

a herald of Christ's presence

THE DAWN

"THESE ONLY ARE MY
FELLOW WORKERS
UNTO THE KINGDOM
OF GOD."

--Colossians 4:11

May 1965

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Our Glorious Hope

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Peter 3:12, 13

IN A forecast concerning our day which the Lord made through the Prophet Daniel, he said that there would be "a time of trouble, such as never was since there was a nation." (Dan. 12:1) How aptly this describes the situation which now exists throughout the earth! No matter where we look there is trouble—serious trouble—which threatens to erupt into global conflagration at any time.

Prior to the First World War, little consideration was given to the people and the conditions in South America, in Africa, and in Asia. The active "world" was made up largely of North America and Europe. True, millions of people lived on the other continents. Large portions of them, especially in Africa, consisted of colonies of one or another of the European nations, but the general public gave little thought to them, and what happened in them seldom made headlines in our daily papers. But now it is different—vastly different. We have become aware of the suffering people on all the continents, and daily we hear of their struggles to emerge from their ignorance and poverty, and to break the shackles of bondage which through the centuries kept them enslaved. The Congo, Viet Nam, Korea, and others, are but a few of the names which have now become familiar to us, which at one time were unheard of by the general public.

And the reason we are learning so much about these far-flung places of the earth is because in each of them there is deadly strife which at almost any time could escalate into World War Three. It is a frightening situation when viewed apart from the reassuring promises of the Word of God. However, those who know the promises and the prophecies of the Bible see in this situation a sure token that soon the kingdom of Christ will manifest itself in the earth in power and great glory, extending its blessings of peace, health, and life to all mankind.

The Day of God

In our text the period of time in which the kingdom of Christ is established and extends its blessings to the people is described as "the day of God." This "day" includes the period of trouble which sets aside Satan's world, and thus prepares the way for the messianic kingdom, and the blessings it will dispense to the people. It is in this "day of God" that the symbolic heavens, being on fire, shall be dissolved, "and the elements shall melt with fervent heat."

The prophecies reveal that this destruction of Satan's world is brought about by the return of our Lord and his second presence. Peter explains that in the "last days" there would come "scoffers, . . . saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—ch. 3:3, 4

The Greek word here translated "coming" in the question, "Where is the promise of his coming?" really means "presence." The whole question would be better translated, "Where is the evidence of his presence?" The reason given by the scoffers for asking this question is that "since the fathers fell asleep all things continue as they were from the beginning of the creation."

This is very revealing. The "fathers" of Israel are the ones here referred to by the scoffers; and it was Peter who preached that wonderful sermon pertaining to the purpose of our Lord's return which, he said, would be the "restitution of all things"

which God had spoken by "all his holy prophets since the world began." (Acts 3:19-21) The scoffers claim that there is no evidence of restitution blessings; that since the fathers fell asleep to whom the promises were made, all things continue as they were, therefore there is no reason to believe that our Lord has returned.

Peter's reply to this objection is most meaningful. He says that those who raise it "willingly are ignorant" of the fact that a world came to an end in "the days of Noah." Here Peter is building on the information supplied by Jesus; that as it was in the days of Noah, so it would be at the time of his return and second presence. (Matt. 24:37; Luke 17:26, 27) The people were not blessed in the days of Noah; instead, the world of that day was destroyed.

Just as Noah was present in the days of Noah, so Christ is present in "the day of the Lord." And as Peter explains, just as a world came to an end at that time, so now again one of the first evidences of our Lord's presence would be the ending of a world, symbolically described as "the heavens and the earth, which are now." (vs. 7) In our text this destruction of a world is described as the "heavens being on fire" and being "dissolved," and the "elements" melting with fervent heat.

Literal Earth Not Destroyed

This is highly symbolic language, and does not at all imply the destruction of the planet Earth. The symbolic heavens and earth which existed before the Flood were destroyed by the waters of the Flood, but the literal earth remained. And so it is in connection with the destruction of the symbolic heavens and earth at the present time—the literal earth remains, and it will be during the thousand years of Christ's reign that the restoration of the human race to live on the earth will be accomplished.

In modern language the expression, "social order," describes what the prophecies refer to as "the heavens and the earth which are now." Our social order is made up of many "ele-

ments," as mentioned by Peter. Some are religious—symbolized particularly by the "heavens" of the prophecies; others are civil and material—some, even, antireligious. Today, all the various elements which make up our social order are in a state of flux. A disintegration is taking place, and there is chaos and fear everywhere. Efforts toward peaceful settlements of the world's disputes are made under threats of destruction by hydrogen bombs and intercontinental ballistic missiles.

Jesus said concerning the time of his second presence that "the powers of heaven" would be shaken. (Luke 21:25, 26) This refers to a weakening of religious influences in the world, which in turn allows for a more rapid "melting" of the other elements of the dying social order. Never has religious authority and influence been at such a low ebb as it is today. The world is rapidly becoming more and more materialistic and atheistic. The pronouncements of the great religious organizations of earth have little or no effect on the governments.

The financial element of society is also melting. The most powerful financial nation in the world—the United States—has been forced to withdraw its guarantee of a twenty-five percent gold backing for its paper money. Every element of the social order is shaky and uncertain. The more we examine the evidence the more we are convinced that we are indeed living in "the day of the Lord." Our text calls it "the day of God." It is through Christ that God is thus intervening in world affairs to prepare the way for the long-promised messianic kingdom.

"Nevertheless"

After Peter explains that Christ's return marks the time for the destruction of man's selfish and sinful social order, he continues with the meaningful word, "Nevertheless," and explains, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (vs. 13) It is true, as Peter proclaimed in his sermon, that "times of restitution" will mark prominently the time of Christ's second presence; but, as he explains, before this glorious work of restoring mankind to

life begins, the present symbolic "heavens" and the "earth" must be destroyed. "Nevertheless," we do realize that the main purpose of our Lord's return is the establishment of "new heavens and a new earth, wherein dwelleth righteousness."

According to Promise

Peter explains that our looking for "new heavens and a new earth" is because of God's promises. An outstanding promise in which this symbolic language is used is found in Isaiah 65:17-25. Verse 17 reads, "for, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." To this the Lord adds, "But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."—vss. 18, 19

The Apostle John, on the Isle of Patmos, was given a vision of the fulfilment of this promise to create new heavens and a new earth. And, as in Isaiah's prophecy, the New Jerusalem symbol is also associated with the promise of a new heaven and a new earth. John wrote, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. [Diaglott renders "first" as "former" as in verse 4.] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Rev. 21:1-5

The new heaven and the new earth are the spiritual and

earthly phases of the kingdom of Christ. Christ, and those who live and reign with him—his faithful followers of the present age—constitute the spiritual, or invisible phase of the kingdom, and the resurrected Ancient Worthies will constitute the visible ruling phase. The "holy city" is simply another symbol of that wonderful government. It is a comprehensive symbol in that it embraces the subjects which eventually become a part of the earthly phase of the kingdom. See verses 24-27.

John's statement that this holy city comes down from God out of heaven simply emphasizes that it is the kingdom promised and prepared by the God of heaven. The Prophet Daniel foretold that "in the days of these kings"; that is, the church-state kings who existed prior to 1914, "shall the God of heaven set up a kingdom which shall never be destroyed." (Dan. 2:44) This is the government of the Messiah which will extend its rulership of peace, security, and life world-wide.—(Isa. 9:6, 7) Isaiah foretold that in this new government, the "new heavens and . . . new earth," and the "new Jerusalem," there "shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—Isa. 65:20; Rev. 21:2

The language in this translation is somewhat ambiguous, but the thought is that the only ones who will need to die, once the new heavens and new earth are established, are those who continue to be wilful sinners, and that even these will live for a hundred years and, dying at that age, they will be mere infants compared to the length of time they could have lived had they obeyed the laws of the new government. Indeed, in John's vision of this new government, the holy city, this thought of increased length of life is expanded to assure us that eventually there shall be no death at all. In this vision which the Lord gave to John he said, "Behold, I make all things new." A world without sickness, pain, and death will indeed be new. What a glorious prospect!

In Isaiah's prophecy of conditions in the new heavens and new earth, he indicates some of the other changes in human experience this will mean. He wrote, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them continue to long enjoy the work of their hands."—vss. 21, 22, **margin**

Isaiah notes another change. We quote, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (vs. 25) This is a beautiful symbolic description of a world filled with peace and good will; a world in which nothing will be permitted in any way to injure those who are obedient to the laws of that glorious kingdom of peace.

A Righteous World

Peter speaks of the promised new heavens and new earth as a social order "wherein dwelleth righteousness." This is in contrast with the present world, or social order—"the heavens and the earth, which are now"—which is basically evil, and opposed to righteousness. True, there is much good in the world today, but evil predominates, and, in many instances, flourishes. But it will be vastly different in the new world of Christ's kingdom!

Then Satan, the great instigator of sin and rebellion against God, will be bound. A world-wide program of education will bring enlightenment to the people concerning the true God and his laws of righteousness. Until the work of reformation is completed at the end of the reign of Christ, some evil will exist, but it will not predominate. Those who transgress God's laws will be summarily punished. Those who obey and co-operate will be rewarded. It will be the world's judgment day, and we are informed that when the judgments of the Lord are

abroad in the earth, "the inhabitants of the world will learn righteousness."—Isa. 26:9; Acts 17:31

He Comes in Glory

Jesus gave a parable of the judgment day which is very revealing. The two opening verses read "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another; as a shepherd divideth his sheep from the goats." (Matt. 25:31, 32) This parable is the closing portion of Jesus' answer to the disciples' question concerning the signs of his second presence.—Matt. 24:3

In this reply much emphasis is placed on the fact that his return would be marked by "tribulation." (Matt. 24:21, 22) Jesus also explained that when he returned he would serve his household with "meat in due season." (Luke 12:37; Matt. 24:44, 45) Jesus also indicates that he would then direct a great harvest work among his people. (Matt. 24:31) He was also to reckon with his servants. (Matt. 25:14-30; Luke 19:12-27) But in the Parable of the Sheep and the Goats we have presented to us a more advanced aspect of the work to be accomplished during his second presence "when the Son of man shall come in his glory."

Here the thought is not to serve truth to his people, nor to direct the "harvest" which is "the end of the age," nor to reckon with his servants, but to begin the work of judging the world in righteousness. Then he sits upon the throne of his glory, and his "holy angels"; that is, his glorified followers, will be with him to participate in the work of judgment. It will be then that the people of all nations will be gathered before Christ for judgment, and when he will separate them as a shepherd divideth his sheep from the goats.

Those who, according to this parable, qualify to be classed among the "sheep" do so by showing concern for those in need

and doing what they can about it. It is to these that the statement is made, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (vs. 34) These also receive everlasting life. (vs. 46) The "goat" class, on the other hand, will be destroyed by the symbolic "fire" mentioned in the parable.—vs. 41

The reward given to the sheep of this parable is the kingdom, or dominion, of earth that was originally given to our first parents. (Gen. 1:28) They forfeited this kingdom through their disobedience. It was redeemed by the precious blood of Christ, and will be restored to the willing and obedient of mankind at the close of the thousand-year judgment day. This parable, therefore, presents a picture of the completed work of restitution which, as Peter declared, was spoken by the mouth of all God's holy prophets since the world began. It is the final evidence of the second presence of Christ; that presence which is to continue until all enemies will be destroyed, including death, and until the knowledge of the Lord fills the earth as the waters cover the sea. It is a glorious prospect!

And this is our hope for the distressed world of mankind. As the "time of trouble" continues to develop we will know that the Lord is at the helm, and that all the experiences through which the people pass will ultimately work for their good. When we hear of the loss of life, we will know that life will be restored. When we hear the boastings of those who deny the existence of God, we will know that eventually their eyes will be opened to behold his glory.

Yes, this is our hope for the people, and what a glorious hope it is! Our own hope is that if we are faithful even unto death we will live and reign with Christ a thousand years, co-operating in the work of showering these kingdom blessings upon the people of all nations. May this prospect stimulate us to self-sacrificing faithfulness in doing the will of our Heavenly Father, working out our own salvation, and declaring the glorious Gospel of the kingdom!

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

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

ARKANSAS

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

CALIFORNIA

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

CONNECTICUT

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

FLORIDA

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

IOWA

Des Moines KRNT-TV Channel 8
Sundays, 8:30 a.m.
Ottumwa KTVO-TV Channel 3
Sundays, 7:30 a.m.

KANSAS

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

MASSACHUSETTS

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

MICHIGAN

Grand Rapids WZZM-TV
Sundays, 10:30 a.m.
Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.
Kalamazoo WKZO-TV Channel 3
Sundays, 8:30 a.m.

MINNESOTA

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

MISSISSIPPI

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

MISSOURI

Springfield KYTV
Sundays, 8:00 a.m.

NEBRASKA

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

NEVADA

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

NEW MEXICO

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

NEW YORK

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

TV BROADCAST

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

NORTH CAROLINA

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

OHIO

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

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

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

Dayton WKEF-TV Channel 22
Sundays, 11:30 a.m.

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

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

OKLAHOMA

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

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

PENNSYLVANIA

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

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

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

SOUTH CAROLINA

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

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

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

SOUTH DAKOTA

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

TEXAS

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

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

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

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

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

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

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

UTAH

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

VIRGINIA

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

WEST VIRGINIA

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

Parkersburg WTAP-TV Channel 15
Sundays, 9:30 a.m.

WISCONSIN

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

CANADA

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

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

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

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA			Indianapolis		
Decatur	WMSL	1400 10:05 a.m.	Muncie	WLBC	1340 8:45 a.m.
Haleyville	WJBB	1230 12:00 p.m.	South Bend	WJVA	1580 11:35 a.m.
ARIZONA			IOWA		
Phoenix	KUEQ	740 8:30 a.m.	Clinton	KROS	1340 7:15 p.m.
ARKANSAS			KANSAS		
Jonesboro	KBTM	12:30 10:05 a.m.	Goodland	KLOE	730 7:45 a.m.
CALIFORNIA			KENTUCKY		
Chico	KPAY	1060 10:35 a.m.	Bowling Green	WLBj	1410 12:05 p.m.
El Centro	KICO	1490 10:30 a.m.	Louisville	WAVE	970 8:15 a.m.
Los Angeles	KBIG	740 10:30 a.m.	Newport	WNOP	740 9:00 a.m.
Los Angeles	KRHM (fm)	94.7 9:00 a.m.	Winchester	WWKY	1380 10:30 a.m.
Napa	KVON	1440 10:35 a.m.	MAINE		
Redding	KVCV	600 7:45 a.m.	Bangor	WABI	910 12:00 noon
Sacramento	KGMS	1380 8:30 a.m.	MASSACHUSETTS		
San Diego	XERB	1090 9:45 a.m.	Marlboro	WSRO	1470 12:05 p.m.
San Francisco	KSAY	1010 9:45 a.m.	New Bedford	WBSM	1420 1:45 p.m.
Tulare-Visalia	KCOK	1270 10:35 a.m.	Orange	WCAT	1390 9:15 a.m.
COLORADO			MICHIGAN		
Fort Collins	KZIX	600 10:05 a.m.	Detroit	CKLW	800 6:00 p.m.
Pueblo	KDZA	1230 10:05 a.m.	Saginaw	WSGW	790 10:30 a.m.
DELAWARE			MINNESOTA		
Wilmington	WTUX	1290 10:15 a.m.	Duluth-Superior	WAKX	1480 12:15 p.m.
DISTRICT OF COLUMBIA			Minneapolis	KQRS	1440 12:30 p.m.
Washington	WOL	1450 11:00 a.m.	MISSISSIPPI		
FLORIDA			Biloxi	WLOX	1490 10:05 a.m.
Palatka	WSUZ	800 11:05 a.m.	Waynesboro	WABO	990 2:00 p.m.
Tampa	WFLA	970 9:30 a.m.	MISSOURI		
IDAHO			Joplin	WMBH	1450 6:05 p.m.
Lewiston	KRLC	1350 9:35 a.m.	Farmington	KREI	800 9:00 a.m.
ILLINOIS			Kansas City	KCMO	810 9:35 a.m.
Chicago	WEAW	1330 10:00 a.m.	St. Louis	KWK	1380 8:00 a.m.
LaSalle	WLPO	1220 9:45 a.m.	MONTANA		
West Frankfort	WFRX	1300 9:15 a.m.	Miles City	KATL	1340 9:15 a.m.
INDIANA					
Gary-Hammond	WJOB	1230 8:30 a.m.			

BROADCAST SCHEDULE

NEBRASKA				TEXAS			
Grand Island	KRGI	1430	10:15 a.m.	Lubbock	KDAV	580	9:45 a.m.
NEW JERSEY				Pampa	KPDN	1340	12:00 p.m.
Newark	WJRZ	970	9:30 a.m.	San Antonio	KBOP	1380	7:15 a.m.
NEW MEXICO				Sherman-Dennison	KRRV	910	11:45 a.m.
Silver City	KSIL	1340	10:05 a.m.	Wichita Falls	KWFT	620	10:15 a.m.
NEW YORK				UTAH			
Albany	WEEH	1300	9:00 a.m.	Brigham City	KBUH		9:05 a.m.
Kingston	WBAZ	1550	9:45 a.m.	Logan	KLGN		9:05 a.m.
New York	WJRZ	970	9:30 a.m.	Salt Lake City	KSOP	1370	9:30 a.m.
NORTH CAROLINA				VIRGINIA			
Beaufort	WBMA	1400	9:00 a.m.	Richmond	WLEE	1480	10:10 a.m.
Belmont-Charlotte	WCGC	1270	12:30 p.m.	WASHINGTON			
Elizabeth City	WGAI	560	12:05 p.m.	Bellingham	KPUG	1170	11:15 a.m.
Leaksville	WLOE	1490	12:05 p.m.	Centralia-Chehalis	KELA	1470	10:35 a.m.
OHIO				Olympia	KGy	1240	10:35 a.m.
Akron-Canton	WHLO	640	7:45 a.m.	Seattle	KAYO	1150	9:45 a.m.
Cincinnati	WNOP	740	9:00 a.m.	Tacoma	KMO	1360	9:45 a.m.
Columbus	WBNS	1460	10:05 a.m.	WEST VIRGINIA			
Piqua	WPTW	1570	11:30 a.m.	Wheeling	WWVA	1170	9:30 a.m.
Zanesville	WHIZ	1240	11:45 a.m.	WISCONSIN			
OREGON				Fond du Lac	KFIZ	1450	11:05 a.m.
Astoria	KAST	1280	10:35 a.m.	Janesville	WCLO	1230	11:05 a.m.
Lebanon	KGAL	920	9:00 a.m.	Milwaukee	WEMP	1250	8:45 a.m.
Portland	KLIQ	1290	9:30 a.m.	WYOMING			
The Dalles	KODL	1230	9:15 a.m.	Cheyenne	KVWO	1370	10:05 a.m.
PENNSYLVANIA				CANADA			
Allentown	WHOL	1600	10:45 a.m.	Calgary, Alta.	CKXL	1140	9:15 p.m.
Connellsville	WCVI	1340	12:05 p.m.	Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Pittsburgh	WWVA	1170	9:30 a.m.	Dauphin, Man.	CKDM	730	10:30 a.m.
Pottstown	WPAZ	1370	8:30 a.m.	Oshawa	CKLB	1350	9:45 a.m.
Scranton	WSCR	1320	10:00 a.m.	Prince Albert, Sask.	CKBI	900	10:30 a.m.
Wilkes-Barre	WBRE	1340	9:00 a.m.	Vancouver	CKLG	730	9:00 a.m.
PUERTO RICO				Winnipeg	CKY	580	7:15 p.m.
Aguadilla (Fri.)	WGRF		8:00 p.m.	NIGERIA			
SOUTH DAKOTA				Enugu	ENBC		10:15 a.m.
Yankton	KYNT	1450	11:05 a.m.				

RADIO TOPICS FOR MAY

2—"Thy Kingdom Come"
 9—"Judgment Day Favors for Sinners"
 16—"God's New Social Order"

23—"The Earth Devoured"
 30—"Freedom From Fear"

LESSON FOR MAY 2**God Demands Obedience**

MEMORY VERSE: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Samuel 15:22

I SAMUEL 13:5-14

SAUL was the first king of Israel. He was chosen from the tribe of Benjamin. (I Sam. 10:20-27) The people seemed pleased, and they shouted and said, "God save the king." At first Saul was shy, and when he realized that he was the one chosen to be king, he hid himself. Although in stature he was head and shoulders above his countrymen, he was little in his own sight.—I Sam. 15:17

Unfortunately for himself, Saul did not maintain this humble appraisal of his own ability and position, for in a very short time as king he became conscious of his authority and power and began wielding it in ways displeasing to the Lord. The incident recorded in our lesson occurred only two years after Saul became king. He raised a modest army of three thousand men, two thousand of whom were under his direct command, and one

thousand under the leadership of his son Jonathan.—vss. 1-4

Jonathan and his small contingent smote a "garrison of the Philistines that was in Geba," or, as the margin states, "the hill." Word of this spread among the Philistines, and "they gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is upon the seashore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven."

Saul and his contingent of two thousand men were in Gilgal, and many of the Israelites went to him there, but in a very fearful state of mind. Others hid themselves in caves, and in thickets, and among the rocks, and in high places, and in pits. Some crossed over Jordan to the land of Gad and Gilead.

Saul now realized that he was

in a very precarious position, "and he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him." (ch. 13:8) Samuel told Saul that when he met him in Gilgal he would offer burnt offerings, and show him what to do.—ch. 10:8

But Saul would not wait any longer for Samuel. He decided to take matters into his own hands and offered a burnt offering himself. Just as he finished, Samuel appeared and asked for an explanation. The Israelites were scattering, and Saul was fearful. He was certain that the Philistines would soon be attacking, and he reasoned himself into believing that the Lord would be pleased to accept a burnt offering he would present to him, and that it was therefore not necessary to wait for Samuel.

Saul paid dearly for this sin of presumption. Samuel said to him, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded

him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

Saul's disobedience continued. He was directed by the Lord to destroy the Amalekites and their flocks. But instead of doing this, he spared Agag the king and saved some of the choice sheep and oxen, and explained to Samuel when questioned about it that these were to be offered in sacrifice to the Lord.

Samuel's reply to this explanation pointed out to Saul that in the Lord's sight obedience was better than burnt offerings, and that because he had again disobeyed the Lord he was being rejected as king of Israel.—ch. 15:22, 23

The practical lesson for us today is that the Lord is still pleased with those who are fully obedient to him. His people today are called upon to offer sacrifice—not of animals, but themselves—and faithfulness in thus presenting our bodies a living sacrifice is the course of obedience.

QUESTIONS:

Who was Israel's first king, and what sort of man was he?

What were the circumstances which led to his downfall?

What lesson can we derive from Saul's experiences?

The Results of Disobedience

MEMORY VERSE: "Everyone that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil."—Proverbs 16:5, 6

I SAMUEL 18:5-16

DAVID had already been anointed to succeed Saul as king of Israel. He had demonstrated his bravery and skill by slaying the giant Goliath, a Philistine. This led to the rout of the Philistine army which had been menacing Israel, and to the great popularity of David among the people of Israel. When he returned from the slaughter of the Philistines, "the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands."

Saul became jealous of David, "and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" Verse 10 states that an evil spirit from God came upon Saul. This does not imply that God puts evil thoughts and desires into the hearts of men. It was God's providence in connection with David

that led to Saul's jealousy.

Later, Solomon wrote that jealousy is as cruel as the grave, and we have a manifestation of this in Saul's attitude toward David. (Song of Solomon 8:6) In chapter 16, verse 14, we are told, according to the marginal translation, that the evil spirit terrified Saul. His servants suggested to him that he commission them to seek out a cunning harp player who could provide soothing music to calm his nerves. This was done, and David was the one selected. Later on, while Saul was "prophesying" probably in a very excited, if not enraged manner, David played the harp. Suddenly, and apparently without warning, he hurled his javelin at David in an attempt to pin him to the wall and destroy him. Twice Saul made this attempt, but David was able to keep out of the way of the javelin.

Saul then became afraid of David, and banished him from his house, but made him captain

over a thousand men. David was now free to move about among the people, and because he conducted himself wisely his popularity among the people increased. Thus we have two examples before us. Saul, in his jealousy persecuting David, while David, in this unfavorable position did nothing to unnecessarily stir up further trouble. Certainly he did not endeavor to retaliate in any manner, but left himself in the hand of his God, believing that all things would work out well in the end.

One with an evil, jealous heart is incapable of understanding that the object of his hatred could be a different person than himself. In granting David freedom to move among the people Saul took for granted that this young man would say some foolish things that would be reported to him, and for which he could justify taking his life. But when David acted wisely, Saul became the more afraid of him.

Our memory verse is an appropriate one in connection with the lesson. It states that "by mercy and truth iniquity is purged." This is in keeping with Paul's admonition, "Be not overcome of evil, but overcome evil with good." (Rom. 12:21) David, who was a man after God's own heart, could have combatted Saul's

evil efforts to destroy him with evil efforts of his own. Instead, he endeavored to win the battle "by mercy and truth."

David did not succeed in purging the iniquity from Saul's heart, but his proper reaction to Saul's endeavors to harm him kept his own heart pure, and enabled him to continue putting his trust in the Lord. But Saul continued to persecute David, and it became necessary for him to flee for his life.

But David remained loyal to the Lord, and was determined that he would not take the punishment of Saul into his own hands, although he knew that he was to be Israel's next king, and that Saul had been rejected by the Lord. David's waiting on the Lord under these circumstances constitutes a good example for all the Lord's people.

On one occasion David and his servant found Saul sleeping, and the servant proposed killing him since they had such a good opportunity. But David would not permit this.—I Sam. 26:9, 10

QUESTIONS:

Explain the circumstances which caused Saul to be jealous of David.

How did David react to Saul's persecution?

What is the practical lesson in these experiences for us?

A Dedicated King

MEMORY VERSE: "I have set the Lord always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8

II SAMUEL 5:1-7

SAUL was now dead, having killed himself when under attack by the Philistines. Representatives of all the twelve tribes of Israel came to David in Hebron. They said, "Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel came to the king to Hebron; and king David made a league with them at Hebron before the Lord: and they anointed David king over Israel."—vss. 1-3

Long before this, Samuel, acting under instructions from the Lord, had anointed David to be king of Israel, so this anointing by the elders of Israel seems to be in the nature of the acceptance and confirmation of the Lord's choice. During the time that Saul was seeking David's life he had won the confidence of the people by his wise conduct, and

it is understandable that now they would express their satisfaction in the fact that he was at last free to serve them as their king.

David reigned a total of forty years. The first seven and a half years he reigned in Hebron over the tribe of Judah, and the remainder of his reign was in Jerusalem, or more specifically, in Mount Zion of Jerusalem. David's throne was a prototype of Messiah's throne. (Luke 1:31-33; Isa. 9:6, 7) Mount Zion was typical of the messianic kingdom authority and power. Thus we read of Messiah's kingdom, "The Law shall go forth of Zion, and the Word of the Lord from Jerusalem."—Micah 4:1-4

In Revelation 14:1, 2 the Lamb which had been slain is pictured as being on Mount Zion, and with him "an hundred forty and four thousand" who had followed the Lamb in sacrifice even unto death. These live and reign with Christ in symbolic Mount Zion. David's reign was characterized by war, so the kingdom of Christ

is presented to us as one in which the enemies of God and of men will be destroyed. Paul wrote that Christ will reign until all enemies are put under his feet, and that the last enemy to be destroyed is death.—I Cor. 15: 25, 26

David had weaknesses, but at heart he loved the Lord and was loyal to him. His depth of love for the Lord and his devotion to him are well portrayed in his many psalms. He wrote, "The law [margin, or, **doctrine**] of the Lord is perfect, converting [margin, or, **restoring**] the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in the keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the

great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.'
—Ps. 19:7-14

David was one of the Lord's inspired prophets, and therefore his writings were directed by the Holy Spirit. At the same time they reflected his own devotion to the Lord, and trust in him. How beautiful are the sentiments of our memory verse—"I have set the Lord always before me: because he is at my right hand, I shall not be moved." Actually these words are prophetic of the attitude of Jesus, the antitypical David, as is this entire psalm. Nevertheless, they also reflect David's own abiding trust in the Lord.

We know that this Psalm is prophetic of Jesus, for verses 8 to 10 are quoted by Peter in his pentecostal sermon and applied to Jesus.—Acts 2:25-27

QUESTIONS:

When, and under what circumstances was David first anointed King of Israel?

How long did David reign as king?

Of whom and what were David and his kingdom a type?

What sort of man do the writings of David reveal him to be?

To whom does Psalm 16:8-10 particularly apply?

Worship in Jerusalem

MEMORY VERSE: "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy."—Psalm 99:9

II SAMUEL 6:12, 13, 17, 18; 7: 1-3, 11b-13

THE ark of the Lord, sometimes called "the ark of the covenant," was originally located in the most holy of the tabernacle which Moses constructed in the wilderness. The ark was a symbol of God's presence with his people. It was a rectangular box, overlaid with gold. It contained the two tables of the Law, Aaron's rod that budded, and the golden pot of manna.—Deut. 31: 24-26; Num. 17:8-10; Exod. 16: 31-34; Heb. 9:3, 4

The ark of the Lord was wrested from Israel by the Philistines about the close of Eli's period of judgeship. Indeed, it was the news that the ark had been captured and his two sons killed, that brought about the death of this aged servant of Israel as high priest and judge. (I Sam. 4) The ark was in the land of the Philistines seven months. (I Sam. 6:1) Much trouble accompanied its presence, so they returned it to Israel.

David, having great reverence for the Lord and the Lord's ways, decided that the ark should be brought under his direct care. He had a tent-like tabernacle prepared to house the ark, and the day it was brought to its new resting place there was great rejoicing. David himself danced before the Lord in the street.

God blessed David and gave "him rest round about from all his enemies." This gave him time for serious reflection, and he decided that he would like to build a more substantial dwelling place for the ark. He said to the Prophet Nathan, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." Without consulting the Lord, Nathan said to the king, "Go, do all that is thine heart; for the Lord is with thee."

But that night the Lord appeared to Nathan and instructed him to withdraw his consent for David to build a house for him. Instead of permitting David to build a house for him, the Lord

instructed Nathan to say to David that his seed would build him a house. (vss. 12, 13, 16) Later, in point of time, the word "house" is used with a somewhat different connotation. Instead of referring to a building, it denoted what throughout history since then became known as a "ruling house," or family.

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

David's throne was located on a mountain—Mount Zion of Jeru-

salem—so the antitypical ruling house of David is referred to in Isaiah's prophecy as "the mountain of the Lord's house." This is the messianic kingdom, or government, and is often referred to in the Scriptures simply as a "mountain," or "the mountain of the Lord." (Micah 4:1, 2) Such is the prophecy of Isaiah 25:6-9, where the Lord promises to destroy death and wipe away tears from all faces through the agencies of this righteous and powerful government.

After the Prophet Nathan outlined the Lord's promise to David to build him a house, David replied, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." (II Sam. 7:18, 19) David knew that the promise had implications which he did not understand. He did not discern that it was one of the messianic promises.

QUESTIONS:

What was the ark of the covenant, and what did it symbolize?

Explain the circumstances under which it was brought to Jerusalem after being wrested from the Israelites by the Philistines.

What did God mean in his promise to build a house for David?

Consequences of Sin

MEMORY VERSE: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and forth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."—Exodus 20:5, 6

II SAMUEL 12:1-10

DAVID is spoken of by the Lord as a man after his own heart. (I Sam. 13:14; Ps. 89:20, 21; Acts 13:22) This does not mean that he had no faults, but it does mean that his heart was right before God. He committed a gross sin in arranging for the death of Uriah, and taking his wife to be his own wife. When this matter was called forcibly to his attention by the Prophet Nathan, he did not recognize himself in the picture the prophet had drawn, and expressed great indignation against the sinner therein portrayed.

How stunned he must have been when Nathan said to him, "Thou art the man!" Then, speaking for the Lord, Nathan reminded David of the bountiful provision which had been made for him. The Lord had delivered him from the envious clutches of Saul, "and I gave thee thy master's house; and thy master's

wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things."

As part of David's punishment for this great sin, he was told that his reign as king of Israel would be characterized by war. This prophecy came tragically true. Besides, his first son by Bathsheba, Uriah's wife, sickened and died. This was further punishment upon David for his great sin.

Nevertheless, God's tender mercy was also displayed toward David in that he spared his life. Under the Law, David's sin called for the death sentence, but he was not destroyed. This was due largely to the fact that David was so quick to acknowledge his sin when it was pointed out to him. He said to Nathan, "I have sinned against the Lord. And Nathan said unto David, The

Lord also hath put away thy sin; thou shalt not die."—vs. 13

The first seven verses of Psalm 32 seem to be an expression of David's feelings toward the Lord in connection with his sin and its forgiveness. He wrote, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall everyone that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him."

In this sixth verse David suggests that his experience could be of benefit to others, and he advises all who have sinned before the Lord to be prompt in acknowledging their iniquity and asking for his forgiveness. This, indeed, is one of the practical lessons to be learned from David's experience.

When David's son Solomon was born, he was referred to as Jedidiah, meaning "beloved of the Lord." (yss. 24, 25, margin) This additional name seems to have been suggested by Nathan, the Lord's prophet, and it would be an assurance to David that he had truly been forgiven, and that the Lord's blessing would continue with him.

Our memory verse reminds us of the law of heredity which is operating in human experience because of sin. By heredity Adam's transgression brought death to all his children, and all, by nature, are looked upon as sinners.

But God does appreciate those who at heart endeavor to keep his commandments. This is why he loved David, and showed mercy toward him when he was quick to repent and to acknowledge his sin. God does not deal with any of his people upon the basis of their actual accomplishments, but according to the desires of their hearts.

QUESTIONS:

Why did the Lord speak of David as a man after his own heart?

What punishments did God visit upon David because of his sin?

What would have been the full penalty had not God shown mercy?

What practical lesson may we learn from David's experience?

SEED OF PROMISE SERIES

The Earthly Seed of Blessing

Article II—Hebrews, Chapter 11

"Now therefore if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."—Exodus 19:5, 6

THE Bible was written especially for the guidance and encouragement of God's spiritual Israel, that spiritual seed of Abraham made up of Christ and his church. (Gal. 3:8, 16, 27-29) Nevertheless, in his wonderful Word of truth God has not ignored his faithful people of the past; those who, from Abel to John the Baptist, lived and died in his service. These, as we shall see, will be the human representatives of the divine Christ during the period of the messianic kingdom, and therefore will be in the earthly ruling phase of that kingdom to dispense its promised blessings.

Concerning John the Baptist Jesus said that none greater had been born of women, but that the least in the kingdom of heaven would be greater than John. (John 11:11) Here the reference is to the spiritual ruling phase of the kingdom. John will be in the earthly ruling phase of that wonderful government; and there will be millions of Jews and Gentiles who will also be in the kingdom as subjects to receive the blessings which God promised would reach the people through the seed of Abraham.

The references in the Bible to the Ancient Worthies are sufficient to establish clearly the important position they will occupy in the earthly phase of the messianic kingdom. They were pleasing to God upon the basis of their faith and obedience.

Paul wrote, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39, 40) The "better thing" provided for the "us" class of the Gospel Age is joint-heirship with Jesus in the spiritual phase of the kingdom, while the Ancient Worthies will be the human representatives of that kingdom.

While God's promise to bless all the families of the earth was unconditional, if Abraham was to be the one used so prominently in the carrying out of this promise it was essential that he obey the Lord. It was first necessary for him to leave his own country and his father's house, and journey to Canaan. The final test of his obedience was his willingness to offer Isaac as a burnt offering, and he passed this test. And although God promised Abraham a "city"; that is, a share in the messianic government, even as all the other Ancient Worthies will receive, he died in faith without seeing this promise fulfilled.

Paul informs us how the promises of God affected Moses, giving him the desire and the courage to forsake Egypt and all that Pharaoh's court could offer, and to cast his lot with the people of God. We quote: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:24-26

That Moses "had respect unto the recompense of the reward" is interesting and revealing. Not only was Moses inspired by the messianic promise made to father Abraham, but he knew that there was to be a special reward for those who were faithful to the conditions attached to that promise. One of the rewards of which all those ancient faithful servants of God endeavored to be worthy was "the better resurrection," or as Paul also described it, "the resurrection of the just."—Heb. 11:35; Acts 24:15

Because of his faithfulness Moses was greatly used by the Lord in delivering the Hebrew children from their bondage in Egypt, and in being the one through whom God gave them his Law. The Law offered life to any Israelite who could live up to its perfect requirements. None of them could do this, so none gained life under that arrangement, although doubtless many of them sincerely tried. God's justice had condemned the race to death, and the Law demonstrated that only the ransom which God provided through Jesus could set aside that just penalty and give life to those who sought it upon the basis of faith and obedience.

The Law also promised material prosperity, the Lord covenanting to bless the nation of Israel in "basket" and in "store" if the people were faithful in their endeavors to keep the Law. This promise could be fulfilled in proportion to the people's worthiness, even though they did not gain life by perfect obedience. In her periods of faithfulness Israel did prosper as a nation, and her enemies were either held at bay or defeated.

Then there was another promise attached to the Law which could be fulfilled upon the basis of faith and heart loyalty, for the justice of the original sentence of death was not involved. It is the promise recorded in our text, which we repeat: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which ye shall speak unto the children of Israel."

God is faithful to his promises. If a single Israelite could have met the full requirements of the Law he would not have grown old and died. God looked upon the heart condition to determine worthiness to receive other blessings promised under the Law. Micah wrote, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (ch. 6:8) Moses explained that the intent of the Law was that man should love the Lord his God with all his heart, and love

his neighbor as himself. (Deut. 6:5; Lev. 19:18) Jesus referred to these as the commandments of greatest importance.—Matt. 22: 37-40

The Psalmist wrote, "Oh how I love thy Law! it is my meditation all the day. (Ps. 119:97) Again, "Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—Ps. 19:14

Certainly the meditations of David's heart were acceptable to God, for he was a man after God's own heart. (Acts 13:22) This was also true of all the Ancient Worthies. By their faith, and in their hearts, they did obey God's voice, and they did keep his covenant. This was true, apparently, of quite a number in each generation, although we only know about the prominent ones such as the patriarchs, the prophets, and a few others. We are informed concerning Elijah's day that there were then seven thousand in Israel whom the Lord counted for himself because they had not bowed the knee unto Baal.—I Kings 19:18

When God promised that those who obeyed his voice and kept his covenant would be unto him a kingdom of priests, and a holy nation, he knew that at no time would the entire nation of Israel live up to these requirements. But he also knew that this promise would be an incentive to faithfulness on the part of some of the Israelites in each generation. And he knew that his almighty power could and would raise all these from the dead in "the better resurrection," thus bringing them together to form the earthly kingdom of priests and the holy nation which he envisioned as the human representatives of the spiritual holy nation mentioned by the Apostle Peter.—I Pet. 2:5, 9

The promise of Exodus 19:5, 6 was made to fleshly Israel. It in no way implies a heavenly reward. Since God keeps his promises, we may be sure that every individual Israelite who met the conditions of this promise with his whole heart, and was faithful unto death, will reap the reward. To think otherwise we would have to conclude that God does not always mean what he says.

The Resurrection

No facet of the divine plan can be understood in all its clarity and beauty except as we view it in the light of the promised resurrection. How could we understand "the high calling of God in Christ Jesus" if we did not know that those who are faithful unto death in running for the prize come forth in the "first resurrection" to live and reign with Christ? It will be then that all the faithful of the Gospel Age will be united in glory to constitute God's spiritual royal priesthood and holy nation.

It will be the same with those who proved worthy of being the human representatives of The Christ in glory. These also will be raised from the dead, having been chosen upon the basis of their faithfulness from among the people of every generation from Abel to John the Baptist. All these proved worthy as individuals by their faithfulness to the will of God as it was revealed to them. And all of them had tests of obedience; such, for example, as those who came to Daniel and his three Hebrew friends during their captivity in Babylon.

How far short we would come of the real truth in trying to understand how all the families of the earth are to be blessed through the seed of Abraham if we did not take into consideration the general resurrection of the dead, described by Paul as the resurrection of the unjust! It is the resurrection feature of the divine plan, both of the just and the unjust, which keeps all the great truths of the Bible in proper perspective and clear focus.

Jesus' Prophecy

In Matthew 8:11 and Luke 3:29 Jesus is reported as saying that in his kingdom the people would come from the east, the west, the north, and the south—in other words, from all over the world—and sit down with Abraham, Isaac, and Jacob, and all the prophets. These are the chief ones among the tried and tested Ancient Worthy class, and this class will comprise Abraham's earthly seed of blessing.

Jesus' statement does not imply that the people of the whole

world literally will travel to Jerusalem to seek guidance from these restored patriarchs. Rather, they will be the recognized human representatives of the new government which will have been set up "in the top of the mountains," dominating all the affairs of men in that long-promised rulership of righteousness. —Isa. 2:2

These Ancient Worthies will be unlike the remainder of mankind. They proved their loyalty to the Lord before they died, whereas the judgment day of the Jewish people in general, and in fact of the whole world, will just be the beginning. They will be, from the time of their awakening from the sleep of death, perfect humans, having completely restored to them all that was lost in Adam of mental and moral likeness to God, and perfection of physical powers. Thus they will not only be the princes of earth, but individually they will exemplify what all the willingly obedient may then attain by faithfulness to the laws of that new kingdom.

The perfect minds of the Ancient Worthies will quickly grasp present-day knowledge and inventions. They will stand head and shoulders above mankind in all their abilities. As the perfect man Jesus taught the people positively, definitely, and clearly, and not doubtfully and in a confused way as did the scribes, so it will be with the perfected Ancient Worthies when they are raised from the dead and appear among men.

Besides, these "princes in all the earth," as they are called in Psalm 45:16, will have direct communication with the spiritual phase of the kingdom, even as Adam enjoyed personal communion with God before he came under condemnation as a transgressor of divine law. Thus, in addition to their own perfection of mind and body, they will have perfect guidance from above, and have at their command all the needed invisible powers of the divine Christ.

Just as those who will constitute the spiritual ruling seed of Abraham were developed, and passed their final test by being faithful even unto death, so it is with the elect earthly seed who

will be the human representatives of the spiritual, divine rulership among men. They will be amply ready for that exalted and vital service. Their master strokes of wise policy, their moderation and dignified self-control, and their personal exemplification of every grace and virtue will attract men, and enlist their willing obedience and hearty co-operation.

The House of Servants

We read in Hebrews 3:5 that "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." This statement is in a context which speaks of Christ being Head over a house of sons. The word "house," as thus used in the Scriptures, denotes a family of rulers. Jesus is Head over the divine family of kings; and, as Paul indicates, Moses is the head over God's earthly "house." Paul stresses that Moses was faithful "in all his house . . . for a testimony of those things which were to be spoken after." This implies that all the true members of this house of servants had to prove worthy of this high position, just as spiritual Israelites have to make their calling and election sure to maintain a position in the house of sons.

Judges

In a promise to Israel as a whole, the Lord said, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and 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: 25, 26) The "judges" and "counselors" to be raised up in fulfillment of this promise are those who will compose the Lord's house of servants, the Ancient Worthies.

The ancient judges of Israel ruled the nation during the period of the judges. During that period the people had no government, and no other lawgivers. Under the guidance of the judges, and by the blessing of the Lord, the nation was many times delivered from the oppressive hands of their heathen neighbors. So in

the antitype of this arrangement Israel and the whole world will be delivered from enemies—all enemies, even death.

The "counselors" mentioned in the prophecy are apparently those whom Moses appointed to assist him in managing the affairs of the nation during the forty years in the wilderness. Their services to the people would also illustrate certain functions of the Ancient Worthies during the messianic kingdom age.

The Lord said that when the "judges" are raised up "as at the first," and under them the people purified, they would be called "the city of righteousness, the faithful city." The Ancient Worthies themselves will be the nucleus of this "city of righteousness," the symbolic earthly phase of the kingdom which will represent the new heavenly Jerusalem. In Micah 4:1-4 we are given a slight variation of this symbolism, in that the spiritual phase of Christ's kingdom is spoken of as "Zion," and the earthly phase as "Jerusalem." This is a very meaningful combination of symbols, for actually Zion's hill in ancient Jerusalem, the capital city of Israel, was the seat of government. It was in Mount Zion that David sat on the throne of the Lord.—I Chron. 29:23

In this prophecy the messianic kingdom is described as "the mountain of the house of the Lord," or to paraphrase, the kingdom consisting of the ruling house of the Lord. This ruling house of the Lord is the antitypical house of David, and is quite aptly likened to the mountain of the Lord, for, as we have noted, David established his government in Mount Zion of Jerusalem. The Prophet Micah states that in this messianic kingdom arrangement "the Law shall go forth of Zion, and the Word of the Lord from Jerusalem." Zion is symbolic of the spiritual phase of the kingdom in which Jesus and his faithful followers will be the rulers, the executive branch of the kingdom, issuing the laws which are to govern the people. These laws, the Word of the Lord, will go forth with divine authority, and will be made known to the people and put into operation by the Ancient

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NEW JERSEY

(Continued from page 31)

Worthies, symbolized in this prophecy by "Jerusalem." How beautifully, therefore, this combination of symbols—Zion and Jerusalem—illustrates the close association of the spiritual and human aspects of the messianic kingdom.

This new governmental arrangement, the prophet tells us, will be established in "the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." It will exercise its authoritative control over all the people of the earth. While it will not be possible for any successfully to resist the authority and power of this government, its control will be so just and beneficent that the people "will flow unto it," rendering willing and joyful obedience.

So far as humanity is concerned, their contact with this government, this holy city, will be through the Ancient Worthies, and to them these will be the government; although it will be recognized that the laws of the kingdom emanate from The Christ, The Messiah—Jesus and his church in heavenly glory. The larger portion of those who at first will identify themselves with this new government will be the restored of Israel in Palestine. These, and all others of mankind who "go up to the mountain of the Lord," will learn of the Lord's ways, and will walk in his paths.—Micah 4:2

When the people do this, they will beat their swords into plowshares, and their spears into pruninghooks, and will learn war no more. Thus the army of Israel, as well as the armies of all other nations, will be disarmed and dissolved. Only upon this basis can peace be established throughout the earth. This is the Lord's way, which is to be implemented by divine authority and power to guarantee its victorious functioning. This will be one of the ways in which the seed of Abraham will bless all the nations of the earth.

Isaiah, chapter 60, presents another interesting prophecy of Messiah's kingdom. This prophecy seems to be a blending of promises relative both to the spiritual and the earthly ruling

phases of that kingdom. It also presents assurances concerning the subjects of the kingdom, beginning with the natural descendants of Abraham and extending to all mankind. The first verse reads, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." This seems to refer particularly to the two ruling groups in the kingdom—the spiritual and the earthly. Other prophecies reveal that both of these will "shine" in the kingdom, and that the glory of the Lord will be manifested upon and through them.

The word "Arise" in the expression, "Arise, shine," could refer to the resurrection of these two groups—the spiritual in the "first resurrection" and the earthly in the "better resurrection." This same word "Arise," both in the English and the Hebrew text, is used in Isaiah 26:19 and Psalm 88:10 to describe an arising from the dead. What a meaningful lesson is thus presented in connection with those proved worthy of being made "princes in all the earth," as well as the "little flock" of the Gospel Age!

Let us reflect for a moment on the Ancient Worthies: like the true followers of Jesus during the Gospel Age, these were a despised people while they were laying down their lives to prove worthy of the "better resurrection." Like Moses, this entire class suffered "the reproach of Christ," or for Christ, although not in the sense of sharing in the "better sacrifices" of the Gospel Age. This being true it is expected that they will also share in the glory of the kingdom—not the glory of joint-heirship with Jesus in the spiritual phase of the kingdom, but the honor and glory of being the human representatives of its spiritual rulers.

In Daniel 12:2, 3, those who are awakened from the sleep of death are divided into three classes, two of which "shine," while the other is in contempt, this latter class being the nonelect who will come forth to judgment. The two classes which "shine" are the earthly and spiritual rulers in the kingdom. The Prophet Malachi (4:2) speaks of Christ as "the Sun of Righteousness," and Jesus speaking of his true followers as the "children of the

kingdom," said that these will "shine forth as the sun in the kingdom of their Father. (Matt. 13:38, 43) Daniel 12:3 states that those in the spiritual phase of the kingdom will shine as "the brightness of the firmament; and that the earthly rulers in the kingdom will "shine . . . as the stars."

Isaiah 60:5 declares that the "abundance of the sea shall be converted unto thee"; that is, to Christ, and to his joint-heirs in the spiritual ruling phase of the kingdom. The whole world of mankind, beginning with those of the natural descendants of Abraham who did not qualify to be "princes in all the earth," are symbolized by the "sea." While they will be converted to The Christ, it will be through the ministration of the "princes," representing the invisible rulers in the kingdom.—Matt. 8:11; Luke 13:29

Reverting to verse 1, we note the expression, "Thy light is come." Jesus is this "Light"—the true Light that eventually enlightens all mankind. To the Ancient Worthies he was their hoped-for Messiah. The faithful ones of past ages looked for the coming of this glorious Light. But he did not come in their day. They died in faith, not having received the fulfilment of the messianic promises made to them. How wonderful will be the proclamation to these, "Thy Light is come"! Then their faith will be rewarded. This will also be true of the spiritual rulers who suffered and died in the name of their Lord.

Prior to the resurrection of the Ancient Worthies, many of the natural descendants of Abraham will have been gathered back to Palestine. Since these are specially beloved for the fathers' sake, they will be the first to be enlightened and blessed by the "Light" that will shine upon and through the Ancient Worthies.

Verse 2 reads, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." This will be at the close of the great "time of trouble" with which the present evil world comes to an end. The darkness which has enshrouded the earth throughout the ages will be even more

dense as the "distress of nations" increases, and fear will be filling the hearts of all mankind.

Then the Light will appear, the glory of the Lord being seen upon and through the perfect human representatives of the divine Christ. Isaiah continues, "The Gentiles shall turn to thy Light, and kings to the brightness of thy rising." (vs. 3) This statement seems to be referred to in Revelation 21:24, where the heavenly Jerusalem is being discussed. As we have noted, the prophecy contained in this chapter is a blending of truths pertaining both to the natural and the spiritual phases of the kingdom, emphasizing the fact that the people of every race are to have the opportunity of access at all times to the glorious "city," or kingdom, of Christ, the gates to it being ever open to them.

With this viewpoint in mind, verse 14 is also revealing. It reads: "The sons also of them that afflicted thee; . . . and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." This is the "city" for which Abraham looked, although he did not realize all that would be involved in the establishment of this glorious kingdom of the Messiah. All who will have an official share in this "city," either in its spiritual or earthly phase, will have previously proved themselves worthy in the face of afflictions which were heaped upon them—faithful even unto death.

Thus when we read this prophecy of that kingdom which will be visibly manifested to the world through the Ancient Worthies, we are to realize that the blessings which it describes are those which were to reach the people through the "Seed" of Abraham. The statement in verse 12 that "the nation and kingdom that will not serve thee shall perish," implies that all will have to acknowledge the supreme authority of Christ as it will be exercised through the agencies of his kingdom; that his kingdom will indeed be established in "the top of the mountains" as the dominating power and authority in all the earth.—Micah 4:1-4; Acts 3:23

Spiritual Vision

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

THE Apostle Paul reminds us that all of our experiences are to be considered as a "light affliction which is but for a moment," and that they will work out for us "a far more exceeding and eternal weight of glory." This is accomplished, he says, "while we look not at the things which are seen, but at the things which are not seen." Then Paul explains further that "the things which are seen are temporal; but the things which are not seen are eternal."

How can one "look" at things if they are not seen? Our natural eyes are limited in their range of vision, and our vision depends upon conditions and circumstances. We might look out of our room window in the midst of a large city, but we cannot see the horizon because of the many man-made structures which have been erected around and in front of us. However, out on the plains one can see much farther because of more favorable conditions; the atmosphere is clear, and there is nothing to obstruct the vision.

When we look up into the heavens at night we can see thousands of heavenly bodies, many of them thousands of light years away. By the use of a telescope, millions are brought into view. No wonder David wrote, "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps. 19:1) David could see the glory of God manifested in the heavens even with his unaided vision. How much more should we appreciate the greatness of our God when we realize the vastness of

his universe as revealed through the powerful telescopes of our day.

Just so, there are spiritual things which are discernible by the eye of faith—things which cannot be seen by our natural eyes. To “see” these “unseen” things we need spiritual aids. Paul wrote, “Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”—I Cor. 2:9, 10

The Holy Spirit, then, is the great aid which has been provided to enable us to discern the unseen things of God which cannot be seen by the natural eye. Before his death Jesus promised his disciples that the Holy Spirit would be sent, and that it would reveal to them things which at that time they were unable to see, or understand. Jesus said, “I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth, . . . and he will show you things to come.”—John 16:12, 13

This promise was fulfilled at Pentecost. Acts 2:1-4 reads, “They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit.” Then Peter stood up and explained that this is what had been foretold by the Prophet Joel. He also explained that Jesus, who was now at “the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.”—Acts 1:33

This was the Holy Spirit of promise, the Comforter. It was by, or through, this divine power, which operates apart for and beyond all human faculties and abilities, that the followers

of Jesus would henceforth be able to see and appreciate spiritual things. Paul explains that without this aid "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14) These things which are spiritually discerned are the things which are "not seen" by the natural man.

Light Needed

Just as light is necessary for natural vision, it is also necessary for spiritual vision—not natural light, but symbolic light—the light of the knowledge of God. We speak of being "illuminated" by the Holy Spirit. This is a correct expression, for it is only by the aid of the Holy Spirit that we are able to understand and "see" the spiritual things—the things which are eternal. Paul further wrote, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but [by] the Spirit of God."—I Cor. 2:11

What are some of these unseen things, the hidden things of God, which we are now able to see by the aid of the Holy Spirit? One of them is what Paul describes as a "mystery" which has been "hidden." He wrote, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." (I Cor. 2:7) In Colossians 1:26, 27 we read further concerning this "hidden wisdom" of God: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

This hidden mystery was not even understood by the prophets of old, though they wrote about it. Concerning this Peter wrote, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. . . . Unto whom it was revealed, that not unto themselves,

but unto us they did minister the things, which are now reported unto you.”—I Pet. 1:10-12

Not only did the prophets fail to understand the great truth concerning “Christ in you, the hope of glory,” but the angels also failed to discern it, even though they desired to “look” into the meaning of what the prophets wrote. How blessed, indeed, are those to whom the Lord reveals this precious truth of his plan of salvation!

A Living Hope

As noted, this and other precious truths concerning our hope in Christ began to be revealed by the Holy Spirit at Pentecost. Peter wrote, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, or, for us], who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”—I Pet. 1:3-5

When we catch a glimpse of this mystery—“Christ in you, the hope of glory”—we begin to understand that the great Prophet, Priest, and King which is to reign as the “Seed of Abraham” consists, not only of our Lord Jesus, the Head, but also of the entire church as members of his body. Together these constitute The Christ, or Messiah, which will bring deliverance and blessings, not only to the nation of Israel, but also to the entire world of mankind—all the families of the earth. This is one of the things which is unseen, and unappreciated by the natural mind.

A Definite Hope

As Christians we must have a definite objective, a definite hope in life, and we should continue striving for that goal. Paul wrote that we should set our affection, or mind, **margin**,

"on things above, not on things on the earth." We cannot see the things above with our natural eyes, but we discern by the eye of faith that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:2-4

The Apostle Peter explains how we secure these unseen things that are eternal. First he reminds us of the importance of a knowledge of God. We obtain this knowledge through the study of God's Word, by the aid of the Holy Spirit. Peter wrote, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to [margin, or, by] glory and virtue."—II Pet. 1:2, 3

Then Peter explains in greater detail just what has been given to us by divine power; that is, by the Holy Spirit. We quote, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (vs. 4) But then Peter reminds us that there is something which we need to do about this knowledge that has come to us through the precious promises of God. We quote:

"And beside this ['and for this very thing also,' **Diaglott**], giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love." (vss. 5-7) Then Peter points out the importance of adding these fruits of the Spirit to our faith. Again we quote: "For if these things be in you, and abound, they make you that ye shall neither be barren [margin, Gr. *idle*] nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off [cannot see, that is, the things which are 'eternal'], and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—vss. 8-11

Our Heavenly Home

Another of the unseen and eternal things to which we look is our home in heaven. Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) Paul wrote that when our earthly house is dissolved, we will have a building of God, "an house not made with hands, eternal in the heavens."—II Cor. 5:1

It is important to ask ourselves if we are doing all we can to lay up treasure in heaven where moth and rust do not corrupt, and where thieves do not break through and steal. How much of our earthly time and talents are we actually sacrificing in our efforts to lay up treasure in heaven? How much of our energy are we devoting to banking in the heavenly vaults? It is only as we keep our spiritual vision focused on the unseen things of the Spirit that we will be able to maintain our zeal in sacrificing the flesh and its interests in favor of the eternal weight of glory.

We cannot at this time even begin to comprehend the glory of our future exalted position. John wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) What a marvelous prospect! What a glorious hope!

But before we are ready for this change to heavenly glory there are lessons to be learned. We are to "endure hardness" as good soldiers of Jesus Christ. (II Tim. 2:3) We must suffer with Christ. Peter wrote that the God of all grace has called us unto his eternal glory by Jesus Christ, and that we will attain to this high calling after we "have suffered awhile." (I Pet. 5:10)

In James 1:12 the same thought is expressed: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Precious Promises

There are so many precious promises of God to those who keep their "eyes" fixed on the unseen things that are eternal in the heavens. One of them reads, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise," or the fulfilment of the promise. (Heb. 10:35, 36) This promise is based on the condition of maintaining patient endurance. Another promise is predicated on holding fast. We quote, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."—Heb. 10:23

All of God's promises are conditional. Again Paul wrote, "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." (Heb. 3:14) Again, "He that endureth to the end shall be saved."—Matt. 10:22; 24:13

Prayer is essential in order to maintain our standing with the Lord, and to receive the necessary strength for our every time of need. Paul wrote, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16

Another precious promise reads, "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. 73:24) Before many years each of us shall have finished his or her course, and if faithful will stand in the glorious presence of our Lord. Paul wrote that "as we have borne the image of the earthly, we shall also bear the image of the heavenly." (I Cor. 15:49) As our change takes place it will mean that one moment we are fleshly, and the next moment "clothed upon with our

house which is from heaven"; one moment mortal, the next clothed with immortality.—II Cor. 5:2; I Cor. 15:53, 54

As we look back over our lives from that heavenly vantage point with its many joys, and with its trials which have tested our faith, we will perhaps express the sentiments of that beautiful hymn to the effect that now the trials of the road seem as nothing, because we have reached the end of the way. We will be able then to praise the way the Lord has led us day by day, while we kept our vision fixed on the unseen things which total up to make that eternal weight of glory.—Contributed



ADJUSTMENT OF PRICES

Due to the increased volume of demand we have found it necessary to contract for the printing and binding of all our cloth bound publications by commercial companies. We are short of equipment, room, and help to meet the increasing needs for these books. This change of arrangements necessitates an adjustment in the prices of "Studies in the Scriptures." The new prices, beginning now, are as follows: The complete set of six volumes, \$5.00; volumes 1, 2, and 3, 75¢; volumes 4, 5, and 6, \$1.25. The paper bound first volume is now priced at 50¢ each. The usual ten percent class discount will apply, although these new prices represent our costs, and less than cost in the case of the entire set of "Studies in the Scriptures."

The lightening of the load in this area will enable us to concentrate more fully on the mail follow-up work, and on the printing of booklets, tracts, and kingdom cards. We will continue to print The Dawn in our own printing plant.

Many of the brethren have requested the republication of the book, "Songs in the Night." With our new printing arrangement this will be possible, and, the Lord willing, we expect to have them on hand in time for the General Convention.

Enduring Hardness

IT IS generally understood by Bible students that the Prophet Elijah is used in the Scriptures as a type of the true Christian church. We cannot here go into the proofs for this, but would refer our readers to "Studies in the Scriptures," Vol. 2, Chapter 8, which gives scriptural confirmation for this position. It should be noted also that prominent among the experiences of Elijah were his frequent conflicts with the prophets of Baal.

Even so, among the greatest and most persistent foes of the Christian church and her message, from apostolic times, through the Dark Ages, the period of the Reformation, and down to the closing days, or harvest, of the Gospel Age, have been those servants of the Adversary who, in the name of God and his Word, have advocated false doctrines and other gross corruptions of the true faith. Whether those servants have been the scribes, Pharisees, and doctors of the Law of apostolic times; the priests of the Church of Rome who, with special violence, op-

posed the reform work of Luther and his associates; or the representatives of apostate church systems who have violently opposed the light of present truth because of its successful contradiction of Christendom's time honoured creeds; the true Gospel of the kingdom has, on this account, been regarded as totally unscriptural.

God's people today, therefore, who would faithfully proclaim the "good tidings of great joy which shall be unto all people" are frequently branded as evil-doers and servants of the prince of darkness. All this is well illustrated by the violent opposition of the prophets of Baal to the message and work of the Lord's prophet, Elijah. But just as Elijah faithfully endured this strong opposition and repeated dangers to his earthly existence, and finished his career by a typical carrying away into heaven, so the members of the church are to experience the antitype of this.—I Cor. 15:51, 52

Typical Endurances

There are two particularly interesting experiences in the life of Elijah which specially illus-

trate this quality of endurance; a quality which the Lord is particularly desirous of seeing well developed in the lives of those hoping to be of the Elijah class—the church which is his body. The Lord dramatically honoured his servant Elijah in the eyes of the prophets of Baal on Mount Carmel by causing fire to come down from heaven to consume the sacrifice—a manifestation which even constrained the multitude to shout, “The Lord, he is the God; the Lord, he is the God.”—I Kings 18:17-40

Then followed a great slaughter of the prophets of Baal. In verse 46 we read: “And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel,” a distance of sixteen miles. This was surely a remarkable feat of physical endurance! Specially was this so when we remember how Elijah was leading the way before the king of Israel as he returned to his capital city of Jezreel as quickly as possible in order to escape the great rain already beginning to come as a result of Elijah’s intercession.—I Kings 18:45

This incident calls to mind the many noble examples of physical endurance on the part of the Lord’s faithful servants, from the

long-distance travels of the Apostle Paul on foot, in order to meet with and encourage the little companies of the Lord’s consecrated children, down to other great travelers in the cause of the glad tidings.

At the very end of the age we have witnessed the activities and endurance of that faithful and wise servant used to open up the harvest message, and who, making use of the “running to and fro” of “the time of the end,” was able to travel thousands of miles a year by rail and boat in order to meet with and encourage the Lord’s consecrated children to stand fast, and faithfully to endure the peculiar trials of our day.

These instances, it will be admitted, are remarkable examples of physical endurance in order to serve the Lord by preaching his Word, and thus refresh and bless his people. Opportunities for such physical endurance come at times to all the Lord’s consecrated children. For instance, how often, after a long day of physical toil, have some of the Lord’s servants made a long journey in order to meet with the brethren to break with them the bread of life—God’s Holy Word—and encourage them in their most holy faith!

A similar illustration in the life of Elijah occurring at the end of his career as the Lord's servant is given us in I Kings 19: 8. This scripture shows Elijah making a long journey from the northern kingdom of Israel to Mount Horeb in the extreme south. After a short stay at Beersheba (I Kings 19:3) he continued his journey. At night "he lay and slept under a juniper tree . . . [and] an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head [Heb., bolster]. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."—I Kings 19: 5-8

Although Elijah would also be here making a journey involving much physical endurance, the fact that he was provided with some special food by an angel of the Lord, and was able to go in the strength of that meat forty days until he reached the mount of God, seems to suggest that this incident would specially il-

lustrate endurance along spiritual lines, sustained by special spiritual food. As this food miraculously sustained Elijah until he reached Horeb, the mount of God, we may see how this very fittingly illustrates the last stage in the Christian's journey at the end of the age which brings him to the mount of God, the heavenly phase of the kingdom; the food which sustained Elijah representing the sustaining message of present truth, sufficient in its inspiring and sanctifying power to bring us to the heavenly phase of the kingdom, and the end of our pilgrim journey.

Endure to the End

In order to increase in us the spirit of endurance, the Master exhorts, "He that shall endure unto the end, the same shall be saved." (Mark 13:13) As a warning, he speaks of some who endure only "for a time." (Mark 4:17) Just as Elijah's spirit of endurance would be tested very severely as he neared the end of his sixteen-mile journey from Carmel to Jezreel, so as the years go by this spirit of endurance, in addition to all the other tests, large and small, which come to us in the narrow way, would of necessity become more severe in the case of those who have been growing up into Christ during

many years of experience in the narrow way, compared, for instance, with some who have but recently entered the way of life, and whom the apostle describes as "babes in Christ." (Heb. 5:13; I Cor. 3:1) Judging from this scriptural analogy, the Lord would surely expect more from those who have been long in the way, with much opportunity of growing strong in the Lord, than he would from those described as babes in Christ, able to feed only upon the milk of the Word. —I Pet. 2:2

Among those things we are called to experience, the apostle speaks of the endurance of hardness, "as a good soldier of Jesus Christ." (II Tim. 2:3) This quality specially comes into play when we begin to realise what Paul describes as "the afflictions of the Gospel." (II Tim. 1:8) This expression appropriately represents the tests which come to all who embrace such an unpopular message as the true Gospel, and who faithfully let their light shine. In connection with these experiences, we would specially keep in mind that the great Adversary, Satan, the prince of darkness, is the one who instigates all the opposition and persecution resulting from the proclamation of the true Gospel message.

While we would be sympathetic toward those misled by the great Deceiver, let us not, as Paul says, "give place to the Devil." (Eph. 4:27) So far as we are able, we should resist his activities to get in his evil work. In Ephesians 4:26, 27, **Diaglott**, we hear once more the apostle's kindly advice: "Let not the sun set on your wrath; nor give an opportunity for the accuser"; that is, for his spirit to quench the Spirit of the Lord.

In Paul's second epistle to Timothy, written when he was an old man, and nearing the end of his earthly course, he specially emphasises this quality of endurance: "Take thy part in suffering hardship with me as a good soldier of Jesus Christ." (II Tim. 2:3, R. V. Marg.) Again, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." —II Tim. 2:10

How very fitting that Paul who had endured so much in his Master's service for so many years should be used to exhort us—his fellow travelers in the narrow way—to endure hardness as good soldiers of Jesus Christ. (Compare II Tim. 3:10, 11) Associating this illustration of a good soldier with the subject of en-

during hardness is most appropriate. One of the special things a soldier must expect after entering the army is to learn to endure. And in time of war, as is well known, this often means discipline and experiences of the most unnatural and strenuous character if one would be classed as a good soldier.

In speaking of this subject of endurance, the writer to the Hebrews cites the case of Abraham. God promised Abraham a seed through whom all the families of the earth were to be blessed; but the years went by and no seed appeared, and Abraham found himself growing old, and his wife getting long past the days of childbearing. But Abraham's faith held fast: he "endured, as seeing him who is invisible." (Heb. 11:27) He "was strong in faith, giving glory to God." (Rom. 4:20) "And so, after he had patiently endured, he obtained the promise." (Heb. 6:15) He saw the fulfilment of the promise in the birth of a son to Sarah.

Paul says of Abraham in Romans 4:18-21, "Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. . . . He staggered not at the

promise of God; . . . and being fully persuaded that, what he had promised, he was able also to perform." And in Hebrews 10:32-36 Paul exhorts the church to strive to the utmost of which it is capable; that this quality of enduring hardness, so closely linked with faith, should not give way under the tests which of necessity must be applied to all in the narrow way.

We should remember also that it is not natural courage and strength that enables God's people to endure; neither is it great knowledge of the truth and opportunities of serving it. But, as the Apostle Paul says, "Love . . . covers all things; believes all things; hopes for all things; endures all things." (I Cor. 13:7, *Diag.*) Hence it will be God's people who have much of the Spirit of the Lord, the spirit of love, who will be able to endure as good soldiers the tests of the narrow way.

If we love a person very much, we will be willing to endure much for that one, and if this costs us very much in the way of effort and sacrifice, we will earnestly and gladly endeavour to endure the tests of our love and service. "Love suffereth long; and is kind . . . Love never faileth."—I Cor. 13:4, 8, R. V.

May it be our privilege, by the Lord's grace, to be like Gideon and his three hundred in pursuit of the Midianites—the enemies of God's people. We read that they "came to Jordan (a symbol of death, the end of one's course) and passed over, he, and the three hundred men that were with him, faint, yet pursuing." (Judges 8:4) He that endureth to the end, the same shall be saved. Let us take courage from the apostle's exhortation that the trying of your faith (tests of faith successfully overcome) is "much more precious than of gold that perisheth (which in early days was a rewarding work for those engaged in this occupation), though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—I Pet. 1:7

Prof. Strong points out that the Greek word translated "appearing" (or "revelation," R. V.) comes from a Greek word which means "to take off the cover." This harmonises with the scrip-

tural presentation that the closing period ("end) of the Gospel Age marks the time of our Lord's second presence; and that at this time the watchers see "the signs of his presence" even before their course has quite reached its close, and that the tests of faith and endurance must continue for a short time longer.

At this time, therefore, we must still hold fast to our faith, and hope that the fully developed new creature be found unto "praise and honour and glory at the appearing of Jesus Christ," including the time when the last member of Christ will be received into the glory of the spiritual condition, when things on the spirit plane (now seen with the eye of faith only) will be uncovered, and we shall see these glories, specially the glory of our heavenly Father and our Redeemer. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—I Pet.



PORTRUSH CONVENTION

PORTRUSH CONVENTION, Whitsun, June 5-7—For accommodations and other details please apply to Mr. T. Lang, 31 Hawthorne Terrace, Londonderry, North Ireland. There will be a baptismal service on Monday, June 7.

BRITISH 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, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

A. BOYCE

Liverpool May 23

BRO. ELLIOTT

Manchester May. 23

N. J. HIAM (New Zealand)

Portrush June 5-7

E. G. LORENZ (U. S. A.)

Portrush June 5-7

J. H. MURRAY

Manchester May 30

Portrush June 5-7

Latchford 27

E. T. NADAL

Latchford May 9

Ipswich 16

Portrush June 5-7

Manchester 20

W. READER

Liverpool June 20

J. RICHMOND

Portrush June 5-7

E. G. ROBERTS

Ipswich May 16

Portrush June 5-7

C. WARD

Portrush June 5-7

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Devil; The Light of the World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of Atonement.

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MISCELLANEOUS PUBLICATIONS

Behold Your King (Cloth), 2/6, (Paper), 1/3; Daily Heavenly Manna, 5/-; Hymns of Dawn (Cloth), 5/-; without music, 1/3. Tabernacle Shadows (Cloth), 2/6; The Everlasting Gospel, 8d; Hope (Consolation Booklet), 1/3 per dozen; Our Most Holy Faith, 10/-.

THE DAWN 70 Station Road

Gidea Park

Romford, Essex

Mid-year Report and Prospects

WHEN the Apostle Paul was in prison in Rome he wrote to his brethren in Philippi, and said, "I thank my God upon every remembrance [margin, or, **mention**] of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." (Phil. 1:3-5) That "first day" mentioned by Paul was a memorable one for him. Together with his working companions, he had gone to Philippi in response to the call, "Come over into Macedonia, and help us," and on the sabbath day visited a group of earnest and devout worshipers who had assembled in a place of prayer by the river side, and to these he gave the witness of the Gospel. Some heard him gladly, and believed, among them Lydia, the seller of purple, in whose home Paul organized the first European church.—Acts 16:9-15, 40

As was so often the case in Paul's experiences, opposition arose, and he and Silas were imprisoned. But they were released and urged to leave the city to avoid further trouble. Meanwhile, however, Paul became much attached to this little company of new converts, and he always remembered them, and continued to bear their names before the throne of heavenly grace. This was not a casual remembrance, but one which called forth his thanksgiving to God for having had the privilege of helping these dear ones into the fellowship of Christ, and for having the privilege of continuing to enjoy their "fellowship in the Gospel."

We believe that every devoted follower of the Master is likewise thankful for the fellowship of his brethren in Christ, and that he is thankful upon every remembrance of those of his

brethren whom he knows, and also for those who have not touched his life personally. Certainly we here at The Dawn daily give thanks to our Heavenly Father for the privileges of fellowship which we enjoy with our brethren, through personal contacts, through the mail, and by means of prayer through which we meet one another at the throne of grace.

There are different ways in which the Lord's people enjoy "fellowship in the Gospel." There is a fellowship in the doctrines of the divine plan, which includes an earnest contending for the faith once delivered unto the saints. There is a fellowship in working out our salvation, with the assurance that God is working in all his people to know and to do his will. And then there is a fellowship in the ministry of the truth. This is indeed a very precious aspect of Christian fellowship. It is an aspect of fellowship in which all the consecrated can in one way or another participate. This participation may be by means of prayers on behalf of the active workers, and how truly important are the prayers of the brethren.

As the brethren generally know, The Dawn is merely a servant of those who wish to co-operate in the ministry, providing literature, speakers, radio and television programs, and recorded lectures for the isolated. We do not direct the activities of the ecclesias, but are glad to assist when asked, and to whatever extent we can. And it is an encouragement to us to know that this co-operation is appreciated, as is indicated in a letter received from Brother L. W. Zbik, secretary of the Detroit, Michigan, Ecclesia, from which we quote:

"Dearly Beloved in the Lord: Peace and joy be unto you from our Father on high. It is with the warmest and sincerest love that we as an Ecclesia write to all The Dawn staff. It is only by the grace of God that we are permitted to have such an intimate relationship with you, whereby you are our brethren. Thus in the name of our Lord and Savior, who makes this relationship possible, we greet all of you.

"By the grace of God the past year has been filled with

bountiful privileges and blessings. As we count our many blessings we cannot help but thank our Heavenly Father for our brethren at The Dawn. It is because of your many labors of love and sacrifices that we here in Detroit were able to participate in the various truth activities associated with the promulgation of the divine Word of truth. As a church, we especially felt so close to all of you when we reviewed some of the past year's activities and realized how you, through your prayers, sending us servants, and supplying the many printed pages, made our blessings real.

"We would also like to assure you that the entire ecclesia was of one accord in wishing me to send to you this message of love, appreciation, and thankfulness for all of your labors on our behalf. We will continue to remember all of you at the throne of heavenly grace, and trust that our Father may ever continue to bless you and providentially to watch over you, and, at the end of your course, be able to say, 'Well done thou good and faithful servant.' We love you dearly."

Our thanks to you dear ones in Detroit, and our thanks likewise go out to the brethren everywhere. Fellowship in the Gospel is a two-way arrangement which the Lord has made for his people. Fellowship means partnership, and in order to have a partnership in the ministry of the truth there must be co-operation, and we have enjoyed this sweet co-operation with our brethren throughout the world for now these many years, and it becomes more precious to us with each passing year.

Encouraging Echoes

Our fiscal year began October 1st in 1964, which means that now we are one month past the half-way mark in a new year of activity. We will not attempt to give a general report of activities during the past six months, but will merely say that in general the work continues to enjoy the Lord's blessing. We receive many good suggestions from the brethren as to things which we might be doing. Due to the pressure of work we cannot,

as a rule, initiate these new efforts immediately, but we do appreciate the suggestions.

However, we have been able recently to add a new booklet to our list. Its title is, "Why God Permits Evil." The article for this booklet appeared in the February Dawn. The booklet is now ready. See literature listing for the price. This new booklet was prepared and published to meet a need which arose in connection with a color film by the same title and which has recently been completed.

We also now have ready a special kingdom card folder on the subject, "Why God Permits Evil." These will be gladly furnished free in any quantity desired. With all the trouble that is in the world today this topic should appeal to many. We commend this new booklet and folder to the brethren as a further means of making known the glad tidings of the kingdom.

The Radio Ministry

The "Frank and Ernest" discussions are still being heard by a large number of people each week. A considerable more than a hundred radio stations now air the programs regularly. Since the new year began, eight stations have been added to the list. These are, WBAZ, Kingston, N. Y.; WBRE, Wilkes Barre, Pa.; WSCR, Scranton, Pa.; KLIQ, Portland, Ore.; KGMS, Sacramento, Calif.; WJVA, South Bend, Ind.; KWK, St. Louis, Mo.; and WEMP, Milwaukee, Wis.

Besides these additional stations in the United States, we have also now started broadcasting over Station ENBC, in Nigeria. As we have previously reported, interest has been awakened in Nigeria by means of announcements in local papers, and we hope that the weekly radio programs will help to develop this interest. We rejoice in this further widening of the witness work.

Radio stations do not have such large audiences as they did prior to the advent of television. At the same time, however, many do listen to radio, and it is safe to say that even a small station has a much larger audience than it would be possible

to attract to a public meeting, regardless of how effectively it might be advertised. So we can rejoice that each broadcast of the "Frank and Ernest" discussions is more than the equivalent of several public meetings. And when we realize that there are more than a hundred of these broadcasts each week, we can get some idea of the wide witness work that is being accomplished. This work, of course, is made possible only through the self-sacrificing zeal of the brethren generally, and how blessed it is to be a part of such a co-operative effort.

The Television Ministry

The television ministry also continues to be blessed by the Lord. The average number of stations using The Bible Answers films remains about the same. Some drop out when they have finished the series of films available, but additional stations agree to use the films. Since the beginning of the new year, five new stations have been added to the list. These are, WFRV-TV, Green Bay, Wis.; WDAM-TV, Hattiesburg, Miss.; WKEF-TV, Dayton Ohio; KIRO-TV, Seattle, Wash., and WNBF-TV, Binghamton, N. Y.

The production of television films is a major project, and while we continue to prepare new programs, it is not possible to produce the films at the rate of one a week, so the result is that the stations which televise one of our films each week catch up with our supply. While many programs are being repeated, we are endeavoring to produce additional films as fast as possible.

Four new color films have recently been completed, and five more are in the planning stage. We trust that these will be available this fall. We now have sixty half-hour programs available, twenty-four of them in color. This would not have seemed possible in the beginning, but the Lord has blessed the effort, particularly in that so many stations have been willing to use the films without charge, and this has meant that funds are thus made available to continue the making of films.

Although we have mentioned it before, we wish to stress again

that our color films are particularly effective for public meeting witnessing. At a recent testimony meeting in the New York area Brother J. Y. MacAulay testified concerning the joy he had experienced in using the films in this manner. We receive many reports to this effect. It is one of the many ways which are available to the Lord's people today to proclaim the Gospel of the kingdom. In New York City recently one hundred and fifty of the public attended a showing of the film, "Life After Death."

Appreciation Expressed

We are greatly encouraged by the mail response to both the "Frank and Ernest" broadcasts and The Bible Answers TV programs. Here are excerpts from a few of the interesting letters received, including two from those who listen to our Spanish programs:

"Sirs: I was ill with a cold this morning and could not be in my Sunday School class. Before leaving, the children turned on the television. It happened to be the station that carries The Bible Answers programs. I cannot tell you how much I enjoyed it. Some of the questions you answered have been in my mind and heart for a long time. I will pray for this program."
—Florida

"I never miss your TV program. You are helping us to re-evaluate our religious beliefs into a better understanding of the divine plan."—Pennsylvania

"I am ready to admit that although I was brought up very strictly in the Catholic faith, I have at this late date had my eyes opened, so to speak. I can honestly proclaim that I have learned more from the discussions between "Frank and Ernest" and Russell than from attending the Catholic Church for over forty years."—Canada

"It is such a privilege to me to see and hear your television discussions. They have made many Bible passages clear to me which were not understandable before."—Kentucky

"Dear 'Frank and Ernest': I listen to your programme each

week from Lourenco Marques, and am intensely interested in the good news you are presenting to the world. I am an earnest Bible Student, and am very grateful for the blessings received from listening to you.”—South Africa

“Dear ‘Frank and Ernest’: I am seventeen years old, and I live in the Transvaal. I have listened to many of your broadcasts, and would like to have a copy of your ‘Plan’ book, also the book about Satan. The Bible is my guide. Thank you very much for the help you have given to me.”—South Africa

“Dear Friends: Please send me yesterday’s talk on Moses, and the Plan lessons. I was so happy when The Bible Answers came on the air yesterday that I felt like shouting. The Sunday School lessons in The Dawn are wonderful. I read them over the telephone to one of the ladies here. They are so good that I want to share them with others. God bless you in this great work of sending the Gospel to all the world.”—Utah

“We understand and appreciate the Bible truths with respect to salvation and restitution promised from the beginning. (Acts 3:19-21) We have listened to and taped several of your programs. If you have interested ones here we will study with them. We are few, but we understand well the eternal truths of the Gospel presented in the Bible.”—South America

“We have learned through your program that the paradise which Adam lost is to be restored. Tell us how we can learn and understand more of God’s plan. We like your programs very much.”—Mexico

Magazine Announcements

This comparatively new outlet for the Gospel message is going forward in larger volume in recent months. The brethren in Great Britain continue to use it, and we have been able to place announcements in the German and French editions of The Reader’s Digest. The response to these has been most encouraging both to the brethren overseas and to us.

In the United States we have run advertisements in the Grit

magazine, and in the Farm Journal within the new year, and both publications brought an excellent response, totaling into the thousands. The brethren in Greece are also continuing their use of the Greek papers to announce the glad tidings.

As most of the brethren know, on Sunday, February 7, Parade magazine carried an announcement of the booklet, "Life After Death." This brought a response of well over four thousand. The same advertisement appeared again in Parade on Sunday, April 4. The early responses are very encouraging. The people who respond to these announcements are, we believe, earnest seekers after truth. Many of them are not prepared to accept our explanations when they get them, but they receive a witness; and there are those who accept and rejoice. Here is an interesting response to our February 7 announcement in Parade:

"Gentlemen: I was reading in the Parade magazine today and saw your free booklet offer, 'Life After Death.' I have thought about this subject before, but I am not an old man, so the thought vanished. I have not wanted to think about death, although it is about us constantly. My favorite Western star, Jim Reeves, was recently killed. That upset me. I know that death does not spare the young, so that is why I would like to read this booklet. Some tell me that there is no life after death. Still others tell me that I will rise out of the grave when Jesus comes to reign on earth forever. Then, they say, I will live forever with Jesus as king here on earth. These friends of mine say that they are proclaiming the kingdom message. What is the truth? Will I live again after death? Will the earth exist forever? Will Jesus be king over the earth? What am I to believe? Every time I question somebody about life and death I receive a different answer. Thank you for your concern. I hope you can help me. The coupon is enclosed."—Oregon

So the ministry continues. Those to whom the Lord gives hearing ears respond and rejoice, and we rejoice with them, and also with our brethren with whom we have the privilege of co-laboring in this blessed ministry of the truth. We have not,

of course, mentioned all the aspects of the work. The recorded lecture service is bringing a blessing to many of the isolated, and those in small groups who do not have leaders. If you have a tape recorder, and would like to receive this service, write to us for information. The service is free.

There is also the distribution of tracts and kingdom cards; and the mailing out of the consolation folders. The Lord blesses all proper means of dispensing the glorious kingdom Gospel. There is the house to house distribution of books and booklets by those who are able to spend their time in this service. There is the personal witness work, which is very important indeed. It is the combined efforts of the brethren in all the ways that open up to them, that is pleasing to the Lord. This is part of our fellowship in the Gospel, and may we always rejoice in it as day by day we continue to be "beheaded for the witness of Jesus, and for the Word of God."—Rev. 20:4

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WEEKLY PRAYER MEETING TEXTS

MAY 6—"As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14 (Z. '03-173 Hymn 21)

MAY 13—"Behold to obey is better than sacrifice, and to hearken than the fat of rams."—I Samuel 15:22 (Z. '03-218, 219 Hymn Appen. O)

MAY 20—"A peculiar people, zealous of good works."—Titus 2:14 (Z. '97-95 Hymn 322)

MAY 27—"In lowliness of mind let each esteem other better than themselves."—Philippians 2:3 (Z. '97-296 Hymn 198)

BIBLE STUDENTS GENERAL CONVENTION

Bloomington, Ind.

July 31-August 5

SPEAKERS' APPOINTMENTS

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

SAM BAKER Buffalo, N. Y. May 30	J. Y. MAC AULAY Baltimore, Md. May 2	Cincinnati, Ohio 10, 11
OTIS R. BARRALL Washington, D. C. May 16	Philadelphia, Pa. 2	Columbus, Ohio 12
FRED BRIGHT Allentown, Pa. May 30	Paterson, N. J. 16	Steubenville, Ohio 13, 14
O. D. DEIFER Gettysburg, Pa. May 15	ADAM MISKAWITZ Denver, Colo. May 19	West Newton, Pa. 16
York, Pa. 16	Seattle, Wash. 20	Akron, Ohio 17, 18
PANTEL HATGIS Gary, Ind. May 1, 2	Bellingham, Wash. 21	Cleveland, Ohio 19
THOMAS HICKS Sayville, N. Y. May 2	Vancouver, B. C. 22-24	Buffalo, N. Y. 20
A. H. KRUMPOLT New Haven, Conn. May 16	Salem, Ore 26	Lockport, N. Y. May 21
Waterbury, Conn. 16	San Francisco, Calif., (Asilomar) 28-31	Rochester, N. Y. 23
R. J. KRUPA Hartford, Conn. May 9	M. C. MITCHELL Rochester, N. Y. May 23	Syracuse, N. Y. 24
Rochester, N. Y. 23	E. K. PENROSE Rochester, N. Y. May 23	Albany, N. Y. 25
Sayville, N. Y. 31	H. W. PRICE Minneapolis, Minn. May 2, 3	Rutherford, N. J. 26
L. P. LOOMIS New London, Conn. May 16	Milwaukee, Wis. 4	Paterson, N. J. 27
	Chicago, Ill. 5	Flushing, N. Y. 28
	Indianapolis, Ind. 6	New York, N. Y. 30
	New Albany, Ind. 8, 9	C. A. SMITH Catawissa, Pa. May 16
		C. R. WEIDA Boston, Mass. May 8, 9
		Pottstown, Pa. 23
		W. N. WOODWORTH Rochester, N. Y. May 23
		Sayville, N. Y. 31

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

GEORGE BALKO Connellsville, Pa. May 9	NICK BARACOS Duquesne, Pa. May 2	DAVID A. BRUCE Fullerton, Calif. May 23
Pittsburgh, Pa. 30	WALTER Blicharz London, Ont. May 9	G. R. POLLOCK Riverside, Calif. May 16
MIKE BALKO Gary, Ind. May 1, 2	LEO P. BORGES St. Petersburg, Fla. May 9	Ontario, Calif. 16
Duquesne, Pa. 9		LEONARD JEZUIT St. Louis, Mo. May 16
JOHN BARACOS Connellsville, Pa. May 23		

DANIEL KAZIAK
Chatham, Ont. May 16

ADAM MISKAWITZ
Covert, Mich. May 16

D. J. MOREHOUSE
Minneapolis, Minn.
(Fillmore St.) May 2

HARRY PASSIOS
East Liverpool, Ohio
May 9

R. A. RAWSON
Adrian, Mich. May 16

T. RYDE
San Diego, Calif. May 9

ALBERT SHEPPELBAUM
Wausau, Wis. May 2

HOWARD K. YOUNG
Monessen, Pa. May 23

L. W. ZBIK
Flint, Mich. May 2

Earthly Course Finished

On March 17, 1965 Brother Chester A. Sundbom finished his earthly course, having been, we are confident, faithful unto death. Brother Sundbom was known to the brethren throughout the country having made many pilgrim trips from coast to coast, and into the South. He was an ardent defender of the faith, and zealous for the proclamation of the glorious Gospel of the kingdom. We believe that he continues to serve on the other side of the veil. Brother Sundbom is survived by his wife, Cora, and to Sister Sundbom we extend our sympathy in her great loss.

GOD'S NEW SOCIAL ORDER

To be discussed by

"FRANK AND ERNEST"

WIBC-1070 kc.-10:30 A. M.

Sunday, May 16

Hear "Frank and Ernest" discuss this timely subject, and send for a free copy of the book, "God's Plan."

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For Your Newspaper

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

JUNE TOPIC: On Sunday, June 20, "Frank and Ernest" will discuss the topic, "Our Day in Prophecy." With the world situation becoming more chaotic this topic should arouse a lot of interest, and, we trust, will be well advertised. Special circulars will be available for this purpose. You are invited to send for as many of these circulars as you can use. They are free. Address your request to The Dawn, East Rutherford, New Jersey.

CONVENTIONS

GARY, IND., May 1, 2—The Northwest Campus, Indiana University, 3400 Broadway. Mr. T Trzeciak, 2321 Vivian Ct., Portage, Ind. 46368.

MINNEAPOLIS, MINN., May 2—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

BOSTON, MASS., May 8, 9—May 8: Arlington Street Chapel, 355 Boylston St. May 9: Sheraton Plaza Hotel, Venetian Suite. Miss Florence Child, 64 Thurston Street, Somerville, Mass. 02145

KANSAS CITY, MO., May 8, 9—The Athenaeum, 900 E. Linwood Blvd. Mr. A. B. Newell, 5908 N. Howard St.

NEW ALBANY, IND., May 8, 9—Mrs. I. J. Doran, 2320 Longest Ave., Louisville, Ky. 40204.

COLUMBUS, OHIO, May 9—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

HARTFORD, CONN., May 9—Odd Fellows Hall, 510 Wethersfield Ave. Mrs. Anthony Latina, 270 Hills St.

SAGINAW, MICH., May 9—Saginaw Woman's Club, 311 N. Jefferson. Mrs. C. A. Sundbom, 207 Alice St.

MUNCIE, IND., May 16—YWCA, 310 E. Charles St. Mrs. J. H. Atkinson, 403 Riverside Ave.

WEST NEWTON, PA., May 16—Sewickley Grange, Route 71 East. Mr. Mike Balko, 501 Pittsburgh St.

SALEM, ORE., May 16—Four Corners Community Hall. Mrs. James Blackman, 3754 Felton St., So.

OKLAHOMA CITY, OKLA., May 22, 23—YWCA, 320 Park Ave. Mrs. H. J. Tiemeyer, 1101 N. Barnes St.

ROCHESTER, N. Y., May 22, 23—Schraft's Motel and Motor Inn, Ridge Road East. Mrs. I. N. Comparato, 450 Laurelton Rd.

VANCOUVER, B. C., May 22-24—I.O.O.F. Hall, Kamloops and Hastings Streets. Mrs. W. A. McNee, 6569 Argyle St.

PONTIAC, MICH., May 23—First Federal Savings and Loan of Oakland, Recreation Room, 761 W. Huron. Mrs. Alice Mondo, 1948 Oakside Court, Union Lake, Mich. 48085.

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

CHICAGO, ILL., May 29-31—Central Masonic Temple, 912 N. LaSalle St. Mr. J. Trzyna, 340 Bonnie Brae, Itasca, Ill.

BUFFALO, N. Y., May 30—YWCA Bldg., Kenmore and Delaware Ave. Mr. Stanley Koszka, 670 Union Road, West Seneca 24, N. Y.

DETROIT, MICH., May 30—McGregor Memorial Bldg., Second Blvd. and West Ferry. Mrs. L. W. Zbik, 8946 Sorrento St.

SAYVILLE, N. Y., May 31—Parkway Community Church, Stewart Ave., Hicksville, N. Y. Mr. Edward Worfler, 391 Arkansas Drive, Valley Stream, N. Y.

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

DAYTON, OHIO, June 12, 13

WATERBURY, CONN., June 13

SILVER CREEK-GRAND ISLAND, NEBR., June 19, 20

CHARLOTTE, N. C., June 26, 27

DETROIT, MICH., July 3-5

LOS ANGELES, CALIF., July 3-5

WINNIPEG, MAN., July 3, 4

CANORA, SASK., July 10, 11

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to us the

SCRIPTURES

clearly teach

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

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

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

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

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

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