

a herald of Christ's presence

THE DAWN

"GOD . . . HATH
IN THESE LAST DAYS
SPOKEN UNTO US
BY HIS SON,
WHOM HE HATH
APPOINTED HEIR
OF ALL THINGS."

--Hebrews 1:2

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The Future of Israel And the World

IT IS apparent to all that man today is living in a rapidly changing world. Virtually all the powerful pre-1914 hereditary ruling houses of Europe have been replaced by other forms of government, and half the population of the earth has succumbed to the control of communist dictatorship. The period beginning with the outbreak of the first World War has to a large extent been one of deterioration and disintegration; but not altogether so, for during this same period new nations have been born.

One of these is Israel. Perhaps it would be more accurate to say that Israel was reborn, for this people had formerly been a nation, with its own government. However, the ancient nation of Israel enjoyed a distinction not true of any other people on earth, before or since, in that its government functioned under the direction of God. The kings of Israel are spoken of in the Bible as sitting upon "the throne of the Lord."—I Chron. 29:23

The last king of Israel was Zedekiah. (Ezek. 21:25-27) In 606 B. C. Zedekiah was dethroned by King Nebuchadnezzar, and the whole nation was taken captive to Babylon. This captivity lasted for seventy years. Meanwhile Babylon was conquered by the Medes and Persians, and it was King Cyrus of Persia who issued the decree of liberation permitting the Israelites to return to Palestine, but not to re-establish their own government.

From that time on Israel continued to be a subject people, vassals to whatever nation controlled Palestine, which at the time of Jesus was the Roman. In the years A. D. 69-73, Titus besieged and finally destroyed Jerusalem. Then the Israelites who were not destroyed in this terrible ordeal were scattered throughout the world. This situation remained through the centuries until now, and is referred to by the Jewish people as the period of their Dispersion.

Dispersion Foretold

MOSES, the lawgiver of Israel, foretold this scattering of the Israelites among the nations, and also their regathering as we see it taking place today. This forecast is recorded in Deuteronomy 29:24 and 30:1-6. The latter part of the prophecy reads: "And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

Moses also foretold how long the era of Israel's loss of independence and scattering would be. As we have seen, Israel was a nation under God, and for this reason it was subject to disciplinary measures for wrongdoing. Moses refers to certain corrective punishments to which they would be subject, and then adds: "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." —Lev. 26:18

This warning of "seven times more" of punishment is repeated four times. Students of prophecy believe that this is a time measurement. A symbolic time, the Scriptures indicate, is a period of 360 years, and seven of these

would total 2,520 years. The biblical key to this method of reckoning is recorded in Ezekiel 4:4-6. Since Moses' prophecy indicates that this was to be a final punishment, we believe that it is reasonable to conclude that it began with the loss of their national independence in 606 B. C., with the overthrow of their last king, Zedekiah.

Counting 2,520 years from 606 B. C. brings us to A. D. 1914. It was then that the first World War began. Out of that conflict came the ejection of the Turks from Jerusalem and Palestine by General Allenby; the famous Balfour Declaration, and the opening of the ancient homeland to Jewish refugees and pioneers from all lands. This resulted in the infusion of the Zionist movement with new life and hope.

While there were temporary setbacks of one sort or another, the rehabilitation of Palestine by the Jews and their migration to their ancient homeland continued. Out of this came the birth of the new State of Israel in 1948. Thus seen, it was in 1914, after 2,520 years, that the chain of events began to unfold which led to national independence for this biblical and historic people.

Times of the Gentiles

THE full significance of Israel's liberation since 1914 can be seen more clearly by noting a forecast by Jesus, who is recognized by

most leading Jews today as an eminent teacher and prophet. He was questioned by his disciples concerning the end of the present age. Part of Jesus' reply was, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." (Luke 21-24) At the time of this prophecy the Jewish nation, symbolically referred to as "Jerusalem," was being "trodden down" by the Gentiles, and this was to continue until "the times of the Gentiles" were fulfilled.

Coincidental with the overthrow of Israel's last king in 606 B. C., the Prophet Daniel, interpreting a prophetic dream which the Lord had given to the king of Babylon, foretold a succession of four world powers, beginning with Babylon. The second of these was Medo-Persia; the third Greece, and the fourth Rome. The division of the Roman Empire into the various states of Europe as they existed prior to 1914 was shown by the toes of the image.—Dan. 2:31-45

To King Nebuchadnezzar Daniel said, "The God of heaven hath given thee a kingdom, power, and strength, and glory." (vs. 37) This does not mean that Nebuchadnezzar sat on the throne of the Lord, as had been the case with the kings of Israel. It was simply that, beginning then with Babylon, Gentile rulership over the earth would not be interfered with by

God, that Gentile dominion would extend even over God's own people, the Israelites.

But this was not to continue indefinitely. Daniel's prophecy pointed out that it would be only until the days of the divided Roman Empire—"the days of these kings," as depicted by the toes of the image. (vs. 44) Then the God of heaven would set up a kingdom, or government, that would "stand forever." (vs. 44) This, of course, is the long-promised kingdom of the Messiah.

It is clear that the period which Jesus described as "the times of the Gentiles" is synchronous with the "seven times" of Israel's loss of national independence. This means that "the times of the Gentiles" also reached their prophetic end in 1914. Time prophecies of the Bible point out the small beginning of events to which they refer, rather than their completion. The first World War, which began in 1914, marked the beginning of the complete downfall of the divided remnants of the old Roman Empire. It also led to the regaining of national sovereignty by Israel.

The nation of Israel today is a free nation. No longer are the Israelites without their own government. Israel is a nation among the nations of the world, no longer a vassal to Rome, or to any other Gentile power. The new State of Israel is not without its

difficulties, but these are the problems of being free in a topsy-turvy world. Israel is not only free, but is a full-fledged member of the United Nations, and the incidents which ultimately led to this freedom began precisely at the close of the prophetic "seven times" foretold by Moses.

Intervening Events

MANY of the important experiences of the Israelites as a people during the period of their rise to freedom among the nations are also foretold in the Bible. One of the prophetic expressions describing their regathering and rehabilitation as a people is that God would "bring again" their "captivity." This expression appears in Joel 3:1, 2, where the Lord says, "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

In verses 9-14 of this chapter a warlike gathering of the Gentile nations is foretold, and "the valley of Jehoshaphat" is described as "the valley of decision." In this gathering of the nations there is a preparation for war in which, symbolically speaking, the nations

are said to beat their "plowshares into swords, and their pruning-hooks into spears." We have seen this taking place in the era beginning with 1914, and the prophecy points out that it would be during this time that the Lord would "bring again" the "captivity" of his people. This gathering of the nations we have also seen in process of fulfilment.

Equally striking in this prophecy is its mention of the fact that the Lord would have a "controversy" with the nations" in connection with his people and their land. (Jer. 25:31) Verse 2 mentions the dividing of the land. This also has occurred, for we know that the Gentile nations did not live up to the pledges contained in the Balfour Declaration, and resolved the dispute with the Arabs by limiting Israel to less than half of the land which God originally promised to their father, Abraham.—Gen. 13:14, 15

"Fear" and Not "Peace"

OTHER prophecies also reveal that the period of the regathering of Israel would be fraught with many difficulties. Jeremiah wrote, "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, . . . and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . For thus saith the Lord; We have heard a voice of

trembling, of fear, and not of peace.... Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30:3-7

The meaning of this prophecy is clear. It emphasizes that even when the time came for this historic people to be restored to their land they were to experience fear and trembling; that it would not immediately be a time of peace and happiness for them. How true to the facts this has been!

To begin with, there was much rejoicing on the part of the Jews over the Balfour Declaration, and its subsequent implementation by a mandate from the League of Nations. This mandate undertook to assure the Israelites a home in their Promised Land. In a very definite way the beginning of the return from their long captivity had begun.

But not long after that the Jews in Germany, Austria, and later in Poland, were bitterly persecuted by the Hitler regime. This increased in intensity, and continued throughout the years of the second World War. Millions of Jews were killed, and countless thousands left homeless and wanderers.

Meanwhile, because of Arab opposition, the door to Palestine was closed to further immigration—closed at a time when this suffer-

ing people needed a homeland more than they ever needed one before. Truly it was "a voice of trembling and of fear" which they heard, and not of peace.

Another prophecy which testifies in a general way to the same unusual combination of circumstances reads: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them."—Jer. 16:14-16

This prophecy indicates that when the time came for the Israelites to return to their land, efforts would be made to induce them to return. The Lord said that he would send for "fishers to fish them." This may well have been fulfilled by the Zionist organization, which was founded in 1896 by the late Theodor Herzl. Fishermen use bait to attract fish, and through many years the Zionist organization pointed out why Jews should go to Palestine, and the advantages that would accrue to them if they did.

However, not many Israelites were induced to go to the Promised Land by this method, although today Herzl is held in high esteem in modern Israel. One of the stirring sights there is the memorial garden honoring Herzl. The stone approach to his grave symbolizes the step by step progress of the Jewish state. Herzl's work was not in vain.

But the prophecy states that the Lord would also send for "hunters, and they shall hunt them." Here more forceful methods are suggested. Among these undoubtedly could be included the bitter persecution at the hands of Hitler. This particular driving method increased in intensity until practically all the Jews of Europe who were not killed were made to long for their homeland, and were anxious to go there when the opportunity offered.

Another prophecy which is very much to the point along this line reads, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people."—Ezek. 20: 33-37

Surely there has been much

"fury" manifested thus far in connection with the efforts of the Israelites to migrate from the various countries in which they have been domiciled, and to make a new home for themselves in Palestine. And, as predicted, even those who are there are in "the wilderness of the people," the sense of which is that they share with all people of the earth the distress and uncertainty of this chaotic time of human history. They have not yet found peace and security.

Brought Back from the Sword

IN THE 38th chapter of the prophecy of Ezekiel there is an outline of conditions to prevail in Israel which are still future. The people are described as being at peace and dwelling safely, having been "brought back from the sword." (vs. 8) Today Israel, as a nation among the other nations of the world, has attained much of her present standing in the midst of military strife, and still depends upon her military strength for security in this war-threatened world.

Apparently, however, in the providences of the Lord, this situation is to change, and Israel will be at peace, and measurably free from the immediate threat of war. Ezekiel's prophecy reveals that at this juncture an aggressive army from the "north," under the leadership of a symbolic character named "Gog," from the land of

Magog, mounts an attack against the Israelites, which threatens their destruction. Prophecy reveals that when this occurs God will intervene on behalf of his people, and deliver them from their enemies. This deliverance will be so marked, and so manifestly of the Lord, that it will result in his name becoming "known in the eyes of many nations."—Ezek. 38:2, 14-23

By this demonstration of God's protection over them, the Israelites will come to realize that their return to the Promised Land has been accomplished by the providences of God. The Lord foretold, "So will I make my holy name known in the midst of my people Israel." (Ezek. 39:7) Obviously, from this point onward the Israelites will look to their God for direction in their affairs, and the world in general will know that God has delivered his people, and that Messiah is ruling over them.

The New King

WHEN Israel's last king, Zedekiah, was overthrown, the Lord said, "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21: 25-27) The One "whose right it is" is Israel's Messiah, the next to sit

on David's throne, following the overthrow of Zedekiah.

Isaiah foretold the birth of the Messiah, and his exaltation to rulership over Israel and the world. We quote, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

Prophesying further concerning the Messiah, Isaiah wrote, "A King shall reign in righteousness, and princes shall rule in judgment." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa. 32: 1, 16-18

All Israel

OUR understanding of the future blessing to be enjoyed by Israel and the world would come far short of the glorious reality

set forth in the Scriptures if those blessings were to be limited to those who are living at the time the Messiah imposes his rulership, or to those who will be born from that time forward. God's promises were made to all Israel, to every generation of Israelites. Included in those promises is Theodor Herzl, and the thousands of his fellow Zionists who hoped and toiled for the restoration of Israel to the Promised Land, even though these are now sleeping in death.

Throughout all the hundreds of weary years of the Dispersion there were ardent, God-fearing Jews who longed and prayed for the return of Israel from captivity. The Wailing Wall in Jerusalem is a vivid reminder of the desperation with which the disconsolate Israelites endured their frustrations while they waited for some evidence that their God still loved them, and in due time would deliver them. But these, too, are now all asleep in death.

The lot of Israel, even before the Dispersion, was not always a happy one. There were times when the nation enjoyed a measure of prosperity and peace, but other times when she was bled by war and oppressed. However, God's promises of messianic blessings were to these also, yet they died with no evidence of their fulfillment.

Moses said to the generation of

Israelites of his day, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18:15) This is another promise of the coming Messiah. However, those to whom it was made are all dead. But this and other messianic promises will be fulfilled to them, and to every generation of the Israelites, because they will be raised from the dead.

There are many promises which assure us of this. In a prayer to Israel's God, Moses said: "Thou turnest man to destruction; and sayest, Return ye children of men." (Ps. 90:3) The Lord said to the Prophet Daniel that those who "sleep in the dust of the earth shall awake." (Dan. 12:2) Restoration to life for all Israelites is promised in Ezekiel 16:55. A promise that children shall be awakened from death is recorded in Jeremiah 31:15-17.

Concerning the time of Messiah's kingdom the Prophet Isaiah wrote, "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to un-

derstanding, and they that murmured shall learn doctrine."—Isa. 29:22-24

Like all members of the fallen and dying race, Jacob's face waxed pale with illness and old age, and he finally died. But according to Isaiah's prophecy, he will be restored to life, and he will see his "children"—every generation of them, down to the present time. But then his face will not "wax pale," since that will be the promised time of health and everlasting life, as well as peace and security for Jacob and all the Israelites, and for the whole world of mankind.

Israel's Future Princes

IN A prophecy of the Messiah already quoted Isaiah foretold, "A King shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1) The psalmist prophesied that the "fathers" of Israel would become "princes in all the earth." (Ps. 45:16) The Lord foretold, "I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city."—Isa. 1:26

In this last prophecy the Israelites are reminded of the various ways God had ruled over them. First, under the direction of Moses there were his assistants, the "counselors." Then there was a

period of 450 years during which they were ruled by judges. Then came the period of the kings. David set up his government in Jerusalem, which was looked upon as their capital city. In the messianic government there will be the counterpart of the counselors and judges, who will represent the King, the Messiah. Together these will thenceforth be Israel's "city of righteousness, the faithful city."

Those who will serve as Israel's "princes," representing the Messiah, will be the ancient faithful ones from each generation who proved worthy of this high trust which will be placed in them. Outstanding among these will, of course, be their former righteous leaders and prophets—their "fathers." And how eminently qualified these will be to represent the Messiah! There was the great lawgiver, Moses, who laid down his life for his people. And there was Daniel who, a Hebrew captive in Babylon, served as prime minister.

In a final message to Daniel the Lord said: "Go thy way, . . . for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12:13) "The end of the days" here referred to is the end of the long period of persecution of the people of God. And the promise is that Daniel will be restored to life, and will then stand in his lot, undoubtedly as one of Israel's

princes in the messianic government.

The psalmist prophesied, "God reigneth over the heathen [the nations]: God sitteth upon the throne of his holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted." (Ps. 47:8, 9) We read further concerning the "shields" or protections of the people in the messianic kingdom, "They shall not hurt nor destroy in all my holy kingdom: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"In that way," Isaiah continues, "there shall be a root of Jesse [the Messiah], which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. 11:9-12

Seemingly the number of Israel-

ites now gathered in the Promised Land is a mere token of the grand total whom the Lord will eventually restore. Indeed, the Scriptures reveal that Messiah's rulership is to continue for a thousand years, and during that time, as we have seen, even those who are now held captive in death are to be restored to life, both Israelites and Gentiles. Surely the future of Israel and the world is a glorious one—as bright as the promises of God!

New Testament Confirmation

TO THE followers of Jesus the New Testament is an explanation and a confirmation of the Old Testament, which is the Torah of the Israelites. The New Testament presents Jesus as the Messiah of promise, the One who was to sit on David's throne. (Luke 1:31-33) While Jesus died as the Redeemer of the world, he was raised from the dead by divine power, thus confirming our faith in all of God's promises to restore the dead to life.—Acts 17:31

Basic to every Jew is the promise God made to Abraham that through his seed "all families of the earth" would be blessed. (Gen. 12:3; 22:15-18) The New Testament presents Jesus as this promised "seed" of blessing. Paul wrote, "To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:16

The New Testament explains that Jesus, after having provided redemption for the world by his death, was not only raised from the dead, but exalted to a plane of life higher than human, so that now, like the angels, and like the great Creator of the universe, he is invisible to human eyes. Thus he will be the powerful, but invisible Ruler of the world.—Col. 1:15; I Tim. 1:17.

Writing to the disciples of Christ, Paul said: "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29

This simply means that the true, self-sacrificing followers of Jesus will be rewarded with the privilege of sharing in his spiritual kingdom and, together with him, take part in the work of blessing all the families of the earth, as promised to Abraham. In Hebrews 3:1-6 the Apostle Paul explains that just as Moses was faithful over his "house" so there is another "house" over which Jesus is faithful, and that those in Jesus' house are partakers of a "heavenly calling," meaning that these are to be a part of the invisible ruling house of God.

In the 11th chapter of Hebrews the Apostle Paul calls further attention to both of these groups. He names many of the ancient faithful ones, and outlines some of the hardships they endured in order to be worthy of a "better resurrection." (vs. 35) To this he adds that "they without us [of the spiritual house] should not be made perfect." (vs. 40) Thus, while the ancient faithful servants of God first proved their devotion, and their worthiness to serve in the messianic kingdom, they must await, in the sleep of death, the completion of the spiritual "seed" of Abraham before being raised to perfection of life to begin their work as "princes in all the earth."

The earthly "seed" is made up largely of the natural descendants of Abraham, while the spiritual seed will be made up of both Israelites and Gentiles. Indeed, this opportunity first went exclusively to the people of Israel, and after their rejection of Jesus it was extended to others.

The principal qualification mandatory for those who will serve in any capacity in the messianic kingdom is heart devotion to the Lord, a loyalty to the divine principles of righteousness, for which they would be willing to die if called upon to do so. This was a characteristic of all the Ancient Worthies. It was true of Jesus, and it is true of all his faithful followers.

Setting up the Kingdom

WE CAN understand clearly the teachings of the Bible only by taking into account, and believing, its many promises concerning the resurrection of the dead. If our faith is able to lay hold upon these promises, and believe them, then the Bible has a message of assurance and comfort for us. This is particularly true with respect to its prophecies pertaining to the setting up and the work of the messianic kingdom.

That the kingdom might become a reality, it was first of all necessary that Jesus be raised from the dead, for he is the supreme Ruler in that kingdom. Then, as the New Testament reveals, those who are to share with him in the spiritual phase of the kingdom must also be raised from the dead. In each generation from Jesus' day until now, some have proved their worthiness for such a high honor. Concerning this group we read: "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

Then, and as we have already noted, the Ancient Worthies, who will be the human representatives of the divine Christ, will also need to be raised from the dead, in what the New Testament describes as the "better resurrection." (Heb. 11:35) Jesus testified concerning

these: "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11) Luke's account of this adds, "all the prophets," and explains that the people would come from the north, south, east, and west, and sit down before these as their instructors "in the kingdom of God."—Luke 13:28, 29

Functioning of the Kingdom

THUS will be the arrangements of Messiah's kingdom, in which he will be the supreme Ruler, the King. The generation of Israelites regathered to their Promised Land who are living when the great miracle of divine intervention for their protection takes place, will be the first to receive the opportunity of blessing under the beneficent rulership of these messianic kingdom arrangements. Those who show their loyalty to the new regime will share in extending its blessings.

A prophecy pertaining to this reads: "It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have

I thought in these days [of the messianic kingdom] to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are the things that I hate, saith the Lord."—Zech. 8: 13-17

The divine principles of righteousness here set forth, which the Israelites will need to observe and obey in order to receive the blessings of Messiah, and to share in communicating these blessings to others, will also have to be observed by the people of all nations, that they, too, may receive the blessings of the kingdom. And those who do will be blessed, and will likewise have the privilege of joining in that great project of blessing which ultimately will be extended to include "all the families of the earth."

In the Image of God

ANOTHER precious kingdom promise reads, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring

them out of the land of Egypt; which my covenant they brake.... But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34

Interesting, indeed, is the promise that God will put his law in the hearts of his people, and write it in their inward parts. We believe that this describes the condition of man in the image of God. It was thus that Adam was created, and God's promise is that through the agencies of the messianic kingdom man is to be restored to this state of perfection and fellowship with God.

When originally created, man was given dominion over the earth. (Gen. 1:27, 28) This dominion is also to be restored. Jesus assured us of this in one of his parables. He pictured the people of all nations being judged, some showing goatlike dispositions, while others were like sheep. To these sheep it will be said, "Come, ye blessed of my Father, inherit

the kingdom prepared for you from the foundation of the world.”
—Matt. 25:34

A study of this parable indicates that the character qualification necessary for inheriting the original dominion given to man will be an unselfish interest in others. Selfishness has been a killing blight upon humanity throughout all the centuries of fallen man's experience. Under the messianic kingdom arrangements, love will replace selfishness. Then the full meaning of the Law which God gave to ancient Israel through Moses will be recognized and accepted as the rule of life for all mankind. Moses gave that law its true meaning, saying, “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might,” and, “Thou shalt love thy neighbor as thyself.”—Deut. 6:5; Lev. 19:18

With such a standard of righteousness as the guiding principle in the lives of all the people, having been redeemed from original sin and restored to perfection of life, what a glorious place this earth will be! Those who refuse to obey and co-operate will, of course, not be permitted to live, for death will remain the penalty for wilful sin. This means that there will be nothing to mar the happiness of the restored race.

While many of the wonderful messianic kingdom promises are made, in the first instance, to the

Israelites, the Bible assures us that they will also have a fulfillment in the people of all nations, for Israel was used by Jehovah as a prototype of the world. The Israelites regathered in Palestine will have the first opportunity to enjoy the blessings, but all mankind is included in the mercy and love of our God.

Restitution of All Things

ALL the prophets of God were eloquent in their forecasts of blessings coming to both Jews and Gentiles through the agencies of Messiah's kingdom. In the New Testament the Apostle Peter describes the period when these prophecies will be fulfilled as “times of restitution of all things,” which, he adds, “God hath spoken by the mouth of all his holy prophets since the world began.”
—Acts 3:20-21

When Peter thus summed up the meaning of the united prophetic testimony concerning messianic kingdom blessings he was addressing a Jewish audience, so he added, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”—Acts 3:25

Thus does Peter explain that God's promise to Abraham to bless all the families of the earth is to be fulfilled by the “restitution” of all things. We know that

God confirmed his promise to father Abraham by his oath, and Peter tells us that he also confirmed it by the testimony of all his holy prophets.

Restitution means restoration, and the most important thing to be restored to the people is life. Because they transgressed the divine law our first parents lost the privilege of living forever, and their children were born imperfect and dying. Sin and death have continued to reign over the earth ever since, causing untold sorrow and suffering among the people of all nations.

The Prophet David wrote of this long period of human suffering, describing it as a nighttime of weeping. But as a prophet of God, David added the good news that "joy cometh in the morning." (Ps. 30:5) In other words, the blight of sin and death is not to remain forever.

Isaiah, another of God's holy prophets, described the future "times of restitution" as a day in which the inhabitants of the world would no longer say they were sick. (Isa. 33:24) Isaiah also wrote that then blind eyes would be opened and deaf ears unstopped. (Isa. 35:5) He also wrote that then the people would build houses and inhabit them, plant vineyards and eat the fruit of them.—Isa. 65:21, 22

Truly, the future for Israel and the world is bright. The earth is to be filled with the glory of the Lord. (Hab. 2:14) There will be no more war, nor the fear of war. All will be economically and culturally secure, as symbolized in the prophecy of everyone dwelling under his own vine and fig tree.—Micah 4:1-4

These are the good things for which the noble-minded of all races have striven throughout the ages, but failed to attain. Nor will they now be realized through human efforts. These are the blessings provided by our loving Creator, the true God of heaven and earth, and they will reach the people through agencies provided and empowered by him—the agencies of Messiah's kingdom.

The ultimate and glorious result of the rulership of that world government will be peace between God and man, and among men, with the righteous laws of the Creator respected and obeyed by all mankind. The Prophet David eloquently foretold this. We quote:

"Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."—Ps. 85:7-13

THE SON OF GOD SERIES

Lesson IX

A Prince and a King

THE titles "prince" and "king" denote the exercise of rulership. Jehovah is the supreme Ruler of the entire universe, and Jesus, as his Son, is therefore properly referred to as a "prince." The Scriptures refer to him as "The Prince of Peace," because he will establish peace, not only between people, but between God and men.¹

Jesus, during the thousand years of his kingdom, will also be a King—the greatest and most powerful King mankind has ever known. When Jesus was raised from the dead he announced that all power had been given unto him, and during the thousand years of his rulership over the earth this power will be used to put down all insubordination to the divine will. All the enemies of God and men will be destroyed by this "all power," even death itself.²

The entire testimony of the Scriptures concerning Jesus assures us that he will be a righteous Ruler. It was because he loved righteousness and hated iniquity that the Heavenly Father exalted him to his own right hand.³

The ultimate objective of Christ's

rulership over the earth will be to establish righteousness and peace, and we can be assured that this will be gloriously accomplished.⁴ However, during the time when unrighteousness is being rooted out from human affairs, and righteousness is being established, all will not be tranquil and peaceful.⁴ The testimony of the Bible is that Christ will rule the nations with a "rod of iron," and that those who oppose will be broken to pieces.⁵

Only those who wilfully oppose the rulership of King Jesus will suffer punishment, and those who continue to oppose will be destroyed in the second death.⁶ When enlightened, those who learn to love righteousness and who are at heart obedient to the kingdom laws, will be given every assistance to reform.

The Scriptures reveal that Jesus will not only be King, but also a priest—a priest upon his throne, as foreshadowed by Melchizedek.⁷ The function of biblical priests was to offer sacrifice and, upon the basis of sacrifices offered, to reconcile the people with God. Just so with Jesus: he gave his own life in sacrifice and, upon the basis of this will, while he reigns as King, also

mediate between God and men. Thus he will not only destroy sin, but restore repentant sinners to harmony with God. And his rulership will lead to the full answer to the prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven," and to the full estab-

lishment of covenant relationship between God and men.⁸

The true followers of Jesus will reign with him as kings and as priests.⁹ Thus it is that they will share with Christ in the work of blessing all the families of the earth.

STUDENTS' HELPS

QUESTIONS:

Jesus affirmed to Pilate that he was born to be a King. How many of these questions concerning the kingship of Jesus can you answer?

What is the difference between a prince and a king? How do these differences apply to Jesus?

Jesus announced after his resurrection that "all power" had been given to him. What assurance do we have that this unlimited power will be used by him for the utmost good of humanity?

Will the thousand-year reign of

Christ be a time of absolute peace and tranquillity for the human race?

Who alone will suffer punishment during the period of Christ's kingdom?

Explain the twofold work of Jesus as Priest and King. How is this illustrated in the Bible?

Will Jesus have associate kings and priests?

BIBLE PROOF

¹Isa. 9:6. ²Matt. 28:18; I Cor. 15:25, 16. ³Heb. 1:3, 8, 9; Eph. 1:20. ⁴Isa. 32:1, 16, 17. ⁵Ps. 2:6-9. ⁶Acts 3:23; Rev. 20:14. ⁷Ps. 110:4-6. ⁸Jer. 31:31-34; Matt. 6:10. ⁹Rev. 5:9, 10; 20:6

REFERENCE MATERIAL

¹⁰"The Divine Plan of the Ages," page 302.

SUMMARY OF IMPORTANT THOUGHTS

Jesus' love for righteousness is our assurance that his rulership over the people of earth will be just and loving, and will result in the everlasting blessing of all the willing and obedient.

The Messiah of Promise

THE word Messiah means "anointed." Its significance is based upon the ancient custom in Israel of anointing kings and priests to office. Through this ceremony—which consisted of pouring oil on the head of the person being installed into office—the anointed one was made the official and legal holder of the office. So, throughout the Scriptures, the Messiah is presented as one whom God would send and authorize to carry out all the various aspects of his plan.

The messianic title as applied to Jesus is related to all his other titles in the sense that he is Jehovah's anointed to perform all the services implied by them. He was sent by Jehovah and authorized by him to be the Redeemer, the Savior, Advocate, Mediator, Judge, and King. He will be the "Second Adam" to regenerate the adamic race, and The Prince of Peace. None of the services rendered by Jesus in the outworking of the divine plan are performed on his own initiative. They are all the works of God, and accomplished by the commandment of God.¹

The oil that was used to anoint the kings and priests of Israel was typical of the Holy Spirit with which Jesus was anointed. His anointing by the Holy Spirit took place at the time of his baptism.²

Jesus was anointed, or authorized to occupy a position above his "fellows."³ This high position is one of authority as a ruler, a king. Jesus was anointed not only to proclaim the glad tidings of the kingdom, but also to perform the works of the kingdom, even the awakening of the dead.⁴

The promises of the coming of this One whom God would send to bless mankind are to be found throughout the entire Bible. The first is implied in a statement made to the "serpent" in the Garden of Eden.⁵ The thought appears again in a promise made to Abraham.⁶ Jacob touched on it in a deathbed prophecy.⁷ In one context, or another, all God's holy prophets referred to the coming Messiah of blessing. It was the hope of Israel.

The apostles proclaimed the same as the great One of promise. In the Book of Revelation this authorized and powerful One is shown victoriously destroying the Devil and all his works, and restoring the dead and dying to life. The Lord's people, both before and since the first advent of Jesus, have patiently waited for this triumph of righteousness in the earth through the agencies of Christ's kingdom, and have oftentimes wondered why the promises of God pertaining thereto have seemingly been so long delayed.⁸

Of course, there has been no actual delay so far as God is concerned, but one reason for the seeming delay as viewed by his people is the fact that the Messiah was to have associated with him a group of people who also would be anointed by the Holy Spirit that they might share with him in the work of blessing all the families of

the earth. The New Testament word which corresponds with Messiah, is Christ, and the Apostle Paul explains that the Christ of God is made up, not of one member, but many.⁸ It has required the entire Gospel Age to select and prepare this company of people to live and reign with Christ. Now that work is nearly completed, and the kingdom is near.

STUDENTS' HELPS

QUESTIONS:

The word Messiah is a very familiar one, but how many of these questions can we answer concerning his place in the plan of God?

From what custom of the past does the word Messiah derive its meaning?

What is signified by the application of the word Messiah to Jesus, and to his place in the plan of God?

What was typified by the oil used to anoint Israel's priests and kings?

When was Jesus anointed by the Holy Spirit?

How many promises are there in the Bible pertaining to the coming and work of the Messiah?

What has caused one of the seeming delays in the fulfilment of the Bible's messianic promises? What New Testament word corresponds with the word Messiah?

BIBLE PROOF

¹I Cor. 15:45; Heb. 5:4, 5. ²Isa. 61:1; Luke 4:18; Acts 10:45. ³Heb. 1:8, 9
⁴John 5:20, 21. ⁵Gen. 3:15. ⁶Gen. 22:15-18. ⁷Gen. 49:9, 10. ⁸I Cor. 12:12, 14, 27; Gal. 3:27-29.

REFERENCE MATERIAL

¹"The Divine Plan of the Ages," pages 77-82.

SUMMARY OF IMPORTANT THOUGHTS

The messianic purpose of God embraces the entire plan of redemption and restoration through Jesus, and this purpose has continued to move victoriously forward throughout all the ages. There has been no delay in the past, nor is there any delay now.

THE HOLY SPIRIT SERIES

Lesson I

The Power of God

THE word Spirit, denoting God's Holy Spirit, appears in the Bible several hundred times. In the Old Testament it is a translation of a Hebrew word meaning wind, or breath; and in the New Testament it translates a Greek word with the same meaning.¹ In the New Testament the same Greek word is erroneously translated "ghost," ninety-two times. This error has been corrected in the Revised Version, and in many other newer translations of the Scriptures.

We are not to understand that the Holy Spirit of God is a holy wind. Ancient languages were much more limited than languages generally are today. The words in the Hebrew and Greek meaning wind or breath came to be used to denote invisible power, since wind is invisible and powerful. The power of God is invisible, so these words were applied to it, and usually translated "Spirit." Since everything pertaining to God is holy, his power, or Spirit, is frequently referred to in the Scriptures as the Holy Spirit.

The Scriptures ascribe all the accomplishments of God as functions of his Holy Spirit, or power. In the first use of the word Spirit in the Bible, we are told that it "moved upon the face of the waters."² The Hebrew text gives the thought that God's Spirit "brooded" over the waters. This suggests God's Spirit func-

tioning as a creative, or life-giving energy.

The Bible informs us that God put his Spirit upon certain Israelites in the wilderness and thereby gave them the necessary skills to make the furnishings of the tabernacle.³ In this instance, the Spirit of God did not affect those who received it in any moral sense, although it was an operation of God's power upon their minds.

Another function of the Holy Spirit was the enabling of God's prophets to record his thoughts as they pertain to his people and to the development of his plan of salvation.⁴ In the case of the prophets, God's Spirit did not fully reveal the meaning of their writings. The understanding of these things was to come later, and through a different manifestation of God's holy power.⁴

This revealing power of God began to function with the first advent of Jesus, and he was the first to have his mind enlightened by it. This is symbolically described as the opening of the heavens to Jesus.⁵ Thus Jesus was given the ability to understand what had previously been recorded by the Old Testament prophets.

Jesus promised that the Holy Spirit would be given to his apostles to enable them to call to remembrance the things which he had said to them, and to guide them into all

truth.⁶ This was fulfilled at Pentecost. Another error of translation the student should observe in the King James Version of the Bible is the use of the personal pronoun when reference is made to the Holy Spirit. The Holy Spirit of God is not a person, and should be referred to as "it."

Our study thus far indicates the manner in which the inspired Word

of God was written for the guidance and inspiration of his people. It is through his Word that the power of God directs, comforts, and otherwise blesses his people, even begetting them to a new hope of life. This, as are all the works of God, is a miracle to us. Our finite minds cannot comprehend it.⁷ We can only stand in awe and rejoice in the ability he gives us to understand his will and ways.

STUDENTS' HELPS

QUESTIONS:

Many who have spent years in college would be unable to give correct answers to these questions pertaining to the Holy Spirit. Can you?

What is the basic meaning of the Hebrew and Greek words which are translated "Spirit" in the Bible? Is the word "ghost" a proper translation?

Why were Hebrew and Greek words denoting wind applied to the power of God?

Where is the Spirit of God first referred to in the Bible? Explain this reference.

Did the power of God that en-

abled certain Israelites to make the furnishings of the tabernacle in any way change their characters?

What does the Bible say about the operation of God's Spirit upon his holy prophets?

Explain when and how the revealing power of God began to function. When did it reach the followers of Jesus?

Should we expect to understand the workings of God's Holy Spirit?

BIBLE PROOF

¹Gen. 1:2. ²Exod. 31:1-6; 35:30-35

³II Pet. 1:21. ⁴I Pet. 1:10-12. ⁵Matt.

3:16. ⁶John 14:26; 15:26; 16:13

⁷Eccles. 11:5

REFERENCE MATERIAL

⁴Strong's Greek Dictionary of the Bible.

"The Atonement Between God and Man," pages 173, 174, 182 to paragraph (c), 183.

SUMMARY OF IMPORTANT THOUGHTS

The Holy Spirit is the holy power of God, employed by him for the accomplishment of all his purposes. It is not a person.

THE HOLY SPIRIT SERIES

Lesson II

The Baptism of the Holy Spirit

IN OUR previous lesson we learned that the Holy Spirit is the invisible power of God, exercised in any and every manner which he deems proper and necessary for the accomplishment of his just and holy purposes. So far as his dedicated people are concerned, his influence is exerted in their lives largely by the power of his thoughts, which were miraculously recorded in his written Word. There are also, of course, the providences of God.

God's thoughts are very exalted, and quite beyond our ability to understand, except as he reveals them to us.¹ To help us understand more clearly what is being accomplished in our lives as Christians by the invisible workings of his Spirit, the Lord uses what we might define as picture language. For example, the Bible speaks of the "baptism" of the Holy Spirit. This word is used, not to present a mystery, but to explain one of the practical ministries of the Holy Spirit.

The words baptism and baptize, as used in the New Testament, are translated from the Greek word **baptizo**, which means, "make whelmed" (i. e., fully wet).² Some translations use the word immerse, or immersion. The thought of overwhelmed, or completely buried, is implied. Thus, to be baptized by the Holy Spirit would mean to be placed

under its complete control, or to be overwhelmed by it.

But this baptism of the Spirit is not against the wishes of those who receive it, but is God's answer to those who indicate their heart's desire wholly to do his will. Jesus, as the Head of his church, was the first to receive the baptism of the Holy Spirit. The outward manifestation of his Spirit baptism was the descending of a dove upon him.³ This was at the beginning of Jesus' ministry, when he presented himself to his Heavenly Father to do his will as it had been recorded in the Old Testament Scriptures.³

Thereafter Jesus is said to be the One who "baptizeth with the Holy Spirit."⁴ On the occasion of his last visit with his disciples, Jesus told them that they were to be baptized with the Holy Spirit (not "Ghost" as in the Common Version).⁵ This occurred at Pentecost, and the record shows how completely the waiting disciples came under the Spirit's influence. The "rushing mighty wind" and the "cloven tongues like as of fire" were, even as the dove that descended upon Jesus, merely an outward manifestation of what had taken place.⁶

These few disciples were representative of the entire church of Christ, but they were all Jews; so later on God gave a similar demon-

stration in connection with Cornelius.⁷ This was to give assurance that Gentiles could also be accepted into the church of Christ.

These are the only baptisms of the Spirit mentioned in the Bible,

and no further such outpourings were necessary. Since then, all who have been called of God and have consecrated themselves fully to do his will, are accepted into the body of Christ, and thus individually come under this baptism.⁸

STUDENTS' HELPS

QUESTIONS:

By way of review, what is the Holy Spirit, and how principally is its influence exercised in the lives of Christians?

Mention one of the ways by which God reveals his exalted thoughts to his dedicated people.

What does the word "baptize" mean? and what is the baptism of the Holy Spirit?

Who was the first to be baptized by the Holy Spirit?

How do we know that the coming

of the Holy Spirit at Pentecost was a baptism of the Spirit upon the waiting disciples?

Why was it necessary for Cornelius and his household to receive the baptism of the Holy Spirit?

How have consecrated disciples of Christ since Pentecost received the Spirit's baptism?

BIBLE PROOF

¹Deut. 29:29; Isa. 55:8, 9. ²Matt. 3: 16—4:1; John 3:34. ³Ps. 40:7, 8.

⁴John 1:33. ⁵Acts 1:5. ⁶Acts 2:14

⁷Acts 10:31, 44-48; 11:15, 16. ⁸I Cor. 12:12, 13.

REFERENCE MATERIAL

¹Prof. Strong's Greek Dictionary of the New Testament, page 18.

"The Atonement Between God and Man," pages 209-213.

"The New Creation," pages 442, 443.

SUMMARY OF IMPORTANT THOUGHTS

Jesus was baptized by the Holy Spirit at Jordan, and the church at Pentecost, and also in the home of Cornelius. Since then, each one accepted into the body of Christ participates in the church's baptism.

Seeking the Kingdom

"Seek ye first the kingdom of God, and his righteousness."

—Matthew 6:33

SOME of the Bible's references to the kingdom of God apply to the subjects of the kingdom, and to the blessings they will receive through the righteous administration of its laws. However, in our text the reference is to those seeking a position of rulership in the kingdom as joint-heirs with Jesus Christ. All dedicated followers of the Master are to view this as the "first," or all-important consideration of their consecrated lives.

It is wholly upon the basis of faith that we "seek" to be associated with Jesus in the ruling phase of his kingdom. We must have faith to believe that God is a rewarder of those who "diligently seek him." (Heb. 11:6) Our faith is in God whom we cannot see, and in his promises of rewards which are as yet invisible, except to the eye of faith.

If our faith is strong we will be able to consider as of secondary importance the material things of life, and take a firm hold of the promises of God while

we forge ahead in the way of sacrifice which leads to the goal we seek. We cannot successfully seek the kingdom while clinging to the things of the earth—those things which actually are of such trifling worth in comparison to the eternal joys of joint-heirship with Jesus in the kingdom.

With Whole Heart

WE SEEK the kingdom through constant and alert obedience to the doing of our Heavenly Father's will. We know his will through the testimony of his Word. The psalmist wrote, "Blessed are they that keep his testimonies, and that seek him with the whole heart." (Ps. 119:2) We cannot be halfhearted in our seeking to know and to do our Heavenly Father's will—not, that is, if we expect to make our "calling and election sure," so that an entrance may be ministered unto us "abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11

James wrote, "A double-minded man is unstable in all his ways." (James 1:8) This instability manifests itself in various ways. There is indecision in taking steps of obedience, especially when sacrifice is involved. There is a disposition to temporize with the world and the flesh, and the Devil. There may be a desire to make progress along spiritual lines, yet material allurements are frequently permitted to lead away from the true course of obedience by which spiritual gains are made.

The only remedy for this is singleness of purpose, or wholeheartedness in seeking the kingdom. James also wrote, "Purify your hearts, ye double-minded." (Jas. 4:8) James indicates that in this way we draw near to the Lord, and that he in turn will draw near to us; and with the Lord nearby to help, real progress toward the kingdom can be made.

Things Above

SEEKING joint-heirship with Jesus is seeking "things... above." Paul wrote, "If ye then be risen with Christ, seek those things which are above.... Set your affection [margin, mind] on things above, not on things on the earth." (Col. 3:1, 2) Is our "affection" really set on things above? Jesus expressed the thought very clearly when he said, "Where your treasure is, there will your heart be also."—Matt. 6:21

We set our affection upon the things which we treasure, or consider of great value. Earthly riches are highly treasured by the world, but Jesus explained what our attitude toward the things of the world should be when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matthew 6: 19, 20

Jesus' instructions to the young ruler went a little further than this, in that he was advised to give up the riches he already possessed and follow him, and thereby be assured of "treasure in heaven." (Matt. 19:21) The testimonies of the Lord along this line are unmistakably clear. In dedicating our lives to do his will we accepted these terms of the narrow way. So far as the Lord is concerned they remain unchanged; and to us, also, if we continue to seek the kingdom with our whole heart.

The instructions of the Lord, his will, are as a light to our souls. Jesus said that "the light of the body is the eye." To this he added, "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light

that is in thee be darkness, how great is that darkness!"—Matt. 6: 22, 23

Here the eye is used as a symbol of vision—our spiritual vision. If we become double-minded, our spiritual vision will not remain clear, or single. We will have double vision in the sense of seeing and doing things other than those outlined by the will of God. We will see too much value in material things, and begin to set our affection upon them. If this condition is permitted to develop it means that we are leaving the narrow way of light and sacrifice, and entering into the way of darkness. If we fail to retrace our steps, we will go into complete darkness.

Evidently Jesus realized the need of this warning. He knew that his disciples would have to struggle constantly to keep their affection set on things above. He knew that the desires of the flesh would be as a constant weight to drag them back into the ways of the world and of the unconsecrated. He knew that the desire to make a good showing in the flesh would be a constant temptation to all of his people, whereas singleness of purpose and a wholehearted seeking for the kingdom would be their only safeguard against these temptations.

No Thought

JESUS continued his lesson on single-heartedness, saying, "No

man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"—Matthew 6: 24, 25

Obviously Jesus did not mean that his people should abandon all thought of their physical needs. Other translations indicate that his admonition was to take no "anxious" thought, or to be overly concerned about the things of which the Lord knows we have need. We are not to set our affection on these things, and allow them to become our masters. To permit this would mean that we were failing to "seek first the kingdom of God."

This same admonition by Jesus is presented in Luke 12:22, 23. Here it is the climax of a parable in which he relates the case of a "certain rich man" whose "ground brought forth plentifully." It got to the point where the man did not have sufficient room to store his fruits, so he decided, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much

goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"—Luke 12: 15-20

To this Jesus added, "So is he that layeth up treasure for himself, and is not rich toward God." Then follows the practical lesson to us, "Therefore I say unto you, Take no thought for your life," and so forth. In other words, the followers of Jesus who are seeking "first the kingdom of God" are not to take the kind of thought for the morrow as did this man of the parable. To do so would mean that the material blessings of life had taken the place of God, and that they had become spiritually poor.

What Not to Seek

WE SEEK the kingdom through the sacrifice of the material good things of life, yes, even of earthly life itself. Jesus reminded us forcibly of this when he said, "Whosoever shall seek to save his life shall lose it." (Luke 17:33) Jesus here refers to our human life, and we could well include all of its associations—its comforts, its pleasures, its reputation, its hopes and ambitions. If we seek to save these at the expense of our spiritual interests we will not gain joint-heirship with Jesus in his kingdom.

As Jesus reminded us, our Heavenly Father knows that we have need of food and clothing, and shelter, and he expects us to give reasonable consideration to these things. The point is that our affections are not to be set on these "things on the earth." These necessities of life are not to be viewed as "life," and our main attention centered upon them. We are to be content with the reasonable provisions made by divine providence, and seek to use them to the Lord's glory, sacrificing time and comforts whenever and wherever there is an opportunity to serve him and his.

The will of God is to be the deciding factor in every decision of our consecrated lives, whether little things are involved, or issues of far-reaching consequences. We have an illustration of this in Jesus' own experience. He knew that the will of God for him was to lay down his life as the world's Redeemer. He also knew from the prophecies when his sacrifice was to be consummated. When this time neared, he announced to his disciples that he must go to Jerusalem, where he would suffer and die.—Matt. 16:21

Peter objected to this, "and began to rebuke him, saying, Be it far from thee Lord: this shall not be unto thee." (vs. 22) From the standpoint of human reasoning this was good advice. Why should Jesus voluntarily place himself in jeopardy?

However, Jesus knew that Peter's reasoning was not in keeping with the will of his Heavenly Father, and said to him, "Thou savorest not the things that be of God, but those that be of men." (vs. 23) Peter had expressed a human viewpoint, but Jesus was being guided by the will of God, and the will of God was that he should sacrifice his life.

Jesus followed up this lesson, applying it to his disciples. We quote, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—vss. 24-26

The "man" referred to by Jesus in his question, "What is a man profited if he shall gain the whole world, and lose his own soul?" is one who has taken up his cross to follow Jesus. To take up our cross to follow Jesus means to follow him into sacrificial death. It is this "covenant by sacrifice" that we enter into when we take up our cross to be Jesus' disciples, and this places us in the same relationship with our Heavenly Father that Jesus had.—Ps. 50:5

Since Jesus had voluntarily agreed to die as a human, and

since he knew that the time had come for this sacrifice to be consummated, he knew that to hold back in any way would mean unfaithfulness to his covenant. He knew that while he might thus seek to save his human life, his spiritual life as a new creature would be lost because of his unfaithfulness.

It is the same with us, for we are being planted together in the likeness of Jesus' sacrificial death. If we are wholeheartedly seeking the kingdom, we will not hesitate to take any steps of obedience the Bible and God's providences may indicate, for side-stepping the privilege of sacrifice would mean serious loss.

"Jeruselems"

IN THE Lord's providence, the Apostle Paul was placed in a situation similar to the one which confronted Jesus, for he also knew that bonds and imprisonment awaited him at Jerusalem. As with Jesus, so with Paul, the brethren endeavored to dissuade him from taking this course which so obviously would mean suffering and perhaps death.

Paul took the same position as Jesus did, and his reply was, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13) Paul had reason to believe that

the Lord wanted him to go to Jerusalem at this particular time, and the possibility that it might lead to his death did not deter him from his course of faithfulness.

Every consecrated follower of the Master has these "Jerusalem" experiences. They are not often dramatized as they were in the case of Jesus and of Paul. Perhaps seldom does a single test involve the possibility of the actual death of the flesh. But every decision is to be made, not according to the desires of the flesh, but from the standpoint of the will of God; and we know that, basically, the will of God for each of the disciples of Christ is that they suffer and die with him.

This does not mean that we are to choose the way of certain hardship and suffering regardless of all other considerations; but it does mean that the probability of such experiences should not lead us to choose an easier way, a way that will be more pleasing to the flesh. As new creatures in Christ Jesus our every decision is to be based upon our best endeavor to interpret correctly the will of God under the circumstances, regardless of what the cost to the flesh might be.

How, then, are we meeting our "Jerusalem" tests? How wholeheartedly are we following in the footsteps of Jesus? It is especially

needful at this time that our "eye" be "single" with respect to the meaning of true discipleship, for the reason that, generally speaking, throughout the nominal Christian world following Jesus is held up as a way of peace, and joy, and prosperity, and the Lord's true people might easily be influenced by this viewpoint, for it is pleasing to the flesh.

It is true that Christian discipleship is a way of peace and joy, but not necessarily according to the flesh. Jesus possessed an inward peace and joy which the world could neither give nor take away, and these he bequeathed to his dedicated followers. The possession of this heritage, which is ours by faith, gives strength and courage to walk in the way of sacrifice.

True, we are to rejoice if, in the Lord's providence we enjoy a measure of good things according to the flesh. But we are to think of them mainly from the standpoint of how we can use them in the service of the Lord and of his people, knowing that all we have is devoted to him and to his cause.

Patience Needed

MUCH patience is needed in seeking the kingdom. There could well be a certain amount of excitement to urge us on to faithfulness when we first enter the narrow way of sacrifice. This is

understandable, for it is a new experience, and we rejoice to realize that the Lord has given us such a wonderful opportunity. But, as the months and years pass, we will need patience. Paul wrote of those who through "patient continuance in well-doing seek for glory and honor and immortality."—Rom. 2:7

The Apostle Paul informs us that it was the joy which was set before Jesus that enabled him to endure the cross and to despise the shame. Because Jesus endured faithfully to the end, he was exalted to "the right hand of the throne of God." (Heb. 12:2) Jesus was assured that in this blessed position of exaltation there would be "pleasures for evermore."—Ps. 16:11

And this same joy is set before us. When Paul admonished us to set our affection on things above, he added, "Where Christ sitteth at the right hand of God." (Col. 3:1, 2) When we consider the joys which await us at the end of the way, we should realize the wisdom of seeking "first" the kingdom of God, and that no effort is too strenuous, and no sacrifice too great, in order to attain that to which we have been invited.

Let us then continue to seek the kingdom, not only "first," but

also with a "whole heart," and in faith, and with patience, giving all diligence to make our "calling and election sure." (Ps. 119:2; II Pet. 1:10) Through the precious words of truth we know that we have been "called" and "chosen." Now it remains for us to be faithful—faithful even unto death—in following the Lamb in that exacting course of sacrifice which he exemplified so faithfully for us.—Rev. 17:14

We know that the way is narrow and difficult. We know that the forces of selfishness and evil are opposing our progress, endeavoring to persuade us to hold back from giving our all. From various quarters comes the admonition of human reasoning, "Be this far from thee." But let us at all times remember that such reasoning does not reflect the will of God.

Instead of giving ear to the will of the flesh, let us be encouraged by the assurance of Jesus, who said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) How strengthening is the thought that we are seeking for that which it is the Father's "good pleasure" to give! Surely we can depend upon him for strength in every time of need!

"Like As a Father"

THE Scriptures reveal that our Heavenly Father is infinitely wise; that his justice is absolute; that he is all-powerful, and abounding in love. Through the outworking of his plan of the ages we discern that these cardinal attributes of God's character are in perfect balance with each other. Through their harmonious functioning we behold the glory of our God.

The Scriptures also bring to our attention other facets of the Heavenly Father's character, details of his personality which help us more fully to appreciate the preciousness of our relationship to him as children. This increases our confidence in him, and leads us to greater diligence in our endeavors to know and to do his will.

James wrote that with God there "is no variableness, neither shadow of turning." (James 1:17) This implies dependability. Jesus was a perfect character image of our Heavenly Father, and we read concerning him that having loved his disciples, "he loved them unto the end." (John 13:1) It is this constancy of love which is also possessed by our Heavenly Father toward his children.

Nor do the divine laws and

standards of righteousness ever change. God said to Adam, "In the day thou eatest thereof thou shalt surely die." (Gen. 2:17) Thousands of years later the Apostle Paul was inspired to write, "The wages of sin is death." (Rom. 6:23) Wilful sinners in the kingdom age will "be destroyed from among the people." (Acts 3:23) God has not and will not change his mind with respect to the penalty for sin.

God's love made provision, through Christ, to release the adamic race from the just penalty for sin. Paul wrote, "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Concerning this gift we read, "That whosoever believeth in him should not perish, but have everlasting life." (John 3:16) The Scriptures assure us that eventually all will be given a full opportunity to believe on Christ and thus to receive life through him. This is God's promise, and we can depend upon it.

The full meaning of God's gift of his Son to redeem mankind from death is that eventually death will be destroyed; that "there shall be no more death." (Rev. 21:4) In an Old Testament

(Continued on page 34)

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DAWN PUBLICATIONS

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NEW JERSEY

(Continued from page 31)

prophecy concerning this our Heavenly Father says, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea 13: 14

The word repentance means to change, and here our Father assures us that there is to be no change in his purpose to destroy death—"Repentance shall be hid from mine eyes." What a reassuring promise! And there will be no change as to the blessings which our Heavenly Father has promised to bestow upon "all the families of the earth."—Gen. 12:3

This is also true with respect to the promises of God which apply to those who are his people prior to the Millennial Age. We see this exemplified in his dealings with his typical people, the Israelites. A very interesting case in point is brought to our attention in Numbers 23:19-21. It pertains to Balaam, who was being urged by Balak to pronounce a curse upon the children of Israel.

Actually, Balaam wanted very much to do the bidding of Balak because of the generous reward which he had been promised. Although Balaam was not a servant of Jehovah, he respected his power and authority, so he requested God's permission to curse the Is-

raelites. The permission was not granted, and the God of Israel instructed Balaam to explain the reason to Balak. The explanation was:

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless [not to curse]; and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them."

What a marvelous testimony to God's faithfulness! We cannot suppose that a diviner could actually inflict an effective curse upon God's people, yet since he had the good judgment to ask permission of Jehovah, the loving God of Israel took the opportunity of informing the enemies of his people that they would not be permitted to carry out their evil designs against them. We wonder how well the Israelites understood and appreciated this tender and abiding care of their God.

Now Also

GOD'S care of his antitypical people, among whom we rejoice to be numbered, is likewise constant and unwavering. He knows that we also have enemies, but

we have his promises to protect us from all their evil designs. Just as God would not permit a curse to be placed upon the Israelites—announcing that to him they had not sinned to the degree to deserve such a curse—so with us, as Paul wrote, “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth?”—Rom. 8: 33, 34

Satan and his cohorts are ever on the alert to condemn and thus to discourage us, that we might give up the good fight of faith. But let us remember the promises made by a faithful and loving Heavenly Father, promises that are ratified by the blood of Christ. As was said to Balak, our God is not a man that he should repent, or change his mind with respect to the protection of his people.

“What shall we then say to these things? If God be for us, who can be against us?” Not only has our merciful Heavenly Father sent his beloved Son to be our Redeemer and Advocate, but, as Paul adds, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.”—Rom. 8:31, 32

Among these “all things” which the Father gives us through his Son are his guidance, spiritual strength, his Holy Spirit, the nourishing “food” of his Word, and the robe of Christ’s righteousness.

(Isa. 61:10) These are constantly ours when we apply for them, and are abiding tokens of his love and care.

God Is Humble

ANOTHER aspect of our Heavenly Father’s character is his humility. We read concerning him, “The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high. Who humbleth himself to behold the things that are in heaven, and in the earth!” (Ps. 112:4-6) Yes, God is high above even the angels and principalities of heaven, hence much higher above his human creatures, yet he humbles himself to commune with his people here on earth, and to shower them with his blessings.

The Lord tells us that he dwells with his people here below. We read, “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”—Isa. 57:15

Here we are reminded that while Jehovah, our Heavenly Father, is lofty and mighty, and his name hallowed, he is approachable. Indeed, the Scriptures assure us that through Christ we can go in prayer to the throne of heav-

only grace at any and all times and be assured of a favorable and understanding hearing; that grace and strength will be given to us in our every time of need.—Heb. 4:16

While it is true that God is not a man, he understands and is sympathetic toward human weaknesses. We read, "Like as a Father pitieth his children, so the Lord pitieth them that fear [reverence] him. For he knoweth our frame; he remembereth that we are dust." (Ps. 103:13, 14) Because the Lord "knoweth our frame," he deals with us mercifully, not according to what we actually are, but in keeping with what we would like to be; not according to what we accomplish in his service, but from the standpoint of what our hearts yearn to do.

In the Potter's House

GOD revealed another aspect of his character to the Prophet Jeremiah by having him observe a potter at work. The record of this is in Jeremiah 18:1-10. In watching, Jeremiah noticed that "the vessel he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

The Lord then spoke to Jeremiah, applying the principle that Jeremiah observed to his dealing with Israel. The Lord said, "O house of Israel, cannot I do with

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

Here the word "repent," meaning, in such instances, simply to change, is used by the Lord to describe his reaction to the changed attitudes of his people. If he has threatened punishment because of sin, and the people turn to him in obedience and righteousness, he "repents" and does not inflict the threatened punishment. If he has promised good things, and through disobedience the people prove unworthy of them, he "repents" and withholds his blessings.

While it is true that the Lord "is not a man," the lesson of the potter and the clay reveals that our loving and merciful Heavenly Father is not so inflexible that he cannot change his attitude toward his people, when by a change on

their part he is warranted in doing so. What a wonderful assurance this should give us of his understanding, his mercy, and his love!

The Ninevites

THE Scriptures give us examples of Jehovah's ability to change his plans under appropriate circumstances. One of these is the case of the Ninevites. The city of Nineveh was exceedingly wicked, and God decided to destroy it. He sent Jonah to warn the Ninevites what he proposed to do. Jonah sounded the warning, announcing that in forty days Nineveh would be overthrown.

When the king of the city heard about this warning, he led his people in what turned out to be a general and sincere repentance. The king said, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" (Jonah 3:9) We read that "God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."—ch. 3:10

Jonah was not pleased with this. He prayed to God, saying, "O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness,

and repentest thee of the evil."—ch. 4:2

This was an amazing confession for Jonah to make. As we know, when first receiving the divine commission to deliver the message of doom against Nineveh, Jonah endeavored to escape his responsibility by fleeing to Tarshish. Now he explained that his reason for doing this was that he knew of God's great mercy and kindness, and that if the Ninevites repented they would not be destroyed; and Jonah was not humble enough to face the possibility that his word would be overruled by God.

Great and noble minds are humble and condescending. Our Heavenly Father, the high and lofty One who inhabiteth eternity, displayed his greatness by considering the genuine repentance of the Ninevites, and by withdrawing his intention to destroy them. It requires greatness and nobility to deal thus with imperfect humans. It is such true greatness that is possessed by our loving and merciful Heavenly Father; a greatness that expresses itself in pity toward those who display a desire to reverence and obey him.

But Jonah sought to escape what he considered the humiliation which would befall him in the event God did change his intentions. Puny man usually gives more than necessary consideration to the supposed importance

of reputation. But our high and lofty Heavenly Father is above this, and in the display of his merciful loving-kindness is quite willing to change his course of action, or "repent," as the Scriptures state it.

This does not mean that the basic principles of divine law are flexible and can be accommodated to varying circumstances. It does mean that God takes into consideration the heart attitude of people, and the measure of their understanding of his law, and is governed by these in his dealings with them. He said of the Ninevites that they could not discern "between their right hand and their left hand," and this had an important bearing upon his "repentance" when they indicated their desire to turn from their sin.—ch. 4:11

God remembers that we are "dust," and in his scales our heart condition outweighs our unwilling imperfections. If we err willfully he chastises us, but is quick to forgive and to reinstate us in the sweet and reassuring embrace of his love when we turn to him in godly sorrow, and with a true heart desire to obey him.

Concerning God's typical people we read, "Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction, when he heard their

cry: and he remembered for them his covenant, and repented according to the multitude of his mercies. He made them also to be pitied of all those that carried them captives." (Ps. 106:43-46) Surely, our Heavenly Father deals with us in an equally merciful and understanding manner!

Pleased with Moses

ANOTHER illustration of God's willingness to "repent" is brought to our attention in his dealings with Moses and the Israelites during the wilderness journey. God was displeased with the rebellious attitude of his people, and he said to Moses, "I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."—Exodus 32:9, 10

This announcement disturbed Moses, not that he was averse to becoming the head of a great nation, but because of the effect the destruction of the Israelites would have upon the great and glorious name of his God. So he pleaded with the Lord not to do this thing which he proposed. Moses' great concern for the name and glory of his God was revealed in his offer to give his own life in place of the lives of his people. In response to Moses' request, "the Lord repented of the evil

which he thought to do unto his people.”—Exodus 32:14

In his plea to the Lord to change his mind with respect to the destruction of the Israelites, Moses called attention to the fact that to do this would give God's enemies an opportunity to speak evil of him, to say that he had deceived the people of Israel, that he did not have the ability to keep them alive in the wilderness and to take them into the land of Canaan, as promised.

Certainly Jehovah knew this before Moses told him. It was not because of this information that he “repented” of his proposal to destroy Israel, and to make a great nation of Moses' descendants. It is more reasonable to conclude that his repentance was induced by his pleasure with Moses' attitude in the matter. True, there could also, in this case, be a typical reason in that Moses prefigured “that prophet” who, by giving his life, brings about the deliverance of the whole world of mankind from death.—Acts 3:23

But God was pleased with Moses, even as he is pleased with each and everyone of his dedicated and humble people. Since he pities his people “like as a father” pitieth his children, we should not underestimate the measures he may and does take in order that we may experience, ever more fully, his merciful loving-kindness as day by day we

follow on to know and to do his will.

Without Repentance

AS WE have noted, our confidence in our Heavenly Father is based in large measure upon our knowledge of his faithfulness in fulfilling his promises and covenants. As Solomon said concerning God's dealing with ancient Israel, “There hath not failed one word of all His good promises, which he promised by the hand of Moses his servant.”—I Kings 8:56

The same can be said concerning God's promises to spiritual Israel, and we are assured that this will also be true with respect to the kingdom promises of God, those many promises which give assurance that there will be “times of restitution of all things.” Paul wrote concerning God's promise to make a New Covenant with Israel that “the gifts and calling of God are without repentance.”—Rom. 11:26-29

No, God's plans do not change. His promises never go unfulfilled. These in every age are “without repentance.” His purpose for the Gospel age has been to take out from the world “a people for his name.” (Acts 15:14) This will not change. We have received the call to joint-heirship with Jesus as a part of this “people for his name”; but, if we are to maintain our standing as a part of that

people, we must make our calling and election sure by individual faithfulness.—II Pet. 1:10

God's promises are fulfilled on behalf of the faithful, and it is in his dealings with us as individuals that he displays his understanding and his tenderness. If unwillingly we stumble and fall, he lifts us up. If we become discouraged, he revives our spirits and gives us strength to continue on in the narrow way of sacrifice.

Only if we wilfully turn away from the Lord and from his love, and continue to do so, will his mercy let go its hold, and we lose our place in his plan. But this does not mean the failure of his plan, for another will take our place. And the very fact that the purpose of God to bless all the

families of the earth will be carried out, that he will not "repent" of his promises either to the church or to the world, should make us more than ever determined to continue our rejoicing in his loving-kindness, that daily, as individuals, we may feel the glowing warmth of his understanding love.

David, the man after God's own heart, knew much concerning Jehovah's love and care. (Acts 13:22) But we can and do experience with even greater depth the meaning of our Heavenly Father's love as so beautifully expressed by David when he wrote, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."—Ps. 23:6



WEEKLY PRAYER MEETING TEXTS

MAY 4—"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—I Samuel 16:7 (Z. '03-171 Hymn 198)

MAY 11—"For Thy sake we are killed all the day long; we are

counted as sheep for the slaughter."—Psalm 44:22 (Z. '03-408 Hymn 67)

MAY 18—"We which have believed do enter into rest."—Hebrews 4:3 ('99-253 Hymn 252)

MAY 25—"Be not overcome of evil."—Romans 12:21 (Z. '97-287 Hymn 126)

PARABLE SERIES

Article III—Matthew 13:31-33

The Mustard Seed And the Leaven

JESUS did not explain The Parable of the Mustard Seed and The Parable of the Leaven, so in order to understand their lesson we must compare them with certain facts which the Scriptures reveal to us concerning the kingdom of heaven. One of these facts is that many of the Bible's references to the kingdom pertain, not to the time when Christ is ruling "from sea to sea, and from the river unto the ends of the earth," but to the time when those who will constitute the rulers in the kingdom are being selected from the world of mankind and being proved worthy of the high position to which they are called.—Ps. 72:8

The Bible indicates that during this preparatory aspect of the kingdom the Lord's true people, "the children of the kingdom," would be a very small company. (Matt. 13:38) Jesus addressed these saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The Scriptures also reveal that this "little flock" of disciples would be unrecognized by the world, and persecuted.—I John 3:1; Matt. 5:10-12

The Parable of the Mustard Seed, on the other hand, suggests a large growth of the kingdom, from a very

small beginning, like the mustard seed, to a giant herb, or tree, in which the fowl of the heaven could find shelter. It is true that when the kingdom of Christ is established in power and great glory, its rulership will be extended throughout all the earth. However, the mustard seed parable hardly fits this situation, so we must seek the explanation of this parable along other lines.

We believe the clue is suggested by Jesus in The Parable of the Wheat and the Tares. As we saw in our study of this parable, Jesus indicated that the "tares" represented the "things that offend, and them which do iniquity," and that at the end of the age these were to be gathered out of the kingdom. (Matt. 13:41) The point is that during the preparatory period of the Gospel Age there have been elements in the kingdom which have been iniquitous, sinful. This, we think, suggests, the proper explanation of the mustard seed parable.

Throughout the age there has been a counterfeit kingdom class, as well as the true. Indeed, from a very small beginning of evil shortly after the apostles fell asleep in death, there grew what the world called "Christendom," or Christ's

kingdom. It embraced all the nations of Europe, and its influence spread to other countries. In the branches of this "tree" all classes of the world and the worldly found shelter. It became their abiding place, their home.—Luke 13:19

So well established and popular became this "tree" that it was an advantage from the standpoint of prestige and social standing to seek shelter in its branches. People were not invited to join the church on the grounds that it would offer them an opportunity to suffer and to die with Christ. Instead of persecution, they were offered popularity. Instead of being a "little flock," this nominal kingdom class counted its members by the million. Indeed, Christendom grew into a very imposing "tree." The parable refers to it as the greatest of all "herbs," so the comparison is not between the sizes of trees in a wood, but between herbs in a garden, and certainly the leaders of Christendom boast of the great growth of that which they have planted.

Parable of the Leaven

THE Parable of the Leaven seems also to apply to the nominal kingdom of Christ rather than to the true. This conclusion is reached from the fact that leaven is always used in the Bible as a symbol of sin, of that which is out of harmony with God, hence a corrupting influence. The use of leaven was strictly forbidden in all offerings made to the Lord by fire. During the Passover the Jews were commanded to put every particle of leaven from their houses.

The idea which the Bible associates with leaven is its corrupting

influence. It is to this property of leaven that Jesus refers when he speaks of "the leaven of the Pharisees and the Sadducees," (Matt. 16: 6) The apostle speaks of the "old leaven" "of malice and wickedness." —I Cor. 5:7, 8

The parable states that a "woman" hid leaven in three measures of meal. This "woman" would seem to be the false church to which the names Jezebel and Babylon are given in the Book of Revelation. (Rev. 2:20; 17:1-6) The fact that she "hid" the leaven in the meal suggests something which was not done openly. The meal would seem to represent the spiritual food which the Lord provided for his people, the precious doctrines of the divine plan of redemption and restoration for the sin-cursed and dying race. The three measures of meal could be intended to emphasize the three basic truths of the Word; namely, death, "the wages of sin," the redemption provided through Christ Jesus, and the restitution of the world during the thousand years of Christ's kingdom.

Associated with these basic truths are various other fundamental doctrines, which together comprise the divine plan of the ages. The "woman" of the parable mingled corrupting elements of doctrine with these truths and finally they lost their purity in the minds of nominal believers. Eternal torture was substituted for death as the penalty for sin. The doctrine of the ransom was corrupted by the God-dishonoring theory of the trinity. The hope of resurrection, or restitution, was no longer meaningful, for how could there be a resurrection of the dead if no one were dead?

The parable states that as a result of the leaven hidden in the meal "the whole was leavened." History reveals that this literally came true, for it is impossible to find a single doctrine of the divine plan properly set forth in the dog-

mas of the apostate church. Thus The Parable of the Leaven can also be considered a prophecy—a very accurate prophecy of the extent to which the church nominal would corrupt the true teachings of the Word of God.

The King Among Them

IN LUKE 17:21 Jesus is quoted as saying, "The kingdom of God is within you." This gives a wrong impression as to what constitutes the kingdom of God. This statement was addressed to the scribes and Pharisees, whom Jesus styled hypocrites. How could the kingdom of God be in the hearts of these? The difficulty is in the translation. The Emphatic Diaglott rendering reads, "God's Royal Majesty is among you."

A kingdom is always represented by its king. Jesus, as the King, was present in their midst, but they did not recognize him. "There standeth One among you whom ye know not." Similarly, all through the Gospel age, the church of Christ, his "body," has been undiscerned by the world. "The world knoweth us not, even as it knew him not." For eighteen hundred years this has been true in this sense; but Christ and the church in the flesh are not the kingdom of God in the full, proper sense that the Bible promises it—a kingdom of power and glory.

The kingdom is to be a spiritual one, and hence its rulers will be as invisible as are the angels and the heavenly Father. Jesus declared, "Yet a little while, and the world seeth me no more." What was true of the Head will be true of every member of the elect body of Christ, the church. "Changed in a moment, in the twinkling of an eye," the world will see them no more; "for flesh and blood cannot inherit the kingdom of God," and flesh and blood cannot see that which is spiritual.

During the Millennium, the kingdom authority and power of God through Christ and the church will be exercised among men; and yet they will not see it with the natural eye, but merely with the eyes of their understanding. All the blind eyes will be opened. Thus every eye will see that the kingdom is established; and everyone will understand that he who suffered has entered into his glory, that the church, his bride, is with him in glory, and that the blessings of the Millennium proceed from them.—Rev. 20:6

Letter from Britain

"FEARFULLY AND WONDERFULLY MADE"

"I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works, and that my soul knoweth right well."

—Psalm 139:14

ONE of the biggest and bitterest parliamentary storms in many years has recently blown up in the House of Commons over the Government's decision to impose additional charges upon patients receiving treatment and benefits under the National Health Service.

The main architect of this cornerstone of the British Welfare State was the late Mr. Aneurin Bevan, a former Minister for Health, who undoubtedly intended that the entire cost of treatment, including subsidiary benefits such as milk, orange juice, etc., for children, should be borne by the financial resources of the Service itself, plus any necessary help that might be required from the Treasury, that is, by means of Government taxation.

The cost of the scheme has been steadily rising over the years, and

it is now running at over £800,000,000 per annum. The present Government regards this as too high, hence the determination of the Minister concerned to reduce the charge on the Treasury by transferring some of the cost to the contributor by increasing weekly insurance payments (deducted at source), and to the individual patient by doubling the charge made for each prescription supplied. This has incensed the Labor Opposition and caused a violent reaction of public opinion throughout the country.

It is not our purpose to attempt an assessment of the respective merits of opposing political factions in such matters as these. But the thinking Christian may well pause to consider something of the fundamental problems which give rise to a situation in which these gigantic sums of money are required to maintain even a semblance of health and well-being in a civilised community such as our own.

The Psalmist's Faith

WHEN the psalmist said, "I am fearfully and wonderfully made," he was contemplating in his own being the marvels of divine power and wisdom. "Marvellous are thy works, and that my soul knoweth right well." In similar vein he sur-

veyed the heavens, saying, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:3-4) This simple reasoning reveals a mind untrammelled by science and human philosophy, seeking in earnest faith to know more of the mysteries of the universe, but content to await the answer in God's due time.

Today few men are content to wait for anything. The world of fantasy in which we live has little time for faith, and still less for patient humility. Medical science prods and probes into the wonders of the human organism, and seeks to explain the processes of life which sustain our being, while astronomers clamor for the headlines in undignified competition, to expound their rival theories respecting the beginning of creation and the anticipated manner and time of its ending.

There are two rival schools joined in battle at the moment. One claims that the universe has always existed, and always will. The other affirms that a start was made about ten billion years ago with a colossal explosion in cosmic space, the impetus of which is still keeping things going and will continue to do so for millions of years more, but that finally

this impetus will exhaust itself and so the end will come.

Knowledge Is Not Wisdom

THERE comes a time in the lives of most of us—generally later rather than earlier—when we begin to realise how very little we really do know. Whatever knowledge we may possess of science, art, and the various techniques and skills associated with our day-to-day lives—and necessary to them—is revealed as something separate from true wisdom. The two can, of course, exist together, but they are not interdependent. To the Christian the realisation of this fact grows with maturity of character, and brings with it a deepening of spiritual life and increased dependence upon that wisdom which "is from above."—James 3:17

Paul speaks boldly on this subject in writing to the Church at Corinth where some were openly exulting in human wisdom and knowledge as a means to salvation. He says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe [the learned one]? Where is the disputer of this world? Hath not God made

foolish the wisdom of this world?"

—I Cor. 1:18-20

The Apostle Paul is not here decrying all human wisdom, nor depreciating the value of learning. He is openly and fearlessly exposing the false claim that such wisdom, divorced from divine guidance, can be in any sense a means of encompassing man's salvation which, he affirms, can come only through the cross of Christ. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."—I Cor. 1:23

What Wisdom Is This?

SO MUCH of the wisdom for which worldly minds take credit belongs, in reality, to God. Medical science has done much for humanity, and an enormous amount of human suffering has been alleviated by the skill and devotion of doctors and nurses. The fact remains, however, that the claims made are all too frequently discredited by subsequent experience, often at the expense of the patient. We are all familiar with the medical bulletin telling us that the operation was successful but, unfortunately, the patient died.

Quite frankly, the prospect of eliminating human suffering by human effort alone is as remote as that of proving by scientific guesswork, the starting point and finishing line of the entire uni-

verse. Our medical men on the one hand cannot yet produce a cure for the common cold, while on the other hand our scientists are unable to explain what set off the explosion which, some say, set the universe in operation ten billion years ago. The plain fact of the matter is that the so-called "discoveries" for which man so often claim credit are the unveiling, by divine permission, of the hitherto hidden resources of God's own power and wisdom, which in these "last days" will become more and more manifest as the ONLY solution to the desperate problem of survival now confronting the human race.

How Wonderful We Are!

A VERY able doctor, writing on the marvels of the human body, has this to say, "Of one thing the contemplation of our bodies should make us sure, and that is that the human frame or organism is not the outcome of blind development, but the handiwork of a designer of supremest skill, knowledge and intelligence. For intricacy of structure, for perfection of function, and for durability, there is not a man-made machine of yesterday or today which can even approach to rivalry with it."

There is a school of medical thought—probably more active in America than in Britain—which bases its treatment of disease

upon certain elementary principles of biochemistry, claiming that human life is carried on through the constant creation and disintegration of body cells. Those who support this theory believe that by feeding the cells with natural body constituents such as calcium, iron, potassium, etc., a state of health can be maintained without recourse to drugs.

Whatever one may think of these claims, there can be no doubt that the cell system of the human body is a miracle of surpassing magnitude. In the blood of the healthy man or woman there are the correct proportions of both red and white cells or corpuscles. Of the red there are some twenty-five million millions; of the white about fifty thousand millions. The work of the red blood corpuscles is to collect oxygen, which they do while remaining within the confines of the arterial system. The white corpuscles, on the other hand, roam abroad, attacking disease or infection in any part of the body and seeking to destroy it. There are other cells such as bone cells, muscle cells, sex cells, et al, each group of cells working with almost uncanny intelligence in the function allotted to it.

Man has discovered a very great deal about these marvels within our bodies, and full credit is due to the brilliant minds having amassed this knowledge. But let

us not delude ourselves into thinking that human intelligence is in any way responsible for the creative genius which devised and set in motion these stupendous miracles of our existence.

The human brain is perhaps the most wonderful piece of equipment with which we are endowed. It contains some nine billion cells, all capable of receiving impressions and transmitting instructions to various parts of the body. The higher part of the brain deals with intelligence, or conscious thought; the lower rear with subconscious control such as breathing. There are brain areas for the control of different parts of the body, one area controlling the eye, another the leg, and so on, and in this way the effects of injury or disease are, to a large extent, localised and segregated.

"He . . . Hangeth the Earth upon Nothing"

WELL might David of old speak with reverent awe of the wonders of his being, and the miracle of the heavens "which Thou hast ordained." Job before him, perplexed by his own misfortune, and striving to understand the workings of God's mighty power, speaks in equally dramatic terms when he says, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing."—Job 26:7

Yes, indeed! "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Gen. 1:1,2) Here is the crux of the problem, and here is the Christian challenge to "the wisdom of this world."

Who but God, described by our Lord himself as "the only true God," and proclaimed by the great Apostle Paul before the philosophers of Athens as "Lord of heaven and earth" who "made the world and all things therein," could bring into being, and sustain in orderly control, this vast and awe-inspiring universe of which we ourselves form so minute and yet so wonderful a part? The faith of Paul was magnificently expressed in his challenging statement: "I found an altar with this inscription, 'TO THE UNKNOWN GOD.' Whom therefore ye ignorantly worship, him

declare I unto you."—John 17:3; Acts 17:23, 24

In these days of tension and turmoil, claim and counter-claim, with "men's hearts failing them for fear, and for looking after those things which are coming on the earth," it behooves the child of God to take a fresh grip of his faith and to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Luke 21:26; Heb. 2:1) There is much to distract the mind in this modern age of science and philosophy, but "the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.**"—II Tim. 2:19

Science and human reasoning have their place in men's affairs, but the final arbiter of Christian judgment is to be found in a "thus saith the Lord." "To the law and to the testimony: if they speak not according to his word, it is because here is no light in them."—Isa. 8:20

KEEPING THE HEART

THE Scriptures admonish: "Keep thy heart with all diligence for out of it are the issues of life." (Prov. 4:23) Keeping the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life. Why do we speak? What is the object desired? Why do we do this, or not do that? Is the motive honorable, just, loving? Do we love righteousness? Do we hate iniquity? Is the love of God being more and more shed abroad in our hearts? Is it increasing toward God, toward man, and toward the brethren? This is watching, or keeping our hearts, and implies that if a selfish thought or motive or ambition be found lurking anywhere, or seeking to guide in act or word, it should be promptly expelled—that the heart may be pure and clean.

SPEAKERS' APPOINTMENTS

A. BOYCE

Portrush	May	20-22
Latchford	June	25

C. A. CORNELL

Letchworth	June	18
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G. A. FORD

Letchworth	May	7
Liverpool	June	4
Llanelli		24-25

E. HALTON

Latchford	May	7
Portrush		20-22
Dewsbury	June	18

G. KEARNEY

Portrush	May	20-22
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T. R. LANG

Portrush	May	20-22
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J. H. MURRAY

Ipswich	May	14
Portrush		20-22

E. TERRY NADAL

Eastleigh	May	14
Portrush		20-22

H. E. NADAL

Portrush	May	20-22
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G. RUSSELL POLLOCK

Portrush	May	20-22
Eastleigh	Afternoon	24
Yeovil	Evening	24
Brixham		25
Bristol		26
Coventry		27
Liverpool		28
Glasgow		30
Dundee		31
Dewsbury	June	3
Manchester	(Afternoon)	4
Latchford	(Evening)	4
Lincoln		5-6
Kettering		7
Ipswich		8
Aldersbrook	(Ilford)	11

W. F. READER

Eastleigh	June	4
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R. SIMMS

Portrush	May	20-22
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CONVENTION AT PORTRUSH, NORTHERN IRELAND, Whitsun, May 20, 21, 22.
Write to Mr. T. R. Lang, 41 Clooney Terrace, Waterside, Londonderry, Northern Ireland, for accommodation and other details.

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/.

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.
Calera WBYE 1370 11:05 a.m.
Decatur WMSL 1400 12:15 p.m.
Haleyville WJBB 1230 11:05 a.m.

ARIZONA

Phoenix KOOL 960 8:45 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.
Magnolia KVMA 630 12:00 noon

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KABC 790 10:45 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
San Francisco KGO 810 10:15 a.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.

CONNECTICUT

Waterbury WWCO 1240 2:05 p.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Belle Glade WSWN 900 12:05 p.m.
Daytona Beach WROD 1340 12:05 p.m.
New Smyrna Beach WSBF 1230 12:05 p.m.
Palatka WSUZ 800 12:05 p.m.

GEORGIA

Atlanta WGUN 1010 12:15 p.m.
Savannah WBYG 1450 12:15 p.m.
Thomson WTWA 1240 12:05 p.m.

ILLINOIS

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

IOWA

Clinton KROS 1340 7:15 p.m.

KENTUCKY

Bowling Green WLBK 1410 12:15 p.m.
Louisville WTMT 620 10:00 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 WKMH 1310 10:00 a.m.
Grand Rapids WMAX 1480 9:05 a.m.
Muskegon WMUS 1090 12:05 p.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 11:05 a.m.
Long Prairie KEYL 1400 11:05 a.m.
Wadena KWAD 920 11:05 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.

MISSOURI

Hannibal KHMO 1070 12:25 p.m.
Joplin WMBH 1420 12:15 p.m.
Kansas City KCMO 810 9:30 a.m.
St. Louis KXOK 630 8:15 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Atlantic City WLDB 1490 12:05 p.m.
Newark WNTA 970 10:00 a.m.

NEW MEXICO

Roswell KGFL 1400 10:05 a.m.
Silver City KSIL 1340 11:15 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo	WNIA	1230	9:00 a.m.
Jamestown	WJOC	1340	12:05 p.m.
Malone	WICY	1490	12:05 p.m.
New York	WNTA	970	10:00 a.m.
Rochester	WHEC	1460	11:15 a.m.
Syracuse	WSOQ		8:30 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.
Fuquay Springs	WFVG	1460	12:05 p.m.
Leaksville	WLOE	1490	12:05 p.m.
New Bern	WHIT	1450	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 (Tues.)	WHIZ	1240	9:45 p.m.

OKLAHOMA

Oklahoma City	KTOK	1000	10:05 a.m.
Tulsa	KTUL	1430	11:05 a.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	WEEP	1080	12:05 p.m.
Scranton	WICK	1400	12:05 p.m.
Tyrone-Altoona	WTRN	1290	12:05 p.m.
Wellsboro	WNBT	1490	12:05 p.m.
Wilkes Barre	WBAX	1240	12:45 p.m.

SOUTH CAROLINA

Bennettsville	WBSC	1550	12:45 p.m.
Charleston	WOKE	1340	12:35 p.m.

TENNESSEE

Nashville	WNAH	1360	12:00 noon
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TEXAS

Hamilton	KCLW	900	1:45 p.m.
Lampasas	KCYL	1450	12:45 p.m.
Livingston	KVIL	1220	8:45 a.m.
Lubbock	KDAV	580	9:45 a.m.
Pampa	KPDN	1340	11:05 a.m.
Sherman-Dennison			
	KRRV	910	11:05 a.m.
Wichita Falls	KWFT	620	10:15 a.m.

UTAH

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

Charlottesville	WCHV	1260	12:05 p.m.
Mt. Jackson	WSIG	790	12:05 p.m.
Richmond	WLEE	1480	9:45 a.m.
Waynesboro	WAYB	1490	12:05 p.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	1:30 p.m.
Spokane	KLYK	1230	10:30 a.m.
Tacoma	KTNT	1400	10:00 a.m.

WEST VIRGINIA

Huntington	WPLH	1470	10:15 a.m.
Wheeling	WWVA	1170	9:30 a.m.

WISCONSIN

Eau Claire	WBIZ	1400	10:05 a.m.
Fond du Lac	KFIZ	1450	11:05 a.m.
Janesville	WCLO	1230	11:00 a.m.
Reedsburg	WRDB	1400	11:45 a.m.

WYOMING

Cheyenne	KVWO	1370	10:05 a.m.
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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.
St. John's, Nfld.	VOCM	590	10:30 a.m.
Vancouver, B. C.	CJOR	600	9:00 a.m.
Dauphin, Man.	CKDM	730	10:30 a.m.

ITEMS OF INTEREST

TV LISTING

Half-hour Programs

- Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.
- Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.
- Eugene, Ore.—KVAL-TV, Channel 13, Sundays, 10:00 a.m.
- Steubenville, O.—WSTV-TV, Channel 9, Sundays, 9:30 a.m.
- Chico, Calif.—KHSL-TV, Channel 12, Sundays, 1:30 p.m.
- El Paso, Texas—KELP-TV, Channel 13, Sundays, 1:00 p.m.
- Alexandria, Minn.—KCMT-TV, Channel 7, Alt. Sundays, 12:00 noon.
- Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.
- Little Rock, Ark.—KATV, Channel 7, Sundays. Time to be announced.
- St. Louis, Mo.—KTVI-TV, Channel 2, Sundays, 9:00 a.m.
- Bakersfield, Calif.—KLYD-TV, Channel 17, Alt. Sundays, 9:30 a.m.
- Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 9:30 a.m.
- Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.
- Saginaw, Mich.—WKNX-TV, Channel 57, Sundays, 12:30 p.m.
- Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.
- Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.
- Chattanooga, Tenn.—WTVN, Channel 9, Sundays, 8:00 a.m.
- Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.
- Victoria, B. C.—CHEK-TV, Channel 6, Sundays, once per month. Time to be announced.

Fifteen-minute Programs

- London, Ontario—CFPL-TV, Channel 10, alternate Sundays, 12:00 noon.
- Kansas City, Mo.—WDAF-TV, Channel 4, Sundays, 11:45 a.m.
- Oklahoma City, Okla.—KWTV, Channel 9, Sundays, 11:15 a.m.
- Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 3:15 p.m.
- Charleston, W. Va.—WCHS-TV, Channel 8, Sundays, 2:30 p.m.

RADIO TOPICS FOR MAY

- 7—When God Answers Prayer
- 14—Miracles of Healing
- 21—The Oldtime Religion
- 28—God the Father

Early Experiences in the Vineyard

IT WAS approximately this time of year, more than nineteen centuries ago, that the apostles, in obedience to the commission to go into all the world to preach the Gospel, beginning at Jerusalem, began work in the Gospel Age vineyard. They had received the baptism of the Holy Spirit, and in response to the witness given at Pentecost three thousand had been baptized.

Sweet fellowship was being enjoyed by those whose hearts were then touched by the message. The record is that "they, continuing daily with one accord in the temple, and breaking bread from house to house [margin, "Or, at home"], did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."—Acts 2:41, 46, 47

Peter and John, who at this time were comparatively young men, were zealous and active. It was soon after Pentecost that these "two went up together into the temple at the hour of prayer." There "a certain man lame from

his mother's womb," "whom they laid daily at the gate of the temple which is called Beautiful," "seeing Peter and John about to go into the temple asked an alms." —Acts 3:1-3

Peter said to this lame man, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." (vs. 6) We read that "immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, . . . and all the people saw him walking and praising God."—vss. 7-9

This was an exciting experience for Peter and John as they embarked upon their mission to proclaim the good tidings. It was the Lord's way of calling the attention of the people to these two servants, and of demonstrating that he was blessing their efforts. There were many of these dramatic moments for those early workers in the vineyard. The Lord saw that they were necessary for the encouragement of his workers, and to establish the confidence of the people in them.

Those who witnessed the miracle of healing the man who had been lame from birth were Israelites who were sufficiently devoted to the Lord to be visiting the temple, and they ran to Peter and John "in the porch that is called Solomon's, greatly wondering." (vs. 11) This opened the way for Peter to bear witness to the truth, and he made good use of the opportunity, saying:

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince [margin, "Or, Author"] of Life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."
—vss. 12-18

Up to this point Peter's sermon to the Israelites gathered in Solo-

mon's porch of the temple was similar to much that he said in his pentecostal message. But these Israelites did not respond in the same manner. Seemingly they were not "pricked in their heart," nor did they ask Peter and John, "What shall we do?"—ch. 2:37

So Peter took the initiative, and called upon them to repent and be converted "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Having said to his audience that God's prophets had foretold the suffering and death of Jesus, he now told them of another great truth to which all God's prophets had also testified, which was that following the second coming of Christ there would be "times of restitution of all things."—vss. 19-21

"Ye are the children of the prophets," Peter added, "and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (vss. 25, 26) Those who were opposed to the apostles could not wait for Peter to finish his sermon. We read that "as they spake unto the people, the priests, and the captain [margin, "Or,

ruler"] of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide."—ch. 4:1-3

Thus it was that the healing of the lame man led to the overnight imprisonment of Peter and John. But it was a worthwhile experience; and we can imagine that in prison that night—if Peter and John were able to converse with each other—they must have enjoyed a wonderful season of fellowship as they recalled the various ways in which the Lord was blessing them in the vineyard work.

And while the audience in the temple was not as responsive to the message as those to whom Peter preached on The Day of Pentecost, we are informed that "many of them which heard the Word believed; and the number of the men was about five thousand." (ch. 4:4) Apparently this number includes those converted at Pentecost, and during the intervening time, a sort of total which had thus far resulted from the activities of the brethren.

After all, so far as the record is concerned, it was the "priests, and the captain of the temple, and the Sadducees" who manifested opposition to the message. Seem-

ingly many of the common people received it with gladness. This has been the experience of the Lord's ambassadors throughout the entire age.

The next day these religious rulers had Peter and John appear before them, and they demanded to know by what power and authority the lame man had been healed. Peter boldly replied, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." (vss. 5-10) To this Peter added that "there is none other name under heaven given among men, whereby we must be saved."—vs. 12

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it." (vss. 13, 14) Yes, Jesus had also been bold and fearless in proclaiming the truth, and Peter and John were following in his footsteps.

The religious rulers realized that it would be unwise openly to oppose Peter and John, for the people were too sympathetic toward them. So "they called them, and commanded them not

to speak at all nor teach in the name of Jesus." (vs. 18) To this the apostles replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."—vss. 19, 20

The rulers threatened Peter and John, and let them go. What more could they do? Quickly these two faithful ones contacted their brethren "and reported all that the chief priests and elders said unto them." (vs. 23) What a wonderful gathering that must have been! After an ardent prayer, "the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness."—vs. 31

The gift of miracles did not continue with the followers of Jesus after the death of the apostles, for it was no longer needed as a help in establishing the Early Church. Nevertheless the Lord's rich blessing has been upon all his faithful workers throughout the entire age, and no less so now that we have reached the end of the age.

The story of Peter and John healing the lame man at the gate of the temple called Beautiful is always refreshing and faith strengthening, even though we have read it over and over again. The same is true of all the other wonderful experiences reported

in The Book of the Acts. Participating in the service of the Lord, and rejoicing together in the experiences enjoyed is a very important aspect of our fellowship, or partnership in Christ.

Present Day Miracles

WHILE none in the church today is blessed with the gift of miracles, the Holy Spirit of God is still working in the hearts and lives of the brethren, guiding them in their service of the Lord, and God is blessing their efforts in keeping with the good purposes of his will. Every time someone responds to the message and dedicates himself to the Lord, it means that a miracle has been performed, and we are still witnessing these miracles of grace.

Besides, we have methods of communicating the truth now which would have been considered miraculous even as little as a century ago. It was a large audience to which Peter witnessed in Solomon's porch of the temple; but today as many, or more, hear the message from a program over a single radio or television station. In the Early Church some had the gift of tongues, but today the message is going forth in printed form in many tongues. Yes, the Lord has been with his people in every part of the age. He is with, and blessing, his people today.

This is very manifest by the reports which reach us of the

many activities of the brethren throughout the world. One of these reports is from a brother whose occupation took him from the United States to Puerto Rico. Having a desire to bear witness to the Spanish-speaking people in that area, he called on the manager of a radio station in Aguadilla and inquired about the possibility of broadcasting our Spanish programs. The manager asked to hear one of the recordings, and when he did, he agreed to broadcast the entire series of thirteen programs without charge.

The Station is WABA, and the "Francisco and Ernesto" program is broadcast each Sunday morning at 7:00 o'clock. That a brother, who cannot speak Spanish, could thus arrange to bear witness to the truth throughout Puerto Rico in the Spanish language, and without cost, is surely one of the modern day miracles which the Lord is performing in connection with the proclamation of the Gospel of the kingdom.

Television Promotion

NO LESS inspiring are the experiences of the brethren who are calling on the managers of television stations to seek their co-operation in televising "The Bible Answers" programs. In addition to the brethren who are doing what they can locally in this field, there are Brothers J. Y. MacAulay; Samuel Baker; William C. Bert-

sche, and Stephen Roskiewicz, who are devoting considerable time to this work, as they go from place to place serving the various ecclesias.

All of these brethren are enjoying blessed experiences in this field of endeavor. That managers of television stations are willing to televise The Bible Answers films without charge is in itself a wonderful thing. Since the cost of producing television films is so high, the additional cost of paying to have them televised would have made the television witness impossible. But the Lord has overruled this, and the message is going out over television in an increasing volume.

The latest report we have received from those active in visiting television stations is from Brother Roskiewicz. He has recently completed a schedule in Virginia and North Carolina, and already, as a result of his visits, three stations are using The Bible Answers programs, and others will be starting later. Referring to his call on one television station manager in a large city, Brother Roskiewicz reported, "It was raining outside, and a very dark day, but inside the sun was shining," meaning that he was well received, and that the station will use the programs.

There had been no ecclesia in this city; but, while there, Brother Roskiewicz telephoned to a num-

ber of Dawn subscribers, and arranged for a meeting. As a result, they are now having regular meetings twice a week to study "The Divine Plan of the Ages."

Brother Roskiewicz reported that the assistant program director, a lady, agreed to view ten minutes of the audition film. He wrote, "When the ten minutes were up, I called it to the attention of the assistant director, who replied, 'We had better see all of it.' Afterward she said, 'Well, this will make the people examine their Bible a little more closely.' This station will later run the programs."

So we might go on quoting interesting excerpts from Brother Roskiewicz's report. The other brethren are being similarly blessed as they visit different television stations, and we rejoice with them. Nine additional half-hour films are now nearing completion, which means that all stations now starting with the half-hour series will be furnished with twenty-six programs, or a six month's run. It is our expectation, the Lord willing, that later in the year additional programs will be put on film.

ENCOURAGING LETTERS

MAIL reaching The Dawn office reveals that the Lord is blessing all aspects of the service which the brethren are rendering. Truly our fellowship in the Gospel and

its ministry is blessed. Here are some of the letters:

"Dear 'Frank and Ernest': I have in my hand your book, 'God and Reason,' which I received some time ago. I have never read a book that I have enjoyed more than I have this one. For many years I have not been able to make myself believe many of the things I have heard preached. While the minister would tell us how loving God is, yet, before he was half through his sermon he would have this same loving God eternally torturing poor sinful souls, even though they had never committed any major crime. I just could not see that my loving God, whom I believe to be compassionate, and oh, so forgiving, would condemn any sinner to everlasting torture. Also, for many years I have not believed that God would destroy this earth on which we live. I could never find any reason for God to destroy anything except sin and death. Thank you so much for the hope you have already given me, and the better understanding of God's plan, and Christ's kingdom soon to come. May God's blessing be with you ever."—West Virginia

"Dear Brethren: Christian love! Thanks so much for the use of the tape recordings. We all enjoy them so much, and look forward to the next ones to come. We take these tapes to others several miles away from here and they also enjoy them even as we do. We thank our Heavenly Father for this wonderful privilege we have of sharing with others who love these precious truths, and who long for that glorious kingdom of our dear Lord and

Savior. May God bless you all in this work you are doing in bringing these precious truths to us and to others."—Idaho

"Dear Sirs: I am enjoying your radio program. Your discussions have helped me to a better understanding of the Bible. Slowly my misconceptions of the Bible have disappeared. Please send me the 'Plan Book.' I am sure it will be a great treasure."—Minnesota

"The Bible Answers: Thank you so much for the booklet, 'The People of the Bible,' and also 'Behold Your King.' I have now received my second copy of The Dawn, and enjoy it very much. I read everything to my husband, for his eyes are very poor. I missed most of your TV program today, but would like to receive a copy of 'Life After Death' which you announced. I do want to learn my Bible better, and be able to read to my husband, who is very new to the Bible. He was brought up a Catholic. Since I have been reading to him, and we have been listening to Bible instructions, he has been all ears, and wants so very much to learn all he can. Later on I want to order 'Studies in the Scriptures.' I will write when I am ready for them. May God bless you for the work you are doing. We need it very much."—Missouri

"Dear Brothers: Please send me ten copies (paper bound) of The Divine Plan of the Ages. I want to share this message of the truth with other students of the Bible who are looking for the truth, as I was

seven years ago when a friend directed me to the 'Frank and Ernest' program. Thus my attention was called to The Dawn Magazine and, of course, to 'Studies in the Scriptures.' May God bless you for the work you are doing."—Pennsylvania

"The Bible Answers, Gentlemen: This is just a note of appreciation of your television program. We need more programs such as yours. Your program has just recently been carried by our local station, and we would appreciate any back issues of your discussions. Keep up the good work."—Texas

"Dear Brethren in Christ! Please find postal order enclosed for renewal of The Dawn Magazine, and for any other of your publications you may have available for me, a beginner. I am delighted with all the wonderful truths I have been reading in The Dawn. The Good Shepherd has graciously given me the understanding, and has been leading me during the past two years (whilst I have been reading your magazine) in wisdom, knowledge, and increasing understanding. I regret that I did not have the truth earlier in life. Nevertheless, I am rejoicing that the Lord has found me, although poor and needy; and, with his help and guidance, I will seek to serve him in whatsoever way I can."—South Wales

"Dear Brethren: Loving greetings! I am very happy, with the help of my wife, to be able and privileged by divine grace to go out with the tracts, publishing peace, good tid-

ings, salvation. We confidently leave all the results with our Heavenly Father, knowing that 'the battle is the Lord's.' 'Let us not be weary in well-doing.' We are very pleased with the bright reports from various parts of the Lord's vineyard, as published in The Dawn—so much in contrast to the darkness of the world. May the joy and very rich blessing of the Lord continue to be your strength."—England

"Dear 'Frank and Ernest': First I must thank you for the booklet you sent me, 'Hope Beyond the Grave.' It has cleared up a lot of my queries, and given me a clearer vision of the truth. I pray that our Father will continue to very richly bless you. I now enclose postal order, and shall be grateful if you will please supply me with The Dawn Magazine for the next twelve months, also a copy of The Divine Plan of the Ages, 'Behold Your King,' and the booklet, 'God and Reason.' I remain, yours in the steps of the Master."—South Africa

"Gentlemen: Please send me a copy of the book, 'God and Reason.' Your booklet, 'Hope,' was one of the most enlightening I have ever read. I read this to my children and they now have a better understanding of death. This booklet has eased some of the sorrow we have."—Florida

"Gentlemen: I have enjoyed, and have been truly enlightened through the reading of your wonderful books. I read to my husband every night, and he is also being convinced of this new truth. It is the most biblical we have ever read. We are very dissatisfied with the

teachings of the Reformed Church which we have heard all our lives. Our search for the truth has ended."—Michigan

"Dear 'Frank and Ernest': May I take this opportunity to tell you how very much I enjoy your talks over our Rochester radio station. They have done much to acquaint me with the meaning of many passages in the Bible. God bless you for the fine work you are doing."—N. Y.

"Dear Sirs: I watched and listened to your very interesting program on television today. My Bible class and I have been studying the Bible story of creation for some time. The study was started because of confusion in the minds of the class caused by their science teacher. From what I heard on your program I think your booklet, 'Science and Creation,' will be a great help to me in my teaching."—Ohio

"Gentlemen: I happened on your very interesting television program this Sunday. I lost my wife about eight months ago, and am sort of confused. I have received no satisfactory answers from several ministers with whom I have talked. Some say that nobody knows the answers, and advise simply to take things as they come and not to worry. Am I confused! I hope you can straighten me out."—Pennsylvania

"Dear Brethren: Loving Christian Greetings! First, I must say how very good it is to receive The Dawn Magazine each month. It does mean a lot to me because I am on my own in this town. Other brethren are some miles away, and the nearest class involves a journey of over

sixty miles. Our dear Heavenly Father has kept, and is keeping me, in his love, and ever assists me by his grace and power to carry on. I frequently think what a great privilege and honour we have in being able to testify to the graciousness of our Father, and to speak to others about his glorious kingdom. It is also an exceedingly great favor that God has called us to be joint heirs with his beloved Son. Surely God's Spirit is upon us and in us, so we just cannot refrain from speaking to others, or giving out leaflets, or using some other means of witnessing to the truth. And what a blessing we do receive! We all have our various experiences in the Christian life. For my part it was thirty-eight years ago that I came to a knowledge of the truth. I was with a group which later joined with others and became a 'Society.' But as I did not worship a God who kept on changing, and one who was unkind and cruel to

others, I left that group of people. I was isolated for a number of years until, one day, I heard 'Frank and Ernest' over the radio. I wrote to them for a booklet, and soon found that I was in contact with God's people—those who valued 'Studies in the Scripture,' which had helped me to see the light of truth. My heart was gladdened! As I witness to the truth I have much joy in placing an order now and then for The Dawn Magazine, also for various books and booklets. One of the means I now use for witnessing to the true Gospel is the tape recorder, which is made possible through the Dawn Recorded Lecture Service. It is indeed a joyous privilege to have discourses on doctrinal, prophetic, and devotional subjects—together with sacred music—available free, on loan. I am very glad and grateful. We in Christ can truly rejoice. I pray that by God's grace we may all continue to be faithful. Warmest Christian love,"—Wales

"THE OLDTIME RELIGION"

To be discussed by

"FRANK AND ERNEST"

WNTA-970 kc.—10:00 A. M.

Sunday, May 21

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For Your Newspaper

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

JUNE TOPIC: The "Frank and Ernest" topic for Sunday, June 18, will be, "World's End and Judgment Day." This topic, if well advertised, should attract many new listeners. Special circulars will be available for this purpose, and you are invited to send for as many as you can use. They are free. The brethren are enjoying rich blessings in the distribution of these circulars. It is a good way to bear witness to the truth.

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.

SAMUEL BAKER

Edmonton, Alta. Can	May 3
Calgary, Alta. Can.	7
Spokane, Wash.	10, 11
Clarkston, Wash.	14
Wenatchee, Wash.	16, 17
The Dalles, Ore.	18
Portland, Ore.	19
Onalaska, Wash.	21
Curtis, Wash.	23
Tacoma, Wash.	24
Seattle, Wash.	26
Bellingham, Wash.	28
New Westminster, B. C.	29
Langley, B. C. Can.	30
Vancouver, B. C.	June 1, 2

WILLIAM A. BAKER

Kirksville, Mo.	May 1
Wichita, Kans.	3
Topeka, Kans.	4
*Kansas City, Mo.	6, 7
St. Joseph, Mo.	8
Lincoln, Neb.	9, 10
Grand Island, Neb.	11
Wray, Colo.	12
Denver, Colo.	14
Laramie, Wyo.	15, 16
Ogden, Utah	17
Salt Lake City, Utah	18
Fallon, Nev.	21
Sacramento, Calif.	22
Antioch, Calif.	23

San Jose, Calif.	24
*Asilomar, Calif.	27-30
San Francisco	June 1, 2

FRED A. BRIGHT

Baltimore, Md.	May 14
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ORLANDO D. DEIFER

Hazleton, Pa.	May 14
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A. H. KRUMPOLT

Reading, Pa.	May 14
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RAYMOND J. KRUPA

*Wallingford, Conn.	14
*Vancouver, B. C.	20-22
Seattle, Wash.	23
Portland, Ore.	24
Salem, Ore.	25
*Asilomar, Calif.	27-30
Los Angeles, Calif.	June 4
San Diego, Calif.	6
Phoenix, Ariz.	7
Kansas City, Mo.	8

LUDLOW P. LOOMIS

Paterson, N. J.	May 7
*Philadelphia, Pa.	21

JOHN Y. MAC AULAY

Ogden, Utah	May 2
Laramie, Wyo.	7
Denver, Colo.	8, 9

Ft. Collins, Colo.	10, 11
Pueblo, Colo.	14
Wray, Colo.	17, 18
Grand Island, Neb.	21
Lincoln, Neb.	23, 24
St. Joseph, Mo.	26
Kansas City, Mo.	28
Wichita, Kans.	31

MARTIN C. MITCHELL

Sayville, L. I., N. Y.	May 7
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GUSTIN P. OSTRANDER

Blackstone, Va.	May 1
Lynchburg, Va.	2
Roanoke, Va.	3
Greensboro, N. C.	4
Charlotte, N. C.	5-7
Granite Falls, N. C.	8, 9
Hendersonville, N. C.	10, 11
Knoxville, Tenn.	12
Cincinnati, Ohio	14
Dayton, Ohio	15
Columbus, Ohio	16
Piqua, Ohio	17, 18
Indianapolis, Ind.	19
*Muncie, Ind.	21
Toledo, Ohio	22
Jackson, Mich.	23
Flint, Mich.	25
Saginaw, Mich.	26
Grand Rapids, Mich.	28
Gary, Ind.	29, 30

*Convention, see announcements.

G. R. POLLOCK
 Amsterdam, Holland June 12
 Wuppertal, Germany 13
 Dortmund, Germany 14
 Kassel, Germany
 (Gen. Conv.) 16-18
 Kirchlingern, Germany 19
 Hannover, Germany 20
 Kiel, Germany 22
 Hamburg, Germany 23
 Berlin, Germany 24-25
 Lauf, Germany 26
 Breitbrunn, Germany 27

Wien, Austria 29
 Graz, Austria 30
C. A. SMITH
 *Wallingford, Conn. 14
C. A. SUNDBOM
 Ft. Collins, Colo. May 25
 *Asilomar, Calif. 27-30
 Portland, Ore. June 1, 2
 Seattle, Wash. 3, 4
RICHARD SURACI
 *Wallingford, Conn. 14

STEPHEN SURACI
 *Wallingford, Conn. 14
F. S. WASSMANN
 *Wallingford, Conn. 14
CLAUDE R. WEIDA
 Washington, D. C. May 7
W. N. WOODWORTH
 *Philadelphia, Pa. May 21
 *Chicago, Ill. 28

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

GEORGE BALKO
 Monessen, Pa. May 21
MIKE BALKO
 Connellsville, Pa. May 14
 Akron, Ohio 21
JULIUS BEDNARZ
 LaSalle, Ill. May 7
 Milwaukee, Wis. 14
WALTER BLICHARZ
 Chatham, Ont. May 21
DAVID A. BRUCE
 Tehachapi, Calif. May 21
CHARLES M. CHUPA
 Flint, Mich. May 7
L. PAUL DAVIS
 San Jose, Calif. May 14
JOSEPH FENCHAK
 Duquesne, Pa. May 21

IRVING C. FOSS
 San Diego, Calif. May 14
THEODORE HACK
 Aurora, Ill. May 14
JOHN G. HULL, JR.
 Whittier, Calif. May 14
LEONARD JEZUIT
 Gary, Ind. May 21
RUSSELL L. JURD
 San Bernardino, Calif. 7
DANIEL KAZIAK
 London, Ont. Can. May 14
EDWARD G. LORENZ
 Whittier, Calif. May 7
 Santa Ana, Calif. 21
N. MOLENAAR
 Whittier, Calif. May 21
DANIEL J. MOREHOUSE
 Covert, Mich. May 21

KENNETH M. NAIL
 Chico, Calif. May 7
H. W. OSTRANDER
 Sonora, Calif. May 21
LEO B. POST
 Minneapolis, Minn.
 (Fillmore Ave.) May 14
RAYMOND RAWSON
 Chicago, Ill. May 28
GEORGE P. RIPPER
 Riverside, Calif. May 21
 Ontario, Calif. 21
B. E. ROSE
 Saginaw, Mich. May 28
IRWIN WY SOCKI
 Connellsville, Pa. May 7
LOUIS ZBIK
 Adrian, Mich. May 21

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.

***KANSAS CITY, MO., May 6, 7**—Haag Hall, Room 177, University of Kansas City, 52nd and Rockhill Road. Mrs. A. B. Newell, 5908 North Howard Street, Kansas City North 18, Mo.

WALLINGFORD, CT., May 14—Masonic Hall, South Main Street. Mrs. S. Wawrzeniak, 49 Scrub Oak Road, North Haven 2, Conn.

***VANCOUVER, B. C. CAN., May 20-22**—Vancouver East Community "Y," 788 Commercial Drive. Mrs. W. A. McNee, 6569 Argyle St., Vancouver 15, B. C.

MUNCIE, IND., May 21—YWCA Building, 310 East Charles Street. Mrs. J. Harold Atkinson, 403 Riverside Avenue.

PHILADELPHIA, PA., May 21—YWCA Building, 2027 Chestnut Street, (Third Floor). Mr. Otis R. Barrall, 42 Fairfield Rd., Havertown, Pa.

SAN FRANCISCO, CALIF., May 27-30—Asilomar Convention Grounds, Pacific Grove, Calif. Mrs. K. M. Nail, 3509 Branson Drive, San Mateo, Calif.

CHICAGO, ILL., May 28—Central Masonic Temple, 912 N. LaSalle Street. Mr. Leonard Jezuit, 10742 South Talman Ave.

DETROIT, MICH., May 28—Maccabees Building, Woodward Avenue at Putnam. Mr. C. M. Chupa, 5666 Belmont, Dearborn.

STEBENVILLE, OHIO, May 28—YMCA Building, 214 N. 4th Street. Mrs. Robert E. Sims, 152 Greenwich Avenue.

AKRON, OHIO, June 4—YWCA Building, 146 South High Street. Mrs. Marjorie Price, 1093 Frederick Boulevard.

NEW YORK, NEW YORK, June 4—Henry Hudson Hotel, 353 West 57th Street. Mr. F. S. Wassmann, 453 West Saddle River Road, Upper Saddle River, New Jersey.

ROCHESTER, NEW YORK, June 11.

CHARLOTTE, N. C., June 17, 18—Greensboro and Charlotte Ecclesias will hold a convention in the Charlottetown Mall Community Hall, South Independence Boulevard. Mrs. William E. Roach, 224 Grandin Road, Charlotte 8, N. C.

YORK, PA., June 17, 18—YWCA Auditorium, 320 East Market Street. Mrs. Samuel Thompson, 913 E. Poplar Street, York.

LYNN, MASS., June 18—Community Hall, 10 Alden Street. Mrs. Joyce Diemer, 99 Howard Street, Lynn.

PITTSBURGH, PA., June 25.

JULY FOURTH CONVENTIONS: Detroit, Michigan, and Los Angeles, California.

GENERAL CONVENTION, Bloomington, Ind., Aug. 5-10.

WINNIPEG, MAN. CAN., July 1, 2.

CANORA, SASK., CAN., July 8, 9.

PRINCE ALBERT, SASK., CAN., July 15, 16.

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

clearly teach

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

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

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

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

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

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