

a herald of Christ's presence

THE DAWN

"NATION SHALL NOT
LIFT UP SWORD
AGAINST NATION,
NEITHER SHALL THEY
LEARN WAR ANY
MORE."

--Isaiah 2:4

August 1964

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“Every Eye Shall See Him”

“Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him.”—Revelation 1:7

THE second coming of Christ is one of the prominent doctrines of the Bible; and there are many prophecies, both in the Old Testament and in the New, relating thereto. Many of these prophecies are couched in symbolic language, but some are not. While a great variety of symbolisms is used, they are all harmonious when properly understood, and set forth clearly the essential facts concerning the Lord's return and the thousand years of his second presence. During this time Jesus is the King supreme in his long-promised mediatorial kingdom which will establish the divine will throughout the earth, and destroy all enemies of truth and righteousness.

Essential to an understanding of the prophecies pertaining to our Lord's return and second presence is a recognition of the fact that in his death Jesus gave his flesh, his humanity, for the life of the world, and that in his resurrection he was highly exalted to the divine nature, far above angels, principalities, and powers. (John 6:51; Eph. 1:19-22; Col. 1:15; II Cor. 5:16; Heb. 1:4; I Pet. 3:18) By nature Jesus is now invisible to the human eye, even as God is invisible. Since it is this divine Christ who returns to earth at the second advent, his return will need to be recognized otherwise than by seeing him with the natural eye.

While still with his disciples prior to his crucifixion, Jesus said to them, “Yet a little while, and the world seeth me no more; but ye [shall] see me.” (John 14:19, 20) The faithful followers of the Master will see Jesus in his glorious divine body, because in the resurrection they are made like him. John

explained this, saying, "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

Jesus' Appearances

It is true that Jesus miraculously appeared to his disciples several times subsequent to his resurrection. But on none of these occasions did the disciples see Jesus "as he is"; that is, they did not see his new, divine body. Throughout the Old Testament there are a number of references to the appearances of angels in human bodies. By nature, angels are invisible to the human eye, and to appear to humans for the purpose of conveying messages it was necessary for them to materialize as humans, and they were given divine authority and power to do this in order to convey these messages from God to his human servants.

The resurrected divine Christ also had this power, and used it the several times he appeared to his disciples between his resurrection and ascension. Let us examine some of the facts concerning these appearances. First of all, let us remember that the clothing Jesus used as a man was disposed of at the time of his crucifixion, and that his grave clothes were found in the tomb. His first appearance was to Mary, who thought him to be the gardener. Obviously he was dressed as a gardener, the clothing being a part of the materialization, as on the occasion of his other appearances. Mary did not recognize Jesus by his appearance, his looks, but by the familiar tone of his voice when he spoke her name.—John 20:13-16

Another notable appearance by Jesus was to the two disciples as they journeyed to Emmaus. (Luke 24:13-32) On this occasion Jesus must have talked with his disciples for several hours, yet they did not recognize him. To them he was a "stranger." He delivered a wonderfully inspiring message to them concerning the necessity for the suffering and death of the Messiah as foretold in the Old Testament Scriptures. But still they did not recognize who it was that was imparting this wonderful information to them. It was not until the close of the day, when Jesus asked the blessing upon the evening meal, that they realized who he was. Evidently he purposely asked that blessing

in his old familiar manner, and it was this that opened their eyes to his identity.

When Jesus appeared to his disciples on the shore of Galilee, he revealed himself to them by suggesting that they cast their nets on the other side of the boat, and it was immediately filled with fish. The reason this was so convincing is that he had performed a similar miracle when he called them into the ministry. (Luke 5:1-11; John 21:1-14) Each of Jesus' appearances was different from the others, and while they would serve to convince his disciples that he had been raised from the dead, at the same time they would realize that now he was changed. He was no longer Jesus in the flesh, but a powerful spirit being who could come and go unobserved by human eyes except when he chose to manifest himself to them by materializing in the form of a human being.

"Doubting Thomas"

One of Jesus' noteworthy appearances to his disciples after his resurrection was in response to the statement made by Thomas, who declared that he would not believe his Master had been raised from the dead unless he could see the nail prints in his hands and feet, and thrust his hand into the wound in his side, inflicted by the sword of a Roman soldier while Jesus was hanging on the cross. Jesus was not visibly present when Thomas made this statement, but he knew about it, and to satisfy the doubter appeared to all the disciples in an upper room, while the doors were closed, and asked Thomas to look at his hands and his feet, and to thrust his hand into his side.

This incident has been erroneously taken to mean that Jesus will go throughout eternity as a human, with hands, feet, and side scarred. We could just as well say that Jesus will be a gardener forever, or like the "stranger" who walked with the two to Emmaus. What is the true explanation of these incidents of Jesus' appearance? John gives this information. Immediately following his account of Jesus' special appearance to "doubting Thomas," John notes, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." —John 20:30

Yes, all of Jesus' appearances to his disciples, in whatever

sort of body he used at the time, were "signs." They did not see the divine Christ, but only these materialized bodies. True they saw human, or fleshly bodies. Thomas saw one with nail prints in its hands and feet. He did not see a spirit, but the fleshly body in which Jesus miraculously appeared. It was by these appearances, and the things which Jesus said to them that they all, finally, were convinced that he had been raised from the dead. Luke wrote concerning Jesus, "To whom [the disciples] he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3

Symbolic Sight

The question naturally arises that if Jesus returns to earth as a divine, invisible being, how is it possible for "every eye" to see him? Will Jesus again materialize and appear as a man in order to convince the world that he has returned? We do not think so. We believe, rather, that a proper understanding of this statement in our text is to be found by recognizing that the Bible many times uses the idea of "seeing" or of "sight" to symbolize discernment or understanding.

Referring to his Gospel of the kingdom, Jesus said that holy men of old had desired to "see" these things, but had been unable to do so. Then, to his disciples the Master said, "Blessed are your eyes for they see: and your ears, for they hear." (Matt. 13:16) Here there is no reference to literal eyes and literal sight. The thought is of discernment, understanding, an understanding that was granted to the disciples by the special favor of the Lord.

When Job was suffering the great affliction which the Lord permitted to come upon him, he said, "And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job. 19: 26, 27) Job was one of God's prophets, and we may understand this to be a prophecy of the time when the glory of the Lord will fill the whole earth, and all flesh shall see it together. This, of course, is symbolic vision, for actually, as the Scriptures declare, no man can literally look upon God and live.

In the case of Job there was also a more immediate fulfillment of his prophecy. When he had learned the important lesson of the severe trial which had come upon him Job said to God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) This was not a literal vision which Job had of the Creator, but a discernment, an understanding of his greatness, his wisdom, his love, and his power. In other words, Job had learned to understand the great Creator better as a result of his afflictions, and he describes this understanding as seeing God.

Isaiah 52:10 reads, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." This is a very revealing symbolic use of the sense of sight. The "holy arm" of the Lord referred to in the text is Jesus, the Messiah. First of all, this "holy arm" was "despised and rejected of men; a man of sorrows, and acquainted with grief." He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53:37

This "holy arm" of the Lord, who became "the Lamb of God, which taketh away the sin of the world," was not revealed, or "made bare in the eyes of all the nations" at his first advent. (John 1:29) The prophetic "report" of his greatness as the Messiah was not believed by those of his own nation except for a small minority who became his devoted followers. He came as the "light of the world," but the world rejected the light, and continued on in darkness.

But the plan of God centered in Jesus, the "Arm" of Jehovah, to enlighten and bless all the families of the earth, is yet to be accomplished. Isaiah wrote that "the pleasure of the Lord shall prosper in his hand." (Isa. 53:10) The sacrificial work of Jesus at his first advent provided redemption for mankind from sin and death, and therefore was essential to the outworking of the divine plan of salvation. But it is not until the thousand years of his second presence that this "Arm" of Jehovah will be made "bare," or revealed, in the "eyes" of all the nations. Then "all the ends of the earth shall see the salvation of our God" which Jesus provided at his first advent when he gave his flesh, his humanity, for sin-cursed and dying humanity.

We have cited this prophecy as another example of the symbolic use of the sense of sight. No one will contend that the prophecy refers to the literal "arm" of Jehovah. The arm is symbolic, and its being made bare in the eyes of all the nations is also symbolic. It is only because of the false notions students of prophecy have had concerning Jesus since his resurrection, and the manner of his return, that they have tried to visualize him literally appearing in clouds as a man, with every literal eye on earth beholding him. If we rid our minds of these notions, and examine this prophecy with calm reason, as we do other scriptures in which the eye and sight are used to denote discernment, it becomes understandable and harmonious with the general testimony of the Word of God.

"With Clouds"

The first part of the text reads, "Behold, he cometh with clouds; and every eye shall see him." From a literal standpoint, this is a strange statement. Literally, anything, or anybody, "coming with clouds" would most likely be concealed by the clouds. But the language of this prophecy implies that it is these "clouds" which reveal the presence of Jesus to the world. Clouds are used in the prophecies of the Bible to symbolize distress and trouble, and Jesus explained to his disciples that one of the signs of his return and second presence would be a time of "great tribulation."—Matt. 24:21, 22

Note Jesus' further symbolic prophecy, as recorded by Luke: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21:25-27

Matthew quotes a portion of this same prophecy, which reads, "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30) There is much evidence that the world is now passing through the time of "great tribulation,"

and certainly there is already a great deal of mourning on the part of "all the tribes of the earth."

The unbelieving world does not yet discern the meaning of the present "distress of nations, with perplexity." To those not acquainted with the "sure word of prophecy" the "sign of the Son of man" has not yet manifested itself; but in due time it will, and then "every eye" will discern the meaning of the "tribulation," will understand, that is, that Christ has returned to establish his long-promised kingdom.

They that Pierced Him

Our text emphasizes that "they also" who pierced Jesus will "see" him, and, together with "all kindreds of the earth," will "wail," or mourn, because of him. But the mourning on the part of those who pierced Jesus will be more on account of their former rejection of their Messiah. We read, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."—Zech. 12:10

This mourning is obviously due to the Hebrews' belated recognition of Jesus as their Messiah, and the prophecies reveal that it takes place at the close of the great tribulation which causes all the tribes of the earth to mourn because of the distress through which they are passing. The climax of this great Armageddon struggle, will, according to the prophecies, take place in the ancient land of Israel, where so many of the Jewish people are now gathered, and where they have formed the new state of Israel.

Prophecies concerning this are recorded in the 38th and 39th chapters of Ezekiel. Verse 8 of chapter 38 is addressed to Israel, and reads, "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." And to Gog and his aggressive hordes, the statement

is made, "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee."—vs. 9

The prophecy reveals further details concerning this assault against the regathered Israelites in Palestine, and reveals that in this final struggle the Lord will rise up to defend his people against their enemies. We read, "I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord."—vss. 21-23

Doubtless this description of the weapons the Lord will use against those besieging Israel in this final Armageddon struggle is largely figurative. We cannot know these details in advance. The important point here is that as a result of the Lord's intervention in this struggle the "eyes" of the nations are opened, and they recognize that they have been defeated, not by the superior arms or fighting abilities of the Israelites, but by divine power. This intervention will come through the returned Christ, and thus will be fulfilled the words of our text that "every eye" shall see him.

While "every eye" will eventually discern the meaning of what takes place in Israel in the closing days of Armageddon, the Jewish people themselves will be the first to benefit from this experience. We read, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel."—ch. 39:7

The final phase of the great Armageddon tribulation is again described in Zechariah 14:1-3. We quote: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go away into captivity, and

the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.”

While this prophecy reveals that the Lord will ultimately deliver his people Israel from their enemies, it will not be until they have had some very severe experiences at the hands of the aggressors. We cannot, in advance, know in detail the manner in which prophecies will be fulfilled. But on the basis of this prophecy of Zechariah it would seem that there is trouble ahead for the regathered Israelites ere there is a manifest divine intervention on their behalf.

When divine intervention does come, it will be through Christ and his glorified church, who will be the spiritual rulers in the messianic kingdom which will then manifest its authority and power in the affairs of men. One of the great accomplishments of that kingdom will be the enlightenment of the people concerning the true God and what his will is for them. This will require the entire kingdom age for its accomplishment. There will be the generation living at the time when, with power and great glory, the kingdom begins to shower its blessings upon the people. And then will come the awakening of all the dead, and these, too, will need to be instructed concerning God and his laws of righteousness.

“The Law shall go forth of Zion, and the Word of the Lord from Jerusalem,” we read in Micah 4:1-4. “Zion” here is a symbol of the spiritual phase of the kingdom, consisting of Jesus and his glorified church, who are brought forth in the first resurrection to be associated with the great King in his thousand-year reign. (Rev. 20:6) “Jerusalem” represents the human, or visible, phase of the kingdom. This will be made up of the ancient servants of God, beginning with righteous Abel. John the Baptist was perhaps the last of these. These will be made “princes in all the earth.” (Ps. 45:16) They will be brought forth from death in what the Bible describes as a “better resurrection.”—Heb. 11:35

The “Word of the Lord,” or the truth concerning God and his will and law, will be made known to the people through these

(Continued on page 47)

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Montgomery WKAB-TV Channel 32
Tuesdays and Thursdays, 1:00 p.m.
Selma WSLA-TV Channel 8
Sundays, 4:30 p.m.

ARIZONA

Phoenix KTVK-TV Channel 3
Sundays, 5:30 p.m.

ARKANSAS

El Dorado KTVE-TV Channel 10
Sundays, 7:30 a.m.
Jonesboro KAIT-TV
Sundays, (Time and channel to be announced.)
Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KAIL-TV (Time and day to be announced.)

CONNECTICUT

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

FLORIDA

St. Petersburg WSUN-TV Channel 38
Sundays, (Time to be announced.)

INDIANA

Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.

IOWA

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

KENTUCKY

Lexington WKYT-TV Channel 27
Sundays, (Time to be announced.)

LOUISIANA

Monroe KLSE-TV Channel 13
Mondays, 12:30 p.m.

MASSACHUSETTS

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

MICHIGAN

Grand Rapids WZZM-TV
Sundays, (Time and channel to be announced.)
Jackson WILX-TV Channel 10
Sundays, 11:00 a.m.
Kalamazoo WKZO-TV Channel 3
Sundays, 8:30 a.m.

MINNESOTA

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

MISSISSIPPI

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

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
Springfield KYTV
Sundays, (Time and channel to be announced.)

NEBRASKA

Holdrege KHOL-TV Channel 13
Sundays, (Time to be announced.)

NEW YORK

Binghamton WBJA-TV Channel 34
Sundays, 2:30 p.m.
New York WOR-TV Channel 9
Sundays, 8:30 a.m.
Rochester WROC-TV Channel 8
Sundays, 10:00 a.m.
Syracuse WNYS-TV Channel 9
Sundays, 10:00 a.m.

TV BROADCAST

NORTH CAROLINA

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

OHIO

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

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.

Columbus WLWC-TV Channel 4
Sundays, 9:30 a.m.

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

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

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

OKLAHOMA

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

Oklahoma City KOCO-TV Channel 5
Sundays, 8:30 a.m.

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

PENNSYLVANIA

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

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

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

SOUTH CAROLINA

Charleston WUSN-TV Channel 2
Sundays, (Time to be announced.)

Columbia WCCA-TV Channel 25
Sundays, 3:30 p. m.

TEXAS

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

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

Fort Worth KTVT-TV Channel 11
Sundays, 9:00 a.m.

Odessa KOSA-TV Channel 7
Sundays,

San Antonio KWEX-TV
Sundays, (Time and channel to be announced.)

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

UTAH

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

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.

Lynchburg WLVA-TV Channel 13
Sundays, (Time to be announced.)

WEST VIRGINIA

Huntington WHTN-TV Channel 13
Sundays, (Time to be announced.)

Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

Parkersburg WTAP-TV Channel 15
Sundays, 10:30 a.m.

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 7:30 a. m.

WUHF-TV Channel 18
Sundays, 3:30 p.m.

CANADA

Montreal, Que. CBMT-TV
Sundays, (Time and channel to be announced.)

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

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

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

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 12:30 10:05 a.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KGLM 740 10:00 a.m.
Los Angeles KBIG(fm) 104.3 9:00 a.m.
Napa KVON 1440 10:35 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:45 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Denver KIMN 950 9:30 a.m.
Fort Collins KZIX 600 10:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatka WSUZ 800 11:05 a.m.
Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 10:00 a.m.
LaSalle WLPO 1220 9:45 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 10:05 a.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

Marlboro WSRO 1470 12:05 p.m.
New Bedford WBSM 1420 10:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit CKLW 800 6:00 p.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAKX 1480 12:15 p.m.
Minneapolis KEVE 1440 11:05 a.m.

MISSISSIPPI

Biloxi WLOX 1490 10:05 a.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:05 p.m.
Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 10:05 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

BROADCAST SCHEDULE

NEBRASKA

Grand Island KRGI 1430 10:15 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Albany WEEE 1300 8:00 a.m.

New York WJRZ 970 9:30 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte
WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:45 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 10:05 a.m.

Piqua WPTW 1570 11:30 a.m.

Zanesville WHIZ 1240 11:45 a.m.

OREGON

Astoria KAST 1280 10:35 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

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

SOUTH DAKOTA

Yankton KYNT 1450 11:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:05 a.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

Brigham City KBUH 9:05 a.m.

Logan KLGN 9:05 a.m.

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

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:35 a.m.

Olympia KGY 1240 10:35 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.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 CKLG 730 9:00 a.m.

Winnipeg CKY 580 7:15 p.m.

RADIO TOPICS FOR AUGUST

2—"In the Days of these Kings"

9—"The Bible—Ancient and Modern"

16—"The Truth About Hell"

23—"The End of A Social Order"

30—"God's Only Begotten Son"

LESSON FOR SUNDAY, AUGUST 2

God's Covenant with His People

GOLDEN TEXT: "And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."—Mark 12:33

EXODUS 19:3-5; 20:1-4,7,8, 12-17

ABRAHAM and his descendants were God's chosen people. They had been chosen to be the channel of God's promised blessings to all the families of the earth—but they were not to occupy this high position in the divine plan unconditionally. God expected them to prove their worthiness of it by obedience to the terms of the covenant into which they entered with him.

God reminded his people of his ability to care for them, and to fulfil his promises toward them. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself," he said to them. (vs. 4) "Now therefore," the Lord continued, "if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people." (vs. 5) Verse 6 continues, "And ye shall be unto me a kingdom of priests, and an holy nation."

Later God established a priest-

hood within Israel. The function of the priests was to offer sacrifice, and upon the basis of the sacrifices offered, to extend the blessings of the Lord to the people of the nation. God's proposal, conditioned on obedience, to make them a kingdom of priests suggests that the entire nation would serve as a priesthood for the other nations of the earth. It was to be a "kingdom" of priests, indicating kingly authority and power.

This promise of God continued with Israel throughout the centuries, although the nation never did qualify to inherit it. The promise was still theirs, however, when Jesus came. But because they rejected him, the One Jehovah had sent to be their Messiah and King, he said to them that the kingdom would be taken away from them and given to a nation bringing forth the proper fruits of righteousness. This new "nation" is identified by the Apostle Peter. (Matt. 21:43; I Pet. 2:9, 10) It is made up

of the faith "seed" of Abraham.—Gal. 3:16, 27-29

The Ten Commandments were the basic requirements of the Law. By obedience to these commandments—perfect obedience, that is—the Israelites could have gained life. "The man that doeth them [the law of commandments] shall live in them," the Lord said. (Lev. 18:5; Gal. 3:12) And Paul wrote that the Law was ordained to give life; but instead of giving them life the Israelites found that it brought death, because of their inability to live up fully to its requirements.—Rom. 7:10

Paul refers to the commandments engraven on stones as "the ministration of death." (II Cor. 3:7) It brought condemnation upon the Israelites because of their inherited imperfections. Paul mentions this point in his discussion of the fact that God has promised a New Covenant, and that the ministers, or servants, of this New Covenant are Jesus and his followers. He refers to the ministry of the New Covenant as a ministry of the Spirit which will give life—Jer. 31:31-34; II Cor. 3:3-12

The first four commandments pertained to the Israelites' relationship to God; the last six to their relationship with one another. Jesus was asked by one of the scribes, or lawyers, which was the greatest commandment. In answering this question Jesus did not specifically quote any of the Ten Commandments, but rather Moses' summary of them.

—Matt. 22:35-40; Mark 12:29-34; Luke 10:25-28

The first of all the commandments is, as Moses said, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," and Mark adds, "with all thy mind, and with all thy strength: this is the first commandment." (Mark 12:29, 30; Deut. 6:4, 5) Jesus continued, "And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."—Mark 12:31; Lev. 19:18

In answering the scribe, Jesus was wise in quoting from the writings of Moses, and apparently those who heard his answer were satisfied, as indicated by the scribe's answer in our Golden Text. And how beautifully these two commandments sum up the intent of the Law! Those who love the Lord with all their heart, mind, and strength, will not willingly do anything to bring reproach upon his name. They will not make graven images of him. Indeed, they will endeavor as completely as possible to measure up to all his requirements.

QUESTIONS

What special promise did God make to the Israelites if they obeyed him?

What else did God promise to the Israelites if they kept his Law?

How did Jesus sum up the intent of the Law?

God's People Learn to Worship

GOLDEN TEXT: "O come, let us worship and bow down: let us kneel before the Lord our Maker."—Psalm 95:6

EXODUS 25:1-8; 35:20-22; 40:12-15, 34-38

THE offering of sacrifice was not new to the Israelites. Soon after man's fall into sin and death we find Cain and Abel bringing offerings to the Lord. Noah offered sacrifice to the Lord in appreciation for his deliverance from the waters of the Flood. Abraham offered sacrifice. The Israelites themselves, while Moses was in the mount receiving the Law, offered sacrifice to the golden calf.

But it was not until after the Exodus that God's people were presented with the idea of building a house, or tabernacle, which would symbolize the presence of the Lord in their midst. And the Israelites themselves had a very practical part in the building of the tabernacle in the wilderness, in that the material used was furnished by them, and the artisans who did the construction work were Israelites, people whom the Lord, through his Holy Spirit, specially blessed for this work.

The Lord instructed Moses to ask the people for voluntary gifts of whatever they might have which could be used in this great project, and much material was needed. Shortly before this the

Israelites were slaves in Egypt, and we might wonder just where and how they obtained all the material they turned over to Moses for the construction of the tabernacle and its furnishings. Turning back to Exodus 12:35, 36, we find the answer. They had acquired it from the Egyptians, who, being anxious for the Israelites to leave their country, were willing to give them anything they desired.

The Israelites, both men and women, seemed willing and glad to donate their precious things to the Lord to be used in the construction of the tabernacle. Indeed, more was received than could be used, so that Moses found it necessary to ask the people to refrain from bringing any more. (Exod. 36:5, 6) It isn't often that the Lord's people are so liberal that they have to be restrained from donating to the Lord and his service. Apparently the idea of having something visible, such as the tabernacle, to represent the Lord in their midst, captivated them. Here was to be something physical with which they could associate Jehovah, and the prospect appealed to them.

The Lord arranged that par-

ticular ones should be his special servants in connection with the tabernacle and its services. These were called priests. Aaron and his sons, chosen from among the tribe of Levi, were the first thus to be chosen. Aaron was to be the high priest, and his sons the underpriests. They were anointed to their offices by holy anointing oil.

While this arrangement of the tabernacle and the priesthood was important to the Israelites in maintaining communication with God, it was designed primarily by him as a type of good things to come." Paul refers to them as "shadows." (Heb. 9:23; 10:1-4) The priesthood of Israel pointed forward to Jesus and his church as a spiritual priesthood, Jesus being our High Priest, and we his underpriests.—I Pet. 2:1-5

In the type the priests offered animals in sacrifice, but in the antitype God's priests offer themselves. Jesus did this, and the altar upon which his sacrifice was consummated was the cross. We, as the underpriests, are invited to follow in his steps; to be planted together in the likeness of his sacrificial death. (Rom. 6:3-5) Jesus was the Lamb of God to take away the sin of the world through his sacrifice, and we are invited to follow the Lamb into death.—John 1:29; Rev. 5:6; 14:1,4

This priesthood class of the present age is represented in Revelation 20:6 as being brought

forth from death in "the first resurrection" to reign with Christ a thousand years. It will be during this thousand years in the plan of God that the blessing of life procured by the death of Jesus, the Lamb of God, serving as the great High Priest, shall reach the world of mankind.

With the completion of the typical tabernacle, a cloud overshadowed it. By night this cloud was as a pillar of light. It represented God's presence in the tabernacle, and in the midst of his people, to protect and guide them. This viewpoint of the tabernacle is mentioned in Revelation 21:3, 4, where we are told of the time when "the tabernacle of God" will be with men; that is, his favors will be showered upon mankind through the agencies of the messianic kingdom. The result shall be that there will be no more pain and death.

The effect of the typical tabernacle in the midst of Israel must have been to cause the reverent among them to bow down and worship their Maker, as our Golden Text suggests. And it is the privilege of all the spiritual Israelites of today likewise to worship and praise their God.

QUESTIONS

What was God's principal purpose in connection with Israel's tabernacle and its services?

Who are God's priests during the Gospel Age, and what do they offer in sacrifice?

Faith on Trial

GOLDEN TEXT: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24

NUMBERS 14:2, 3, 26-33, 36-38

THE Lord instructed Moses to select a ruler from each of the tribes of Israel, twelve men in all, and send them into Canaan to spy out the land, and to determine the nature of the land, its crops, and its people. This group of spies was not asked to determine whether or not it would be possible to defeat the Canaanites and take possession of the land; this had been determined before by the Lord. That is why he brought the Israelites out of Egypt, and had promised to take them into Canaan, the land promised to father Abraham.

The spies brought back a very good report of the land and its crops. They stated that it was a land flowing with milk and with honey. They even brought back some huge bunches of the grapes which were being grown in the Promised Land. The twelve spies seemed to be unanimous on this part of their report.

But ten of the spies had been filled with fear by the people they saw in Canaan. The Canaanites were a very strong people, they said, and many of them were unusually large, like giants. These ten spies reported that they were as grasshoppers by

comparison with these giants. Their conclusion was that it would be useless for the Israelites to undertake a conquest of the land.

Joshua and Caleb, on the other hand while agreeing enthusiastically with their ten brethren as to the richness of the land, disagreed with them as to their ability to possess this land of promise. They had faith that with Israel's God on their side, they would be victorious over the Canaanites. However, the majority report swayed the people to rebel against Moses, and to refuse to co-operate in the conquest of Canaan.

The result was that the Israelites were compelled to wander in the wilderness for forty years, until all those of twenty years old and above who had left Egypt died. Because of this rebellion of the Israelites against Moses, and thus against the Lord, the Lord proposed to destroy them all, but Moses pleaded with him and the Lord agreed to let them live, except for those who would die in the wilderness.

This was not the first time the Israelites had murmured against Moses and against the Lord. On other occasions also they asked

why they had been taken out of Egypt, expressing their shortsighted view that it would have been better to have remained slaves in a foreign land than to have come out into the wilderness to die.

One would think that the many manifestations of the Lord's protecting providences over them would have given them more faith. They were delivered from Egypt by a miracle; brought through the Red Sea by another miracle. Water had been supplied to them from the rock, and manna from heaven. But despite these and other manifestations of God's care, with the least difficulty they encountered they lost their faith and complained, and in the case of today's lesson, rebelled.

However, not all of the Israelites were rebellious. There was always a faithful minority, or remnant, which was pleasing to the Lord. Paul wrote, "Some, when they had heard, did provoke [God]: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."—Heb. 3:16-19

The accomplishments of faith recorded in the Bible are many. A number of them are mentioned

in the 11th chapter of Hebrews: "By faith Abel offered unto God a more excellent sacrifice than Cain"; (vs. 4) "By faith Noah, being warned of God of things not seen as yet, moved with fear [margin, or, being wary], prepared an ark to the saving of his house"; (vs. 7) "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of [margin, or, to] whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."—vss. 17-19

Our Golden Text is to the point. Those who have faith and courage to do the Lord's will, and who put their full trust in him, will be given strength to face the difficulties they encounter as they endeavor to serve him. God wants his people to manifest their faith in him by stepping out on his promises, and by obediently doing all they can to serve and please him. God will help us take the second step if we, even though imperfectly, take the first one.

QUESTIONS

Relate the story of the twelve spies sent into Canaan, and state what lesson there is in this for us.

Were all the Israelites unfaithful to the Lord? What did Paul say? Mention some of the works of faith recorded in the Bible.

A New Call for Faithfulness

GOLDEN TEXT: "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them."—Deuteronomy 11:16

DEUTERONOMY 6:4-17

MOSES sensed that a new form of temptation would come upon the Israelites when they entered Canaan. During their wanderings in the wilderness they faced many privations. They lived in tents and enjoyed few of the advantages and comforts of home life. Their principal food was the manna from heaven, from which, however, tasty though it might have been, they would naturally long for a change. Probably to many the journey in the wilderness must have seemed like an aimless affair by which nothing was being accomplished.

But conditions would be different once they crossed the Jordan into the Promised Land. At first they would be compelled to fight battles with the Canaanites; but there would be an incentive for this. It was a land flowing with milk and honey. The people had homes and supplies, all of which would fall to the Israelites when the land was conquered. The temptation then would be to forget that it was God who provided all these blessings for them.

Another thing they would encounter was false gods and cor-

rupt forms of worship in which the Canaanites indulged. It would be easy for the less faithful among the Israelites to conclude that the gods of the Canaanites were responsible for their prosperity, and thus be tempted to join in with them in their idolatry. As the record shows, the Canaanites were not all driven out of the land. Many of them were allowed to remain, and this posed a constant threat to the integrity of the Israelites' worship of Jehovah the true God.

In view of these circumstances, it was fitting that Moses should admonish this people to faithfulness when they entered the land which God promised to give to them. They were to have a wholehearted love for the Lord. Anything less than this would leave the way open to worship other gods.

Moses admonished the Israelites to remember God's past dealings with them, and to realize that he continued to love and care for them, and that he was capable of fully taking care of them. No doubt many of the Israelites did believe this; others did not.

They were to train their chil-

dren in the Law and the ways of the Lord. This was important, for unless they did the younger generation would be left knowing little or nothing about the great God of Abraham, Isaac, and Jacob as the older Israelites died off.

The Israelites were also directed by Moses to treasure the Word of the Lord, his laws—"Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates."—vss. 8, 9

Centuries later the psalmist David observed the value of the Word and law of the Lord. He wrote, "The law [margin, or, **doctrine**] of the Lord is perfect, converting [margin, or, restoring] the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." Ps. 19:7-11

Moses' instructions to the Israelites are appropriate for spiritual Israel today. We have much advantage over God's ancient people in that we have the Word of

the Lord in much greater detail and clarity. To us, through the Word, has been revealed the great divine plan of the ages, and we should treasure this precious truth and make it a very part of our lives.

We may not be especially tempted to worship heathen gods, as were they of natural Israel, but we do need to be on guard lest we set up "idols" of pleasure, ambition, and other things which appeal to the flesh. Such idols could wean us away from our wholehearted devotion to our loving Heavenly Father. Almost anything which we may permit to remove God from our hearts would be an idol. Let us resolve to be wholly devoted to the Lord and to the doing of his holy will.

We also have a responsibility to teach the truth to our children. Indeed, we are commissioned to bear witness to all the world, telling all who will listen the glad tidings of the kingdom now so near. Let us be faithful in so doing, for thus the truth will become all the more precious, and powerful in our own lives.

QUESTIONS

Describe the changed situation in which the Israelites would find themselves when they crossed over Jordan into Canaan.

Mention the highlights of Moses' admonition to the Israelites.

Why is it important for spiritual Israel to treasure the truth, and use it properly?

Possessing the Promised Land

GOLDEN TEXT "And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey."—Joshua 24:24

JOSHUA 1:10, 11; 23:1-9; 24:14,16

THE Lord said to Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." (Josh. 1:2, 3) This was the Joshua, who together with Caleb, forty years earlier had asserted his belief that with the Lord's help they could defeat the Canaanites, and possess the Land of Promise.

Joshua was still of this opinion, although it would be no easier task now than it would have been forty years before. Joshua's confidence in victory over the Canaanites was still based upon his faith in God, and God gave him wonderful assurances of his help. He said to this his new servant, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—vs. 9

Having received the Lord's command to move forward, and being assured that the Lord would go with them to help in

every time of need, Joshua gave command to the people to prepare for the move over Jordan and into the Promised Land. The people were given three days to make the necessary preparations, including, no doubt, the assembling of food supplies.

From the very beginning Joshua was given evidence of the providences of God working on his behalf and on behalf of the children of Israel. The wonderful manner in which a path opened up for them through the river Jordan was one of these evidences. As soon as they crossed Jordan they came face to face with the powerfully walled city of Jericho. But this was no problem for the Lord.

An angel of the Lord, styling himself the captain of the Lord's host, appeared to Joshua and outlined the strategy he was to use in conquering Jericho. And, with the Lord overruling, this strategy was successful. The walls of Jericho fell, and the people of the city were put to flight. Archaeologists have uncovered what they believe to be fragments of the walls of ancient Jericho.

The next city to be taken was Ai. This was a small city, and

Joshua, without knowing that Achan had taken "the accursed thing," sent a contingent of 3,000 of Israel's soldiers against Ai, and they were defeated and 36 Israelites slain. This was a needed lesson for Israel's new leader, for it taught him and all of Israel the absolute necessity of strictly adhering to their covenant with Jehovah.

The conquering of Canaan and the division of the land under the leadership of Joshua took about six years. (Joshua 14:5-15) This faithful leader of God's people was blessed with many outstanding victories during that time. But there were some failures, these coming as a result of more or less unfaithfulness to the Lord, largely on the part of the Israelites themselves.

However, all the Canaanites were not driven out of the land. Many of them were allowed to remain (usually paying tribute), and the Israelites were warned not to follow their ways, nor to worship their gods, a warning which from time to time many of them failed to heed.

Joshua, when he neared the time of his death, called for an assembly of the Israelites; and like Moses, he encouraged them to remain faithful to the Lord, reminding them of the wonderful manner in which Jehovah had cared for them, in that now the land had been conquered and divided among the various tribes.

Joshua called upon the Israelites to go on record as to where they stood with respect to their God. He called upon them to "put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." (ch. 24:14) "Choose you this day whom ye will serve," Joshua said, ". . . as for me and my house, we will serve the Lord." (vs. 15) Joshua's eloquent appeal was well received, and effective, for the people answered, "God forbid that we should forsake the Lord, to serve other gods."—vs. 16

And again, as quoted in our Golden Text, the people said, "The Lord our God will we serve, and his voice will we obey." They were doubtless sincere in this declaration. We are told that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." (ch. 24:31) Beyond this, as the Book of Judges reveals, the people did not continue to serve the Lord faithfully.

QUESTIONS

What gave Joshua such great assurance that the Israelites could possess the Land of Promise?

Name some of the miracles which Joshua witnessed, particularly at the beginning of his leadership.

How long did the people continue serving the Lord after the death of Joshua?

The Witness of the Spirit

MANY children of God have had doubts of their sonship. If these doubts are not dispelled or, worse yet, if allowed to grow, they can cause laxness in our consecration, and eventual withering of the new creature. But if these onslaughts of Satan are met with the assurances found in the Word of God, then needed strength of faith can be found, and a deepening of conviction will result. Romans 8:16 opens the door for profitable study along the lines of assurance of sonship—"The Spirit itself beareth witness with our spirit, that we are the children of God." However, to understand all that is implied herein requires a recognition of God's will for the church and an appreciation of his plan of the ages. Without such knowledge much confusion can result.

For instance, many believe that a mark of God's sonship is material prosperity. During a nationwide drive for church membership, billboards were observed having the following statement, "Church builds character, character builds success, join a church." However, when one understands the plan of God and knows the purpose he is accomplishing in the true church during the Gospel Age, then it is at once clear that material prosperity and health are not marks of sonship.

If prosperity were a true mark, how discouraging it would have been for the Apostle Paul! Hear his testimony regarding his lot in material things while a servant of God, "Even unto this present hour we both hunger, and thirst, and are naked, and buffeted, and have no certain dwellingplace." (I Cor. 4:11) In all his privation and sorrow Paul could say with assurance, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28

How understandable is the matter when we see the purpose of God. Our Lord's and the church's frustrations, sorrows, suf-

ferings and trials are necessary for development and crystallization in righteousness. Of Jesus we read, "For it became him . . . to make the captain of their salvation perfect [complete] through sufferings." (Heb. 2:10) And again we read, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) The church which is being developed through such stringent testing is to share divine life, high honor, and glorious privileges with our Lord, hence the need to have characters eternally "set" in righteousness.

Our Father knew that the necessary trials of development might at times discourage, so he has given us ample assurances of his faithfulness. Among these assurances are the witnessings of the Spirit, which say soothingly, "You are indeed my very own."

The word "Spirit" found in our text must be understood correctly if we are to receive comfort from it. It means the power or influence of God in whatever manner it operates. By use of our concordances we have learned that the basic Hebrew and Greek words for spirit, **ruach** and **pneuma**, simply mean "wind." These have been translated into various English words such as "mind," "sneeze," "power," among many others.

We can understand what might have influenced the ancients first to use such a simple word to describe God's power or influence. As their language grew, known words would often be used to describe something entirely new, and in time the original meaning would be lost and the new become accepted.

This is true in all living languages. In English, for instance, "rostrum" means the platform where one stands when giving a more or less formal speech. Originally this Latin word meant "beak," such as the beak of a hawk or sparrow, and often used at a ship's prow. This original meaning does not enter one's mind when he now hears the word rostrum.

When Rome was a world power, it was the practice to construct their naval vessels with a long sharp prow for ramming the enemy ship. Because of its long, sharp, graduated, and sometimes curved appearance, it began to be called the "rostrum," which meant beak. When a naval battle ensued, this portion of the defeated vessel was considered a trophy of war.

It was the further practice to take the rostrum to the Colosseum at the time the victorious commander was to receive the acclaim of the populace. When he acknowledged this honor it was the custom for him to stand on the rostrum to give his words or speech of thanks. Such evidence of change in word meaning can be found in a goodly percentage of all words currently used in every "living" language.

When the ancients first coined the word **ruach** in Hebrew, or **pneuma** in Greek, it simply meant what we now understand as "wind," or "air." Wind, of course, is quite indescribable—there is power and movement that can be felt but not seen. When those of long ago sought a way to describe the unseen power of God, or thought of many other things which could not be seen, but concerning which evidence was at hand to show their presence, it was almost inevitable that "wind" would first be used.

In our lesson text we believe the word "mind" would best be substituted for Spirit. Our text would then read, "God's mind itself beareth witness with our mind that we are the children of God." Some might ask, in what way do we say it is God's mind? The mind of any being represents his thoughts and, so far as we are concerned, the only place we can at this time know the thoughts of God is in his Word, the Bible. The Bible came to us through the power or influence of God's having directed the writers.

A Guide Book

It was a practice in former years for many families to have what was called a "doctor's book." This was a compilation of the various symptoms present in a specific illness, such as measles or mumps, etc. It also suggested, in some instances, remedies which could be used. The one possessing such a book might observe his child becoming listless. Perhaps measles was suspected, so a quick check was made with the book concerning the symptoms and their order of appearance, and if the child's symptoms matched those listed, such a diagnosis generally was made. In our Father's Word, he has outlined for us the steps of the call and the general experiences that will come to a child of his. If we find ours matches those noted in the Word, then we

have assurance that his Word or mind is bearing witness with ours that we are his children. Let us note the testimony of the Bible concerning some of the witnesses of the Spirit.

Drawn by God

In John 6:44 we read the words of Jesus, "No man can come to me, except the Father which hath sent me draw him." Here is explicit testimony that everyone who comes to Jesus would be drawn of God. Have we had such experience? What does it mean to "be drawn to Jesus"? We believe the Bible gives ample proof that being drawn to Jesus during this age implies an appreciation and comprehension of his life and work. When Jesus' disciples, whom God had drawn, noted that they specially understood his parables, which others did not, they inquired concerning the matter. In Matthew 13:10 we read of this where they asked, "Why speakest thou unto them in parables?" His answer makes it clear that his disciples, who have been drawn of God, have a special appreciation and understanding. His words were, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

How can we determine if we have been drawn to Christ? Did circumstances arise that drew our attention to the Bible? Did we begin to understand that Jesus became a man and died for all? Did we begin to appreciate his nobility of heart and character and hence found in ourselves a desire to serve him? Did we find ourselves loving him because he did so much for the world and for us? If our answer is yes to these questions, it would mean that we have been drawn to Jesus. By his own testimony we are informed that "no man can come unto me except the Father which hath sent me draw him."

However, this appreciation and knowledge of our Lord, which would indicate we have been drawn to him, does not in itself mean we are the children of God. According to God's Word this is but a first step. In Matthew 16:24, 25 we read the words of Jesus concerning another step: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Consecration and the Cross

This statement of our Lord so clearly describes the step we call consecration. To deny oneself would mean to give up one's will. To one becoming a disciple of Jesus this is a vital step, because we must be willing to have God's will as our guide. This was true of Jesus also, and the fact is noted prophetically of him in Psalm 40:7, 8, "Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart."

The next point in Jesus' requirement was, "and take up his cross and follow me." What a background of truth is contained in these few words! In our Lord's day the phrase for one to "take up his cross" was a figure of speech to indicate that the one involved was walking unto death. How literally true this became to Jesus!

By his words, then, it is suggested that Jesus' disciples will realize it was necessary for him to die and, in addition, they will perceive that the Messiah is composed of Jesus and his faithful disciples, and that all must die before the reign of the Messiah begins. Note the Apostle Paul's words, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ [Messiah]."—I Cor. 12:12

Considering our Lord's statement of discipleship as a witness of the Spirit, can we say this step has been taken? Can we look back to that point when we realized we had been drawn, and that we recognized the terms of discipleship? Did we see that our human will was to be surrendered, and henceforth we were to do the will of God as found in his Word? Did we realize that the will of God meant we were to sacrifice our lives as Jesus' disciples, and that if faithful we would be with him in glory as a part of the Messiah? If so, we can say that God's Word bears testimony with our mind that we are children of his, true disciples of Jesus.

Hear again the testimony of God's Word concerning the experience of his children so that we may have further assurance. II Corinthians 5:17 states, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all

things are become new." How have old things passed away, and how did all things become new? With most of us, prior to our consecration and our knowledge of the truth we had limited horizons.

At most we might have had some plans concerning the work or profession we desired to follow. Also we may have had some principles or qualities of character we admired and attempted to follow in a half-hearted way. But how was that changed at consecration? Our horizons lifted. We saw beyond a professional, monetary, or family goal—we saw beyond our lifetime on earth, into eternity. We had definite goals for which we were now to strive. We began to observe the character of our God and Lord and attempted to fashion our thoughts and lives accordingly. The truth and consecration gave "point and objective" to our lives. "Old things are passed away; behold all things are become new."

There are other witnesses of the Spirit which require continued faithfulness to be experienced. One which falls into this class is noted in John 15:2, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit." In this parable God is pictured as the husbandman, or caretaker of the vine, Jesus is the stalk, and we are the branches. That which the husbandman desires is fruit from the branches, and the necessary procedures are followed to produce it.

We realize that the fruit illustrates the character of love we are to attain, and this is not merely a passive conformity to Jesus' disposition, but also a demonstration of love by our self-sacrificing devotion. Note how this is brought to the fore in verses 12 and 13 of the parable, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

The particular point in the parable to note in relation to our study of the witness of the Spirit is, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." An unattended grapevine has a natural tendency to produce wood, and not fruit. So with us, no matter how high our resolves, our natural human frailties would assert themselves unless we received "prunings" by our Father.

The Lord's Prunings

The "prunings" of the Lord would be those experiences brought upon us which, met correctly, would bring forth in abundance the fruitage of righteousness. The Lord may set us aside for awhile, or there may be experiences which humiliate us. If we bow down in these and say they are from the Lord, then such prunings will be beneficial.

We may be unduly concerned about the approval of others, so that if it is not forthcoming we are distressed. Such approbateness could cause one to seek approval at the expense of principle and truth. With such tendency toward "wood making," the Lord may permit experiences and misunderstandings which would cause us to receive special criticism and disapproval. If such experiences are accepted in the proper spirit, bringing an inner recognition of the need to have only God's approval, then rich fruitage has been produced.

Can we look back in our experiences and see when God permitted circumstances which, for the moment, thwarted natural tendencies of attaining our will, be it in job, or family, class, or in other situations? If so, and we met these properly, bowing to the will of the Father, then we have the testimony in his Word that we are being led of him as children.

The World's Enmity

Another "witness of the Spirit" is found in John 15:19, which reads, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." But one might ask, how does the world manifest its hate toward us? Actually, very few of us ever receive abuse from the world and, for that matter, neither did our Lord. His abuse and suffering came mainly from the incitement of the people by the religious leaders of Israel.

The reason we do not often receive the world's scorn is because we do not have much to do with the world. However, in those instances where there is a confrontation, and our principles run counter to the world, we see the face of hate. This often happens during the stress of war when our brethren with-

hold themselves from serving militarily. This can and does infuriate some of the world. Also we see the world's frown when we refrain from engaging in politics. To many of our neighbors the time when all ills of government should be corrected is now. To such, our attitude is detestable because it appears we are unconcerned. Yes, we will see the world's dark frown if we are faithful. This "witness of the Spirit" will come to us only if we are faithful in witnessing and letting our light shine.

A similar "witness of the Spirit" is found in Matthew 10:25, which reads, "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" This, of course, referred to the reaction and accusation of the religious leaders toward Jesus, which shall also be our lot if we are faithful.

Persecution

Those instances when we will be accused of preaching the doctrines of devils will vary with the brethren according to the scope of witnessing of each one. No doubt but what some of the Lord's own disciples, such as sisters who were housewives, or brethren in limited activity because of their smaller sphere of life, did not often feel the wrath of the Pharisees. But when the Lord's providences permitted a larger sphere of activity the testimony of his Word is that those faithful were subjected to abuse, and even violence, perpetrated by the religious element.

Today we do not experience physical violence from those who regard our message of truth as evil. But we are accused of being disciples of Beelzebub; that is, teaching doctrines of devils. If we are faithful in witnessing as the opportunities are presented, we shall surely meet such accusation. To those whose sphere is so constricted by the Lord's providences that witnessing is only an occasional experience, then these can serve by becoming companions of those so used. This thought is brought to us in Hebrews 10:33; "Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."

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DAWN PUBLICATIONS

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NEW JERSEY

(Continued from page 31)

Love for the Brethren

Note that many of the assurances of sonship depend upon our faithfulness in witnessing to the truth. Another of the assurances depends on our continued love of the brethren. This is stated in I John 3:14; "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." The first requisite in loving the brethren is the recognition that we are a family of God.

This truth was dramatically presented to the church by Jesus. In the Gospel of Matthew we read of an instance where our Lord's mother and his brethren sought to speak with him. At the time, he was inside a home tightly packed with listeners, and this crowding prevented free access for his mother and brethren who were without. An observant one saw the problem and interrupted Jesus' speaking by an announcement: "Behold, thy mother and thy brethren stand without, desiring to speak with thee."—Matt. 12:47

We can imagine Jesus' hearers waiting for the reply to this statement. Our Lord, always watching for the seasonable time to sow a seed of truth, observed the appropriateness of this occasion to speak a great truth. In preparing his hearers to receive the lesson, he asked what at first seemed a strange question, "Who is my mother? and who are my brethren?" Imagine the first reaction of the disciples on hearing this unusual query! They knew his mother and brethren, and wondered why he asked the question.

After the pause which followed his question, the pause during which a variety of thoughts entered the minds of his listeners, came the wonderful statement of Jesus: "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—Matt. 12:46-50

Imagine the reaction of the disciples to this statement by Jesus! These simple folk who saw in Jesus such perfection and beauty of character realized that he tenderly considered them as his own family. They knew these words were not casually

spoken for effect; no, they revealed the deep conviction of his heart. We can well imagine the special nearness and warmth they felt for him that day.

God's Family

We disciples are the family of God, and the full meaning of this truth should be imbedded deeply in our hearts. The tie that binds our hearts transcends any earthly tie of family or affection. The realization of this truth should cause us to love the brethren. But love does not come merely because we are told such should be the case. Our love for one another comes from, and is strong in relation to, our love for the Father and our Lord Jesus.

As our appreciation and love of God grows, so does our concern and tenderness grow toward those whom he has named as our brethren. If he has drawn and begotten a member of the family, leads them daily, hears their prayers, should not we too view them in a special way? We can measure our love for God by our love for the brethren.

As we associate with the brethren, they and we must continually exercise patience. Our Father has called his children from varying backgrounds, greatly differing casts of mind. We all have dissimilar human frailties. The need of adjusting to each other will be ever present. It is as though our Father, as a part of our development, brought together those who are naturally diverse and then said, "Now, my children, live together in love, cherish and serve each other." If we maintain a strong love for God and our Lord, keeping in focus his plan and our relationship thereto, then the knitting of love between us and our brethren will be sure and firm.

If we can say that we discern and appreciate the family relationship of the brethren, then this witness of the Spirit is real and vital in our lives. If we find in our hearts a desire to be with and serve the interests of the brethren, then we have "passed from death unto life because we love the brethren." I John 3:14 then becomes a "witness of the Spirit" that we are children of God.

Discernment

Another strong evidence of our sonship is our knowledge of

the "mysteries of God." In the first chapter of Ephesians the Apostle Paul stresses the fact that the members of the church have been special recipients of knowledge. In verses 12 and 13 he states, "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: . . . ye were sealed with that Holy Spirit of promise."

The phrase, "sealed with that Holy Spirit of promise," refers to the possessing of special knowledge that identifies us as being sons of the King. It appears that Paul took his figure of speech from a practice used by rulers of that day to identify their representatives. It is said that when one representing a ruler went to a far place he had with him a letter of identification which was authoritative because stamped therein was the seal of the potentate. Our text indicates that that which identifies us is that we are "sealed with the Holy Spirit of promise." Note carefully the text does not read sealed by, but with the Holy Spirit of promise. Thus stated, it would mean the seal itself is the possession of the spirit of promise. Just what does this mean?

The matter is made clear by the same apostle in I Corinthians, chapter 2. In verse 7 we read, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Subsequently it is made clear that this wisdom is yet hidden from the world. Then the apostle makes the point that we know these hidden things only by the Spirit of God: "But God hath revealed them unto us by his Spirit: for the Spirit searches . . . the deep things of God."—vs. 10

Paul then continues to show that one purpose in our receiving the Spirit of God is that we might know what has been freely given to us. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." (vs. 12) This is the Spirit of promise, or the Spirit, or influence, of God revealing to our minds those deep truths of his plan which outline the inheritance of the new creation.

Being "sealed with the Holy Spirit of promise," then, is the enlightenment which comes to us by the Spirit of God. Note

how emphatically the apostle states that such knowledge cannot be had now by those not Spirit begotten, "But the natural man receiveth not the things of the Spirit of God: . . . neither can he know them." (I Cor. 2:14) If we see the deep things of God which, simply stated, is his plan of the ages, and if this has prompted our consecration and walk of discipleship, then again his Spirit is bearing witness to ours that we are the children of God.

The child of God has many assurances in the Word to bolster his faith in his sonship. But, as we have noted, some are historical; that is, recognition of facts which occurred in previous years, such as the drawings of God, our consecration, God's prunings. Other witnesses of the Spirit depend so much on our present faithfulness in witnessing, sacrificing, and serving the brethren. But in all these, past or present, we are specially aware of the warmth of God's smile and his tender leadings.

God's Promises Conditional

**"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."—
Hebrews 4:1**

IN A paraphrase translation of our text, "The New English Bible" reads, "Therefore we must have before us the fear that while the promise of entering into his rest remains open, one or another among you should be found to have missed it." This, as well as the King James translation, reminds us that the promises of God to his people have conditions attached to them, and that if we are to experience their fulfilment we must, as individuals, comply faithfully with those conditions. Jesus' promise in Revelation 2:10 is a good example of this—"Be thou faithful unto death, and I will give thee a crown of life."

The Lord emphasizes this principle in connection with his promises by a lesson he gave to the Prophet Jeremiah. The Lord said to him, "Arise, and go down to the potter's house, and there I will cause thee to hear my words." Jeremiah went down to the

potter's house, and watched the potter as "he wrought a work on the wheels." Jeremiah noted that "the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." (Jer. 18:1-4) After thus watching the potter make a different vessel than he had at first intended, the Lord gave Jeremiah the lesson he wanted him to learn from what he had observed. We quote:

"O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—Jer. 18:6-10

The immediate application of this lesson, so far as Jeremiah was concerned, was in connection with God's dealings with the nation of Israel. Israel was a disobedient nation, and through his prophets God had made it clear that he would permit its destruction; and, as it turned out, their king was dethroned, and the people taken captive to Babylon during the days of Jeremiah. But even though this bitter experience was facing the nation, if there should be a genuine spirit of repentance and return to God, the threatened punishment would not be inflicted.

The Lord had promised rich blessing upon his typical people on condition that they obey his commandments. But these promises were not unconditional; if the people did not obey, then, as Jeremiah was told, the Lord would repent of the good things he promised and the people would not receive them. While this lesson was given to natural Israel, it is just as true in principle of spiritual Israel. "Exceeding great and precious" are the promises which the Lord has made to us, promises which, if we are faithful to the conditions attached to them, will lead to the divine nature, and to "glory and honor and immortality."—II Pet. 1:4; Rom. 2:7

In Peter's reference to the precious promises of God he emphasizes the necessity of adding to our faith virtue; and to virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly-kindness love. He explains that if these things be in us and abound then we will not be unfruitful in the knowledge of our Lord Jesus Christ. But if we lack these, Peter continues, we will be spiritually blind, and eventually forget that we were once purged from our sins. But rather than this, Peter exhorts, we should give "all diligence" to make our calling and election sure. And, he assures, if we do these things, then an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.—II Pet. 1:4-11

The Hebrew Brethren

THERE are certain statements in Paul's letter to the Hebrews which indicate that as a group they were not living up to their privileges as well as they might, hence to some extent were "coming short" of the promises of God as they applied to them, and to all the followers of the Master. He speaks of them as being "dull of hearing," explaining, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:11-14

Many are the promises of God which assure his people of an abundant supply of spiritual food for their nourishment as new creatures, food which will enable them to grown and become mature in Christ Jesus. But this food must be faithfully used and assimilated if we are to develop from the babyhood stage of Christian experience into the adult stage—"by reason of use," Paul states. This is one of the conditions attached to the promises of God which build us up in the most holy faith.

When we do not properly assimilate the promises of God, and through faith obey the conditions attached to them, our "first love" enthusiasm for the Lord, the truth, and the brethren will

be lost. This seems to be what had happened with the Hebrews to whom Paul addressed his epistle. He said to them, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."—ch. 10:32, 33

Seemingly these Hebrew brethren had been very faithful and zealous in the beginning of their walk in the narrow way. They then took joyfully the spoiling of their goods. But apparently their attitude had somewhat changed else Paul would not have invited them to call to remembrance those former days. It is not a temporary faithfulness that will gain the crown of life. One of the conditions attached to the promises is continued faithfulness, not for a week, or a month, or a year, but until the end of the narrow way is reached in death.

It is this that Paul encourages in the Hebrew brethren. He wrote, "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." (ch. 6:10-12) The promises of God hold before us a very rich future inheritance, but if we are to "inherit" what the called of God are promised we must exercise faith and patience unto the end. Thus the apostle wrote, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—ch. 10:36

"Ye have need of patience." Here is another of the conditions attached to the promises of God. Jesus illustrated this point in his Parable of the Sower, in which, as he explained, the "Seed" is the Word of God. (Luke 8:5-15) In his Word are contained the promises of God and the conditions which are attached to these promises. In the parable some of the seed falls by the wayside. This does not take root at all. Some of the seed falls upon stony ground, where there is not enough soil to keep the new plants alive. Some falls among the thorns, which choke out the growing

plants. But some falls on good ground where the new plants flourish and bring forth fruit.

The stony-ground believers, Jesus explained, are those which wither under the heat of trials and persecution. If these could enjoy the promises of God, and inherit their fulfilment, and also enjoy the plaudits of men, and be assured freedom from trials and opposition as they walk in the narrow way, they would rejoice. But this is not the pathway which the Lord has designed for his faithful people. In order to demonstrate their faithfulness to him, and their worthiness of the place in the kingdom which he has promised, they must endure opposition and persecution, and they must patiently endure.

The seed that fell among thorns, Jesus explained, "are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." When we first accept the Word and make a consecration to do the Heavenly Father's will, it may not seem so difficult to give up the good things of life, and devote all our strength, time, and means to serving the Lord. But if we do not patiently endure the difficulties and hardships resulting from this prescribed way of life, and allow the deceitfulness of riches and the cares of this life to interfere with our walk in the narrow way, then we will not be pleasing to the Lord. Are we permitting these things to choke out the important interests of the new creature, hindering its growth in grace, and in the knowledge of the Lord?

Our aim should be to qualify as the "good ground" hearers of the Word, concerning whom Jesus said, these are "they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." How important it is that we "keep" the Word, that we treasure up in our hearts the precious promises of God, patiently enduring all the tests which the Lord, in his love and wisdom, permits to come upon us. Only thus may we expect, after having done the will of God in making a consecration to do his will, to inherit the fulfilment of the promises.

Bringing forth the fruits of righteousness is the great objective of our receiving the Word. After speaking of those who

become so unfaithful that it is impossible to renew them unto repentance, Paul continues, "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by [margin, or, **for**] whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." (Heb. 6:4-8) This grave warning follows Paul's admonition to the Hebrew brethren to lay hold more firmly upon the truth, to learn its great first principles, and adhere to them without vacillating.

Abraham an Example

PAUL cites Abraham as an example of patient endurance in connection with the promises of God. We quote: "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."—Heb. 6:13-20

Usually we think of Abraham as an example of faith, and correctly so. But in this passage Paul reminds us of his great patience in waiting for the fulfilment of God's promise. It was, of course, his faith which enabled him to patiently endure during all those years of waiting, from the time God first spoke to him in Ur of the Chaldees, until, when he had demonstrated his faithfulness by his willingness to offer up his son Isaac in sacrifice, God confirmed the promise by his oath. It was not the fulfilment of the promise which Abraham received after patiently enduring, but its confirmation by God's oath. It was not then the due time for Abraham's seed to bless all the families

of the earth, but God did all he could do to assure Abraham that the promise would be fulfilled—he confirmed it by his oath.

And our glorious hope has its roots in the Abrahamic Covenant, not as part of the human race which is to be blessed, but as the promised seed which will, together with Jesus, do the blessing. Because of this, God's confirmation of the promise is a "strong consolation" for us, a blessed assurance that if, like Abraham, we patiently endure, we will inherit the fulfilment of the promises. To us, the promises of reward are spiritual. The hope engendered by them entereth into that which is beyond the veil, where our Forerunner, even Christ, has already entered.

But we "have need of patience." We have need of patience in all the trying experiences of life. When Paul used this expression he was applying it particularly to the fact that our long wait for the fulfilment of God's promises of glory, honor, and immortality is a severe test of our patience. It was this test of time which Abraham patiently endured. The waiting test has been upon all the Lord's people, from Pentecost even to the present. In this end of the age particularly, the Lord's people have been sorely tested by their long wait for the kingdom, and their exaltation to joint-heirship with Christ in his kingdom. That test is still on. Shall we patiently endure, or shall we become weary of waiting and fall by the wayside?

When Paul wrote, "Ye have need of patience," he added, "For yet a little while, and he that shall come, will come, and will not tarry." (Heb. 10:36, 37) The brethren in the Early Church knew that they would not inherit joint-heirship with Christ in his kingdom until he returned at his second advent. And Paul encourages them in the thought that it would be only a "little while" until he did return, and admonished them to patiently endure throughout that short time of waiting. True, that "little while" turned out to be nearly nineteen hundred years, but so far as the Hebrew brethren were concerned, it lasted only until they finished their course in death. Nor is the test of time any longer than this in the experience of any of the Lord's consecrated people. If we are faithful unto death, we will receive the crown of life, regardless of God's time table in the outworking of his plans and purposes as a whole.

We are now living in the days of our Lord's second presence. The "little while" of waiting for him to return is in the past. But still we need of patience. There is still a "little while, now he has come" which is testing our patience. Are we enduring that test? Or, are we inclined to become lax in our zeal, and just drift along in a half-hearted sort of way? How are we meeting the test of patience in waiting for the kingdom? It is important that we patiently endure if we are to receive the promised reward. This is one of the conditions attached to the "exceeding great and precious promises" whereby we are made "partakers of the divine nature."

God's Faithfulness

MANY times promises are made by those who are not reliable, or who lack the ability to fulfil them. But this is not true with respect to the promises of God's Word; for God, the Creator of heaven and earth, and our beloved Heavenly Father, is the source of all the promises contained in his Word. In the two opening verses of the Book of Hebrews we read, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

When God speaks through his prophets, or through his Son, or through the apostles of the New Testament, it is his voice which we hear in all the exceeding great and precious promises of his Word. He is the Author of the promises! And we can depend upon God to make good his promises. Paul wrote, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" Yes, God is faithful. We can depend upon him, for he is both willing and able to fulfil all his good promises.

God will be faithful; of this there is no question. The important consideration is our own faithfulness. Paul attaches another test of our faithfulness to the promises in the statement, "Let us hold fast the profession of our faith without wavering." The promises are sure. It remains only for us to hold fast to them, and without wavering. If we waver in uncertainty we could well lose our

grip on the promises, and find ourselves tossed about by every wind of doctrine.

Obedience is another test. Through the promises of God we hear the voice of God speaking to us, but if we are to be blessed in full by that "voice" it is necessary to be obedient to all the conditions attached to the promises. Thus the apostle wrote, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall we not escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace [margin, or, **hold fast**], whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."—Heb. 12:25-29

Here we are warned against turning away from the voice of God. Are we ever tempted to do this? When we hear God speaking to us through his Word, outlining the conditions which make the narrow way so narrow, do we wish that we could turn away and not hear some of those conditions, the ones which seem particularly difficult for us? We may not consciously do this, but it is so easy to close our ears to the things which we do not wish to hear, that we could be tempted along this line. So let us be watchful of this. May we listen attentively to everything which the Lord says, and by his grace and strength obey his voice, while we continue to serve him "acceptably with reverence and godly fear."

More Earnest Heed

Again emphasizing the need of faithfulness to the conditions attached to the promises, Paul wrote, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be

spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:1-3

Taking heed to, and not neglecting the promises, are the conditions laid down in this admonition as prerequisite to obtaining the "great salvation" which "began to be spoken by the Lord." It is so easy to allow the vitality of the promises of God in our lives to "slip" away from us. The weaknesses of the flesh, the allurements of the world, and the attacks of the Adversary, all contribute to steal away from our hearts and minds that freshness of zeal and obedience which we manifested when first the Lord spoke to us. The Revelator speaks of this as the loss of our "first love." This is why the apostle urges that we give "more earnest heed to the things which we have heard." A similar thought is contained in Peter's admonition that we give "all diligence" to make our "calling and election sure."

"We are made partakers of Christ," Paul wrote, "if we hold the beginning of our confidence stedfast unto the end." (Heb. 3:14) "If" we hold stedfast unto the end. Are we holding stedfast? This is the condition upon which we are made partakers of Christ; that is, become part of the great messianic company for the blessing of all the families of the earth. To hold fast implies willingness to suffer and to die with him, to be planted together in the likeness of his death. And it is only "if we suffer with him" that we will be with him in the kingdom. It is only "if" we are planted together with him in death, that we may hope to live with him in the resurrection.

Here are further "ifs": "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31,32) "If a man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) And how wonderful to know, as Paul wrote, that "the Lord is faithful, who shall stablish you, and keep you from evil." (II Thess. 3:3) Because the Lord is faithful, not one of his good promises will ever fail on behalf of those who strive as earnestly as possible to meet the conditions attached to his promises. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

(Continued from page 9)

human representatives of the kingdom. These will be the earthly rulers in the kingdom. The obedient subjects of the kingdom, beginning with the restored Israelites, will have a share in this work of enlightenment. But, as we have said, the work will not be accomplished all at once. We read, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—Zech. 14:6, 7

Light is a symbol of truth, of understanding. But the light of the kingdom day will not be wholly clear until the close of the thousand years. As our text declares, "every eye" will discern the presence of the Master during the opening period of that day, but there will be much for these to learn; and, as we have seen, there will be the further work of enlightening all who are awakened from the sleep of death. Not until the close of that day will the "veil" of misunderstanding be fully removed from the eyes of all the people. (Isa. 25:7) It will be then that "the knowledge of the Lord" shall fill the earth "as the waters cover the sea."—Isa. 11:9

Together with the blessing of enlightenment, peace, health, and life will flow out to the people. The Lord will then "swallow up death in victory," and wipe away the "tears from off all faces." (Isa. 25:8) Truly, the prospect for Israel and for the people of all nations is glorious! While distress and trouble are rampant in the earth today, this situation is soon to give place to the authority of Christ's kingdom, through the agencies of which there shall be lasting peace, security, happiness, and life. How the people will then rejoice in the God of their salvation!—Isa. 25:9

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Hebrews 13:20,21

How the Lord Seeth

"THE Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:12, 13) The **Diaglott** renders verse 13, "And no creature is concealed in his sight, but all things are naked and exposed to his eyes." How searching are his eyes, nothing is hidden from them, for "the Lord seeth not as man seeth." These words are recorded in I Samuel 16:7, and were spoken by God to the Prophet Samuel.

When the people of Israel had demanded a king, that they might be like the nations round about them, God had given them Saul. Because of King Saul's disobedience, God rejected him and sent Samuel to anoint another to be king. Saul is described in I Samuel 9:2 as "a choice young

man, and a goodly: and there was not among the children of Israel a goodlier person than he: from the shoulders and upward he was higher than any of the people." God knew this was the type of man that would appeal to them: he was a man after their own heart; but Saul failed them, and he failed God upon whose throne he sat. Samuel therefore set forth at the command of God to seek another king.

The Lord's words to him were, "I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." (I Sam. 16:1) Jesse caused his sons to appear before Samuel, and when he looked upon Eliab he said, "Surely the Lord's anointed is before him." But the Lord said, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:6, 7) Probably Eliab was a man of fine appearance, somewhat after the pattern of Saul—one who looked like a king and a leader—but God, who looks at the heart, rejected him.

Other sons of Jesse were brought before Samuel and each time he was told that the Lord

had not chosen him. He then asked Jesse, "Are here all thy children?" The reply was, "There remaineth yet the youngest, . . . he keepeth the sheep." Jesse had not considered it worth while to bring this youngest son from the field, but Samuel said, "Send and fetch him." "He was ruddy, and withal of a beautiful countenance, and goodly to look to, and the Lord said, Arise, anoint him: for this is he."—I Sam. 16:11, 12

This is a fine description of the lad; one can almost see the rosy, sun-kissed cheeks. He was beautiful, but not like a king—not this boy. Nevertheless, he was the Lord's choice. God was able to look deep into David's heart and read there the sincerity which characterizes those who are truly his.

How often through the years have the Lord's people taken comfort from the knowledge that the Lord can, and does, read the heart, the will; and have found in this account of the choosing of David a message of comfort and hope. Romans 15:4 explains that the things written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

The name David means "beloved," and we know this title is applied pre-eminently to our dear Lord Jesus of whom his Father said, "This is my beloved Son," and of whom Solomon wrote, "What is thy beloved

more than another beloved?" The answer is given that he is "the chiefest [margin, Heb. a **stand-ard bearer**] among ten thousand." (Cant. 5:9, 10) The name "beloved" applies also to the members of his body, and is often so used in the Scriptures.

Paul addressed his epistle to the Romans, to "all that be in Rome, beloved of God." (Rom. 1:7) John, in his epistles, uses the expression many times: "Beloved, now are we the sons of God"; "Beloved, let us love one another: for love is of God." (I John 3:2; I John 4:7) Our Lord, the Head of the body, says, "The Father himself loveth you," and we should love one another as he has loved us. (John 16:27) All who will be accepted as members of this honoured class must be of this "David" or "beloved" character. The spirit of love must be in them—love for the Lord, and love for one another—or they are none of his. "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35

In I Corinthians, 13th chapter, Paul shows us that, although the church there had many trials and problems, love would overcome them all: "Yet show I unto you a more excellent way," he wrote in the last verse of chapter 12, as an introduction to his wonderful chapter on love. Verse 8 reads, "Love never faileth," and the **Diaglott** adds, "not at any time."

God, who reads the heart, the will, accepts these beloved ones because of the wholehearted dedication of their wills, and acceptance of the will of God. The sentiments of their hearts are as it is written of our Lord, "Lo, I come . . . to do thy will O God." (Ps. 40:7, 8; Heb. 10:6, 7) Many have criticised David, but I Kings 15:5 says, "David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

This takes into account everything, even David's grievous sin in the matter of Uriah the Hittite, yet God could say that he was one "who followed me with all his heart, to do that only which was right in mine eyes." (I Kings 14:8) This helps us to understand Matthew 5:48, which reads, "Be ye therefore perfect, even as your Father in heaven is perfect." Like David, our hearts can be right toward God; and if we are sons of God we are led by his Spirit to do his will.

There is conflict, as shown in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." The **Diaglott** word for word translation reads, "The flesh desires against the Spirit, and the Spirit against the flesh; for these are opposed to each other."

The following verses give a list of the works of the flesh and end with the warning, "They which do such things shall not inherit the kingdom of God." (Gal. 5:19-21) From verse 22 the fruit of the Spirit—contrary or opposed to the works of the flesh—are given as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (self-control).

Those whose lives are controlled by the Spirit of God and who no longer follow the desires of the flesh will strive to put on these wonderful graces, and verse 24 explains that the reason for this is that the human will is dead, crucified. "They that are Christ's have crucified the flesh with the affections [margin, or, *passions*] and lusts."

From God's viewpoint those who are thus walking no more after the flesh but after the Spirit are members of a new order, members of the body of Christ, and hence are free from the condemnation that was against them as human beings because of their faith in Christ Jesus as their Redeemer from sin. Romans 8:6 reads, "To be carnally minded is death; but to be spiritually minded is life and peace," and Romans 6:21, 22: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end

everlasting life." This means that we have come under a new law which judges us as "new creatures" in Christ according to the Spirit, the mind, the intention—not as human beings according to the flesh with its weaknesses and imperfections.—II Cor. 5:17

Paul shows in the previous chapter that the law of God, which demanded actual perfection, condemned him, but in the 8th chapter, the first verse, he triumphantly declares, "There is therefore now no condemnation to them which are in Christ Jesus." This is not because we are now perfect according to the flesh and so able to obey the law, but as "new creatures" the flesh is reckoned dead, and we are seen by God according to the Spirit or mind, and with our minds, spirits, wills, we are able to keep God's law; that is to say, we can will to do right. So long as we do this, so long as we strive to please God, and so long as God accepts our wills, our intentions and endeavours to do right and to ignore the flesh with its weaknesses, so long can we realize that the divine law approves us.

Paul gives a clear guide to show us if we are in this class that has the divine approval. In Romans 8:5 (**Diaglott**) we read, "Those who live according to flesh, are minding the things of the flesh: but those who live according to Spirit, the things of the Spirit." This is the simple guide. If the heart is right it will

revert to divine standards, the affections will be set upon things just, pure and good. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand on God. Set your affection [margin, or, **mind**] on things above, not on things on the earth." (ol. 3:1, 2) Set your affection, or your mind, on things above. Let your thoughts dwell in that higher realm.

The two opposing attitudes of heart are shown in Romans 8:6, one leading to death and the other to life and peace. "For to be carnally minded is death, but to be spiritually minded is life and peace." And the next two verses explain the reason, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

The fleshly mind is not in accord with God, it has its own plans and ambitions and is interested only in what can be attained in this present life. But the mind that is in harmony with God will find delight in the law of righteousness. Verse 9 tells us plainly how we can test whether we are in the flesh or the spirit, "If so be that the spirit of God dwell in you."

It was Jesus who said, "Ye shall know them by their fruits." (Matt. 7:16) Those who give evidence of loving the Lord, trusting in the precious blood, loving holy

things, loving the brethren, loving the Word of grace and truth, and seeking to put on the graces of the Spirit, are surely walking not after the flesh, but after the Spirit, and the Spirit of God dwells richly in them.

On the other hand, if any man have not the Spirit of Christ, but shows a love for the world and prefers worldly company, giving himself to worldly ambitions, pride of life, and self-gratification, it is evident that he is none of his. In this conflict, does our daily walk indicate that we are keeping the flesh under, are we winning in the conflict? "Whoso keepeth his Word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." (I John 2:5, 6) We are again given evidences of sonship in Romans 8: 13, 14, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

We have observed that "the Lord seeth not as man seeth," and Paul shows us in II Corinthians 4:18 that the Christian also sees not as the natural man sees. "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." To the

natural man who looks at the outward appearance and who knows nothing of the things of the Spirit it would seem the height of absurdity to "look at things which are not seen." He thinks only the things which he can see are real and eternal. "The world by wisdom knew not God," says Paul, and he goes on to show that both Jews and Greeks stumbled over the preaching of a crucified Christ. I (Cor. 1:21-23) But God has shown that there is no other way of salvation, no other name under heaven given among men whereby we must be saved.—Acts 4:12

When our Lord came unto his own, they, looking only on the outward appearance, received him not. He traversed their countryside doing good, healing the sick, helping the poor and needy, raising the dead, and preaching the good news of the kingdom, but, in the main, they rejected him. There were a few, a remnant, whose hearts were right toward God; and he who seeth not as man seeth but is able to read hearts, used these faithful ones mightily for our edification and salvation. We are indebted to Paul for the instruction in his letter to the Romans which has helped us to see how necessary it is to put to death the spirit of carnality, and how it is possible to live acceptably to God through the Spirit.

Impressing the wholesome lessons of ransom, resurrection and the justification of God's elect,

in Romans 8:31-35 Paul asks, "What shall we then say to these things? If God be for us, who can be against us?" If God be on our side and has adopted us and given us of his Spirit, no enemy, seen or unseen, can harm us. God is mightier than all our foes.

Verse 32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He gave the highest proof of his love that a Father could give, and will he not therefore freely give us all things necessary to our Christian life?

Verse 34: "Who is he that condemneth?" Christ died for us—he will not condemn; but it is he, rather, who makes intercession for us. And because of this close friendship, this love of Christ, our position is so strong that it surmounts all opposition, so that verse 35 asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Here Paul was writing from experience, as we know from his other epistles. In II Corinthians 7:5 he wrote, "Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears." And again in I Corinthians 15:30-32 he speaks of standing "in jeopardy every hour," and dying "daily," and fighting "with beasts at Ephesus." But he could also write, "Thanks be to God, which

giveth us the victory through our Lord Jesus Christ."—I or. 15:57

Romans 8:37 reads, "Nay, in all these things we are more than conquerors through him that loved us." In all these things we win an overwhelming victory, but only "through him that loved us." There is no victory apart from him. Verses 38 and 39: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We have given our lives into his hands; we have consecrated our lives to do the will of God, who seeth not as man seeth, but who readeth the thoughts and intents of the heart; and if we are faithful to the end, we are promised a glorious inheritance—"an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, or, for us]."—I Pet. 1:4

Paul, preaching at Antioch in Pisidia, as recorded in Acts, 13th chapter, spoke of the outcome of God looking upon the heart. He reminded his hearers that God removed Saul from the throne of Israel and raised up David whom he described as a man "which shall fulfil all my will," and went on to say, (verse 23): "Of this man's seed hath God according

to his promise, raised unto Israel a Saviour, Jesus."

After telling them how he had been rejected by them, condemned and slain, and by God raised again from the dead, verse 34 reveals that "He said on this wise, I will give you the sure mercies of David." This is a divine promise from Isaiah 55: 1-3, where everyone that thirsteth is invited to come to the water. Verse 3 says, "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

"Sure" indicates that in which confidence may be placed, that which is established or confirmed. Mercies mean kindness. So we too can look with confidence for this promised kindness of God.

Isaiah 55:6-9 continues, "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. 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."

The Lord seeth not as man seeth, and his thoughts are not as man's thoughts. The glorious consummation of the Lord's ways and thoughts is given in verses 11, 12: "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. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

God's promise in Psalm 89:2-4 reads, "For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." So these beloved ones of God who are walking not according to the flesh, but after the Spirit, have a place in his eternal purpose, and assurance of his guidance to the end of the way. God could read the heart of David, his beloved, and he also reads the hearts of his people and sees that their will is right toward him; and through this beloved seed all generations will ultimately be made right with God, to their eternal blessing.

Convention at Portrush, Northern Ireland

THE annual Whitsuntide Convention, sponsored by the Londonderry Class of Bible Students, was held at Portrush Northern Ireland, from the 16th to the 18th of May, inclusive. It was a rich and blessed experience for all who gathered to give, as well as to receive, a blessing from the divine storehouse—a blessing earnestly sought and abundantly granted.

Portrush is a pretty seaside resort on the extreme North coast of County Antrim, washed on three sides by the Atlantic. It is ideally suited to a gathering such as ours, and the beautiful surroundings, coupled with warm-hearted Irish hospitality and love, ensured a season of rest, refreshing and spiritual encouragement.

Words of Welcome

The convention opened on Saturday afternoon with tea together, followed by an evening session at which Brother T. R. Lang, of the Londonderry Ecclesia, extended welcome and greetings to the gathering on behalf of our Irish friends. We were reminded of the words of Psalm 95:6, 7, "O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." Our Father had something to say to us at this convention, and we were exhorted to listen to his voice as his servants spoke from the Word.

Following Brother Lang's introduction, the first discourse of the convention carried our minds back to that wonderful walk to Emmaus, related for us in Luke 24:13-32. Under the title, "Abide with Us for the Day Is Far Spent," we walked in spirit with those two dear disciples who, with eyes "holden" but hearts burning within them, saw heights of joy and depths of

love such as they had never experienced before, reaching at length the fullness of a truly wonderful manifestation when the "stranger" brake the bread and revealed himself as their risen Lord.

Sunday saw still more arrivals, and the number attending was now well up to the usual Portrush figure of from 60 to 65, all parts of the British Isles being represented, as well as Southern Ireland.

The day's meetings opened with a manna service, followed by an inspiring discourse entitled, "Walking in the Comfort of the Holy Spirit." Our minds were directed to the words of Acts 9:31, and we were reminded of the joy of the resurrection, the wonderful happenings of succeeding days, and the miracle of Pentecost. What tremendous comfort was ours through the out-pouring of God's Holy Spirit at Pentecost, the seal and earnest of our inheritance. (Eph. 1:13-14) We must develop a rich and full Christlike character, that we may comfort and help others who walk the way of suffering and sacrifice in the footsteps of our beloved Lord.

Tithes of Love

The second discourse for Sunday morning presented a different aspect of truth while carrying forward the thought of the consecrated life of keeping all upon the altar. "Bring Ye All the Tithes into the Storehouse." (Malachi 3:10) To the Levites a tithe represented one-tenth, but we, as sons and not servants, have no such limitations placed upon our giving. God wants us to give out of love for him, not a tenth, but our all. (II Cor. 5:14, 15) We must be inspired with a vision of the privilege of sacrifice, doing all things as unto him.

Lunch was served in a large room overlooking the sea, and this afforded the brethren opportunity for general fellowship and conversation in a most congenial atmosphere.

A full Sunday afternoon session was devoted to prayer, praise, and testimony. This proved to be a very fine stimulus to the convention as one after another rose to speak of his or her experiences, and of our Heavenly Father's gracious dealings with them.

After tea, the evening meetings were addressed first by one

of the Irish brethren who reminded us of the experiences of Job—"I know that my Redeemer liveth." (Job 19:25) Dire trouble was upon Job, but he did not let go his hold upon God. We, too, must pass through severe trials and many difficult experiences; but, like Job, we can say, "I know that my Redeemer liveth." Also with the Apostle Paul we rejoice to know in whom we have believed, for the Father himself has spoken to us; and we know that we have passed from death unto life through the merit of our Lord and Saviour Jesus Christ.

A vigorous exhortation to faithfulness, and a reminder of our great responsibilities as sons of God and joint-heirs with Jesus Christ, brought the Sunday meetings to a close. Emphasis was laid upon Abraham's faith which enabled him to believe God's promise and so receive the righteousness of justification in God's sight. On the other hand, God's typical people Israel also received much blessing at God's hands, but they lacked faith and withheld obedience, and were punished accordingly. The call to repentance and baptism by John the Baptist provided an opportunity for them to return to God, but they rejected it, and terrible punishment came upon the Jews after A. D. 33. Our baptism is unto death, and we should be very careful to keep our consciences void of offence. We should see to it that in thought, word, and deed we manifest the spirit of Christ in our daily lives.

Films

After the Sunday sessions the friends went to a nearby hall where two of "The Bible Answers" films, "Israel in History and Prophecy," and "Life Beyond the Grave," were shown. Before the films, a brief introduction relative to this particular aspect of the Lord's work was given, and several "strangers," as well as the brethren themselves, showed keen interest in the films and their special work of witness. After the film session, refreshments were served, and so closed a long and very rewarding day of which it could truly be said, "He brought me to the banqueting house, and his banner over me was love."—Song of Solomon 2:4

The Closing Day

Promptly at 10 a.m. on Monday our fellowship opened with

the manna service and testimonies. The first discourse of the day called to mind the experiences of Elijah, a man of prayer. It was to Elijah that the dangerous mission fell of facing King Ahab and Queen Jezebel to denounce the worship of Baal. He did not fear to do this, and we similarly must not hide ourselves, or the light of truth. John the Baptist did an Elijah work, but a greater than John came in our Lord himself; and we see, through the teaching of his Word, that the completion of the Elijah work will be reached only when Christ and his church are joined as The Christ, Head and body, God's instrument for the blessing of the people, when the false teachings and satanic influences of idol worship are finally destroyed.

The second item in the morning programme was called "A Consideration," rather than a discourse. It was devoted to a careful examination of "His Promised Presence," based upon Matthew 28:5-10 and 16-20. Obedience to our Lord's command to preach the Gospel and make disciples from all nations was essential to a realisation of the promise, "Lo, I am with you always." Pentecost was portrayed as a representation of his presence; and through the Holy Spirit poured out at Pentecost, our Lord has been present with his people throughout the Gospel Age. There was much food for thought in this consideration of our Lord's promised presence.

The closing session of the convention proper was devoted to two more discourses. The first, entitled, "Except a Grain of Wheat Die," drew its lesson from our Lord's words in John 12:24, and I Corinthians 15:36. Only through his sacrifice on the cross could Jesus become the grain of wheat, dying as the man Christ Jesus, but bringing forth much fruit in the glory of the resurrection.

"Glorifying God" (Psalm 145) was the subject of the closing discourse, which was supported by an abundance of scriptural evidence. Moses saw much of God's glory, and was used to reflect that glory to the people of Israel. Many noble characters of old glorified God even through their sufferings, as in the case of Job. We, as his children in this Laodicean period of the church's history, should take heed and not loosen our hold upon the precious promises, remembering that we are his workman-

ship, and as such, must seek always to glorify our Father in heaven.

And so another Portrush Convention drew to a close. Once again the time came for us to say goodbye and disperse to our homes; and as on previous occasions, we carried with us the joy which comes from renewed fellowship in faith and hope, and from a full reassurance of our Heavenly Father's great love, mercy, and abiding faithfulness to all those who seek him and serve him in spirit and in truth. It was indeed good to be there!

The convention hymn, chosen by our Irish friends, was that truly magnificent paean of praise, "How Great Thou Art!" And how well we sang it!



BRITISH SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

A. BOYCE

Latchford Aug. 16

E. HALTON

Liverpool Sept. 20

J. HUMPHREY

Copenhagen, Denmark Sept. 13-18
 Odense, Denmark 19
 Silkeborg, Denmark 20
 Hjørring, Denmark 21
 Gothenburg, Sweden 22

J. H. MURRAY

Lincoln Aug. 9
 Liverpool 23
 Belfast Sept. 12, 13
 Dublin 14, 15
 Clonelly 16, 17
 Londonderry 18-20

E. T. NADAL

Latchford Sept. 27

W. F. READER

Dewsbury Sept. 13

DAWN RECORDED LECTURE SERVICE—Tapes on loan. For details write to 15 Southwood Gardens, Gants Hill, Ilford, Essex.

LETTERS OF APPRECIATION

"Frank & Ernest" Listeners Made Glad

"Dear Brethren: We are continuing to receive many blessings in the witness work here in our vicinity. In one of the regular homes which we visit, we found a new patient, an elderly man, and his daughter who was visiting him. They were very interested in the film. As soon as the program was finished the daughter called me and asked, 'Was that 'Frank and Ernest'?' They were thrilled, and the old man cried when they found out that one of the brothers in the film is 'Frank' in 'Frank and Ernest.' They had listened to 'Frank and Ernest' for ten years, and had sent for many booklets, but had never seen The Bible Answers television program. We gave them some more literature, and we will see them again next month, the Lord willing. I have contacted three housing developments here in East Hartford. These communities are for retired folks, and they have buildings which will be free to us to use for hymn singing and film showings. Please pray for us, and we always remember the brethren at The Dawn."—Connecticut

So Happy to Learn

"Dear Friends: Herewith is my renewal for The Dawn Magazine. I wish to mention that I like The Dawn Magazine so much that I never want to be without it. I read 'The Divine Plan of the Ages' at night, and when I first wake up, because I usually do not have time to read during the remainder

of the day. I listen every Sunday to 'Frank and Ernest.' What a comfort it is to read and learn from your Bible explanations. I have always been true to my religion and church, but I have never experienced such a comfort and hope and knowledge of our Lord's great plan for the world. It is wonderful! I am so happy to learn all this in my old age. I cannot express in words how happy I am about it. What a comfort it is, especially in this confused world of today."—Oregon

Wants to Know More

"Dear 'Frank and Ernest': Whilst listening to your broadcast last Saturday I heard you explain the state of the dead. I would like you to send me your book, 'Hope Beyond the Grave,' also your publication, 'The Truth About Hell.' I am not a member of any church, but I love the Lord and am endeavoring to serve with a perfect heart. Any light you can give that will lead me to the truth, I will eagerly accept. Yours in him."—South Africa

Group Activity

"Dear Ones: Please send me more consolation folders and kingdom cards. You might like to know that 23,016 homes received a truth message through our efforts last year. Our class acts as a sort of clearing house for several of the friends, and for another small class in our area. In this way we can take advantage of the special postal rates. Of course, there are many

more thousands of tracts put out from door-to-door. We thank our Father for the privileges and the blessings of the parousia."—Pennsylvania

A Companion

"Dear Brethren: Fond greetings in our Redeemer's name! Will you please accept the enclosed gift to help send the blessed message of our Heavenly Father's love into all the world. The marvelous divine plan is wonderfully explained in your publications. 'The Book of Books' is a great help. And The Dawn is a great companion to me, a lonely sister in the Lord. The Dawns are also proving to be a blessing to others to whom I pass them each month. We all get much joy from reading them."—England

Long-time Listeners

"Dear 'Frank and Ernest': We have been regular listeners to your programme over the radio from Lourenco Marques for a long time. All the family enjoy your broadcasts, and we have been able to get other folk to listen and become interested. Every one here looks forward eagerly to your pro-

gramme, for it brings a rich blessing into the home. May God continue to bless your ministry."—South Africa

Wants More

Dear Friends: Further to my reply to magazine announcement, I thank you for your specimen copy of The Dawn. It is a very helpful and instructive magazine, and gives great hope for the poor world, so rent in sadness and trouble. I shall be very glad if you will supply me with The Dawn regularly. The enclosed postal order is my subscription for the ensuing year.—England

Appreciates The Dawn

"Dear Brethren: I want to tell you how very much I enjoy The Dawn, and the message of love and encouragement it brings me every month. I have no fellowship with anyone of like precious faith, and I am unable to get the message by radio or television, so The Dawn is twice welcome, and I thank God for it. I pray God's blessing on you, and the work you are doing for him. Please pray for me."—Massachussetts

WEEKLY PRAYER MEETING TEXTS

AUGUST 6—"Resist the Devil, and he will flee from you."—James 4:7 (Z. '00-30 Hymn 323)

AUGUST 13—"We are ambassadors for Christ."—II Corinthians 5:20 (Z. '04-72 Hymn 164)

AUGUST 20—"Whom therefore, ye ignorantly worship, Him declare I unto you."—Acts 17:23 (Z. '03-29 Hymn 283)

AUGUST 27—"Henceforth know we no man after the flesh."—II Corinthians 5:16 (Z. '03-170 Hymn 23)

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.

<p>H. E. ANDERSON New Haven, Conn. Aug. 9 Waterbury, Conn. 9</p> <p style="text-align: center;">SAM BAKER</p> <p>St. Louis, Mo. Aug. 2 Madisonville, Ky. 3,4 New Albany, Ind. 5-7 Cincinnati, Ohio 9, 10 Dayton, Ohio 11, 12 Piqua, Ohio 13 Bloomington, Ind. 15-20</p> <p style="text-align: center;">OTIS R. BARRALL</p> <p>York, Pa. Aug. 23 Lancaster, Pa. 23</p> <p style="text-align: center;">FRED A. BRIGHT</p> <p>Allentown, Pa. Aug. 23</p> <p style="text-align: center;">MARSTON M. CHANDLER</p> <p>Bloomington, Ind. Aug. 15-20 New Albany, Ind. 23 Indianapolis, Ind. 24 Muncie, Ind. 25 Cincinnati, Ohio 26, 27 Dayton, Ohio 28 Columbus, Ohio 29, 30 Piqua, Ohio 31</p> <p style="text-align: center;">JENS COPELAND</p> <p>Bloomington, Ind. Aug. 15-20 Rochester, N. Y. 26 Buffalo, N. Y. 27 Cleveland, Ohio 28</p>	<p>Toledo, Ohio 30 Jackson, Mich. 31</p> <p style="text-align: center;">L. P. DAVIS</p> <p>Denver, Colo. Aug. 1, 2 Laramie, Wyo. 3 Grand Island, Nebr. 4, 5 St. Joseph, Mo. 6 Topeka, Kans. 7 Kansas City, Mo. 8, 9 St. Louis, Mo. 10 New Albany, Ind. 11 Cincinnati, Ohio 12 Bloomington, Ind. 15-20 Muncie, Ind. 23 Jackson, Mich. 24 Grand Rapids, Mich. 26 Saginaw, Mich. 28 Detroit, Mich. 29-31</p> <p style="text-align: center;">PANTEL HATGIS</p> <p>Peloponesos, Greece Aug. 1-15 Thessali, Greece 16-30</p> <p style="text-align: center;">GEORGE O. JEUCK</p> <p>Bloomington, Ind. Aug. 15-17 Jackson, Mich. 19 Jacksonville, Fla. 27 Charlotte, N. C. 28-30 Greensboro, N. C. 31</p>	<p>LUDLOW P. LOOMIS Sayville, N. Y. Aug. 2</p> <p style="text-align: center;">J. Y. MAC AULAY</p> <p>Bloomington, Ind. Aug. 15-20 Minneapolis, Minn. 23, 24 Winnipeg, Man. 25 Brandon, Man. 26 Regina, Sask. 27-31</p> <p style="text-align: center;">MARTIN C. MITCHELL</p> <p>Baltimore, Md. Aug. 9 Philadelphia, Pa. 9</p> <p style="text-align: center;">C. A. SMITH</p> <p>Paterson, N. J. Aug. 9</p> <p style="text-align: center;">RICHARD SURACI</p> <p>Wallingford, Conn. Aug. 23 Bridgeport, Conn. 23</p> <p style="text-align: center;">STEPHEN SURACI</p> <p>Groton, Conn. Aug. 16 New London, Conn. 16</p> <p style="text-align: center;">F. S. WASSMANN</p> <p>Catawissa, Pa. Aug. 9</p> <p style="text-align: center;">FRANK J. WEBBER</p> <p>Chico, Calif. Aug. 27 Redding, Calif. 28</p> <p style="text-align: center;">GEORGE M. WILSON</p> <p>Nashville, Tenn. Aug. 13 Pittsburgh, Pa. 23</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

MIKE BALKO Saginaw, Mich. Aug. 9	LEO P. BORGES Miami, Fla. Aug. 9	DANIEL KAZIAK London, Ont. Aug. 9
JOHN BARACOS Duquesne, Pa. Aug. 2 Washington, Pa. 16 Monessen, Pa. 23	BRUNO HACK Minneapolis, Minn. (Fillmore St.) Aug. 2	HARRY PASSIOS East Liverpool, Ohio Aug. 9
JULIUS BEDNARZ Milwaukee, Wis. Aug. 9	LEONARD JEZUIT St. Louis, Mo. Aug. 9	Connellsville, Pa. 16

GIFT SUBSCRIPTIONS

Are you enjoying the monthly visits of The Dawn Magazine? Since it is more blessed to give than to receive, why not share the blessing of these monthly visits with others. The gift subscription of six for \$5.00 still applies. Single subscriptions \$1.00.

THE TRUTH ABOUT HELL

To be discussed by

"FRANK AND ERNEST"

WJRZ-970 kc., 9:30 A. M.

Sunday, August 16

Hear "Frank and Ernest," and send for a free copy of the book, "The Truth About Hell." It discusses every text in the Bible in which the word hell appears. Address:

"FRANK AND ERNEST"

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

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.

SEPTEMBER TOPIC: On Sunday, September 20, Frank and Ernest" will discuss the topic, "Are the Dead Alive?" This is a topic of universal interest, and should be well advertised. One of the most effective ways of advertising it is by the distribution of the special circulars which we will have available for this topic. You are invited to send for as many as you can use. They are free. Send in your order as soon as possible, and address your request to, The Dawn, East Rutherford, New Jersey.

CONVENTIONS

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

WICHITA FALLS, TEX., Aug. 1,2—Holiday Inn Hotel, 1900 Henrietta Highway. Mr. G. B. Wilmott, 2406 Prairie, Ft. Worth 6, Tex.

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

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

SILOAM, TEX., Aug. 7-9—Mrs. C. R. Westmoreland, Route 1, Gustine, Tex.

MINNEAPOLIS, MINN., Aug. 9—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

BLOOMINGTON, IND., Aug. 15-20—Bible Students General Convention. Indiana University Auditorium.

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

CHICAGO, ILL., Aug. 23—Central Masonic Temple, 912 N. LaSalle St. Mr. D. J. Morehouse, 4354 W. Cortez St.

BUFFALO, N. Y., Aug. 30—Kenmore YWCA, 2756 Delaware Ave. Mr. Stanley Koszka, 670 Union Rd., Buffalo, N. Y. 14224

MINNEAPOLIS, MINN., September 5-7—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

NEW YORK, N. Y., Sept. 5-7—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. F. S. Wassmann, 453 W. Saddle River Rd., Upper Saddle River, N. J.

SAGINAW, MICH., Sept. 5-7—YWCA Building, 215 S. Jefferson St. Mrs. C. A. Sundbom, 207 Alice St.

SAN DIEGO, CALIF., Sept. 5-7—Mrs. Gilbert L Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 5-7—Mrs. John R. Keith, 22515 95th Place W.

DENVER, COLO., Sept. 26, 27—Farmers Union Building Auditorium, 1575 Sherman St. Mrs. Don Spitler, 865 Nickel St., Broomfield, Colo.

PITTSBURGH, PA., Sept. 26, 27—Malta Temple, 100 West North Ave. Mr. Harry Passios, 137 Creekside Lane, Pittsburgh, Pa. 15237.

***ST. LOUIS, MO., Oct. 3,4**

AGAWAM, MASS., Oct. 4

PIQUA, OHIO, Oct. 4

SAN ANTONIO, TEX., Oct. 4,5

GRAND RAPIDS, MICH., Oct. 10, 11

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to us the

SCRIPTURES

clearly teach

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

That meaning the tinseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the host 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 hope of the church and the world lies in the fact that "about Christ, by the grace of God tasted death for every man," "to 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; 20:4.

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.