus our faithfulness is an incentive for others to be faithful, even as their faithfulness is an encouragement to us.

It is fitting that the Psalmist should conclude this sequence of thoughts with the statement, "Precious in the sight of the Lord is the death of his saints." As we have seen, paying our vows unto the Lord leads to sacrificial death. From the natural standpoint one would reason that the Lord's love for his saints would cause him to hedge them about with protection from everything unpleasant. But as the Psalmist reminds us, it is their death that is precious to the Lord. He knows that unless they die sacrificially they will not gain the prize of glory, honor, and immortality. He knows that it is only if they are faithful unto death that they will receive the crown of life.—Rev. 2:10

His Benefits

The Lord's benefits are endless in number and variety. We will never know them all, especially this side of the veil. However, the convention program is designed to call attention to the great benefit we have received through a knowledge of our Heavenly Father, a knowledge of his Son and what he means to us, and the gift of the Holy Spirit. We might speak of these as fundamental blessings from which spring so many other rich blessings, or benefits.

There are two ways by which we know God, the great Creator

of the universe. He has revealed himself through his creative works, and also through his Word. "There is a God; all nature speaks," wrote the poet. David wrote, "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19:1) We note the many wonders of a common tree, and are again reminded of the poet's words that "only God can make a tree."

We rejoice in these evidences afforded by nature that there does, indeed, exist an all-wise and all-powerful Creator, but nature does not reveal the plan of God for his human creatures, and it is through this plan that we have revealed to us the justice of the Creator, and his great love and mercy. We may read something of the wisdom and power of God in the millions of stars which twinkle in the sky every night, but the stars tell us nothing of God's justice and love.

The Word of God reveals the love of the Creator in sending his beloved Son to be man's Redeemer from sin and death. And thus, through the Word, we learn of Jesus, and of all his marvelous characteristics. We learn that he is not only our Redeemer, but also our Advocate, and our Good Shepherd. The knowledge of Jesus, and of our precious relationship to the Father through him, is indeed one of the precious benefits which has reached us from God. Speaking of the Heavenly Father, Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3

The Holy Spirit

The Holy Spirit is a priceless gift from the Father. It is by the Holy Spirit that we are begotten to a new life. By the Holy Spirit we are anointed to preach the glad tidings of the kingdom. The Holy Spirit bears witness with our spirits, 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) We are "sealed with the Holy Spirit of promise," Paul wrote. (Eph. 1:13) How wonderful it is to have this assurance of our relation-

ship with the Heavenly Father, and to know that through his guidance and strength we will gain the victory!

The joys of a Spirit-led and Spirit-filled life more than compensate for the trials of the narrow way. These marvelous benefits which the Lord bestows enable us to rejoice in him at all times, regardless of how difficult the way might otherwise be. In a sense the Christian life is a paradox. We have given up all that the world considers essential for a full and happy life. We have placed ourselves in a position which the world does not understand, and often resents. Yet, because of the benefits of the Lord we can be, and are, the happiest people on the earth. Surely the realization of this will cause us daily to ask, "What shall I render unto the Lord for all his benefits?" and daily endeavor to fulfil our vows of consecration until we have been faithful even unto death.

The Program

The convention program begins at 9:30 o'clock Saturday morning, July 31. The closing session will be Thursday evening, August 5, and will consist of special music, a farewell address, and a love feast. The public witness will be given Sunday evening, August 1. A color film will be used for this. We have found that at the General Convention, as well as elsewhere, color film presentations of the message draw a larger public audience than a Bible lecture. Since we have been using color films at the convention for this purpose, the attendance of the public has been very encouraging. In connection with this meeting there will be an opportunity to distribute advertising folders.

On Wednesday evening there will be an immersion service. Through the television, radio, and personal witness work new interest in the truth continues to develop, and we rejoice to see some who progress to the point of making a full consecration to the Lord. Many of these symbolize their consecration by water immersion at other conventions throughout the year, but there are always a number who find the General Convention

a suitable time and place, and the immersion service is always a most inspiring one.

There will be the usual extensive and varied array of discourses, and we are confident that those attending will be well-fed spiritually. In addition, there will be six testimony meetings. In the past these have been among the most helpful features of the convention, and we are confident that they will be so again this year. All in all, as we glance through the preliminary program for the General Convention, we feel that it is well-balanced, and that rich blessings are in store for all who find it possible to attend.

On pages 63 and 64 of this issue of *The Dawn* you will find an Accommodations Reservation form. If you plan to attend the convention it is highly important that you fill out this form and mail it to the university as early as possible. There is no advance payment to be made. It is simply that the university needs to know how many will attend in order to provide food, and to facilitate the handling of the brethren when they arrive. For those who do not write for reservations there will be an extra charge of one dollar. All prices are shown on the reservation form, including the special prices for children and teenagers.

So plan to attend the General Convention this year! Our contacts with the brethren throughout the country indicate that the attendance will be good. A number of speakers will be present from the West Coast, and this always increases the blessings received, and makes it truly a General Convention. If you have not given consideration to attending, begin now to think about it and to plan for it. How much longer world conditions will permit us to hold these conventions, we do not know. But while the opportunity continues, let us make good use of it, and thus receive spiritual encouragement for ourselves, and also impart blessings to others. You will find a hearty welcome at Bloomington, Indiana, July 31-August 5. We hope to see you there!

CONVENTIONS

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

JACKSON, MICH., June 6—Masonic Temple, 355 Napoleon Road, Michigan Center, Mich. Mrs. Luella Crawford, 322 N. Dwight St.

MINNEAPOLIS, MINN., June 6—2610 Fillmore St., N. E. Mrs. C. R. Newham, 678 - 40th Ave., N. E.

STUBENVILLE, OHIO, June 6—YMCA, 214 N. Fourth St. Mrs. Louise Williams, 1434 Sinclair Ave.

DAYTON, OHIO, June 12, 13—The Terrace, Montgomery County Fairgrounds, 1043 S. Main St. Mrs. Alvin Raffel, 6720 Mad River Road.

COLUMBUS, OHIO, June 13—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

SAGINAW, MICH., June 13—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sunbom, 207 Alice St.

WATERBURY, CONN., June 13—Waterbury Girl's Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St.

SILVER CREEK, NEBR., June 19, 20—Strickland Farm, near Silver Creek. Miss Marguerite Rosswick, 1317 West Sixth St., Grand Island, Nebr.

MINNEAPOLIS, MINN., June 20—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S., Delano, Minn.

CHARLOTTE, N. C., June 26, 27—Charlottetown Mall, Community Hall, S. Independence Blvd. Mr. Wm. E. Roach, Route 7, Box 725, Mallard Dr.

CHICAGO, ILL., June 27—Central Masonic Temple, 912 N. LaSalle St. Mr. John Tryzna, 340 Bonnie Brae, Itasca, ILL.

WINNIPEG, MAN., July 3, 4—Mr. Frank Boychuk, 2-300 Bannerman Ave., Winnipeg 4, Man.

***DETROIT, MICH., July 3-5**—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. L. W. Zbik, 8946 Sorrento, Detroit, Mich. 48228.

LOS ANGELES, CALIFORNIA, July 3-5—Mr. I. C. Foss, 744 Faircourt Lane, Glendale 3, Calif.

NEW BRUNSWICK, N. J., July 3-5—Drew University, Madison, N. J. Mrs. Eugene Burns, 3 Meyer Road, Nixon, N. J. 08818.

CANORA, SASK., July 10, 11 Miss Winnie Komanowski, 129 Myrtle Ave., Yorkton, Sask.

PRINCE ALBERT, SASK., July 16-18—Arcade Hall, 107 Eighth St. E. Mrs. Janet Jinjoe, 428 13th St. E.

CLEVELAND, OHIO, July 18

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Ind.

July 31-August 5

CONVENTIONS

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SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

SAM BAKER		O. D. DEIFER		York, Pa.	5
Erie, Pa.	June 1	Baltimore, Md.	June 6	Gettysburg, Pa.	6
Cleveland, Ohio	2	Philadelphia, Pa.	6	Rutherford, N. J.	7-9
Elyria, Ohio	3	T. HICKS		New Haven, Conn.	10
Akron, Ohio	4	Paterson, N. J.	June 20	Hartford, Conn.	11
Columbus, Ohio	6	G. M. JEUCK		Waterbury, Conn.	13
Doyton, Ohio	7	Sayville, N. Y.	June 6	New London, Conn.	14
Piqua, Ohio	8	GEORGE O. JEUCK		New Bedford, Mass.	15, 16
Muncie, Ind.	9	Jacksonville, N. C.	June 20	Somersworth, N. H.	17, 18
Cincinnati, Ohio	10	Hendersonville, N. C.	21-24	Boston, Mass.	20
St. Louis, Mo.	13	Charlotte, N. C.	26, 27	Washington, D. C.	22
Ziegler, Ill.	14	L. P. LOOMIS		Norfolk, Va.	23
Kansas City, Mo.	16	Dayton, Ohio	June 12, 13	Lynchburg, Va.	24
Topeka, Kans.	17	J. Y. MAC AULAY		Greensboro, N. C.	25
St. Joseph, Mo.	18	Lockport, N. Y.	June 6	Charlotte, N. C.	27
Grand Island, Nebr.	20	Detroit, Mich.	7	Knoxville, Tenn.	28
Denver, Colo.	22	Pontiac, Mich.	8	Cincinnati, Ohio	29, 30
Salt Lake City, Utah	24	Saginaw, Mich.	9	ALBERT SHEPPELBAUM	
San Francisco, Calif.	27	Grand Rapids, Mich.	10	Detroit, Mich.	June 27
San Jose, Calif.	29	Jackson, Mich.	11	Saginaw, Mich.	28
O. R. BARRALL		Toledo, Ohio	13	C. A. SMITH	
Allentown, Pa.	June 27	Elyria, Ohio	15	Gettysburg, Pa.	June 19
W. C. BERTSCHE		Cleveland, Ohio	16	York, Pa.	20
San Jose, Calif.	June 2	Pittsburgh, Pa.	17	STEPHEN SURACI	
San Francisco, Calif.	3-7	MARTIN C. MITCHELL		New London, Conn.	June 20
Redding, Calif.	10	Boston, Mass.	June 6	C. R. WEIDA	
Chico, Calif.	12, 13	H. W. PRICE		Catawissa, Pa.	June 13
Sacramento, Calif.	16, 17	Allentown, Pa.	June 1, 2	W. N. WOODWORTH	
Sonora, Calif.	18	Catawissa, Pa.	3, 4	Waterbury, Conn.	June 13
Stockton, Calif.	19				
Fresno, Calif.	20-22				
Bakersfield, Calif.	24, 25				
San Diego, Calif.	30				

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

GEORGE BALKO Duquesne, Pa. June 27	S. W. JEUCK Miami, Fla. June 13	R. RAWSON Chatham, Ont. June 20
JOHN BARACOS Duquesne, Pa. June 6	DANIEL KAZIAK Flint, Mich. June 6	THOMAS T. RYDE Ontario, Calif. June 20
NICK BARACOS East Liverpool, Ohio June 13	HOWARD OSTRANDER Bokersfield, Calif. June 13 Tehachapi, Calif. 13	GEORGE TABAC Gary, Ind. June 20
C. M. CHUPA London, Ont. June 13	HARRY PASSIOS Connellsville, Pa. June 20	J. I. VAN HORNE Monessen, Pa. June 27
JOSEPH FENCHAK, JR. Duquesne, Pa. June 20	G. R. POLLOCK San Luis Obispo, Calif. June 20	IRWIN WYSOCKI Connellsville, Pa. June 6 Steubenville, Ohio 20
EARL L. FOWLER Fresno, Calif. June 13	LEO POST Milwaukee, Wis. June 6	L. W. ZBIK Adrian, Mich. June 20



BROTHER COPELAND GOES HOME

On Monday, April 27, Brother Jens Copeland passed to his reward after a brief illness. Brother Copeland was born in Norway, and came to the United States as a young man, having gained some knowledge of the truth just before leaving Norway. He served as an elder in the Chicago Ecclesia for many years, and later in St. Petersburg, Florida, and New York. For about three years Brother and Sister Copeland have been serving at The Dawn. Brother Copeland served in the pilgrim work quite extensively from time to time,—in this country, and overseas. He is survived by Sister Copeland, who will continue to serve at The Dawn. Our sympathy goes out to Sister Copeland in her great loss.

“Be thou faithful unto death, and I will give thee a crown of life.”—Revelation 2:10



General Convention Information

HOUSING and meals for the 1965 General Convention will be provided in Teter Quadrangle. This is the residence area which was used for several years but was not available in 1964. The central building has had a large lounge added to it since 1963. Parking for cars will be in a lot directly across Tenth Street from the Quadrangle.

Reservations with special requests for location or grouping of rooms must be received before **July 10, 1965**. Assignments will be made according to date reservations are received. If a group of guests wish to be assigned to rooms near each other, the reservation forms of all persons involved must be sent together and the sharing for twin rooms should be given. The central building has elevator service but the smaller buildings, which are almost three stories high, do not have elevators. It will be the intention so far as possible, to place the guests who intend to stay throughout the convention in the central building with elevators.

Charges for the full time of the convention are listed on the back of the reservation form. (These rates are based on the American Plan which includes the cost of meals.)

The minimum charge is for one night's lodging and three meals, except as noted under July 30 and August 5 on reservation form.

There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, July 30. This will apply only to those persons who have not made reservation prior to that date.

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION
Indiana University, Bloomington, Indiana
July 30 to August 6, 1965

Put an X in each day's square for which you will require lodging:

July 30	July 31	Aug. 1	Aug. 2	Aug. 3	Aug. 4	Aug. 5
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Each night of lodging will provide meals as follows:

July 30: Lodging and breakfast

July 31-August 4: Lunch, supper, lodging, breakfast

August 5: Lunch, supper, lodging, (breakfast extra)

Write below the name of the person making the reservation
and the address to which the confirmation is to be sent:

Name:

Number and Street:

City, State, and Zip code:

Names of all of the other persons included in this reservation:
(Give age if 18 years old or less)

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:

RATES

The charge for the whole period from lodging July 30 thru lodging on August 5 (breakfast on Friday, August 6 not included) will be:

Twin bedded Room, per person:

Adults: \$39.00

Children: (2 to 7 years) \$19.50

Children: (7 to 19 years) \$28.50

Single Room: Adults only, \$46.00

Breakfast on Friday morning, August 6, is not included in the full-time charge. It is optional, cost 50¢, and should be arranged for at the time of checking into Teter Quadrangle.

DAILY RATES

Twin bedded Room, per person:

Adults: \$6.00 per day

Children: (2 to 7 years), \$3.00 per day

Children: (7 to 19 years), \$4.50 per day

Single Room: Adults only, \$7.00 per day

The minimum charge is for one night's lodging and three meals, except as noted under July 30 and August 5 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, July 30. This will apply only to those persons who have not made reservation prior to that date.

Send this reservation request to:

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BLOOMINGTON, INDIANA**

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OUR DAY IN PROPHECY

To be discussed by

"FRANK AND ERNEST"

KCMO-810 kc. 9:35 A. M.

Sunday, June 20

Hear "Frank and Ernest" discuss the prophetic significance of present world events, and send for a free copy of the book, "God and Reason." 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.

JULY TOPIC: On Sunday, July 18, "Frank and Ernest" will discuss the topic, "A Preview of History." This topic will deal with some of the main prophecies of the Bible, focusing on present world conditions. It should be of interest to many who are seeking an explanation of present world events. Special folders will be available for advertising this topic, and these will be furnished free in whatever quantity desired. Send your request for as many as you can use, to, The Dawn, East Rutherford, New Jersey. 07073

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