

a herald Christ's presence

# THE DAWN

"THE HOLY SPIRIT,  
WHICH THE FATHER  
SHALL SEND IN MY  
NAME, SHALL TEACH  
YOU ALL THINGS."

--John 14:26

May, 1962

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## Science and the Bible

ADAPTED FROM A LECTURE BY A SCIENTIST

**I**T SEEMS to me that the field of science has been rather overglorified. I have sought for an example which might illustrate the limitations of science; for, after all, science is but a form of logic, a form of analysis. We say a certain viewpoint is scientific. What do we mean by that? We mean that it is a type of thinking, a type of observation, and that from these observations we draw certain conclusions, classifications, or explanations, and formulate definitions which are nothing else but descriptive terms explaining the behavior of things. And then, upon the basis of what we think we know, we attempt to prophesy or predict.

For example, you see before you some red and some white flowers. Let us consider this as a science, a postulate. Suppose that these were the only flowers you ever saw. You would say that flowers are red or white. And suppose you went elsewhere, perhaps into Wyoming, and there again you saw flowers, some red and some white. And suppose you went into California and you saw red flowers and white flowers there. Before long you would arrive at the conclusion that all flowers are red or white. Now that would be your deduction.

Now suppose some one should come to you and say, I have some flowers at home; what color are they? Then by the process of deduction, with this type of thinking, you would say, "Well, I know that if you have flowers at home they are either red or white, for all flowers are red or white." But then suppose that friend should say, "O no! The flowers that I have are yellow." You would say, "that's mysterious; it cannot be!" But you investigate, and sure enough, you behold yellow flowers. Then perhaps you would go to Montana and a friend would point out yellow flowers to you. Ah, then before long you would be forced to

conclude, from your observations, that flowers can be yellow as well as red or white. We could continue this story, and then you would see how understanding can broaden.

Some thirty years ago (this happened to be a personal experience) I went to the state geologist in Wyoming, asking for the opportunity to make a survey of the water in the State of Wyoming to test those waters for radioactivity. I well remember he was seated at a big desk, in a large arm chair. He lowered the glasses on his nose and looked down at me, and said, "My boy, the geology of the State of Wyoming is such that there can be no radioactivity."

This, then, was the deduction of the science of geology. Then about ten years later it was discovered that there was a mineral called *diclile* in the red-wooded section of Wyoming that was radioactive. The geologist looked upon that as a freak; as mysterious. He said that it should not be there, because the geology of the state is such that we should have nothing that is radioactive in Wyoming.

And yet today apparently Wyoming is rich in the radioactive mineral uranium. Do you not see that science is based upon observations, and that those observations can be very limited? As days go on, and as man's observations become extended, his conclusions must be modified, or remain very limited and incorrect.

What do we see today? We see changes in the concept of men; changes in the thinking of science. That changes do occur might be illustrated by an experience I had at the University of Chicago. I went before the Professor of Physics there, and I asked him about the study of radioactivity. "Why," he said, "radioactivity is a closed book; we know all about radioactivity." That was back in 1926. Well, now we have discovered that we really knew nothing about it then, or very little. The conclusion of an outstanding physicist at that time is now error.

I approached another professor a few years later about the science of sound, of acoustics. "Oh," he said, "there is nothing more to do with acoustics, it is a closed book." Again, I approached another professor, I said, "Do you think there are any problems left in the field of magnetism?" "Oh no," he said, "we know all about magnetism; it is a closed book." How often have

I heard outstanding scientists say, "It's a closed book," when later it was seen to be an open book! Now I am beginning to doubt if there is any "closed book." And the most open Book of all is the Word of God.

### **Restitution Blessings**

LET us view restitution blessings in the light of science. We read in Isaiah 11:9, "They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Note that the earth shall be **full** of the knowledge of the Lord, as the waters cover the sea. As Bible students we know this represents the ultimate condition. However, it is evident now that great floods of knowledge are at hand. We know that the methods of communications are at hand: radio, television, press, and rapid transit facilities. Altogether these provide the world with means of the rapid transfer and dissemination of knowledge.

The peoples of the earth are so close to one another today in this period of rapid transportation and communication, that within a generation it would be possible to establish one common world language. Think of that! It is possible; it is physically possible; it is educationally possible; but I doubt if it will come to pass in thirty years. Now why has this not come to pass? Science cannot answer!

Then in the field of science we can ask the same question as to why these scientific discoveries and technological developments did not occur five hundred years ago. Well, we have no scientific reasons for that. Science is limited. Science offers its explanations as to **how** things happen, but not as to **why** things happen. Now that is a very, very basic point. Science will explain **how**, but not **why**. Science can explain how the water is formed upon the earth, but not why the water was formed upon the earth: or **why** the earth: or **why** the heavens: or **why** the people.

Now, there are some scientific approaches. We can say, "Oh, by the theory of probability, molecules could have become arranged thus and so; and by probability such and such things have occurred." Oh yes; and there are those who base their entire concept on the law of probability, and claim that the whole thing has been an evolutionary process; that is, a changing pro-

cess from the very beginning. And if you do not take that concept you are left with the only remaining concept—that there is a God, a Creator, a Master over all, who has ordained all; who has ordered these things to be done and to come about in their due time. So my explanation as to why there is no common language today is that it is not the due time—God's due time.

Now note further this scripture: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord." There are two factors here. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full. . . ." Now, which is cause, and which is effect? Do you not see that "they shall not hurt nor destroy" points out that apparently the heart condition has been established. Why? "For the earth shall be full of the **knowledge** of the Lord."

As we see, of these physical evidences one may be the cause; the other may be the effect. There is a heart condition which must be fulfilled concurrently, in a comparable degree, with the physical evidences, in the fulfilment of prophecy.

We read other promises—Isaiah 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isaiah 35:6: "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 43:19: "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."

I dare say, even as of this day, by the use of atomic energy, it is physically possible to produce power that could pump water from the substance of the earth and irrigate the desert, at least on a small scale. And within another decade it would be physically possible to develop atomic power to the degree that probably all the desert could be irrigated, either by pumping water from the substrata, or by pumping water from fresh water reservoirs.

While we see that these things are physically possible, they are not economically possible. Why? Well, atomic power plants cost so much. Why do they cost so much? Because labor is so costly and materials are so high, and it takes a power reactor so many years before it can pay back the initial investment. In

other words, atomic power today costs so much because other things cost so much. We are really working on a war economy. If we were operating on an economy of Christian brotherhood, it would be much different. Reactors could be constructed and atomic power provided in great quantities.

Again, a scientist in Los Alamos Laboratories, New Mexico, stated recently that a break-through is expected within ten years on the development of nuclear power by fusion. Now, that is another process. The fusion process combines smaller elements into larger elements without the objectionable effect of radioactive material which is so harmful. I used to wonder about the use of atomic power based on the fission process because of the harmful radioactive waste, and I couldn't quite understand how it was that the Lord should make available this type of power which had so many objectionable features.

And now we understand that a break-through is near on this other type of power, which even to me sounds fantastic. For, really, if this type of power can be produced, it means an unlimited supply. Then we would not be confined to the use of uranium, for there is a limited supply of uranium; but the supply is not limited to the simpler element for the production of power by the fusion process.

We can see now, by the scientific point of view, that the fusion process would, in a decade or two, make it possible to obtain power in unlimited quantities to irrigate all the barren lands of the earth. This will be a physical possibility, but will it become an economical possibility? That, again, depends upon the heart condition. If the proper heart condition can be developed, much more can be done.

Again it appears quite hopeful that within another decade or so there will be developed a more efficient transformation of solar power into electrical power. There are great quantities of power that fall upon the earth from the sun. This goes directly into heat, which is one form of energy—the one least available. It is expected that within the next decade or two there will be much more efficient transformation of that energy. That in itself may prove to have greater potentialities than atomic power.

Well, now what do we see? Here we see that from a physical

point of view, just from the matter of factual information, the world is in possession of the physical means of producing sufficient power to water all the land of the earth: the barren lands; the deserts and the like; and, in turn, produce sufficient food to feed a great multitude of people.

Many times you have probably heard and read that the population of the earth is becoming so great that we are facing a shortage in food; we cannot feed everybody. That is a correct statement, based upon present limitations. But twenty years from now we may have power a thousand-fold, that will enable a ten-thousandfold production in food with which we could feed that many more people.

Please bear this in mind also, that another science breakthrough in the next decade or so is possible—unraveling the physical process that the lowest plant utilizes in supplying its energy. Now think of the fact that man is so exalted in his own thinking, yet he has not determined how the simple plant takes the radiant energy from the sun, combines the water from the earth with carbon dioxide, and produces its own sugar for its own energy.

Now, if man can but learn, through God's permission, how a plant can do that, then it looks as though man might do it in the laboratory (and it looks as though we are approaching that possibility). Then he will be able to produce in the laboratory the sugars at will, and the food, without depending on the plant. But here again the heart condition must be right.

Let me tell you another experience of mine, years ago in a physics class. The question came up as to whether it might not be a simple thing for scientists to synthesize sugar from water, carbon dioxide, and radiant energy from sunshine. And my professor said, "If any man should discover how to produce sugar that way, in all probability he would not live to bring it about, because it would so upset the economy of the world that big business would take hold of it, and would eliminate it." Why? Because it would do away with the sugar industry.

I could tell you other similar stories, showing the power that selfishness now exerts in the world. Now why is it that that would be the effect? Because the heart condition is not right. Man has not yet learned the ways of the Lord. Here, again, is

the evidence that the mechanical and materialistic measures for establishing restitution blessings on earth are not necessarily the sole items or the sole factors that delay the establishment of paradise on earth, contrary as this may appear to the people of the world.

In Micah 4:4 we read, "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Note that it says under his vine, not his landlord's vine; under his fig tree, not under his landlord's fig tree. And "none shall make them afraid." Does not this imply that the heart condition must be right, as well as the availability of world resources. Now we can rejoice, however, in the meaning of all this, and in the implications behind the multitude of tangible evidence already established in the preparation for restitution blessings. These testimonies should strengthen our faith in God's Word and in his promises.

Let our own heart condition and mind be in accordance with the divine will: for there are other considerations than just the events occurring on the earth. Yes, it is very convincing to see the fulfilling of these prophecies, but there are other things involved. We read in Isaiah 66:1, 2: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath my hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." And in Isaiah 66:18: "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory."

Yes, think of it! In these last days, as it is written, the eyes of the blind shall be opened, and the deaf ears shall hear and the dumb shall speak. (Isa. 35:5, 6) Then will man's science, then will his wonderful processes, then will his concepts of things, conform to the Word of God.

It seems to me as we see these developments transpire in the world, and the fulfilment of the prophecies of the Bible, that they provide something which science cannot explain. Is it not strange that the thinking of man cannot explain the fulfilment of Bible prophecy? But that statement is misleading, because if we say

that science cannot explain the fulfilment of Bible prophecy, we should specify what science, what type of thinking. Usually we imply that the science of thinking is related only to material things, to physics, chemistry, matter, physiology, economics, sociology. So permit me to say this, that in the light of physical science, of sociological science, of physiological science, even in the light of any of the sciences of today, man cannot explain the fulfilment of Bible prophecy.

But note, that if the sciences of man are to expand, the day will come when observations concerning the outworking of God's plan will be included. No physical science or biological science today is able to explain the resurrection of the dead, because there have been no resurrections upon which to base deductions, and even then the human mind would be unable to grasp all that is involved in the restoration of life.

But wait until great multitudes are resurrected, wait until the day comes when the observations of the scientists will include the resurrection of the dead. Then they will have to acknowledge the fact, and will need to modify their conclusions accordingly. Then there will be agreement of scientists' observations and deductions with the Word of God.

Were I to stop now I would leave my message incomplete. And here I would like to introduce another thought from the Bible to establish what I think is needed at this point. What is needed is the assurance of a power, an influence, which will have to do with the heart condition. This heart condition must advance and progress along with the material developments which we see. I think the Apostle Paul has that needed word for us. It is found in Acts 17:29-31. I quote:

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he 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."

Isaiah wrote that when God's judgments are in the earth the people will learn righteousness; and how wonderful will be that science of righteousness!—Isa. 26:9

## LETTERS OF APPRECIATION

### Co-operative Services Appreciated

"Dear Brethren in Christ: I was glad to notice among the letters of appreciation in a recent Dawn, two from those who have been traveling in the narrow way for some time. We who have enjoyed The Dawn for some years are apt to take its blessings for granted. I want to add my thanks to theirs, and to pray the continued guidance of the Holy Spirit for those responsible for the helpful articles, including the new series for topical Bible study. We are finding them to be helpful.

"We are thankful also for the devotion of those giving themselves to the various tasks that must be necessary to producing The Dawn, the tracts, etc. We appreciate the attractive tracts provided for our use in connection with the television film which we will use at our convention. Be assured of our continued prayers for you all, as you continue your work of comforting, strengthening, and encouraging your brethren in Christ, as well as holding out the message of the kingdom to the seekers. With Christian love."—California

### God's Guiding Hand

"Dear Friends at The Dawn: I feel that I should express my appreciation for the blessings obtained in every issue of The Dawn. Thirty some years ago my father had 'Studies in the Scriptures.' I then read some of the first volume, and

was very much impressed with the explanation of God's plan. Years slipped by, and I seldom attended church, and got no satisfaction when I did. A few years ago I happened to hear 'Frank and Ernest,' and at once I recognized the truth of the divine plan of the ages. I had never heard of this program before, but seldom missed it after that. Soon after I received a copy of The Dawn. I at once subscribed, and have not missed an issue since. What wonderful explanations of God's plan it contains. Our Heavenly Father surely has a guiding hand in bringing us out of darkness into his marvelous light. Yours in the Lord."—Colorado

### Help Needed

"The Bible Answers, Gentlemen: I have been watching your program for some time, and have received a lot of consolation and hope from it. You see, I lost my little boy, age four, two years ago, and since then I have been deep in despair. Your program has showed me that I have so much more to look forward to than I have to look back upon. My husband has had a terrible time holding on to his faith, and I trust that your book, 'Hope Beyond the Grave' may help him. We have both been asking, Why? I do not like the doldrums we have been drifting into, and we need so much to have something to cling to. Can you help us?"—Pennsylvania

(Letters continued on page 20.)

# "Frank and Ernest"

## BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

### ALABAMA

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

### ARIZONA

Phoenix KUEQ 740 9:45 a.m.  
 Prescott KYCA 1490 10:05 a.m.  
 Globe KIKO 1340 10:05 a.m.

### ARKANSAS

Jonesboro KBTM 1230 10:05 p.m.

### CALIFORNIA

Chico KPAY 1060 10:30 a.m.  
 El Centro KICO 1490 10:30 a.m.  
 Los Angeles KDAY 1580 9:30 a.m.  
 Marysville KMYC 1410 10:30 a.m.  
 Napa KVON 1440 10:30 a.m.  
 San Francisco KGO 810 2:00 p.m.  
 Tulare-Visalia KCOK 1270 10:30 a.m.

### COLORADO

Ft. Collins KZIX 600 11:05 a.m.  
 Pueblo KDZA 1230 10:05 a.m.

### DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

### FLORIDA

Palatka WSUZ 800 12:05 p.m.

### GEORGIA

Sandersville WSNT 1490 5:15 p.m.

### ILLINOIS

Chicago WEAW 1330 9:15 a.m.  
 LaSalle WLPO 1220 9:45 a.m.

### INDIANA

Gary-Hammond WJOB 1230 11:15 a.m.  
 Muncie WLBC 1340 8:45 a.m.  
 Silver City KSIL 1340 10:05 a.m.

### IOWA

Clinton KROS 1340 7:15 p.m.

### KANSAS

Goodland KLOE 730 12:45 p.m.

### KENTUCKY

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

### MAINE

Bangor WABI 910 12:05 p.m.

### MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.  
 Orange WCAT 1390 9:15 a.m.

### MICHIGAN

Detroit WQTE 560 8:15 a.m.  
 Grand Rapids WMAX 1490 9:00 a.m.  
 Saginaw WSGW 790 10:30 a.m.

### MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

### MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.  
 Waynesboro WABO 990 2:00 p.m.

### MISSOURI

Farmington KREI 800 9:00 a.m.  
 Joplin WMBH 1420 11:45 a.m.  
 Kansas City KCMO 810 9:35 a.m.

### MONTANA

Miles City KATL 1340 9:15 a.m.

### NEW JERSEY

Newark WNTA 970 10:00 a.m.

### NEW YORK

Buffalo WNIA 1230 9:00 a.m.  
 Jamestown WXYJ 1340 8:35 a.m.

## BROADCAST SCHEDULE

New York WNTA 970 10:00 a.m.  
Rochester WHEC 1460 11:15 a.m.

### NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.  
Belmont-Charlotte  
WCGC 1270 12:30 p.m.  
Elizabeth City WGAI 560 12:05 p.m.  
Leaksville WLOE 1490 12:05 p.m.

### OHIO

Akron-Canton WHLO 640 7:30 a.m.  
Cincinnati WNOP 740 9:00 a.m.  
Columbus WMNI 920 10:30 a.m.  
Piqua WPTW 1570 11:30 p.m.  
Zanesville WHIZ 1240 11:45 a.m.

### OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

### OREGON

Astoria KAST 1280 10:30 a.m.  
Lebanon KGAL 920 10:00 a.m.  
Portland KGON 1520 9:30 a.m.  
The Dalles KODL 1230 9:15 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
Pittsburgh WWVA 1170 9:30 a.m.  
Pottstown, Pa. WPAZ 1370 8:30 a.m.  
Wilkes-Barre WBAX 1240 12:05 p.m.

### PUERTO RICO

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

### TEXAS

Livingston KVIL 1220 8:45 a.m.  
Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:35 a.m.  
San Antonio KBOP 1380 6:45 a.m.  
Sherman-Dennison KRRV 910 12:00 noon  
Wichita Falls KWFT 620 10:15 a.m.

### UTAH

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

### VIRGINIA

Richmond WLEE 1480 9:45 a.m.

### WASHINGTON

Bellingham KPUG 1170 11:15 a.m.  
Centralia-Chehalis KELA 1470 10:30 a.m.  
Longview KBAM 1270 10:30 a.m.  
Olympia KGY 1240 10:30 a.m.  
Seattle KTW 1250 11:30 p.m.  
Spokane KLYK 1230 10:30 a.m.  
Tacoma KTNT 1400 10:00 a.m.

### WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

### WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.  
Janesville WCLO 1230 11:00 a.m.

### WYOMING

Cheyenne KVWO 1370 9:05 a.m.  
Laramie KLME 1490 10:05 a.m.

### CANADA

Calgary, Alta. CKXL 1140 10:45 a.m.  
Corner Brook, Nfld.  
CFCB 570 10:30 a.m.  
Hamilton, Ont. CHML 900 9:45 a.m.  
Prince Albert, Sask. CKBI 900 10:30 a.m.  
Vancouver, B. C. CJOR 600 9:00 a.m.  
Dauphin, Man. CKDM 730 10:30 a.m.

## RADIO TOPICS FOR MAY

6—"Waters Above and Below"  
13—"When God Answers Prayer"

20—"The Oldtime Religion"  
27—"Miracles of Healing"

## TOPICAL BIBLE STUDY

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### THE PEOPLE IN GOD'S PLAN

#### LESSON X

## King David

**D**AVID, who at heart was thoroughly devoted to God, was the second king of Israel, Saul being the first. For a period of 450 years prior to the time when Saul became king, the nation was under the jurisdiction of judges whom the Lord raised up from time to time as needed. Samuel was the last of these judges, and he also was a prophet. Toward the close of his judgeship the Israelites clamored for a king to rule over them, so as to be like their neighbor nations. The Lord instructed Samuel to accede to the request of the people.<sup>1</sup>

The Lord indicated by his providences that Saul was to be Israel's first king, and Samuel anointed him to this position.<sup>2</sup> But Saul did not continue to obey the Lord, so he was rejected as king,<sup>3</sup> and David was anointed to this high position.<sup>4</sup> However, the Lord did not immediately remove Saul from his status as king; and David did not become king until after the death of Saul. Even then, it was some time before David was accepted as king over all Israel.<sup>5</sup>

David had weaknesses of character, but at heart he was thoroughly loyal to the Lord. Indeed, the Lord referred to David as a man after his own heart.<sup>6</sup> In devotion to the Lord, and with a great desire to honor him, David aspired to build a "house," a temple for him. The Prophet Nathan gave his consent to this undertaking.<sup>7</sup>

But Nathan spoke too hastily in this matter, and without consulting the Lord. That night the Lord spoke to Nathan, instructing him to inform David that he was not to build a temple, although he was permitted to gather much material for it. Instead, Nathan was to inform David that the Lord would establish his family, symbolically called a "house," forever as the ruling family of Israel. In this prophetic message which Nathan was to deliver reference is made to David's first successor, his son Solomon, and the promise made that even though he "commit iniquity," which he did, the kingdom would not be wrested from him as it had

been taken from the family of Saul.<sup>8</sup>

David was greatly moved by the far-reaching promise which the Lord had made to him. He recognized that he was not worthy of so high an honor in the Lord's arrangement. While he did not understand all the implications of the prophetic promise, he sensed that it had to do with his family and with Israel for "a great while to come." In recognition of the Lord's promise, David uttered one of the outstanding prayers recorded in the Old Testament.<sup>9</sup>

David did not understand that this covenant which the Lord had made with him would have its real fulfilment in the coming reign of Israel's Messiah.<sup>10</sup> So far as the immediate and natural house of David was concerned, God did show a great deal of mercy in maintaining the rulership of its successive kings. Solomon, who received the kingdom from his father David, was faithful to the Lord for a while, but in his latter years permitted his idolatrous wives to lead him away from the pure worship of Jehovah. The Lord foretold that he would chasten Solomon for this, but would not take the kingdom from him.<sup>11</sup>

After Solomon's death the kingdom was divided. Ten of Israel's tribes revolted against Solomon's son Rehoboam. The revolt was led by Jeroboam, who during Solomon's reign had fled to Egypt

to escape punishment by the king. Two of the tribes, however, clung to Rehoboam, and the Davidic line of rulers was maintained in this tiny two-tribe kingdom until 606 B. C., when its last king was overthrown by King Nebuchadnezzar, and together with the people, taken captive to Babylon.

Some of these kings did their best to serve the Lord faithfully; others did not. But throughout this long period God continued to show his mercy in maintaining the house of David, as he had promised. But finally a change came—not the destruction of the house of David—but a suspension of its active rulership until the real heir to the Lord's covenant with David should come. This One is referred to as he "whose right it is."<sup>12</sup>

In the prophecies of the Bible the fact is recognized that a great change would take place in the "house of David," or in connection with David's throne.<sup>13</sup> In a prophecy of the birth of Jesus, and the purpose of his birth, the declaration is made that this great King would "order" and "establish" David's throne and kingdom.<sup>14</sup> The One who was to do this was, of course, Jesus.<sup>14</sup> David's throne and kingdom needed to be put in order and "established," for its rulership ceased in 606 B. C. when Zedekiah, its last natural king, was overthrown.

While there is a vast difference between the typical kingdom of

David and the antitypical, nevertheless the Scriptures show that Jesus, by birth, was of the family of David.<sup>15</sup> Jesus' kingdom will, in reality, be the kingdom of the Lord in the earth, and the Scriptures refer to the typical kingdom of David as also "the throne of the Lord."<sup>16</sup>

While Jesus was born to be the great King of promise, his actual rulership is not established in the earth until the time of his second presence.<sup>17</sup> Unlike the typical kings in David's ruling house, the antitypical David will not reign over dying subjects, for one of the important functions of his kingdom will be to give health and life to the people. In order that this might be possible it was first necessary for this future King to die for his subjects, thus becoming the Redeemer from sin and death. This essential part of the divine plan of salvation was accomplished at Jesus' first advent.<sup>18</sup>

However, the fact that Jesus died to redeem the world of mankind from death did not interfere with the divine plan for him to be the great antitypical David to reign over the re-ordered kingdom of David, for God raised him from the dead. This is referred to by the Apostle Paul as "glad tidings."<sup>19</sup>

King David established his throne in Mount Zion of Jerusalem, so Zion is used in the Bible

as a symbol of the antitypical throne, or kingdom of David. In one prophecy Jesus, who first died for the people, is appropriately referred to as a "lamb," the Lamb that was slain, and is pictured as being on Mount Zion [Greek, mount Sion]. In this prophecy Jesus' footstep followers are shown to be with him, sharing his rulership in symbolic Mount Zion.<sup>20</sup>

David, the typical ruler who sat on the throne of the Lord, was earthly, a natural man; the antitypical David is spiritual, a glorious divine being. The re-establishment of the house of David in the hands of Jesus does not, therefore, refer to the material status of the past, such as a literal mountain, or a literal palace, but to the rulership itself. It was divine rulership in the case of the typical, and it is divine rulership in the case of the antitypical. Thus it is referred to as a building again of the tabernacle, or house of David.<sup>21</sup> <sup>A</sup>

Jesus describes himself as both the "root" and the "offspring" of David.<sup>22</sup> Jesus was the offspring of David in the sense that his mother was a direct descendant of David. He will be the root of David, in that David will receive life from Christ in the resurrection, and will be one of the princes in all the earth—the earthly ruling phase of the messianic kingdom.<sup>23</sup>

## QUESTIONS

RELATE the circumstances which led up to Israel's becoming a kingdom.

Who was the first king of Israel, and why was David anointed to take his place? Did David at once become a ruling king?

What great thing did David desire to do for the Lord soon after he became king? Was he permitted to do this?

What covenant did God make with David through the Prophet Nathan, concerning his kingdom?

What was David's reaction to God's promise?

Describe briefly God's attitude toward and dealings with the natural royal house of David. Who was the last of these kings?

Ezekiel's prophecy (21:25-27) refers to One whose "right it is" to reign. Who is this?

Explain how the angel Gabriel associated Jesus with the throne of David.

Quote Isaiah's prophecy in which he speaks of Jesus on David's throne.

What was one of the special characteristics of the typical kingdom of Israel in which David was the first king?

When, in the divine plan, is the

actual rulership of Christ set up in the earth? Will he reign over dying subjects? Explain.

Explain how the Apostle Paul related the resurrection of Jesus to the covenant God made with David.

Will the rulership of Christ be established in literal Mount Zion?

Explain other differences between the typical kingdom of David and the antitypical.

In what sense is Jesus both the "root" and the "offspring" of David?

## SCRIPTURAL PROOF

<sup>1</sup>I Sam. 8:4-7

<sup>14</sup>Luke 1:31-33

<sup>2</sup>I Sam. 10:1

<sup>15</sup>Matt. 1:1-17

<sup>3</sup>I Sam. 15:17-23

<sup>16</sup>I Chron. 29:23

<sup>4</sup>I Sam. 16:11-13

<sup>17</sup>John 18:37

<sup>5</sup>II Sam. 5:1-3

<sup>18</sup>John 6:51;

<sup>6</sup>I Sam. 13:14;

Matt. 20:28;

Acts 13:22

I Tim. 2:6

<sup>7</sup>II Sam. 7:1-3

<sup>19</sup>Acts. 13:32-34

<sup>8</sup>II Sam. 7:4-17

<sup>20</sup>Rev. 14:1-4

<sup>9</sup>II Sam. 7:18-29

<sup>21</sup>Acts 15:15-17;

<sup>10</sup>Luke 1:31-33

Isa. 16:5;

<sup>11</sup>II Sam. 7:13-15

Amos 9:11

<sup>12</sup>Ezek. 21:25-27

<sup>22</sup>Rev. 22:16

<sup>13</sup>Isa. 9:6, 7

<sup>23</sup>Ps. 45:16

## REFERENCE MATERIAL

<sup>a</sup>"Thy Kingdom Come," pages 256, par. 4; 257

## SUMMARY OF IMPORTANT THOUGHTS

David was the second king of Israel, and God made a promise to him that the kingdom would never be wrested from his descendants. This was a typical kingdom in which the Lord was the real ruler. This typical kingdom ceased in 606 B. C., when Israel's last king was overthrown by Nebuchadnezzar of Babylon. The antitypical began with Christ who, through his mother, was a descendant of David. The antitypical kingdom of David is established in power and great glory at Christ's second presence. During his first presence he died as the Redeemer and Savior of the world.

## David, Prophet and Psalmist

DAVID was greatly used by Jehovah as one of his holy prophets. He foretold the coming of the Messiah, depicted his suffering and death, and described the establishment and glory of his kingdom. David also foretold many of the blessings of restitution which will reach the people through Messiah's kingdom.

We think of David's role as a psalmist more particularly in connection with the inspiring devotional truths which he set forth, although his prophecies also appear in the form of psalms. Many of the psalms in The Book of Psalms were written personally by David. While Moses wrote the 90th Psalm, it is with David that Israelitish psalmody may be said virtually to commence. Doubtless David's psalms did much to inspire later servants of God to use this method of expression.

The first forty-one psalms were all written by David, and it is believed that he compiled these into a book, which later was used in the temple services. Eventually the whole Book of Psalms was thus used. It would not be out of place to say that David's psalms became the inspiration for the entire book, and while our ref-

erences in this study will be largely to the psalms actually written by David, some will not.

### The Prophet

THE coming of the Messiah is described in one of David's prophecies as man being visited, and in this visit the Messiah represents the Creator.<sup>1</sup> This is an interesting viewpoint. God had created man in his own image, and had given him dominion over the earth. This constituted him a member of God's royal family, with the earth his domain. This meant that even though he had transgressed divine law, man was sufficiently important in God's viewpoint to warrant a visit, with the view of helping him out of his difficulty.

The Apostle Paul quotes David's prophecy concerning Messiah's visit. He indicates that the purpose of this visit was to restore man to his lost dominion over the earth. Paul observes that this purpose had not yet been accomplished, but that Jesus had come as a man to suffer and die for the human race, thus preparing the way for man's restoration to life and to his lost dominion.<sup>2</sup>

In another of David's prophe-

cies of the coming and work of Jesus as the Redeemer and Savior of the world, he presents Jesus as taking the place of the typical sacrifices of the Jewish Age, and presenting himself to God as a human sacrifice.<sup>3</sup> This prophecy is quoted in the New Testament and applied to Jesus.<sup>4</sup>

Not only did David prophesy concerning the sacrificial work of Jesus, but he also foretold some of the details of the Master's experience while dying on the cross. He notes his prayer, "My God, my God, why hast thou forsaken me"; the dividing of his garments; his severe thirst; and the mocking and scorn that was heaped upon him.<sup>5</sup>

In still another prophecy concerning the suffering and death of Jesus, David presents the Redeemer as having great confidence in the fact that he would be raised from the dead and exalted to heavenly glory, where he would experience the great joy of being forever in the presence of his Heavenly Father.<sup>6</sup>

David also foretold the kingdom authority and power of Jesus, whom he describes as the Lord's "Anointed." He represents him as reigning from symbolic Mount Zion; that all the nations of the earth will be given to him as an inheritance; and that those who do not obey the righteous laws of his kingdom will be destroyed. In this prophecy the kings of the earth are urged to

make friends with the new King.<sup>7</sup>

In another of David's prophecies of Messiah's kingdom he declares that the meek who praise the Lord shall be satisfied, and that in the kingdom all the ends of the earth shall turn unto the Lord.<sup>8</sup>

Another psalm prophesies the great "time of trouble" that would immediately precede the full establishment of Christ's kingdom, using the symbolism of troubled waters to picture the disturbed masses of mankind, even as Jesus did.<sup>9</sup> This prophecy also assures us that ultimately all weapons of warfare will be destroyed by the Lord, and that the time of trouble will be brought to a close by the commanding authority and power of the Lord.<sup>10</sup>

David also prophesied that the time would come when all nations would worship the Lord, recognizing his greatness, and the wonderful things he was doing for the people.<sup>11</sup>

In another prophecy pertaining to Messiah's kingdom David assures us that then the Lord will satisfy the desire of every living thing. This harmonizes with Isaiah's prophecy that the Lord would make a feast of fat things unto all people.<sup>12</sup>

Another psalm prophesies that the reign of the Messiah would also accomplish a judgment work among the people, and that it

would be a time of great rejoicing.<sup>13</sup>

In another revealing prophecy which speaks of Jesus' being anointed to the highest of all positions in the kingdom, it is foretold that the fathers of Israel, the Ancient Worthies, would, as the human representatives of the kingdom, be made "princes in all the earth."<sup>14</sup>

David foretold that in the kingdom all evil doers would be cut off in death, and that the meek and obedient would inherit the earth and dwell therein.<sup>15</sup>

In still another prophecy of Christ's kingdom we are informed that the poor would be judged righteously; that the people would be given peace; that the children of the needy would be saved; the great oppressor destroyed; that the righteous will flourish, and that the rulership of the kingdom will be world-wide.<sup>16</sup>

In the Scriptures the long reign of sin and death is likened to a nighttime of darkness. Darkness is frequently used in the Bible to symbolize a lack of the knowledge of God, and a state of alienation from him which results in sorrow, suffering, and death. In one of his prophecies of the kingdom David uses this symbol, and in contrast tells us that great joy will come to the people in the "morning."<sup>17</sup>

#### **A Psalmist**

As a psalmist David was eloquent in his praise to God for all

his marvelous blessings, and also in declaring his great appreciation for the laws of God and his desire to be obedient to them. David also eloquently exalts the glory of God. In one of his psalms he calls attention to God's glory in the heavens, and then calls attention to the powerful influence the laws and statutes of the Lord should exercise in the lives of those who are devoted to him.<sup>18</sup>

David wrote that the man whose delight was in the law of the Lord, and who did not sit in the seat of the scornful, would be like a tree planted by the rivers of water. Isaiah called these "trees of righteousness."<sup>19</sup> In this psalm David also prophesied that ultimately the way of the ungodly shall perish.

Outstanding among the devotional psalms written by David is the one in which he likens the Lord to a shepherd, and to his people as sheep.<sup>20</sup> In his youth David had been a shepherd boy, and this gave him the necessary knowledge, by experience, to express beautiful thoughts of divine care and protection as illustrated by a shepherd's care for his sheep.

In another psalm probably David's, a number of symbols are used to help us grasp the reality of divine care and protection in the lives of God's people. He speaks of the "secret place," evidently a reference to the holy of

the typical tabernacle. He likens the Lord to a place of "refuge," and to a "fortress," and assures us that the Lord delivers his people from "the snare of the fowler." Using the illustration of a mother hen hiding her chicks under her wings, David tells that the Lord will cover us with his "feathers," and hide us under his "wings," and that his truth shall be to us as a "shield" and as a "buckler."<sup>21</sup>

## QUESTIONS

WHAT are some of the main things in the plan of God which, as a prophet, David foretold?

What other important truths are found in David's psalms? Were all the psalms in The Book of Psalms written by David?

How does David describe the coming of the Messiah in the 8th Psalm?

Explain Paul's observations relative to David's prophecy in which he speaks of all things being put under man.

In which of the psalms did David prophesy that the Redeemer, by his own sacrifice, would supplant the typical sacrifices of the Jewish Age?

What are some of the details of Jesus' suffering that were foretold by the Prophet David?

In which psalm did David foretell the resurrection of Jesus from the dead, and his exaltation to the right hand of God?

In which of his psalms did David prophesy that Jesus would be set as King on Mount Zion, and that

We could go on calling attention to the many wonderful thoughts of praise and adoration to God, and of admonitions to be obedient to him, as found in the psalms. To read these and to meditate upon them helps one to realize why the Lord referred to David as being a man after his own heart, and why he was used so prominently in connection with the outworking of God's loving plan of the ages.

the people of all nations would be required to obey him?

David prophesied that "all the ends of the earth" would turn to the Lord. Cite this prophecy.

In which of David's prophetic psalms did he foretell the great "time of trouble"? Explain the symbolism in this prophecy.

How, according to David's prophecy, is the "time of trouble" to be brought to an end?

When will all nations worship the Lord, and recognize his greatness?

When, as foretold by David, will the desire of every living thing be satisfied?

Cite two psalms in which David foretold that the period of Christ's kingdom would also be a time of judgment.

Who will, in the kingdom, be the human representatives of the divine Christ?

Who alone, in the kingdom, will **inherit the earth** and dwell therein?

Enumerate the many blessings of Christ's kingdom as foretold in the 72nd Psalm.

(Continued on next page.)

## QUESTIONS—Continued

Explain David's use of the symbols "night" and "morning" in one of his prophecies pertaining to the blessings of Christ's kingdom.

### As a Psalmist

What are some of the characteristics of David's devotional psalms?

Explain the illustration of a "tree planted by the rivers of water."

Quote the 23rd Psalm, and explain some of its reassuring lessons.

Name some of the symbols of protection used in the 91st Psalm.

What general lesson do we derive concerning David himself by reading his psalms of devotion?

## SCRIPTURAL PROOF

- |                            |                               |
|----------------------------|-------------------------------|
| <sup>1</sup> Ps. 8:3-8     | <sup>12</sup> Ps. 145:11-16;  |
| <sup>2</sup> Heb. 2:6-9    | Isa. 25:6                     |
| <sup>3</sup> Ps. 40:6-8    | <sup>13</sup> Ps. 96:10-13;   |
| <sup>4</sup> Heb. 10:6-9   | 98:7-9                        |
| <sup>5</sup> Ps. 22:1-9,   | <sup>14</sup> Ps. 45:6, 7, 10 |
| 13-18; 69:21               | <sup>15</sup> Ps. 37:9-11,    |
| <sup>6</sup> Ps. 16:8-11;  | 22, 3.                        |
| Heb. 12:2                  | <sup>16</sup> Ps. 72:1-8      |
| <sup>7</sup> Ps. 2:11, 12; | <sup>17</sup> Ps. 30:5        |
| Rev. 2:6, 7                | <sup>18</sup> Ps. 19          |
| <sup>8</sup> Ps. 22:26-28  | <sup>19</sup> Ps. 1:1-6;      |
| <sup>9</sup> Ps. 46:1-3;   | Isa. 61:3                     |
| Luke 21:25, 26             | <sup>20</sup> Ps. 23          |
| <sup>10</sup> Ps. 46:8-10  | <sup>21</sup> Ps. 91:1-4      |
| <sup>11</sup> Ps. 86:9, 10 |                               |

## SUMMARY OF IMPORTANT THOUGHTS

David, as a prophet of the Lord, foretold many vital facts concerning the coming of the Messiah; his suffering and death as the world's Redeemer, and the establishment and blessings of his kingdom. This faithful servant of the Lord was eloquent in his psalms of praise and devotion to God.

## Encouraging Letters

CONTINUED FROM PAGE 9

### "Eyes" and "Ears" Opened

"Dear 'Frank and Ernest': Please send to address above the book entitled, 'Creation,' as offered on WNTA today. I listen to your program each Sunday and derive so much pleasure and satisfaction from it. You have opened my 'spiritual eyes and ears' to much that was unseen and unheard before. Sincerely."—New Jersey

### Comforted

"Dear Friends: Would you kindly continue sending me The Dawn Magazine. My sister gave me a sub-

scription when I lost my husband from heart failure. He was only a young man. His death was almost more than I could bear. My sister realized this and wisely decided that I needed spiritual help, as I had always been a believer in God and in his beloved Son, Jesus Christ. I thank you for all the help I have received from The Dawn Magazine. I would also like to have your booklet, 'Life After Death.' May God bless you richly and help you to continue your work for his sake."—Canada

(Letters continued on page 36.)

## "The Cave of Adullam"

**"David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves together unto him; and he became a captain over them: and there were with him about four hundred men."—I Samuel 22:1, 2**

**AFTER** his signal victory over the Philistine giant Goliath, David became a member of Saul's household, where envious looks and heartless attempts upon his life were the only returns for the soothing notes of his harp and the valiant exploits of his sling and his sword. Saul owed his continuance on the throne, under God, to David, yet the javelin was David's reward. But the Lord in his mercy kept his dear servant amid all the intricacies of his extremely difficult position. "David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and in before them."—I Sam. 18:14-16

Thus was David, while anointed king of Israel, called upon to endure the hatred and reproach of the ruling power, though loved by all who were enabled to trace his moral worth. It was impossible that Saul and David could continue to dwell together; they were men of totally opposite principles, and therefore, a separation must take place.

David knew that he was anointed king, but, inasmuch as Saul occupied the throne, he was quite content to wait for God's time, when all that was true of him in principle should be fully

realized. Till then, the Spirit of the Lord led him to take his place outside. The path of an exile—of a pilgrim and stranger—of a homeless wanderer, lay before the anointed king of Israel; and he forthwith entered upon it. His way to the throne lay through multiplied sorrows and difficulties. He, like his blessed Master and antitype, was called to suffer first, and to attain glory afterwards.

Twice Saul was in his power, yet David waited upon God. In God was his strength, his elevation, his entire dependence. He could say, "My soul, wait thou only upon God; for my expectation is from him." (Ps. 62:5) Hence we see that David was carried happily through all the snares and dangers of his path as a servant in the household and army of Saul. The Lord delivered him "from every evil work," and preserved him unto that kingdom which he had prepared for him, and to which it was his purpose to raise him, "after that he had suffered a while."—II Tim. 4:18; I Pet. 5:10

In his encounter with Goliath, David had, as it were, just issued from the place of secret discipline and training, to appear in the battlefield, and, having accomplished his work there, he was called to take his place again on the farm, to learn yet other lessons. The Lord's lessons are often painful and difficult because of the waywardness or indolence of our hearts; but every fresh lesson learned, every fresh principle imbibed, only fits us the more for all that is yet before us. It is truly blessed to be the disciples of Christ, and to yield ourselves to his gracious discipline and training. The end will unfold to us the blessedness of such a place.

Nor need we wait for the end. Even now the soul finds it most happy to be subject, in all things, to the Master. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. 11:28-30

David could say: "My times are in thy hand"; and without doubt he wished them there. (Ps. 31:15) This subjection is truly desirable; it saves one from much anxiety of heart and restlessness. When one walks in the habitual conviction that "all things are working together for good" the spirit is most wonderfully

tranquilized. (Rom. 8:28) The supremacy of the will of God over that of the creature will characterize the millennial age; but the saint is called now to let the will of God rule him in all things.

It was this subjection of spirit that led David to give way in the matter of the kingdom, and to take his place in the lonely cave of Adullam. He left Saul, and the kingdom, and his own destinies, in the hands of God, assured that all would yet be well. And how happy he was to find himself outside the unhealthy atmosphere of Saul's house, and from under the jealous glances of his eye. He could breathe more freely in the cave than in the household of Saul, however it might seem to others.

So it will ever be. The place of separation from evil is the freest and the happiest. The Spirit of the Lord was departed from Saul, and this was faith's warrant for separation from his person. At the same time, there was, on David's part, the fullest subjection to Saul's power as the king of Israel. The spirit of a sound mind enables us readily to distinguish between these two things. Separation from evil and the evil one and subjection to the will of God should both be complete. The New Testament teaches the Christian to be subject to the powers that be.

David was forced into the place of separation, and thus, as one rejected of man, and anointed of God, we see him a type of Christ. David was, in principle, God's king, and as such, experienced man's hostility, being driven into exile to avoid death. The cave of Adullam became the great gathering point for those who loved David and were wearied of the unrighteous rule of Saul.

So long as David remained in the King's house, there was no call upon anyone to separate; but the moment the rejected David took his place outside, no one could remain neutral: wherefore we read: "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them."

The line of distinction was clearly marked. It was now David or Saul. All who loved form, loved an empty name, a powerless office, continued to adhere to Saul. But all who were dissatisfied with these things and loved the person of God's anointed king, flocked around him in the cave.

The thoughts and sympathies of God were there, and though the company assembled must have presented a strange appearance to the carnal and the worldly, yet it was a company gathered round the person of David, and linked with his destinies. It was composed of men, who, in their original condition, had sunk to the very lowest ebb, but who were now deriving character and distinction from their nearness and devotedness to the person of the Beloved.

In David and his despised and disreputable company may be seen a sample of the true David, and those who prefer companionship with him to all the joys, the honors, and emoluments of earth. It mattered not what they had been; they were now the servants of David, and he was their captain. Their discontent, their distress, their debt, were all forgotten in their new circumstances. The grace of David was their present portion, the glory of David their future prospect.

And so it is with Christians now. Through grace and the gentle leadings of the Father, we have all found our way to Jesus—the anointed and rejected Jesus. No doubt we all had our respective features of character in the days of our guilt and folly, some discontented, some in distress, all in heavy debt to God, wretched and miserable, ruined and guilty. God had led us to the feet of his dear Son, where we have found pardon and peace through his precious blood, “our hearts having been sprinkled from a consciousness of evil.”—Heb. 10:22, **Diaglott**

We are living as those who are waiting for the moment when our David shall mount the throne. “If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Col. 3:1-4

Referring to his disciples, Jesus said: “They are not of the world, even as I am not of the world.” (John 17:16) The measure of the saint’s separation from the world is nothing less than Christ’s. It is not an object after which we must strive, but a point from which we must start. We do not work up to a heavenly position by shaking off the things of the earth. This is to begin

at the wrong end. It is the same error as to assert that one must work up to a condition of justification by mortifying the sins of the flesh. We do not mortify self in order to be justified, but because we are justified.

The heavenly calling enables a man to see his entire separation from, and elevation above, the world, in virtue of what Christ is, and where he is. It was not known until brought to light by Jesus. In Hebrews 2:3 we read: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." It was not developed in all its power and fulness until our Lord took his seat on high, and the Holy Spirit came down to anoint believers, into one body.

The Cave of Adullam illustrates the present place of rejection into which Christ entered, and which all must know who enjoy fellowship with him. As David's men, by virtue of their association with him, were withdrawn from all connection with Saul's system, so all those who are led by the Spirit to know their oneness with Jesus, must feel themselves disassociated from present things, by reason of that blessed oneness. Hence, if you ask a spiritually minded man why he does not mix in with the plans and pursuits of this age, his reply will be, because Christ did not do this, and I am identified with him.

One way in which to test the various occupations presented to the saint is to ask, Could the Lord Jesus engage in them? If not, should we? All who understand the true nature of the heavenly calling will walk in separation from the world, but those who are satisfied with a mere knowledge of the forgiveness of sins may have no desire to go further. They have passed through the Red Sea, as it were, but manifest no desire to cross the Jordan, and eat the old corn of the land of promise.

Just as it was in the day of David's rejection, there were multitudes of Israelites who did not cast in their lot with him; but this did not hinder their being Israelites. It was one thing to be an Israelite; it was another thing to be with David in the cave.

We are in the last days of the old social order, or **kosmos**, and the last days of opportunity for the feet members of the

body. May all who love the Lord Jesus Christ seek a more decided identification with him in this time of rejection. His citizens hated him and sent a message after him, saying, "We will not have this man to reign over us." (Luke 19:14) Shall we go and associate ourselves with the counterpart of these today? God forbid! May our hearts be with him where he is. May we know the hallowed fellowship of the "Cave of Adullam," where the Prophet, Priest, and King are found embodied in the beloved person of him who loved us, and washed us from our sins in his own blood.

We cannot walk with "Saul" and "David" at the same time. We cannot hold Christ and the world; we must make our choice. "Choose you this day whom ye will serve." (Joshua 24:15) "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:11, 12) This is the time of suffering, the time for enduring afflictions and hardness. David's men were called, by reason of their association with him, to undergo much toil and fatigue; but love made all light and easy to them, and their names and exploits were all faithfully remembered and minutely recorded when David was at rest in his kingdom. None were forgotten.

The 23rd chapter of II Samuel contains the precious record and points forward to the time when the Lord Christ shall reward his faithful servants, those who, from love for his person, and by the energy of his Spirit, have performed acts of service for him in the time of his rejection. These acts may not be seen, known, or thought of by men; but Jesus knows them, and will eventually reward them openly. Who would ever have known the acts of David's worthies if they had not been recorded in holy writ? Who would have known of the three who drew water from the well of Bethlehem? Who would have known of the slaying of a lion in a pit, in the time of snow?

Just so now, many a heart throbs with love for the person of the Savior, unknown to all; and many a hand may be stretched forth in service to him, unobserved by any human eye. Love never pauses to calculate. It was quite sufficient for those worthies to know that David longed for a drink from the well of

Bethlehem. The drink must be procured at all cost—"And these three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless, he would not drink thereof, but poured it out unto the Lord."—II Sam. 23: 14-16

There is something peculiarly touching and beautiful in this scene, whether we contemplate the act of the three mighty men in procuring the water for David, or David's act in pouring it out to the Lord. It is evident that David discerned in an act of such uncommon devotedness a sacrifice which none but the Lord himself could fully appreciate. The odor of such a sacrifice was far too fragrant for him to interrupt it in its ascent to the throne of the God of Israel. Wherefore he very properly and gracefully allows it to pass him by in order that it might go up to the One who alone was worthy to receive it and to appreciate it.

This serves to remind us of the beautiful compendium of Christian devotedness set forth in Philippians 2:17, 18, **margin**: "Yea, and if I be poured forth upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the cause do ye also joy, and rejoice with me."

Paul seemingly alludes here to the wine and oil poured on the meat offerings to make them acceptable to the Lord. Paul was most willing to pour out the costly libation of his own blood on the offering of the faith of the Gentiles (Rom. 15:16) to render it more firm and of consequence more pleasing to God. (Rom. 15:16) The apostle represents the Philippian saints, in their character as priests, as presenting a sacrifice and performing a priestly ministration to God. And such was the intensity of his devotion that he could rejoice in his being poured out as a drink offering upon their sacrifices, so that all might ascend as a fragrant odor to God.

It mattered not who put the sacrifice on the altar, or who was poured out thereon, provided that God received what was acceptable to him. This truly is a divine model for Christian devotedness, and may we conform our ways to it. It would then be our joy whenever we saw one or another laying a sacri-

fice on the altar of God, to allow ourselves to be poured out as a drink offering thereon, to the glory of God and common joy of his saints.

During this short period of trial and testing, the new creature abides in the "Cave of Adullam." May the Holy Spirit kindle within us a flame of ardent love for the person of him who died for our sins, and unfold to our hearts and minds more of the divine excellencies of his person, that we may know him to be the fairest among the ten thousand and altogether lovely. May we be able to say: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ."—Phil. 3:8



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## Advance

On wildest crag and stony path  
My soul will come to Thee.  
I see the uselessness of wrath  
And know that there will be

A smoother way before my feet,  
A refuge from the blast  
Of evil, and a conquest sweet  
With storm forever past.

When I attain the gracious height  
Where struggling falls away,  
I know that God is King; his light  
Is here in changeless day.

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## The Unjust Steward

THE Parable of the Unjust Steward conveys an important lesson to all who are endeavoring to please God rather than men. It tells of a certain rich man who had received a report that his steward was unfaithful in the handling of his financial affairs. The rich man informed the unfaithful steward that his services were to be terminated, although he was allowed to continue temporarily—perhaps until another man could be trained for the position.

All stewards of that time had full authority to do with their master's goods as they wished and deemed wise. This arrangement was predicated on the assumption that they were honest and trustworthy, and would in no way misuse the wealth of which they were given such complete charge. This is expressed by Paul when he wrote, "It is required in stewards, that a man be found faithful."—I Cor. 4:2

The record states that the steward of the parable was unable to work, and too proud to beg, so he devised a scheme which he believed would afford him some

degree of security after his stewardship was terminated. He called in one after another of the rich man's creditors and authorized them to make drastic reductions in the amounts they owed. Thus he used his position of authority to promote his own interests, for he believed his action would cause his master's creditors to feel very friendly toward him, so that when he was finally removed from his stewardship they would take him into their houses and care for his needs.

In the preceding chapter there are two other parables, both of which were addressed to the scribes and Pharisees. The introduction to this parable reads, "He said also unto his disciples," indicating that at least certain parts of it were to have a special meaning for them, consequently for all his true followers. In examining the details of the parable we will endeavor to distinguish between the lessons intended for the scribes and Pharisees and those which applied to the disciples.

The unjust steward of the parable would seem to represent the

scribes and the Pharisees as the religious leaders of Israel, to the degree that like them, he was about to lose his stewardship. They sat in Moses' seat, and until they were cast off served as God's stewards in handling the religious interests of the nation. At the time the parable was given the scribes and Pharisees were in much the same position as the unjust steward, in that Jesus had served notice that they were to be replaced, yet they were continuing to serve. "The Law and the prophets were until John," Jesus explained, "since that time the kingdom of God is preached."—vs. 16

While John the Baptist was the last of the prophets, the age of the Law and the prophets was continuing through a transition period, so Jesus still recognized the position of the scribes and Pharisees. They were not fully aware of the great change that was soon to occur, although they seemed to sense in part at least that Jesus directed the parable against them. The record states, "The Pharisees also, who were covetous, heard all these things: and they derided him."—vs. 14

Then Jesus impressed the lesson upon the Pharisees, saying, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (vs. 15) In reducing the

debts of his master's creditors the unjust steward endeavored to make himself highly esteemed among men, and this, Jesus told Israel's religious leaders, was what they were endeavoring to do, thus identifying them as being represented by the unjust steward.

### "Children of Light"

IN RELATING the parable Jesus said that "the children of this world are in their generation wiser than the children of light." (vs. 8) Obviously it was the course taken by the unjust steward that Jesus is using here to illustrate the wisdom of this world. This would indicate that the scribes and Pharisees, as the religious leaders of Israel, while selfishly endeavoring to justify themselves before men were not as wise as this steward. Until Jesus came on the scene to begin the work of a new age, these religious leaders, as God's representatives, were the only light-bearers in the world.

The parable states that the "lord," [that is, the rich man] commended the action of the unjust steward. The Greek word here translated "commended" would be better translated "applauded." (**Diaglott** translation) It is simply that the rich man recognized the shrewdness of his steward in thus taking care of his own interests while he still had an opportunity to do so. The

moral aspect of what he did is not under consideration.

The unjust steward in his shrewdness was like "the children of this world," and so far as his own interests were concerned he acted more wisely than the scribes and Pharisees were doing. Of them Jesus said, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."—Matt. 23:2-4

This indicates that in this respect the scribes and Pharisees were pursuing a course quite opposite to that of the unjust steward. Instead of lightening the burdens of the people, they were increasing them. They desired the plaudits of men, just as Jesus had explained, but were not using even ordinary worldly wisdom to obtain them.

"All their works," Jesus said, "they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for

one is your Master, even Christ."  
—Matt. 23:5-8

The unjust steward of the parable realized that he could not gain the favor of men by using his master's wealth for himself. The scribes and Pharisees did use their position of trust to impress the people with the greatness, but instead of making the people's burdens lighter as the unjust steward did, they increased them. No wonder Jesus indicated that the unjust steward was wiser than "the children of light."

### To the Disciples

HAVING pointed out to the scribes and Pharisees their lack of wisdom in view of the position in which they would soon find themselves. Jesus turned to his disciples, and according to the King James Version, said, "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail [most other translations read 'it fails'] they may receive you into everlasting habitations."—vs. 9

New creatures in Christ Jesus are not to use their stewardship to make friends for themselves from among their fellow-men. They are to sacrifice every self-interest that the Lord's name might be glorified. We have given our all to the Lord, and he has made us stewards over it to use in his service. The pronoun "they"

(Continued on page 34.)

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NEW JERSEY

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(Continued from page 31.)

in this verse, in the clause "that they may receive you" is generally understood to refer to the Heavenly Father, the Lord Jesus, and the holy angels; that it is with these that we make friends with the mammon of unrighteousness.

The Greek verb translated "say" in Jesus statement, "I say unto you, make friends with the mammon of unrighteousness," is translated "asked" in Acts 25:20. In this text the Emphatic Diaglott translates it "inquired." It is the Greek verb which is generally used in the New Testament in the introduction to questions. For this and other reasons some scholars suggest that Jesus might well have been here asking the disciples whether they should use their stewardship as the unjust steward did, if they thought this was his lesson of the parable to them.

Whether or not this suggestion be valid, we are confident that Jesus did not encourage his disciples to use their stewardship to further their personal interests. As the new "children of light" they were not to be covetous, as were the scribes and Pharisees. They were to realize, as the parable teaches, that a follower of the Master cannot serve God and mammon.

The Greek word in verse 9 which is translated "habitations"

in our Common Version literally means "tents," or "cloth huts." The tents or cloth huts are described as everlasting, or age-lasting, which would suggest the thought of lasting security.

The "least" and the "much" referred to in verse 10 are described in verse 11 as "the unrighteous mammon" and the "true riches." "Who will commit to your trust the true riches?" Jesus asked, if you have been unfaithful in the use of the "least," "the unrighteous mammon."

The "unrighteous mammon" would represent all the things we once called our own, but have now dedicated to the Lord. While they are "unrighteous," imperfect, they are acceptable to God through Christ Jesus. Having dedicated our all to the Lord, he has made us stewards of what now belongs to him, to be used in the furtherance of his cause, not our own.

These "least" things may vary in value, as illustrated by the widow's mite on the one hand, to considerable wealth on the other; from small abilities to outstanding talents along one or more lines. But in any case they are still "least" as compared with the "true riches," "the mysteries of God," the truth, over which we have also been made stewards. (I Cor. 4:1) These "true riches" are the "much" entrusted to the Lord's people, and over

which we are admonished to be faithful.

Unlike the "least" things which we have dedicated to the Lord, "the mysteries of God" never did belong to us. The truth belongs to the Lord, and is entrusted to us for our sanctification and to use in furthering the interests of his cause in the earth. And of how greater worth are these true riches than the meager offering we make to the Lord when we give him our all! And how important it is that we be faithful in discharging the responsibilities of our stewardship over the truth.

Our stewardship of the "least" and the "much"—the "unrighteous mammon" and the "true riches"—runs more or less concurrently. When responding to the call of God we dedicate our all to his service. This answer of a good conscience is a demonstration of our appreciation of the truth, the "true riches." As day by day we use faithfully the "least" things, the "unrighteous mammon" which we have given to the Lord, our appreciation of the "true riches" increases, and we become better qualified to exercise our stewardship over them. On the other hand, unfaithfulness could lead to the loss of the "true riches" entirely.

And to have our stewardship of the "true riches" withdrawn would, in turn, lead to an additional great loss in the future.

Jesus explains this: "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" "The mysteries of the kingdom" over which we have been made stewards belong to the Lord, not to us. But if we are faithful stewards we will receive rewards which will be our "own."

Jesus promised, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) We will not be made stewards over the crown of life. This priceless reward will be our "own." "Glory honor and immortality" will be the actual possession of those who are faithful stewards over the truth and over the "unrighteous mammon" which they have given to the Lord, and which he now permits them to use in his service.—Rom. 2:7

Thus we see that The Parable of the Unjust Steward conveys a very heart-searching lesson to the followers of Jesus, and at the same time is a condemning exposé of the hypocrisy and injustices of the scribes and Pharisees of Jesus' day who, as a class, were about to lose their stewardship. We have been entrusted with the promotion of the truth. Let us not betray this trust by endeavoring to gain anything for ourselves from our stewardship.

Only the bare necessities of life are to be taken from what we have dedicated to the Lord. This

is the teaching and example of Jesus and his apostles. We are not to be "wise" like the unjust steward, and use the "mammon of unrighteousness" to promote our own selfish interests in life. To the unconsecrated our view and way of life seem very foolish. But the treasures we are laying up in heaven are of far greater value than any advantages we could secure by misusing the perishable "mammon of unrighteousness."

Paul wrote, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." (I Cor. 4:11-13) Thus does the beloved Paul set forth the cost of faithful stewardship over the mysteries of God.

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## Encouraging Letters

CONTINUED FROM PAGE 20

### Not a Coincidence

"Gentlemen: I received today your card of sympathy, and thank you. It is sincerely appreciated. It may be interesting to you to know that since my mother's passing last December I have been seeking just such comforting information as you are now offering to send to me. Whether this is a coincidence, or an answer to prayer, or whatever the explanation may be, let me tell you that a few days ago I was sorting out and looking through my mother's collection of books when I came across a copy of The Dawn Magazine, dated January, 1946. I read every article in it and liked it very much. I decided to send for a year's subscription, hoping it was still being printed. You can well imagine my surprise today when 'out of the blue' so to speak, came

your card of sympathy. I would be interested to know how you obtained my name. Please send me The Dawn, it is a wonderful little magazine."—Connecticut

### Saw Ad in "Grit"

"Gentlemen: I wish to thank you, and to express my appreciation for your book catalog which you sent to me recently. I am enjoying reading all the literature you have sent to me. The only regret I have is that I did not know about it many years ago. It was last September that I happened to read an advertisement in 'Grit,' a national magazine, offering a free copy of the booklet, 'Life After Death.' Now I want to do all I can to tell others about your wonderful books."—Virginia

(Letters continued on page 50.)

## THE UNKNOWN GOD

### Article V, Conclusion

# In the Day Appointed

**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**

**L**ATE into the night a schoolboy struggled over a mathematical problem given to him by his teacher. He checked and re-checked his figures. He could find nothing wrong, yet the proper answer to the problem was not forthcoming. At last, his brain weary with the effort, he decided to retire for the night.

The next morning, rested, and ready to try again, the schoolboy took another look at his figures, and to his surprise discovered that he had completely overlooked a very vital factor, not taking it into consideration at all. When this factor was restored to its proper place in the solving of the problem the correct answer at once appeared. Naturally the boy wondered why he had been so dull as not to make this discovery the night before.

This is a simple story, but it illustrates why the Athenians of old had their "unknown God," and why in all ages there has

been so much religious confusion and controversy, the reason being that an important feature in the plan of God has been overlooked; and without this all the efforts of man to discover the true God and know his designs toward his human creatures have failed.

The problems which have arisen and begged for a solution have been myriad. This is reflected in the hundreds of different interpretations of the Christian religion alone, to say nothing of the equally confusing theories held by believers in the many non-Christian gods. There have been many sincere efforts to discover the "unknown God," and to understand the meaning of life in the light of his plans and purposes, but without satisfying success; without success, that is, to those who have examined their findings in the light of unbiased reason, and are not willing to say that black is white, and white is black.

## Some of the Problems

FOR the moment let us confine our investigation to the professed Christian religion as its teachings have come down to us from the Dark Ages. The general idea is that those who accept Christ in this life, and obey his teachings, are "saved," and at death will be taken to heaven. This seems good until we examine it.

Let us think of a child born into a Christian family, his father, perhaps, a clergyman. This boy gets a good start. As he matures in age and experience in his godly home, it is quite likely that he follows in the steps of his father and decides to live a Christian life. According to this view it would seem likely that he would qualify for salvation and for heaven.

Naturally, we should be, and are glad that this boy had such a favorable opportunity in life. But this is not wholly satisfactory. We think of another boy born in the slums of one of our great cities. His parents are intoxicated at the time of his begetting, and the mother perhaps even drunk when the baby is born. The child matures in surroundings of filth, debauchery, godlessness and crime. He never hears the name of God or of Jesus except as profanity.

In due course this human also dies, but according to the generally accepted theory he cannot go

to heaven. Instead, he must go to hell, which, according to the teachings of the Dark Ages, is a place of eternal torture. Reason tells us that this is not right, that this is not the correct answer to the problem of those who, through no fault of their own, are not born into an environment conducive to Christian living.

And then we think if only something had been done about this situation long ago, so that today there would be no slums, no seed-beds of debauchery and crime into which an innocent child could be born, how wonderful it would have been. But, as we think of this, we realize that it would not have changed the situation too much, even if it had been possible to reform the whole world by human efforts. We would still be concerned about the countless millions who had died before man got around to this laudable enterprise. Indeed, we would have our doubts if, in any case, it could have been done, for we know that efforts along this line are, and have been, almost constantly made.

As we examine this problem further, we discover that it is larger than at first it appeared, for it includes the non-Christian world, and the fact that here other billions have been born and have died without as much as having heard the name of Jesus—the only name, according to the

Bible, given under heaven or among men whereby salvation is obtainable. (Acts 4:12) There is no use saying that these poor creatures will be saved in their ignorance, for immediately we sense that if this be so, it is a disservice to preach Christ anywhere in the world, for it would be better to leave everyone in ignorance of him, and thus all would be saved.

And then there is the problem of human suffering in this life. Why does God permit infants to suffer and die? Why is it that frequently the unrighteous seem to prosper more than the righteous? There is the person who tried hard to live a godly life, but contracts some malignant disease, and after a spell of intense suffering, dies at an early age; while a sinful person enjoys good health, and passes away quietly in death, and without suffering, at a ripe old age. If God is in his heaven, why does he permit these inequalities? Another problem?

In an earlier article we mentioned the case of the parents in a mixed marriage who had failed to have their child baptized before it was killed; and of the mother who prayed for the safety of her boy on the battlefield, yet he was killed. Look where we will, and we find problems for which human wisdom is unable to find the answer. Man has tried to figure it all out, but when

reason is allowed to prevail, failure is quite generally acknowledged.

One "answer" to it all is simply the fact that there is no such thing as suffering and death, either here or hereafter; that all this is "mortal error," thus closing one's eyes to reality. But reason tells us that when we have a toothache there is something wrong. We just can't solve problems by burying them with unreason.

### **Ignorance**

IN PAUL'S sermon on Mars' hill he spoke of the "ignorance" reflected in the worship of idols, and tells us that God had "winked" at this, denoting that he had not taken it seriously into account in connection with his own great plan of salvation for his human creatures. (Acts 17:30) To this Paul adds, "But now commands all men everywhere to repent."

This does not mean that all men in Paul's day heard and understood this command to repent. It is simply Paul's way of explaining that with the coming of Jesus a new phase of the divine plan was initiated. Jesus came to be the "Light of the world," the One who was destined by the Creator to enlighten all mankind—"every man that cometh into the world." (John 1:9; 8:12) Ignorance was no longer to be "winked" at in the

sense that nothing would be done about it. A turning point had come.

Jesus was put to death at an early age, and few of the millions of humanity were enlightened by his personal ministry during the time of his presence. Jesus commissioned his disciples to be "the light of the world," but likened them to candles. (Matt. 5:14, 15) Although Jesus warned against putting these candles under a bushel and hiding them, we realize that the enlightenment produced by candles is not great, not far-reaching; and it has turned out this way.

Despite the earnest efforts of the faithful followers of the Master throughout the centuries, millions upon millions have continued to go down into death without hearing the call to repentance in an understandable manner, even though God placed no restrictions upon its proclamation. The command to repentance in this age was not designed to convert the world. God has not as yet been trying to convert the world. God's work in the earth thus far has been the finding and selection of a people to be associated with Jesus in his kingdom. Repentance has been the first step necessary for these to take. These repentant ones, trusting in the name of Jesus, and consecrated to do God's will, have been invited to suffer and to die with Jesus, and are promised that if

faithful they will live and reign with him.—II Tim. 2:11, 12; Rev. 2:10; 20:6

### **The Missing Factor**

PAUL explained that God had "winked" at the ignorance of the past, and obviously has continued largely to do so since, "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) Here is the factor in the divine plan which so many searchers after truth have overlooked. It is the future day of judgment. Peter and our Lord indicate that this day of judgment will be a thousand years in length." (II Pet. 3: 8-10; Rev. 20:4, 6) So an entire thousand years have been left out of God's great plan of salvation. No wonder students of the Bible have been confronted with so many unsolved problems!

True, in the creeds which have come down to us from the Dark Ages mention is made of a future "judgment day," but the concept of this is quite different from the teachings of the Bible pertaining to the day of judgment. According to these creeds of a darker past, the eternal destiny of each individual, saint and sinner, is fixed at death. The saints are immediately taken to heaven, and the sinners to a hell of torment. The Roman Catholic Church, of course, has an intermediate place called purgatory. It is the expectation that those who go to pur-

gatory will eventually become purified and fit for heaven.

But whether we consider the Protestant or the Roman Catholic view, there seems no logical need for a future day of judgment. However, the general idea is that at some far-distant time a twenty-four hour day will be set aside in which the good and the bad will all be brought out of heaven, hell, or purgatory—according to where they have been consigned when they died—and caused to pass before the judgment seat of God where they will be re-judged and sent back to their respective places of abode. Obviously nothing at all is accomplished by this. The view is unreasonable, and confusing. Only another problem. But the day of judgment portrayed in the Bible is quite different. Actually, it is a thousand-year period of probation for the sin-cursed, dying, and dead world of mankind. In order to appreciate fully the extent to which the restoration of this great truth to its proper position in the divine plan helps to solve the many problems with which we are confronted, it is essential first to note briefly the true teachings of the Bible with respect to death. The generally accepted theory that there is no death is not supported by the Word of God. Death is not a gateway into another life, either happier or more miserable than the present life.

Death is "the wages of sin," the

penalty for disobedience to divine law. (Rom. 6:23; Gen. 2:17) Death is a reality. "The dead know not anything." (Eccles. 9:5) However, this otherwise cold and forbidding reality is made brighter by the Bible's many references to death as being a "sleep." (Ps. 13:3; John 11:11-14) In the ordinary course of events, those who sleep will awaken. So it is with those who are asleep in death. They will be awakened by divine power, even as Jesus awakened Lazarus nearly two thousand years ago.—John 11:43, 44

Since God looks upon the dead as merely being asleep, and since it is his plan to awaken all from the sleep of death, it is important for us to take his viewpoint in his dealings with his human creatures. If a friend of ours was in distress and asked for help we would do something about it. However, our assistance might not become effective until the day after the request was made. Meanwhile our friend would spend a night in sleep. The remedy for the situation might be spread out over a number of days, and our friend would become unconscious in sleep several nights. But the friend would not charge us with neglect or lack of interest simply because he slept one or more nights before our help remedied the situation which was troubling him.

So with God's plan to help his human creatures. The fact that he

is allowing one generation after another to fall asleep in death does not mean that he lacks interest. Neither does it imply that he lacks the necessary power to deal with the malady of sin and death. It is simply that his time for doing away with all evil is his future thousand-year day of judgment.

One of the evils to be overcome at that time will be the ignorance of the people concerning God and his loving provisions of life which he has made for them through Christ. In his sermon on Mars' hill, the Apostle Paul contrasted the ignorance of the past with the future judgment day God has appointed, and in which Jesus will be the great and loving Judge.

Paul knew that this was God's plan. One of the prophecies of the judgment day calls attention to this: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world in righteousness, and the people with his truth."—Ps. 96:11-13

The Prophet Isaiah wrote that when the Lord's "judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) Isaiah also foretold that then "the knowledge of the Lord will fill the earth as

the waters cover the sea." (Isa. 11:9) Contrary to the teachings of the Dark Ages, the Lord's work of judgment will be more than simply pronouncing sentence upon the wicked and rewarding the righteous. It will be a judging of them based upon enlightenment by the truth, and giving them an opportunity to turn to him in obedience and thus receive his gift of eternal life through Jesus Christ our Lord.—Rom. 6:23

### **Belief Based on Knowledge**

JOHN 3:16 reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is a wonderfully revealing text of Scripture. But the puny mind of man has endeavored, by vain and misleading philosophies, to limit the opportunity of believing in Christ to the present short span of life. This limitation resulted from overlooking the future thousand years of probation and judgment. But the Bible places no such limitation upon this promise.

The Apostle Paul wrote, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15) No one will be

saved because of ignorance; but thank God the time for the enlightenment of the people concerning salvation through Christ is not limited to the present life, nor to the present age. There is another "day" in the divine plan, and those who are now sleeping in death will be awakened and enlightened in that glorious new day, the day of judgment.

The Bible, of course, speaks of people and situations which pertained to the period in which it was written. But what the Bible says concerning these should be taken as a guide in our understanding of the basic principles of the divine plan. In connection with the future judgment day, Jesus said concerning the people of Jewish cities who rejected his teachings that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for them.—Matt. 11:20-24; Mark 6:11

The people of Sodom and Gomorrah were notoriously wicked. In fact God destroyed them because of their sin, and no attempt was made at that time to enlighten and convert these wicked people. Yet Jesus tells us that it will be "tolerable," or favorable, for them in the judgment day—more "favorable" than for those who rejected his teachings at the time of his first advent.

This means that the people of Sodom and Gomorrah, and those of Jesus' day, are to be awakened

from the sleep of death in the judgment day. Jesus had good authority for saying that it would then be more favorable for the Sodomites than for the Israelites; for thus had the Prophet Ezekiel foretold. In Ezekiel's prophecy he describes the awakening of the dead as a release from captivity, and a returning to their "former estate." He wrote:

"As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.... Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art

a comfort unto them."—Ezek. 16: 48-54

There can be no doubt about the unrighteousness of those described in this passage of Scripture. The Sodomites, noting the sin of the Israelites who professed to serve God, felt justified in their own corrupt course, and thus were comforted in their sins. But they are all to be brought back from their captivity in death, for Ezekiel continues: "When thy sisters, Sodom and her daughters return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—vs. 55

But the purpose of restoring these sinful ones to life is not to tell them that they are unworthy of God's blessings and then destroy them, or worse still, consign them to a place of eternal torture. No, as we continue on in this wonderful prophecy, we find that the Israelites and the Sodomites and Samaritans are brought into harmony with God; into covenant relationship with him. (vss. 60-63) Continuing in this state of reconciliation to God, they will live forever—their experience with sin and its results having proved of value to them by way of contrast with righteousness and the favor of God.

Jesus' observation that it would be more tolerable for Sodom and Gomorrah than it would be for

unrighteous Israelites who had been favored with more light, clearly places their awakening from the sleep of death as being accomplished during the world's coming judgment day. We can see, then, that the purpose of the judgment day is to enlighten and reform sinners—giving them an opportunity to obey the light which will then be world-wide, and upon the basis of their obedience, restoring them to the full favor of God to live forever.

### Problems Solved

NOW we can see why the thousand-year judgment day is such an important factor in solving the many problems which confront us in connection with the character of God and his designs for his human creatures. Take the child in the mixed marriage dilemma who died before being baptized. That child is merely asleep in death and will be awakened in the morning of God's tomorrow.

Then, growing to maturity, that person can make his own decision with respect to serving God. The decision will not be based on the confusing and conflicting dogmas of men, but upon the true knowledge of God which will then fill the earth. The parents also will have the same opportunity; and what joy there will be for all concerned. Concerning God's loving provision for children who

are snatched away from their parents in death, and as a comfort to parents, the Prophet Jeremiah wrote:

"Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord: and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:15-17

Then there is the case of those born in debauchery, and reared in ignorance and without benefit of wholesome, godly surroundings. Thank God the destiny of these is not fixed at death! If God can, in his great love, mercy, and power, raise the Sodomites from death, enlighten and bless them, he will surely do the same for all who similarly have been more the victims of unrighteous circumstances than wilful opposers of his just and righteous laws.

Perhaps some of those born and reared under more advantageous circumstances, but who have not fully lived up to their responsibilities, will find it more difficult in the judgment day than those who have lived and died in ignorance, and in the squalor of sin. But judging from

the lesson taught by Jesus with respect to the Sodomites and the Israelites, every individual will, in the judgment day, be dealt with from the standpoint of the light enjoyed in the present life, and the degree to which the light influenced his life. On this point Jesus said:

"That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."—Luke 12:47, 48

The lesson here is that God's dealings with all his human creatures will be just and merciful. We could not ask for more! in keeping with this we need have no fears as to the future status of the heathen, for these also will be enlightened and blessed. The same divine principles of mercy and justice will apply to them as to all who have lived and died without a knowledge of the true and living God of the Bible.

This means that all of Adam's children in the antediluvian world will be given their opportunity in the future judgment day, including Adam and Eve. It means that all since that time, right down to the present, includ-

ing the countless millions of atheists in the world today, will be awakened from the sleep of death, enlightened, and given an opportunity to believe, obey, and live.

It even includes those who have been taught such grotesque conceptions of God that they have believed him to be a tyrant who planned from the beginning to eternally torture countless of his human creatures. How thankful we are that this hideous teaching is to be dispelled by the light of the new day, the judgment day, so that the unknown God of love and mercy will be seen and appreciated for what he is, not dreaded for what the creeds of the Dark Ages pictured him to be.

### **Prayers Answered**

THEN the sincere and earnest prayers of millions for blessings they were not properly prepared to receive and use will be answered. The mother who prayed for the safety of her boy on the battlefield will find that the Lord's way of protecting him was better than hers. He was allowed to go to sleep in death, to be awakened in the judgment day when all wars will be ended, having escaped the further horrors of the battlefield, and perhaps years in a veteran's hospital suffering physically or mentally, or both.

Every mother wants the best for her children. Every normal man and woman in the world, in

every generation, has deplored the inequalities with which they have been surrounded. All have been touched with the sufferings of the world, and have wished they could do something about it. But the great and loving God of all creation, the "unknown God" of the Athenians, has been just as mindful of these evils, and more so, than any of his creatures could possibly be. The difference is that he is able to do something about it.

Two thousand years ago God sent his beloved Son to die for the sin-cursed and dying race, thus opening the way for a reconciliation of all mankind to himself. The fact that people have continued to suffer and die, even as they did before Jesus came, does not defeat God's loving plan for their ultimate blessing. When his due time comes, which is the day of judgment, they will be awakened and given an opportunity of accepting the blessings he has provided for them.

How short this little while of suffering for each individual, and for each generation, will then seem to be by comparison with the endless ages of blessing and joy which will stretch out before all who, upon the basis of enlightenment, respond to divine love and turn in obedience to serve the true and living God.

### **The House of God**

MEANWHILE a few among

earth's millions, beginning with Pentecost, have been enlightened, and have had pointed out to them the privilege of walking in the footsteps of Jesus and of proving worthy of being associated with him in the great future kingdom work of judging and blessing all mankind. This means that the centuries since Pentecost have actually been a "judgment day" for the disciples of Christ, who are referred to by the Apostle Peter as "the house of God." Peter wrote:

"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—I Pet. 4:17, 18

Just previous to this the Apostle Peter explains that the disciples of Christ must expect to suffer, even as Jesus suffered. He wrote, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12, 13

The fact that the Christian is thus called upon to suffer makes the narrow way for him a difficult one in which to walk, and

many become discouraged. It is to this that Peter refers in his question, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The creeds answer that these will appear in the fires of eternal torture, where they will curse God throughout eternity. Peter also asked, "what shall the end be of them that obey not the Gospel of God?"

The answer to this last question is that those who do not ultimately obey the Gospel "shall be destroyed from among the people." (Acts 3:23) But Peter does not so much as hint that the opportunity to obey is limited to the present short span of life. So the answer to his question, "Where shall the ungodly and the sinner appear?" is that they will be awakened from the sleep of death and appear among the millions who will be enlightened and blessed during the world's future judgment day of one thousand years.

In fact, none but sinners will appear for judgment at that time, the righteous of all previous ages having already been judged and found worthy of life. Jesus said, "Indeed, I truly say to you, He who hears my word, and believes him who sent me, has aionian [everlasting] life, and comes not into judgment, but has passed out of death into life."—John 5:24, **Diaglott**

This, of course, is upon the basis of faith. The actual receiving of life will be in the resurrection, as shown in verses 28 and 29, where Jesus explains, "Wonder not at this; Because an hour comes in which all those in the tombs will hear his voice, and will come forth; those having done good things, to a resurrection of life; and those having done evil things, to a resurrection of judgment."—**Diaglott**

The Greek word here translated "judgment" is **krisis**. It corresponds in meaning to our English word crisis. When the unrighteous and the partially unrighteous dead are awakened from the sleep of death and enlightened with a true knowledge of God, they will indeed be faced with a crisis in their experience.

While God "winked" at the ignorance of their past, their ignorance and their distorted conception of him will now be swept away. Isaiah wrote of that time that the Lord will remove the "vail" that is spread over the minds of all people. (Isa. 25:7) All the spiritually blind eyes will be opened. There will be no excuse for not knowing the divine requirements. The result will be that those who do not believe and obey will be destroyed.—Isa. 35:5; Acts 3:23

On the other hand, those who face this crisis successfully—

which, no doubt will be the vast majority—will be restored to perfection of human life such as Adam enjoyed before he transgressed the divine law. This return to perfection and to life eternal is described by Jesus as a resurrection of judgment, or a full re-standing of life based upon obedience in their time of testing. The Prophet Isaiah described it as a returning to life over a "way of holiness," a "way," he explains, over which the unclean cannot continue to travel, but is provided for them as a way to holiness, or perfection.—Isa. 35:8

Isaiah explains that there will be no "ravenous beast" on this way of holiness, nor will there be any lion. These are symbols of the many evils which now stand in the way of the righteous. (vs. 9) Satan himself is described in the Bible as a "roaring lion," but of that future time of judgment and blessing the Scriptures assure us that Satan will be bound.—I Pet. 5:8; Rev. 20:1, 2

The Prophet Isaiah also wrote, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) "The ransomed of the Lord" are all who have been redeemed by the precious blood of Christ. Paul wrote that Jesus gave him-

self a "ransom for all." (I Tim. 2:3-6) Their return is from the sleep of death, and what a happy time it will be, for they "shall obtain joy and gladness, and sorrow and sighing shall flee away."

This glorious future day of probation and of the giving of life—the world's judgment day—has been assured, said Paul on Mars' hill, by the resurrection of Jesus Christ from the dead. Because he was raised to life, all for whom he died, which is the entire world of mankind, will likewise be brought back to life. This is the great truth concerning the Athenians' "unknown God" which Paul presented to those skeptical philosophers on Mars' hill. How did they receive it? The record states:

"And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. . . . Howbeit certain men clave unto him, and believed." (Acts 17:32-34) The attitude of the unbelieving world has not changed much during the more than nineteen centuries since that time. The world by its own wisdom still does not know the true and living God of the Bible, the great Creator of heaven and earth. He is still an "unknown God" to the vast majority.

But, as we have seen, it will not always be so. When, through the agencies of Christ's kingdom—that "mountain" kingdom

foretold in the prophecies of the Old Testament—tears are wiped away, and death is swallowed up in victory, the people will respond with delight. They will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, and we will be glad and rejoice in his salvation."—Isa. 2:2-4; 25:6-9

The people have indeed "waited" for the blessing of joy and life which will be showered upon them by the true and living God. They have had their hideous gods, and their unknown gods, in which they have hoped and trusted. But how they will rejoice when, the eyes of their understanding being opened, they see, and decide to obey the only true God. By then all the enemies of God and of righteousness will be destroyed, even death itself. (I Cor. 15:25, 26) Let us thank God for the blessings he has provided for the suffering and dying world of mankind.

The New English Translation of Revelation 15:3, 4 sums the matter up very nicely: "Great and marvelous are thy deeds, O Lord God, sovereign over all; just and true are thy ways, thou king of the ages. Who shall not reverence thee, Lord, and do homage to thy name? for thou alone art holy. All nations shall come and worship in thy presence, for thy just dealings stand revealed."

# Encouraging Letters

CONTINUED FROM PAGE 36

## Enjoyed

Dear Sirs: Your weekly television program is thoroughly enjoyed by our family and others that we have talked to. Would it be possible for me to obtain at least a half a dozen printed copies of the program on evolution. I have people who have asked me to try and get a copy for them. I find these days that in witnessing to people the subject of evolution keeps coming up.—Canada

## Eyes Opened

"Dear 'Frank and Ernest': Please accept this 'widow's mite' to help in the spreading of the Gospel. I cannot get out and around due to my age to tell others the good news, so I wish to use my tithe money to help you do so. I am so glad that God has opened my eyes to 'behold wondrous things out of his Law,' and your books have helped me greatly in this connection. May God bless you."—Oregon

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## "THE OLDTIME RELIGION"

To be discussed by

## "FRANK AND ERNEST"

KTW—1250 kc.—1:30 P. M.

Sunday, May 20

Sometimes people say, "The oldtime religion is good enough for me." What is the oldtime religion—the religion, that is, of Jesus and the apostles? What was Abraham's religion, and the religion of the Old Testament prophets? Hear "Frank and Ernest" answer these questions, and send for a free copy of the book, "The Truth About Hell." Address:

"FRANK AND ERNEST"

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

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## For Your Newspaper

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

**JUNE TOPIC:** On Sunday, June 17, "Frank and Ernest" will discuss the topic, "World's End and Judgment Day." With global-wide tensions increasing many are fearing that the end of the world might be near. This is because they do not understand what the Bible teaches on this important subject. We believe that the June 17 topic will be of special interest to many of these, and it should be well advertised. Special circulars will be available for this purpose, and will be supplied free. Send for as many as you can use. Address your request to, The Dawn, East Rutherford, New Jersey.

## Sons of Peace Engage in War

**T**HE Scriptures show it to be a part of God's plan to establish, in due time, a kingdom among men having rulers of his appointment. Who these rulers are to be is shown by the Master's words addressed to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke 22:29

The great King of God's kingdom, which is to be established on earth during the Millennial Age, is God's only begotten Son, his Anointed; and the joint-heirs, or joint-rulers in this kingdom will be those who, after believing in Jesus unto justification, have taken up their cross daily to follow him. To these, Jesus again says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 9:23; 12:32

### A Good Fight

AS THE kingdoms of this world have included a war department among their many arrangements

of state, which has frequently resulted in destruction on a large scale, so with God's kingdom; but how different are the principles which govern the Christian warfare! This is described by the Apostle Paul as "a good fight." (II Tim. 4:7) It is a fight for the good of those mistakenly opposed to us, and having one laudable motive, which is doing "good" to our enemies, even as Paul exhorts, "Be not overcome of evil, but overcome evil with good."—Rom. 12:21

But before this kingdom of Messiah is fully set up and begins to rule the world, the Scriptures show that the representatives of this coming kingdom, having put on the whole armor of God (Eph. 6:10-18), have been active during the Gospel Age in fighting for earth's rightful king and the principles of his government. Ours, however, is not a warfare waged with carnal weapons, but is a warfare of a very different character from that engaged in by the kingdoms of this world. As Paul says, "We do not war after the flesh." (II Cor. 10:34) Hence "the weapons of our warfare are not carnal," but are of a spiritual character, even as the dominion against which we fight is not a material, earthly domin-

ion, but is described by the Apostle Paul as "the dominion of darkness."—Col. 1:13, **Diaglott**

The subjects of this dark dominion or kingdom are those who dwell in darkness, in ignorance, and who for the most part are opposed to God's truth; opposed to "the light of the knowledge of the glory of God," as seen in Jesus and the plan for human salvation he came to reveal and to carry out. (II Cor. 4:6) Hence, if the soldiers in the Lord's army who have been translated out of their former darkness into his marvelous light would be loyal to him, they must be opposed to darkness and error in every shape and form. This would include all those things which would hinder one from shaking free from the darkness of the creeds and all other things which prevent one from enjoying the light of God's truth.—I Pet. 2:9

How different, therefore, is the Christian warfare and the principles which govern it from any warfare waged with carnal weapons by the kingdoms of the world! In spite of the apparent contradiction, it is verily true to say that ours is a warfare engaged in by peace lovers against those things which tend to destroy peace. It is also a warfare against all those things which becloud God's purposes as revealed in his Word, and which hinder others from taking their stand on his side.

## **Demolishing Strongholds**

AS THE soldiers of the kingdoms of this world possess powerful weapons with which to fight, so Paul speaks of "the weapons of our warfare" as being powerful. He says, These are not carnal, fleshly, material weapons, and yet they are "mighty," very powerful so far as accomplishing their intended purposes are concerned. Paul tells us that one of the things our weapons are to accomplish is "the pulling down, or demolishing, of strongholds" or "fortresses."—II Cor. 10:4, **Diaglott**

In earlier days a stronghold or fortress was a well-defended position usually placed in a favorable spot with a view to stopping the advance of the enemy over a considerable area of the country. In our spiritual warfare against darkness, these strongholds or fortresses would be appropriately represented in the sectarian strongholds, the church systems, some of which defend the creeds of the Dark Ages, and others, the strong delusions of modernism. The effect of "the weapons of our warfare" is to pull down these strongholds. They will also, Paul says, "cast down imaginations." And how many of the teachings of the nominal Christian church are but imaginations!

The teaching that man has an immortal soul which continues to

live on after the death of the body is a pure imagination placed in men's minds by the great Adversary, Satan. For this teaching there is not the least foundation in the Word of God. Again, the teaching that there are three persons, Father, Son, and Holy Spirit, and yet in some unexplainable way there is only one God, is another human imagination not supported by a single passage of Scripture.

That such a place as purgatory exists, is still another human imagination. Existing also in the human imagination is the diabolical thought that hell is a place created by God where all who die outside of Christ pass immediately at the moment of death, and that it is a place of torment, eternal in duration.

The church systems are indeed like strongholds or fortresses affording protection to these monstrosities of human thought, and against these the Christian at every opportunity must wage an aggressive warfare, using a well-sharpened and pointed "sword of the Spirit" against such satanic deceptions. Speaking of an attack against one of the enemy's spiritual strongholds, the Lord through the prophet says, "I have set the point of the sword against all their gates, that their heart may melt, and their stumblings be multiplied."—Ezek. 21:15, R. V.

Paul adds that our warfare

must be against "every high thing that exalteth itself against the knowledge of God." While much of the teaching of the professing church, claimed to be based upon the Word of God, is pure imagination for which there can be found no "thus saith the Lord," there has been during the past fifty and more years a vast growth of high-sounding philosophy which goes by the names of Higher Criticism and Modernism, and which exalts itself against the knowledge of God, claiming to be wise above what is written. God's people, if they would be faithful, must use the weapons of the Christian warfare, so far as they are able, against these strong delusions of our day.

Further, we must use the sword of the Spirit, the Word of God, not only for the overthrow of error, but also to make plain the Lord's message telling of his infinitely wise and loving plan. This message, Paul indicates, is living and powerful, and sharper, more forceful and cutting than anything that could be brought against it. (Heb. 4:12) As was the case with our Master, "It is written" must be our only offense, as well as defense.

Paul continues, "Bringing into captivity every thought to the obedience of Christ." (II Cor. 10:5) Not only is it necessary in the good fight of faith in which we are engaged, to bring our own

thoughts into accord with what is written, but we should let our light shine in the midst of the dominion of darkness in order that others who may be inquiring the way of the Lord more perfectly may be similarly assisted.

### **Apparent Failure**

VIEWING the Christian warfare during the Gospel Age from a natural standpoint only, things for the most part have not looked encouraging. True, the Early Church, clad in the whole armor of God, went forth conquering and to conquer—full of confidence, and rejoicing in their privileges as good soldiers of Jesus Christ. But after a period of zealous activity had made little impression upon the strongholds of paganism, Greek mythology and Jewish tradition, the enemy in various subtle ways sought to bring divisions and misunderstandings into the ranks of the Lord's army, to the temporary discouragement of many. However, prophetic foreshadowings and warnings in due time began to be realized, and these assured the Lord's little army that his cause, in spite of all outward appearances, was not really going down in defeat.

Note Paul's inspired forecast: "After my departing grievous wolves shall enter in among you, not sparing the flock." (Acts 20; 29, R. V.) Again he says, "In later times some shall fall away from

the faith, giving heed to seducing spirits and doctrines of devils." (I Tim. 4:1, R. V.) Peter also uttered a similar warning, "But there were false prophets also among the people [of Israel], even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and [shall] bring upon themselves swift destruction."—II Pet. 2:1

Again, "There shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming [Greek, "presence"]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Pet. 3:3, 4) It will be noticed that this text is a warning, not of what was to take place during the early centuries of the Gospel Age, but "in the last days," or in other words, during its closing years, when the Lord would be again present.

### **Faithful unto Death**

LOOKING only on the surface, it would appear that the Lord's people during the Gospel Age have been fighting a losing battle, and that the great Adversary has for the most part had the advantage; yet when the situation is scrutinized a little more closely we find this has not really been the case. Jesus gained his great victory by the zeal and spirit with

which he served, in spite of his sufferings for righteousness' sake, and the bitter opposition that was aroused in certain quarters to the message he had so faithfully proclaimed. Indeed, by such experiences Jesus proved his faithfulness even unto death; and by his death in the service of righteousness he gained his great victory.

Similarly, the Master says to those fighting under his banner, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10, 11) And in spite of all outward appearances to the contrary, by faith we can say with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57) It is doubtless for this reason that the church's conflict is described as a "fight of faith." (I Tim. 6:12) It is a fight in which victory is being secured in spite of all appearances to the contrary.

One of the apparent advantages the great Adversary of God's eternal purpose has secured has been the deception he has led many to accept, namely, that it is God's present purpose for the church in the flesh to convert the world and establish Christ's Kingdom, when his will would be done on earth as it is now done in heaven. As a result of fighting for something for which they have never been authorized to fight, how discouraged, holding this false view, have been at the nonsuccess of their efforts and the slow prog-

ress being made toward such a goal. This we might say has been an outstanding example of the enemy's espionage service; his causing of false commands, carried by false friends, to reach the Lord's army, and yet purporting to come from the Captain of our salvation!

Instead of the Gospel Age being for the conversion of the world and the overthrow of the kingdom of darkness, we now see it to be clearly outlined in the Word of God that since the days of Cornelius, the first Gentile convert, God has been taking out from the Gentiles "a people for his name," a people to be of his family of divine sons. (Acts 15:14) These are the "many sons" Paul speaks of, who are brought to divine glory. (Heb. 2:10) Paul tells us that the whole creation is waiting for the completion of, and then the manifestation of, these "sons of God."—Rom. 8:19

### **Victory Openly Demonstrated**

THESE "sons of God," glorified, on the spiritual plane, together with their Lord and Head, are to be recognized as earth's rightful rulers, kings and priests unto God to reign with Christ for a thousand years. (Rev. 20:6) Paul tells us that during this coming age "the creation itself [mankind in general] [Diaglott] shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. 8:

21) They will become his children on the human plane, enjoying everlasting life.

Under the administration of the kingdom, the strongholds of the enemy will quickly fall; the high things which have exalted themselves against the knowledge of God will tumble to the dust, and the Sun of Righteousness will arise and fill the earth with its healing rays. In other words, "the light of the knowledge of the glory of God [shining] in the face of Jesus Christ" will reach all

mankind, and "they shall all know me, from the least of them unto the greatest of them, saith the Lord"—whom to know is life eternal.—II Cor. 4:6; Jer. 31:34; John 17:3

May we in this good fight of faith allow ourselves to be continually urged forward by the inspiring commands of the Captain of our salvation. In the end may we be able to say with Paul, "I have fought the good fight, I have finished the course, I have kept the faith."—II Tim. 4:7, R. V.

## SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address—Dawn Bible Students Association, Pilgrim Department, 15, Southwood Gardens, ILFORD, Essex.

C. A. CORNELL			
Ipswich .....	May	27	
G. A. FORD			
Llanelly .....	May	27	
E. HALTON			
Latchford .....	June	24	
J. HUMPHREY			
Clonelly .....	June	6	
Londonderry .....		7	
Belfast .....		8	
Letchworth .....		24	
J. H. MURRAY			
Ipswich .....	May	19	

E. TERRY NADAL			
Liverpool .....	May	20	
W. READER			
Dewsbury .....	May	6	
Lincoln .....		27	
R. ROBINSON			
Letchworth .....	May	27	

**PORTRUSH CONVENTION—June 9-11**  
 Speakers: A. Boyce, E. Halton, P. Hatgis, G. Kearney, J. H. Murray, E. Terry Nadal, W. Reader, E. G. Roberts.

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

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

## A "Last" Convention

ON SUNDAY, March 25, a one-day convention of Bible Students was held in Northside Pittsburgh, Pennsylvania, formerly known as Allegheny. Throughout each year many such conventions are held in various parts of the country, as will be seen from the convention schedules listed on page 64. In most respects the Pittsburgh gathering was not unlike the others. There was a good program, and the subjects discussed were, "The Bread of Life"; "The Blessed People of God"; "God's Care for His People"; and, "The Day the Lord Made." There was also an inspiring testimony meeting.

Naturally we would like to report all the local and district conventions which are held in various parts of the country, but space does not permit. We are reporting the Northside Pittsburgh Convention of March 25 because it was the last convention to be held in the auditorium formerly known as "The Bible House Chapel"—the last for the reason that the building in which the "chapel" is located is to be torn down, together with most buildings in the area, to make room for a rebuilding project.

The reason this building has, for nearly seventy-five years, held great interest for the friends of present truth, is that it was built by "that servant" to be used as the headquarters of the harvest work. It was completed, we believe, in 1889. With the exception of Volumes 1, and 2, "Studies in the Scriptures" were written in this building, and the general work conducted in it from 1889 to 1909, when headquarters were moved to Brooklyn, New York.

The building was then sold, and for many years has been owned by a fraternal lodge. However, the new owners did not change the internal arrangements of the building, and the roomy chapel on the third floor has, throughout the years, remained essentially the same as when built. In 1929 the local group of

brethren in Pittsburgh leased the chapel for their Sunday meetings, and engaged a smaller room in the building for their mid-week prayer, praise, and testimony meetings, and have used these rooms without interruption for now more than thirty years.

Beginning in 1929 "reunion" conventions were held in The Bible House Chapel each October for a number of years. It was at the 1931 convention that what was known as "The Central Committee" was elected, which was to serve to bring about greater and more co-ordinated efforts among the brethren to proclaim the glad tidings of the kingdom. Later the efforts of this committee were merged with the activities of a committee appointed by the Brooklyn, New York Ecclesia. Out of this combined effort came the work of The Dawn—The Dawn Magazine itself, the republishing of "Studies in the Scriptures," "Tabernacle Shadows," "Hymns of Dawn," and "Daily Heavenly Manna."

Through the years since those "early days," much additional literature has been published such as tracts, kingdom cards, public meeting circulars, booklets, and books. Radio stations from coast to coast in the United States and Canada, and in foreign countries, have beamed the kingdom message to those having ears to hear. And now the television witness is enlarging. At the time this report is written, about fifty TV stations are carrying "The Bible Answers" films.

So, both when it was new, and during the final thirty years of its existence, this building, located at 610 Arch Street, Allegheny, has been used in furthering the interests of present truth. Naturally, when it became known that the building was to be demolished it gave occasion for recalling the providences of God over his people throughout nearly seventy-five years of the "harvest," and, in retrospect, to rejoice in them.

At this "last" convention in The Bible House Chapel many references were made, especially by the "oldtimers," of the many rich blessings received under its roof. It was not that anyone considered the building sacred, for it is not, and never has been. But whatever the circumstance might be that causes us to look back and praise the way the Lord has led his people, we can be thankful for it.

It would have been impossible for Brother Russell in 1889 to

know so far in advance the many ways in which the Lord would direct his people, nor the full extent to which "The Bible House" would be used in the furtherance of the truth. The printed page was widely used then, through tracts and books, and later the newspapers, to proclaim the message. But radio and television were unheard of. Highlighting this was the use of a portable television set to "bring in" The Bible Answers program to the brethren assembled in The Bible House Chapel for the last convention to be held there. This program was televised by a local station.

Through all the years of the harvest the glorious Gospel of the kingdom has remained the same. All the great fundamentals of the divine plan of the ages are solidly based in the Word of God and stand as a Gibraltar of strength and defense against the forces of error. Methods of proclaiming the truth increase and enlarge, and how blessed it is to embrace and use these to the Lord's glory! We do not give up the old and tried methods of publishing the kingdom message, but rejoice that the Lord, in his providences, puts additional "tools" in our hands with which we can be "witnesses" for Jesus.

Just as the Lord has led his people throughout all the years of the harvest until now, we can be assured he will continue to do so. The Pittsburgh Ecclesia will be able to meet in The Bible House Chapel for a little while longer, but search is already being made for a new location. We pray that the Lord will bless the Pittsburgh brethren in their new "home," and that the Gospel of the kingdom will continue to go out from them for the blessing of those who are seeking the truth, as well as for their own encouragement, and to the glory of the Lord. The next convention in Pittsburgh will, the Lord willing, be held this fall, at a new location.

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#### THE TIME, DEAR ONE, IS SHORT

Ah, yes, 'tis short—just time enough  
To run thy course, so steep and rough,  
Just time to reap "the fields," so white,  
Before the coming of "the night."

Just time to make thy heart more pure,  
Just time to make thy "calling" sure,  
Just time to enter through "the door,"  
To reign with Christ for evermore.

# THE BIBLE ANSWERS TV SCHEDULE

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## ALABAMA

Florence WOWL-TV Channel 15  
Sundays, 12:30 p.m.  
Selma WSLA-TV  
Sundays, (Time to be announced.)  
Montgomery WCCB-TV  
Sundays, 11:00 a.m.

## ALASKA

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

## ARKANSAS

Little Rock KATV Channel 7  
Sundays, 11:30 a.m.

## CALIFORNIA

Bakersfield KLYD-TV Channel 17  
Sundays, 12:00 noon

## CONNECTICUT

Waterbury WATR-TV Channel 53  
Tuesdays, 1:30 p.m.

## FLORIDA

Jacksonville WFGA-TV Channel 12  
Saturdays (Time to be announced.)

## GEORGIA

Savannah WSAV-TV  
Sundays (Time to be announced.)

## INDIANA

Elkhart-South Bend WSJV-TV  
Channel 28, Alt. Sundays, 9:15 a.m.,  
15 min. program  
Lafayette WFAM-TV Channel 18  
Sundays, 11:00 a.m.  
Muncie WLBC-TV Channel 49  
Sundays (Time to be announced.)

## KANSAS

Wichita KAKE-TV Channel 10  
Sundays, 11:00 a.m.  
Wichita KARD-TV Channel 3  
Sundays, 9:30 a.m.

## MANITOBA

Thompson CESM-TV  
Sundays (Time to be announced.)

## MARYLAND

Salisbury WBOC-TV Channel 16  
Saturdays—Sundays (Time to be announced.)

## MASSACHUSETTS

Boston WBZ-TV Channel 4  
Sundays, (Once a month. Time to be announced.)  
Springfield WHYN-TV Channel 40  
Sundays, 12:00 noon

## MICHIGAN

Jackson WILX-TV Channel 10  
Saturdays, 8:15 a.m., 15 min. program

## MINNESOTA

Alexandria KCMT-TV Channel 7  
every third Sunday, 10:00 a.m.

## MISSISSIPPI

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

## MISSOURI

Columbia KOMV  
Sundays (Time to be announced.)  
Kansas City WDAF-TV Channel 4  
Sundays, 10:30 a.m.

## NEW MEXICO

Roswell KBLE-TV  
Sundays (Time to be announced.)

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# TV BROADCAST

## NEW YORK

Albany WAST-TV Channel 13  
Sundays, 9:30 a.m.  
Buffalo WKBW-TV Channel 7  
Sundays, 9:00 a.m.

## NORTH DAKOTA

Bismark KXMB-TV Channel 12  
Sundays, 12 noon.  
Valley City KXJB-TV Channel 4  
Sundays, 11:00 a.m.

## OHIO

Cleveland WEWS Channel 5  
Saturdays, 9:30 a.m.  
Columbus WLWC-TV Channel 4  
(Time and day to be announced.)  
Columbus WBNS-TV Channel 10  
(Time and day to be announced.)  
Youngstown WKBN Channel 27  
(Time and day to be announced.)  
Toledo WSPD-TV Channel 13  
(Time and day to be announced.)

## ONTARIO

Peterborough CHEX-TV  
Sundays, 12:00 noon.

## PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4  
Sundays, 9:30 a.m.  
Wilkes-Barre WBRE-TV Channel 28  
Sundays, 11:55 a.m.

## PUERTO RICO

WJPR-TV, Sundays (Time and day to be announced.)

## SOUTH CAROLINA

Anderson WAIM-TV Channel 40  
Mondays, 6:00 p.m.  
Columbia WCCA-TV  
Sundays, 1:00 p.m.

## SOUTH DAKOTA

Deadwood KDSJ-TV  
Sundays, (Time to be announced.)  
Rapid City KRSD-TV Channel 7  
Sundays, 3:30 p.m.

## TENNESSEE

Knoxville WTVK-TV Channel 26  
Sundays, (Time to be announced.)

## TEXAS

Amarillo KVII-TV Channel 7  
Sundays, 2:45 p.m., 15 min. program  
El Paso KELP-TV Channel 13  
Sundays, 12:00 noon.  
San Antonio KWEX-TV  
Mondays, 4:30 p.m.

## UTAH

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

## VIRGINIA

Bristol WCYB-TV Channel 5  
Sundays, 12:00 noon.  
Portsmouth WAVY-TV Channel 10  
Sundays, 9:00 a.m.  
Roanoke WSLS-TV Channel 10  
Sundays, (Time to be announced.)

## WEST VIRGINIA

Bluefield WHIS-TV Channel 6  
Mondays, (Time to be announced.)  
Fairmont WJPB-TV Channel 35  
Sundays, (Time to be announced.)  
Huntington WSAZ-TV Channel 3  
Sundays, 4:30 p.m.  
Oakhill WOAY-TV Channel 4  
Sundays, 7:30 p.m.  
Parkersburg WTAP-TV Channel 15  
(Time and day to be announced.)

## WISCONSIN

Milwaukee WITI-TV Channel 6  
Sundays (Time to be announced.)

## SPEAKERS' APPOINTMENTS

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

<b>SAM BAKER</b>		<b>L. P. LOOMIS</b>		<b>Stuebenville, Ohio</b>		<b>11-13</b>
St. Louis, Mo.	May 2	York, Pa.	Apr. 29	Monessen, Pa.		14, 15
Farmington, Mo.	3	Lancaster, Pa.	29	Connellsville, Pa.		16, 17
Kansas City, Mo.	6	Monessen, Pa.	30-May 1	Pittsburgh, Pa.		19, 20
St. Joseph, Mo.	7	Pittsburgh, Pa.	2	Allentown, Pa.		22
Topeka, Kans.	8	Stuebenville, Ohio	3	Wilkes-Barre, Pa.		23, 24
Wichita, Kans.	9	Gary, Ind.	5, 6	York, Pa.		26
Tulsa, Okla.	10	Detroit, Mich.	7	Lancaster, Pa.		27
Oklahoma City	12, 13	Akron, Ohio	8	Paterson, N. J.		29
Fort Worth, Tex.	15	Erie, Pa.	9	<b>H. W. PRICE</b>		
Weatherford, Tex.	16	Buffalo, N. Y.	10	Withee, Wis.	May 1	
Bowie, Tex.	17	Pulaski, N. Y.	11	Wausau, Wis.		2
Sunset, Tex.	18	Albany, N. Y.	13	Plover, Wis.		3
Gustino, Tex.	20	<b>J. Y. MAC AULAY</b>		Appleton, Wis.		4
Lampasas, Tex.	21	Brother MacAulay will be calling on television stations along the Eastern Seaboard and will contact the brethren when possible.		Milwaukee, Wis.		5, 6
Livingston, Tex.	23			Rockford, Ill.		7
Houston, Tex.	25-27			Batavia, Ill.		8
San Antonio, Tex.	29, 30	<b>G. P. OSTRANDER</b>		Aurora, Ill.		9
Lamesa, Tex.	31	Toronto, Ont., Can. Apr. 18		LaSalle, Ill.		10, 11
<b>L. P. DAVIS</b>				Chicago, Ill.		12, 13
Cincinnati, Ohio	May 13	London, Ont., Can.	19	Gary, Ind.		14, 15
Indianapolis, Ind.	16	Chatham, Ont., Can.	20	South Bend, Ind.		16
St. Louis, Mo.	20	Detroit, Mich.	22	Muncie, Ind.		17
Kansas City, Mo.	23	Flint, Mich.	23	Anderson, Ind.		18
Topeka, Kans.	24	Saginaw, Mich.	24, 25	Indianapolis, Ind.		19, 20
Oklahoma City, Okla.	27	Grand Rapids, Mich.	26	Columbus, Ind.		21
<b>THOMAS HICKS</b>		Jackson, Mich.	27	Salem, Ind.		22
Washington, D. C.	May 27	Gary, Ind.	28, 29	New Albany, Ind.		23, 24
<b>G. M. JEUCK</b>		Chicago, Ill.	Apr. 30-May 1	Cincinnati, Ohio		26, 27
Sayville, N. Y.	May 6	Indianapolis, Ind.	3	Dayton, Ohio		28
Wallingford, Conn.	13	Muncie, Ind.	4, 5	Piqua, Ohio		29
<b>A. H. KRUMPOLT</b>		Cincinnati, Ohio	6	Columbus, Ohio		30, 31
Allentown, Pa.	May 13	Dayton, Ohio	7, 8	<b>C. A. SMITH</b>		
Cotawissa, Pa.	27	Piqua, Ohio	9	New Haven, Conn.	May 6	
<b>R. J. KRUPA</b>		Columbus, Ohio	10	Waterbury, Conn.		6
Philadelphia, Pa.	May 20			Wallingford, Conn.		13
Rochester, N. Y.	27					

**F. S. WASSMANN**  
Groton, Conn. May 20  
New London, Conn. 20  
**C. R. WEIDA**  
Philadelphia, Pa. May 20  
Aslomar, Calif. 30-June 3  
**W. N. WOODWORTH**  
Wallingford, Conn. May 13  
Chicago, Ill. 20  
Copenhagen, Denmark  
June 7, 8

Ludwigshafen/Rhein, Ger.  
(General Convention) 9-11  
Solingen, Germany 12  
Bremen-Blumenthal, Ger. 13  
Lubeck, Germany 14, 15  
Kiel, Germany (eve.) 15  
Berlin, Germany 16, 17  
Kirchlengern Kr. Herford,  
Germany 18  
Hannover, Germany 19  
Hersfeld, Germany 20

Lauf/Pegnitz, Germany 21  
Ingolstadt/Neuburg,  
Germany 22  
Breitbrunn/Chiemsee,  
Germany 23  
Munich, Germany 24  
Weinsberg, Germany 25  
Brunstatt, Haut-Rhin,  
France 26, 27  
Freiburg, Germany 28, 29  
Athens, Greece 30



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

**GEORGE BALKO**  
Monessen, Pa. May 13

**MIKE BALKO**  
Connellsville, Pa. May 13

**NICK BARACOS**  
Monessen, Pa. May 27

**JULIUS BEDNARZ**  
Covert, Mich. May 20

**WALTER Blicharz**  
Chatham, Ont., Can. 20

**L. P. BORGES**  
St. Petersburg, Fla. May 13

**J. BURTON BROWN**  
Whittier, Calif. May 27

**BERTRAM C. COOPER**  
Fullerton, Calif. May 27

**FRED J. DARROW**  
San Diego, Calif. May 13

**EDWARD E. FAY**  
San Jose, Calif. May 13

**THOMAS C. FAY**  
Whittier, Calif. May 20

**IRVING C. FOSS**  
Whittier, Calif. May 13

**G. HOMER HAMLIN**  
Antioch, Calif. May 20

**EDMUND JEZUIT**  
Aurora, Ill. May 13

**RUSSELL L. JURD**  
Whittier, Calif. May 6  
Bakersfield, Calif. 20  
Tehachapi, Calif. 20

**DANIEL KAZIAK**  
London, Ont., Can. May 13

**EDWARD G. LORENZ**  
Phoenix, Ariz. May 13

**ADAM MISKAWITZ**  
Milwaukee, Wis. May 13

**D. J. MOREHOUSE**  
Minneapolis, Minn. May 13  
(Cedar Ave.)

**HARRY PASSIOS**  
Duquesne, Pa. May 6  
Washington, Pa. May 20

**G. R. POLLOCK**  
Ventura, Calif. May 13

**LEO POST**  
LaSalle, Ill. May 6

**GILBERT L. RICE**  
Riverside, Calif. May 20  
Ontario, Calif. 20

**NORMAN F. RICE**  
San Bernardino, Calif. 6

**B. E. ROSE**  
Flint, Mich. May 6  
Adrian, Mich. 20

**R. S. SEKLEMIAN**  
Chico, Calif. May 6

**ALBERT SHEPPELBAUM**  
Gary, Ind. May 20

**J. I. VAN HORNE**  
East Liverpool, O. May 13

**FRANK J. WEBBER**  
Sonora, Calif. May 20

**G. M. WILSON**  
Connellsville, Pa. May 6  
Chicago, Ill. 13

## CONVENTIONS

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

**GARY, INDIANA, May 5, 6**—Indiana University Auditorium, Gary Center, 3400 Jefferson Street. Mr. T. Trzeciak, 2444 West Tenth Place.

**KANSAS CITY, MO., May 5, 6**—Kansas City Athenaeum, 900 East Linwood Blvd. Mrs. H. E. Brink, 4236 Antioch Road, Kansas City 17.

**ALBANY, N. Y., May 13**—YWCA Bldg., 5 Lodge Street. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

**WALLINGFORD, CONN., May 13**—Masonic Hall, South Main Street. Mrs. S. Wawrzyniak, 49 Scrub Oak Road, North Haven 2, Conn.

**VANCOUVER, B. C., May 19-21**—Scottish Auditorium, 1605 West Twelfth Avenue. Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15.

**INDIANAPOLIS, IND., May 20**—YWCA Bldg., Social Room, 329 North Pennsylvania Street. Mrs. M. F. Martin, 4620 Hinesley Avenue, Indianapolis 8.

**PHILADELPHIA, PA., May 20**—YWCA Bldg., 2027 Chestnut Street. Mr. Otis Barrall, 42 Fairfield Road, Havertown, Pa.

**TOLEDO, OHIO, May 20**—YMCA Bldg., 1110 Jefferson Ave. Mr. Roger Brandle, 4472 288th St., Toledo 11.

**ROCHESTER, N. Y., May 27**—YMCA Bldg.,

Todd Hall, 100 Gibbs St. Mrs. M. R. Goff, 95 Landing Road North, Rochester 25.

**SAN FRANCISCO, CALIF., May 30-June 3**—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. K. M. Nail, 3509 Branson Drive, San Mateo, Calif.

**SAYVILLE, N. Y., May 30**—Parkway Community Church, Hicksville, L. I. Mr. E. O. Weeks, 137 Claywood Drive, Brentwood, N. Y.

**SILVER CREEK-GRAND ISLAND, NEBR., June 16, 17**—The Strickland Farm, R. F. D. 1, Box 190, Silver Creek. Miss Marguerite Rosswick, 1317 West Sixth St., Grand Island.

**YORK, PA., June 16, 17**

**MONESSEN-WEST NEWTON, PA., June 17**

**CHARLOTTE, N. C., June 23, 24**

**DETROIT, MICH., June 29-July 1**

**LOS ANGELES, CALIF., July 1-4**

**NEW BRUNSWICK, N. J., June 30, July 1**

**SEATTLE, WASH., Sept. 1-3**—Friends planning to attend the Labor Day convention should make immediate lodging reservations because of Century 21 Exposition. Write your preferred hotel or motel direct. For additional information: Mrs. L. E. Kirkham, 7751 29th N. W., Seattle 7.

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

—Hebrews 10:25

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## WEEKLY PRAYER MEETING TEXTS

**MAY 3**—"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Hebrews 5:14 (Z. '03-167 Hymn 93)

**MAY 10**—"Thou anointest my head with oil, my cup runneth over."—Psalm 23:5 (Z. '03-413 Hymn 288)

**MAY 17**—"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you

will think that he doeth God service."—John 16:2 (Z. '97-57 Hymn 200)

**MAY 24**—"Love....is not easily provoked."—I Corinthians 13:5 (Z. '87-247 Hymn 165)

**MAY 31**—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Romans 14:21 (Z. '03-43 Hymn App. K)

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

### Studies in the Scriptures

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

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to us the
<b>SCRIPTURES</b>
clearly teach

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

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

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

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

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

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