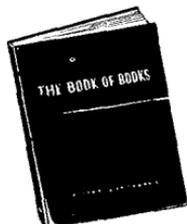


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Highlights of **Dawn**

Israel Fulfilling Prophecy

THE whole world is in a state of foment, including Israel in the ancient Holy Land. For a considerable time now the news out of the Middle East tells of border clashes between Israel and her Arab neighbors, and there have been bombings by Arab guerrilla units within Israel. Following the Six-Day War of 1967 the Arab states, with the help of Russia, have been rearming for the announced purpose of destroying Israel as a state, claiming that Palestine belongs to them. The guerrilla bands of Arabs are particularly outspoken along this line.

Meanwhile, feverish efforts are being made to bring about a settlement of the differences between Israel and her Arab neighbors. The "big four" powers—Russia, Great Britain, France, and the United States are endeavoring to help in these negotiations, realizing as they do what an outbreak of full-scale war in the Middle East might well mean to the peace of the world. As Christians, and students of prophecy, we do not need to fear what the outcome of this Middle East crisis might be, for we know that whatever it may be it will fit into God's over-all plan for the blessing of Israel, and as a matter of fact, for the Arabs also, and indeed for all the families of the earth.

For twenty-five hundred years the Israelites were a subject people. As we saw last month, they lost their national independence in 606 B. C., when King Nebuchadnezzar of Babylon overthrew their last king, and took the people

captives to Babylon. As a nation they remained captive until A. D. 70-73, when the nation was destroyed and the people scattered among the Gentiles.

Moses, the lawgiver of Israel, in a speech shortly before his death, and before the Israelites had entered their Promised Land for the first time, prophesied that they would be uprooted from that land and scattered among all nations. (Deut. 29:24 and 30:1-6) He also foretold their re-gathering. We quote, "And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. 30:5, 6

It was not until Israel was destroyed as a nation in A. D. 70-73 that the people were scattered among all nations, and it was concerning the return from this "captivity" that Moses prophesied. He said, "Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."—Deut. 30:3-5

Moses uses the word "captivity" to describe the dispersion of Israel among the nations, and this word is also used by the Prophet Joel when forecasting their return. We quote: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people

and for my heritage Israel, whom they have scattered among the nations, and parted my land.”—Joel 3:1, 2

Note the time identification in this prophecy—“in that time, when I shall bring again the captivity of Judah and Jerusalem.” This has been occurring in our day. It was toward the close of the nineteenth century that the Zionist movement began to function for inducing the Jewish people to go to Palestine. But it was difficult then for Jews to emigrate to Palestine, for the land was under the control of the Turkish Government. But some did go back, among them Levi Eshkol, who at the time of his recent death was Prime Minister.

It was not until, as a result of the first World War, the land was opened to the Israelites under a British Mandate and the Balfour Declaration that the “captives” began to return in any great numbers. So here we have a positive identification of the time mentioned in the prophecy. And then, to make it even more emphatic, the Prophet Joel, speaking for the Lord, said that at this same time “I will also gather all nations, and will bring them down into the valley of Jehoshaphat.”—vs. 2

In verses 9-14 of this chapter it is made plain that this gathering of the nations is for the purpose of war, and in the 14th verse the “valley of Jehoshaphat” is interpreted as “the valley of decision.” This gathering, it seems obvious, is the great gathering of the nations to Armageddon, and it has been taking place at the very time the Lord has been gathering his typical people Israel back to the Promised Land, just as the prophecy foretold.

Those who have little or no faith in the prophecies of the Bible are quick to say that what is happening throughout the earth today is simply a matter of history repeating itself. And, of course, in a general way we could say that there has always been trouble in the world. But here in the prophecy of Joel we have a forecast of something which is

unique. It assures us that the Lord “will bring again the captivity” of his people, and that this will take place at the same time the Gentile nations of earth are gathering for war. History records no such combination of circumstances, so we are not witnessing history repeating itself.

The Land Parted

Through Joel, the Lord tells us that he will plead with the nations “for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.” (vs. 2) We should not presume to be too sure of details, but this could be a reference to the fact that the Holy Land has been divided by the nations, with Israel occupying only a portion of it, while her enemies hold on to the remainder.

There is much controversy among the nations right now over this situation; and while we doubt not that in due course the Lord will have his way and the Israelites will possess all the land, it would be unwise to speculate as to just how this will be brought about. As students of prophecy, the Lord’s people can frequently identify the fulfillment of the Lord’s forecasts, but to interpret prophecies before they are completely fulfilled usually leads to becoming prophets instead of students of prophecy, and this we should endeavor to avoid. Humanly conceived prophecies are usually wrong.

With Fury

Another informative prophecy concerning the regathering of Israel is given to us in Ezekiel 20:33-37. We quote: “As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you

into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

Several points in this prophecy are well worth noting. It says that the Israelites would be brought out of the various countries where they were domiciled, by the Lord and "with fury poured out." It is a fact that while great strides have been made in the Holy Land in rehabilitating the country, it has been done during a period of almost constant struggle, turmoil, suffering, and crisis.

This is also described in the prophecy of Jeremiah 30:3-5, which reads, "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace."

From the natural standpoint, we would suppose that when the time came for the Lord to restore his people to the Promised Land there would be nothing but rejoicing among them, but here we are informed that there would be "a voice of trembling, of fear, and not of peace." How true this has been of the Israelites in connection with their returning to the Promised Land! It agrees with Ezekiel's prophecy concerning the "fury" that would be poured out upon them.

The Lord Rules

Another point we should note in Ezekiel's prophecy is the statement of the Lord, "I will rule over you." The Hebrew word here translated "rule" is often translated

“reign.” The Lord reigned over ancient Israel through their various kings, Zedekiah being the last of these kings. Ezekiel declared at that time that this arrangement would be no more, “until he come whose right it is.” (Ezek. 21:26, 27) We believe that this is a reference to Jesus, and that Jehovah has been ruling through him in connection with the events at this end of the age. The thought is well expressed on page 307 of “The Divine Plan of the Ages,” where the time in which we are living is scripturally identified as the “Day of Jehovah.” We quote:

“It is called the ‘Day of Jehovah’ because, though Christ, with royal title and power, will be present as Jehovah’s representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah, subduing all things, than as the Prince of Peace, blessing all.”

The Wilderness

Ezekiel’s prophecy also indicates that when the Israelites are first gathered out from the nations they are brought into “the wilderness of the people.” (Ezek. 20:35) This language takes us back to the deliverance of the Hebrew people from their bondage in Egypt. Their destination then was the Promised Land, but first they were brought into the wilderness, where they remained for forty years.

That was a literal wilderness, but now it is a different “wilderness”—“the wilderness of the people.” While it is true that many of the Israelites are now already in the Promised Land so far as a geographical setting is concerned, they are in the symbolic “wilderness of the people.” In other words, Israel today, as a nation and as a people, is plagued with the same problems that confront the other nations of earth. The hearts of the Israelites are filled with fear even as are the hearts of other people. While Israel is a member of the United Nations, the United

Nations cannot solve its problems. The Promised Land is as yet, largely a location on the map. The peace and joy and life which God has promised are not yet realized by the returning exiles.

The Covenant

But this situation will change in God's due time. The prophecy states that the Lord will bring his people "into the bond of the covenant." This seems to be a reference to the promised New Covenant, which, we learn through Jeremiah, will be made "with the house of Israel, and with the house of Judah." (Jer. 31:31-34) This part of the prophecy has not yet been fulfilled. We have a sequence of events described, some of which we can see at least in dim outline, but for the conclusion we are still waiting.

Ezekiel 37:1-14 is another prophecy of Israel's restoration. In this highly symbolic prophecy the Israelites are likened to a valley of dry bones which, the Lord explained, pictured the "whole house of Israel." The people say, "Behold, . . . Our bones are dried, and our hope is lost: we are cut off for our parts." This very well expresses the sentiments of most Israelites through the centuries of their dispersion.

In this prophecy the restoration of "the whole house of Israel" is symbolically described as a coming together of these "bones," and their being covered with flesh and skin. We quote: "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I proph-

esied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”—vss. 7-10

A Progressive Picture

The coming together of these “dry bones,” their being covered with flesh and skin, and then their receiving life, indicates that the full restoration of Israel to favor with God, and their receiving life under the terms of the New Covenant, is a progressive development in the plan of God. We may not be able to identify with certainty just what steps in this progress are represented by the “bones” coming together, and their being covered with flesh, and skin. It is obvious, however, that these steps are but preparatory to the final step of receiving the breath of life.

Verses 11-14 read, “Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

This is not a prophecy of the resurrection of the dead. We suggest that the “graves” from which the Israelites are shown to be delivered are the various countries in which, through the centuries of their dispersion, they have been domiciled. They had no national recognition in these countries, and much of the time were a persecuted people. But now these dry bones are being assembled, and as the plan of God progresses he will pour out his spirit upon them

and they will have life, in that glorious time when Israel and all the world will receive life.

The last three verses of chapter 39 read, "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."

The Kingdom

The pouring out of God's Spirit will take place through the operation of the Messianic kingdom. The Scriptures reveal clearly that this kingdom will consist of a spiritual and an earthly phase. The spiritual phase of that kingdom will be the exalted Jesus and his glorified footstep followers. These will be on the divine plane, invisible to human eyes. The human representatives of this spiritual rulership will be the resurrected faithful ones of past ages. On this point we would like to quote a revealing and scriptural comment from the book, "The Battle of Armageddon," beginning on page 625:

"The beginning of the earthly phase of the kingdom... will, we understand, consist wholly of the resurrected holy ones of olden time,—from John the Baptist back to Abel;—Abraham, Isaac, Jacob and all the holy prophets. (Compare Matt. 11:11; Luke 13:28; Heb. 11:39, 40) While these Ancient Worthies will have neither part nor lot in the spiritual kingdom, because not 'called' thereto, that high or 'heavenly calling' not being possible until after the ransom had been paid by our Lord Jesus, yet they will occupy a position of preferment above the world, having attested

their faith and love during the reign of evil, in a manner approved by God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual kingdom. In harmony with this it is written in the Psalms, as addressed to the Christ—'Instead of [being longer considered] thy fathers [they] shall be thy children, whom thou mayest make princes [chief ones, captains] in all the earth.'—Ps. 45:16

"These Ancient Worthies will be unlike the remainder of mankind, not alone in the fact that their trial is past while the trial of the world in general will just be beginning; but they will be unlike them also in the fact that they will have attained the reward of their faithfulness—they will be perfect men, having completely restored to them all that was lost in Adam of mental and moral likeness to God, and perfection of physical powers. Thus they will not only be the 'princes' or chiefs of earth (the earthly representatives of the heavenly kingdom—Christ and his church), but they, individually, will be representatives of what all the willingly obedient may attain to under the New Covenant.

"When Abraham, Isaac, Jacob, and all the Ancient Worthies have been resurrected, and shall appear among the regathered Israelites, about the close of the time of trouble with Gog and Magog, their superior mental powers will speedily distinguish them from others. Moreover, their perfect minds will quickly grasp present-day knowledge and inventions; and they will be peculiar in many ways, as was the man Christ Jesus, of whom the people said, How knoweth this man literary matters, having never learned. (John 7:15) And as Jesus taught the people positively, definitely, clearly, and not doubtfully and in a confused way, as did the scribes, so it will be with the perfected Ancient Worthies, when they appear amongst men. Besides, these worthies, . . . 'princes' of the new earth (the

new order of society) will be fully qualified for the honorable position assigned to them.

“Thus we see that when God’s time for the inauguration of the kingdom among men shall arrive, his agents will all be amply ready for the service; and their master-strokes of wise policy, their moderation and dignified self-control, and their personal exemplification of every grace and virtue will attract men and quickly enlist them—chastened under the great tribulation—in active co-operation. Even before the disclosure of their identity, doubtless the people of Israel will have remarked their pre-eminence over other men.”

All to be Tried

As this quotation states, the inauguration of the kingdom will mean that the judgment, or testing of the whole world of mankind, will then be beginning. The word “judgment” as used in the Bible with respect to the world’s thousand-year judgment day means a test, leading up to and culminating in a reward of life for those who pass the test successfully, and a sentence of death for those who do not. Jesus, and the church associated with him, will be the judges in that great judgment day.

We know that the Israelites will be on trial in that day of judgment, for Jesus said to his disciples, “Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matt. 19:28) While the Lord will pour out his Spirit upon Israel and all flesh, the people will still need to be tested and instructed in the ways of righteousness. The New Covenant into which the Israelites will be brought calls for the writing of God’s law in their hearts, and this takes time.

And not alone will the Israelites participate in that future judgment. Matthew 25:31, 32 reads, “When the Son

of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Then follows a symbolic outline of the great future judgment of the people of all nations. Those who pass the tests of that judgment are described as "sheep."

The qualifying factor mentioned in connection with the sheep is that they manifest an unselfish attitude, especially toward those in need. This means that they joyfully enter into the spirit of that great reconstruction period, and doing this the Lord reckons their love as though it had been demonstrated directly toward him. This means that the people of Israel and of all nations will have an opportunity to co-operate in the work of blessing then being conducted under the direction of the Ancient Worthies. It is surely a blessed prospect!

This is why it is such an encouragement now to realize that the "dry bones" of Israel's lost hopes are being restored, even though gradually. We note every evidence of God's hand over them as being a token of his returning favor, preparing them—even though they are unaware of it as yet—for the great restoration to life which undoubtedly is drawing very near.

Whether the present unsettled situation between Israel and her Arab neighbors will improve, or whether it will deteriorate into a full-scale war, perhaps escalating into world war, we do not know. What we do know is that when the Lord's due time arrives, he will establish peace in Israel, and among all nations, and that all the ends of the earth will ultimately rejoice in the goodness of Israel's God, and the God of all nations, and will see his glory manifested in the establishment of his kingdom, and in the "restitution of all things."

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Bangor WABI 910 10:30 a.m.

MARYLAND

Ocean City WETT 1590 12:05 p.m.

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
 Grand Rapids

WAFB 1480 9:30 a.m.
 Saginaw WSGW 790 10:15 a.m.

MINNESOTA

Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
 Kansas City KCMO 810 9:40 a.m.
 St. Louis KWK 1380 8:00 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
 Great Falls KFBB 1310 9:15 a.m.
 Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 8:15 a.m.

NEW MEXICO

Silver city KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEW 1300 9:00 a.m.
 Buffalo-Niagara Falls

WHLN 1270 12:00 noon

Kingston WBZA 1550 9:45 a.m.

New York WJRZ 970 8:15 a.m.

NORTH CAROLINA

Elizabeth City
 WGAI 560 12:05 p.m.

Radio Broadcast Schedule

<p>Leaksville WLOE 1490 12:05 p.m.</p> <p>OHIO</p> <p>Cincinnati WNOP 740 9:10 a.m.</p> <p>Cleveland WHK 1420 9:45 a.m.</p> <p>Columbus WBNS 1460 10:10 a.m.</p> <p>Piqua WPTW 1570 11:30 a.m.</p> <p>Zanesville WHIZ 1240 6:40 a.m.</p> <p>OKLAHOMA</p> <p>Oklahoma City</p> <p>WNAD 640 8:10 a.m.</p> <p>OREGON</p> <p>Eugene KORE 1050 10:30 a.m.</p> <p>Lebanon KGAL 920 9:00 a.m.</p> <p>Portland KLIQ 1290 9:30 a.m.</p> <p>The Dalles KODL 1440 9:15 a.m.</p> <p>PENNSYLVANIA</p> <p>Allentown WHOL 1600 10:45 a.m.</p> <p>Connellsville WCVI 1340 12:05 p.m.</p> <p>Pittsburgh WARO 540 12:00 noon</p> <p>Pottstown WPAZ 1370 12:45 p.m.</p> <p>PUERTO RICO</p> <p>Aguadillo (Fri) WGRF 8:00 p.m.</p> <p>SOUTH DAKOTA</p> <p>Yankton KYNT 1450 11:05 a.m.</p> <p>Yankton WNAX 570 10:45 a.m.</p> <p>TENNESSEE</p> <p>Clinton WYSH 1380 12:45 p.m.</p> <p>TEXAS</p> <p>Lubbock KDAV 580 9:45 a.m.</p> <p>Pampa KPDN 1340 12:00 p.m.</p> <p>Pleasanton KBOP 1380 7:15 a.m.</p> <p>San Antonio KMAC 630 12:00 noon</p> <p>Shamrock KBYP 1580 10:00 o.m.</p> <p>Sherman-Dennison</p> <p>KRRV 910 11:45 a.m.</p> <p>Wichita Falls KWFF 620 7:15 a.m.</p> <p>UTAH</p> <p>Ogden KVOG 1490 10:35 a.m.</p>	<p>Salt Lake City</p> <p>KSOP 1370 9:30 a.m.</p> <p>VIRGINIA</p> <p>Richmond WLEE 1480 10:45 a.m.</p> <p>WASHINGTON</p> <p>Bellingham KPUG 1170 9:30 a.m.</p> <p>Centralia-Chehalis</p> <p>KELA 1470 10:35 a.m.</p> <p>Olympia KGY 1240 10:35 a.m.</p> <p>Quincy KPOR 1370 10:35 a.m.</p> <p>Seattle KAYO 1150 10:30 a.m.</p> <p>Tacoma KMO 1360 9:45 a.m.</p> <p>Yakimo KUTI 980 7:30 a.m.</p> <p>WISCONSIN</p> <p>Fond du Lac KFIZ 1450 11:05 a.m.</p> <p>Milwaukee WEMP 1250 8:45 a.m.</p> <p>Neillsville WCCN 1370 9:15 a.m.</p> <p>WYOMING</p> <p>Cheyenne KVWO 1370 10:05 a.m.</p> <p>MALDIVE ISLANDS</p> <p>Radio Maldives 4740 9:00 p.m. Tue.</p> <p>VIRGIN ISLANDS</p> <p>St. Croix WSTX 970 9:00 a.m.</p> <p>CANADA</p> <p>Calgary, Alta.</p> <p>CKXL 1140 11:00 a.m.</p> <p>Corner Brook, Nfld.</p> <p>CFCB 570 10:30 a.m.</p> <p>Dauphin, Man.</p> <p>CKDM 730 10:30 a.m.</p> <p>Oshawa, Ont. CKLB 1350 9:45 a.m.</p> <p>Prince Albert, Sask.</p> <p>CKBI 900 10:30 a.m.</p> <p>St. Thomas, Ont.</p> <p>CHLO 680 9:00 a.m.</p> <p>Vancouver, B. C.</p> <p>CJOR 600 7:15 p.m.</p> <p>AUSTRALIA</p> <p>Geelong 3GL, 222m. 10:00 a.m.</p>
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RADIO TOPICS FOR JUNE

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|------------------------------|-----------------------------------|
| 1—"The Penalty for Sin" | 22—"World's End and Judgment Day" |
| 8—"God's New Social Order" | 29—"The Bible's |
| 15—"Evolution Only a Theory" | Harmonious Message" |

Bible Study

LESSON FOR JUNE 1

Literary Style of the Bible

MEMORY VERSE: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Timothy 2:15

EXODUS 15:1, 2

MANY literary styles are found in the Bible; one of them likens God's message to music or, as in this passage (Exod. 15:2), a song. The two verses cited are part of a song of deliverance, denoting the marvelous manner in which the Israelites, through the providences of the Lord, had triumphed over their enemies, the Egyptians. This is called the song of Moses.

In Revelation 15:3, 4 the Lord's people at the end of the present age in the plan of God are represented as singing a song of triumph which is referred to as "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest."

LUKE 15:3-10

In this passage of Scripture we have a message presented in the form of two parables. This is another of the literary styles found in the Bible, particularly in the teachings of Jesus, although not confined exclusively to him. In this passage we have his Parable of the Lost Sheep.

The first parable speaks of a person having a hundred sheep, one of which had gone astray. A good shepherd, Jesus indicates, would leave the ninety-nine sheep and "go after that which is lost, until he find it." When he returns with the lost sheep there is great rejoicing, not only on the part of the owner of the sheep, but by his friends and neighbors as well.

Jesus explained some of his parables, but not this one. In keeping with God's plan of salvation it has been suggested that the hundred sheep could represent all God's creations of beings on various planes of life, some being designated in the

Scriptures as "angels, principalities, and powers." The lost sheep of the parable could represent God's human creation, who became lost and estranged from God through the disobedience of father Adam.

We know that Jesus, the Good Shepherd, did come to earth to die as man's Redeemer, and thus to rescue the human race from death. It is reasonable to conclude that ultimately there will be great rejoicing, not only by the Lord, but by all his faithful creatures, when it becomes known throughout the universe that man has been recovered from death.

LUKE 24:44

In this scripture we find the resurrected Jesus reminding the disciples of things he had said to them before his crucifixion. There was a great deal of this style of teaching in the case of those early disciples, especially after the Holy Spirit came upon them at Pentecost, for Jesus had promised that the Holy Spirit would call to their remembrance the things which he had said unto them, and it did.

PHILEMON 1-3

Here the style is in the nature of a personal appeal by the Apostle Paul to his beloved friend, Philemon, to accept Onesimus back into his household, and to treat him as a brother in Christ. Onesimus had

been a slave in Philemon's home, but had run away. Reaching Rome, he sought out Paul in prison, probably having made his acquaintance in Philemon's home. Onesimus accepted the truth of the Gospel as presented to him by Paul, and became a brother in Christ. It presented a problem for Paul, for Onesimus, and for Philemon, and Paul endeavored to solve this problem by means of this personal appeal to Philemon.

II TIMOTHY 2:15

Our lesson gives but a few examples of the literary styles of the Bible. There are others. In this passage we are admonished to rightly divide the Word of truth. Regardless of the style of presentation, all scriptures given by inspiration of God together present his great plan of salvation, and it is our privilege as students of the Bible to "rightly divide" them and thus discover their united and harmonious testimony and be guided thereby. Thus we show ourselves approved unto God.

QUESTIONS

What literary style of presentation is found in Exodus 15:1,2? In Luke 15:3-10; Luke 24:44; Philemon 1-3?

Outline briefly the lessons taught in these passages.

What does it mean to rightly divide the Word of truth?

The Unity of the Bible

MEMORY VERSE: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."
—Matthew 5:17

DEUTERONOMY 26:5-9
ACTS 13:17, 23

ONE manner in which the unity of the Bible is displayed is by the wonderful harmony which exists between the Old Testament and the New. This harmony is seen in our lesson by the fact that historical facts of the Old Testament are confirmed in the New. Deuteronomy 26:5-9 relates the deliverance of the children of Israel from their bondage in Egypt, and in Acts 13:17 Paul, preaching at Antioch, confirms this great event.

Paul traces God's dealings with the Israelites after their deliverance from Egypt to the time of David, and of him he says, "Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus."—vs. 23

This in turn is confirmed by the angel in his message to Mary, the mother of Jesus. He said, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a

Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33

LUKE 24:25-27

The unity of the Bible is also seen in the Old Testament's many prophecies and promises of the coming of a Messiah, and the wonderful manner in which so many of these promises were fulfilled in the ministry, death, and resurrection of Jesus. The disciples were aware of some of these. They know that it was in the divine plan for the Messiah to establish a powerful government in the earth, and through that government stamp out evil and establish universal peace.

These promises, foretelling the glory of the Messiah, appealed to them, and they visualized themselves as participating with Jesus in the glory of his kingdom. They believed that this

kingdom would first manifest its authority and power in Jerusalem, freeing the Israelites from the yoke of bondage which had been fastened upon them by the Romans.

With these expectations in mind, it is not surprising that they became greatly perplexed when Jesus surrendered himself to his enemies and let them put him to death. To them it seemed impossible that a dead Messiah could establish a government which would eventually control all the peoples of earth. After Jesus' death two of the disciples journeyed by foot to Emmaus. They had heard rumors that Jesus had been raised from the dead, but they were not convinced that this was so.

Apparently they were discussing the situation as they walked, and the resurrected Jesus joined them, although they did not recognize him. Jesus asked them the cause of their sadness, and in reply they explained what had occurred; that the one they believed would deliver Israel had been crucified. Their answer indicated that they now had serious doubts as to whether Jesus was indeed the Messiah.

Jesus' reply was, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suf-

fered these things, and to enter into his glory?" (Luke 24:13-26) Later Peter wrote concerning the testimony of the prophets, that through them the Holy Spirit had testified concerning the sufferings of Christ, and the glory that should follow.—I Pet. 1:11

Luke writes, "Beginning at Moses and all the prophets, he [Jesus] expounded unto them in all the scriptures the things concerning himself." (Luke 24:27) The disciples knew of the messianic promises of glory, but had failed to notice that his suffering and death had also been foretold. When they realized this their faith was restored and they rejoiced.

Our memory verse helps us to appreciate more fully the unity of the Scriptures. Jesus did not come to destroy the law and the prophets, but to fulfil. Thus we see that the Old and New Testaments are two parts of one revelation of the divine plan as it is centered in Jesus, the Redeemer and promised Messiah.

QUESTIONS

What point of biblical harmony is set forth in Deuteronomy 25:5-9 and Acts 13:17, 23?

What important lesson is taught by the resurrected Jesus to the two disciples walking to Emmaus?

The Bible in the Light of the Church

MEMORY VERSE: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Colossians 3:16

I TIMOTHY 4:11-16

EPHESIANS 3:7-10

THE word "church" as found in the Bible is a translation of the Greek word *ekklesia*, which means "a calling out." This suggests that the faithful followers of Jesus during the Christian era are a class called out from the world in general. Jesus said to his disciples, "I have chosen you out of the world."—John 15:19

First among this chosen class were the believing Jews of Jesus' day, and other Jews who accepted him prior to the time when the Gospel went to the Gentiles. When the message began to go to the Gentiles these also were thereby given an opportunity to be of the chosen class. We read in Acts 15:14, "Simcon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."

From these scriptures we clearly see that it has not been the divine intention to bring all mankind into the church. This is fundamental to a proper un-

derstanding of the plan of God for the redemption and recovery of mankind from sin and death. It means that the work of God in the earth during the present age is not the conversion of the world to Christ, but rather the calling out from the world of those who will constitute God's elect class to be associated with Jesus in the future conversion and blessing of mankind in general.

When Peter said to Jesus, "Thou art the Christ, the Son of the living God," Jesus replied that upon this great truth concerning himself he would build his church. (Matt. 16:16, 17) When someone undertakes the work of constructing a building, the expectation is that in due course the structure will be complete. So it is with the building of the church. This work is not to go on forever, but in God's due time all the called out ones will have been brought into this elect group, and then, coming forth from death in the first resurrection, as priests and as kings they will reign with

Christ a thousand years.—Rev. 20:6

Much of the information in the Word of God has been put there under the inspiration of God's Holy Spirit for the instruction and encouragement of the church class. These precious spiritual truths cannot be understood and appreciated by the world in general. A person unconsecrated to the doing of God's will would find nothing in our memory verse of real meaning—"Let the Word of Christ dwell in you richly in all wisdom." The wisdom of the world is selfish. Heavenly wisdom, on the other hand, leads to laying down one's life for others.

How meaningful to the dedicated Christian is the admonition that we shall be "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16

Paul's admonition to Timothy (I Tim. 4:11-16) is not designed for the unconsecrated with the view of helping such to be successful in business. Every dedicated believer should endeavor to be an example to others of like precious faith. These should give attention to reading the Word of God, and "to exhortation, to doctrine."

The word "prophecy" in this passage really means "publicly proclaiming the truth." If the

Lord has favored us with opportunities and abilities for this service, we should be faithful in their use. A public proclamation of the truth today can be accomplished through the distribution of the printed page.

As dedicated Christians we should give ourselves wholly to the service of the Lord. It is through faithfulness to the Lord that we lay up treasures in heaven.

EPHESIANS 3:7-10

For a long time the Jewish people were the only ones recognized by the Lord as his. (Amos 3:1-2) But Paul explains that it was the Lord's will for the Gentile believers also to be included, and that he had been made a special minister to the Gentiles of "the fellowship of the mystery," the mystery described by him as "Christ in you, the hope of glory." (Col. 1:27) This mystery is that the great Messiah of promise includes the body members of Christ, the church.

QUESTIONS

What is the meaning of the word "church?"

Is God now trying to convert the world?

To whom is much of the instruction in the Word of God directed?

What is one of the great mysteries of the Gospel?

God's Continuing Encounter With Men

MEMORY VERSE: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Romans 15:4

DEUTERONOMY 5:1-6; 30:15-20

GOD'S direct encounter with men throughout the ages has been very limited. When our first parents transgressed divine law the condemnation of death came upon them, and they were driven out of the perfect garden home which the Creator provided for them—driven out into the unfinished earth to die. However, this does not mean that God no longer loved his human creatures, for the Scriptures reveal that his plan entailed their recovery from sin and death in his own due time.

However, while God's plan has been developing he has allowed the world of mankind to go much in its own way, interfering only when the selfish course of humans would hinder the outworking of his plan. About four thousand years ago God made a wonderful promise to Abraham that through his seed he would bless all the families of the earth. (Gen. 12:3) As God continued to unfold his plan it was revealed that the principal seed of blessing would be spir-

itual. The Apostle Paul identifies that Seed as being Christ, and associated with him his faithful footstep followers.—Gal. 3:8, 16, 27-29

However, the natural descendants of Abraham who qualified through faithfulness to the Lord are to be, when raised from the dead, the human representatives of the spiritual seed. These will come forth from death in what the Scriptures describe as a "better resurrection." (Heb. 11:35, 40) The psalmist wrote that they will be made "princes in all the earth." (Ps. 45:16) Jesus said that in the kingdom the people would come from east, west, north, and south and sit down with Abraham, Isaac, and Jacob, and all the prophets—sit down, that is, to observe and learn.—Matt. 8:11; Luke 13:28, 29

Throughout the Patriarchial Age God dealt with Abraham, Isaac, and Jacob in a special manner, reassuring them of his intention to bless all the families of the earth. With the death of Jacob, God's hand was over his twelve sons and their off-

spring, who formed the nucleus of the nation of Israel. When they became slaves in Egypt, God miraculously delivered them from bondage, and entered into a covenant with them based upon the Law which he gave to them through Moses at Mt. Sinai.

Here we have an instance where God's encounter with the unbelieving world was for the purpose of preventing their continuing to hold his own people in bondage. God foiled the plans of Egypt in order that his own purpose through Israel might be carried out. Through Moses God continued to deal with the Hebrew people during the wilderness journey. Through Moses God promised to continue to bless his people in proportion to their faithfulness to him.

According to promise the Israelites, under Joshua, possessed the land of Canaan, but again the continuance of God's blessing depended upon their obedience to him and to his Law. On the whole, the nation failed to obey, although there were a faithful few in each generation who received the testimony that they pleased God. Examples of some of these are given in Hebrews, chapter 11.

David had been a great king in Israel, beloved by God, and when the angel Gabriel announced the coming of our Lord

he said to Mary that Jesus would sit upon the throne of his father David. (Luke 1:30-33; Isa. 9:6,7) David's throne is used in this prophecy as a symbol of divine authority and rulership in the earth, and Jesus is the One who, throughout his messianic kingdom, will exercise this rulership for the blessing of all mankind.

Our memory verse informs us that the Old Testament Scriptures are designed for our learning. Without the explanations given us in the New Testament, the Old Testament promises and prophecies would be obscure in meaning, and would not reveal the plan of God for human salvation. But with the explanations given in the New Testament, the Old Testament becomes vital, and we rejoice in the assurances it gives. For example, Isaiah wrote of one who would be led as a lamb to the slaughter. Through the New Testament, we now know that this was a prophecy of the death of Jesus as the Redeemer and Savior of the world.

QUESTIONS

How much encounter has God had with humanity in general throughout the ages?

Toward whom did God show his favor during the Patriarchal and Jewish Ages?

With whom has God been dealing during the present age?

God's Continuing Encounter With the Social Order

MEMORY VERSE: "Let judgment run down as waters, and righteousness as a mighty stream."—Amos 5:24

LUKE 4:16-18, 21

THESE weekly Sunday School Lessons are prepared under the auspices of the National Council of the Churches of Christ in the U. S. A. In this week's lesson we find that the caption does not harmonize with the assigned Scripture passages. These passages contain subject matter which does not pertain to the social order in general, but rather to those whom God has selected, or will select, to be his representatives in the world. The Bible is not addressed to man's selfish and sinful social order.

True, God loves the whole world of mankind and is developing a plan for the ultimate blessing of all. That plan involves a special selection of those whom the Lord will later use for the blessing of the people; but while this work of selection and preparation continues the world is allowed to go its own way, the Lord interfering only when his plan would otherwise be disrupted.

Jesus' ministry in the synagogue at Nazareth was not directed to the world in general, but to the one little nation of Israel. However, he affirmed that he had been anointed, or authorized to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty them that are bruised. Important elements of this proclamation of good news give assurance of God's intention, during the messianic kingdom, to restore mankind to health and life. The followers of Jesus are also authorized to proclaim this Gospel, not with the thought of converting the world at the present time, but as a witness to those who will give heed to the message.

ISAIAH 5:16, 18, 20-23

Isaiah wrote that "the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." (Isa. 5:16) The little na-

tion of Israel to whom this message was addressed should have recognized the glory of the Lord, and a minority of the Israelites did. But the history of the vast majority of the nation from its beginning to its end is largely one of idolatry, unholiness, and rebellion against the God of all truth and righteousness.

The teachings of the Law and the prophets had almost no effect upon mankind in general. True, the Ten Commandments have influenced the making of just laws in most civilized countries, and in this and other ways the Bible as a whole has benefited the world. But while this has been a wholesome by-product of its message, the Bible was designed by God to be a guide for the footstep followers of the Lord. The Apostle Paul wrote, "The Law was our schoolmaster to bring us unto Christ." (Gal. 3:24) And again, "Wherefore then serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3:19

The "Seed" mentioned in this text refers to the promised Seed of Abraham through which all the families of the earth are to be blessed. (Gal. 3:8, 16, 27-29) Jesus according to the flesh was a descendant of Abraham, and the Law given to Israel

served to help preserve the nation until he came. His own people rejected Jesus, and in A. D. 70 Israel was destroyed as a nation. So the Law and the prophets did not prevent even that one little nation from falling into decay and ruin, much less the world.

However, the time will come when, through the messianic kingdom agencies, God will address himself to mankind in general, and then, as our memory verse suggests, judgment will roll down as waters, "and righteousness as a mighty stream." Isaiah wrote of the future reign of righteousness, saying, "Judgment also will I [the Lord] lay to the line, and righteousness to the plummet."—Isa. 28:17

It will be then that the glory of the Lord's righteousness will fill the earth as the waters cover the sea. That will be God's social order, described symbolically as "new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) Those who will not obey the laws of that social order will "be destroyed from among the people."—Acts 3:23

QUESTIONS

Why is the title of this lesson not in harmony with the scriptures used?

When will the knowledge of the Lord fill the earth?

Christian Life and Doctrine

The Glory to Follow

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Corinthians 4:17, 18

IN COLOSSIANS 1:24 the Apostle Paul says that he was rejoicing in the privilege of filling up "that which is behind of the afflictions of Christ." While every faithful follower of the Master experiences joys far deeper and more satisfying than anything known to the unbelieving world, it is also true that basically the Christian life is one of suffering and sacrifice. Jesus told his disciples that this would be their experience. He said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33

The Apostle Peter wrote concerning the afflictions of the Lord's people, saying that the Spirit of God moved the prophets of old to testify concerning "the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) Jesus had this basic truth of the divine plan well in mind, for when, after his resurrection, he preached that wonderful sermon to the two disciples on the way to Emmaus, he began with Moses, and from all the prophets pointed out to them that it was necessary for the Christ to suffer before entering into his glory.—Luke 24:13-27

At the time Jesus was crucified the disciples did not understand this aspect of the divine plan of salvation. They believed that Jesus was the Messiah, the Christ, and they expected him to shortly manifest the power and glory of that office as it had been foretold by their prophets. Therefore, when he was crucified they were bewildered; but their hearts burned within them when they realized that the death of their Master was not a defeat of God's plan by their enemies, but something which had been foreknown and foretold as an integral part of the divine plan.

One of the definite forecasts of the suffering and death of Jesus is recorded in the 53rd chapter of Isaiah. "He is despised and rejected of men; a man of sorrows, and acquainted with grief," wrote Isaiah. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

However, as noted by Peter, Isaiah also foretold the glory to follow: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." (vs. 12) The "great" referred to here is evidently the great Creator of the universe, the Jehovah of Israel, our Heavenly Father. Jesus was given a portion with his Heavenly Father. In Revelation 3:21 we find him saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."

Complete Trust

Jesus knew of his Father's arrangement for him to suffer and die as the world's Redeemer. The many promises of God concerning the glory to follow the suffering helped to sustain him. Paul refers to the joy that was set before

Jesus by these promises, a joy that enabled him to endure the cross and to despise the shame. And because he endured faithfully he is now "set down at the right hand of the throne of God."—Heb. 12:2

In a prophecy setting forth Jesus' confidence in his Heavenly Father recorded in the 16th psalm, we find him saying, "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—vss. 8-11

Jesus knew that he was to die, but he also knew that he would not be left in death; that he would be restored to life. He had confidence that the Lord would show him the path of life, and in his case that path of life led through suffering to death. He knew this when he explained to his disciples that those who lose their lives in sacrifice, in the divine cause, as he expected to do, would save them.

Suffering with Christ

It is clear that the prophetic testimony concerning the suffering of Christ and the glory that should follow applies also to the suffering and sacrificial death of his true followers. The Apostle Peter makes this plain. He wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12, 13

Our text refers to Christian suffering as "light afflictions," comparing these with the "eternal weight of glory." The sufferings or afflictions of Christ are "light" in com-

parison with the "weight" of glory to follow; although from the human standpoint these afflictions are often severe and crushing. Think of what they involved in the case of Jesus! He was harassed by his enemies, most of whom were the religious leaders of his day, and finally put to death upon the cross. But think of the glory into which he entered as a result of his faithfulness! He received the divine nature, and was given a position with the Heavenly Father on the throne of the universe.

The followers of Jesus from then until now have also suffered. In the days of the Early Church, and throughout the Dark Ages particularly, they were almost continuously persecuted. Some were crucified, others thrown to the lions, while still others were burned at the stake or subjected to the cruelties of the Inquisition. And all of the Lord's faithful people throughout the age have suffered trials and persecutions of one sort or another—either their own, or as the companions of those who were so used.—Heb. 10:33, 34

But regardless of the severity of the afflictions, they have been "light" and temporary compared with the "eternal weight of glory" to follow. With the followers of Jesus, even as with Jesus himself, this glory that follows the suffering consists of exaltation to the divine nature, and sharing the throne with Jesus. (Rev. 3:21) Paul speaks of our "hope of the glory of God." (Rom. 5:2) This goes beyond the ability of the human mind to comprehend. And this "glory to follow" will not be "but for a moment," but instead it will be "eternal."

Illustrations

While we cannot comprehend the glory for which we are encouraged to hope, the Bible helps us to grasp some of the official aspects of it at least partially by the various

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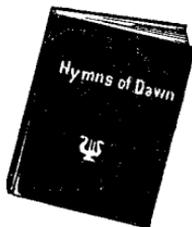
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(Continued from page 31)

titles it ascribes to Jesus and to his body members. Jesus, for example, is a king, indeed the "King of kings." A king is one who reigns over subjects, and the promise to the true church is that she shall reign with him a thousand years.—Rev. 20:6

We might refer to this as the kingly glory to follow the afflictions. Paul set forth this thought clearly when, in writing to Timothy, he said that if we suffer with Christ we shall also reign with him. (II Tim. 2:11, 12) This means that if we do not suffer with Christ we will not reign with him. It means that if, after entering into a covenant with the Lord to lay down our lives as Jesus did, we then hold back, sidestepping our privileges of service and sacrifice, we will not be found worthy to share the throne of his glory. These are sobering thoughts, and should stimulate us to greater zeal and increasing diligence in devoting our lives to the service of the Lord by a daily laying down and giving up of our all in doing the divine will.

Servants of the Covenant

The Bible informs us that Jesus is the Mediator of the New Covenant; and the Apostle Paul explains that we have also been made "able ministers" of that covenant. (Heb. 12:24; II Cor. 3:6) The New Covenant is foretold in Jeremiah 31:31-34. When that covenant is fully made with all the people, the law of God will be written in their hearts, and they will be restored to perfection—that perfection which they lost through the sin of Adam in the Garden of Eden.

The Prophet Isaiah refers to this glorious work of restoration, and pictures the church as helping to bring it about. In a prophecy from which Paul quoted, and applied to the disciples of Christ, the Lord said, "In an acceptable

time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners [of death], Go forth; to them that are in darkness, Show yourselves.”—Isa. 49:8, 9; II Cor. 6:2

Priests of God

Another title which the Bible ascribes both to Jesus and his church is that of priests. This title applies to Jesus and to his church in the flesh, for it pertains in the first place to the work of sacrifice, which in the typical Jewish Age was the chief function of the priesthood; also, on the basis of the sacrifices offered by the priests, they served as blessers of the people, in a sort of mediatorial service. Peter wrote to the followers of Jesus, “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up . . . sacrifices, acceptable to God by Jesus Christ.”—I Pet. 2:5

In verse 9 of this chapter Peter speaks of the church as being a “royal priesthood.” It is to becoming royal priests that the present sacrificial work of the priesthood is leading for all those who are faithful unto death. The “royal priesthood” is a kingly priesthood, typified by Melchisedec, who was a priest upon his throne. Melchisedec was a type of Jesus exalted to kingship and ruling to bless the people during the thousand years of his kingdom.

And the faithful followers of Jesus will share this priestly glory with him. Revelation 20:6 reads, “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” In this promise we do not have priests offering sacrifice, but priests who are reigning, priests upon the throne, even as was Melchisedec. What a prospect this is,

and how it enhances our "hope of glory," the "glory to follow" the "light afflictions" of the present time!

The Glory of Judgeship

In his sermon on Mars' hill the Apostle Paul said that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31) Yes, Jesus will be the great judge of the people during the thousand-year judgment day promised in the Bible. But he will have associate judges working with him, and again, these will be his faithful followers of the present age.

In I Corinthians 6:2 we read, "Do ye not know that the saints shall judge the world?" This is a well-known text to many students of the Word, but it is by no means the only assurance the Bible gives us that the saints of the Gospel Age will, in the kingdom, share the glory of judgeship with Jesus. The Master himself, speaking of the time when he comes as Judge, says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25:31, 32

It will be recognized that this is Jesus' parable of the Judgment Day. He speaks of himself as then being seated upon the throne of his glory with all his holy angels, or messengers, with him. These holy messengers are his faithful followers who, having been brought forth in the first resurrection, are represented as sharing with Jesus in his glory, the glory of judging all nations.

This is quite in harmony with Jesus' promise to his disciples as recorded in Matthew 19:28. In the context,

Jesus said to the rich young ruler that if he would give up all he had and take up his cross and follow him he would have treasures in heaven. The disciples did not understand this, so Peter reminded Jesus that they had given up all they had, and had become his followers, and asked what they would receive in return. It was to this question that Jesus replied, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon thrones, judging the twelve tribes of Israel."

Here again Jesus speaks of sitting on the throne of his glory, and he promises his disciples that they also shall sit upon thrones. In this promise Jesus mentions that his disciples would judge the twelve tribes of Israel. In his Judgment Day parable all nations are judged, which includes the twelve tribes of Israel. And in both cases the saints are shown to share the judgeship glory of the kingdom with Jesus. Here again is a part of the glory that follows our "light afflictions."

Thrones

In his teachings, Jesus drew heavily upon the prophecies of the Old Testament, and in his promise to his disciples concerning their sitting upon thrones (plural), he could have been basing his lesson on the prophecy of Daniel 7:9, 10, 18, 22. Here we have foretold the kingdom and judgment work. The King James translation of Daniel 7:9 reads, "I beheld till the thrones were cast down, and the Ancient of days did sit." Rotherham's translation seems more accurate. It reads, "I continued looking until that thrones were placed, and the Ancient of days took his seat."

Thus this is a picture of the setting in order of the kingdom arrangement, not the casting down of worldly thrones. Verse 10, speaking of the Ancient of days, says, "Thousand thousands ministered unto him, and ten thousand times ten

thousand stood before him: the judgment was set, and the books were opened." This compares well with Revelation 20:11, 12: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened."

Verse 18 of Daniel, chapter 7, reads, "The saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever." And then verse 22 adds, "And judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Thus in this prophecy of Daniel we have mention of "thrones" which are placed in the kingdom, and also that judgment is given to the saints of the most High, and that these possess the kingdom. What a firm foundation this helps to give for our hope of judgeship glory with Jesus!

Revelation Also

As all Bible students know, many of the important prophecies and promises of the Old Testament are reiterated in the New Testament, and oftentimes in the Book of Revelation. This seems to be the case with Daniel's prophecy concerning "thrones" and the fact that judgment is given to the saints of the most High at the time when the saints possess the kingdom. Revelation 20:4 reads, "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years."

The Revised Standard Version reads, "I saw thrones, and seated on them were those to whom judgment was committed." Phillips' translation reads, "I saw thrones, with appointed judges seated upon them." The New English Bible reads, "I saw thrones, and upon them sat those to

whom judgment was committed." Rotherham reads, "I saw thrones, and they sat upon them, and sentence of judgment was given unto them."

It is clear from these various translations that those John saw on thrones had been given a commission to judge. Rotherham's statement, "sentence of judgment" suggests that to those who sat on the thrones was given the authority to pass sentence on others, growing out of their judgment process. Thus we find a beautiful harmony between Daniel 7:9, 18 and 22; and Revelation 20:4, substantiating further the promise that the saints of this Gospel Age, following their suffering and death—their "light afflictions"—will become co-judges with Jesus, and thus share in the judgeship aspect of "the glory to follow."

Faithfulness Required

It is well to remind ourselves that if we expect to share with Jesus in the glory that follows the "light affliction" we must be faithful to the terms of our covenant by sacrifice. Paul explains that while we are enduring the momentary "light afflictions" of the present, we are looking for inspiration to "the things which are not seen," and reminds us that "the things which are not seen are eternal."—II Cor. 4:18

Are we able by the eye of faith to see the things which cannot be seen with the natural eye? If our vision of faith is keen we will be able to see, to some extent at least, the glory that will follow the present time of trial. We are not able to "see" clearly all it will mean to be joint-rulers with Jesus in his kingdom. It is impossible to grasp the full thought of what is involved in being "able ministers of the new covenant," or members of the Melchisedec priesthood, or to be seated on thrones as judges. But the assurances of the Word that a participation with Jesus in all these of-

ficial positions in his millennial kingdom help us to realize how great that glory will be.

And then there is, of course, the great glory of the divine nature. Paul speaks of this in his lesson on the resurrection, as recorded in the 15th chapter of I Corinthians. Speaking of our sacrificial death and subsequent resurrection, Paul writes, "It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."—I Cor. 15:43, 44

How true it is that we are sown in "weakness"! Every faithful follower of the Master should realize his own weakness, his own inability to do the Lord's will as completely as he would like. There is frequently the tendency to become discouraged. This is good to a degree, for it should cause us to turn to the Lord for strength and for guidance. And how often do we all experience the fulfilment of God's promises to give us strength!

In the last verse of Isaiah 53 in which the suffering and death of Jesus are foretold, we are informed, as we have seen, that he would be given a portion with the great; and to this is added that he would divide the reward with the "strong." These are his faithful followers who are "strong in the Lord and in the power of his might." While being "sown in weakness" according to the flesh, through the power of the Holy Spirit they are indeed "strong in the Lord," and it is this strength that helps them to endure and to struggle as they fight "the good fight of faith."

In no small way the hope of glory is itself a source of strength and courage. May this hope remain ever bright, as day by day we face up to the "light afflictions" which are "but for a moment," knowing that shortly, if faithful, we will enter into the promised "eternal weight of glory."

The British Section

For Our Admonition

"Now these things happened unto them [Israel of old] by way of example; and they were written for our admonition upon whom the ends of the ages are come. Wherefore, let him that thinketh he standeth, take heed lest he fall."—I Cor. 10:11, 12, R. V.

ONE of the most dramatic of these happenings recorded in the Old Testament is the account of the subjection of the children of Israel to the Egyptians, followed by their remarkable deliverance from Egypt, and their long wanderings to the Promised Land. When God's due time came, his overruling power enabled them to march out of Egypt almost with a high hand and, in a short time, to reach the wilderness of Sinai.

Once out of that land, Israel was to awake to the fact that they were entirely de-

pendent upon the great Jehovah. Frequently, before supplying their wants, God allowed them to feel their great need of them, and to realize their own helplessness to obtain supplies. (Exod. 16:3, 4) It was God who wonderfully supplied food, and from Exodus 16:14, 15 we learn about "a small round thing, as small as the hoar frost on the ground" which was to be seen after the dew had disappeared in the early morning. "And when the children of Israel saw it, they said one to another, What is this? [margin] . . . And Moses said unto them, This is the bread which the Lord hath given you to eat."

Every day during the forty years, as that people journeyed in the wilderness, the God of Israel thus manifested his power and faithfulness. On the Sabbath no bread appeared, but his mercy enabled them to gather twice as much on the sixth day. This not only supplied their needs for the seventh day as well as the sixth, but also became a con-

tinual and forceful reminder of a particular commandment God had given to Israel: "Six days shalt thou labour, and do all thy work." (Exod. 20:9; 16:26-30) The nation also soon found themselves in need of water; again the faithfulness of God made a gracious provision, and sufficient water came out of the rock smitten by Moses to provide for all their needs.—Exod. 17:1-6

It was soon after their deliverance from Egypt that God gave his Law to Israel. This was followed by the giving of the tabernacle with all its religious services and ceremonies, which were of great importance not only to that nation, but were a valuable shadow of good things to come. (Heb. 8:5; 10:1; Col. 2:17) For the edification of the true church (spiritual Israelites), natural Israel repeated some of these shadows year by year, the antitypes, or realities, of which were introduced in the Gospel Age.

Israel—a Typical People

"These things by way of type were happening unto them." (I Cor. 10:11, Rotherham) In the ten preceding verses, the apostle has pointed

out that as Israel after the flesh was a type of spiritual Israel, so the various evidences of divine favour towards them were types of the greater favour that God was to bestow upon his church in the Gospel Age.

Upon examining these ten somewhat difficult verses, we note that as the consecrated people of God are now baptized into Christ, the appointed Leader of the Lord's people, their wills being immersed into his will (beautifully illustrated in symbol by water baptism), so this was typified in the immersion of all the Israelites when they passed through the Red Sea, with the waters rising on either side as a wall, and with the waters of the cloud overhead. They were all thus baptized, buried, unto Moses, in the cloud and in the sea, picturing their acceptance of him as the leader upon whom depended their deliverance from Egypt, and their finding the Promised Land.

So also our spiritual food (the bread which cometh down from heaven—Christ and his Word of truth, the Gospel of his salvation) was typified in Israel's experiences by the

bread, the manna, which fell for them, supplying their daily need. As we require the spiritual food continually, to strengthen us for the journey of life towards the heavenly kingdom, so fleshly Israel had need of the manna, provided for their strengthening on their way to the typical kingdom.

Just as the Lord's consecrated people now have the refreshment of his grace all along the pilgrim journey, and whenever weary and thirsty may come to the Lord for refreshment, and whenever needing purification may come to the washing of the water through the Word of him who died for us, so also was this spiritual truth typified in fleshly Israel. When, in their journeyings, they famished for water and cried unto Moses, and Moses besought the Lord for them, relief was granted through the smiting of the rock, typifying the smiting of Christ at the hands of the law as our atonement sacrifice, our redemption price.

Valuable Lessons

“With many of them God was not well pleased.” This

suggests that the Lord will not be well-pleased with many in nominal spiritual Israel. Also, many of the typical people “were overthrown in the wilderness”, the inference being that many of nominal spiritual Israel will be overthrown, and fail to reach the antitypical Canaan. “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.”—I Cor. 10:5, 6

The thought here seems to be that in their experiences God gives us a lesson, or illustration, of what the result will be if we receive his mercies and favours in an improper manner. Here are object lessons in wrongdoing; and God's treatment of the wrongdoers is intended to instruct us respecting the outcome if we, richly blessed with the antitypical favours, should misuse them, and desire or lust after those things which we left behind when we quitted the world (of which Egypt was a type) to follow Christ (typified by Moses).

“Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.” (compare with Num-

bers 21:6-9) "Neither murmured, as some of them also murmured, and were destroyed of the destroyer." (note Numbers, 16th chapter)

Relating his lesson to the happenings in Israel of old, Paul then writes: "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) Boastfulness is not a sign of piety, but rather the reverse. Meekness and humility, a realization of our own littleness and of the Lord's greatness is the most favourable condition for those who would keep faithfully on the pilgrim way, and reach the heavenly Canaan.

A Long Journey

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." (Exod. 13:21) The fact that they were led by the Lord Jehovah; that "he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people," (Exod.13:22) would indeed be a continual reminder to them of the Lord God and of his covenant with them, and also of their cove-

nant with him.—Exod. 24:7, 8

In due time, after what doubtless appeared to Israel a very long journey indeed, and with many long waits along the road during those forty years, Israel reached the borders of Canaan in the land of Moab, opposite to Jericho, a town situated on the other side of Jordan. (Num. 22:1) Here they tarried for further instructions (Joshua 1:1, onward), and doubtless for further testings of their faith. This was another "waiting period" after having had so many similar experiences of longer or shorter duration.—see Num. 33:1-49

At last the cloudy pillar began to move again, and then came another miracle, the waters of the river Jordan being held up, Joshua having been told that this would occur as soon as the feet of the feet of the priests touched the water. (Josh. 3:13-17) And led by the priests, "all the Israelites [by faith] passed over on dry ground." Now they were to go on, still exercising faith in God's leadings, and "possess" the promised land. The divine message to them continued: "And thou shalt

remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."—Deut. 8:1, 2

God did indeed lead them in their journeyings. He also dwelt with them: "I will dwell among the children of Israel, and will be their God." (Exod. 29:45) The significance of both the tabernacle and the Jewish temple of old was that each in turn served as a visible dwelling place of the great invisible God among his people. (Exod. 25:22; II Kings 19:15) This was just one of the many divine favours granted to Israel; but owing to that nation's disobedience, in that "they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them," God ceased to thus dwell with them.—II Chron. 7:20-22; Matt. 23:37, 38; 24:1-2

Trials and Testings

Typically, Israel as a nation was pictured as being a vine-

yard which God had planted and blessed. They did not, however, bring forth the required fruitage, and consequently the vineyard favour was taken from them. (Ps. 80:15; Isa. 5:7; Matt. 21:33-41) They were called to be a "kingdom of priests, and an holy nation," but in this calling they also failed, and as a nation they were cast off.—Exod. 19:6; Mic. 3:10-12

Although God "spread out" his hands to guide, protect, and richly bless them in the wilderness and throughout the centuries in the Promised Land, they proved to be "a rebellious people". (Isa. 65:2) They had been divinely led, guided, and highly favoured, but many failed to enter into God's "rest" because of unbelief and disobedience. (Heb. 3:10, 11, 18) In antitype, our Heavenly Father leads and guides and richly blesses spiritual Israel by his Holy Spirit, and his inspired Word of truth, that they may enter fully into his eternal rest.—Heb. 4:1-3; Rom. 8:11, 14; Ps. 119:105; II Cor. 4:6

To those of spiritual Israel who have, in full consecration to God, complied with the con-

ditions of Romans 12:1, 2, the exhortation comes: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased] people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." "Brethren, give diligence to make your calling and election sure."—I Pet. 2:9, II Pet. 1:10

It was declared to natural Israel of old: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 10:12) As for Israel after the spirit, the apostle, in Hebrews 12:5-7, Diaglott, exhorts: "My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for whom the Lord loves, he disciplines, and he scourges every son whom he receives. If you endure discipline, God deals with you as with sons; for is there any son whom a father does not discipline?"

Again quoting from the Diaglott: "Beloved, be not surprised at the fire [burning] among you, occurring to you for a trial, as though some strange thing was befalling

you; but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory, you may rejoice exultingly." (I Pet. 4:12, 13) "Happy the man who endures trial; because having become an approved person, he will receive the crown of life, which the Lord promised to those who love him." (James 1:12, Diaglott) "To him that overcometh [said Jesus, through the Revelator] will I grant to sit with me in my throne."—Rev. 3:21

The Christian is required to demonstrate his loyalty to his Heavenly Father and to the divine Word, ever recognizing both his great privileges and his responsibilities as a child of God. All those whose consecration has been accepted by God and who are begotten by his Holy Spirit, thus enabling them to become "new creatures" in Christ Jesus, will be tested and tried. And if they are rightly exercised under their trials and difficulties, these experiences will assist them in developing the required character-likeness of their Lord and Master.—Rom. 8:29

In chapter 10, verses 28, 29

and 35 of the Epistle to the Hebrews, further important admonition is recorded: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment [death without a resurrection], suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite [despised God by ignoring his only arrangement for atonement] unto the Spirit of grace?" "Cast not away therefore your confidence, which hath great recompence of reward."

Blessings Indescribable

Although many of the Israelites failed to enter the typical land of promise, the Apostle Paul tells us that in connection with the great anti-type of this, at the time of the setting up of Messiah's wonderful kingdom, and the inauguration of the New Covenant (Jer. 31:31-34) "all Israel shall be saved" from their present blindness and unbelief. (Rom. 11:26) And not only those who would be living at the time of the commence-

ment of that blessed kingdom, but also all the generations of Israel who have gone into death, as descendants of Adam, will, as a result of the great sacrifice for sin, be raised to life, to enjoy the blessings of the earthly phase of that kingdom, even as God promised through the prophet: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . . And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:12, 14

This marvellous work of resurrection will benefit not only natural Israel, but will include all people, because Jesus has promised: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [the Son of God's] voice, and shall come forth; they that have done good, unto the resurrection of life [the faithful overcoming church, the great company, and the Ancient Worthies]; and they

that have done evil [the remainder of mankind], unto the resurrection of judgment." See R. V., also Diaglott.—John 5:28, 29

The period for this resurrection by judgment will be the thousand-year reign of Christ and his glorified church, when all mankind will have a full and fair opportunity to obtain life everlasting upon the human plane in a perfected earth. (Num. 14:21; I Chron. 16:31-34; Ps. 98:8, 9; Isa. 2:2-4; Acts 3:21) Mankind will then hear the true Gospel of the kingdom, and experience, if they will, a journey up the highway of holiness (Isa. 35:8) to human perfection and everlasting life. Only the incorrigibly wicked will need to be "destroyed from among the people."—Acts 3:23

Here is the glorious answer to the world-wide prayer uttered for some nineteen and a half centuries, the prayer Jesus taught his disciples to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) And for all eternity, "There shall be no more death, neither sorrow, nor crying, nei-

ther shall there be any more pain."—Rev. 21:4

Those who comprise the true church have been graciously invited to form a most glorious part of the heavenly phase of the kingdom. This great honour is surely the highest possible pinnacle of divine grace, consisting of eternal blessings indescribable, and totally undeserved, by any member of the fallen, sinful race. By wondrous favour, "divine power hath given unto us [the fully consecrated footstep followers of Jesus] all things that pertain unto life and godliness, through the knowledge of him that hath called us [out of darkness into his marvellous light] by [his own] glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

While we are invited to obtain this glorious inheritance, our Father desires us to be his inheritance, his possession, as indicated in Ephesians 1:17-20, Amp. V.: "That he may grant you a spirit of wisdom

and revelation [of insight into mysteries and secrets] in the knowledge of him, by having the eyes of your heart flooded with light, so that you can know and understand the hope to which he has called you and how rich is his glorious inheritance in the saints [his set-apart ones]. And [so that you can know and understand] what is the immeasurable and unlimited and surpassing greatness of his power in and for us who believe,

as demonstrated in the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly [places].” He desires to possess us wholly, entirely, this side of the veil, so that he can possess us wholly and entirely as his own glorious inheritance, throughout all eternity, beyond the veil. May our sincere heart sentiments continually be:

Lord, I am thine; entirely thine,
 Purchased and saved by blood divine
 With full consent, thine I would be,
 And own thy sovereign right in me.

Thine would I live, thine would I die,
 Be thine through all eternity;
 Thy grace can full assistance lend,
 And on that grace I dare depend.

BRITISH SPEAKERS' APPOINTMENTS

<p>J. H. MURRAY Latchford July 20</p> <p>E. T. NADAL Latchford . . . (Sat.) June 28</p> <p>E. K. PENROSE, U.S.A. Latchford . . . May 31, June 1 Liverpool 2</p>	<p>Dewsbury 3 Hull 4 Ipswich 6 Aldersbrook 7, 8 West Wickham 10</p> <p>W. F. READER Dewsbury . . . (Sat.) June 28</p>
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LITERATURE AND SUBSCRIPTIONS—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

Vineyard Echoes

THE FELLOWSHIP OF KINDRED MINDS

The General Convention Approaches

ALMOST before we know it the time will have arrived to attend the General Convention, which will be held in Bloomington, Indiana, August 9-14. As usual, brethren from all parts of the country will be present, including a goodly number from Canada. We are also looking forward to our visitors from Great Britain, Brother and Sister Charles Cornell. No truer lines were ever put into a poem than those we so often sing, "The fellowship of kindred minds is like to that above."

The convention theme text this year will be, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." (Ps. 27:14) On a banner stretching across the platform of the convention auditorium will be the words, "WAIT ON THE LORD." We think, for various reasons, that this is a timely admonition. It is appropriate at this time because of the long, expectant wait many of the brethren have had for the consummation of their kingdom hope of living and reigning with Christ.

Among the younger brethren, and those who have come more recently into the truth, this aspect of expectant Christian waiting may not seem so long. But there will be quite a number at the convention whose association with the truth dates back a half-century or more. Some of these will recall the disappointment that occurred in 1914, in that it had been believed that the kingdom would then be

fully established. However, the Lord strengthened their hearts and they have continued all the years since to wait for the kingdom, and we are all still waiting.

The expression, "The time is short," is a favorite one among the brethren, and a true expression as well, for while we may find it difficult to wait for the Lord's due time to establish his kingdom, after all none of us has to wait longer than the span of our lifetime. Whether this be "three score years and ten," or more or less, it is really a very short time in the outworking of the divine plan. From God's viewpoint of time, a thousand years . . . are but as "yesterday when it is past, and as a watch in the night." —Ps. 90:4

Yes, the time is short for each one of us as individuals, and it will be only a short time to the full establishment of the kingdom—just how short we do not know, for the Lord has not revealed this time feature of his plan to his people. So we need to continue waiting on him, and for his due time. And we do this with full confidence that he will continue to give us the necessary grace to help in our every time of need, and as long as we need it. What more can we ask!

We wait on the Lord also in connection with our individual experiences—our trials and our joys. We do not know what these experiences will be from day to day, but we know that whatever they are the Lord will be with us in them all, and will give us strength to bear our trials as we continue to look to him for guidance in doing his will, and for the necessary strength and courage for every step in the narrow way.

It is interesting to note that according to Prof. Strong, the Hebrew root from which the word "wait" in our theme text is translated is, "to bind together." The thought seems to be that waiting on the Lord, as admonished in this text, implies being bound together with him. And this, after all

is the true position of those who are fully dedicated to the doing of his will. His will, his plans and purposes, become theirs, and they look to his bidding for the time and means of actively co-operating with him. It is what the New Testament speaks of as our "fellowship" or "partnership" with the Lord. It is our covenant relationship with him.

Waiting on the Lord does not at all imply inactivity or standing in idleness. One of the meanings given in the dictionary to the word "wait" is "to stay or remain in readiness for action." Another meaning is "to act as an attendant or servant; especially, to attend or wait upon persons at table." This coincides beautifully with the meaning of the Hebrew word translated "wait," which, as we have seen, is being bound together with the Lord, or being in partnership with him.

The element of "wait," as we usually think of this word, is intrinsic in it. In our partnership with the Lord we do not tell him what to do. Rather, we wait for directions from him as to how and where we shall serve, and when. The idea of one who waits on a table well illustrates it. At no time is the waiter inattentive, but alert to discover the slightest need of those whom he serves, and quick to respond to their requests. So it is with us in our waiting on the Lord. It is a blessed association with him, which we should all cherish. This element of waiting has been well observed, we believe, even with those who have waited so long for his kingdom. These, if they have been living up to their privileges, have been actively waiting, laying down their lives in the service of their Lord and King.

Examples of Waiting

The theme text states that those who wait on the Lord, and who are of good courage, will have their hearts strengthened. Three of the important sessions of the convention are designed to amplify these points by calling

attention to noble and faithful persons of the Bible who experienced these blessings from the Lord, and rejoiced in them. One of these sessions, in which there will be six speakers to present the theme of waiting on the Lord, will refer to Abraham, Job, Daniel, Peter, Paul, and Jesus as being among those of Bible times who waited expectantly on the Lord for the fulfilment of his promises.

It will be noted in the case of each of these that while they waited on the Lord they were active in doing his will, co-operating with the Lord in all that he called upon them to do. David wrote, "My times are in thy hand." (Ps. 31:15) This is true of all those who truly wait on the Lord, for they recognize that their lives are bound up in his will. They are careful not to run ahead of the Lord, but rather wait for his bidding in all their efforts to serve him.

Good Courage

Many are the examples of good courage to be found in the Bible. All the Lord's people need courage. Laying down life in his service is not for the fainthearted. It was not in Bible times, and it is not today. To present this aspect of the theme text four brethren will be used, and Joshua, the three young Hebrews, Stephen, and Jesus will be referred to as examples.

Joshua took over the leadership of Israel when Moses died, and this did indeed call for courage. They were a stiff-necked and hardhearted people. Besides, the Israelites, under Joshua's leadership, were about to enter Canaan, a land that was filled with enemies. Hard fighting lay ahead, and other severe experiences, and as leader of the Lord's people Joshua would come face to face with many situations which would be too difficult for him to handle except for the guidance and strength of the Lord. In view of this, how much it must have meant to Joshua for the Lord to say to him:

“There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.”—Josh. 1:5-7

The three young Hebrew captives also needed courage when faced with the certainty that they would be cast into a burning fiery furnace if they refused to bow down before the great image which the King of Babylon had erected. But they had that courage, and through faith, exercised it. They said to the king, “If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”—Dan. 3:17, 18

We all remember the experience of Stephen, the first Christian martyr. What a noble defense he made before the Jewish Sanhedrin, knowing that in all probability it would result in his death, which it did. The account reads, “When they [Stephen’s accusers] heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” (Acts 7:54-56) This angered Stephen’s enemies still more, and he was stoned to death.

And how courageous Jesus was in the face of the severest of circumstances! We think of the time when he stood

before Pilate, who asked him if the charge brought against him of claiming to be a king was really true. With firmness and conviction, and knowing that it would lead to his being sentenced to death by crucifixion, Jesus replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37

The Heart Strengthened

In the theme text, the Lord promises to strengthen the hearts of his people. This theme will be presented upon the background of the experiences of Gideon, Elijah, the two disciples with whom Jesus walked to Emmaus after his resurrection, and of course, Jesus himself. Four brethren will participate in this session of the program.

Gideon, to start with, did not have an overabundance of courage, and his heart needed strengthening. He was chosen by the Lord to deliver the Israelites from the oppressive hands of the Midianites, and an angel appeared to him and said, "The Lord is with thee, thou mighty man of valor." But Gideon was not so sure about this, and he replied to the angel: "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."—Judges 6:12, 13

Gideon needed to be reassured, to have his heart strengthened, and the Lord said to him, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (Judges 6:14) Gideon's heart was strengthened. He co-operated with the Lord, and we all know of the signal victory he scored over the Midianites with his little army of three hundred.

Elijah was a mighty servant of the Lord, the prophet

who challenged the priests of Baal on Mt. Carmel. These pagan priests were humiliated and destroyed. Jezebel, learning about it, vowed that she would destroy Elijah, so he fled into the wilderness. Exhausted, he fell asleep, and was awakened by an angel who fed him, and in the strength of this food he proceeded to Horeb, lodging there in a cave.

When asked by the Lord what he was doing there, Elijah said, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only, am left; and they seek my life, to take it away." The courageous Elijah had become disheartened, and the Lord said to him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (I Kings 19:18) Elijah was strengthened, and following the instructions of the Lord, he found in Elisha a very efficient and zealous associate and helper, and realized that the Lord's cause in the earth had not failed.

In the New Testament we have, among others, the example of the two disciples of Jesus who, sad and discouraged, were walking to Emmaus following the death of Jesus. Their beloved Master and Messiah had been cruelly put to death by his enemies, and it began to look to them as though possibly he was not the true Messiah. They were truly disheartened.—Luke 24:13-32

Then the resurrected Jesus joined them. They did not at first recognize him, and after they related to him the cause for their sadness, he preached a wonderful sermon to them, showing from the Old Testament Scriptures that it was necessary for the Messiah to suffer and die before entering into his glory. They recognized who this "stranger" was when he asked the blessing upon the evening meal. Then he vanished from their sight.

Discussing the experience after Jesus left them, these two disciples said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" (vs. 32) What a wonderful strengthening of heart was accomplished for these two disconsolate disciples when Jesus opened to them the Scriptures!

Jesus also had his heart strengthened. His sacrificial ministry, though brief, had been demanding. Near its close, while in the Garden of Gethsemane, he prayed, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36) Through communion with his Heavenly Father, Jesus learned that it was his Father's will for him to drink the cup of ignominy and death, and he was given strength to do it. As Jesus left the garden he said to Peter, who tried to prevent his arrest, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"—John 18:11

How heart-strengthening it will be to all of us who attend the convention to hear the various brethren remind us of these experiences of God's faithful people of past ages, and of how he dealt with them. We are confident that all who attend will be refreshed in realizing more fully than ever the encouraging sentiments of the theme text, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Ps. 27:14

Other Items

As always, there will be a public witness given at the convention. For several years past a color film has been used to give this witness, and with good results. This year the program committee has decided that for a change a public discourse will be given. All truth people are thrilled to hear the basic truths of the divine plan set forth, and while the film will be missed, it will be a joy to hear a

public lecture. The topic for this lecture has not yet been decided.

There will also be an immersion service. This entire service, including the discourse, will be in a local church. Any who are contemplating water immersion will find this an excellent opportunity. Necessary robes will be provided.

Another feature on the program will be a round-table discussion on the topic, "The Truth, and Its Service." It will deal with the fundamental doctrines of the divine plan, and ways and means will be suggested to make known the glad tidings, the Gospel of the kingdom.

As mentioned in last month's convention bulletin, there will be a testimony meeting each day of the convention, six in all. These testimony meetings, we are sure, will be among the special highlights of the convention.

On pages 63 and 64 a coupon will be found for use in applying for room and meal reservations. This coupon gives full information concerning rates, both daily, and by the week. Please note the special weekly rates for the children.

In our next issue, the Lord willing, the complete program of the convention will be published. We suggest that all keep praying for the convention, and if possible, plan to attend it, for there will truly be a spiritual feast at Bloomington August 9-14.

Weekly Prayer Meeting Texts

JUNE 5—"In Thee, O Lord, do I put my trust."—Psalm 31:1 (Z. '95-157 Hymn 263)

JUNE 12—"This one thing I do."—Philippians 3:13 Z. '95-250 Hymn 277)

JUNE 19—"Light [truth] is sown for the righteous, and gladness [the joys of the Truth] for the

upright in heart."—Psalm 97:11 (Z. '96-55 Hymn 260)

JUNE 26—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3:1 (Z. '96-208 Hymn App. E)

Encouraging Letters

A Successful Witness

Dear Brethren: Just thought I would tell you of our public effort through the showing of the film, "He Is Risen." The Lord did bless us greatly, for we had a turnout of about fifty-five of the public, and they loved to hear about the truth. They chatted with us for about an hour or so after the showing of the film. Perhaps they will not accept the truth as their own, but they did have a wonderful witness.—Illinois

Likes "New Look"

Dear Brethren: I like the new look of The Dawn Magazine, but most of all I like what it has inside the covers. I enjoy the question and answer department. I am still trying to get others to read it but it seems they are so blinded by traditions that they just cannot believe the truth, or simply do not have time to study the Bible. May the Lord bless you in your efforts as you take the truth to the people.—Michigan



EVOLUTION ONLY A THEORY

To be discussed by

'FRANK and ERNEST'

WABI—910 kc.—10:30 A. M.

Sunday, June 15

Tune in this enlightening discussion, and send for a free copy of the booklet, "Creation." Address:

"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
New York, N.Y. 10001

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 SPECIAL TOPIC: On Sunday, July 20, "Frank and Ernest" will discuss the topic, "World's End and Judgment Day." This topic should be well advertised, and attractive folders will be available for this purpose. These folders are furnished free. Please order as many as you can use. Send your request to, The Dawn, East Rutherford, New Jersey 07073.

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.

CARL BOUGHTON		R. J. KRUPA	
Piqua, Ohio	June 20	San Francisco, Calif.	June 1
Gary, Ind.	22	(Asilomar)	
Columbus, Ind.	23	Allentown, Pa.	15
Nashville, Tenn.	24	HARRY PASSIOS	
Memphis, Tenn.	25	San Francisco, Calif.	June 1
Stigler, Okla.	26	(Asilomar)	
Muldrow, Okla.	27	San Jose, Calif.	2
Oklahoma City, Okla.	29	Palo Alto, Calif.	3
J. BURTON BROWN		San Francisco, Calif.	4
Phoenix, Ariz.	June 22	Sacramento, Calif.	6
Pueblo, Colo.	24	Chico, Calif.	8
Denver, Colo.	25	Boise, Idaho	11
Loromie, Wyo.	26	Helena, Mont.	13
Grand Island, Nebr.	27	Hovre, Mont.	15
Kansas City, Mo.	29	Regina, Sask.	17
C. A. CORNELL		Canora, Sask.	18
Allentown, Pa.	June 15	Porcupine Plain, Sask.	19
West Newton, Pa.	17	St. Brieux, Sask.	20
Pittsburgh, Pa.	18	Prince Albert, Sask.	22
Cleveland, Ohio	19	Tarnopol, Sask.	24
Toledo, Ohio	20	Luselond, Sask.	25
Detroit, Mich.	(a.m.) 22	Hovre, Mont.	27
Chatham, Ont.	(p.m.) 22	Kalispell, Mont.	29
Chicago, Ill.	24	E. K. PENROSE	
St. Louis, Mo.	25	Latchford, England	June 1
Kansas City, Mo.	26	Liverpool, England	2
Phoenix, Ariz.	29	Dewsbury, England	3
G. HOMER HAMLIN		Hull, England	4
Baltimore, Md.	June 22	Ipswich, England	6
Philadelphia, Pa.	22	Aldersbrook, England	7, 8
G. M. JEUCK		West Wickham, England	10
Paterson, N. J.	June 22	New Haven, Conn.	15

Waterbury, Conn.	16	Buffalo, N. Y.	12
Hartford, Conn.	17	Lockport, N. Y.	13
Agawam, Mass.	18	Rochester, N. Y.	15
New London, Conn.	19	Rutherford, N. J.	18
New Bedford, Mass.	22	New York, N. Y.	22
Rochester, N. Y.	24	New Haven, Conn.	24
Buffalo, N. Y.	25	Waterbury, Conn.	25
Lockport, N. Y.	26	Hartford, Conn.	26
Toronto, Ont.	27	Agowam, Mass.	27
London, Ont.	29	Boston, Mass.	29

LEO POST

Sayville, N. Y.	June 1
H. W. PRICE	
Kansas City, Mo.	June 1
St. Louis, Mo.	2
Indianapolis, Ind.	4
Cincinnati, Ohio	5
West Newton, Pa.	8
Monessen, Pa.	9, 10
Pittsburgh, Pa.	11

H. J. TIEMEYER

Catawissa, Pa.	June 29
F. S. WASSMANN	
New London, Conn.	June 15
C. R. WEIDA	
York, Pa.	June 22
W. N. WOODWORTH	
Allentown, Pa.	June 15
Los Angeles, Calif.	29



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

GEORGE BALKO

Duquesne, Pa.	June 1
Pittsburgh, Pa.	15

MIKE BALKO

Duquesne, Pa.	June 29
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WALTER BLICHARZ

Chatham, Ont.	June 22
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STANLEY BOROWIEC

Rochester, N. Y.	June 15
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CARL HAGENSICK

Saginaw, Mich.	June 15
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STANLEY W. JEUCK

Miami, Fla.	June 8
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EDMUND JEZUIT

St. Louis, Mo.	June 15
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DANIEL KAZIAK

Saginaw, Mich.	June 1
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HENRY KWOLEK

Western Mich.	June 15
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E. F. LANKFORD

San Luis Obispo, Calif.	June 1
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ADAM MISKAWITZ

LaSalle, Ill.	June 15
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D. J. MOREHOUSE

Minneapolis, Minn.	June 15
(Cedar Ave.)	

KENNETH M. NAIL

Palo Alto, Calif.	June 8
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RAY RAWSON

Adrian, Mich.	June 22
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R. S. SEKLEMIAN

Sacramento, Calif.	June 1
San Jose, Calif.	29

ALBERT SHEPPELBAUM

Gary, Ind.	June 15
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Conventions

An asterisk (*) indicates an immersion service is being planned.

SAN FRANCISCO, CALIF., (Asilomar), May 29-June 1—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. Edward E. Foy, 4732 Stacy St. Oakland, Calif.

***CHICAGO, ILL.,** May 30-June 1—George Williams College, 555 31st St., Downers Grove, Ill. Mr. George Tabac, 7244 W. Lill, Niles, Ill.

MINNEAPOLIS, MINN., June 1—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

JACKSON, MICH., June 7, 8—IOOF Hall, 789 Woodworth Rd. Mrs. Ralph Gaunt, 510 Golf Ave.

COLUMBUS, OHIO, June 8—6504 Retton Road, Reynoldsburg, Ohio. Mrs. C. E. Horp, 2635 Elliott Ave.

LONDON, ONT., June 8—Mr. Clayton A. Campbell, 1218 Hamilton Rd.

WATERBURY, CONN., June 8—Waterbury Girls' Club, 35 Park Place. Miss Anno Tsimonis, 277 Willow St.

ALLENTOWN, PA., June 15—Americus Hotel, Sixth & Hamilton Sts. Mrs. Esther Getz, 131 S. Jefferson St.

CINCINNATI, OHIO, June 15—Brotherhood of Railway Clerks Bldg., Court and Vine Sts. Mrs. Margaret Ellis, R. 1., Box 71, Melbourne, Ky.

MINNEAPOLIS, MINN., June 15—IOGT Hall, 2922 Cedar Ave. Mrs. Daris Barowiec, 10410 Fifth Ave. Circle S.

PUEBLO, COLO., June 15—YWCA, Eighth St. Mr. John P. Richardson, 5102 Golley Rd., 212-B, Colorado Springs, Colo.

CHARLOTTE, N. C., June 21, 22—Charlottetown Mall Community Hall,

S. Independence Blvd. Mrs. Arthur B. Hyde, Route 1, Box 565-A, Mt. Holly, N. C.

SILVER CREEK - GRAND ISLAND, NEBR., June 21, 22—Strickland Farm, near Silver Creek. Miss Marguerite Rosswick, 1317 W. Sixth St., Grand Island, Nebr.

CINCINNATI, OHIO, June 22—YWCA, Ninth & Walnut Sts. Mrs. W. N. Poe, One W. Ridge Place, Newport, Ky.

GARY, IND., June 22—Indiana University Extension, 3500 Broadway. Mrs. Esther Ledwinko, 5825 Nicholson Rd.

DAYTON, OHIO, June 28, 29—The Terrace, Montgomery County Fairgrounds, 1043 S. Main St. Mrs. Alvin Raffel, 6720 Mad River, Rd.

BUFFALO, N. Y., June 29—Unity Temple Lodge, 1940 Niogaro St. Mr. Stanley T. Koska, 670 Union Rd.

DETROIT, MICH., July 4-6—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Fronk Niemczok, 18937 Murray Hill.

LOS ANGELES, CALIF., July 4-6—Convention Auditorium 2936 W. Eighth St., near Vermont. Mr. A. W. Arrahansen, 700 S. Hobart Blvd., Apt. 207.

***YORKTON, SASK.,** July 16-20—Canadian Mid-West Bible Student's Convention. Corona Motor Hotel, 345 Broadway W. For reservations contact Mr. Ken Fernets, Box 867, Conora, Sask.

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 8—August 14, 1969

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

Aug. 8	Aug. 9	Aug. 10	Aug. 11	Aug. 12	Aug. 13	Aug. 14
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Each night of lodging will provide meals as follows:

August 8: Lodging and breakfast

August 9—August 13: Lunch, supper, lodging, breakfast

August 14: 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:

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.

RATES

The charge for the whole period from lodging August 8 through lodging on August 14 (breakfast on Friday, August 15 not included) will be:

Twin bedded Room, per person:

Adults: \$46.50

Children: (2 through 6 years) \$26.80

Children: (7 through 18 years) \$35.50

Single Room: Adults only, \$56.00

Breakfast on Friday morning, August 15, is not included in the full-time charge. It is optional, cost 60¢, and should be arranged for at the time of checking into Forest Quadrangle.

DAILY RATES

Twin bedded Room, per person:

Adults: \$6.50 per day plus \$1.00 for first day

Children: (2 through 6 years), \$4.05 per day plus 50¢ for first day

Children: (7 through 18 years), \$5.50 per day plus 50¢ for first day

Single Room: Adults only, \$8.50 per day

The minimum charge is for one night's lodging and three meals, except as noted under August 8 and August 14 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, August 8. This will apply only to those persons who have not made reservation prior to that date.

All prices subject to 2% sales tax.

Send this reservation request to:

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To us the *SCRIPTURES* CLEARLY TEACH...

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I 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; I 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.—I John 3:2; John 17:24; Rom. 8:17; II 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 willfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35