

a herald of Christ's presence

THE DAWN

"THY KINGDOM COME.
THY WILL BE DONE,
AS IN HEAVEN,
SO IN EARTH."

--Luke 11:2

June 1967

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The Wheat and the Tares

"Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matthew 13:43

THIS is a day of disintegration in human society. The former standards of righteousness are being flouted, and traditional viewpoints are in disfavor. This is particularly true in the religious world. In an attempt to stand up against the "fire" of this time of change the churches are getting together to increase their strength in the face of a common enemy which threatens their destruction. The ecumenical spirit of good will and co-operation is leading to a breakdown of doctrinal standards, and slowly reducing denominationalism to what amounts to a vast social club in which the vital teachings of the Bible are given almost no consideration. While this is especially true of Protestantism, the Catholic Church is also being shaken from within and without by the "fire" which is enveloping the whole world.

One of the prophecies which foretold this situation is the Parable of the Wheat and the Tares. This parable is recorded in Matthew 13:24-30, and Jesus' explanation is set forth in verses 38-43 of the same chapter. In the parable Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field." His explanation is, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom."

In the Parable of the Sower—just preceding this one—Jesus identified the "seed" as "the word of the kingdom," which of course is the Gospel of the kingdom. But in the wheat and tares

parable he identifies the seed as "the children of the kingdom." It is important to keep this difference in mind in order to understand some of the later lessons of the parable. The "sowing" of this good seed—the children of the kingdom—by the Son of man, is an obvious reference to Jesus' work of establishing the church, beginning with his apostles.

And what a meaningful title Jesus gave to his faithful followers—"the children of the kingdom." Jesus came to earth to fulfil all the wonderful kingdom promises of the Bible. His death as the Redeemer, his resurrection, his second coming, and the establishing of his kingdom, are all related to the divine kingdom plan. Those called to follow Jesus are promised that, if faithful, they will live and reign with him in his kingdom. We can think of no other title which would so aptly identify the wheat class of the parable.

Tares Sown

The parable continues: "But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." Jesus explains: "The tares are the children of the wicked one; the enemy that sowed them is the Devil." The Devil is the prince of this world, and has opposed the out-working of the divine plan in every way he could. In this parable he is seen sowing tares among the wheat in an effort to choke out and destroy "the children of the kingdom."

Tares are an imitation of wheat, and the contrast in the parable is between those who are imbued with the true hope of Christ's kingdom, and those who, throughout the age, have espoused efforts to set up a kingdom of their own. The church-state systems of Europe were part of the fruitage of these efforts. The social gospel of today is another. Noble men and women throughout the age have devoted time and energy to the various efforts which have been designed to set up Christ's kingdom without him. They have called their institutions "Christendom"—Christ's kingdom—but in reality these efforts

have not had the divine approval. Those who have unwittingly served Satan in these various undertakings are quite properly described in the parable as "children of the wicked one"—not because they are morally wicked, but because they have co-operated, and continue to co-operate, in efforts instigated by Satan.

The Harvest

In the parable the servants of the householder ask if they should uproot the tares from the field, to which the reply is given, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Jesus' explanation of this segment of the parable is, "The harvest is the end of the world [age]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [age]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth [great disappointment]. Then shall the righteous shine forth as the sun in the kingdom of their Father."

The closing lines of the parable are of special importance to us because they relate to the culmination of the Lord's work during the period of time in his plan which we speak of as the Gospel Age. Jesus said that in the end of this age there would be a "harvest" in which the tares would be gathered into bundles and burned, and the wheat class ultimately would "shine forth as the sun in the kingdom of their Father."

The tares are said to be burned in a furnace of fire. Fire is one of the symbols used in the Bible to portray the great time of destructive trouble which would come upon the world at the end of the age. Every aspect of Satan's world is destroyed in this trouble, including the tares of the parable. This does not imply their destruction as individuals, but as tares. When the "fire"

of this day of the Lord shall have accomplished its full purpose there will no longer be those who, in the name of Christ, attempt to reform and rule the world through their own efforts.

When wheat is harvested and put in the barn the season's work is accomplished, for the wheat is now ready to be used. The work of the Gospel Age has been to develop a class who would prove worthy to live and reign with Christ, and in the parable Jesus explains the culmination and objective of this work as the wheat shining forth "as the sun in the kingdom of their Father." This will be the happy lot of all the wheat class, "the children of the kingdom."

The parable shows that there are two aspects of the work of harvest—the gathering and burning of the tares, and the harvesting of the wheat. According to the parable both these aspects of the harvest are accomplished by "the angels." The Greek word here translated "angels" simply means "messengers." In a number of instances in the New Testament it is applied to human servants of God, and it is also used as a name for those on the spirit plane who are "sent forth to minister for them who shall be heirs of salvation." (Heb. 1:13, 14) This word is properly used to describe any messenger of God, regardless of the plane of life on which he exists.

Jewish Age Harvest

There was a "harvest" at the close of the Jewish Age. Jesus referred to this when he said to his disciples, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37, 38) The laborers, or "messengers," in that harvest were the faithful disciples of Christ, Jesus being the Chief Reaper. The work of harvest was accomplished largely by the proclamation of the Gospel of the kingdom. This kingdom Gospel appealed to the devout of Israel who cherished the messianic kingdom hope. These were the wheat of that harvest, and they were also the laborers in the harvest.

John the Baptist said of Jesus, the Chief Reaper in the Jewish

Age harvest, that he would "gather his wheat into the garner; [and] . . . burn up the chaff with unquenchable fire." (Matt. 3:12) The Scriptures do not refer to wheat and tares in the Jewish Age harvest, but to wheat and "chaff," and the chaff is shown to be destroyed by fire. This undoubtedly is a reference to the severe trouble brought upon the nation of Israel by Titus and his army, and in John's prophecy he speaks of Jesus, the Chief Reaper, as being responsible for it. The pure wheat of that time became the nucleus of "the children of the kingdom," who have been developed during the Gospel Age.

Just as the harvesting of the wheat at the close of the Jewish Age was accomplished by the proclamation of the kingdom Gospel by Jesus' disciples, so it is at the close of the Gospel Age. The wheat class now are the angels, or messengers, to gather the wheat, just as it was then. We believe that this work has been going on in the earth for many years, the evidence of this being that there are now groups of believers throughout the world who are better identified by the expression, "the children of the kingdom," than in any other way. While churchianity in general has turned to the social gospel, civil rights activities, political lobbying, and other activities aimed at bettering the world, this little flock of "children of the kingdom" busy themselves in continuing to proclaim the Gospel of the kingdom, rejoicing in the hope that the messianic kingdom in all its power and great glory is near.

Jesus Again the Chief Reaper

Just as Jesus was present at the close of the Jewish Age, and was then the Chief Reaper, so it is now. He was then present in the flesh; but he gave his flesh for the life of the world, and in his resurrection was exalted to the divine nature. The Scriptures indicate that his second presence was to be as a powerful divine being, invisible to human eyes. As the Chief Reaper in the present harvest he has directed the efforts of his people in the flesh as they have gone forth as "angels," or messengers, to reach those whose ears of understanding have

been opened to hear and appreciate the harvest message, the Gospel of the kingdom.

One of the prophecies of our Lord's second presence is recorded in Revelation 14:14: "And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of man [the sower of the good seed], having on his head a golden crown, and in his hand a sharp sickle." This is highly symbolic language. Having a "crown" on his head suggests that "The Son of man" returns as a king to set up his long-promised kingdom; having a sharp sickle in his hand indicates that he is indeed the Chief Reaper in the harvest, which is the end of the age. In verse 15 he is bidden to thrust in the sickle and reap, "for the harvest of the earth is ripe."

As we noted in connection with the Jewish Age harvest, Jesus was the Chief Reaper in the case of both the wheat and the chaff. This, we think, is also true now with respect to the wheat and the tares. Just as the disciples had no part in the burning of the chaff at the end of the Jewish Age, it would seem that "the children of the kingdom" this side the veil have little part in the bundling and burning of the tares at the present time. However, there are scriptures which seem to suggest that those who have passed beyond the veil are co-operating with Jesus in this work.

I Thessalonians 4:16 reads, "The Lord himself shall descend from heaven . . . and the dead in Christ shall rise first." This clearly indicates that shortly after our Lord's return the sleeping saints were awakened, and are now with him. Then Paul speaks of those who would be alive at that time, and says that they would "remain" to be exalted later, so that they too would be with the Lord.—I Thess. 4:17

Writing further on this point, the Apostle Paul said, "Behold, I show you a mystery; we shall not all sleep [as did those who had gone into sleep prior to our Lord's return, and who were awakened soon after his return], but we shall all be changed, in a moment, in the twinkling of an eye." (I Cor. 15:51, 52) This

indicates that a time would come in the outworking of the divine plan when the faithful followers of the Master, upon finishing their course in death, would not remain asleep in death, but would be immediately exalted to glory, honor, and immortality. We believe that we are now living in that time.

It is concerning this same group of favored ones at the end of the age that John writes in Revelation 14:13. It is in the following verse that Jesus is pictured as the Chief Reaper with a sickle in his hand. The 13th verse reads, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth [from the time of our Lord's return]: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

This is a blessed promise, one that has not applied to the Lord's people throughout the age, but does apply now at the end of the age. How comforting the thought that they "rest from their labors"; that is, they are no longer wearied by serving the Lord, for they have been exalted to the divine nature. But they do not rest in the sense of being idle, for "their works do follow them." What has been the "works" of these faithful ones, which they continue to do? Has it not been the harvest work? Have not these been the Lord's messengers sent forth with the Gospel of the kingdom to reap the wheat of the parable?

As we have already noted, the harvest work includes the bundling and burning of the tares. While this side the veil, and still in the flesh, "the children of the kingdom" are not qualified to participate in the "tare" aspect of the harvest work, but it is different when they are exalted to the divine nature and associated with the exalted Jesus, the Chief Reaper. Our finite minds cannot understand the manner in which divine beings conduct their work. Undoubtedly, Jesus is definitely taking a hand in world events today, directing in ways unknown to us their continuing disintegration; and since the harvest work in which the saints participate in the flesh continues to be their activity beyond the veil, it would seem reasonable that in some

(Continued on page 59)

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Birmingham WBRC-TV Channel 6
Saturdays, 5:30 a.m.
Decatur WMSL-TV Channel 23
Saturdays, (Time to be announced.)
Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.
Montgomery WCOV-TV Channel 20
Sundays, 12:00 noon
Tuscaloosa WCFT-TV Channel 33
Sundays, 1:00 p.m.

ARIZONA

Phoenix KTAR-TV Channel 12
Fridays, 6:00 a.m.

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Clovis KAIL-TV Channel 53
Sundays, 8:00 p.m.
Hollywood KLXA-TV Channel 40
Sundays, 11:00 a.m.
Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
San Diego KFMB-TV Channel 8
Sundays, 7:00 a.m.
San Francisco KSAN-TV Channel 43
Sundays, 11:00 a.m.
San Jose KNTV-TV Channel 11
Tues, Thurs, Fri., 8:00 a.m.
Visalia KICU-TV Channel 43
Sundays, 11:00 a.m.

COLORADO

Durango KREZ-TV Channel 6
Sundays, (Time to be announced.)
Grand Junction KREX-TV Channel 5
Sundays, (Time to be announced.)

Montrose KREY-TV Channel 10
Sundays, (Time to be announced.)

CONNECTICUT

Waterbury WATR-TV Channel 20
Sundays, 12:30 p.m.

DISTRICT OF COLUMBIA

+ Washington WOOK-TV Channel 14
Sundays, (Time to be announced.)

FLORIDA

Jacksonville WJKS-TV Channel 17
Sundays, 8:30 a.m.

HAWAII

Honolulu KHON Sundays, 7:00 a.m.
Wailuku KAIL Sundays, 7:00 a.m.
Hilo KHAU Sundays, 7:00 a.m.

ILLINOIS

Moline WQAD-TV Channel 8
Sundays, 11:30 a.m.

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 12:00 noon.

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.

MASSACHUSETTS

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

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.
Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:00 a.m.
Walker KCMT-TV Channel 12
Alternate Sundays, 7:00 a.m.

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.

TV BROADCAST

Columbus	WCBI-TV	Channel 4	Greenville	WFBC-TV	Channel 5
Sundays, 7:30 a.m.			Tuesdays, 6:30 a.m.		
Meridian	WTOX-TV		SOUTH DAKOTA		
Sundays, 10:00 a.m.			Aberdeen	KXAB-TV	Channel 9
			Sundays, 10:30 a.m.		
NEW MEXICO			TEXAS		
Farmington	CATV-TV		Big Spring	KWAB-TV	Channel 4
Sundays, 8:30 p.m.			(Day and time to be announced.)		
NEW YORK			El Paso	KTSM-TV	Channel 9
Binghamton	WNBF-TV	Channel 12	Sundays, 10:00 a.m.		
Sundays, 8:00 a.m.			Odessa	KOSA-TV	Channel 17
			Sundays, (Time to be announced.)		
OHIO			San Antonio	KWEX-TV	
Cambridge	WHIZ-TV	Channel 80	Sundays, 3:15 p.m.		
Sundays, 9:30 a.m.			UTAH		
Cincinnati	WCPO-TV	Channel 9	Salt Lake City	KUTV	Channel 2
Thursdays, 1:30 a.m.			Sundays, 10:00 a.m.		
Columbus	WBNS-TV	Channel 10	VIRGINIA		
Saturdays, 7:30 a.m.			Roanoke	WRFT-TV	
Coshocton	WHIZ-TV	Channel 71	Sundays, 12:00 p.m.		
Sundays, 9:30 a.m.			WASHINGTON		
Toledo	WSPD-TV		Yakima	KNDQ-TV	
Sundays, 1:00 p.m.			Sundays, 11:30 a.m.		
Zanesville	WHIZ-TV	Channel 18	Richland	KNDU-TV	
Sundays, 9:30 a.m.			Sundays, 11:30 a.m.		
PENNSYLVANIA			WEST VIRGINIA		
Lebanon	WLYH-TV	Channel 15	Fairmont	WDTV	
Sundays, 11:30 a.m.			Sundays, 1:00 p.m.		
SOUTH CAROLINA			Oak Hill	WOAY-TV	Channel 4
Anderson	WAIM-TV	Channel 40	Fridays, (Time to be announced.)		
Mondays, (Time to be announced.)			BERMUDA		
Charleston	WCSC-TV	Channel 5	Hamilton	ZFB-TV	Channel
Sundays, 12:00 p.m.			(Day and time to be announced.)		

SPANISH RADIO BROADCASTS

SUNDAYS UNLESS OTHERWISE NOTED

PANAMA	Saturdays,	PERU	
Panama City	HOR59	8:45 a.m.	Lima
			Radio America 7:00 p.m.
PARAGUAY			URUGUAY
Asuncion			Montevideo
			Radio Carve
			Saturdays, 4:30 p.m.
			PHILIPPINES
Z. P. 9 Comuneros 970 kc.	10:15 a.m.		Davao City
			DXAW Saturdays, 9:45 p.m.

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 12:00 p.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Needles KSFE 1340 8:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 10:00 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBj 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

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

MISSOURI

Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGi 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEB	1300	9:00 a.m.
Kingston	WBAZ	1550	9:45 a.m.
New York	WJRZ	970	9:30 a.m.

NORTH CAROLINA

Elizabeth City	WGAI	560	12:05 p.m.
Leaksville	WLOE	1490	12:05 p.m.

OHIO

Akron-Canton	WHLO	640	7:45 a.m.
Cincinnati	WNOP	740	9:10 a.m.
Columbus	WBNS	1460	10:05 a.m.
Piqua	WPTW	1570	11:30 a.m.
Zanesville	WHIZ	1240	6:45 a.m.
Cleveland (Sat.)	WXEN (fm)	106.5	11:45 a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10 a.m.
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OREGON

Lebanon	KGAL	920	9:00 a.m.
Portland	KLIQ	1290	9:30 a.m.
The Dalles	KODL	1440	9:15 a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45 a.m.
Connellsville	WCVI	1340	12:05 p.m.
Pottstown	WPAZ	1370	8:30 a.m.

PUERTO RICO

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

Yankton	KYNT	1450	11:05 a.m. and 5:45 p.m.
+ Yankton 5 km	WNAX	570	10:45 a.m.

TENNESSEE

Clinton	WYSH	1380	7:00 a.m.
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TEXAS

Lubbock	KDAV	580	9:45 a.m.
Pampa	KPDN	1340	12:00 p.m.
San Antonio	KBOP	1380	7:15 a.m.
Sherman-Dennison	KRRV	910	11:45 a.m.
Wichita Falls	KWFT	620	10:15 a.m.

UTAH

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

Richmond	WLEE	1480	10:10 a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30 a.m.
Centralia-Chehalis	KELA	1470	10:35 a.m.
Olympia	KGY	1240	10:35 a.m.
Seattle	KAYO	1150	10:30 a.m.
Tacoma	KMO	1360	9:45 a.m.

WISCONSIN

Fond du Lac	KFIZ	1450	11:05 a.m.
Milwaukee	WEMP	1250	8:45 a.m.
Neillsville	WCCN	1370	9:15 a.m.

WYOMING

Cheyenne	KVWO	1370	10:05 a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00 a.m.
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CANADA

Calgary, Alta.	CKXL	1140	9:15 p.m.
Corner Brook, Nfld.	CFCB	570	10:30 a.m.
Dauphin, Man.	CKDM	730	10:30 a.m.
Oshawa	CKLB	1350	9:45 a.m.
Prince Albert, Sask.	CKBI	900	10:30 a.m.
Vancouver 5 km	CJOR	600	7:15 p.m.

AUSTRALIA

Geelong	3GL	222m.	10:00 a.m.
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RADIO TOPICS FOR JUNE

4—"The Beginning of God's Creation"
 11—"What's Wrong with the World Today"

18—"The Truth About Hell"
 25—"Blessings of God's Coming Kingdom"

LESSON FOR JUNE 4

The Conversion of Saul

MEMORY VERSE: "But what things were gain to me, those I counted loss for Christ."—Philippians 3:7

ACTS 9:19-31

SAUL of Tarsus was a bitter persecutor of the brethren in and around Jerusalem. He had consented to the death of Stephen, the first Christian martyr. He was on his way to Damascus on a further mission of persecution when "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. . . . And he trembling and astonished said, Lord, what wilt thou have me to do?"—Acts 9:3-6

Thus, miraculously, this persecutor of the brethren was led to recognize that he was doing wrong, and he offered himself to serve the One who he had sincerely believed was an imposter, a false Christ. He was taken to the house of a brother in the Lord named Judas, on a street called "Straight." Through a vision, Ananias, a disciple in Damascus, was sent to see

Saul. Ananias hesitated because of Saul's past activities, but the Lord said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15, 16

Paul remained "certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God." (vss. 19, 20) How could Saul, or Paul, as he was afterward called, so quickly be prepared to preach the Gospel of Christ? We are to remember that this sincere servant of God was undoubtedly well acquainted with the Old Testament Scriptures. He would know of the messianic promises, and would understand what the Messiah was destined to accomplish. He had believed that Jesus was a false Messiah, but now that his mind was disabused of this error, all he needed to do was to place Jesus in the messianic promises and identify him as truly the Son of God, and he was ready with the message.

Besides, Paul was now filled with the Holy Spirit, which was a source of great enlightenment to him. In preaching Christ in the synagogues he doubtless explained that it was necessary for Christ to die in order to redeem the world from death. What a message he must have had for his fellow Jews there in Damascus, and later in all the synagogues in which he proclaimed the Gospel of Christ! Paul was chosen to be an apostle not only to the Gentiles, but to "the children of Israel" also.—vs. 15

How surprised the Israelites in Damascus must have been! They probably knew that he was scheduled to be in the city, but, as they thought, to persecute the Christians. Instead of this, he was endeavoring to convert them to Christianity! They were "amazed" and said, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"—vs. 21

"But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." (vs. 22) Many days passed while Paul continued his ministry as an ambassador for Christ. The Jews could not refute his argument, so they tried to silence him through persecution. Blessed are those who, when they cannot answer an argument, are humble enough to investigate further to see if perchance they them-

selves may not be opposing the truth.

Paul's newly acquired enemies, having plotted to kill him, watched the gates of the city day and night to prevent his escape. But Paul knew of their plans, and through the help of the disciples, was lowered over the walls in a basket, eluding his persecutors, and he went to Jerusalem.

But when Paul appeared among the disciples in Jerusalem they were very much afraid of him, until they became convinced that he had really experienced a conversion, and was now one of them instead of being against them. Barnabas sponsored him and explained what had happened to Saul on the way to Damascus. Then he was permitted to associate freely with them. In Jerusalem also "he spake boldly in the name of the Lord." Here again the result was threatened death. Then the brethren in Jerusalem helped him to leave the city and sent him to Tarsus, his birthplace. Our memory verse indicates that the things which he formerly considered gain, he now counted of no value.

QUESTIONS

Relate Paul's experience on the way to Damascus.

How was Paul ready so quickly to preach the Gospel?

Should we become bitter toward those whose arguments we cannot refute?

Peter and the Gentiles

MEMORY VERSE: "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth."—I Timothy 2:3, 4

ACTS 11:1-18

THE people of the Jewish nation were, during the Jewish Age, exclusively God's chosen people. Through one of his prophets God said to this people, "You only have I known of all the families of the earth." (Amos 3:2) They were still in this favored position before the Lord when Jesus came, and it was in keeping with this that in sending out his disciples into the ministry he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6

When Jesus appeared to his disciples for the last time before returning to the heavenly courts, he instructed them to go to all nations and preach the Gospel; but these Jewish Christians did not find it easy to change their views with respect to Gentiles, and they were slow to accept the fact that Gentiles, in responding to the Gospel, were pleasing to God and should be accepted into their fellowship.

This was especially true of those described as "of the circumcision." These were Jewish converts who

had not yet come to see that faith in Christ, and full devotion to the messianic cause through him, released them fully from the necessity of observing the ceremonial features of the Mosaic Law. The news was received in Jerusalem that through the ministry of Peter "Gentiles had also received the Word of God"; and these contenders for the Law, particularly circumcision, argued with Peter when he returned to Jerusalem, saying, "Thou wentest in to men uncircumcised, and didst eat with them."

Then "Peter rehearsed the matter from the beginning, and expounded it by order unto them." He explained that while he was on the roof of one Simon the tanner in Joppa the Lord had given him a special vision, in which he saw a sheet let down from heaven, filled with all sorts of ceremonially unclean animals and birds, and that he was bidden by the Lord to rise, kill and eat. Peter said that at first he had refused to eat, for nothing unclean had ever entered his mouth. Then the Lord explained that what he had cleansed was not to be considered unclean.

As Peter explained, following this vision men arrived from Caesarea, messengers who, by the Lord's instructions, had been sent there by Cornelius, a Gentile. (Acts 10: 5, 6) Peter returned with these messengers to Cornelius. Arriving at his home, Peter found quite a gathering of family and friends waiting for him. Without doubt he felt somewhat strange, and he remarked to his host, Cornelius, that it was unlawful for him as a Jew to "keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."

Upon his asking Cornelius why he had sent for him, this Gentile "centurion of the band" explained that he had also had a vision in which he was instructed to send for Peter, who would come and speak with him. Peter now realized fully that the Lord had brought him to the home of Cornelius, so he proceeded to give a wonderful witness to the group gathered there.

As he spoke the Holy Spirit came upon the audience, even as it had upon the Jewish disciples at Pentecost. Concluding his report of this unusual experience, Peter said, "Forasmuch then as God gave the like gift as he did unto us, who believed on the Lord Jesus Christ: what was I, that I could withstand God?"

In Acts, chapter 10, verses 34-44, we are given a record of Peter's sermon in the home of Cornelius.

In opening his remarks he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." After all, God's promise to Abraham expressed his intention to bless all the families of the earth.—Gen. 12:3

Our memory verse reminds us of God's plan for the blessing of all mankind. In this text God is spoken of as "Savior," and he is the Author of the divine plan of salvation through Jesus the Redeemer. He is also spoken of as the One "who will have all men to be saved, and to come unto the knowledge of the truth."

The great truth which all men are yet to learn is that "there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." It is God's will that all be "saved" from death, that is, awakened from the dead, that this testimony concerning the Redeemer may be given to them.

QUESTIONS

Why was it difficult for the early Christians to accept Gentiles into their fellowship?

Relate Peter's experience in connection with the conversion of Cornelius?

When will all be "saved" and come to a knowledge of the truth concerning Jesus?

The Church at Antioch

MEMORY VERSE: "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."—Acts 11:21

Acts 11:19-30

STEPHEN was the first disciple to be killed by the enemies of the cross, but in connection with his death there arose a general persecution of the brethren, which caused them to be "scattered abroad." Some of them went as far as Phenice, and Cyprus, and Antioch, but wherever they went they preached the Gospel of Christ. At first they witnessed only to the Jews, but when some of them reached Antioch they witnessed also "unto the Grecians, preaching the Lord Jesus."

Our memory verse relates the result of this witness to the Grecians, who were Gentiles—"a great number believed, and turned unto the Lord." The news of this good work reached the brethren in Jerusalem, who sent Barnabas, apparently to learn more about the situation. To have Gentiles coming into the fellowship of the brethren was something new at that time, and there were some Jewish converts in Jerusalem who had certain misgivings about it.

When Barnabas saw firsthand what was taking place, he was glad, for he could see the grace of God working. Of Barnabas it is written, "He was a good man, and full of the Holy Spirit and of faith." The brethren at Jerusalem had sent the right brother. One less filled with the Holy Spirit and controlled more or less by his Jewish prejudices might not have been so enthusiastic over what he found in Antioch.

Barnabas displayed his lack of prejudice and fear at the time the converted Saul of Tarsus went to Jerusalem and sought fellowship among the brethren there. The brethren as a whole held aloof from Saul, or Paul, until Barnabas sponsored him.

Soon Paul's life was threatened in Jerusalem and the brethren sent him to his birthplace, Tarsus. And now, with the work of the Lord flourishing in Antioch, and more help needed, Barnabas went to Tarsus to find Paul. Paul accepted the opportunity of service. "And it came to pass, that a whole year they assembled themselves with the church, and taught much

people. And the disciples were called Christians first in Antioch."

The word "Christian" is used in the Bible only three times. King Agrippa said to Paul, "Almost thou persuadest me to be a Christian." (Acts 26:28) Peter wrote, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4:16) And then there is the text in our lesson in which we are informed that the disciples were first called Christians in Antioch.

The name may have been given to the disciples by non-disciples. Peter's statement, "If any man suffer as a Christian, let him not be ashamed," suggests that there was ignominy attached to the name at that time. In any case, it did not seem to be in general use among the brethren themselves. It does not appear in any of the salutations opening any of the epistles. The word "Christ" means "anointed one," and of course the word "Christian" could be construed to mean one who, through Christ, has received the anointing of the Holy Spirit.

Since the days of the Early Church the word "Christian" has come to signify almost anyone who is neither a heathen nor a Jew. Jesus, in explaining a parable, declared the "good seed" to be "the children of the kingdom." (Matt. 13:38) This suggests that Jesus' disciples are imbued with the Gospel of the kingdom and are witnesses to that kingdom. This separates them from all others.

This name is characteristic only of those who are inspired by the hope of the messianic kingdom and their hope of living and reigning with Christ in that kingdom.

The Lord's people in every part of the age have manifested the spirit of sacrifice. Indeed, they have been a people devoted to the laying down of their lives sacrificially in the Lord's cause. They have recognized that an important aspect of the divine cause has been to bear witness to the truth and to nourish with the truth those who show interest in the message. This was certainly true in the church at Antioch.

Nevertheless, at times there are material needs of the brethren which should be noted and cared for. This also was true at Antioch. When Agabus, a prophet of the Lord, announced that a great "dearth," or famine, was coming upon the land, the disciples at Antioch responded by sending of their substance to the brethren in and about Jerusalem. Every man contributed according to his ability, and relief packages were dispatched to Jerusalem by Barnabas and Paul. The church at Antioch was indeed a group of noble disciples of Christ.

QUESTIONS

What was one of the results of Stephen's martyrdom?

What was Barnabas' impression of the work of the Lord in Antioch?

Should Christians be concerned over the material needs of their brethren?

Peter Imprisoned and Freed

MEMORY VERSE: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Peter 4:14

ACTS 12:5-17

THE early disciples were "reproached," as Peter mentions in our memory verse, by the religious rulers and also by the civil authorities. Herod was one of these persecutors. Perhaps Herod had no special prejudice against Jesus' followers himself, but he knew that it pleased the Jews when he did imprison and kill them, so he used this as a method of keeping them happy as a subject people under his jurisdiction.—Acts 12:1-4

Herod had Peter arrested and thrown into prison with the idea of having him executed. But he knew enough about Jewish customs and feeling to realize how sacred they held their "days of unleavened bread" and that they would not specially appreciate having even a follower of Jesus murdered to please them during this sacred feast. So Peter was held in prison until after "Easter," the King James Version says, but the reference is really to the Jewish passover. The word "passover" is used

in the New English Bible and other translations.

Special precautions were taken to make sure that Peter did not escape from the prison, including his being chained to two guards, one on each side. Peter's great faith and trust in the Lord is indicated by the fact that in this most trying situation he was sleeping. This reminds us of David's testimony. After explaining that his enemies were increasing and were claiming supremacy over him, David said, "I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me."—Ps. 3:5, 6

Peter also awoke. The King James Version says that an angel of the Lord smote Peter to awaken him. The New English Bible says that the angel tapped him on the shoulder. The angel told Peter to arise, and as he did so the chains fell off from his hands. He was then told to gird himself, to put on his clothes, and to follow the angel.

At this point Peter was not sure just what was happening. He thought he might be having a dream, or a vision. But he followed the angel, and "when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city." This iron gate "opened to them of his own accord: and they went out, and . . . forthwith the angel departed from him." Then Peter came to himself, and said, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Peter then went to the home of Mary the mother of John Mark. Here a little company of disciples were holding a prayer meeting on Peter's behalf. He "knocked at the door of the gate," and a "damsel came to hearken, named Rhoda." She recognized Peter, and became so excited that she neglected to open the gate, but instead hurried in to where the brethren were praying and informed them that Peter "stood before the gate. And they said unto her, Thou art mad."

The account does not indicate the nature of the prayers these faithful brethren had been offering for Peter. If they were praying for his release it would seem odd that they should be so incredulous concerning Rhoda's announcement that Peter was at the gate. However, they knew that the Lord had permitted James to be killed by Herod, and it could well be that

they had concluded this would also be the experience of Peter, and were therefore praying that the Lord would sustain him in this final test. Perhaps this was one reason Peter could sleep while, as he supposed, he was awaiting execution.

An important lesson we can glean from this is that the Lord does not permit all of his people to have the same experiences. His providences are different for each of his followers. Probably in Peter's case the Lord had further important service for him to render this side the veil. Probably he had not yet written his two epistles which have been such a great blessing to the followers of Jesus throughout the age, and the Lord wanted those epistles written.

We are also assured that the Lord is able to protect his people against all physical harm if it be his will to do so. If he permits us to suffer it is because his wisdom sees that this will be the best for us as new creatures in Christ Jesus. When we pray for the Lord's blessing and guidance, let us learn to leave all our affairs in the Lord's hands.

QUESTIONS

What was Herod's motive in persecuting the disciples of Christ?

Relate the story of Peter's deliverance from prison.

What lessons may we, as Christians, learn from Peter's experience?

SACRIFICE IN THE PLAN OF GOD

Section I

The Way of the Cross

IT WAS very late in the period of Jesus' earthly ministry when he said: "The hour is come that the Son of man should be glorified. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. . . . And I, if I be lifted up from the earth, will draw all men unto me." (John 12:23, 27, 32) These words have come to us through the corridors of time and still their impact is felt by those who have come to love the Master. They are tender words, courageous words, prophetic words—and yet they are not received without some measure of perplexity.

Our Lord Jesus, born into the world perfect, and having lived a blameless life before God and man, was about to surrender all that he had in voluntary sacrifice. He had committed no sin, he had violated no commandment. He had carried out faithfully the work which the Father had given him to do. Why then must he die?

One answer is that it was the will of God for him. This was the very purpose for which he had come. Certainly this is true, but again we are forced to ask, Why? Why did God require the sacrifice of this faultless life, this most extraordinary example of gentleness, goodness, and compassion to man, and of such devotion and obedience to God? Even if much good were to accrue from this supreme sacrifice, could not the Almighty God have devised some other method of operation to achieve the same result?

As we approach this subject of sacrifice in the plan of God,

these are some of the searching questions which must be considered. We shall investigate these and other interesting aspects of this study by looking to the Bible, the Word of God, as the source of our information. Let us first of all consider this matter of the need for the costly sacrifice of our Lord Jesus.

In looking about us today, we see everywhere the evidences of a decayed and dying race. The physical symptoms are quite apparent. Where is the individual who has not tasted of illness and pain or who has not been in need of a crutch of some sort to stay well? Vitamins, eyeglasses, hearing aids, and the wares of the corner drug store are all accepted as necessary aids.

The Moral Decay

The moral decay has perhaps not been as readily discernible until our own day, yet it too has permeated the human race. The inclination to sin, the selfish heart, and the warped mind seem everywhere present. The amount of money spent each year on alcoholic beverages, smoking, gambling and narcotics is appalling. Nations and individuals alike are preoccupied in a mad pursuit of wealth and stature, without regard to their fellow men.

What this all amounts to is that mankind has been traveling on a long, downward course of sin, sickness, and death. Each generation has manifested a new low level of depravity and a further alienation from the Creator, from the perfection and holiness of his being and his laws. But this sad condition has not always existed, nor is it inherent in the nature of man as so many believe. The Bible is the only source which identifies it as the tragic consequence of an original act of disobedience to God by our first parents.

Originally, man was created perfect in the Garden of Eden. There he was made in the mental and moral image of God. There he was king over the earth and animals, reposing in a garden-like environment uniquely suited to supply all his needs. There he enjoyed the matchless privilege of direct communion

and fellowship with the Creator. Perfect health, peace, and happiness prevailed throughout the domain of his earthly kingdom. But all this was lost through disobedience to the divine will, and a very heavy penalty was imposed—the penalty of death.

Upon All Men

Through the process of heredity, the adamic condemnation fell upon all of the human race. Generation after generation has found itself in an imperfect, undone condition because it shared the fate of its first parents. Try as he might, none could wrest himself free from the grasp of sin and death which took hold upon all.

True, man was profiting in one sense, for by his contact with evil he was learning the terrible results of disobeying God. But of what value was such knowledge if he was meant but to die? Thanks be to God, the Bible reveals that man is to be restored to life and to the perfection of his original condition through a divine plan of redemption.

This plan is one which is based upon sacrifice. It entails a program of redemption centering in the sacrificial work of Jesus Christ. As we shall see, it is the only plan which allows God to be just in condemning the race because of disobedience and at the same time be the justifier of all who believe in Jesus. Divine wisdom called for a substitutionary sacrifice, a ransom, to provide the way of escape from the adamic condemnation, without retracting the just penalty. It also gave man a valuable lesson in the permission of evil and the terrible results of disobedience to the divine law.

In recent years, we have seen a major frontal attack leveled upon the sacrificial feature of God's plan of redemption by those who refuse to accept the plain testimony of God's Word, and prefer instead to replace it with their own worldly reasoning. Man is not fallen, they say, and not in need of atonement, and the concept of redemption through Christ is too "bloody" and revolting for our twentieth century intelligence. These are con-

sidered to be crude and cruel conceptions of the Christian religion, analogous to the heathen practices of presenting human sacrifices to their idol gods.

Certainly it is true that the heathen practice of sacrificing human lives to appease their idol gods was abominable. But this should not be permitted to discredit the concept of sacrifice as a just and loving plan for blessing the human race. The heathen practice represented the vilest abuse of a legitimate and noble method for expiating human sin. In considering God's plan for selecting Jesus Christ as the ransom price, we note that its purpose was to benefit Jesus and the human race in particular, rather than to satisfy the anger of a wrathful, vindictive deity.

Jesus Not Harmed

As we shall observe in the scriptural study to follow, the character of Jesus was matured by the trials and sufferings which were inherent in his earthly work as the world's ransom. Whereas his humanity was surrendered forever on the altar of sacrifice, Jesus was resurrected from the dead as a spirit creature on the divine plane of existence—the highest form of life—and exalted to the right hand of the Father himself. From this standpoint, certainly no harm was experienced by Jesus, who delighted to do the Father's will and who was highly rewarded for his faithful performance.

Then, too, we would note the operation of divine wisdom in the economy of the redemptive plan. Only one redeemer and one sacrifice for sin were required, since only the one man Adam was held accountable for sin and all others were condemned in him. One perfect human being who had remained loyal and obedient to the divine will was substituted in place of his counterpart, who had sinned because of a lack of experience. The acceptance of the merit of that sacrifice by divine justice will ultimately cancel the condemnation upon Adam and his race, making possible the blessings of restitution and a restoration to favor with God.

Think also of the personal sacrifice of the Father which was

involved in willingly sending the Logos, his closest heavenly associate, on this mission to earth: "For God so loved the world, that He gave His only begotten Son." (John 3:16) Do not parents experience the same or even greater suffering than their offspring in sympathizing with their difficulties and misfortunes? How it must have grieved our Heavenly Father to see his most beloved Son mistreated and maligned, persecuted and crucified by those whom he had come to save.

Are we really to consider such a sacrifice by Jesus, and such a plan which results in the salvation of the human race, as too repugnant for our refined and sophisticated thinking of the present? Society finds no difficulty in glorifying those who give their lives for others, or those who risk their lives to save a friend from death. Many a soldier or policeman or other individual has thus been honored. Why, then, should any turn his back upon the greatest exhibition of love of all time and call this bloody and revolting? How we wish that more might come to appreciate the sacrificial work of Jesus and the church for what it really is—the careful design of a loving Father to help his wayward creation.

Another objection has been advanced by those who cannot comprehend the plan of God. Adam's disobedience in Eden, even if it amounted to a violation of principle in trespassing the law of God, was only a first offense. Why, then, could God not have forgiven him forthwith, in demonstration of his attribute of love? Coupled with a strong warning of the consequences of future transgression, would not this procedure have simplified everything and obviated the need for human sacrifice?

The Call for Justice

In replying to this, we find it quite interesting to turn the question around and bring it to bear upon those who raise it. When these critics even suspect that their own rights have been imposed upon or a wrong committed against them, are they not the first to call for justice in the loudest terms? And in general, is not the cry for justice one of the outstanding characteristics

of our day, as races and nations clamor for their rights? The point is that God's concept of justice is certainly no less exacting than that of his creatures, for he is the very personification of this attribute itself.

Let us enlarge our viewpoint of God, recognizing him as the Sovereign of the universe as well as of earth. He is the Lawgiver of many creations on various planes of being. Man's transgression had to be dealt with fairly and in strict accordance with those laws; it could not go unpunished. Would it be right to measure out one standard of justice to man and another for the remainder of creation? Would this not have had the disastrous effect of leading various intelligent orders of creation to believe that God's word was untrustworthy?

How thankful we are that God's word is indeed dependable and unchanging. The Bible states that in him there "is no variableness, neither shadow of turning." (James 1:17) This serves to increase our confidence in him, realizing that he will accomplish all the good things he has promised.

No, it was not necessary that God violate his attribute of justice in dealing with man's rebellion. His wisdom and love found another way, a more perfect way, to handle the situation. A substitutionary sacrifice would be arranged, which would satisfy the requirements of justice and bear the full brunt of the death penalty. This would release man from the adamic condemnation and pledge the full power of God to raise him from the dead.

What a plan we thus see unfolding before us and what a Planner! Notice how all reasonable objections are overcome by the logic of the Word of God. Not all, however, have been privileged to understand the divine philosophy behind the ransom sacrifice of Jesus, nor to comprehend the depth of meaning attached to the sin-offering. These are subjects wholly unknown or grossly misunderstood even in wide circles of the churches today. This realization lends added importance to our study and should give all of us a very deep sense of humility and gratitude as we approach it.

—Contributed

Our Insufficiency

IN II CORINTHIANS 3:3-6 the Apostle Paul explains that "the epistle of Christ," is being written by the Spirit of God on "the fleshy tables" of our hearts. He contrasts this with the writing of the Ten Commandments on tables of stone. The writing of God's law in our hearts constitutes us "able ministers of the New Testament Covenant]," just as the tables of stone served, under the direction of Moses, as teachers of the Law of that covenant to the people. This places the followers of Jesus in a very high position in the outworking of the plan of God, so much so that Paul deemed it advisable to add, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

This is a timely reminder for all the Lord's consecrated people. However, probably very few of these feel that they are really worthy of the high position to which they are called—that high calling of God which is in Christ Jesus. They realize that in their own merit they are not worthy to be heirs of God and joint-heirs with Jesus Christ. They know that they are not "sufficient" of themselves to be made "kings and priests unto God" to reign with Christ a thousand years. Paul's reminder would seem also to have an important application to the attitude of heart and mind which we maintain toward our present privileges and responsibilities, and especially to our association with the brethren.

One of the illustrations which might help us to grasp this thought is the case of Moses. Concerning him the Scriptures state, "(Now the man Moses was very meek, above all the men which were upon the face of the earth.)" (Num. 12:3) The word "meek" in the Scriptures frequently implies teachableness, but

this does not seem to be the thought in the text just quoted. Prof. Strong indicates that the Hebrew word here used suggests the idea of being depressed. In other texts it is translated "poor." It seems to carry essentially the same thought as that which Jesus expressed in the first Beatitude, which reads, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. 5:3

To be "poor in spirit" implies that one senses his inadequacies and his need for help beyond his own ability. One might be poverty-stricken in a material sense, yet have an exalted notion of his own ability, and hence be arrogant and proud. On the other hand, a millionaire could very well be "poor in spirit," in the sense that he would recognize his own unworthiness in spite of his financial means.

The statement concerning Moses' meekness, or, as the Hebrew text indicates, his being depressed, appears in connection with the "rebellion" against him by his sister and brother, Miriam and Aaron. These raised the question, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" (Num. 12:2) This attitude was supposedly justified by the fact that Moses had married an Ethiopian woman. Apparently Moses was greatly distressed by the viewpoint of his sister and brother and felt inadequate to reply to their objections. Although the Lord came to his rescue, Moses said nothing; he was apparently frustrated.

At the Burning Bush

Moses' feeling of insufficiency also comes to our attention in connection with the Lord's commission to him at the burning bush. Here he expresses his sense of inadequacy to carry out the assignment the Lord gave to him. But Moses had not always felt this way. Forty years before this he had felt very sufficient to do something for his brethren, the Hebrew people, who were being oppressed as slaves in Egypt. Indeed, he became very

belligerent about it, and slew an Egyptian whom he found smiting one of his people.

But the Lord, through his providences, knows how to humble the hearts of those whom he calls into his service—how to make them “poor in spirit.” Because of his slaying the Egyptian, Moses was obliged to flee from Egypt, and he went into the land of Midian. There he married a daughter of Jethro, a priest of Midian, who was also a sheep rancher. Moses became a shepherd and helped to care for Jethro’s flocks, a position he occupied for essentially forty years.

Forty years is a long time in human experience, and here as a tender of flocks the once self-sufficient Moses had the opportunity to reflect upon his failure in Egypt, and perhaps his humble occupation as a shepherd gradually brought about in his heart a keen sense of insufficiency. A certain feeling of depression grew upon him. Seemingly he reached the point where he felt both unworthy and unable to do anything very important, especially as a servant of God to deliver his people from Egyptian bondage.—Exod. 2:11-25

Thus, when the Lord informed Moses that he had chosen him to deliver his people from their slavery in Egypt, Moses replied, “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” (Exod. 3:11) It is doubtful that forty years before this Moses would have raised such a question. Seemingly he was then willing to take the side of his people and do anything he could for them, even though there is no record that the Lord had then specially commissioned him to do so.

The Lord’s Assurance

However, when Moses expressed his feeling of inadequacy for the task assigned to him, the Lord replied with the assurance that he would supply his needs. The Lord said, “Certainly I will be with thee.” (Exod. 3:12) Moses was impressed by this

and began to ask questions concerning the various problems which he foresaw would arise in the great undertaking. Patiently the Lord assured Moses regarding these details, and we find the one who was to be the great lawgiver and leader of Israel ready and willing to embark upon the task assigned to him.

Moses had learned the great truth expressed by Paul; namely, that he was not sufficient of himself, but now through faith, he knew that through his God he could be sufficient. How clear the record is that the Lord did go with Moses, and that he did give him wisdom and strength in his every time of need! One of the outstanding aspects of Moses' forty years of service is that in every crisis, except one, he turned to the Lord for help. And that help was always ready and graciously provided.

All those who are "poor in spirit" likewise realize their need of divine guidance and help. But it is not enough that we be in this attitude of heart at the time we make a consecration to serve the Lord. Later in his life, even Moses seemed to feel that he could accomplish things in his own strength and in his own way. This was at the time when he smote the rock twice, instead of speaking to it as the Lord had instructed him. He said to the Israelites, "Hear now, ye rebels; must we fetch you water out of this rock?"—Num. 20:10

In this instance Moses failed to depend on the Lord. "Must WE fetch you water?" he asked the people, as though by his own sufficiency he could duplicate the miracle which the Lord's power performed on a previous occasion. An interesting particular about this incident is that water did gush forth from the rock, and "abundantly." (vs. 11) However, the Lord was displeased with Moses' attitude, so much so that he did not permit him to enter the Promised Land.—vs. 12

In this experience the fact is revealed that at times the Lord overrules the waywardness of his people, so that it might seem to them that he is blessing their efforts. This should be a warning to all of us to be exceedingly cautious lest, in our zeal to do

something in the Lord's service, we take matters into our own hands, forgetful of our initial poorness of spirit. The Lord might not interfere with what we propose to do in his service, and we could easily assume that we are successful because of our own ability. This would be a form of pride, and the Lord hateth a proud spirit.

The Will of God

Sometimes the Lord allows us to do things which may not be his will. People become successful in the world, perhaps, through clever planning and perseverance, and we could easily surmise that this is the way we should determine the Lord's will in our affairs. On this basis, if we try hard to accomplish something we want to do, and do accomplish it, we might conclude that it was the Lord's will. Actually, what this could mean is that we determine the Lord's will simply upon the basis of what he does not hinder us from doing.

Paul gives us the proper method of determining the Lord's will, and as we study it we find that it precludes human reasoning and worldly methods. He writes, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Rom. 12:2, 3

We are not to follow the ways of the world in seeking to determine the Lord's will; and we are not to think of ourselves more highly than we ought to think. Moses asked, "Who am I, that I should go unto Pharaoh?" (Exod. 3:11) When a great opportunity of service was presented to Moses his first thought was one of incompetence. He did not determine the Lord's will upon the basis of what he considered himself capable of accomplishing. This should be true of us also.

If we make a rational appraisal of our own abilities, we will realize that there is nothing we can do in the Lord's service in a manner that he could accept, except as he guides and otherwise blesses us, and through Christ, extends his mercy in connection with our imperfect efforts. In the beginning it was essential to be "poor in spirit" in order to realize our need of the Lord, and of his grace to help, and it is essential to maintain this sense of need throughout our entire course in the narrow way, if the Lord is to continue to use us.

Forgetting the Lord

The Lord does great things for his people for which they should ever be thankful. He has given us his truth, and through the anointing of the Spirit he has made us ambassadors of Christ. In the exercise of our ambassadorship the Lord provides daily help and guidance. As we watch the overruling of his providences we marvel at the things he accomplishes through us, and this despite our insufficiency. But, ironically, this showering upon us of the Lord's abundant blessings may result either in good or in harm.

The result will be good if these blessings of the Lord daily increase our appreciation of him, and produce an ever deepening conviction that under all circumstances our sufficiency is of him. But it would be unfortunate should we lose sight of the Lord and begin to attribute what he is accomplishing in and by us entirely to our own ability. This was Moses' failure toward the end of his illustrious forty years of service. His viewpoint changed, at least temporarily, from the feeling expressed by his question, "Who am I?" to the self-sufficient attitude revealed in his statement, "Must we bring water from this rock?"

God's All-sufficient Grace

Saul of Tarsus was an ardent servant of the Lord, but until he recognized and accepted Christ, his zeal and service was not

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according to knowledge and was contrary to the Lord's will. But when Paul did accept Christ and enter into the service of the Lord he maintained his poorness of spirit. He knew that he had been appointed to be one of the Twelve Apostles, but said that he was less than the least of all the apostles. Remembering his sin in persecuting the church, he freely acknowledged that he was "the chiefest of sinners." How heavily his previous course in persecuting the brethren must have weighed down upon him! No doubt he was at times depressed by the very thought of it and must have marveled at the grace of God in continuing to use him.

Paul had "a thorn in the flesh." This was probably his poor eyesight, which could have been brought about at the time of his conversion by the light which shone down upon him brighter than the sun at noonday. This light did blind him for a time, and while he received his sight back, it was perhaps not the clear vision which he enjoyed before. But whether it was this or something else which he later referred to as "a thorn in the flesh," he felt that if it could be removed he could serve much more efficiently, so he asked the Lord to remove the "thorn."

Paul recognized that this "thorn" had been given to him, as he said, "lest I should be exalted above measure through the abundance of the revelations" with which he had been blessed. Perhaps, however, he reasoned that he had now passed this test and it would be best if the "thorn" were removed. So he petitioned the Lord to this end. He explained, "For this thing I besought the Lord thrice, that it might depart from me."—II Cor. 12:7, 8

But the Lord had a different view, and his answer to Paul was, "My grace is sufficient for thee: for my strength is made perfect in weakness." This satisfied Paul, as he explained, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul further explained, "Therefore

I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, than am I strong."—II Cor. 12:9, 10

Our Weakness, the Lord's Strength

From Paul's testimony it is evident that he had Moses' viewpoint of himself, the viewpoint that was expressed in the question, "Who am I?" However, in Moses' appraisal of his abilities he did not take the position that he was wholly incapable of doing anything. His question was, did he have the qualifications needed to persuade Pharaoh to release the Israelites from slavery? So Moses did not refuse the assignment, but simply inquired of the Lord as to how he would meet various situations which he knew would arise. Moses felt that he was not effective as a speaker, so the Lord gave him Aaron as a mouthpiece. He showed Moses how he could make good use of the rod in his hand.

Moses perceived that while he could not be the deliverer of Israel by his own wisdom and ability, the Lord could use him and would make every necessary provision for his insufficiencies. This was also true with Paul; and it is true of all the faithful followers of the Master. God uses his mighty power to supplement our weaknesses, and in this way we can go on from victory to victory, performing those tasks in his service which he chooses for us. On the other hand, if we choose our own way on the basis of what appeals to us the most, and with the thought that these things we can do, ignoring what the Lord's will might be, there is the possibility that the Lord's help and guidance would not be forthcoming.

How to Determine

The question arises as to just how we can determine the Lord's will, especially in the matter of serving him in the harvest work. There are no hard and fast rules laid down for us in the Scriptures along this line. However, general principles are set

forth, which, when we reason upon them with a pure, honest, and humble heart, will help to guide us. For example, when Paul admonished us not to be conformed to this world, but to be transformed by the renewing of our minds, and not to think of ourselves more highly than we ought to think, he continued by reminding us that we are a part of a "body" of Christians, and that in this "body" there are various qualifications and offices. He wrote, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."—Rom. 12:4, 5

One of the principles here set forth is that we are not alone, but part of a group, and that this must be taken into consideration in determining the will of the Lord. Not all in this body are qualified to do the same thing, and not all are called by the Lord to render the same service. All should watch the providences of the Lord, ready and willing to serve in any way he might indicate through his people to be his will. Peter wrote, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."—I Pet. 5:5-7

To be subject one to another requires waiting on the Lord. If we lose sight of our poorness of spirit, our insufficiency, if we begin to think of ourselves more highly than we ought to think, then we may decide that in our particular case the Lord does not expect us to be subject one to another, but wants us to pursue our own course. We might begin to reason that, after all, the Lord does not want to see our talents wasted, and if the brethren do not recognize our talents, why should we be subject to them?

This, of course, is the viewpoint and way of the world. If one is employed by a certain company, and his services and talents

are not properly appreciated, he looks for another place of employment where he can "get ahead in the world." Nor does anyone condemn this practice. But this is not the way for the servants of the Lord to determine his will for them. The Lord knew the sort of experience that would best prepare Moses for the service which he would later entrust to him. Moses thought he was ready before he was forced to flee to Midian, but the Lord allowed him to wait forty years, serving as a shepherd, until he was brought to a sense of his great need for the Lord if he was ever to accomplish anything worthwhile in his service.

If we think the brethren do not appreciate us as they should, let us endeavor to realize that it is really the Lord who is testing our humility and our willingness to wait upon him. This is an essential lesson for all the Lord's people. Within the "body" there are various services to perform. Are we happy when we are serving in an inconspicuous manner? Do we realize that we are not really qualified to do anything in the service of the Lord except as he gives us wisdom and strength?

Another important consideration is our motive for serving. This is a matter which concerns our innermost heart relationship with the Lord, for he does not always prevent those with wrong motives from making an outward display of service. Paul wrote that "some indeed preach Christ even of envy and strife." (Phil. 1:15) Paul did not compliment these. Neither did he condone what they were doing, although he was glad that the Gospel was being preached, even if in a wrong spirit. The point we are stressing here is that the Lord did not prevent these brethren from serving, even though their motive was wrong.

Follow the Principles

In order to make sure that the Lord is really blessing us in our service in his vineyard, it is essential to follow all the principles of righteousness given to us in his Word in deciding upon our course of action. Perhaps a pure motive is one of the most important considerations. And we need always, even as at

the time of our consecration, to recognize our poorness of spirit, that we cannot really do anything except by the Lord's grace and help. Let us never undertake anything for the Lord in our own strength.

If we are privileged to be associated with a group of the Lord's consecrated people, it is important to be subject one to another. Let us not be overconcerned even if the brethren are failing to recognize our real worth and talents. Let us realize, rather, that whatever abilities we have are known to the Lord. He permitted Moses to wait for forty years, and it will do us good to wait on the Lord until he sees that we are prepared to serve him with our hearts as well as with our heads. If we begin to be concerned about our talents it would be an indication that we still have a degree of self-sufficiency, and the Lord might just be waiting until we feel as Moses did when he asked that question, "Who am I?"

The matter of seeking and doing the Lord's will concerns all of us. It is not limited to those who serve in the more prominent positions in the church. No matter how small our sphere of service might be, it is important that we should ever keep in mind that we are not sufficient in ourselves to do anything. This is the lesson the Lord is teaching us, and he wants us to realize that we will never be qualified for that future glorious position in the kingdom unless we now realize our own insufficiency, and continually look to him for wisdom, for strength, and for grace through Christ.



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The Divine Library

IN CONSIDERING this subject we are at once reminded of the rather large number of books that are brought to our attention in the Word of God. For instance, the Old Testament (the Law and the Prophets) is spoken of as a book: "In the volume of the book it is written of Me." (Ps. 40:7) This is the only record God gave to man during the first four thousand years of human history. (Josh. 8:31; II Kings 14:6; 22:8; Neh. 8:1) Further, "the book of the Prophet Isaiah" (Luke 4:17, R. V.), and similar expressions, occur from time to time in the New Testament.

In Jeremiah 36:1-4 we read how Jeremiah was told to write "upon a roll of a book" a record of all the judgments that were to come upon Israel, that God had spoken through Jeremiah, the fulfilment of which began with the overthrow of Zedekiah, Israel's last king. At that same time came the destruction of the

temple, built some four hundred years previously by Solomon.

In due time there were added to the Law and the Prophets the books of the New Testament—the messages of Jesus and his inspired apostles, closing with the Book of Revelation, expressly spoken of as a book. (Rev. 22:10) To this a special warning was attached concerning the adding to or taking away of anything written therein. (Rev. 22:18, 19) This book brings to a close the canon of Scripture, and naturally we should not expect, nor should we be authorized to expect, any further revelation than that already given, a revelation containing, as it does, an outline of the complete plan of God, from man's creation to the close of "the times of restitution," the time when everything in heaven and in earth will be once more in full at-one-ment with God.

Seen but Not Perceived

There is an interesting reference to this book of divine revelation in Isaiah 29:11, 12, which tells of a time coming, when in God's providence the understanding of this book containing the record of the divine purposes would become obscured not only

to the learned and the unlearned in Israel, but also on a world-wide scale. We read, "The vision of all [that is, the whole vision or revelation] is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

The time for the first marked fulfilment of this prophecy was at our Lord's first advent at the close of the Jewish Age. Both Jesus and Paul quote from this chapter and apply it to their day. (Matt. 15:8, 9; Mark 7:6, 7; Rom. 11:8; Isa. 29:10, 13) Many scriptures teach that what applied to Israel at the end of the Jewish Age applies still more forcefully to nominal spiritual Israel (Christendom) at the close of the Gospel Age.

In harmony with these Scripture foreshadowings, how true it is that large numbers of professed Christians have lost the vision of truth and the salvation centred in Jesus which they once enjoyed! The prophet indicates to us that this lack of understanding the Word of God and the divine plan revealed therein would be specially the experience

of religious leaders; and this is true in this our day.—Isa. 29:10

Many prominent religionists seem unable to understand the mysteries of the kingdom, and the "records" thereof they no longer believe to be a revelation from God. And how truly the Word of God long ago foreshadowed this, saying: "The sun [symbolizing the Gospel light] shall be darkened, and the moon [the Old Testament—the Law] shall not give her light."—Mark 13:24; Joel 2:31; Micah 3:5-7

This book of divine revelation, not yet perceived by all, tells us that by nature we are all sinners, and that true repentance, conversion, and an acceptance of the atoning work of Jesus, manifested by a full consecration to do the will of God, are essential requirements on the part of every member of the true church. We are also assured that continued faithfulness will mean a glorious heavenly inheritance beyond the veil.

We are further informed that although the truth contained in these books of the Bible is dark, obscure, and unperceived now by the vast majority of mankind, it will in due time be open to all; for God "desires all men to be saved, and to come to an accurate knowledge of the truth." (I Tim. 2:4, Diaglott) Only in this

way can the whole world hear and know God and his will concerning them, and have a full and fair opportunity to gain life everlasting on the human plane by obedience to the divine will in that earthly phase of the kingdom.

The books of divine revelation are a wonderful means to a marvelous end. The end is the complete establishment of God's glorious kingdom consisting of "new heavens and a new earth, wherein dwelleth righteousness." —II Pet. 3:13

The Scriptures teach us that embodied in this divine, eternal purpose is the completion and glorification of the true church with her Lord, and that through the reign of this glorified Christ—Jesus the Head and the church his body—earth's millions will be raised to life, and God's long awaited kingdom will be fully established in the earth. Then "God shall wipe 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." —Rev. 21:4

Other Important Books

There are books in addition to those contained in the holy Scriptures, but they are not avail-

able for our scrutiny and use, as is the case with the Bible. However, reference is made in the Bible to these other books; for example, "The Book of Life." The Apostle Paul has indicated in Philippians 4:3 that there were those who labored with him in the Gospel whose names were in "the book of life." What comforting words! Then in the next verse he exhorts: "Rejoice in the Lord alway: and again I say, Rejoice."

This is a special book of life. It is open at the present time, and in it the names of all the overcomers of the Gospel Age are to appear. When we take the step of full consecration and are begotten of the Holy Spirit, it is appropriate that we should be reckoned as members of the family of God and that our names be recorded as such.

"The Book of Life" is referred to again in Revelation 3:5. "He that overcometh [conquers in himself the spirit of the world] the same shall be [in the resurrection] clothed in white raiment [actual righteousness of the saints]; and I will not blot out his name out of the book of life [the record of the faithful elect], but I will confess his name before my Father, and before his angels."

"I will confess [speak out—

Young] his name." This gives us, first of all, the thought that, although we have been begotten of God, we have never been introduced to him in his actual presence. Our Lord is represented not only as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side until we, his brethren, shall pass over. Our Lord being the One to whom the Father delegated the work of instructing us in the school of Christ, it will be most fitting, as we pass beyond the veil, that he should introduce us to the Father. What a gloriously blessed thought! Those specially confessed—introduced—are the bride class. And we are to hope and strive that we may attain that wondrous heavenly calling.

The infinite range and scope of our Heavenly Father's intellect and memory makes anything in the nature of an ordinary written record in a book unnecessary. Our Father knows the various members of his spiritual family, even as Jesus has said concerning himself and his sheep, "I am the good Shepherd, and know my sheep, and am known of mine."—John 10:14

The Lamb's Book of Life

The "book of life" referred to in Revelation 3:5 is later called "the Lamb's book of life." We

quote: "And there shall in no wise enter into it [the heavenly city] anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. 21:27

This book includes the names of those who attain to the position of joint-heirship with Christ, whose names are written in heaven during the Gospel Age, and who are faithful to their covenant. What a glorious incentive we have here to faithfulness! What a warning against the slightest sympathy with anything unclean, untrue, or in anywise contrary to the divine standard of holiness. This 27th verse is truly a very important admonition to the church.

If we appreciate the glorious things of the divine provision for the church, and also for the world, these promises and offers will have their influence upon us, and under their power we are expected to keep our garments unspotted from the world. We are to be without spot or wrinkle or any such thing. We are to hate every contamination of the flesh upon our robe of righteousness, and to seek immediately in prayer for the removal of any spot or wrinkle, or any such thing, from our wedding garment. Thus we may abide in the Lord's

love, and in due time be "meet [fitted] to be partakers of the inheritance of the saints in light."—Col. 1:12

"Another Book"

The Scriptures also tell us of "another book"—one that refers to the earthly phase of the kingdom. "And I saw the dead [all mankind, except the church and the great company], small and great, stand before God; and the books were opened [bringing a full knowledge of the truth]: and another book was opened, which is the book of life [the record of those who shall pass the restitution trial of judgment satisfactorily]: and the dead [now raised from death] were judged [tried and tested during the Millennium, that thousand-year judgment day] out of those things which were written in the books [of divine revelation, not in the old creedal teachings], according to their works."—Rev. 20:12

The righteous shall flourish (Ps. 92:12), but any who prove to be incorrigibly wicked after having had a full and merciful

opportunity to obey and live, will be destroyed. Acts 3:23; Rev. 20:15) Not one blot of iniquity will be allowed to exist in God's perfect, everlasting kingdom.

Today, the most urgent call for us, as recorded in God's precious "Book," the Holy Bible, is for the church, the bride, to make herself ready for the glorious heavenly inheritance. (Rev. 19:7; 1 Pet. 1:4) Having been counted worthy to have our names written in "the Lamb's book of life," continued faithfulness is needful if, with the Lord's help, we would be overcomers. Jesus, through the Revelator, has said: "To him that overcometh will I grant to sit with me in my throne." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 3:21; 20:6 Thus the precious assurance may be ours: "I will not blot out his name out of the book of life."—Rev. 3:5

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Grace and Works

Do you not think that service and activity are often emphasized out of all proportion to their place in our Christian lives? Is it not true that our salvation is "not of works, lest any man should boast," as stated in Ephesians 2:9?

It is true that our salvation has been made possible through the exceeding riches of God's grace, and not because of anything we have done, or can do. Salvation is not earned; it is "the gift of God." (Eph. 2:8) No works which any of us perform could possibly effect our redemption, for we are all imperfect, we "all have sinned, and come short of the glory of God." (Rom. 3:23) God was not obligated to provide salvation, but how thankful we should be that he who is so rich in mercy opened the way of salvation through the gift of his only begotten Son!—John 3:16

This lesson of divine mercy and grace must be thoroughly appreciated before we can truly exercise the faith necessary to surrender ourselves to God and dedicate our lives to his service. As members of the fallen human family, before our conversion we

were all "dead in trespasses and sins." Our eternal existence was wholly dependent upon the gift made available through Jesus Christ our Lord. (Eph. 2:1) And now that we have consecrated ourselves to him and have received of his Holy Spirit, to fail to appreciate our opportunities to be active in the service of the Lord and the truth, which have meant so much to us, would be to live below our privileges.

The verse which follows the one quoted in our question teaches that works are an essential part of the life of every Christian. It reads, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [margin, prepared] that we should walk in them." Since we are God's workmanship, certainly our salvation is not of ourselves. Our new life in Christ is not the result of anything which we have done. How grateful we are, however, that he has given us the opportunity to express our appreciation for all his goodness to us by activity in the good work of the Lord, thus showing our faith by our works. Indeed, the apostle James goes so far as to say that "as the body without the spirit is

dead, so faith without works is dead also."—James 2:17, 18, 26

It is true that the tendency of some is to go to the extreme of believing that only service is necessary in their Christian walk. These tend to neglect the other essentials such as prayer, Bible study, and living daily the righteous principles set forth by the Master. But let us not go to the other extreme and neglect the vital need of showing forth the praises of him who has called us out of darkness into his marvelous light. (1 Pet. 2:9) Let us enjoy all the blessings which result from walking in the footsteps of the Master—and the joy of activity in the Lord's service is one of these blessings.

Identity in the Resurrection

To me there is a certain vagueness as to just what the resurrection of the dead will mean. For example, will we have bodies of flesh as at present, and will we know one another?

Yes, all will know one another in the resurrection. The Bible speaks of those who are dead as being asleep. The resurrection is an awakening from this sleep, and just as we know one another when awakened from a natural

sleep, so it will be when awakened from the sleep of death.

When Lazarus died, Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." (John 11:11) The record of this miracle is found in John 11:39-44. Jesus fulfilled his word to his disciples; Lazarus was awakened from the sleep of death. Thereafter Lazarus mingled with his friends as he had before. There was nothing strange about him. He was not a phantom, not a ghost, rattling tables and turning over chairs. He was Lazarus, alive again, and enjoying the companionship of his family and the friendship of those in the community.

The awakening of Lazarus was a marvelous miracle, and Jesus, referring to the general resurrection, said that all in the graves would hear his voice and come forth from death, even as Lazarus did. (John 5:28) We must conclude therefore that all will be as realistically restored to their friends as Lazarus was, and will be welcomed into the circle of their former associates.

However, not all who are resurrected are restored to life here on the earth as humans. Revelation 20:4, 6 speaks of those who are brought forth in "the first resurrection." Of these it is said

that they "lived and reigned with Christ a thousand years." "Flesh and blood" cannot inherit the kingdom of God, so those who are resurrected to live and reign with Christ are highly exalted to "glory, and honor, and immortality." They become partakers of "the divine nature."—Rom. 2:7; I Cor. 15:50; II Pet. 1:4

Due to the limitations of our finite minds we are unable to comprehend the glory of the heavenly nature. Concerning those who will participate in "the first resurrection" the Apostle 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) We may be assured, however, that all who attain this "prize of the high calling" will know their Lord, and will know one another.

Jesus referred to those who will live and reign with him as a small number, saying, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The vast majority of mankind will be restored to life as humans. Daniel speaks of some of these who will be awakened to "everlasting contempt"—or "age-lasting," as the thought is in the Hebrew text. This seems clearly to be a reference to those who, before death,

sinned against others. They will be able to make amends, if they will, but to begin with will be held in "contempt." This proves that even the grossly wicked will be resurrected, and will be recognized by those who knew them.

Yes, all will be known, and while the return from the sleep of death will present problems for many, for the vast majority eventually it will be true as foretold by Isaiah, who wrote, "The ransomed of the Lord shall return, . . . with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

The Mark of the Beast

In Revelation 20:4 it is said of those who participate in "the first resurrection" that they had not received the mark of the beast either in their foreheads or in their hands. What is this mark of the beast?

The Revelator's reference to "the mark of the beast" is evidently based upon the ancient custom of branding slaves with a distinguishing mark for convenient identification of ownership. The Apostle Paul alluded to this custom when he said that he bore in his body "the marks of the Lord Jesus." (Gal. 6:17) Paul

meant by this that he had voluntarily subjected himself to be a slave of his Master, Jesus. He had been beaten and stoned for his loyalty to Christ, and he may have meant that the literal scars resulting from these experiences were among the evidences that he was a bond slave of Jesus Christ.

In the Book of Revelation Jesus is identified as "the Lamb," and with him there are shown a hundred and forty-four thousand who have his Father's name in their foreheads. (Rev. 14:1) In contrast to "the Lamb" is "the beast" in its various forms and appearances. This "beast" seems clearly to represent an antichrist system, headed by a pseudo "vicegerent" of Christ. By keeping in mind what Paul meant by "the marks" of the Lord Jesus, it becomes evident that "the mark" of the beast would be anything which would give evidence of slavish obedience to and service of the great "man of sin," or Antichrist, foretold in the New Testament.

Stephen's Spirit

When Stephen, the first Christian martyr, was being stoned to death, he prayed, "Lord Jesus, receive

my spirit." (acts 7:59) Does this not indicate that Stephen had a "spirit," or "soul," that went immediately to heaven when he died?

No, and for the very good reason that in the next verse, where Stephen's death is described, we are informed that he "fell asleep." When Stephen prayed, "Lord Jesus, receive my spirit," he used the Greek word **pneuma**. The literal meaning of this word is wind, or breath. It is sometimes translated "mind," and sometimes "life." Basically, it conveys the thought of invisible power, such as the power to live.

In Stephen's use of this word his thought would have been clearer had it been translated "life." Stephen knew that he was about to die. He had faith in God's promises to restore the dead to life, so he committed his life into the hands of the Lord. He knew that only the Lord could restore his life, and he believed that he would do so at the end of the age when he returned to establish his kingdom. It was Stephen's hope that he would then be exalted to immortality, and would live and reign with Christ a thousand years.

The 1967 General Convention Bloomington, Indiana, August 12-17

THE time is rapidly approaching for the 1967 General Convention, which will be held at the Indiana University, Bloomington, Indiana. The convention will open Saturday morning, August 12, and close Thursday evening, August 17, making six full days of rejoicing together in the Lord and feasting upon the precious truths of his Word. The early indications are that the attendance this year will be good, as friends are planning to attend from essentially every part of the country, and from Canada.

The convention committee has met and has drafted the main outline of the program, a glance at which indicates that a balanced spiritual feast of truth is provided, which undoubtedly will prove to be upbuilding and refreshing to all who attend. The complete program will appear in our July issue. The theme text for this 1967 gathering of the brethren is a timely one—"Thy Word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) To be reminded of the importance of the Word of God in our Christian lives is always appropriate for those who have covenanted to walk in the footsteps of the Master.

Jesus recognized the importance of his Father's Word as a "lamp" or guide to his steps, and made very good use of it throughout his life of sacrifice. We notice this particularly in connection with the three temptations which Satan presented to him, for he effectively used the Word of God in resisting these temptations, replying to each one of them with the declaration, "It is written." Jesus did not depend upon his own reasoning,

even though he was blessed with a perfect mind. He looked, rather, to the Word of his Heavenly Father, and its instructions he followed, never deviating to make the way easier or to make himself and his ministry more popular to the people.

We, too, should use the Word of God to resist temptation, looking to the "Lamp" to guide us in the right way to go. And this is only one of the many ways in which God's Word is a "Lamp" unto our feet. The Word of God contains the great doctrinal truths of the divine plan, and these serve to outline the pathway in which we are to walk. Feeding upon these doctrines we mature as new creatures in Christ Jesus and we are able to maintain a clear spiritual vision by which we can discern the path in which we should walk.

Water is also used in the Bible as a symbol of the truths of the divine plan. In a "song" given to Moses by the Lord we find this beautiful section: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. 32:1-4

Here the proclamation of the truth of the divine plan and its effect upon those who are blessed by it is likened to the falling of dew and of rain. The "speech" "distils" as the dew. Literally, of course, the doctrines are set forth by words, or "speech," but the effect upon those who have hearing ears is like the effect of dew and rain upon the flowers and grass, resulting in health and growth.

A somewhat similar illustration is recorded in Isaiah's prophecy, chapter 55, verses 8-11: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways

higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The word "doctrine" simply means teaching, and the doctrines of the Bible are the teachings by which the Lord directs and blesses his people. Thus, in the illustration used in the convention theme text, the doctrines of the divine plan may very properly be included in the light of the "Lamp" by which the followers of the Master have indicated to them the footsteps of Jesus, in which they have covenanted to walk.

Devotional Truths

The "Lamp" also guides the people of God in their devotional lives. We might think of the devotional truths of the Bible as the personal application of the doctrines of the divine plan. That Jesus gave himself a ransom for all is one of these basic doctrines, but those who are to benefit from it must accept this loving provision of God's love, and through the merit of the shed blood devote their lives to divine service. Thus through faith and obedience the doctrine of the ransom becomes a vital reality in our Christian lives. Similar relationships can be noted between each of the precious doctrines of the Bible and the various aspects of devotion.

In the same psalm from which our theme text is taken, the psalmist writes, "I have refrained my feet from every evil way, that I might keep thy word." (Ps. 119:101) Following the guidance of God's Word our feet will be kept from evil ways, for he will direct us in the paths of righteousness. These paths of righteousness are at times paths of joy, and at other times they are fraught with distress and sorrow. But if our faith is strong we will be able to give thanks to God even for the difficult ways

in which he leads us, and will not think strange of the fiery trials which we are called upon to bear.

The Word of Prophecy

The prophetic teachings of the Word of God, the "Lamp," are also important. The Apostle Peter, after telling of the vision on the Mount of Transfiguration—a vision of the kingdom—explained, "All this only confirms for us the message of the prophets, to which you will do well to attend, because it is like a lamp shining in a murky place, until the day breaks, and the morning star rises to illuminate your minds."—II Pet. 1:19, New English Bible

For nearly sixty-one hundred years darkness has continued to cover the earth. It has been a long nighttime of weeping, and indeed it has been a dark and murky night. All the while, however, the sure word of God's prophecies has served to illuminate God's people and to give them hope for the dawning of a new day. The "Lamp" of prophecy began to shine in the Garden of Eden, and it has continued to give hope to God's people in every age. That "Lamp" pointed forward to the coming of the Messiah, the Deliverer of the world from sin and death. Throughout the Gospel Age it has pointed forward to the return of the Master, and to the time for the setting up of his kingdom. To the extent that the Lord's people have been able to discern its shining rays they have been guided and comforted.

And this would continue, Peter explained, until "the day dawn," or until "the break of day," as the New English translation states it, and the "day star arise in your hearts," or illuminates your minds. Jesus is "the Day Star," and how we rejoice in his presence and in the light of present truth which has been a source of enlightenment in this dark and gloomy world! How great has been the rejoicing of the Lord's people in "the sure word of prophecy."!

Bible Study

Consideration will be given at the convention to the importance of Bible Study, and there will be some helpful suggestions given

as to effective ways to study the Bible. Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim.2:15) Today, in the Lord's providence, we have many valuable aids to Bible study. In addition to "Studies in the Scriptures," for example, we have wonderful Greek and Hebrew concordances of the Bible, which serve to guide us in ascertaining the meaning of Greek and Hebrew words found in the New and Old Testaments. So far as the meaning of key Greek and Hebrew words used in the teachings of the Bible is concerned it is almost as though we had suddenly become Greek and Hebrew scholars.

And then there are various new and semi-new translations of the Bible today which were not available to the Lord's people in past generations. These, when properly used, also help us to get a clearer understanding of various passages of the Bible, particularly those which set forth the doctrines of the divine plan. While each of the brethren has to discover the method of study which proves the most helpful to him, some general suggestions will be presented which doubtless will be of value to all. How truly thankful we are for all the available "helps" to a better understanding of the Bible and the glorious plan of God set forth therein!

A Convention Feature

One of the special features will be a discussion by six brethren of important truths related to the general theme of the convention. These truths are set forth by David. We quote: "The law of the Lord is perfect, converting 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." (Ps. 19:7-9) In this beautiful passage of Scripture we are reminded of various ways in which the Scriptures serve to perfect the people of God in the doing of his will. We look forward to hearing this discussion because we are confident that

it will be a spiritually profitable one.

God's Attributes

Another important feature of the convention will be a presentation by four brethren of the truths pertaining to the four main attributes of God's character—His Wisdom, Justice, Love, and Power. Here again the doctrines of the Word of God will be drawn upon to reveal these glorious attributes of our Heavenly Father. Only through the plan of God can we know of his wisdom, and through the operation of that plan we see his justice, his mighty power, and his everlasting love. How meaningful the text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Walking in the Light

Another session of the convention will be devoted to discussing truths related to walking in the light. We walk in the light when we walk in the pathway outlined by the "Lamp." This special feature of the convention will be presented by four brethren who will base their thoughts on appropriate texts found in Paul's letter to the "saints which are at Ephesus."

Ephesians 4:1, 2 reads, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love." The "vocation" to which we are called is to follow in the footsteps of Jesus and, by proving faithful, to be found worthy of living and reigning with him a thousand years. This calls for humility, meekness, longsuffering, and a willingness to forbear one another in love.

In Ephesians 5: Paul wrote, "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor." Walking in love is another aspect of walking in the light. The Apostle John wrote, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that

hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”—I John 2:9-11

Paul contrasts the position of those who are in darkness and those who walk as children of the Light. “Ye were sometimes darkness,” he writes, “but now are ye light in the Lord.” (Eph. 5:8) Satan is the prince of darkness, but we have been delivered from his dominion, and have been brought into Christ, which means that we are in the light—“light in the Lord”—provided we “walk as children of light.” To walk as children of light implies that we are being guided by the Lamp of God’s Word and are endeavoring faithfully to adhere to all its precepts.

In this text Paul also admonishes us to walk “circumspectly.” The Greek word here used is one that means “exactly.” The thought is clear, and important. The Word of God outlines the pathway in which we are to walk, and our responsibility is to walk “exactly” as the Scriptures indicate that we should. We are not to take detours from the narrow way, not even small detours. Truly the responsibilities of walking as children of light are exacting, and we are confident that the blessings of the convention will help all who attend to meet those responsibilities with diligence and in love.

Testimony Meetings

As always, the testimony meetings will be an important part of the 1967 General Convention. There will be six of these meetings, and each one of them will be led by a capable brother. It is in these sessions of the convention that the brethren have an opportunity to express their devotion to the Lord and to one another. Here the brethren may relate their experiences in the harvest work, and tell of the joy they experience as they endeavor, in every way possible, to make known the glad tidings of the kingdom. Here and there the brethren are discovering new methods of bearing witness to the truth, and at the testimony meetings they have an opportunity of telling others of these new ways to show forth the praises of the Lord. So go to the conven-

tion prepared to share the overflow of your hearts with others, that the rejoicing of all may be increased.

The Public Witness

The Sunday evening session of the convention will be a witness to the public, who will be invited through the newspaper, and by the distribution of special folders. The brethren at the convention will be given an opportunity to distribute these folders. As has been the custom in recent years, a color film will be used to present the message. The use of films for public meetings throughout the country seems to be increasing, the main reason being that many more of the public attend a showing of a color film than will attend a lecture. We are confident that the public meeting at Bloomington this year will be a blessing to the public who attend, and also probably more so—to the brethren who will thereby be reminded once more of some of the fundamentals of God's great plan.

The Baptismal Service

The baptismal service will be held on Wednesday evening. This has always proved to be one of the highlights of the convention. Not only does it afford an opportunity for those who desire to symbolize their consecration to be dead with Christ, but it also serves to remind all the brethren of their vows of devotion to the Lord and to his cause. It is a significant fact that there are still some embracing present truth and showing evidence of deep appreciation of the high calling of God in Christ Jesus. This means that the Gospel Age harvest is still going on, and that the door to the high calling has not yet closed. We rejoice in this and look forward to seeing again some of the newer brethren at the General Convention.

The General Fellowship

In addition to the special features to be conducted from the convention platform and the usual large number of discourses, each one of which will carry blessings to the brethren, there will be many hours during the week for general fellowship. What a blessing this will be, for truly "the fellowship of kindred minds

is like to that above." In order that the brethren might enjoy this blessing of the convention to the full, ample periods of intermission in the program have been provided; and of course there are the opportunities of fellowship three times a day as the friends partake of the material food served by the university.

All in all, we are looking forward to enjoying rich blessings in the Lord at Bloomington. Application forms for accommodations will be found on pages 63 and 64, together with details of costs, etc. Send in your application as soon as possible. While rooms will be provided for those who do not request them in advance, there will in such cases be an extra charge. We urge that if possible you send in your application for accommodation on or before the first of August.

The Blessings of Prayer

While we expect a goodly attendance at the convention, it will be but a small minority of those who would like to be there, but who for some reason or other will be hindered. We suggest that both those who plan to attend, and those who do not, make the General Convention this year a matter of special prayer. Let us ask the Lord to bless the messages which will be given, and to bless the fellowship, that the feet of the brethren may be led in paths everlasting, with their steps guided by the Lamp, God's Word.

WEEKLY PRAYER MEETING TEXTS

JUNE 1—"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him."—John 14:21 (Z. '95-75 Hymn 165)

JUNE 8—"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:20 (Z. '95-203 Hymn 312-A)

JUNE 15—"And I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah 55:3 (Z. '96-29 Hymn 178)

JUNE 22—"It is required in stewards, that a man be found faithful. . . . Every man according to his several ability."—I Corinthians 4:2; Matthew 25:15 (Z. '07-63 Hymn 277)

JUNE 29—"Blessed are the pure in heart: for they shall see God." (Z. '00-71 Hymn 198)

LETTERS OF APPRECIATION

Grateful

"I would like to tell you how grateful I am to be a subscriber to The Dawn Magazine. It has played a very important part in my studies of the Word of God. This is also true of your other publications. It seems to me that truly your group is a bright shining light in this world of darkness. I have prayed many times that I might know the truth, and my prayers, I am sure, have been answered. Now, after considerable study, I feel I have a clear understanding of God's plan of salvation and redemption. With this knowledge I realize that I have a great obligation to God and to Jesus Christ for the sacrifice he made for us all. Now I am called to sacrifice and live according to the Word of God to the best of my ability."—Illinois

Found Old Truth

"Dear Brethren: Enclosed you will find five dollars. I would like to have the book called 'Tabernacle Shadows' and the booklet called 'When Pastor Russell Died.' The remainder I will donate to the 'Frank and Ernest' radio program. I believe this program is reaching many people that maybe would never have known the truth in this age. I know how it thrilled my heart when I first heard the voice of 'Frank and Ernest.' I had become so discouraged and confused. I had just about given up on the so-called new-light doctrine and had begun to wonder if the truth was for me. Now I knew I had found the old-time truth as I had

learned it years before, but I wondered who these men 'Frank and Ernest' could be. I thank you I found out who they were and also who the Dawn Bible Students were. I will always feel grateful to The Dawn people for what they have done for me. It is hard to find words to express thanks to people that have done so much for me, and I know there are many others who feel the same as I do. I am sure God will continue to bless you all as you continue your good works in this dark and troubled world."—Kentucky

Tape Service Appreciated

"We enjoy the visits of The Dawn and find them very helpful. . . . Brother Hiam still sends us the tape recordings, and we continue to have one each Sunday during our teatime at class. The friends here all appreciate them very much. I am sure they would want to thank you very much for this service."—Western Australia

Much Enlightened

"Dear Friends: Your radio programmes and books have done more to enlighten me with respect to the kingdom of God than all other Bible helps I have ever known; and for this wonderful help I am very thankful indeed. The Dawn Magazine is especially enjoyable and helpful. I shall be very pleased therefore if you will continue to send me this valuable publication, which, after reading, I pass on to my friends. I used to be very confused and fearful when I read the Bible, but now, after

listening to you over the wireless, and reading your literature, I am able to study the Scriptures, using my reason, and am greatly blessed by a growing understanding of the truth. Yours sincerely."—West Africa

Blessed by Recordings

"Dear Brethren: Many thanks for The Dawn and all the other very helpful publications. Last week I returned two tape recordings to you—both gave real satisfaction and much blessing to my wife and me. We are looking forward with joyful anticipation to receiving more tape recordings. Yours truly."—South Wales

Looking Beyond

"Dear Brethren: Enclosed you will find one dollar for renewal of my subscription to the Dawn Magazine. I would not want to be without The Dawn. It is a welcome

visitor in my home. I want to thank the Dawn Bible Students for the help they have given me in my search for the truth. It is wonderful to know the truth in this dark and troubled world, and we look beyond this trouble, when the last ones of the little flock will be united with their Master and when the nations will beat their swords into plowshares and learn war no more."—Kentucky

Hope for the Unsaved

"Dear Sirs: Please send me the booklet 'Hope Beyond the Grave.' I listened to your TV program Sunday afternoon, and it gave me great hope. I too have loved ones who have passed on unsaved. I will await this booklet with great anticipation, as my church has always preached that if you go out of this world unsaved you are lost forever. Thank you."—Ohio

HIGHLIGHTS (Continued from page 7)

manner they are now co-operating with the Chief Reaper in the tare feature of that work.

It is not necessary for us to know just how this is done. It is enough to realize that the plans and purposes of God are moving forward, and to be assured that when all the wheat is gathered into the "barn," "the children of the kingdom" will "shine forth as the sun" in that wonderful messianic kingdom of promise, and that through that kingdom all the families of the earth will be blessed. Having this blessed assurance, we need not fret over the increasing chaos of the world, whether in religious circles or elsewhere, for we know that the Chief Reaper, who is also the King of kings, will, in his work of preparation, direct all circumstances to a glorious conclusion through the full establishment of his kingdom.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

SAM BAKER

London, Ont. June 11, 20
 Chatham, Ont. 21
 Gary, Ind. 23
 Milwaukee, Wis. 25
 Withee, Wis. 26
 Minneapolis, Minn.
 (Fillmore) 27
 Minneapolis, Minn.
 (Cedar Ave.) 28
 Parkers Prairie, Minn. 29

PANTEL HATGIS

Charlotte, N. C. June 17, 18

LEVI JACOBS

Wallingford, Conn. June 4

G. M. JEUCK

Allentown, Pa. June 18

G. O. JEUCK

Houston, Tex. June 1, 2
 Lake Charles, La. 4

A. H. KRUMPOLT

Lockport, N. Y. June 4
 Baltimore, Md. 18
 Philadelphia, Pa. 18

R. J. KRUPA

Catawissa, Pa. June 11

J. Y. MAC AULAY

Washington, D. C. June 11

HARRY PASSIOS

Wichita, Kans. June 2

Oklahoma City, Okla. 4
 Stigler, Okla. 5
 Fayetteville, Ark. 6
 Shreveport, La. 8, 9
 Houston, Tex. 11
 Lake Charles, La. 12
 Mobile, Ala. 13
 Waynesboro, Miss. 14, 15
 Meridian, Miss. 16
 Louisville, Ala. 18
 Birmingham, Ala. 20, 21
 Nashville, Tenn. 22
 Knoxville, Tenn. 23
 Cincinnati, Ohio 25
 Piqua, Ohio 26
 Jackson, Mich. 27
 Saginaw, Mich. 28
 Flint, Mich. 29

E. K. PENROSE

Antioch, Calif. June 1
 Stockton, Calif. 2
 Sacramento, Calif. 4
 Chico, Calif. 5
 Salem, Oreg. 8
 Portland, Oreg. 9
 Seattle, Wash. 11
 Bellingham, Wash. 12
 Langley, B. C. 13
 Victoria, B. C. 14
 Port Alberni, B. C. 15
 New Westminster, B. C. 16
 Vancouver, B. C. 18

Wenatchee, Wash. 20
 Spokane, Wash. 21
 Tacoma, Wash. 23
 Bremerton, Wash. 25
 Onalaska, Wash. 26
 Fresno, Calif. 29

LEO POST

York, Pa. June 18

ALBERT SHEPPELBAUM

Withee, Wis. June 4
 Detroit, Mich. 25
 Buffalo, N. Y. 26
 Rochester, N. Y. 27
 Agawam, Mass. 29
 Somersworth, N. H. 30

C. A. SMITH

Sayville, N. Y. June 4

RICHARD SURACI

New London, Conn.
 June 18

H. J. TIEMEYER

Paterson, N. J. June 4

C. R. WEIDA

Los Angeles, Calif. June 4
 Phoenix, Ariz. 11

W. N. WOODWORTH

Los Angeles, Calif. June 4
 Waterbury, Conn. 11

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

GEORGE BALKO Duquesne, Pa. June 25	STANLEY W. JEUCK Miami, Fla. June 11	FRANK NIEMCZAK Saginaw, Mich. June 4 Western Michigan 11
WALTER Blicharz Chatham, Ont. June 18	ARTHUR JEZUIT Saginaw, Mich. June 18	G. R. POLLOCK Santa Ana, Calif. June 11
DAVID A. BRUCE Bakersfield, Calif. June 18	EDMUND JEZUIT Beloit, Wis. June 4	NORMAN F. RICE Riverside, Calif. June 18 Ontario, Calif. 18
EDGAR BUCKLEY Saginaw, Mich. June 25	RUSSELL L. JURD San Diego, Calif. June 18	WM. W. RYBA Covina, Calif. June 18
EDWARD E. FAY San Jose, Calif. June 25	DANIEL KAZIAK London, Ont. June 11	R. S. SEKLEMIAN Sacramento, Calif. June 4
TUNIS GERY Fresno, Calif. June 11	HENRY KWOLEK Adrian, Mich. June 18	GEORGE TABAC Milwaukee, Wis. June 4
BRUNO HACK Gary, Ind. June 18	MICHAEL R. NEKORA San Luis Obispo, Calif. June 4	JOHN TRZYNA LaSalle, Ill. June 18
CARL HAGENSICK St. Louis, Mo. June 18		G. M. WILSON Orlando, Fla. June 18

THE TRUTH ABOUT HELL

To be discussed by

"FRANK AND ERNEST"

WFLA-970 kc.-9:30 A. M.

Sunday, June 18

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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.

JULY TOPIC: On Sunday, July 16, "Frank and Ernest" will discuss the topic, "Are the Dead Alive?" This is a subject of vital interest to all, and should be well advertised. Attractive folders will be available for this purpose and will be provided free to any who would like to distribute them. Order in any quantity desired. Mail your request to The Dawn, East Rutherford, New Jersey, 07073.

CONVENTIONS

DAYTON, OHIO, June 3, 4—The Terrace, Montgomery County Fairgrounds, 1043 S. Main St. Mrs. Alvin Raffel, 6720 Mad River Rd.

JACKSON, MICH., June 4—I.O.O.F. Hall, 789 Woodworth Rd. Mrs. Ralph Gaunt, 510 Golf Ave.

LOCKPORT, N. Y., June 4—Mrs. C. W. Janke, 182 Kohler St., Tonawanda, N. Y.

LOS ANGELES, CALIF., June 4—Golden State Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

MINNEAPOLIS, MINN., June 4—2601 Fillmore St., N. E. Mrs. C. R. Newham, 678 40th Ave., N. E.

FAYETTEVILLE, ARK., June 10, 11—Downtown Motor Lodge, 21 S. College Ave. Mrs. Edward Conrad, Route 4, Box 255, Springdale, Ark.

COLUMBUS, OHIO, June 11—Southern Hotel, S. High and E. Main Sts. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

LONDON, ONT., June 11—Mrs. L. Kent, 319 Brock Ave.

SAGINAW, MICH., June 11—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

WATERBURY, CONN., June 11—Waterbury Girls' Club, 35 Park Place. Miss Anna Tsimonis, 227 Willow St.

CHARLOTTE, N. C., June 17, 18—Charlottetown Mall Community Hall, S. Independence Blvd. Mr. William E. Roach, Route 7, Box 725.

GARY, IND., June 18—Indiana University Extension, 3400 Broadway. Mrs. Esther Ledwinka, 5825 Nicholson Rd.

MINNEAPOLIS, MINN., June 18—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

SEATTLE, WASH., June 18—I.O.O.F. Hall, 1706 Market St., Ballard. Mrs. John Keith, 22515 95th Place W., Edmonds, Wash.

SILVER CREEK-GRAND ISLAND, NEBR., June 24, 25—Strickland Farm, near Silver Creek. Miss Marguerite Rosswick, 1317 W. Sixth St., Grand Island, Nebr.

CHICAGO, ILL., June 25—Central Masonic Temple, 912 N. LaSalle St. Mr. Albert Sheppelbaum, 5739 S. Normandy Ave.

NEW BRUNSWICK, N. J., July 1, 2—Drew University, Madison, N. J. Mrs. Kenneth Rawson, 60 Jersey Ave., Edison, N. J.

WINNIPEG, MAN., July 1-3—Seven Oaks Mosonic Hall, 310 Leila Ave. Mr. Barry Kuly, Box 6, Group 9, R. R. 1, Winnipeg, Man.

DETROIT, MICH., July 1-4—Armenian Cultural Bldg., 22011 Northwestern Highway, Southfield, Mich. Mr. Walter Blicharz, 19300 Braile.

LOS ANGELES, CALIF., July 1-4—Convention Auditorium, 2936 W. Eighth St., near Vermont. Mr. A. W. Abrahamsen, 700 S. Hobart Blvd., Apt. 207.

PRINCE ALBERT, SASK., July 7-9—Arcade Hall, 107 Eighth St. E. Mrs. Janet Jinjoe, 428 13th St. E.

BUFFALO, N. Y., July 30

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 12—August 17, 1967

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

Aug. 11	Aug. 12	Aug. 13	Aug. 14	Aug. 15	Aug. 16	Aug. 17
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Each night of lodging will provide meals as follows:

August 11 Lodging and breakfast

August 12-August 16: Lunch, supper, lodging, breakfast

August 17: Lunch, supper, lodging, (breakfast extra)

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

Name:

Number and Street:

City, State, and Zip code:

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

SPECIAL NEEDS BECAUSE OF PHYSICAL CONDITION:

If a group of guests wish to be assigned to rooms near each other, the reservation forms of all persons involved must be sent together and the sharing for twin rooms should be given.

RATES

The charge for the whole period from lodging August 11 through lodging on August 17 (breakfast on Friday, August 18 not included) will be:

Twin bedded Room, per person:

Adults: \$42.00

Children: (2 to 7 years) \$22.80

Children: (7 to 19 years) \$31.50

Single Room: Adults only, \$49.00

Breakfast on Friday morning, August 18, is not included in the full-time charge. It is optional, cost 60¢, and should be arranged for at the time of checking into Forest Quadrangle.

DAILY RATES

Twin bedded Room, per person:

Adults: \$6.50 per day

Children: (2 to 7 years), \$3.55 per day

Children: (7 to 19 years), \$5.00 per day

Single Room: Adults only, \$7.50 per day

The minimum charge is for one night's lodging and three meals, except as noted under August 11 and August 17 above. There will be a service charge of \$1.00 for all reservations that are made after the beginning of the convention at noon, August 11. This will apply only to those persons who have not made reservation prior to that date.

All prices subject to 2% sales tax.

Send this reservation request to:

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to us the

SCRIPTURES

clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—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