

a herald of Christ's presence

THE DAWN

"WHOM HE DID
FOREKNOW, HE ALSO
DID PREDESTINATE
TO BE CONFORMED
TO THE IMAGE
OF HIS SON."

--Romans 8:29

June 1963

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PROFESSORS OF DAWN

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The Good of the Covenant

"sceptre." The time of Israel returning to God's favor is a transition period, a lapping of the Gospel Age and the Millennial Age. It is also a time of God's wrath and anger, for it is his intention to bring to an end "this present evil world."—Gal. 1:4

Prophecy is being fulfilled in the regathering of Israel and the simultaneous gathering of the nations of earth in warlike preparations. It is interesting to note, in Joel 3:1, that God will "bring again the captivity of Judah and Jerusalem." One of the figurative thoughts contained in this word, "captivity," is "to restore to a condition of former prosperity." When Israel has been fully restored to God's favor she will be "captive" to and "ruled over" by him, and will receive blessings even more abundant than she had received under the Law Covenant.

Before Israel can expect to be restored to this condition she must pass under the rod of correction. This is referred to as "Jacob's trouble," and will be the final chastisement upon this humbled people. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in

measure, and will not leave thee altogether unpunished."—Jer. 30:7, 11

The "rod" is also a "sceptre," in the sense that Israel will come under the rulership of a new King, their long awaited Messiah. He will sit upon the symbolic "throne of David." "They shall serve the Lord their God, and David their king, whom I will raise up unto them."—Jer. 30:8, 9.

After Israel has passed under the "rod," God will "bring them into the bond [margin, or, delivering] of the covenant." (Ezek. 20:37) This undoubtedly has reference to the making of the New Covenant:

"Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will

"The Bond of the Covenant"

WE ARE interested in the nation of Israel because to understand God's dealings with them helps us to get a better focus on world events in general, and to know what will be the ultimate outcome of present conditions. In order to rightly interpret the events of the present, we must turn our attention to the past experiences of this historic people. When God brought the children of Israel out of the land of Egypt by the hand of Moses, he made a covenant with them and gave them his Law. God thus became their King and established his rule over Israel.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. . . . And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the

Lord said unto Moses, . . . Go unto the people, and sanctify them . . . and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. . . . And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud. . . . And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up."—Exodus 19: 5-20

In making this covenant with Israel, God spoke unto Moses "face to face," thus indicating that his favor was toward them. (Exod. 33:11) This was made manifest by the blessings which were to come to them if they were faithful in carrying out the terms of the covenant.

"If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield

her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . . For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you."—Lev. 26:3-6, 9

These promised blessings upon Israel were contingent upon their obedience to God's righteous laws. If Israel were disobedient, they could expect chastisements. If they continued to be wilfully disobedient, then God would cause a very severe chastisement to come upon them: "But if ye will not hearken unto me, and will not do all these commandments; . . . but . . . break my covenant: . . . I will set my face against you, . . . they that hate you shall reign over you; . . . then I will punish you seven times more for your sins."—Lev. 26:14-18

This threatened seven times of chastisement is repeated in the 21st, 24th, and 28th verses. Another line of prophecy indicates that God would "recompense their iniquity and their sin double." (Jer. 16:18) The severity and length of this chastisement is emphasized by the fact that their own land was to be left desolate, and they would be scattered amongst the nations which

neither they nor their fathers had known.—Lev. 26:33; Deut. 4:26, 27; Jer. 9:16

It will be necessary to consider briefly these two prophetic lines of thought in order to establish certain time features which are connected with this phase of God's plan. According to Jewish reckoning, a "time" would be 360 days. Using the Bible rule of "a day for a year," a symbolic time would be 360 years. Therefore, seven times would indicate the long period [7 x 360] of 2,520 years. This period of time began in 606 B. C. when Zedekiah, the last king of the nation of Israel, was forcibly removed from his throne, and the nation subjugated by Nebuchadnezzar, King of Babylon.—Ezek. 21:25-27

Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Thus Israel was to remain a subject people for the long period of 2,520 years, until her seven times of chastisement, the "times of the Gentiles," were to come to an end in A. D. 1914.

While a subject people, Israel nevertheless continued to enjoy a measure of God's favor, even after they were taken captive by Nebuchadnezzar, until they were cast off completely, when Jesus declared that their house was left unto them desolate. (Matt. 23:38) This period of favor actually goes back to the death of

Jacob, when his twelve sons inherited the promises which God had given to their fathers, and constituted them the nucleus of the future nation of Israel. This period of favor, then, lasted for 1,845 years, ending in A. D. 33, just five days before Jesus died upon the cross. The thought behind the meaning of the word rendered "double" in Jeremiah 16:18 is that of an equal portion. So, as Israel had received 1,845 years of favor, now she must receive an equal portion of disfavor. This would take us from A. D. 33 to the year 1878. At this point the prophet enjoins us to "speak comfortably to Jerusalem, and cry unto her, that her warfare [margin, or, appointed time] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Zech. 9:9-12; Isaiah 40:1, 2

If 1878 is truly a prophetic date we should expect to see some evidence of God's returning favor to natural Israel. We are not left in doubt, for it was in the year 1878 that the Berlin Congress of Nations secured some favorable consideration for the Jew in the land of Palestine. The outstanding figure at this Congress was Lord Beaconsfield [also known as Benjamin Disraeli], a Jew, and Prime Minister of Great Britain.

We are reminded by the Prophet Jeremiah in chapter 16,

verses 16 and 17, that this period of returning favor would be marked by "fishing" and "hunting"; that is to say, the Lord would permit certain conditions which would tend to lure the Jew back to his homeland, such as the Zionist movement, which had its commencement in 1897. If this failed of its object, then other methods would be permitted to drive them back, such as the bitter persecutions which came upon this people prior to and during the years of the second World War.

The main point to see is that God intended to restore natural Israel to the land which he had promised to them. This thought is conveyed in many scriptures such as Ezekiel 20:33, 34, where we read:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out."

In Leviticus 26:44, 45 we are told that God would remember the covenant that he had made with their fathers, whom he had brought up out of the land of Egypt. In Jeremiah 32:37 and Ezekiel 34:13 it is plainly stated that Israel was to be restored to her own land, and would dwell there in peace. We read in Ezek-

iel 20:34 that God would gather his people from the countries wherein they had been scattered; and verse 35 tells that they will be brought into the "wilderness of the people, and there will I plead with you face to face."

This word "wilderness," in the Hebrew, has the sense of a pasture or a desert. "People" indicates a "congregated unity, a tribe" from the root, "to associate." It is also derived from "arrangement." The facts of the past twenty years clearly prove that Israel has been "driven" back to Palestine—the place that God arranged for them. Jews from all over the world, with many and varied backgrounds, have congregated, associated, together to make the nation of Israel.

The land, which was practically a desert when they started, has been, and is continuing to be, made into a green pasture. Verses 41 and 42 of this chapter bear this out:

"I will accept you with your sweet savour [margin, Heb. savour of rest], when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen [nations, R. V.] And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

"There," in their own land, "will I plead with you face to

face." There are several meanings to the word "plead," one of which is "to govern." The expression, "face to face," in the Hebrew, means "the face, the part that turns." We are given a clue as to the intent of this passage in verse 36, "As I pleaded with your fathers in the wilderness of the land of Egypt." Here we see that God established his rule and authority over Israel when he led them forth from Egypt, and then made a covenant with them at Mt. Sinai. In this condition of being governed by God, Israel was blessed, because his favor was towards them.

God's favor has been gradually returning to Israel since the end of her "double" in 1878. She is now a nation enjoying the privilege of dwelling in her own land. This was possible only after the "Gentile Times" had ended in 1914. The full restoration of Israel to God's favor is an event of the near future. That this is God's intention is evident from verse 33: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you."

God will "plead," or rule over Israel, after he has caused them "to pass under the rod," verse 37. The word "pass," in the Hebrew, carries the thought of "to cross over, transition," and the word "rod" has the thought of "a stick of correction" and

remember their sin no more."—Jer. 31:31-34

The Apostle Paul contrasts the New Covenant with the Law Covenant, and assures us that the new will be successful because it will have a better Mediator—"Jesus the mediator of the New Covenant." (Heb. 12:18-24) While the blessings of the New Covenant will come to Israel first, it is God's design to "bless all the

families of the earth." Thus, as the peoples of earth observe the favors upon Israel, they will inquire how they, too, may come into covenant relationship with God, to learn his ways, to obey his laws. They will be willing, in that day, to place themselves under divine rulership and to receive the blessings from earth's new and beneficent King.—Contributed

LETTERS OF APPRECIATION

Understandable

"Gentlemen: I listen to your program each Sunday. I go to early service at my own church so I can be at home to hear you. I find it to be a program that brings the Bible alive so that even a child can understand."—Missouri

Added Blessings

"Dear Friends: The Dawn Magazine is always such a blessing to us, and often divine providence sees that articles appearing in The Dawn are those which tie in with our class or personal study. We thank you from the bottom of our hearts for supplying us with so many added blessings. We know that this is all by our Heavenly Father's grace, and we thank him daily."—Michigan

Makes Bible Clear

"The Bible Answers, Dear Sirs: My husband and I have enjoyed your program every Sunday since it has been televised on our local station. We enjoy it a lot because it makes clear many things in the Bible which are so hard to understand. We were specially interested in your program in which you discussed life after death. Will you please send us the booklet you offered on this subject."—Louisiana

Great Truths

"Dear 'Frank and Ernest': I hear your program Sundays and enjoy it very much. I thank God for these great truths, and may he bless you as you continue to enlighten the people concerning his great plan of salvation."—Missouri

THE PEOPLE IN GOD'S PLAN

Article XXIII

John the Baptist

BY HEREDITY John the Baptist was of the priestly tribe of Israel. His father Zacharias was himself a priest, of the family of Abia, or Abijah.¹ "Elisabeth," his mother, was of the daughters of Aaron.² John's birth was through the special interposition of God, which indicates the importance of the mission he was to perform.³ When John was eight days old he was duly presented at the temple and circumcized, but after that we hear nothing of his activities until he offered himself to Israel as a servant of the Lord.⁴

The chief ministry of John the Baptist was to prepare the people of Israel to receive their Messiah, who was Jesus. This mission had been prophesied concerning him. John preached a message of repentance to Israel, described in a prophecy of Malachi concerning him as the turning of the hearts of the fathers to the children and the hearts of the children to the fathers.⁵ Malachi refers to John as "Elijah." Evidently the reason this title is ascribed to him is

because the Prophet Elijah also conducted a work of reformation in Israel.⁶

However, we are not to understand that John the Baptist completely fulfilled the prophecy of Malachi concerning the coming "Elijah," although his ministry was conducted in keeping with it. It is true that John's ministry led to the repentance of many in Israel, but the nation as a whole was not prepared to receive the Messiah Nationally, John's ministry was not successful. The proof of this is that when Jesus presented himself to the nation of Israel as King and Messiah, he was rejected. Jesus explained that to as many as received John the Baptist—implying a repentance and turning to God under the influence of his ministry—to them he was the foretold Elijah. This meant that John had accomplished an Elijah work of repentance and reformation in their hearts and lives.⁷

In Malachi's prophecy of the coming "Elijah" an alternative fulfilment is mentioned. The

prophet foretold that if the hearts of the fathers were not turned to the children, and the hearts of the children to the fathers, the Lord would smite the earth with a curse.⁸ This curse came upon the nation of Israel as a time of trouble which, in A. D. 70-73, destroyed Jerusalem and scattered the people.

Throughout the Gospel Age the faithful followers of Jesus have preached repentance, but the world has not repented; so, at this end of the age also a "curse" comes upon the people in the form of the greatest time of trouble the world has ever experienced. This will result in the destruction of the evil social order over which Satan is the prince, and thus prepare the way for Messiah's kingdom.

It will be during the thousand-year reign of Christ that the world of mankind, Jews and Gentiles, will be fully enlightened and reformed. Even then, should there be individuals who do not repent and obey the laws of that kingdom, such will be destroyed from among the people.⁹ The Lord has permitted his human creatures to remain in rebellion against him that they might learn the terrible results of alienation from him. But this situation will not be permitted to continue, even with respect to individuals, beyond the thousand years of Christ's kingdom.

John was the last of the prophets.¹⁰ His most significant proph-

ecy was concerning the destruction of the Jewish nation.¹¹ In this prophecy the repentant and faithful ones of Israel are likened to "wheat." The unrepentant are symbolized by "chaff," indicating that which was of no immediate value to the Lord.

John knew that he was to be supplanted by Jesus, whose presence he announced.¹² He explained to his disciples that Jesus must increase, while he would decrease.¹³ John knew that he was not to become one of the disciples of Jesus and share in the blessings of the new dispensation. He referred to Jesus as the Bridegroom, and himself as the "friend" of the bridegroom, and expressed his joy over this friendship.¹⁴

John was imprisoned for his rebuke of Herod.¹⁵ While languishing in prison he began to wonder if, after all, Jesus truly was the Messiah. He may have thought that if Jesus truly was the Messiah, and would soon manifest his kingly authority and power, he would free him from prison. In any case he sent messengers to Jesus to ask him about it, and Jesus' reply was simply that John should be reminded of the mighty works he was performing, and that the poor were having the Gospel preached to them.¹⁶ The prophets of Israel had foretold that the Messiah would do all these things.

John was finally put to death in prison, never having regained his liberty.¹⁷

In the plan of God, while John the Baptist was an outstanding servant of God, and one of his holy prophets, he will not be in

the heavenly phase of the messianic kingdom.¹⁸ Jesus said that among those born of women no greater had arisen than John. He will be one of the Ancient Worthy class, the earthly representatives of the kingdom.¹⁹

QUESTIONS

By heredity, who was John the Baptist, and what were the circumstances connected with his birth?

What was the chief ministry of John the Baptist, and how was it foretold by the Prophet Malachi? How was John's ministry similar to the ministry of the Prophet Elijah?

Did John the Baptist accomplish what had been foretold concerning him in the prophecies? Explain.

What was the alternative fulfillment of Malachi's prophecy which was experienced by the nation of Israel? What similar experience comes upon the world in general at this end of the age?

When will all mankind be fully enlightened, and the vast majority restored to harmony with God?

What will be the punishment suffered by those who, during the Millennial Age, do not repent and turn to the Lord in full devotion to his will?

As a prophet, what was John's most significant prophecy? Explain the symbols used in this prophecy.

Did John know that he was not to become one of the followers of

Jesus, and share in the blessings which they would enjoy? How did he express himself in this connection?

Why was John put in prison, and what message did he receive while there, which was designed to strengthen his faith that Jesus was the Messiah? Explain the circumstances.

Was John ever released from prison? Explain the circumstances of his death.

What will John's position be in the messianic kingdom?

SCRIPTURAL PROOF

- | | |
|---------------------------------|-------------------------------|
| ¹ Luke 1:5; | ¹¹ Luke 1:76, 77; |
| I Chron. 24:10 | Luke 3:16, 17 |
| ² Luke 1:5 | ¹² John 1:29 |
| ³ Luke 1:5-15 | ¹³ John 3:30 |
| ⁴ Luke 1:59-64, 80 | ¹⁴ John 3:29 |
| ⁵ Mal. 3:1; Isa. 40: | ¹⁵ Matt. 14:4; |
| 3; Mark 1:2-4 | Luke 3:19, 20 |
| ⁶ Mal. 4:5, 6 | ¹⁶ Matt. 11:2-6 |
| ⁷ Matt. 11:14; | ¹⁷ Matt. 14:6-12 |
| John 1:11, 12 | ¹⁸ Matt. 11:11 |
| ⁸ Mal. 4:6 | ¹⁹ Heb. 11:13, 35, |
| ⁹ Acts 3:23 | 39, 40 |
| ¹⁰ Matt. 11:13 | |

SUMMARY OF IMPORTANT POINTS

John the Baptist was of the priestly family in Israel, and was the last of the prophets. His ministry was the preaching of repentance, designed to prepare Israel to accept the promised Messiah.

THE BIBLE ANSWERS TV SCHEDULE

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Decatur WMSL-TV
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Montgomery WCOV-TV Channel 20
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San Luis Obispo KSBY-TV Channel 6
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Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

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Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Louisville WLKY-TV Channel 32
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LOUISIANA

Lafayette KATC-TV
Sundays, (Time and channel to be
announced.)

Monroe KLSE-TV
Sundays, (Time to be announced.)

MANITOBA

Thompson CESM-TV
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MICHIGAN

Grand Rapids WOOD-TV Channel 8
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MINNESOTA

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

MISSISSIPPI

Laurel WDAM-TV
Sundays, 10:00 a.m.

Meridian WTOK-TV Channel 11
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Zanesville WHIZ-TV Channel 18
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Sundays, 9:30 a.m.

SOUTH CAROLINA

Columbia WCCA-TV
Sundays, (Time to be announced.)

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.
San Antonio KWEK-TV Channel 4
Sundays, 12:00 noon
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.

WASHINGTON

Seattle KIRO-TV Channel 7
Sundays, (Time to be announced.)
Tacoma KTVW-TV Channel 13
Sundays, 7:30 p.m.

WEST VIRGINIA

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

WISCONSIN

Milwaukee WITI-TV Channel 6
Sundays, 8:30 a.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.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles XERB 1090 9:45 a.m.
Los Angeles KBAC (FM) 105.1 9:00 a.m.
Marysville KMYC 1410 10:30 a.m.
Napa KVCN 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 8:30 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

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.

HAWAII

Honolulu KTRG 990 10:00 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBj 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

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

MICHIGAN

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

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

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

MISSOURI

Formington 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.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRW 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte

WCGC 1270 12:30 p.m.

Elizabeth City WGAJ 560 11:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 8:00 a.m.

Piqua WPTW 1570 11:30 p.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 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 10:05 a.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 10:45 a.m.

San Antonio KBOP 1380 7:15 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

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

VERMONT

Brattleboro WTSA 1450 12:05 p.m.

VIRGINIA

Richmond WLEE 1480 10:10 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

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

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVOO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Hamilton, Ont. CHML 900 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

SPANISH BROADCASTS

San Diego XERB 1090 6:00 a.m.

RADIO TOPICS FOR JUNE

2—"A Conquering Ruler"

9—"The Seventh Creative Day"

16—"Israel Fulfilling Prophecy"

23—"The World's Judgment Day"

30—"Unlocking the Gates of Hell"

Love Never Faileth

THOSE who are following in the footsteps of Jesus have been called by God for a purpose. That purpose is to be co-workers with him and with our Lord Jesus in the reconciliation of a lost world, and the restoration of the people to perfection of life here on the earth. In the carrying out of that purpose much preparation is needed, and it is this work of preparation that is being accomplished during the Gospel Age. We are working out our own salvation now, and in this God is working with us to will and to do his good pleasure.—Phil. 2:12, 13

God has designed that this present work of preparation for the future glorious work of the kingdom should be accomplished through co-operation, not only with him and with the Lord Jesus, but also with one another. God has arranged for this co-operation to be on an orderly basis, with each individual functioning as part of a whole, these being referred to in the Scriptures as the "church," which is the "body" of Christ.—I Cor. 12:12, 13; Eph. 1:22, 23

This church is discussed by the Apostle Paul in the 12th chapter of I Corinthians, and many of the details of its arrangements are pointed out. Paul speaks of all in this "body" as having been baptized into it by "one Spirit," the Holy Spirit. This implies obedience to the Lord's will as expressed through the Spirit of truth. Since all in the body walk according to the same Spirit, it is obvious that they all walk the same way and mind the same things.

There are several different functions in the body, various ways of serving. In the Early Church some were apostles and others had varying gifts. And throughout the age since, there have been pastors, teachers, evangelists, and helpers of one

kind and another. In the Early Church some were given miraculous gifts such as healing the sick and speaking in foreign tongues. These gifts passed away when the special need for them no longer existed, but many and various ways have continued in which the brethren as a whole have had the opportunity of participating in the co-operative work of making the "bride" ready.—I Cor. 12:28; Eph. 4:11-14; Rev. 19:7

Great joy is experienced by those who work harmoniously together in this great project. It is the joy of activity and accomplishment. Properly motivated, it is one aspect of the joy of the Lord. Certainly the Lord wants his people to be happy as they go forth in his service. Our rejoicing in the Lord is in no small way associated with our activity in his service, which is the promotion of his truth and the laying down of our lives for the brethren.

However, there is a possibility of being so carried away with the joy and excitement of serving the Lord that we will overlook the spirit by which our sacrifices should be prompted. Should this occur, the real purpose of our activity is defeated; for the very thing which we are endeavoring to promote in the lives of those to whom we minister is the Spirit of the Lord, the spirit of love, the spirit which must eventually rule in the lives of all God's intelligent creatures on every plane of existence.

"A More Excellent Way"

THIS perhaps is the reason Paul follows his lesson on the working arrangements of the new creation with his emphasis on the importance of love, as we find it in the next chapter, I Corinthians 13. In the 12th chapter Paul speaks of the various gifts of the Spirit, and admonishes the brethren to covet earnestly the best gifts. To this Paul adds, "Yet show I unto you a more excellent way."—vs. 31

Thus Paul introduces the subject of love as he discusses it in chapter 13. Verse 1 reads: "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, and a tinkling cymbal." Paul's reference to the tongues, or the speech of "men" and of "angels," is evidently to convey the idea of the Gospel being presented eloquently and pleasingly. A similar thought was presented when,

back in the last century, a noted speaker, William Jennings Bryan, was referred to as "a silver tongued orator."

There have not been many "silver tongued orators" in the church of Christ. Apollos in the Early Church may have been in this class, for apparently he was a gifted speaker. This placed upon Apollos, and all in his category in every part of the age, a tremendous responsibility. It was a natural endowment which he could use to the glory of the Lord, and the Lord would expect him to use it, and zealously, upon suitable opportunity. There is nothing in Paul's reference to eloquent speaking to suggest that any in the church who may have this talent should not use it with all the power at their command.

Most of us, however, are limited in our ability to present the truth. One of our hymns speaks of "lispings, stammering tongues," which is a good description of the limited extent to which most of us are able to present the message. But the Lord expects us to be faithful in the use of whatever ability we do possess. The fact that our tongues may lisp and stammer when we tell out the glad tidings of the kingdom is no excuse for not doing the best we can. Each one of the Lord's people is held responsible for the ability he possesses, and should not hide his light under a bushel. We should all let our light shine in every reasonable way possible.

But in letting our light shine it is important to heed Paul's reminder that we will not be profited by our efforts if they are not motivated by love. Paul rejoiced whenever the Gospel was preached, even though some were active out of "envy and strife." (Phil. 1:15-18) We are not to suppose that Paul commended those whose motive for preaching the Gospel was envy rather than love. But he revealed his own love by rejoicing that the Gospel was preached even though with a wrong motive.

Possibly the Gospel has reached and blessed some when envy was the motive for preaching it. It is God's truth, and he can bless his message regardless of the heart condition of the messenger. What Paul is emphasizing is that the one who preaches the Gospel out of any other motive than love will not himself be blessed by the Lord. Applying it personally, Paul said, if so disposed, "I" am become as sounding brass, and a tinkling

symbol. This is a heart-searching thought for all of us as we go forth in the Lord's service.

Knowledge and Prophecy

"AND though I have the gift of prophecy, and understand all mysteries, and all knowledge," Paul continues, and have not love, he would be "nothing." Frequently the word "prophecy" is used in the Bible to denote public speaking. At other times it refers to the foretelling of events associated with the outworking of the divine plan. Since Paul has mentioned public speaking in the first verse, in the second verse his reference is evidently to the forecasting of events. And Paul was a prophet as well as a public speaker.

Paul told the elders at Ephesus that after his departure grievous wolves would enter in among them, not sparing the flock, and they did enter in among them. (Acts 20:29, 30) Paul foretold a great falling away from the faith that would occur in the church after the death of the apostles, and the development of the "man of sin," the great Antichrist. (II Thess. 2:1-8) This prophecy has had a remarkable fulfilment, the culmination of which is taking place in this our day. Yes, Paul was a prophet and, as such, rendered an important service to the Lord's people. As for himself, however, he is reminding us that if he were to benefit by the use of this special gift, his service as a prophet would have to be motivated by love, which is complete unselfishness.

The same was true of Paul's understanding of "all mysteries, and all knowledge." Paul was especially thankful for his understanding of the mysteries which the Lord had given to him. There was the mystery of "Christ in you, the hope of glory"; and also the mystery that Gentiles were to become "fellow-heirs . . . by the Gospel." (Col. 1:27; Eph. 3:3-6) To Paul was also revealed the mystery concerning those who, at the return of Christ, would be "alive and remain," that they would not sleep in death, but would all be changed, in a moment, in the twinkling of an eye, to ever be with the Lord—"glorious mystery.—I Cor. 15:51, 52; I Thess. 4:16-18

Yes, Paul understood these and other mysteries of the kingdom of God, and he rejoiced to be able to reveal them to the

church. This knowledge of the divine plan was given to him to use for the blessing of others, and for the glory of God. To use it selfishly in parading his abilities and superior knowledge before others would make him "nothing" in the Lord's sight, no matter how well he might be able to impress the brethren. Only love could motivate him in the use of his knowledge if, in this use, he himself was to be built up and made ready for the kingdom. Love is the opposite of selfishness, of self-seeking. Love is self-effacement that the Lord might be glorified.

"All Faith"

PAUL wrote that without faith it is impossible to please God. (Heb. 11:6) This makes faith basically important to the Christian. As Paul states it, we must believe that God is, and that he is the rewarder of those who diligently seek him. How could we be pleasing to God without such a faith? If we could not believe God's promises, the Bible itself would mean nothing to us.

We need faith especially in the promises of God relating to his providences in our lives. Many of our experiences are joyful ones, but many times the trials are severe, and they loom up as great mountains to discourage us from making progress in the narrow way. It is at such times that we need a strong faith, a faith that will remove these "mountains" of difficulty, in that we are assured they will all work together for our good as new creatures in Christ Jesus.—Rom. 8:28-30; II Cor. 5:17; Gal. 6:15

Paul mentions this mountain moving faith, and adds that although we may possess it, and have not love, we are still nothing in God's sight. (vs. 2) Paul is not implying that we should have love to the exclusion of faith. What he is saying is that we must have love with our faith if we are to be pleasing to the Lord. It is only thus that our "work of faith, and labor of love" will be pleasing to our Heavenly Father, and a blessing to us.—I Thess. 1:3

Sacrifice

PAUL continues: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." (vs. 3) There is no way of

making our calling and election sure and obtaining an abundant entrance into the kingdom apart from bestowing all our goods to feed the poor. Jesus explained this point to the rich young ruler who asked him what he could do to obtain eternal life. Jesus' final reply to him was, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."—Matt. 19:21

Here Jesus was pointing out to this rich young man the only way that was then open, which was, and still is, the narrow way. And no one can enter the strait gate to this narrow "way" without giving up his all. These are the terms of discipleship. True, as other Scripture texts indicate, this sacrifice of our all, while proffered to the Lord at the time of our consecration, is not surrendered all at once and in a reckless manner. The Lord expects his people to use their substance in his service in ways that will be as effective as possible, and he wants them to use whatever is reasonably necessary in providing for their own.

However, basically, those to whom the high calling of God in Christ Jesus is extended are expected to give up their all. They no longer can live unto themselves, but unto him who loved and died for them. (Rom. 14:8) So when Paul mentions this point of giving all to feed the poor, he is not implying that if we have love we need not be concerned about sacrificing our all in the divine service. The fact is that if we are filled with divine love, and controlled by it, we will by that infilling be impelled to give up our all.

However, it might be possible to sacrifice much for other reasons than love; many have. Many have given their all in order to build a great name for themselves; others to gain power and influence in the world. There are various other motives which might induce men to bestow all their goods to feed the poor. But the only motive that will bring profit to the Christian in his endeavor to lay up treasure in heaven is love. This is what Paul is saying, and how important it is that we examine our hearts to make sure that our life of sacrifice is motivated wholly by love.

Paul also speaks of giving our bodies to be burned. This is another privilege of the Christian. This language is based upon

the typical sacrificial work of the Jewish Age in connection with the services of the tabernacle. On the typical day of atonement the bodies of the bullock and the goat were burned without the camp. The followers of the Master are represented by the goat that was offered in sacrifice on Israel's day of atonement, the bullock representing Jesus. Paul admonishes us to go without the camp, symbolically speaking, there to suffer the reproaches of Christ, as was represented by the burning of the bodies of those typical animals.—Heb. 13:11-13

Symbolically, then, we are called upon to give our bodies to be burned. This thought is suggested again by Paul in Romans 12:1, which reads, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God which is your reasonable service." This, then, is another condition of the narrow way, and if we fail to meet this condition we will not hear the Lord say, "Well done," at the end of the way. But in this also love must be the motive if we are to be pleasing to the Lord. To give our bodies to be burned in the spirit of martyrdom (without love) will not do. Love must be the compelling motive for sacrifice, and if it is we will indeed be laying up treasures in heaven.

Love Is Kind

CONTINUING, Paul wrote, "Charity [love] suffereth long, and is kind." (vs. 4) Suffering, either mental or physical, is difficult to bear. It frequently upsets one's nervous system, resulting in a state of irritation and frustration. Under these conditions one is apt to be impatient and unkind. But here love is a great help. Most suffering is due to a loss of something. We lose our health and suffer. We lose our friends because of the truth. Or we may lose our reputation. We may lose our money. All these losses cause suffering, and the natural tendency is to become distraught and impatient.

But when we view these matters from the standpoint of love, they take on a different aspect. In the first place, we agreed in our consecration to give up all that we had. Nothing that we temporarily possess actually belongs to us, not even our health. Everything is dedicated to the Lord, and it is in his hands to deal with us as seems good to him. If our consecration is being carried out upon the basis of love, we will be the better able to suffer long, and yet remain patient and kind.

Kindness is one of the elements of love, and there is never any valid reason for a Christian to be unkind. Circumstances may at times get the better of our nerves, causing us to say and do things which are not kind. But we should seek forgiveness for these lapses into unkindness, pleading the merit of Christ to cover such failures. There is no use offering the excuse that we were exercising "righteous indignation." The plain and simple statement of the apostle is that "love is kind." If we find ourselves acting unkindly, we will know that to this extent we are lacking in love.

"Envieth Not"

"LOVE envieth not," Paul wrote, (vs. 4) How out of keeping with the Spirit of the Lord it would be for one upon whom God has bestowed his grace to be envious of others, especially of his brethren in Christ! It is difficult to imagine that such could ever be envious, yet the fact that Paul mentions this point indicates the possibility of one not being sufficiently imbued with the spirit of love to prevent his being envious.

Envy is akin to jealousy, and jealousy, Solomon wrote, "is cruel as the grave." (Song of Solomon 8:6) A heart filled with envy and jealousy distorts all the facts related to the object of its envy. This leads to bitterness, evil-speaking, and other evils. If the heart is not cleansed, spiritual blindness will ultimately be the result. Let us pray that the Lord will cleanse us from any possible secret fault along this line, and keep our hearts pure and wholesome, always filled and controlled by love, which envieth not.

Paul lists other essential characteristics of love: Love "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in [margin, or, with] the truth; beareth [Diag., covers] all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (vss. 4-8) If our hearts are filled with love, and our lives are controlled by it, we can be sure of dealing with the brethren, our friends, and our enemies as a true follower of the Master should.

One reason for this is that "love seeketh not her own." When we are seeking our own in a situation we are almost certain

to take a biased position, and therefore reach a decision which is less than pleasing to the Lord for one who has covenanted to give up all that he has which he could call his own. The fleshly mind urges that we "stand up for our rights," but the new mind, the mind of Christ, is one that surrenders rights when no principle is involved. This, perhaps, is one of the severest tests that comes to a follower of the Master, but how blessed the results when we are able to rise to this height of Christian attainment!

Childish Things

PAUL explains that prophecies "shall fail," that tongues "shall cease," and the knowledge "shall vanish away." These have been gifts and manifestations of the Spirit in the Early Church which the Lord has employed in the accomplishment of his purposes in the church, but they are to be superseded by the Lord's new arrangements for the work of the kingdom in blessing all the families of the earth. Paul says of the present that "we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." —vss. 9, 10

Then Paul uses his own experience in developing from childhood to manhood to illustrate this point. "When I was a child," he wrote, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (vss. 11, 12) The Scriptures show that this side the veil there is a Christian development which is illustrated by the growth of a child to manhood's estate, but this is not Paul's point in the texts just quoted. Here he refers to our entire lives as new creatures this side the veil as being the childhood stage, and suggests that the manhood stage is beyond the veil, when that which is perfect shall have come.

This is a comforting viewpoint, for we know that even the most mature of Christians sometimes act rather immaturely. So long as we express ourselves through an imperfect body of flesh mistakes will continue to be made, and we will have occasion to regret much that we say and do. Even with love motivating our intentions, the mind of the flesh will cause us, at

times, inadvertently to veer away slightly from the course which the new mind undertakes to follow. But this should not discourage us, realizing that only when that which is perfect shall come, and we receive our new and divine bodies, will we be able not only to will perfectly, but also to carry out that which we know will be pleasing to the Lord.

The Greatest

PAUL continues: "And now abideth faith, hope, charity, these three; but the greatest of these is charity [love]." (vs. 13) With the knowledge of the Lord filling the earth, and the miracles of the kingdom manifested on every hand, faith will not be so much needed for "faith is the substance [margin, or, ground, or, confidence] of things hoped for, the evidence of things not seen." (Heb. 11:1) So far as the church is concerned, her hopes will have been realized through an abundant entrance into the kingdom. But the great principle of divine love will continue.

Even the subjects of the kingdom, as is now true with those who are being prepared to be its rulers, will need to give up their selfishness as a motivating principle in their lives, and adopt the way of love. No one will have eternal life on any plane unless he loves the Lord with all his heart, mind, soul, and strength, and his neighbor as himself. (Luke 10:27) How glorious it will be when every creature in heaven and on earth is motivated by, and filled with, this spirit of divine love! How blessed it is today among the Lord's people when this spirit prevails!



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CHRISTIAN LIFE AND DOCTRINE

23

THE FAITH OF OUR FATHERS

A Consideration of Catholic Doctrine—Section VII

Development of the True Church

WE HAVE already glanced at the origin of the church and noted some of its very early characteristics. All agree that Christ founded just one church. The Apostle Paul's teaching that "there is one body, and one Spirit, . . . one hope, . . . one Lord, one faith, one baptism" (Eph. 4:4, 5) certainly indicates that the church was not meant to be divided. This brings us to grips with the question of which is the true church and how it can be identified—a subject about which obviously there exists a considerable difference of opinion.

Catholic teaching regarding the true church and its identity is very pointed and clear. It states that the Catholic faith differs from all others in that it alone is the true religion. Pope Pius IX wrote: "It is to be held as of faith that none can be saved outside the Apostolic Roman Church."³⁷

We have already noted the inconsistency of this claim with the character of the Early Christian Church, which was so completely non-Catholic in its doctrine and practice. Now we desire to pursue this study further by examining some additional aspects of the true church as it developed through the centuries and especially in the present day. Our aim will be to compare the scriptural descriptions and characteristics with those of the Catholic Church in order to properly evaluate its claims.

Identifying the True Church

WE BELIEVE that the true church today is no different from the true church which Christ founded. The term "church" as found in the Bible does not refer to a building or edifice; neither

³⁷John Cogley, "What Is a Catholic," **A Guide to the Religions of America**, p. 9.

does it describe a particular denomination. Rather, it refers to the actual people who compose the church, those who are specially selected and called out of the world. In Scripture, the word "church" is a translation of the Greek word **ekklesia**, which means "that which is called out."³⁸ And so we understand that God is selecting or calling out those of the proper heart condition to be associated with his own dear Son as members of his body, together constituting the church class.

Jesus explained that the Father initiates the inviting and drawing of those who are obedient to his words. (John 6:44) Thereafter, Jesus also has a part in selecting these individuals "out of the world." (John 15:19) Commencing with his earthly ministry, the "high calling of God in Christ Jesus" (Phil. 3:14) has continued to our day. Daily, as in the days of the apostles, the Lord is adding to the true church "such as should be saved."—Acts 2:47

The true church, then, is that company of people who have accepted the call of God, believe the teachings of Christ, and thus become separated from the world and its spirit. Such separation is not a physical one, such as extended seclusion in a monastery. The church remains in the world to be a light to those groping in darkness, yet separated from it by her adherence to the faith and standards of the Christian way. (Matt. 5:14) Recall Jesus' words on this point: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—John 17:15

Can this church, which is described in the New Testament, be identified by a name? There are many Bible names which are used, each depicting a particular aspect of the church. Some of these are: The bride of Christ, the body of Christ, the royal priesthood, the saints, the elect, the little flock, sons of God, the church of the living God, Christians, overcomers, and new creatures. It is interesting to note that the term "Catholic" is not to be found at all in this list. For that matter, neither are other denominational names, such as Presbyterian, Methodist, Lutheran, etc.

These names and others are of human origin, and tend to

³⁸Young, "Church," *op. cit.*, p. 166.

divide the church. While serving their purpose in identifying various groups of people who are endeavoring to follow Christ, they do not necessarily represent the true church. No, the denominational name is not as important as the doctrines which that group upholds, and the standing before the Lord of the individuals who comprise it.

Only God has the ability to determine which individuals comprise the true church. Membership in good standing in a particular denomination does not automatically insure our salvation. Even if our group adopted one of the scriptural names applied to the church, this in itself would not necessarily make us part of the true church. What really matters is whether our individual names "are written in heaven" with those of "the general assembly and church of the firstborn." (Heb. 12:23) And this is dependent upon the degree of our love for God and the extent of our willingness to serve him above all else.

At this point we shall divide the remaining discussion of outstanding traits of the true church into two parts, according to time features. The first will cover some highlights during the present dispensation, from the inception of the church to its completion at the end of the Gospel Age. The second part will feature the work of the church during the next age, termed the Millennial Age, when the kingdom of God will be established upon the earth. This twofold presentation will be seen to be helpful in providing an appreciation of the present mission of the church.

The Persecuted Church

CONTRARY to commonly held expectations, the Bible teaches that the church is not destined to become popular in the world. Its greatness is not to be measured by the size of its membership or by the extent of its influence, but by its faithful adherence to the truths and commission given by Jesus. This commission was not to convert the world and thus transform the kingdom of man into the kingdom of God, as so many have believed. Rather, it was to proclaim God's plan of salvation for the human race, centering in Jesus' ransom sacrifice and culminating in the establishment of his kingdom upon the earth in due time. This was the Gospel which was to be witnessed to all nations.—Matt. 24:14

Nowhere do the Scriptures indicate that this message would be overwhelmingly received by the masses of humanity. Actually, its acceptance entails things difficult of performance which would almost certainly limit the number responding. How many would have the faith to believe the promises and prophecies of God's Word? How many would be willing to trust the wisdom of God's method of helping the world, in first permitting the difficult and trying experiences with evil and sin? How many would have the patience to wait for the manifestation of God's power in the future setting up of his kingdom upon the earth? In the meantime, how many would be content to live the sacrificial life of true followers of the Master, emulating him in all of their conduct?

The result has been that the church's message, like that of Jesus, has been misunderstood, ignored, despised and rejected of men. This has not dismayed true Christians, however, as the Bible clearly indicated this was to occur. In II Timothy 3:12 we read: "All that will live godly in Christ Jesus shall suffer persecution." Jesus said: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." (John 16:2) And again, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you."—John 15:20

The Christian was given very definite instructions regarding the course of his life during the present Gospel Age. He was told not to dabble in the affairs of this world or to become imbued with its spirit of selfishness or frivolity. (Rom. 12:2) He was to consider himself a pilgrim and a stranger upon the earth. (Heb. 11:13) He was not to love the things of this world, for "know ye not that the friendship of the world is enmity with God?" (James 4:4) His affections were to be fixed upon "things above, not on things on the earth."—Col. 3:2

The Christian was also admonished not to fall into the error of accepting honors from the world, because the due time for the Church's triumph and glorious reign was future. Some made this mistake in the Early Church, prompting the Apostle Paul's rebuke: "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. . . . We are weak, but ye are strong; ye are honorable, but we are despised. . . . we both hunger, and

thirst, and are naked, and are buffeted, and have no certain dwelling place. . . . Being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things."—I Cor. 4:8-13

The true Christian's pathway, then, as seen in the light of Scripture, has been and still is a narrow and rugged one. Consequently, very few indeed have been attracted to it, for only the few are willing to deny themselves, take up their cross, and follow Jesus. (Matt. 16:24) But again, this has not taken students of the Bible unawares, for the Scriptures foretold that the true church would always remain a small group, relatively few in number. Jesus said plainly, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) And again, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) Also, "Many are called, but few are chosen."—Matt. 22:14

In the providences of God, all things work together for good to them that love him. (Rom. 8:28-30) Even the bitter experiences and persecutions which befall the church and limit its growth produce a beneficial effect. Only through suffering can true character be developed and perfected. Only through suffering can a sympathetic nature be produced which is mindful of the difficulties of others. It is God's will that every member of the body of Christ should be touched with a feeling of the world's infirmities and difficulties. Only by this means can they become tender, sympathetic, and generous toward the members of the fallen race whom they shall be privileged to judge and bless as part of their future work as kings and priests with Christ.—I Cor. 6:2; Acts 17:30, 31; Rev. 20:6

In addition, we note that a hostile and unfriendly world acts as a very effective proving ground for the church, testing the fidelity and loyalty of its members to the fullest. This is also seen to be quite reasonable from the over-all perspective, since only the church is invited to the heavenly calling and the exceedingly great reward of glory, honor, and immortality, even the divine nature. (Rom. 2:7; II Pet. 1:4) Each individual must be thoroughly tested for worthiness to attain to this highest of all stations among the various creations of God, and the un-

believing, hostile world becomes the ready field for this testing work.

With this background, it becomes increasingly clear why students of the Bible are not impressed with the claims of the Catholic Church—or any church, for that matter—respecting its popularity, wealth, extent of membership, size of organization, influence among nations, or number of prominent members. The Scriptures expressly inform us that none of these factors are of any merit in God's sight. To the contrary, we are told that these things would not be marks of the true church.

The Apostle Paul wrote: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen."—I Cor. 1:26-28

God's ways truly are different than man's. Why does God seem to specialize in selecting the poor, the unlearned, and the simple, instead of choosing from among the more elite classes of mankind—the noble, the educated, and the well-to-do? Evidently, he feels he can better use these lowly ones, unspoiled with pride of accomplishment or vanity of earthly learning and riches, to effect a transforming work in their hearts. The Spirit of God finds a much more ready entrance into the lives of the simple ones, and can start to reform and transform their minds from earthly to spiritual things.

Those who fully surrender themselves to the will of God and who are successful in laying down their lives in Christian service are then ready to be elevated to positions of honor in the kingdom of God. Then they will be used as God's agents, developed and perfected through adversity and persecution in this life, qualified to restore peace and prosperity to a very troubled world. These will be joint-heirs with Christ, who were destined to receive the kingdom, that is, to participate in the rulership of that kingdom for the purpose of assisting the groaning and travailing masses of humanity. (Luke 12:32; Rom. 8: 16-22) God's plan has made provision for the blessing of all the families of the earth, to be accomplished through the glorious reign of Christ and his church.—Gen. 12:3; 22:16-18

The Reigning Church

FOR centuries the Catholic Church has taught that she herself was the reigning kingdom of Christ upon the earth. She claimed for herself the fulfilment of all the prophecies pertaining to the glorious reign of Christ and the church, called the millennial reign, since the Scriptures indicate it is to last a thousand years. (Rev. 20:6) "Augustine was the first who ventured to teach that the Catholic Church . . . was the kingdom of Christ, that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact."³⁹

To the student of the Bible, this view raises immediate problems and inconsistencies. How could the kingdom of Christ become operative upon the earth without the presence of the King himself? How could the church be reigning at the same time that she was supposed to be learning the lessons of faithfulness and obedience through suffering, as already shown? How could any human organization usher in the blessings of universal peace among the nations, resurrect all who sleep in the grave (John 5:28, 29, R. V.), and bring to the people everlasting life and health, all of which God has promised to accomplish during the millennial reign of Christ?

This much certainly appears to be self-evident—that the foretold blessings of restitution which are held out to all the families of the earth as a result of the return of Christ and the establishment of his kingdom upon the earth have not yet been realized. (Acts 3:19-21) If we believe in the Bible as God's inspired Word, we may also believe in simple faith that there will be a due time in God's plan when these purposes will be accomplished. It is our conviction, based upon the teachings of Scripture, that this future time, when God shall assert his sovereignty over the whole world and restore the perfection that was lost in Adam, is now close at hand. Then the church will be exalted to positions of rulership in the kingdom, after having patiently waited for the return of her Lord and after developing the necessary graces of character through the fiery testings of this life. —I Pet. 1:7; Rev. 2:25-27; 3:21

³⁹"Millennium," *Encyclopedia Britannica*, XV, p. 496.

A correct understanding of the reign of the church is difficult to grasp unless one appreciates also the concept of the two phases of the kingdom of God. The church, together with Christ, will constitute the spiritual ruling class. They will direct the affairs of the kingdom in a manner similar to that of a president and his cabinet. But rulership implies a subject class which, in this case, will be the world of mankind. (Rev. 5:10) Unlike the case of so many of earth's despots, Christ and the church will reign with equity and justice for all the people. (Ps. 72:1-19) Indeed, what other ruler actually gave his life for his subjects, to cancel the debt of condemnation against them, that they might enjoy the perfect and abundant life of the kingdom age?

The church, as the ruling class in the kingdom, will be given spiritual life on the very highest plane of existence, that of the divine nature. (Rom. 2:7; II Pet. 1:4) These spiritual powers will be necessary to properly carry out her function in the executive branch of the kingdom government.

The world of mankind, when brought back in the resurrection, will be given the opportunity to attain to the perfection of human life upon the earth, by obedience to the just laws of the kingdom then in force. (Rev. 22:17) This will amount to a restoration of that edenic bliss which was enjoyed by our first parents, a condition of absolute perfection of the mental, moral, and physical powers of human life. Pain, sorrow, fear, and even death itself will then pass away and will no longer be permitted to blight man's life upon the earth.—Rev. 21:4, 5; Isa. 35:10

As we study the reign of the church, we see before us a picture of the method that God will use to accomplish the world's blessings. It represents the final fulfilment of an early prophetic promise made to father Abraham: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) Christ, indeed, was the natural seed of Abraham and, as the Apostle Paul tells us, the church will become a joint-heir with Christ as his spiritual seed: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29

Thus the church's reward for faithfulness does not become the exclusive enjoyment of heavenly bliss, but takes on a much grander purpose. The Scriptures present us with the concept of the church's being used as an instrument of blessing in the

(Continued on page 34.)

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The final results of the church's reign will far surpass man's most cherished hopes and dreams of utopia. The earth and all of its inhabitants will have been restored to the peace and harmony of the original creation. Words of praise and joy and thanksgiving will issue forth continuously from the lips of the redeemed ones of every kindred, race, and tongue, in appreciation of the great love of God manifested in his plan of salvation. And as we now receive this foreknowledge of the world's blessing by looking into the precious promises of God's Word, let us also rejoice and offer our prayer of gratitude to the divine Author of such a magnificent plan as this!

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The Truth and Its Responsibilities

"O send out Thy light and Thy truth: let them lead me."—Psalm 43:3

IN THE Scriptures the Lord has used various figures to emphasize different aspects of the truth. One of these is, "The joyful sound." "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." (Ps. 89:15) The joyful sound reminds us of the fact that the truth is as music to our ears, that it is harmonious. The harmonious sound of the truth began to be heard very dimly in the Garden of Eden. It was attached to that wonderful theme of the "seed"—the seed of the woman which should bruise the serpent's head.—Gen. 3:15

That joyful sound of the truth was enlarged upon in the promise to Abraham. It was reiterated by one after another of God's holy prophets, and then, when Jesus was born, the angel sang that song: "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." The angel further said to the shepherds, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." And then suddenly a whole multitude

of the heavenly host joined in the chorus, praising God, and sang, "Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:10, 11, 13, 14

Jesus continued to proclaim that joyful sound of truth, and so did the apostles and those of the Early Church; and down here at the end of the age we have had the privilege of proclaiming the glad sound. "How beautiful upon the mountains are the feet of him" who proclaims this joyful sound. (Isa. 52:7; Nahum 1:15; Rom. 10:15) Are we faithful in our endeavors to sound it forth for the joy and encouragement of others?

The "light" of truth is another one of the beautiful symbols which the Lord uses to emphasize another aspect of the same wonderful message, the same wonderful intelligence, the information which God has given to his people. This particular symbol reminds us that we are living in a dark world, a world that is alienated from God, a world that is ruled by Satan, the prince of darkness. So the truth

in the hearts and lives of God's people, by contrast, is as a light to them.

It enlightens their minds, their hearts, to know the meaning of the circumstances of life in which they find themselves; to know the meaning of the experiences of the world around them. Just as those who know the joyful sound of the truth walk in the light of the Lord's countenance, so those who have been blessed to see this light also have the assurance that they, too, are walking in the light of the Lord's countenance. "Blessed are your eyes, for they see: and your ears, for they hear."—Matt. 13:16

In this illustration we have the idea of light being visible to our "eyes," and the joyful sound being audible to our spiritual "ears." And so, just as the first promise of the seed of the woman was the beginning of the joyful sound, this first promise was the beginning of this glorious light of truth. It was reiterated later to Abraham, Isaac, and Jacob, and then to their descendants, the nation of Israel.

But there is something very singular about God's dealings with all his people in past ages, which is that the light with which they were favored remained with them. They did not have a commission from God, as we do, to proclaim that light to the world. We have a good example of this in the case of Abraham. God told

Abraham of his wonderful purpose concerning his seed that would bless all the families of the earth, but he did not commission Abraham to go out and reveal that information to everyone, and to evangelize them. No, when Sodom and Gomorrah became so wicked that God saw it would be a blessing if they were destroyed, he simply sent what appeared to be three men to warn Abraham that he was going to destroy them. (Gen. 18) He did not say to Abraham, "Go down there and try to convert them; perhaps we can save the city."

The Jewish people were given a law, but no commission to go and give it to others. Proselytes could be brought in, but the Jewish people were not commissioned particularly to go out and proselyte the other nations. And this is perhaps reflected in the text, which is in the nature of a prayer by the Psalmist: "O [Lord] send out thy light and thy truth."

The Psalmist knew something of the light of truth. All God's prophets did. They could not understand as much of the glorious Gospel of Christ, the Messiah, who was to come and bless all the families of the earth, as God has revealed to us. But they knew something of the light, and the Psalmist's prayer seemed to be that he would like to have others know about it. He would like to have the light and truth sent out,

and not only sent out, but used in a very special sense as a guide to the holy hill of Zion.

There is an interesting thought here in connection with the Hebrew word that is translated "light." Professor Strong tells us that this word signifies more particularly a luminary, not just a light, as we see light in a room, but the source of the light. The first great Luminary in God's loving plan of the ages, as it has shined in our hearts and lives, is none other than Jesus Christ our Lord. He is the Light of the world, the "true Light," which will yet lighten "every man that cometh into the world."—John 1:9

Not only is Jesus the true Light which will lighten every man that cometh into the world, but there is no aspect of the truth whatsoever, as we understand it, no phase of the divine plan of the ages, that would have any vital force or meaning if dissociated from Jesus. He is the very center, the very hub, the great Luminary in this whole plan of salvation.

This is the Gospel. It is the Gospel that Paul refers to as the Gospel of Christ. He wrote, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16) And Paul was so concerned about this Gospel that when he had come to the Church of Corinth he "came not with excellency of speech or

wisdom, . . . For I determined not to know anything among you save Jesus Christ, and him crucified." So it is the Gospel of Christ, the great light, which the Psalmist prayed might be sent out. In the first chapter of Romans Paul refers to this as "the Gospel of God." The Gospel of God, he said, was spoken before by the holy prophets.—Romans 1:1, 2

And what is that Gospel of God, this Gospel of Christ? We often use the word "Gospel," and we often use the word truth, or the expression, "present truth." (II Pet. 1:12) Just what do we mean by these expressions? We mean all the precious doctrines of the divine plan—the creation and fall of man, the glorious oathbound covenant with Abraham, and the Law Covenant with Israel, which had its place in the development of the plan of God. Then there was the first advent of Jesus, his death and his resurrection. There has also been the call of the church during the Gospel Age. Then there is the harvest and the second presence of Christ, here at the end of the age. There is the thousand-year reign of Christ, and the blessing of all the families of the earth.

These all put together constitute The Gospel, that glorious outline of truth of which Jesus is the great Center, the great Luminary, the great Light of the world. Jesus will enlighten every man that cometh into the world,

because he is pre-eminently the channel through and by which this wonderful arrangement of God for the enlightenment and blessing of all the families of the earth will eventually reach all mankind.

Jesus was commissioned by the Holy Spirit to be active himself in proclaiming this Gospel of the kingdom. When he visited Nazareth near the beginning of his ministry, he quoted his commission from the 61st chapter of Isaiah: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61:1; Luke 4:16-21

In this language we are reminded of that great basic fact of the Gospel which is the glorious hope of the resurrection of the dead. Without the hope of the resurrection of the dead, just as without Jesus Christ himself, the Gospel would be meaningless. Paul said that without a resurrection even those who have fallen asleep in Christ, even those who had put their trust in him, and followed in his footsteps faithfully unto death, have perished.—I Cor. 15:13-18

It is also pre-eminently a part of the message to proclaim "the acceptable year of the Lord," the Gospel as it goes out for the calling and selection of the

church during the Gospel Age. (Isa. 61:2; Luke 4:19; II Cor. 6:2) Then there is the day of vengeance of our God. Jesus did not quote this part of it, because he realized it would not have applied in his day; but it applies now, because we are living in the midst of the day of vengeance. How do we proclaim the day of vengeance of our God? It is by comforting all who mourn as a result of this trouble.

We are also to "appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:13

Jesus quoted this commission and applied it to himself. But we know that the same commission is passed on from Jesus, our Head, to all the members of his body. And that is the reason Jesus in his sermon on the mount said to his disciples, "Ye are the light of the world." (Matt. 5:14) Jesus pre-eminently was and is the Light of the world; but now, as his representatives, we are the light of the world.

What is the purpose of this light shining out? The purpose is that the world eventually might be reconciled to God. Paul wrote in the 5th chapter of II Corinthians: "God was in Christ, reconciling the world unto himself." (vs. 19) "Now," he says: "we are

ambassadors for Christ, and have "the ministry of reconciliation." (vss. 20, 18) So we continue what God was doing through Christ.

We know from the standpoint of the divine plan that the world as a whole is not reconciled during this age; but there were a few who were reached by the message of reconciliation as it sounded out from Jesus, and there are a few today, as it sounds out from you and me, and these are brought to at-one-ment with the Lord as they obey the conditions of the Gospel.

In Jesus' day, and in the days of the Early Church, the means of disseminating the truth were very limited. Jesus and the apostles were blessed and were given great assistance, in that they had the privilege, by utilizing divine power in miraculous ways, to heal the sick, to cast out devils and to raise the dead. This helped to implement their message of the truth.

But so far as the explanation of the message was concerned, they were limited very largely to what could be done by passing the message on by word of mouth and writing. At times they had no more than one as an audience, as in the case of the Samaritan woman at the well. But in some cases they would have a sizable audience. We do not know how many listeners Paul had on Mars' Hill, but regardless of that, they were limited to what the human ear could hear directly from the

human tongue. Even so, the Lord blessed their efforts wonderfully, even as he blesses the efforts of his people today to whom he has given wider opportunities of service.

He has not blessed us with the use of miracle-working power to implement the message, such as restoring sight to the blind. We cannot do such things. We cannot go to hospitals and heal the sick. But the Lord has blessed us, nevertheless, with additional means of proclaiming the truth, such as the printed page, the tape-recorded lecture service, through the radio and television programs. It is by using the methods which the Lord is providing for his people in these last days that we may, in keeping with the commission given to us, proclaim the Gospel in all the world as a witness—the Gospel of the kingdom. Under the direction and leadership of Jesus, we can relay the only light that is in the world today.

Stability

OUR text reminds us of something else that is very wonderful. It says: "Send out thy light **and thy truth.**" The word translated truth here has basically the thought of stability. And what a wonderful thing it is to have our own lives stabilized by the truth! We are in a world filled with fear, and yet have no fear in our own hearts. "God is in the midst of her." We do not fear, "though

the earth be removed, and though the mountains be carried into the midst of the sea.”—Ps. 46:1-5

We have something that is stable. We have the stabilizing influence and protection of the Word of God, not only in our own lives, but we have the assurance that this glorious truth will yet be victorious in the world; that it will accomplish that which the Lord pleases, and that it will prosper in the thing whereto he has sent it. Hear that wonderful promise in the 55th chapter of Isaiah: “As the rain cometh down, and the snow from heaven, . . . watereth the earth, . . . that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—vss. 10, 11

So Jesus came two thousand years ago as a great Luminary, a great Light-giver, in answer to the Psalmist’s prayer: “Send out thy light,” and it has been sent out since the days of Jesus to the extent that his faithful followers have been able to serve as the light of the world. And we down here at the end of the age still have the privilege of continuing with the proclamation of this message.

We may not see great results. It would surprise us if we did.

But nevertheless we know that the Word will not return unto the Lord void, but will accomplish that which he pleases. And this is what we want to accomplish, is it not? It is not what we please, but what he pleases, and we know that with his blessing this Word shall yet accomplish the complete enlightenment of the whole world of mankind.

This will not be while the Devil is the prince of darkness. Now we are shining forth more or less as candles, doing the best we can; but eventually the same glorious light of truth, the same glorious revelation of the love of God providing a Redeemer in Christ, will be known by the whole world of mankind, and this knowledge will fill the earth as the waters cover the sea.

How we rejoice in this, and what a stabilizing influence it should be in our lives! We realize that we have been brought up out of the horrible pit. (Ps. 40:2) In the margin it says: “a pit of noise.” We were literally surrounded by noise and bedlam, contradictions and disappointments, but we have been lifted right out of that by the truth and we have had, as David said, our feet placed upon a rock, Christ Jesus, and our ways have been established. He has established our goings. We have been directed into the narrow way. We now know where we are going. We know what the end of

the way is; and by God's grace we will continue in this way to the end. How thankful we are for the stabilizing influence of the truth!

Then the Psalmist mentions in our text the importance of being led by the truth. That is just another way of saying that we are led by the Lord, led by that great Luminary, Jesus Christ himself. He is our Leader. The Psalmist speaks of being led to God's holy hill, to his tabernacle, or, Hebrew, residence. (Dr. Strong) We are led into this tabernacle now. If faithful, we will be part of that tabernacle of God in which men will find God throughout the thousand years of the messianic kingdom.

We are being led to Zion's hill, and we are also led there by Jesus the great Luminary. In the 5th chapter, 6th verse, of Revelation, Jesus is referred to as "the Lamb that had been slain." The picture in the 14th chapter shows a hundred and forty and four thousand who are with him on mount Zion. These are with him on mount Zion because, as the 4th verse of this chapter tells us, "they follow the lamb whithersoever he goeth."

Mark that well! If we want to be led to the holy hill of Zion, we must follow the light which leads us there, the great Luminary, Jesus, who, in the picture

of Revelation 5, is the Lamb that was slain. This emphasizes the fact that if we follow him we too must continue to walk in the narrow way of sacrifice that leads to death. Jesus arrived on mount Zion by the way of sacrificial death, and we will arrive on mount Zion only by way of sacrificial death, laying down our lives in the service of the Lord, being the light of the world, just as Jesus was the Light of the world.

Yes, this is the great privilege that is before us. It is only by following the Lamb that we can hope to be with him on mount Zion. Following human leadership will not do. Following husbands or wives will not do. Following hobbies will not do. Only by following Jesus, and the truth of which he is the center, will we ever arrive on mount Zion and have the privilege of being associated with him in causing the knowledge of the glory of God to fill the whole earth as the waters cover the sea.

May the Lord help us to be faithful followers of our Master! May we be of ever greater assistance to one another as together we walk in the narrow way and keep our hearts and our minds centered and fixed upon the great Luminary, Jesus, and together with him sound forth the praises of him who has called us out of darkness into his marvelous light.—I Pet. 2:9

Steps to Victory

IN PSALM 37:23 we read, "The steps of a good man are ordered [margin, or, established] by the Lord: and he delighteth in his way." It is interesting to see how some of the steps which lead to victory are illustrated by the experiences of the people of Israel as told in the Book of Joshua. The things which happened to Israel were for examples, or types, and they were written for our admonition.—I Cor. 10:11

Four main principles which underlie the Christian's victorious life, and which are shown clearly in Israel's experiences, are faith, obedience, guidance, and steadfastness. And the Book of Joshua assures us of victory which can be gained by **faith**. It tells us of the venture and victory of faith, and how the victory is to be attained.

When God's chosen people were in bondage to Pharaoh and the Egyptians, their sufferings were long and severe. God had promised not only that he would deliver them from the slavery of Egypt, but also that he would

lead them to a land flowing with milk and honey. There are seven wonderful promises in Exodus 6: 6-8, and each is prefixed with "I will."

"Wherefore say unto the children of Israel, I am the Lord, and I **WILL** bring you out from under the burdens of the Egyptians, and I **WILL** rid you out of their bondage, and I **WILL** redeem you with a stretched out arm, and with great judgments. And I **WILL** take you to me for a people, and I **WILL** be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I **WILL** bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I **WILL** give it you for an heritage: I am the Lord."

What a remarkable land it was! Read the description of it given in Deuteronomy 8:7-10, also in Deuteronomy 11:12. "A land of brooks of water, of fountains and depths that spring out of valleys and hills. A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey."

Before they could inherit this wonderful land they must be tested and tried, for God's choicest gifts are for those only who are found worthy. The wilderness experiences were to prove whether they really loved the Lord their God with all their heart, soul, strength, and mind.

To assist the Israelites God made every provision for their requirements. He provided them with manna from heaven and water from the rock; they were led by a pillar of cloud by day and a pillar of fire by night. He also gave them a code of laws for their national health, both physical and moral. Provision was made by means of annual sacrifice to atone for their sins, that they might maintain their standing before him and be his holy and peculiar people.

As we read in Exodus and the three following books, we are amazed at the scrupulous care which God took concerning Israel, and the minute arrangements he made for their well-being; yet, in spite of it all, time after time they murmured against God's providential care. They were by nature a stiff-necked and wilful people.

Many a visitation of judgment was necessary. Many times the correcting rod of God had to be applied to chasten their unruly spirit. And because of their continued faithlessness and rebellion against the Lord, they were com-

pelled to wander for forty years in the wilderness, and none of the men who came out of Egypt (save Joshua and Caleb) were permitted to enter into the Promised Land. Hebrews 3:19 reads: "They could not enter in because of unbelief."

The things which happened to Israel were typical of the experiences of the church of God in this age. Egypt represents the world; Pharaoh represents Satan; and Israel pictures God's true people held in the bondage of sin by the great Adversary. The deliverance of Israel's firstborn after the passover lamb was slain typifies the deliverance we obtain through our great Redeemer's sacrifice of himself. "Christ our Passover is sacrificed for us."—1 Cor. 5:7

The subsequent wilderness experiences of the children of Israel and God's provision for their needs are reproduced in those things which mark our pilgrim journey. We eat the true manna, even Jesus. We drink the water of life, and we find in Christ a mighty Deliverer from the enemy, and step by step we are led and guided by divine power right up to our heavenly Canaan, the place which Jesus went to prepare for us. (John 14:2) Soon we shall reach the antitypical Jordan, the last barrier which divides us from our long-sought rest; but the waters of death will not overwhelm us, any more than

the waters of Jordan overwhelmed the Israelites when they crossed over. The waters were held back by invisible hands. **Faith** is the victor in each case.

It is recorded in Joshua 4:13, 14 that as soon as Jordan was crossed Joshua was magnified in the eyes of all Israel. This reminds us of the resurrection glory which came to Jesus when he received honor at his Father's hands after laying down his life at Calvary. (Phil. 2:9, 10) If we remain true spiritual Israelites and follow faithfully in his steps to the end we, too, shall be highly honored and exalted with him, and sit with him in his throne.

Although Canaan is thus seen as a type of the place which we are called to inherit as our eternal abiding place, it may, from another viewpoint, very fittingly be considered as illustrative of our present condition; for Canaan was a place of warfare, and there will be no warfare when we reach heaven. Canaan was a place of giants and enemies which had to be met and conquered. God had never promised Israel that the great Adversary of all mankind would not be in Canaan to tempt them away from their allegiance to him. Temptation to wrong doing, testings and trials, would undoubtedly come upon them; but these things had been foreseen by God, and every provision had been made for their welfare.

God had promised the Israelites entire victory over all their

enemies. All they had to do was trust him, and walk according to his laws, then they might safely leave everything to him. There would be fightings without, but there need have been no fears within. It would depend upon their hearts' attitude toward God, and whether they were wholly relying upon him. If they could do this, then Canaan would indeed be the place of rest God intended it to be.

The Book of Joshua specially deals, not with the people who came out of Egypt, but with their descendants. Many of these had been too young to profit by the lessons their fathers had to learn in the wilderness at such tremendous cost, and it was therefore necessary that the new generation should undergo certain experiences before they could secure, as a lasting possession, the land God had promised.

In this new set of experiences, and this new aspect of Canaan, we find another illustration of the Christian warfare. In this picture Jordan represents the death of the human will, just as in the case of Jesus when he was baptised in its waters. "Lo, I come . . . to do thy will, O God," represented his heart's cry at that time. (Heb. 10:7) Israel on the west side of Jordan, represents the consecrated Christian ready to go forward, or stay, at the command of his leader, Jesus, pictured by Joshua.

Certain conditions were laid down for the Israelites which must precede their occupation of Canaan. Two of these were circumcision and the eating of the passover. For some reason, not explained, both these rites seem to have been neglected during the years of wandering. Circumcision had first been instituted as a sign of the covenant God had made when he adopted Abraham and his descendants as his people; but in the wilderness Israel had proved themselves unworthy, and God had temporarily revoked his promise of taking them into the land. For forty years they were to wander so that they might know God's "breach of promise." See Numbers 14:34

It may have been as a sign of the broken covenant that the rite of circumcision had not been enforced, but now God was about to renew his favor toward them, and they must be a circumcised people if they would enter into their inheritance. So with us, there must be the circumcised heart; a putting away of the flesh, that we may walk in the Spirit. There must be an utter renunciation of everything inconsistent with a life of holiness.

The passover feast had also been neglected in the wilderness life, for the Law had said that no uncircumcised person might take of it. (Exod. 12:48) This was renewed as shown by Joshua 5:

10. With the Christian the holy life must be based on the great sacrifice begun at Jordan and finished at Calvary. There must be a remembrance made of our redemption, and a showing forth of the Lord's death, if we are to realise what a wondrous inheritance his death has secured for us. The consecrated Christian who walks no longer after the flesh, but after the Spirit, can partake of that memorial feast with a true understanding of what the death of Christ really means to him.

The next feature recorded in Joshua, chapter 5, is the change of food. (vss. 11, 12) No longer was the manna of the wilderness to be eaten, but the corn belonging to the new country. So with the "new creature in Christ Jesus," to him all things are changed. Old things have passed away, all things have become new. (II Cor. 5:17) Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24) The "corn of wheat" is resurrection bread. It is the risen Lord who becomes the source of all strength and life to the new creature. The risen Christ is our true sustenance, for by faith we are risen with him and seated in heavenly places.

Joshua 5:13-15 tells of Joshua meeting the "captain of the Lord's host." Joshua was to be the visible leader of the Israel-

ites, but there was an unseen power which would guide both Joshua and the people to victory. So we, too, learn that victory can be assured to us only through our leader, Christ, who is endowed with the almighty power of God.

Christ is our Redeemer, our Sustainer, and our Captain, and we must accept him in all three capacities if our "promised land" is to be won. Thus circumcised, redeemed, sustained, and led, Israel went forth to conquer. They were the army of the Lord, fully equipped, strong in him and the power of his might, an invincible army. They might have been—but were they?

Faith

THE first principle underlying victory is faith, which must grow and develop. Israel had a measure of faith, or they would never have crossed the river at all. They showed more faith when they submitted to the rite of circumcision and permitted themselves to be rendered helpless after passing the flooded waters when they were in the country of their enemies, and humanly speaking, entirely at their mercy.

That is the way God works. Man must learn the hopelessness of his case before he is delivered, lest he should say, "My own hand brought me salvation." The servant of God must learn his inability to do anything apart from God. To know one's own weak-

ness is the first step to laying hold of the divine strength, and faith leads us to do this. Faith must increase. A greater faith was shown at Jericho. Here was a city surrounded by a wall. It was a fortress utterly beyond their power to subdue, but it must be subdued, for they could not march farther, leaving a powerful enemy in the rear.

They had no scaling ladders and no military equipment for storming the place, and little experience. They were helpless. The entire people were instructed to march thirteen times round the city and take a week doing it. Thus they would see how strong the wall was and would the better realise by contrast their own weakness, just as we learn not to trust in ourselves, but in God who delivered us (past tense); and also doth deliver us (present); and in whom we trust that he will yet deliver us (future).—II Cor. 1:10

Marching round this mighty wall was a test of the Israelites' faith, and then they were told to shout. This would be a tremendous call upon their faith, for it must have occurred to them how ridiculous they would look if nothing happened. To believe that the wall would fall down flat just because they all shouted seemed contrary to reason, yet the promise was theirs, if they would claim it, and they did. The shout went up, and "by faith the

walls of Jericho fell down." (Heb. 11:30) Have we a faith so great that it can laugh at impossibilities? With God all things are possible, and faith takes no account of obstacles.

The next city to be reduced was Ai. Spies were sent out to reconnoitre, and when they returned the advice they gave was "let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labor thither; for they are but few."—Josh. 7:3

The joy and excitement of the victory at Jericho had died down, and instead of continuing to look up, they looked to self and began to consider what self could do. "Make not all the people to labor thither" seems to indicate how they viewed the work of the recent seven days. Those thirteen circuits of the city seemed to them just useless labor, so they said only about two or three thousand would be needed at Ai. Later, when God directed them to go against Ai, he sent the entire army.—Josh. 8:1

Obedience

THE second principle required for a victorious life is obedience. Here Israel failed lamentably, though by the grace of God they made good afterwards. God had given instructions that all the spoil of Jericho was to be destroyed with the exception of gold and silver, and brass and

iron instruments which were to come into the treasury of the tabernacle.—Josh. 6:17-19

No one could possibly misunderstand such definite orders, yet one man's greed was excited and he took of some of the spoils and hid them in his tent. By this selfish action he brought a curse upon the whole camp of Israel, and the result was that the next time they engaged the enemy they were defeated. Thirty-six men were killed and the whole of the people were demoralized. Even that worthy servant of the Lord, Joshua, temporarily lost his faith and reproached God for the defeat.

Joshua was told, what he ought to have guessed, that it was sin in their midst which had occasioned such a reverse, and under divine direction steps were taken to discover the guilty person. The lot fell upon Achan and he confessed that he had stolen a wedge of gold, a quantity of silver, and a goodly Babylonish garment. When he, his family, and the goods he had coveted were destroyed, the curse was lifted from the people. (Joshua, Chapter 7) This incident teaches the danger of turning back to the things we have left behind.

The new creature finds no value in the things the world treasures. The garments of "Babylon" have been surrendered for the pure robe of Christ's righteousness. We must

not identify ourselves again with the things of the past, but every thought must be brought into captivity to the obedience of Christ. (II Cor. 10:5) There is constant need for watchfulness lest some unlawful and hidden desire in our hearts rob us of our power and joy.—James 1:14, 15

Guidance

IN JOSHUA, 9th chapter, we read how Joshua and the elders of Israel were deceived by the Gibeonites, who pretended that they were people who lived a long way off, and supported their story by showing worn-out shoes and dry bread as evidence that they had come a long distance. They wanted Joshua to make a covenant of peace with them, and he and the elders were completely deceived, and were led to take under their protection one of the nations which God had told them to utterly destroy.

Why was Joshua thus led into a false position which afterwards gave him much trouble? The reason is given in Joshua 9:14. They "asked not counsel at the mouth of the Lord." This is the third principle of the victorious life—guidance. "Lean not unto thine own understanding." (Prov. 3:5) Lay each step before the Lord that our way may be directed aright, for the great Adversary is very subtle in his devices, and we need to be ever alert and rely entirely upon divine guidance.

Stedfastness

THE 10th chapter of Joshua tells how the fame of Israel's triumph caused fear and dismay among the nations of Canaan. A combination of five kings formed against them, but God was with Israel, and nothing could stop the army of God. There was a long and fierce battle, but victory came and the five kings were captured. Joshua called his captains to put their feet on the necks of their enemies. They were to assume the position of victors. Paul says in Ephesians 6:13, "Having done all, to stand."

The fourth principle of a victorious life is the bold and confident assumption of victory over the power of the enemy. "Be ye stedfast, unmoveable." (I Cor. 15:58) Paul said there was a continual warfare going on within him, the fleshly desires contending with the inclinations of the new mind, and his determination to keep his body under and bring it into subjection is fittingly pictured by the Israelites putting their feet on the necks of their enemies. (Gal. 5:17; I Cor. 9:24-27) The new creature must gain the victory, and maintain that position.

In spite of defeats, failings, and forgetfulness, Israel at last won their Promised Land, and Joshua reminded the people that "not one thing hath failed of all the good things which the Lord your

God spake concerning you." struggle, we shall eventually, if
(Josh. 23:14) We, too, may be faithful, be "more than conquer-
confident that in spite of many a ors through him who loved us."—
fall, many a hardship, many a Rom. 8:35-37



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.

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T. DAVIES

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E. HALTON

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ENCOURAGING LETTER FROM GREAT BRITAIN

"Dear Friends: When cleaning out an old cupboard I came across some of The Dawn publications. I have become very interested in their contents, and shall be grateful if you will kindly let me have more of your literature. Please let me know total cost."—England

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The 1963 General Convention

THE program for the 1963 General Convention is now essentially completed. We believe it is one which will be enjoyed by the brethren, and one which will result in rich spiritual blessings for all who can attend. As always, a public witness will be given, and an immersion service will be held for the benefit of any who may desire to symbolize their consecration to be dead with Christ. The theme text for the convention will be, "We are ambassadors for Christ." (II Cor. 5:20) The theme hymn will be No. 309, in "Hymns of Dawn"—"To the Work."

Paul's statement that "we are ambassadors for Christ" appears in a very interesting and revealing context. Verses 14 and 15 read, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Here we are presented with the thought of full consecration arising out of appreciation of divine love as exemplified in the sacrificial death of Jesus, that we might be released from death's condemnation.

Those who have thus been motivated by the love of Christ reach the conclusion, Paul explains, that they do not belong to themselves, and should not continue to live for themselves. They reason that because of what the Lord has done for them they should give themselves to him, to be used by him in whatever way his will might indicate. What this means, symbolically speaking, is a baptism, or burial, of our wills into the will of God as it is expressed through Christ Jesus.

From the time this consecration is made and accepted by the Lord we are spoken of as "in Christ," that is, members of his body, having accepted his headship over our lives. Explaining this further Paul says, "Therefore if any man be in Christ, he

is a new creature: old things are passed away; behold, all things are become new." (vs. 17) The "old things" which have passed away are the things of the flesh and of self. "New creatures" do not live unto and for themselves. They live unto and for God, and their chief concern is to know and to do the will of God. The "new things" with which they are concerned are the things of God.

For new creatures, Paul writes, "all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation." (vs. 18) This, then, is the new vocation which is given to those who, concluding that they should no longer live unto themselves, but unto God—devote their lives to him. It is the "ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ."—vss. 18-20

Thus is brought to our attention the fact that during the Gospel Age those who have been reconciled to God through Christ, based upon belief in the ransom and their full consecration to do his will, are given the privilege and responsibility of being co-workers with the Lord in the carrying out of his great plan of salvation. "God was in Christ," writes Paul, "reconciling the world unto himself," and has now made us the ambassadors, or representatives, of Christ through the use of the "word of reconciliation" which points out the basis upon which one may be reconciled to God and enjoy the blessings of life provided by him through Jesus Christ.

In the 1st verse of the next chapter, continuing the same line of thought, Paul writes, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." What marvelous grace, indeed, has been bestowed upon us! It is the grace, or favor, of being made an acceptable co-worker with the Lord, based upon our justification, or reconciliation, through the blood of Christ.

True, the Lord does not need our help in the outworking of his plan. There is nothing that we can do as co-workers with him that could not perhaps be accomplished by him equally as well or better in some other way. But his wisdom has chosen this way, and he has bestowed this abundant grace upon those

who appreciate the expression of his love through the gift of his beloved Son to be their Redeemer and Savior. Do we really appreciate his love, and are we giving all diligence to show our appreciation, and our being worthy of it?

Being ambassadors for Christ means that we are his representatives in the earth. What a high honor this is! When Jesus was on earth in the flesh he said that he was the "light of the world." (John 8:12) However, knowing that he would be exalted to the divine nature, and no longer visible to mankind, he said to his disciples that they were to be the "light of the world." (Matt. 5:14) We have no light of our own with which to enlighten the world, or anyone in the world. The light which we bear is his light, the light of truth concerning the provision for reconciliation which God has made through the shed blood of Christ. It is the "word of reconciliation."

Approved Ambassadors

THROUGHOUT much of the chapter following the one from which the General Convention theme text is taken, Paul presents thoughts pertaining to conducting our ambassadorship in a manner approved by the Lord, "giving no offense in anything, that the ministry be not blamed." (vs. 3) Besides, faithful ambassadorship calls for sacrifice, and the willingness to suffer in the cause of Christ. For Paul and others in the Early Church there were "afflictions," "necessities," "stripes," "imprisonments," "tumults," "labors," "watchings," and "fastings."—II Cor. 6:4, 5

Today the ambassadors of Christ are not called upon to suffer literally to the same extent as many did in the Early Church, although to be a faithful minister of reconciliation even now entails sacrifice, and oftentimes weariness of mind and body. The darkness still hates the light, and those who are faithful in their ambassadorship will inevitably feel the coolness and, at times, stern opposition to the message of truth and to themselves. The world, and the worldly churches, are not friends of the ambassadors of Christ.

In addition to being prepared to endure hardness in our ambassadorship, there are certain qualifications which we should

keep in mind. Paul describes these, "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."—vss. 6, 7

Every ambassador of Christ has been made pure in God's sight by the overspreading robe of Christ's righteousness. In addition to this it should be our constant effort to purify ourselves as far as possible from all the defilements of the flesh, that as we go forth in the service "the ministry be not blamed."

We also need a certain degree of knowledge. Since Paul later refers to "the Word of truth," it would seem that the knowledge mentioned in verse 6 would be along the line of proper discretion in presenting the message. Jesus mentioned the need of being wise as serpents and harmless as doves. Regardless of the beauty and power of the message, it would be ineffective if not wisely presented. No ambassador of Christ can be perfect along this line, but we should all do the best we can.

A great deal of longsuffering is needed in order to be faithful ambassadors. This implies the quality of endurance. We cannot serve spasmodically and have God's approval. True, there are many things which tend to discourage the ambassadors of Christ. There will be the temptation to become weary in well-doing. But it is at such times we will need to be longsuffering, and instead of giving up in the face of whatever difficulties the world, the flesh, and the Devil may place in our way, continue on, faithfully proclaiming "the word of reconciliation."

To be pleasing to the Lord, and effective in our ambassadorship, we will need to be kind. There are many things which occur in the experiences of the new creature which might well tempt one to be unkind, but there is never any justification for unkindness in the Lord's sight. The message we present reveals the love of God, and we should never be unkind in presenting it.

The Holy Spirit should fill and control the lives of the ambassadors of Christ. For this to be possible we must be emptied of self. The spirit of self, the spirit of the world, the spirit of envy, malice, hatred, or strife, should not be permitted a place in the minds and hearts of those who are co-workers with the

Lord in reconciling the world to himself. Let us pray to be filled more and more with God's Holy Spirit.

Love is fundamentally important in the lives of all Christ's ambassadors. "Though I speak with the tongues of men and of angels, and have not love," Paul wrote, it would not be any more acceptable to the Lord, than sounding brass, and tinkling cymbals. (I Cor. 13:1) And it must be an "unfeigned" love, sincere and undivided, a love that controls our every thought, word, and deed.

The "word of truth" is, of course, the "word of reconciliation." As ambassadors of Christ what we have to say is limited to this "word." We are neither to proclaim our own ideas and philosophies, nor those of others. Our message is the message contained in God's Word, and its authority is a "thus saith the Lord."

The ministry of reconciliation is to be conducted by the "power of God." We are not to depend upon the power of wealth, of numbers, of oratory, or great works, in our ambassadorship. It is true, of course, that of whatsoever talents the Lord has made us stewards, we are to use in his service. But the power of God is the power of his truth, and the power of his Holy Spirit working in and through his people. God's power also controls his providences in the lives and service of the ambassadors of Christ. How encouraging it is to realize that when we go forth in this ministry we have the support of the power of God!

Then there is the "armor of righteousness on the right hand and on the left." The armor of righteousness which the Lord has provided for us is the truth. We are to use the truth as a protection against all the wiles of the Devil, and not necessarily depend upon our own reasonings to offset the arguments of those who oppose the light. While the Lord provides the armor of righteousness, we must by study and application put it on, and keep it on, if we are to be approved ambassadors for Christ, going forth in the power of God to declare the great truths pertaining to the divine plan of salvation.

Paul continues, "By honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making

many rich; as having nothing, yet possessing all things." (vss. 8-10) Wonderful, indeed, are the experiences of those who serve as the ambassadors of Christ! Through them all we can rejoice in the Lord, knowing that he will cause all things to work together for our good as new creatures in Christ Jesus.—Rom. 8:28

The Convention Program

THESE are some of the thoughts which Paul associates with our ambassadorship, and it is the hope of the convention committee that mindfulness of this theme will help the brethren in their faithful service as ministers of reconciliation. Besides the theme address itself, other special sessions have been provided for the discussion of various aspects of the subject.

Three sessions of the convention will be devoted to the discussion of prophecies which are being fulfilled in our day: one on "The Times of the Gentiles," one on the restoration of Israel, and another on the fall of Babylon. We believe that these discussions will be very informative, and a great stimulus to faith. There is also to be a question meeting.

Among the sessions greatly enjoyed by the brethren at the General Convention each year are the testimony meetings. There will be six of these this year—one each day.

The public witness will be given on Tuesday evening, and a color film will be used for this purpose, preceded by a short discourse by way of introduction to the film. This session of the convention will be well advertised, both in the local newspaper, and by the distribution of circulars from house to house. The brethren at the convention will have an opportunity to participate in this work of distribution.

All sessions of the convention this year will be held in "East Hall," a large and comfortable auditorium, fully air-conditioned. The brethren will be housed in the same buildings as last year. On pages 63 and 64 of this issue of *The Dawn* we present a coupon for the brethren to use in making advance reservations for rooms. The rates for rooms and meals are given. It is highly desirable that this blank be filled out and sent in as early as possible.

LETTERS OF APPRECIATION

Many Answers

Gentlemen: Please send me two copies of your book, 'Science and Creation.' Your television program on this subject was extremely interesting (as are all your programs), and provided answers to many questions asked by skeptics in their attempts to discredit the story of Genesis. It will be good to have on hand such a logical explanation with which to refute their arguments."—Ont.

Couldn't Understand

"Dear Sirs: My husband and I have been seeing your programs for several weeks. We enjoy them so much, and are learning so much. I wish you could be on the air every day. We have read the Bible spasmodically, but we just couldn't seem to understand what we read. You people explain it so well, and the dramatization is so wonderful."—New York

A Foundation Truth

"Dear Brethren: Loving Christian greetings! I enclose postal order to cover my yearly subscription for your magazine, The Dawn. I thoroughly enjoy The Dawn each month, and am richly blessed by it. To me it is THE magazine that boldly declares itself as 'A herald of

Christ's presence,' which is a wonderful foundation truth, and most precious for the days in which we live."—Scotland

IN THE SPANISH LANGUAGE

The following excerpts are from letters received from those who are enjoying the Spanish language broadcasts of "Francisco and Ernesto":

"I want to thank you very much for the booklet, 'Hope,' which I duly received. I have enjoyed it, and would like for you to send me half a dozen more, if possible. Some of the people who come when we have our gathering would like to read the booklet."—California

"Please send me your booklet, 'Hope.' Let me know if you can sell me one hundred copies to send to Mexico, where they are still worshipping idols."—Calif.

"Your radio programs are very much liked here. Many people listen to them. I still have some of your literature. It has been well received. I would like to co-operate more."—Mexico

"I wish to congratulate you for your interesting program, 'Francisco and Ernesto.' I always listen, and I like very much what I hear. Please send me the booklet, 'Hope.' "—California

While Casually Listening

Dear 'Frank and Ernest': Whilst casually listening to Radio Lorenzo Marques I happened to hear your programme. Words fail me adequately to express the joy and blessing I received from hearing you explain the Bible. Will you kindly send the booklet, 'God and Reason,' as offered. I remain, yours in Jesus Christ."—South Africa

From Magazine Announcement

"Dear Friends: Could you very kindly send me, as offered in press, a copy of 'Hope Beyond the Grave,' at your very earliest convenience, and oblige! I have

just lost my beloved husband, and feel that your booklet will be a great comfort to me. Gratefully yours."—India

Appreciates Recordings

"Dear Brethren: Thank you very much indeed for all the tapes you have been sending me. They are a wonderful help to me in my enforced rest. I do love to hear them. There is always something to learn respecting our Heavenly Father's holy Word and will. There are always 'twelve baskets full' left over. Many friends around also listen to tapes and enjoy them. Yours with Christian love." — England

ISRAEL FULFILLING PROPHECY

To be discussed by

"FRANK AND ERNEST"

WAVE—970 kc.—8:15 A. M.

Sunday, June 16

The establishment of the new State of Israel is in fulfilment of prophecy. What relationship does it bear toward the outworking of the divine plan of salvation? Hear "Frank and Ernest" discuss this topic, and send for a free copy of the book, "The Future of Israel and the World." 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.

JULY TOPIC: On Sunday, July 21, "Frank and Ernest" will discuss the topic, "Divine Intervention in the Affairs of Men." The effectiveness of these broadcasts is in proportion to the number of listeners, which is increased by advertising. Circulars are available for advertising this special topic of July 21, and you are invited to send for as many as you can use. There is no charge. Please mail your order as soon as possible to, The Dawn, East Rutherford, New Jersey. Ask for the July radio circular, and state the number you can use.

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.

SAN FRANCISCO, CALIF., May 30-June 2—Asilomar Conference Grounds, Pacific Grove, Calif. Mrs. K. M. Nail, 3509 Branson Drive, San Mateo, Calif.

AKRON-CLEVELAND, OHIO, June 2—YWCA, 146 South High Street, Akron. Mrs. Marjorie Price, 1093 Frederick Boulevard, Akron.

ALLENTOWN, PA., June 8, 9—Americus Hotel, Green Room, Sixth and Hamilton Streets. Mrs. O. D. Deifer, 747 East Wyoming Street.

SAGINAW, MICH., June 9—Saginaw Woman's Club, 311 North Jefferson. Mrs. C. A. Sundbom, 207 Alice Street.

CHARLOTTE, N. C., June 15, 16—Charlottetown Mall, Community Hall, S. Independence Blvd. Mr. Wm. E. Roach, 224 Grandin Road.

SILVER CREEK-GRAND ISLAND, NEBR., June 15, 16—The Strickland Farm, R. F. D. 1, Box 190, Silver Creek. Miss Marguerite Rosswick, 1317 West Sixth St., Grand Island.

JACKSON, MICH., June 16—Masonic Temple, 355 Napoleon Rd., Michigan Center, Mich. Mrs. Luella Crawford, 322 North Dwight Street, Jackson.

STEBENVILLE, OHIO, June 16—Mrs. Fred Teaff, 136 Kingston Avenue.

CHICAGO, ILL., June 23—Central Masonic Temple, 912 N. LaSalle St. Mr. A. Miskawitz, 2436 Grove Ave., Berwyn, Ill.

WINNIPEG, MAN., June 29-July 1—West Selkirk Curling Arena, 381 Jemima St., Selkirk, Man. Mr. Steve Gowryluk, P.O., Kirkness, Man.

NEW ALBANY, IND., June 30—Amalgamated Bldg, 1614 E. Spring St. Mrs. I. J. Doran, 4013 Lambert Ave., Louisville, Ky.

Los Angeles, Calif., July 4-7—Convention Auditorium, 2936 West Eighth St., near Vermont Ave. Mr. A. W. Abrahamson, 2816 West 83rd Street, Inglewood 4, California.

NEW BRUNSWICK, N. J., July 4-7—Drew University, Madison, New Jersey. Mrs. Kenneth Rawson, 60 Jersey Avenue, Menlo Park, New Jersey.

DETROIT, MICH., July 5-7—Armenian Cultural Building, 22011 Northwestern Highway, Southfield, Mich. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

CANORA, SASK., July 6, 7—Canora Stadium. Mrs. K. M. Fernets, Box 867.

PRINCE ALBERT-MIDDLE LAKE, SASK., July 12-14—107 Eighth St. East, Arcade Hall, Prince Albert. Mrs. Janet Jinjoe, 428 13th St. East, Prince Albert.

ALBANY, N. Y., JULY 14

SPEAKERS' APPOINTMENTS

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

H. E. ANDERSON

Wallingford, Ct. June 16
Bridgeport, Ct. 16

SAM BAKER

Laramie, Wyo. June 2
Salt Lake City, Utah. 3
Spokane, Wash. 6
Clarkston, Wash. 7
Wenatchee, Wash. 9
Bellingham, Wash. 10
Vancouver, B. C. 11
Duncan, B. C. 12
Victoria, B. C. 13
Bremerton, Wash. 14
Seattle, Wash. 16
Tacoma, Wash. 17
Onalaska, Wash. 18
Portland, Ore. 19
Salem, Ore. 21
Redding, Calif. 23
Chico, Calif. 24
Sacramento, Calif. 25
Stockton, Calif. 27
San Francisco, Calif. 30

OTIS R. BARRALL

Allentown, Pa. June 9

O. D. DEIFER

Catawissa, Pa. June 23

JANS COPELAND

Allentown, Pa. June 9
Groton, Conn. 16

PANTEL HATGIS

Allentown, Pa. June 9

T. HICKS

New Haven, Ct. June 23
Waterbury, Ct. 23

G.M. JEUCK

Sayville, N.Y. June 2

R. J. KRUPA

Allentown, Pa. June 9
Charlotte, N. C. 15, 16

L. P. LOOMIS

Baltimore, Md. June 2
Philadelphia, Pa. 2

M. C. MITCHELL

Reading, Pa. June 30

H.W. PRICE

St. Petersburg, Fla. June 1-3
Miami, Fla. 4-6
Orlando, Fla. 7-9
Jacksonville, Fla. 10
Charlotte, N. C. 12, 13
Lynchburg, Va. 14
Richmond, Va. 16
Monessen, Pa. 18, 19
Pittsburgh, Pa. 20
Steubenville, Ohio 21
Columbus, Ohio. 22, 23

Cincinnati, Ohio. 24, 25
Dayton, Ohio. 26
New Albany, Ind. 27, 28
Indianapolis, Ind. 30

E. G. ROBERTS

Detroit, Mich. June 23
St. Louis, Mo. 24
Kansas City, Mo. 25, 26
Oklahoma City, Okla. 27, 28
Phoenix, Ariz. 30

ALBERT SHEPPELBAUM

Withee, Wis. June 23
Winnipeg, Man. June 29-July 1

C. A. SMITH

Paterson, N.J. June 16

C. A. SUNDBOM

Ogden, Utah. June 4
Laramie, Wyo. 5
Denver, Colo. 6

F. S. WASSMANN

Allentown, Pa. June 9

C. R. WEIDA

York, Pa. June 30
Lancaster, Pa. 30

W. N. WOODWORTH

Allentown, Pa. June 9

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

GEORGE BALKO Monessen, Pa. June 16	EDWARD E. FAY Stockton, Calif. June 8 Sacramento, Calif. 9	NORMAN F. RICE Fresno, Calif. June 9
MIKE BALKO Pittsburgh, Pa. June 2 Connellsville, Pa. 2	THOMAS C. FAY Whittier, Calif. June 9	GEORGE P. RIPPER San Luis Obispo, Calif. 16
JOHN BARACOS Duquesne, Pa. June 2 E. Liverpool, O. 9 Washington, Pa. 16	JOHN G. HULL, JR. Whittier, Calif. June 23	WM. W. RYBA Bakersfield, Calif. June 9 Tehachapi, Calif. 9
WALTER Blicharz Adrian, Mich. June 16	DANIEL KAZIAK Flint, Mich. June 2	R. S. SEKLEMIAN Monterey, Calif. June 16
C. M. CHUPA Chatham, Ont. June 16	EDWARD G. LORENZ Ventura, Calif. June 16 Fullerton, Calif. 23	ALBERT SHEPPELBAUM Minneapolis, Minn. (Cedar Ave.) June 9
BERTRAM C. COOPER Whittier, Calif. June 16	ADAM MISKAWITZ LaSalle, Ill. June 2	W. STROMBERG Milwaukee, Wis. June 9 Gary, Ind. 16
FRED J. DARROW Whittier, Calif. June 30	KENNETH M. NAIL Antioch, Calif. June 16	G. M. WILSON Orlando, Fla. June 16
	R. A. RAWSON Akron, Ohio June 2	HOWARD K. YOUNG Monessen, Pa. June 23
	GILBERT L. RICE Riverside, Calif. June 16 Ontario, Calif. 16	L. W. ZBIK London, Ont. June 9

WEEKLY PRAYER MEETING TEXTS

JUNE 6—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."
—Luke 21:34 (Z.'95-201 Hymn 145)

JUNE 13 — "I shall be satisfied, when I awake, with Thy likeness."
Psalm 17:15 (Z. '95-251 Hymn 105)

JUNE 20 — "Love not the world, neither the things that are in the

world. If any man love the world, the love of the Father is not in him."—I John 2:15 (Z. '96-67 Hymn 256)

JUNE 27—"Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us."—II Cor. 1:21, 22 (Z. '96-212 Hymn 21)

General Convention Rates

DURING the past few years the number of special requests for consideration and exceptions has increased considerably—increased to the point where a new method of handling them is necessary. The only solution seems to be to put strict limits for all. Many attending the convention have adopted the practice of not making reservations prior to arrival but have waited until they get to the Indiana University campus to make their specific requests. This has caused confusion, delays, and irritation at the reservation tables. In an attempt to correct these misunderstandings and difficulties the Residence Halls have set up a new system of charges. They are as follows:

1. Full time charges for adults extending from Friday night, August 9, lodging with breakfast on Saturday, the first meal, to Friday, August 16 breakfast. This amount would be \$39.50 per person in a twin bedded room; \$43.00 in a single room containing one bed, or \$60.50 for single occupancy of a twin bedded room.

2. Less than full time charges will be based on a rate of \$6.50 each with two in a room, \$7.00 for a single room, or \$9.50 per day for one in a twin bedded room. The day would begin with lodging and extend through the evening meal of the following day. There will be no deduction from the day rate, but there will be a limited number of individual tickets for each meal each day. In other words, it will not be possible to secure housing only, or only part of the meals. The higher daily rate is made to cover the added handling costs of the shorter periods. The rates for children will be as follows:

Children two years through six years, per day: \$3.50

Meals \$1.50; Room \$1.50; Full Period \$19.75; Service charge .50

Children seven years through eighteen years, per day: \$5.00

Meals \$3.00; Room \$1.50; Full Period \$29.00; Service charge .50

Last night lodging \$3.50, \$4.00, \$6.00; breakfast on individual ticket.

We wish to emphasize the desirability of making reservations prior to July 25 in order that specific requests may be given consideration. These specific requests may be given consideration such as to include groups of rooms so that friends or relatives may be together, location of room to avoid stair climbing, or to be near a bathroom. There are few single rooms.

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Indiana University, Bloomington, Indiana

August 9 to August 16, 1963

Note: There are two rates available for the convention guests:

- 1) The full period from lodging Friday night, August 9, through breakfast on Friday morning, August 16
- 2) Less than full period at daily rates, the day beginning with lodging one night and ending with supper on the following day.

If a group of guests wish to be assigned to rooms near to each other the request should accompany this form and the name of every person and his or her address must be given. The length of time each person will stay must also be given.

Enter here the names of all persons who wish a reservation for the full period. (Give the age of all children below the age of 19.)

Use an additional sheet if necessary.

Day and date
of arrival _____

Day and date
of departure _____

Reservations for less than the full period can be made. Each night's lodging will include breakfast, lunch, and supper on the following day. If you leave before Friday, August 16, you may reserve your last night of lodging without meals on the following day. If you stay Thursday night, August 15, you will be charged for breakfast only on Friday, August 16. If you arrive before evening on any day, there will be a few individual meal tickets available at the office, but it is recommended that you plan to take your meals elsewhere through supper on your first day.

Enter here the names of all persons who wish to stay less than the full period.

Give the age of all children below the age of 19.

Give the day and date of arrival and departure.

Name and address

If you wish to make special request for location or grouping of rooms, send in your reservations prior to July 25, 1963. The Conference Bureau will attempt to fill requests up to that date.

If a group of guests wish to be assigned to rooms near to each other, the names of all persons involved must be sent together. The pairing for twin rooms must be given.

Name and address of person sending this request:

Name _____

Number and Street _____

City and State _____

Send this reservation request to:

**CONFERENCE BUREAU, INDIANA UNIVERSITY
BLOOMINGTON, INDIANA**